# A SOCIOLOGICAL STUDY OF THE KOKNA AND VARLI TRIBES OF SOUTH GUJARAT WITH SPECIAL EMPHASIS ON HUMAN RIGHTS

Ph.D. Dissertation to be Submitted to
The M.S. University of Baroda, Vadodara,
For The Award of the Degree of
DOCTOR OF PHILOSOPHY
IN
SOCIOLOGY

By
DEBA RANJAN HOTA
Research Student

DR. M. SREEDEVI XAVIER
Research Guide



DEPARTMENT OF SOCIOLOGY
FACULTY OF ARTS
THE M.S. UNIVERSITY OF BARODA
VADODARA, GUJARAT
SEPTEMBER, 2013

CERTIFICATE

This is to certify that the thesis entitled "A SOCIOLOGICAL STUDY OF THE KOKNA

AND VARLI TRIBES OF SOUTH GUJARAT WITH SPECIAL EMPHASIS ON

HUMAN RIGHTS" being submitted by Mr. Deba Ranjan Hota to The Maharaja

Sayajirao University of Baroda, Vadodara, for the award of the Degree of "Doctor of

Philosophy" in Sociology is record of bonafide research work carried out by him. Mr.

Deba Ranjan Hota has worked under my guidance and supervision and has fulfilled the

requirements for the submission of this thesis which, to my knowledge, has reached the

requisite standard.

The results contained in this dissertation have not submitted, in part or in full, to any

other University or Institute for the award of any degree or diploma.

Date: 30.09.2013

(Dr. M. Sreedevi Xavier) Research Guide

Associate Professor

Department of Sociology Faculty of Arts

The M.S. University of Baroda

Vadodara

## **ACKNOWLEDGEMENT**

I would like to express sincere and deep sense of gratitude to my research guide Dr. M. Sreedevi Xavier, Associate Professor, Department of Sociology, Faculty of Arts of The Maharaja Sayajirao University of Baroda, Vadodara. She was always encouraging, supporting, helping and providing vital suggestions with her immense knowledge and generosity, throughout my research work.

Her guidance has provided me real learning in carrying out ethical, accurate, and honest work. She has always played an inspirational role by demonstrating her passion, noble vision and thoughts.

I would also like to acknowledge Prof. P. S. Choondawat, Officiating Head, Department of Sociology & Dean, Faculty of Arts, The M.S. University of Baroda for his support during my research. I am truly thankful to Prof. N. Rajaram, for his continuous support and encouragement. I am especially thankful to Prof. E. Masihi, for his valuable research insights. Faiyaz Bhai deserves special words of appreciation for all his help in translation work. I am thankful to Ms. Arunaben for all her help in entering and managing database of my research.

I convey my sincere thanks to Dr. Poonam Gandhi, Dr Mary, Dr Durgeshawri, Ms Minasree, for their continuous encouragement. I would like to extend my thanks to Mr. Nilesh Dave, supporting staff of Department of Sociology.

I owe a great appreciation to all the respondents, government and non government officials to mention a few like Mr. J. M. Damor, PSI Vansda District Jail; Mr. Sanjay Patel, Forester, Dharampur Range; Dr Kamlesh Patel, Medical Officer, Hanmatmal Health Center; Ms Rashmi Gamit, In- charge Head Mistress, Bopi Ashram Shala; Mr. Mahakal Phelji Ganja, Sarpanch, Kharjai; Mr. Vidyadhar Badve from Dhruv Dharampur Uthan Vahini; Ms Rekhaben, Khadkee Education Trust, Dharampur; for giving me their valuable time and information. Despite of their busy schedule and work, they extended warm and positive response and shared a great amount of information which was of a great help to me.

.

I am highly grateful to all the staff of Smt. Hansa Mehta Library, The M.S. University of Baroda, Vadodara; Center for Social Studies, Surat; and Tribal Research Academy, Tejgadh; and Library staff of Central University of Gujarat, Gandhinagar. I am extremely thankful to the Department of Sociology and The Maharaja Sayajirao University of Baroda for offering me an ideal platform to carry out my research work

I owe a lot to Mr. Dinesh, Jiga and Hasmukh for their help as translators and interpreters as well as the compassionate hospitality of their families during my field work.

A special word of appreciation goes to Mr. Nitesh who is instrumental for making all arrangements, stay and transportation for my field visits.

I am highly obliged to my parents and all my family members for their moral and emotional support during my research work.

I am truly indebted to my wife Phiji, my son Aaron, my late father in- law, mother inlaw, brother in- law Joby and his wife Sonia, and their son Ryan for their tremendous love, understanding, encouragement and support in all my pursuits throughout my study.

Finally, I am immensely grateful to Pratham, for his continuous technical and non technical inputs and support.

I extend my thanks to all my friends, well wishers, colleagues and acquaintances that are always being supportive and helped me in a generous manner.

Date: 30.9.2013

Mr. Deba Ranjan Hota

# DEDICATED TO MY FAMILY

## **ABSTRACT**

# A SOCIOLOGICAL STUDY OF THE KOKNA AND VARLI TRIBES OF SOUTH GUJARAT WITH SPECIAL EMPHASIS ON HUMAN RIGHTS

"Lead me from the Unreal to the Real, Lead me from Darkness to Light, Lead me from Death to Immortality. Om Shanti (Peace), Shanti, Shanti." - Bhagwad Gita.

The spectrum of definitions pertaining to Right is broad and illuminating in its different implications and ideological positions. While one approach sees rights as 'normative attributes' that belongs to a person – the term used for self-conscious human beings, conceiving of themselves as initiators of purposive actions. Another approach regards rights as entitlements to choose. A third school explains rights 'positively as entitlements to do, have, enjoyed or have done'. A fourth contends that right always and necessarily concern human goods, that is, concern what it is, at least in normal circumstances, good for a person to have. Rights can be 'possessed, enjoyed, exercised' and 'claimed, demanded, asserted'

The population of Gujarat according to 2001 Census has been 50,671,017. The Scheduled Tribes (STs) constitute 14.8 % of the total population of the state. The state has registered 21.4 % decadal growth of the Scheduled Tribe population in 1991-2001. There are twenty nine (29) notified Scheduled Tribes in the state. Expectedly, the ST population in Gujarat is predominantly rural with 91.8 % residing in rural and 8.2 % in urban areas.

The Kokna are the tribal group of Gujarat. The etymology of the term Kokna is from by virtue of their wearing amulet i.e. 'Kokna'. The other synonyms of the tribe are 'Kukna/ Kokni. Major concentration of the Koknas is in Dharampur and Vansda Taluka of undivided Valsad and Dang districts of Gujarat. According to 2001 census the total population of Kokna is 329, 496 which is 4% to the total population of the state. They speak Kokni language which is a dialect by Marathi. They speak Gujarati quite well and can also converse in broken Hindi and use Gujarati script.

Varlis are the major type of tribes of Western Maharashtra. According to Wilson the term Varli has come from Varal a small patch of cultivated land and means an uplander. The tribes men believe that they are called Varli because they used to spread Varal (brushwood) for preparation of agricultural land. According to 2001 Census of India there are total 255 271 of Varli population in Gujarat which is 3.4% proportion to the total tribal population of the State. Varli has recorded 6 percent urban population which is the lowest among the tribes in Gujarat. They are found in undivided Valsad district which includes Vansda, Dharampur, and Dang.

The districts of South Gujarat consist of Navsari, Valsad, the Dang, Surat, Tapi and Bharuch. The Kokna and Varli tribes are predominantly inhabited in the districts of Navsari and Valsad of South Gujarat. Navsari is the 21<sup>st</sup> district in terms of population of the State of Gujarat. It was created in 1997 by separating from Valsad district. It has 5 talukas with 374 villages and 9 towns. The tribes of this district are Dhodia, Varli, Kokna, Nayaka and Kolba. It is the fifth dense district in the State. Valsad district was reconstituted in 1997. There are five talukas like Valsad, Dharampur, Pardi, Kaparda and Umbergaon. The major tribes are Kokna, Varli, Dhodia, Nayaka and Kolgha.

The main aim of this study is to analyze sociologically the Human Rights issues among the Kokna and Varli tribes of South Gujarat. Here, an attempt will be made to investigate the impact of human rights on the social and non social aspects of the tribal life as well. Further, the study also deals with role of the internal and external agencies/institutions/processes/phenomena of the state vis-a-vis human rights issues. The focus of this study is on the social context of Human Rights i.e. on health, education and environment of human development.

Hypothesis established for testing are Human Rights education or levels of awareness of the group directly influence the social, economic, political and legal life of the tribes. The active role of state is directly influenced by the articulated demand from the grass root level. The agencies monitoring work effectively when there is continuous pressure from civil societies and different interest groups. Promotion (Protection) or violation of human rights of the groups depend on the accessibility of them to the resources of social indicators i.e. health, education and environment of human development.

The research sample comprises of three hundred (300) respondents from both Kokna and Varli tribes of Navsari and Valsad district of South Gujarat. For selecting the subjects, the intended sample design is simple random sampling technique. It provides an equal chance for the required population to be studied covering both male and females of different age groups.

An interview schedule was administered in order to understand the socio-economic, political and legal aspects of Human Rights as well as the impact of human rights on social and non-social aspects of tribal life with reference to Health, Education and Environment. The researcher has also undertaken a few case studies in order to have in-depth understanding of the local changes that are taking place among these tribes.

The whole study has been divided into four parts:

Part I - deals with the introduction of the study-starting with an introduction to Human rights, a brief sketch of the State and its people, districts where the study has been conducted, aim and focus of the study, and the hypothesis (Chapter 1); the socio demographic profile of tribes understudy (Chapter 2); review of literature which would give a brief idea about studies conducted till now by international, national and local scholars and the justification of the present study (Chapter 3); the conceptual framework includes the theoretical approaches, methodology, tools and techniques used, strategy of inquiry with the help of which the issues could be studied scientifically and the objectives of the study undertaken (Chapter 4).

**Part II** - deals with relevant data collected from two districts of South Gujarat related to the main aspects of social, economic, political and legal context of human rights (Chapter 5); the main aspects of the impact of human rights on social and non-social aspects of tribal life understudy (Chapter 6); interrelationship between education, environment and health in the social context of human rights (Chapter 7).

**Part III** - deals with relevant data collected from two districts of South Gujarat related to the Role and functioning of State institutions and policy decisions on the tribal group understudy with reference to health, education and environment (Chapter 8). Here the major findings and observations will be interpreted and analyzed.

**Part IV-** deals with concluding reflections along with the suggestions for future studies (Chapter 9).

## **CONTENTS**

	Page No.
CERTIFICATE	
ACKNOWLEDGEMENT	
ABSTRACT	
PART I	
CHAPTER: 1. INTRODUCTION	1-35
1.1 Commission on Human Rights	8-13
1.2 Social Context of Human Rights	14-24
1.3 Introduction to Gujarat	25-34
1.4 Aim and Focus of the Study	35-35
CHAPTER: 2. SOCIO-DEMOGRAPHIC PROFILE OF TRIBES	36-48
2.1 Kokna Tribes	36-39
2.2 Varli / Warli Tribes	40-42
2.3 Districts showing numerically more Kokna and Varli Tribes	43-43
2.4 Distribution of Kokna and Varli Tribes	44-48
CHAPTER: 3. REVIEW OF LITERATURE	49-57
3.1 International Studies	49-49
3.2 National Studies	50-52
3.3 Local (Gujarat) Studies	53-56
3.4 Justification	57-57

CHAPTER: 4. CONCEPTUAL FRAMEWORK AND STRATEGY OF	<b>50 01</b>
INQUIRY	58-82
4.1 Theoretical Approaches	58-62
4.2 Vulnerability Approach	63-65
4.3 Methodology	76-77
4.4 Objectives	78-78
4.5 Strategy of Inquiry	79-82
PART II	
CHAPTER: 5. DATA RELATED TO SOCIO, ECONOMIC, POLITICAL AND	83-141
LEGAL CONTEXT OF HUMAN RIGHTS	03-141
5.1 Social Context of Human Rights:	83-101
5.2 Economic Context of Human Rights	102-117
5.3 Political Context of Human Rights	118-129
5.4 Legal Context of Human Rights	130-141
CHAPTER: 6. IMPACT OF HUMAN RIGHTS ON SOCIAL AND NON-	
SOCIAL ASPECTS	142-173
6.1 On Social Aspects	142-155
6.2 On Non-Social Aspects	156-173
CHAPTER: 7. INTERRELATIONSHIP BETWEEN HEALTH,	1=1 40=
ENVIRONMENT AND EDUCATION	174-205
7.1 Relationship between Education and Health	174-193
7.2 Relationship between Health and Environment	194-201
7.3 Relationship between Environment And Education	202-205

## PART III

ENVIRONMENT AND EDUCATION AND OTHER WELFARE ACTIVITIES	206-229
8.1 The Role of State with reference to Health	206-212
8.2 The Role of State with reference to Education	213-216
8.3 The Role of State with reference to Environment	217-219
8.4 The Role of State with reference to Other Welfare Activities	220-226
8.5 Centrally Sponsored Schemes implemented By State	227-229
PART IV	
CHAPTER: 9. CONCLUDING REMARKS	230-232
BIBLIOGRAPHY	233-250
APPENDICES	
ANNEXURES	
FIELD EXPERIENCES AND OBSERVATIONS	

## PART I

	Page No
CHAPTER: 1. INTRODUCTION	1-35
1.1 Commission on Human Rights	8-13
1.2 Social Context of Human Rights	14-24
1.3 Introduction to Gujarat	25-34
1.4 Aim and Focus of the Study	35-35
CHAPTER: 2. SOCIO-DEMOGRAPHIC PROFILE OF TRIBES	36-48
2.1 Kokna Tribes	36-39
2.2 Varli / Warli Tribes	40-42
2.3 Districts showing numerically more Kokna and Varli Tribes	43-43
2.4 Distribution of Kokna and Varli Tribes	44-48
CHAPTER: 3. REVIEW OF LITERATURE	49-57
3.1 International Studies	49-49
3.2 National Studies	50-52
3.3 Local (Gujarat) Studies	53-56
3.4 Justification	57-57
CHAPTER: 4. CONCEPTUAL FRAMEWORK AND STRATEGY OF	58-82
INQUIRY	
4.1 Theoretical Approaches	58-62
4.2 Vulnerability Approach	63-65
4.3 Methodology	76-77
4.4 Objectives	78-78
4.5 Strategy of Inquiry	79-82

# **INTRODUCTION**

## **CHAPTER: 1**

	Page No.
INTRODUCTION	1-35
1.1 Commission on Human Rights	1-13
1.2 Social Context Of Human Rights	14-18
1.2.i. Rights of the Tribals	19-24
1.3 Introduction to Gujarat	25-25
1.3.i Brief Sketch of Gujarat	26-28
1.3.ii. Districts of Gujarat	29-29
1.3.ii. (a) A Brief sketch of Valsad	30-31
1.3.ii. (b) A Brief sketch of Navsari	32-32
1.3.iii. Tribal Population in Gujarat according to 2001 Census	33-34
1.3.iv. District wise Tribal Population	35-35
1.4 Aim and Focus of the Study	35-35
1.4.i. Aim	35-35
1.4.ii. Focus	35-35
1.4.iii. Hypotheses	35-35

## **CHAPTER 1**

## INTRODUCTION

The spectrum of definitions pertaining to right is broad and illuminating in its different implications and ideological positions. While one approach sees rights as 'normative attributes' that belongs to a person – the term used for self-conscious human beings, conceiving of themselves as initiators of purposive actions (Gerwith A, 1984). Another approach regards rights as entitlements to choose (Beitz, 1989). A third school explains rights 'positively as entitlements to do, have, enjoyed or have done' (McClokey, 1976). A fourth contends that right always and necessarily concern human goods, that is, concern what it is, at least in normal circumstances, good for a person to have (MacCormick, 1982). Rights can be 'possessed, enjoyed, exercised' and 'claimed, demanded, asserted' (Feinberg, 1980).

To assert that human beings have rights is not identical to asserting that they have human rights. The latter complex term has developed into a key phrase, denoting preeminent notion of rights in this century. For some theorists, human rights are a subset of rights in general (Nickel, 1987) but it is plausible to reverse this order, to say that human rights are the most basic, pertaining to what is essentially human, while other categories of rights are more specific, limited and derivative. Hence a human right is a conceptual device, expressed in linguistic form, that assigns priority to certain human or social attributes regarded as essential to the adequate functioning of a human being; that is essential to serve as a protective capsule for those attributes; and that appeal for deliberate action to ensure such protection.

The exclusiveness of the rights lies not in what it protects –choice, capacities or welfare- but in its being simultaneously a prioritizing, protective and action-demanding concept. It is distinguished by a combination of these structural properties rather than by a specific content. It may be correct to suggest that institutionally, the important things about human rights are that are the rights which have special protection (Campbell, 1986).

A satisfactory theory of basic rights will have to pass at least three decisive tests. On a primarily philosophical dimension it will have to meet national and logical standards; on a primarily ideological dimension it will have to be couched in terms that are

emotionally and culturally attractive; and on a primarily legal dimension it will also to have to be translatable into codes of enforceable action. One method of ensuring to encode rights as civil and political rights is when we assert that human being have rights-say, a right to life or to well- being. We simultaneously attempt to identify certain vital aspects of human essence and imply, as a corollary of that identification, the morally desirable or ideologically attractive requirement that people behave towards each other in such a way that those aspect may be preserved. This requirement is not logically entailed (Golding, 1984), it is based on our valuing-which is itself a commitment of our being living and thinking creatures- not only the existence of human beings but their development, self-expression, mutual support and happiness. To argue, otherwise would be to fudge the concrete ways in which rights-language and rights arguments have developed over the centuries and are being expressed new; on another level, it would also fail to acknowledge that central areas of rights-discourse are open to inescapable ideological and philosophical dispute (Freeden, 1998).

The notion of human rights is the most precious legacy of classical and contemporary human thought to culture and civilization according to Baxi (1994). The struggle to preserve, protect and promote the basic human values, often phrased as human rights terminology, has continued in every generation in each society. The dichotomy between first and second generation of rights divided the West and Eastern regions of the world, where, West echoing the universality of civil and political rights and East is emphasizing on cultural plurality. The scenario became further complicated and contentious with the nation trying to impose democracy through 'development' in the third world, first through the medium of aid and technology transfers and subsequently by a strategy towards free trade, liberalization and privatization. For Kothari (1994) human right is intended to be the great legitimizer of the new corporate philosophy of globalization. The Western human rights credentials were no fewer suspects in the eyes of Third World when former sought the inclusion of "social clauses" in the GATT agreement, or later, through the instrumentality of WTO tried to impose restrictions on the free flow of trade in the name of regularity of labour standard. The Third World is also practicing the politics of convenience, authoritarian and repressive state practices, politically motivated ethnic and communal carnages, massive corruption and virtual collapse of every system of accountability- instead of evolving mechanism to fight against them. "Cultural relativism" has been adopted as an emotional play to counter west. The result of alienation can be seen by the evolution by some regional conventions and frameworks. N.G.Os like Amnesty International, Asia Watch has played a decisive role in the discourse of human rights.

The fundamental problems in the human rights discourse in non- western societies are that it proceeds on the assumptions of western liberal theory of rights. The notion of right in the sense of a legally enforceable claim has been the central organizing principle is not only logical but natural. In the opinion of B. Parekh (1987), a right based society, the moral and political discourse gets assimilated to the justice discourse. Moral and political disputes come to the center around who has the right to enjoy what, and how best this can be secured. The notion of rights acquired centrality in the western societies because the traditional sources of moral conduct like communal ties, customary bonds and common interests has all disappeared leaving men to define themselves as free individuals, with no ties to each other than those entitled by such ties. Non- western societies on the other hand including those who formally adopted the liberal ideology have yet to reach to that state where rights require a monopoly of 'moral legitimacy'. Traditions, customs, community and family ties continue in these societies to provide the moral code that furnishes the basis for social relations and ties one individual to another. While saying so, one is not passing any value judgment on the practices inspired and influenced by morality.

The alternative frame of values should be based on a cooperative rather than competitive model where an individual is not an abstract justice person but a human being who is social and creative and develop distinct power such as the intellectual, moral, emotional and aesthetic (Gupta, 1996).

It is difficult to define the expression 'human rights' mainly because of differences in cultural background, legal systems, ideology and economic, social and political conditions of different countries. However, it can be said that the rights that all the people have by virtue of their humanity are human rights. These are the rights which no one can be deprived without a grave affront to justice. There are certain deeds which should never be done, certain freedoms which should never be invaded, something which are supremely sacred (Cranston, 1986). It is so because they may affect the dignity. Thus the idea of human rights is bound of with human dignity.

Thus all those rights which are essential for the maintenance of human dignity may be called human rights. The World Conference on Human Rights held at Vienna in 1994 states in the Declaration that all human rights derive from the dignity and worth inherent in the human person, and that the human person is central subject of human rights and fundamental freedoms. D. D. Basu (1994) the constitutional expert defines human rights as those minimum rights which every individual must have against the state or other public authority by virtue of being a member of human family of any other consideration.

Rights guarantee that certain things cannot or ought not to be done to a person against his will. According to this concept, human beings by virtue of their humanity ought to be protected against unjust or degrading treatment. In other words, human rights are exemption from operations of arbitrary power. An individual can seek human rights only in organized community, i.e. a state, or in other words, where the civil social order exists. No one can imagine invoking them in a state of anarchy where there is hardly any just power to which a citizen can appeal against the violation of the rights. Thus the principle of protection of human rights is derived from the concept of man as a person and his relationship with an organized society which cannot be separated from universal human nature (Basu, 1994).

Human rights being essential for all-round of the personality of the individuals in the society, be necessarily protected and be made available to all the individuals. The need for the protection has arisen because inevitable increase in the control over men's action by the governments which by means can be regarded as desirable. It has been realized that the function of all the laws whether they are the rules of the municipal law or that of international law should protect them in the interest of humanity (Basu, 1994).

The Universal Declaration of Human Rights (UDHR) in 1948 therefore did not categorize the different kinds of them. It simply enumerated in different articles. However, the subsequent developments made in human rights field under the United Nations system make it clear that human rights are of two kind's - Civil and Political rights, and Economic, Social and Cultural rights.

Civil rights or liberties are references to those rights which are related to the protection of rights to life and personal liberty. They are essential for a person so that he lives a dignified life. Such rights include right to life, liberty, security of persons, right to privacy, home & correspondence, right to own property, freedom from torture, inhuman and degrading treatment, and freedom of thought, conscience and religion and freedom of movement.

Political rights may be referred to those which allow a person to participate in the government of a state. Thus, right to vote, right to be elected at genuine period of elections, right to take part in conduct of public affairs, directly or through chosen representatives are instances of political rights. The nature of civil & political rights may be different but they are interrelated and interwoven, and therefore it does not appear logical to differentiate them. These are the rights which may be termed as negative rights in the sense that a government is required to abstain from doing those activities that would violate them. Specifically, these rights protect citizens from acts of murder, torture, cruel and unusual punishment, ex -post facto legislation, the denial of legal remedy and imprisonment without due legal process. Notable point in these rights is that they are capable of immediate and full realization without significant costs being incurred.

Economic, Social and Cultural rights are related to the guarantee of minimum necessities of life of human beings. In the absence of these rights the existence of human beings is likely to be endangered. Right to adequate food, clothing, housing, and adequate standard of living and freedom from hunger, right to work, right to social security and right to education are included in these categories of rights. These are included in International Covenant on Economic, Social, and Cultural Rights. These rights require active intervention on the part of the state. The enjoyment of these rights requires a major commitment of resources and therefore realization cannot be immediate as in the case of civil and political rights.

Although the United Nation has recognized the above two sets of rights in the two separate covenants there is a close relationships between them. It has been rightly realized especially by the developing countries that civil and political rights can have no meaning unless they are accompanied by social, economic and cultural rights. Thus, both the categories of rights are equally important and where civil and political

rights do not exist, there cannot be full realization of economic, social and cultural rights and vice versa. The relationship of the two categories of rights was recognized by the International Human Rights Conference held in 1968 which declared in the final proclamation that- Since "human rights and fundamental freedoms are indivisible, the full realization of civil and political rights without the enjoyment of economic, social and cultural rights is impossible" (United Nations, 1968).

The United Nation General Assembly in 1977 reiterated that all human rights and fundamental freedoms are indivisible and interdependent and equal attention and urgent considerations should be given to implementation, promotion and protection of both—civil and political rights along with economic, social and cultural rights (General Assembly Resolution). The resolution also stated that civil and political rights are the means to the social and economic rights of the people. The Vienna Conference of 1993 again emphasized that there is no difference between the two sets of rights by stating that "all human rights are universal, indivisible, interdependent and interrelated. The International community must treat human rights globally in a fair and equal manner, on the same footing, and with same emphasis".

When someone discusses the sources, the International Treaties are the most important sources of international human rights law. Presently a number of multilateral treaties are in force which is legally binding to those states which are parties to them. United Nations Charter binding to all states and establishes at least general obligations to respect and to promote human rights. Regional treaties like European Convention on Human Rights, American Convention on Human Rights and African Charter on Human and People's Rights are also legally binding on the contracting states. Certain international human rights have acquired the status of customary international law by their wide spread practice by the states and they therefore are binding on all states without regard to whether they have expressively consented. The 1987 Restatements (Third) of the Foreign Relations Law of the United States takes the position that customary international law protects at least certain basic human rights. Section 702 provides, "A state violates international law if, as a matter of state policy, it practices, encourages, or condones a) genocide, b) slavery, or slave trade, c) the murder or causing the disappearance of the individuals, d) torture or other cruel, inhuman or degrading treatment or punishment, e) prolonged arbitrary

detention, f) systematic racial discrimination, or g) a consistent pattern of gross violations of internationally recognized human rights"

A great number of international declarations, resolutions and recommendations relating to human rights have been adopted by United Nations. It broadly recognizes standards in connection with human rights issues despite they are not legally binding on the states.

**Promotion and Protection of Human Rights by United Nation:** The ways in which the human rights have been promoted and protected are as follows; the first and foremost important role played is that it has made people and the state conscious about the human rights and fundamental freedoms. The Proclamation of the Universal Declaration of Human Rights containing the universal code of human rights may be regarded as the first step towards the promotion of human rights. The United Nation has codified the different rights and freedoms by making treaties for all sections of the people such as women, child, migrant workers, refugees and stateless persons. In addition to the above, the prohibition on the commission on the inhuman acts such as genocide, apartheid, racial discrimination and torture have brought within the international rule of law. Treaty bodies, Special Rapporteurs and Working Groups of the Commission on Human Rights have procedures and mechanism to monitor compliance with conventions and investigate allegations of human rights abuses. They are subsidiary organizations but autonomous in nature. A number of human rights treaties permit individuals to make petitions before appropriate bodies. For instance, The First Optional Protocol to the International Convent on Civil and Political Rights, the International Convention on Elimination of All Forms of Racial Discrimination and Convention Against Torture, have permitted individuals to make petitions against their states that have accepted relevant international legal procedure. Also, under procedure established by the Commission on the Human Rights, the Commission, it's Sub-Commission on Prevention of Discrimination and Protection of Minorities and their Working Groups, hear numerous complaints annually submitted by individuals as well as non-governmental organizations (NGOs). (Shown in Annexure 2)

The Commission on Human Rights authorized to discuss human rights situations anywhere in the world and examine information from individuals, NGOs and other

sources. The original mandate of the Commission on the Human Rights is to examine situations where massive violations of human rights appear to be talking place has been complemented by a new function, i.e. compiling in formations on the incidence of certain kinds of violation, violation in a specific country. This task is performed by special Rapporteurs, Representative or Working Groups.

### 1.1 Commission on Human Rights

The Economic and Social Council (ECOSOC), a principal organ of the UN was most directly concerned with the questions of human rights. The Council under Article 68 of the UN Charter was empowered to set up commissions for the promotion of human right and such other commissions as may be required for the performance of its function.

In 1967, the commission was authorized by the Economic and Social Council to start to deal with violations of human rights. The commission has set up an ad hoc working group of experts on situations revealing a consistent pattern of Gross Violation of Human Rights; Disappearances and right to development. More emphasis has been put on promotion of economic, social and cultural rights, including the right to development and the right to adequate standard of living. Increased attention is also being given to protection of the rights of the vulnerable groups in society, including minorities and indigenous people and the protection of rights of children and women.

The Sub- commission was established under the autonomy of ECOSOC Resolution 9 (11) of June 1946 to make studies and make recommendations to the commission concerning the prevention and discrimination against racial, religious and linguistic minorities.

The sub-commission has been studying concrete aspect of discrimination in various walks of life, such as discrimination in education; discrimination in employment and occupation; discrimination in matter of religious rights and practices and in the matter of political rights; discrimination in the respect of everyone to leave any country, including his own, and to return to his country; discrimination against persons born out of wedlock; equality in administration of justice; and racial discrimination in the political, economic, social and cultural spheres. The sub-commission on human rights is reporting authority of the sub-commission.

The Third Generation of Human Rights refers to the fraternity of brother-hood. These are based on the sense of solidarity, which is essential for the realization of major concern of the international community such as peace, development and environment. The effective exercise of collective right is a precondition to the exercise of other rights, political or economical or both. The most cherished rights belonging to the third category of rights are the right to self—determination, the right to development and the right to peace (Vasak, 1979).

The right to self-determination is one of the most basic collective rights. By virtue of this people have right not only to freely determine their political status but also to freely pursue their economic, social and cultural development. Thus right of self determination includes right to development.

The right to development encompasses within its ambit all human rights and fundamental freedoms can be fully realized. It also implies the full realization of the right of the people to self-determination, which includes subject to the relevant provisions of both International convents on human rights, the exercise of their inalienable right to full sovereignty, overall their natural wealth and resources. Louis, B. Sohn has said that the "right to development requires a careful balancing of the interests of the community and of the individuals. A healthy regard for the rights of the individual is indispensable for a state's success in pursuing its right to development" (Chandra, 1999).

The right to peace is also one of the most important collective rights. The UN Commission on Human Rights has asserted in 1976 "everyone has the right to live in conditions of international peace and security and fully to enjoy economic, social and cultural rights and civil and political rights" (Chandra, 1999).

Fundamental Rights are the modern name for what have been traditionally known as natural rights. They are the primordial rights necessary for the development of human personality. They are the rights which enable the men to chalk out their own life. In the manner which they consider best. Almost after six and half decades of achieving independence it is high time for us to pause and think as to what made us to struggle for two hundred years to attain independence. We have given to ourselves one of the best constitutions of the world and amended number of times. We have followed

Gandhi who placed means over the ends. Nobler means to achieve nobler ends was the dictum repeated time and again. But in spite of all this, the lush agricultural farms and green forests are being converted into jungles of concrete and asphalt in the name of modern cities, which are turning into graveyards of morality, decency and values at the cost of the environment and freedom. Disease, hunger, wants and crime have plagued the nation (Chitkara, 1996).

The Dharma envisages natural law as the manifestation of the natural attributes of men. It is an ideal system of law dictated by nature of men or by nature itself. According to the earliest philosophers the natural meant natural justice, an instrument which could harmonize the whole mankind and bestow happiness essential for good living of society. The natural law is based on reasons and commands those things which ought to be done and prohibit the reverse. Natural rights are inherently moral rights which every human being at all times ought to have simply because of the fact that he is a rational and moral human being.

There is however, no denying the fact that there have been and are still conflicts in a society. It is but natural that conflict exists among the people in matters mundane or spiritual. The ideas of equality were germane to Vedas. Vedic ethics had idealized equality of treatment among equals. All human beings are equal, and that conduct is moral which is based on the principle of equality. The first law of social morality is conference and company. To quote in Sanskrit "SAMANO MANTRO: SAMITI SAMANI SAMANAMMANAH and SAMANO BA AKRUTI" were the basic tenets in Rig Veda though it has taken centuries in history before concept could sparkle in the Fundamental Rights of Indian Constitution.

Fundamental human rights and freedoms are inherent in all human kind and find expression in constitutions and legal systems throughout the world and in international human rights instruments. According to R.J. Vincent, the human rights are rights everyone equally has by virtue of "their very humanity and also by virtue of their being grounded in an appeal to our human nature" (Chitkara, 1996).

The meaning of human rights under section 2 (1) (d) of the Protection of Human Rights Act, 1993 is given as 'Human Rights' means the right relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in

the International Covenants and enforceable by courts in India. Jon Mertenson stressed that human rights are truly universe. They are not the monopoly of any one culture or any one geographical region. Human rights are present in the cultural development of religions and philosophies in all parts of the world since the dawn of the recorded history. The relationship between economic and social development and human rights has become increasingly clear. Human rights are the important element in economic development and we must underline the need to measure that development by improvements in the quality of human life and not exclusively in monetary terms. National economic development policy must ensure that economic and social progress is shared by all.

The expression 'human right' is comparatively of recent origin. It has formally and universally, become recognized only after the formations of the UN in 1945 which has, as its central concern, reaffirmed its "faith in fundamental human rights, in the dignity and worth of human person, in the equal rights of men and women and of nations large and small------[Charter of UN, Third Preamble Paragraph]. The term human right denotes all those rights which are inherent in our nature and without one cannot live as human beings (Teaching Human Rights, UN, New York, 1989 p-5/UN / UDHR). In other words, human rights being eternal part of the nature of human beings are essential for the individuals to develop their personality, their human qualities, their intelligence, talent and conscience and to enable them to satisfy their spiritual and other higher needs. As such the range of the human rights are very wide and covers variety of rights including traditional civil and political rights on one hand and newly developed economic, social and cultural rights on the other.

The birth rights of citizens which they had lost were now restored. It emphasized the imprescriptibly right of man, which consist of "liberty, property, security and resistance to oppression. The exercise of these natural rights should be restricted only to the extent it was necessary to secure the enjoyment of their rights by other individuals. Law has to be considered as the expression of general will. Every citizen has right to participate personally or through his representative in its formation. It must be the same for all. It prohibits only those actions which are harmful to the society.

Again every person has entitled not to be accused, arrested or imprisoned except in accordance with procedure prescribed by the law. Right to religious liberty and freedom of expression was also recognized. Since right to private property was considered as inviolable and sacred no one could be deprived of it except for public necessity and on payment of legally ascertained just compensation. The sovereignty, resided in the people and all authenticity in state were derived from them.

The genesis of human rights informed that the first documentary use the expression 'human right' is to be found in the Charter of United nation, which was adopted after the second World War at Sanfransisco on June 25, 1945 and ratified by a majority signatories in October that year.

As per India is concerned the protest about violations of human rights are not neither new nor unique. In the days of British rule there are many instances of organized protest, consisting of not only of the leaders of the political movement but of eminent writers, intellectuals, professionals and artists, against incidence of police brutality, ill-treatment of prisoners, repressive laws and bureaucratic callousness in the face of natural and man -made destruction. In 1948 U.N. adopted the Universal Declaration of Human Rights- indicating a universal consensus that there are rights and liberties which all government suppress at some time or another, which political parties, trade unions overlook or side-step, that the rights to freedom of speech and expression, of organization, the right to livelihood and the recognition of human dignity are fragile, provisional even in danger of violated. In India laws like Maintenance of Internal Security Act (MISA), or the National Security Act, or withdraw of Bihar press Bill, and the bureaucratic action such as those on the Bombay Chawl dwellers or the ASIAD construction workers are constantly encroaching upon the rights narrowing the options for the people, slowly and now quiet imperceptibly eating into the fabric of our democracy. The work of civil liberties organizations across the Indian states is commendable in taking direct action. Human rights and sovereign rights of the stateare branches and stem of the tree. He who encroaches upon sovereignty of another states, kills freedoms and dignity of its citizens. The forces standing on guard of both human rights and life itself are growing and ever gaining in strength.

It is time, "to take right seriously". But the crucial question is which rights? First and foremost the basic human rights which derive from the basic human needs, essential

for sustaining life, specifically the right to food, shelter and medical care. These subsistence rights are the every human being many reasonably demand from the rest of the mankind as the moral minimum, the line beneath which no one is allowed to be sinking without destroying human dignity. They reveal a single thread and up to a single right; such as the right to survive without which possession of other human rights, such as the freedom of speech of franchise, become a crucial joke. This right has been expressively recognized in the Article 25 of the Declaration: "everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care-----" (Chand, 1985).

Civil-political rights and economic-social rights are intimately related. There is no inherent conflict between them. The doctrine that repression of other human freedom is necessary for "assuring the right of survival and that one must be sacrificed to the other" is a damnable heresy. Yet, operationally, in actual practice, priorities are inevitable and the suggestion that there should be greater emphases on basic rights which are crucial are crucial for human survival is not a diabolical doctrine. The right to survival has little currency in many parts of the world. It is mischievous to suggest that one has to choose between food and freedom. But it is subversive to recognize the stark truth in Bertolt Brecht's lines: "However much you twist, whatever lies you tell/Food is the first thing/Morals follow on/so first make sure that those who now are starving /Get proper helping when you all start carving" (Chand, 1985).

There is something terribly wrong with the thinking that these basic rights are mere claims of aspirations and not human rights, because they cannot be enforced, and practically not deliverable. Such a stand has clearly a defeatist ring about it and also suffers from the fallacy that the negative rights that gather around our liberties are more important than the positive rights that evolve our needs.

The progress towards human rights has also been slow and faltering and their promotion and protection by the United Nations does not mean that they practice that. So there are two major areas of human rights. One may be regarded as the traditional Western approach and covered by United Nations' International Covenant on Civil and Political Rights: the other by International Covenant on Economic, Social and Cultural Rights adopted in 1976. The first of the two is intended to specify freedoms and rights which should be guaranteed to every individual, 'classic' or 'natural rights

related to movement, behavior, thinking, and choice. The second instrument, which reflects a greater social awareness, covers what the individuals should receive from the state. This recent development, in essence, regards the state being directly responsible for the material needs and welfare of its citizens, and is expected to provide adequate employment, health and education facilities and various other social requirements (Chand, 1985).

Restrictions on human rights are always necessary when a whole nation is trying to create a better society- 'real need' takes precedence over ideal needs. Humanity for all its varieties and divisions is one, and denial of common rights on the part of the world can increase tension in another corner (Chand, 1985).

## 1.2 Social Context of Human Rights

The centrality of the state cannot be ignored while discussing contemporary international human rights norms and practices. Adoption of Universal Declaration of Human Rights on 9 December 1948 was decisive step in codifying the emerging view that the way in which that the states treat their own citizens is not only a legitimate international concern but subject to international standard. During 1970s after the Covenants the human rights had become fully internationalized. Implementation and enforcement, however, remained almost completely national. States accepted an obligation to implement international human rights but without non-intrusive international monitoring. Carter era has introduced human rights into mainstream of bilateral foreign policy giving importance to the language of freedom and democracy. The Commission on Human Rights also began to consider human rights violations on a global or thematic basis as particular type of violations were addressed globally.

The mid-1970s saw a major upsurge in international human rights activity by non-governmental organizations (NGOs), symbolized by the award of Nobel Peace Prize to Amnesty International in theyear1977. These groups were instrumental in changing bilateral and multilateral international human rights policies. States today, are subject to a considerable array of multinational, bilateral and transnational monitoring procedures that aim to mobilize national and international public opinion and normative force of the idea of human rights.

In Locke's scheme of things women along with savages, servants and wage laborers did not find a place as right holder. Gender, race, property and religion have been formally eliminated as legitimate ground for denying the enjoyment of natural or human rights in all most all realms of public life in all western countries (and most other countries as well). In effect, racist bourgeois, Christian patriarchs found the same natural rights argument they had used against aristocratic privilege turned against them in a struggle to incorporate new social groups into the realm of citizens entitled to participate in public and private life as autonomous subjects and rights. Property restrictions on the enjoyment of natural rights were often defended by arguing that those without property lacked the leisure required to develop their rational capacities sufficiently to be full, participants in political society. The rise of mass literacy, mass electoral politics in which the direct participation is required reduced the plausibility of such arguments. Legal discrimination, based on alleged lack of independence of the unpropertied gave way to social and economic changes associated with industrialization, particularly the increasingly impersonal relations between workers and employers and general depersonalization of relations in urban settings. And the implicit assumption of the coincidence of wealth and virtue was eroded by general process of social leveling and mobility. The logic during the movement against slavery, for women's suffrage and discrimination was essentially the same distant, private entities over which individual citizens, even the limited control provided by electoral participation.

Human beings differ from each other in many different ways. We have different external characteristics and circumstances we begin life with endowments of inherited wealth and liabilities. We live in different natural environments. Some are more hostile than the others in approach. The societies and communities to which we belong offer very different opportunities as to what we can or cannot do. The epidemiological factors in the region in which we live can profoundly affect our health and well-being.

The right to life acquired a socio-economic content. Russell. W. Davenport in 1949 observes that violence does not constitute the chief threat to life—when a worker loses his jobs he cannot eat. Therefore, an economic right must be established. The implications of the right to life extend beyond the right to property and include the

meaning that, society shall not proceed in such a way and the right to property should not deny any human beings the possibility of living or earning a living, serenity of life and limbs get restated as socio-economic security; and equality before law gets restated as socio-economic equality when one interprets the interconnection. In the changed economic scenario, the tendency of the west to link unrelated issues with economic transformation like labour standards, social conditions and environment in new trading regime have worked to the disadvantage of third world countries (Shiviah, 1995).

In India, social movements in general and human rights in particular tend to be sharply critical of the states as the serving the interest of the society, but hold at the same time with in the forms of democracy, even such a state can be forced to deliver the basic right, but during the past years it has become necessary to rethink about emancipatory potential of rights. Today the democratic rights assured by Constitution are claimed by self-proclaimed communalist forces which, from the perspective of human rights groups, are clearly anti-democratic. The notion of minority rights is being articulated in a such a way that rather than addressing the issue of transformation of inter-community relations in the public sphere, so that a state can function democratically, certain groups are defined as outside the pale of democratic rights. The discourse of citizenship, rights of citizens and rationalism is now the pet project of political process. A lot of ideological thinking into the issue of citizenship in the process disenfranchise instead of empowering. Rights norms are increasingly creating polarization between the underdeveloped and developed countries. Due to these rights evolving in specific contexts and universalisation is bound to reflect the interests of dominant groups rather than marginal one.

In the context of liberalization and structural adjustment, it is becoming increasingly clear that the vulnerable groups are those considered not friendly to market. The democratic rights of such groups to organize and to protest policies which disempowering them must be articulated and supported. At the same time how are we responding to human rights and ecological conditionality attached to aid and investment programmes sponsored by different developed countries. The questions of state sovereignty must be understood in global context and to what extent it is upheld by social movement and human rights groups. The need to rethink the emancipatory

potential of right discourse is most clear and evident in the case of women movement, which has particularly in the last decade, reacted to every instances of violence against women and demanded legislation or legislative action. However, not only has the implementation of laws remained partial conservative; each new law vests more power with the enforcement machinery (Center For Study Of Developing Societies, 1996).

Human rights are no longer understood merely as claims of the individual to enjoy the civil liberties, but as political, economic, cultural and social condition that make possible the realization of the creative potentiality of the individuals, groups, societies and nations. It has already moved to a wider meaning such as democratic rights or people's right. Development is cumulative result which has taken place in context of the growth of social movements' worldwide, development of education and the establishment of the parliamentary system. Beginning with the Indian freedom struggle, a large number of socio-political issues continued to be debated after independence and struggle for transformation draw attention to the right of the peasants, unorganized workers, women, dalits, adivasis and other deprived groups (ibid).

The human rights movement in India entered in to a critical and challenging stage in 1990s. From being a movement in to dissent it became the part of mainstream of politics. Theorists and activists have had to cope with this new situation. This has coincided with the international trend of putting human rights issues as a principal concern of world affairs. The UN- sponsored Vienna Summit, the European Union's interventions and the foreign policy of the United States adopting human rights as a major plank have contributed to this trend. A substantial input to this process has come from the non-governmental human rights agencies, particularly Amnesty International. These national and international organizations have constantly interfaced. But at the turn of the century they have submerged into one single current. Forces of globalization and liberalization within the country as well as abroad have set out to determine the parameter of human rights discourse while the social movements seek to give it a different orientation.

During the first twenty five years of independence the activist state become the center of hope to fulfill the basic rights of the people. The abolition of Zamindari system was

a major step towards the right to land to the tiller. The state took steps to make right accessible to the lower classes. For that purpose the Constitution of India was amended to put the relevant laws beyond jurisdiction of the courts. These laws were put in Ninth Schedule of the Constitution. The right to property (Article 13) was removed from the Constitution as it was used to defend the rights of the propertied classes. However, the rights framework of the constitution gave priority to the Fundamental Rights by making justifiable over the Directive Principles, the latter not enforceable through courts. This reflected the class character of the polity in a framework that put civil liberties above the socio-economic rights. But despite this, in the early decades after independence, the welfare orientation of the state made it take significant steps to bridge the gap between the two. Political opinion was divided. The next twenty five years have exposed the hollowness of all class. The integrity of rights- not just economic and political but also social, cultural and environmental and others- emerged as the new consensus among the scholarly debates between activists and academia.

The struggle of deprived sections like tribal, dalits and agricultural laborers for land, wages and dignity was reached to the final stage of organize themselves in different platform. It was realized that the socio-economic rights provided the content of political freedom. That is when a debate was generated distinguishing civil liberties from democratic rights. The farmer was understood as legal and political rights-freedom of expression, association, right to vote, safe guard against arbitrary arrest etc. the latter would not only include these civil liberties but right to minimum wages, tribal right to forest resources, rights of women in employment and right to education, to name a few.

It is the emergence of 'creative society' in India which has contributed to the steady expansion of the meaning of human rights. Creative society refers to that stage of development of a society in which hitherto subdued contradictions become manifest and active and oppressed group seek remedies to sufferings (Mohanty, 1999). Even apparently stable and smooth situations are seen new light as in the case of the impact of industrialization on environment. In such a society there is seen a new consciousness about the desirability to fulfill the creative potentiality of individuals and groups. Thus 'the right to be human' constantly acquires more meaning with the

emergence of creative society (Baxi 1986; Kothari & Sethi, 1991). The states respond to this situation in a variety of ways to maintain its legitimacy and effectiveness lest it is overwhelmed by the creative society. And the process is always a process of contestation.

The term human rights discourse thus changed from a limited liberal democratic framework to incorporating some significant socio-economic rights of the oppressed people in our society. The rising conscious among the people about their democratic rights is reflected in both local level movements as well as electoral politics. It has given new meanings to the society. Now it is no longer the preserve of liberal ideologue. It is now argued that it can be realized substantially only if the socio-economic rights are pursued.

The contemporary struggle of peasants, tribes, dalits, other backward classes (OBC) and women have widened the meanings of these rights and concretized in terms of social and political demand. The market driven opportunities hardly reach to the lowest rung of the people. Again capitalist forces will not move to backward areas where profits are not high. Only the coping with challenges can be brought closer interaction with the people and maintaining the autonomy of the human rights movements along maximum participation of common people (Mohanty, 2002).

#### 1.2.i. Rights of the Tribals

B.K. Roy Burman (1996) has dealt lucidly with the issues on indigenous people and their problem of human rights and tries to clear the conceptual dilemma. The term indigenous was first introduced by the International Labour Organization (ILO) in 1957. In that year the ILO has adopted convention 107 "concerning the protection and integration of indigenous and the other tribal and semi-tribal population in independent countries". In this convention tribal and semi-tribal population are considered as a broad social category and indigenous population as a sub-category of the former, who are descendents of the original population of the countries which were taken over by the colonizers by conquest. According to this convention, it only applies to a) members of tribal and semi-tribal population in independent countries whose social and economic conditions are at a less advanced stage than the stage reached by the other sections of the national community, and whose status is regulated

wholly or partially by their own customs or traditions or by special laws or regulations; b) members of tribal or semi-tribal populations in independent countries who are regarded as indigenous on account of their descent from the population which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization and which irrespective of their colonial status live more in conformity with the social, economic and cultural institutions of that time than with the institutions of which they belong; c) for the purpose of this convention, the term semi-tribal includes groups and persons who, are in the process of acquiring the attributes of tribal, are not integrated into the national community.

Convention 107 has been ratified by about thirty countries including India. Hence its provisions are enforceable under the international law. But the convention is considered unsatisfactory by most thinking people all over the world today. It considers the tribal social formation as less advanced social formation which is a transitory phenomenon. But in the context of the gathering ecological crisis and predatory thrust of 'modernization', it is now realized that tribal social formations have an element of permanence, which are valid for entire human community. Partly responding to the change of the intellectual-moral climate International Labour Organization (ILO) has adopted a new convention (convention 169 of 1989). In this convention the concept of indigenous has been overtly de-linked from the concept of tribe. Reference to a stage of advancement has been removed. In case of both tribal and indigenous people's difference in culture and ways of life from these other peoples in the respective countries, the Convention 169 describes tribals as 'peoples', the 'indigenous' communities in the pre-invasion period have been described as populations though currently they are 'peoples'. Indigenous populations are composed of the existing descendents of the people who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial situation; who today live in more conformity with their particular social, economic and cultural customs and traditions than with the institutions of country of which they now form a part, under a structure which incorporates mainly the nation, social and cultural characteristics of other segments of the populations which are predominant (Gupta, 1996).

India's Permanent Mission at Geneva has also rightly taken a consistent stand all along. It is difficult to say who are indigenous and who are not indigenous in this country in the chronological sense. But the statement made by Prabhu Dayal in 1991 on the behalf of Mission, year after year that India is a 'melting pot of cultures' is not reflecting the pluralistic nature of the society. (Pati & Dash, 2002)

World Bank on its own has declared the Scheduled Tribe as indigenous in the year 1991. This brings out the frailty of the position taken by the UN Working Group that self-identification is the most important criterion for recognition of the indigenous people (Barsh, 1991).

Indian Council of Indigenous and Tribal Peoples' (ICITP) in a symposium in 1992 at Delhi adopted a statement which noted the Scheduled Area and Scheduled Tribes Commission (Dhebar Commission) in their report submitted in 1960, had identified the tribal peoples in India as 'Indigenous'. It was noted that in ancient India there were peoples whose political and social organization was based primarily on moral binding among kins, real and putative, who had a custodial attitude towards nature and were outside the 'Jati' (caste) Varna framework. They were known as Janas, and eminent historians have broadly equated Janas with the tribe.

Even they were the peoples in different parts of India, who have remained outside the caste frame of social reckoning, whose cultural essence is that extension of self not only to kins but also to those with whom they have been linked through historical process spread over generations, and even to the endowments of nature in territories with which they have a special association through life cycle events and through activities related to the life support system.

As the bulk of Scheduled Tribe people belong to this category of population, in conformity with India's ethos of combining realism with its humanist commitment, there was a consensus that without prejudice to the claims of other people like the dalits and other non-elite groups, the people of Scheduled Tribes should be recognized as the core 'indigenous group'. This was forwarded by Professor Ramdayal Munda, member Presidium of ICITP to the General Secretary UN Working Group and to the Welfare Ministry of Government of India.

The statement adopted here differentiates the term indigenous from term 'autochthones', steers the debates about acculturation and define 'indigenous' in a normative sense. In this context, 'indigenous' is a dynamic forward looking concept. Its implication is rooted in the basics of humanity; it implies negation of alienation from its individual and collective essence which humanity is experiencing almost all over the world.

The ILO Convention speaks of the Rights of Indigenous and Tribal Peoples, but there are many who prefer the word people rather than the peoples. The argument is that though there are struggles against respective state systems, the indigenous and the tribal social formations were moving towards an overarching sense of oneness; they therefore should be described as 'peoples'. But the states, as they are constituted today see a red rag in such formation.

In 1974, the sub-commission of the UN Human Rights Commission conducted a study under E. G. Espielli whose findings were published in 1980, has suggested that the right to self-determination was confined to peoples under colonial and alien domination from an external source. Initially, a concern for the preservation of 'territorial integrity' is both the countervailing and prevailing consideration but in the classical colonial context the colonized peoples' right to self-determination permits (if not mandates) the option of secession to sovereign independence.

The basic concepts relating to sovereignty are monastic and pluralistic. From monastic point of view authority or power of the superior or sovereign is absolute and unlimited and also indivisible- Austin (1999). Laski (1919) from pluralistic point of view observed "the state is only one among many forms of human associations. It does not exhaust the associative 'impulses' of men''. Gandhi advocated that villages should be depository of power. Prudhoe, Bakunin, and Tolstoy wanted that the replacement of the sovereign state by voluntary, spontaneous, non-coercive, cooperative, socio-economic and political institutions. Incidentally, at the level of ideology and ethos, these are the attributes of the "indigenous solidarities".

Here it is noted that, the Government of India does not accept any right or principle which would affect the territorial integrity of the country. Three decades ago the "Right of Self-determination" was to be included in important UN Documents.

In1966, the UN adopted two human rights covenants (International Covenant on Economic, Social and Cultural Rights, 16 December 1966, and International Covenant on Civil and Political Rights, 16 December 1966). Article 1 of both the Covenants includes the right to self-determination of peoples.

After the years of argument, the UN bodies have begun to realize that group rights must be recognized and protected. The rights of peoples to self-determination, peace and subsistence are not recognized and, in addition indigenous peoples' right to their lands and territories to their customary laws and to represent themselves through their own institutions have also been on the agenda (Colchester, 2007).

Discussing the rights of indigenous peoples in the Human Rights frame work mention can be made of ILO Convention 107 and 169, and also of UN Working Group on Indigenous Rights, set up by the sub-commission of Human Rights Commission on Prevention of Discrimination and Protection of Minorities. Convention 107 stipulates that the government shall have the primary responsibility for developing coordinated and systematic action for the protection of populations concerned and their progressive integration in to life of their respective countries.

In defining the rights and duties of the populations concerned, regard shall be given to their customary law. Persons belonging to the populations concerned shall be specially safeguarded against the improper application of preventive detention.

The right of ownership, collective or individual, of the members of populations concerned over the land of which these populations traditionally occupy, shall be recognized. The populations in questions shall not be removed without their free consent from their habitual territories except in accordance with national laws and regulations for reasons relating to national security, or in the interest of national economic development or of the health of the said populations. (UN Special Rapporteurs in UN Document – No. E/CN/4/Sub.2/L 566 June, 29, 1972).

Children belonging to the populations concerned shall be taught to read and write in their mother tongue or, where this is not practicable, in the language most commonly used by the group to which they belong. The government authority responsible for the matters covered in the convention shall create or develop agencies to administer the programmes involved. The program shall include a) planning, coordination and execution of appropriate measures for the social economic and cultural development of the populations concerned, b) proposing legislative and other measures to the competent authorities, c) the supervision of the application of these measures.

As India has ratified ILO Convention 107, it has the force of law under the international legal system. The Constitution of India has several provisions enabling and requiring the state to carry out protective discrimination and promotional activities in favor of tribal. (UN Special Rapporteurs in UN Document – No. E/CN/4/Sub.2/L 566 June, 29, 1972).

The Preamble to the Constitution of our country describes India as a Sovereign, Socialist, Secular, and Democratic Republic. (Shown in Annexure-1)

Right to education and the questions of quality and affordability draws our attention to how globalization is going to affect access to a reasonable quality of education – both primary and higher – which works as a ladder to realization of other human rights. No doubt the constitution now mandates the state to provide force and compulsory education to all children between the ages of six to fifteen years, but its manner is still determined by law made by the state. In view of the fact that the government is not spending a significant part in its GDP on primary education. It is really a matter of conjecture how one of the Millennium Development Goal (MDGs) – achieving universal primary education by 2015 – is going to be realized. Similarly, through 'excellence' in professional education has a role to play in economic development of country, but it is unlikely that students belonging to a selected class only will be able to participate in such a process, given that private professional institutions are forced to fix their fees. It looks like many corporations will come forward to spend and not invest on providing quality primary education.

Right to Health, Safe drinking Water and Clean environment speaks about the basic need of the human being. As the government run health facilities are deteriorating, private health centers are mushrooming by exploiting poor people's poor health. The current scenario is also resulting in 'aqua robbery' by corporations,

and this denying the local population a basic natural right such as access to water – both for drinking and irrigation purposes. Globalization has created more opportunities for environmental pollution but enabled the export of hazardous waste and contaminated materials.

In matter of **tribal rights and sustainable development**, the Indian Constitution contains ample provisions to protect the special interests of the tribal people. However there are real fears that their concerns might not get adequate attention under free market economy. Arguably, the policies of general or accumulative development impinge upon the vital rights of the tribal people. Displacement of tribal population and lack of adequate rehabilitation due to construction of large dams resulting in severance of their ties with their past is a very good example of this. The changing lifestyles of people have an adverse effect on sustainable development too (Katare & Barik, 2002).

#### 1.3 Introduction to Gujarat

Gujarat has seen a succession of races, settlers as well as conquerors, and amalgamated their cultures into its own. The result has been a wonderful fusion of new ideas and old world traditions. Rich in crafts, history and natural beauty, this home state of Mahatma Gandhi continues to attract artists, scholars, intellectuals and businessmen from the world over.

#### 1.3.i. Brief Sketch of Gujarat

The name of the Gujarat state is derived from Gujjaratta, which means the land of the Gujjars. It is believed that a tribe of Gujjars migrated to India around the 5th century AD. The real cultural history of these people, however, is believed to have begun much earlier. Many Indus Valley and Harappan centers have been discovered in the state like Lothal, Dholavira, Rangpur, Lakhabaval, Amri, and Rozdi and established the earliest known history of Gujarat to around 3000 BC to 2200 BC. At that point of time, Lothal was the main port of this civilization. With the advent of the Yadava tribe led by Lord Krishna, some 3,500 years ago, came the glorious days for Gujarat. It was followed by 100 years of Lord Krishna's rule. It is believed that Ashoka, the Mauryan king extended his kingdom to Gujarat. The fall of the Maurya Empire led the small kingdoms to establish their power in this state from time to time.

The state achieved a high level of prosperity during the time of Solankis from the 9th century. In the 12th century AD, Allauddin Khilji, the Sultan of Delhi defeated the Waghela king of Gujarat and a long era of Muslim rule over Gujarat started. The Marathas ended the Muslim rule in the 18th century only to be handed over to the British in the early 19th century. Surat was the center of the first factory of the East India Company in India and after the First War of Independence in 1857; the region came under the British monarchy along with the rest of the country. Gujarat was a part of the erstwhile Mumbai state till 1960, when the people of Gujarat decided to have their own state on the basis of their distinct language and culture. This led to formation of the two new states of Gujarat and Maharashtra.

Situated on the west coast of India between 20.6'N to 24.42'N north latitude and 68.10'E to 74.28'E east longitude, Gujarat state came into existence as a separate state on 1st may 1960. Gujarat is situated on the western coast of the Indian Peninsula. The state is bound by the Arabian Sea on the west, Pakistan and Rajasthan in the north and northeast, Madhya Pradesh in the southeast and Maharashtra in the south. Based on physiology and culture, Gujarat can be divided into several regions like Kutch, Saurashtra, Kathiawad, and Northeast Gujarat.

The state has a long coast-line of about 1600 km and is the longest among all states of country. For the administrative purpose, Gujarat state at present comprises 25 districts, sub divided into 226 talukas, having 18618 villages and 242 towns. Gujarat has geographical area of 1.96 lakh sq km and accounts for 6.19 of the total area of the country.

The northern and eastern borders are made of mountains by offshoot ranges like Aravalis, the Vindyas, The Satpuras and the Sahyadris. The Aravalis cover the region of northern Gujarat; The Vindyas cover the northern central region of Gujarat. The Satpuras lie between Narmada and Tapi rivers. The ranges of Sahyadris lie across the Tapi with highest rainfall densest forest in state.

Gujarat is the most industrialized states in India. It attracts the cream of domestic and multinational investment in the leading sectors of the economy. The important minerals produced into the state are agate, bauxite, dolomite, fireclay, fluorite, fuller's earth, kaolin, lignite, limestone, chalk, calcareous sea sand, perlite, petroleum and

natural gas, and silica sand. The state is the main producer of tobacco, cotton, and groundnut in the country. Gujarat also contributes inputs to industries like textiles, oil and soap. Agriculture in Gujarat forms a vital sector of the state's economy. It has to provide the required food grains for the state's population and raw materials for most of the agro-based industries. Unsuitable climatic conditions in some parts and rocky terrain with thin or no soils in others, have limited the area suitable for cultivation. The difficulty of drainage in coastal areas and in the two Ranns has made a large part of the state agriculturally unproductive. The state produces a large variety of crops and its cropping pattern reflects the spatial variations in climate and topography. Groundnut (highest production in the country), cotton, tobacco (second highest production in the country), isabgul, cumin sugarcane, jawar, bajra, rice, wheat, pulses, tur and gram are the important crops of Gujarat. Another cash crop, which has recently entered the field though in a few selected localities, is banana. Plenty of mangoes for export as well as home consumption are part of cash crops.

The three important languages of Gujarat are Gujarati, Urdu and Sindhi. There are eleven variants or dialects of Gujarati. Kachchi as a mother tongue is important in Kutch. The Gujaratis, the people of Gujarat, are found all over the state. These people trace their lineage from the people originally known as Gujaras. They are believed to have come to India with the Huns and while passing through Punjab, settled in Gujarat. Gujaratis were highly influenced by the cultural waves from the mainland and accepted the monarchies that ruled over them. Various Hindu traditions like Shaivism imbibed by Gujarat which in turn developed its own galaxy of saints and devotees and its own culture. The successive waves of immigration were absorbed in the society that was fast evolving and today the word Gujarati does not seem to suggest any definite association with a particular stock, a tribe of immigrants or a specific group of people. The Kutchis, who were the native of the peninsula of Kutch, have their own dialects. The Kutchis are both Hindus and Muslims and a large number of them have migrated from Sindh.

The Jadeja Rajputs, the Lohanas and even the Muslims many of whom are 'Maldharis', the cattle-breeders, have all come from Sindh consequent upon their defeat at the at the hands of some kings or as a result of some religious persecution.

According to the final results of Population Census 2001, the population of Gujarat is reported at 5.07 crore. The decadal growth rate has increased from 21.19 (1981-91) to 22.66 (1991-2001). The population of Scheduled Castes and Scheduled Tribes in the State have been reported at 35.93 lakh (7.09 percent) and 74.81 lakh (14.76 per cent) respectively.

The literacy rate in the State (excluding children in the age group 0-6 years) has increased from 61.29 per cent in 1991 to 69.14 per cent in 2001. The density of Gujarat has increased to 258 persons per sq km. With 37.36 per cent population of Gujarat residing in urban areas and sex ratio was 920 in 2001.

Classification of population by economic activity according to final results of 2001 Census reveals that out of the total population of 506.71 lakh in the state, 170.25 lakh were main workers, 42.31 lakh were marginal workers and 294.15 lakh were non-workers. Thus main workers constitute about 33.60 percent of the total population and marginal workers constitute about 8.35 per cent of the total population of the state.

The total population of the state consists of Hindus, Muslims and Jains. Zoroastrians or Paris can also been in Gujarat.

The caste system is strictly followed by the Hindus of Gujarat. Besides the 'Brahmins' and the 'Banias' whose functions and occupations are fairly well determined, the community of 'Patidars' owning land is strongest force in the economic and political life of the state. Patidars, also called Patels, are the best agriculturists in Gujarat.

The tribals of Gujarat are found concentrated in the south-eastern part of Gujarat particularly in the district of Panchmahals, Surat, Baroda, and Bharuch. The main tribal groups are the Bhils, The Dublas, the Naila/Nardas, the Gamits and the Dhankas, Varlis, Koknas, Naiks/Naikadas etc.

#### 1.3.ii. Districts of Gujarat

The names of the districts in Gujarat according to Census of India, 2011 are Kachchh, Banaskantha, Patan, Mehasana, Sabarkantha, Gandhinagar, Ahmadabad, Surendranagar, Rajkot, Jamnagar, Porbandar, Junagadh, Amreli, Bhavnagar, Anand,

Kheda, Panchmahals, Dahod, Vadodara, Narmada, Bharuch, Surat, The Dangs, Navsari and Valsad. The districts selected for the purpose of this study are Valsad and Navsari. It is due to the numerical presence of the tribes - Varli and Kokna in these districts.

#### 1.3.ii. (a) A Brief sketch of Valsad

As regards its name Valsad town does not find any reference before AD 1300. The opinion of some of the learned persons residing here is that the original name of this place was Nyagrodhpur. In Sanskrit, Nayagrodh means Vad (Fag tree). Somebody might have thought about Nyagrodhpur, keeping in mind the work Val-Vad occurring in Valsad. There might have been a cluster of Fag trees here and so the name Valsad or by corrupt form Valsad may have been accepted. The name of the district has been kept as Valsad District from the name of the Valsad Town.

It was an important event that some Zoroastrian from Iran came and settled in Sanjan due to harassment by Arab victors. They left their native land to protect their religion and came to Gujarat. After residing for 19 years in Diu, they arrived in Sanjan. They adopted Gujarati language and dress and merged with local people like sugar in milk. They were known as Parsis, as they came from Paras (Iran). Zoroastrian settled in Sanjan played a very important role in developing the economic condition of the district. In this, the main industries were shipbuilding and distillery.

Like other districts of Gujarat, Valsad district has also given considerable contribution in the Freedom movement. As a part of the former Surat district, the people of this district actively participated in the movement against addition of Tax on Salt in 1844 and initiated the first ever movement against the foreign government. Shri Arvindo Ghosh entrusted the work of spreading revolution in the South Gujarat to his brother Shri Chotubhai Purani initiated the young men like Shri Ambubhai Purani, Bapalal Vaidya, Chandrashankar Bhatt, Dinkar Pandya etc. to spread armed revolution. Later on they also joined non-violence movement for independence. A booklet name 'Vegetables Medicines' written by Narshibhai Patel was printed in the press of Abasaheb Ramchandra and Madhavrao of Bilimora. In short, this district was active in freedom movement from 1905 to 1942.

After Independence, as part of Surat District, this region was part of greater Bombay State, later when Gujarat state was formed on 1st May 1960; the present Valsad district was part of Surat district. It was bifurcated to Surat and Valsad in 1964. In newly formed Valsad district as per Government notification of 1997 there are five talukas mainly, Valsad, Dharampur, Pardi, Umbergaon and Kaparda.

The district of Valsad is situated in the South Gujarat and lies between the parallels of the latitude of 20 °7' and 20 °45' and the longitude of 72 ° 43' and 73 °29'. It is surrounded by Navsari on the north side, on the south by Thane districts of Maharashtra, on the west by Arabian Sea and on the east by the Dangs. It has three regions mainly Valsad coast, middle Valsad plain, Western Ghats on the basis of topography. Valsad coast is known as Deccan trap in terms of geological structure which is having alluvium soil facilitating the agriculture in the region. Middle of the district covers Umbergaon, Pardi, Valsad and Dharampur talukas. It limits with Valsad coast in the West, Navsari in north, Western Ghats in the east and Dadra Nagar Haveli in south. The maximum height of the region is 300 meters above sea level near Bansda. General slopes of the region are westward. The Western Ghats cover Dharampur and Kaparda Taluka. The terrain of the region touches Surat in North, Dang and Maharashtra on east, Dadra Nagar Haveli on south and middle in mostly uneven general slope from east to west. The Sahyadri Mountain starts at Tapi River; the south-east corner touches Dharampur. The important hills are Indragarh, Jogmedo, Talio and Parnera in Valsad districts. The main rivers of the district are Auranga, Kharera, Ambica Par, Kaveri, Purna, Kolak, Damanganga, Tar, Mon, Nar, Mindhola and Karli. The climate of the district is characterized by a hot summer and general dryness except during monsoon. The annual rainfall of the district is 2,247.8 mm. The mineral wealth includes brick clay, ordinary clay, and standard red clay.

Out of the total area of 3,035 sq km of Valsad district, an area of about 1,187 sq km is covered by forest. Within that 1,161.6 sq km are reserved forest and 18.6 sq km are protected forest and 6.8 sq km are unclassified forest. It is deciduous type and species like Rayan, Karanj, Jambu, Amla, Behda, Sarsado, Dhawado, Semlo, Bili and Bordi are important species located in this forest area. It has rich fisheries. Jawar, bajra and wheat are extensively grown and non-food crop like cotton also occupy a prominent place. Paddy, Nagli, Ragi, Gram, and other cereals also cultivated in the district. The

fishing is done round the year as this district has extensive sea coast. Pisci culture activities are important source of occupation for the people of Valsad. The important industrial establishments of this district are chemical, agro, food processing, paper and sugar, plastic, tobacco and related products, cotton textiles, jute and vegetable fiber textile, beverages, food products, wood products, furniture and fixtures etc. Chickoo and mango are important fruits of the district which are exported to other places. The district is well connected through railways and roads. Kolak, Bilimora, Varsi-Barsi are important parts for fisheries in the district on the banks of the river Ambica. There are 76 Banks in urban areas and 52 Banks (Cooperative Banks) in rural areas. Valsad district has well-knit roads and transport facilities. Around 350 villages and towns are having pucca roads and 270 villages are connected with kachcha roads. Out of 450 inhabited villages 383 villages are connected by bus facilities. Out of 450 villages in Valsad there are 47 group gram Panchayats comprising 170 villages and 280 independent gram Panchayats.

In this district 73% of population live in rural areas while 27% live in urban areas. Rural population is distributed among 450 inhabited villages and urban population has been spread over 17 towns. The density of Valsad district is 465. The sex ratio is 920 per 1000 males. The main and marginal workers are of 46.1% of total population. The male participation rate is 51.8% and female participation rate is 18.2% but the proportion of female marginal workers (15.6%) is higher than that of males (5.6%). The literacy rate of Valsad is 69.2%. Male literacy rate is 77.9% and female literacy rate is 59.6%. There are 11 colleges in Valsad district. The notable educational institutes are the pharmacy college in Vapi and government polytechnic in Valsad. Hindus comprise 89.1%, Muslims 9.1% and Christians 0.1% of total population (Valsad District Census Handbook, 2001).

#### 1.3.ii. (b) A Brief sketch of Navsari

Navsari was headquarters of Navsari sub-division of erstwhile of Baroda state. The Government of Gujarat bifurcated Surat and Valsad districts in 1964 followed by further bifurcation of Valsad into Valsad and Navsari districts with affect from 1997.

Navsari district is situated between parallels of latitude 20°34 and 21 °30 and meridians of longitude 72 ° 41' and 73 ° 30'. It is bordered by Surat in the north, Dangs in the east, Valsad in the south and Arabian Sea in the west.

It is the 21st district in terms of population of the State of Gujarat. It has 5 talukas namely Navsari, Jalalpur, Gandevi, Chikhli and Vansda with 374 villages and 9 towns. Total population of the district is 1,229,463 out of which 628, 988 are males and 600,475 are females. The rural population is 893,110 and urban population is 336,353. The sex ratio of the district is 955 females per thousand males. The ratio of schedule tribe population to the total population in the district is in the proportion of 591: 164. The tribes of the districts are Dhodia, Varli, Kokna, Nayaka and Kolba. It is the fifth dense district in the State. The economy of the district basically dependent on agriculture as 57% of workers is engaged in agriculture, cotton textiles, machinery and equipment. Basic chemicals and chemical products and food products are the important non-agricultural economic activities. The literacy rate of the district is 75.8%. The proportion of male female in the district is 82.8% and 62.8% respectively. 27.4% population is urban inhabited. The physiography is divided into hilly area, flat area and seashore area. Purna, Auranga, Ambica, Tav and Kaveri are important rivers of the district.

The kund of Unai otherwise popular for Unai Devi is a famous religious place, which attracts the tourists. The climate of the district is hot by summer and dryness in the non-rainy seasons. The annual rainfall in the district is received during south-west monsoon season from June to September. The annual rainfall is 1, 4368 mm. Out of total 2,209 sq.mtr of the district 59.6% sq.mtr is covered by forest out of which 21.2 sq.mtr reserved forest and 3845 sq.mtr is unclassified. The main forest products include teakwood, catechu wood, herbal plants and timber. The main crops are paddy, sugarcane, Ragi and jawar etc. The fruits like mango and Chickoo are the main fruits exported to other parts. The district headquarters is Navsari which is connected by rail and road to different places of Gujarat and India. 365 villages are having pucca roads and 371 villages are having bus facilities. Out of 374 villages in the district there are 20 group Panchayats and 348 are independent gram Panchayat. Hindus constitute 92.4%, Muslims 5.7%, 1.1% Jains and 0.5% Christians. Main and marginal workers constitute 44.3% of the total population. 23.6% of total workers are engaged in

cultivation, 33.1% are agricultural laborers and 1.7% are engaged in household industry, 41.6% do other work. In the population range of 2000 to 5000 there are 134 villages of which only 28 villages have Banking facilities and all 134 villages are having facilities of improved drinking water and power supply (Navsari District Handbook, 2001).

#### 1.3.iii. Tribal Population in Gujarat according to 2001 Census

The population of Gujarat according to Census 2001 has been 50,671,017. Of these 7,481,160 persons are the Scheduled Tribes (STs). They constitute 14.8 % of the total population of the state. The state has registered 21.4 % decadal growth of the Scheduled Tribe population in 1991-2001. There are twenty nine (29) notified Scheduled Tribes in the state.

The Bhil with 3.4 lakh population (40%) represents majority of the total ST population of the state. Dublas (8%), Dhodia (7.9%), Rathawa (7.2%) and Naikadas (5.3%) are the other major STs each having a sizable population. Bhil are the numerically dominant tribe with reference to total schedule tribe population of state. Gamits, Kokna, Chaudhri, Varli, and Dhanka account for 3 to 4% each of state's ST population.

The ST population in Gujarat is predominantly rural with 91.8 % residing in village and 8.2 % in urban areas. Of the twelve major STs having more than one lakh population, Dublas have recorded the highest (15.7 %) urban population. Significant urban population has also been recorded among Dhodia (12.4%), Patelia (12.4%), and Koli (10.2%). On the other hand Varli has recorded the lowest at 0.6 % urban population.

District wise, the Dangs has recorded 93.8 % of its population as Scheduled Tribe, although its' share is small (2.3 %) out of the total ST population in the state. Besides the Dangs district, Narmada (78.1%), Dahod (72.3%) and Valsad (54.8%) have recorded more than half of the total population of the district as Scheduled Tribe. Amreli, Bhavnagar, Rajkot, Jamnagar, Mehasana, Junagadh, and Surendranagar have ST population less than one percentage of the district's total population.

The state has recorded child sex ratio (0-6 age group) of 966, which is lower than the national average for STs (973). Among the individual STs, Patelia have recorded low child sex ratio of 926.

The ST population of Gujarat has recorded 47.7 % literacy rate, which is at par with the national average for STs (47.1%). The male and female literacy at 59.2 % and 36% respectively indicates that women are lagging behind males by 23.2 %. Of the twelve major STs, Dhodia with 75.9 % literacy are ahead of others. Their female literacy rate is 66.5 % and male 85.3%. Literacy position is dismal among Koli as only 26.3 % of their population has been literate; the picture is more depressing for females (12.8%) among them.

In the age group 5-14 years, 56.9 % of the ST population is attending schools or other educational institutions. Other STs who have recorded above state average are Chaudhri (80.7%), Patelia (74.9%), Kokna (66.5%), Dhanka (63.6%), and Dublas (60.9%). Koli has recorded the lowest at 33.4 %, and Naikadas (44.1%) and Varli (44.9%) have recorded less than half of their population in the age group 5-14 is attending schools or any other educational institutions.

Mere 2.5 % of the total literates of the ST population are graduate and above. The Chaudhri and Dhodia are well ahead, with 5.3 % of their literates are graduates or above. On the contrary, Koli, Varli, Dublas, and Naikadas are at the bottom, each having less than one percentage. Of the total 7,481,160 ST population 97.8 % are Hindus and 1.7 % Christians. According to 2001 Census, 14,440 STs have been converted as Muslims, constituting 0.2 % of the total ST population of the state. Besides, 11,678 have been categorized as converted to 'other religion and persuasions'. 11,520 have been classified as 'religion not stated'. A small number of STs have converted to Jainism (2,166), Sikhism (390), and Buddhism (231) (Source: Census of India, 2001).

#### 1.3.iv. District wise Tribal Population

The Dangs has the most tribal population with 93.76% of total population while in Narmada district 78.08% of total population are tribal followed by Valsad which has tribal population up to 54.76%. While Navsari and Surat having 28.19% and 48.08%

respectively. Amreli district has the least tribal population with of 0.23% of total population. (Shown in Annexure-3)

#### 1.4 Aim and Focus of the Study

#### 1.4.i. Aim:

The main aim this study is to analyze sociologically the Human Rights issues among the Kokna and Varli tribes of South Gujarat. Here, an attempt has been made to investigate the impact of human rights on the social and non-social aspects of the tribal life. Further, the study also deals with the role of the internal and external agencies/institutions/processes/ phenomena of the state vis-a vis human rights issues.

#### 1.4.ii. Focus:

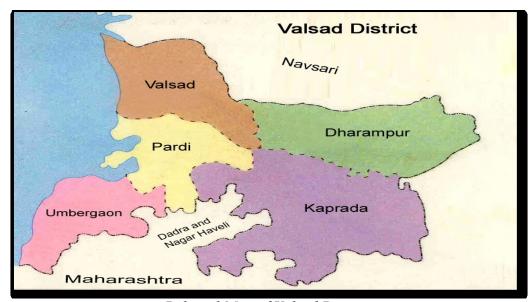
The focus of this study is on the social aspects of Human Rights with reference to health, education and environment.

#### 1.4.iii. Hypotheses

- 1. Human Rights education or levels of awareness of the group directly influence the social, economic, political and legal life of the tribes.
- 2. The active role of state is directly influenced by the articulated demand from the grass root level. The agencies monitoring work effectively when there is continuous pressure from civil societies and different interest groups.
- 3. Promotion (Protection) or violation of human rights of the groups depend on the accessibility of them to the resources of social indicators i.e. health, education and environment of human development.



Political Map of Gujarat Highlighting South Gujarat



Political Map of Valsad District



Political map of Navsari District

# SOCIO-DEMOGRAPHIC PROFILE OF TRIBES

# **CHAPTER: 2**

	Page No.
SOCIO-DEMOGRAPHIC PROFILE OF TRIBES	36-48
2.1 Kokna Tribes	36-39
2.2 Varli / Warli Tribes	40-42
2.3 Districts showing numerically more Kokna and Varli Tribes	43-43
2.4 Distribution of Kokna and Varli Tribes	44-48

#### **CHAPTER 2**

#### SOCIO-DEMOGRAPHIC PROFILE OF TRIBES

Here the author intends to give brief account of the socio- demographic profile of both the tribes which are studied.

#### 2.1 Kokna Tribes

The Kokna are the tribal group of Gujarat. The etymology of the terms Kokna is by virtue of their wearing armlet i.e. 'Kokna'. The other synonyms of the tribe are 'Kukna' and 'Kokni'.

Major concentrations of the Koknas are in Dharampur and Vansda Taluka of undivided Valsad district and in Dangs district of Gujarat. According to 2001 census the total population of Kokna is 329, 496 which is 4% to the total population of the state. They speak Kokni language which is a dialect of Marathi. They speak Gujarati quite well and can also converse in broken Hindi and use Gujarati script.

The community is divided into number of exogamous units call "Kul" which is the only social division and no hierarchy is attached to this. Main function of the clan is to regulate marriage alliances. Koknas believe in extended families but it is under disintegration because of occupational mobility. Now nuclear family is the most prevalent type. The eldest male member heads the family and he takes important decision in consultation with the rest of the members. Family ties are strong and cordial. Women observe respectful distance in the presence of the elders, relatives of the husband and observe purdah. They enjoy considerable freedom of movement. Group endogamy and clan exogamy are the marriage rules. Marriages are fixed through negotiation but there are other ways of acquiring mates i.e. by service (Khordad) and by exchange (Sata). The custom of bride price is present in their society. Monogamy is a general rule but in exceptional cases like barrenness and death of first wife polygyny is permitted. Divorce is permitted, if it is limited by girl, then the girl's father will have to return the bride price and if it comes from boy's side then he will have to give some amount (marriage expense) to the girl's father as decided by the Panch. A married woman desiring to marry another man of her choice

can do so if her paramour pays the compensation to the husband i.e. Thagralena. Widow Remarriage i.e. Rakhat is fairly common. A widow is supposed to marry unmarried younger brother of her deceased husband i.e. Debar bata. No rites are performed in widow marriages. Inheritance and succession are patrilineal and property is equally divided among all the sons.

Most of the life cycle rituals are in accordance with the Hindu pattern. On the birth of the child purification rites are observed on third, fifth and twelfth day after which the pollution ends.

Marriage rituals are divided into three stages (1) Nanipen (betrothal) (2) Motipen (Social marriage) and (3) Lagan (ritual marriage). While negotiating marriage 'Ostabia' (messenger) plays a very important role. Marriage proposal is first sent through him. Then on an auspicious day formal betrothal (Nanipen) is decided. The boy and the family members visit the girl's house to finalize the proposal and bride-price is fixed up. On this occasion the bride is made to sit in the centre and she is given a coconut and Rs. 1.25. Liquor, tea, bidis are offered to groom's party. All the expenses are borne by the family of the boys. At the end of this ceremony an oral agreement is made. If the marriage breaks from by the groom's side then the bride's family will recover the whole expenses from groom's father and if it is initiated by the bride side the groom's family will claim the double amount. This type of agreement is called Nanipen.

Among the Kokna it is privilege of the bride's party to go to the grooms place for marriage. Then the ceremony of Motipen starts. The bride is made to sit on a wooden plank near the 'Motar' (Marriage Pandal). Groom's party will give her the bride price which consists of cash worth Rs.125 or Rs.151, grain, clothes and ornaments. If the groom party cannot afford the marriage expenses then after the ceremony of Motipen, the bride is supposed to stay at the groom's place and help the husband in earning the expenditure. Actual marriage i.e. Lagan can take place even after the birth of one or two children. The marriage ceremony is absolutely essential and must be performed at their convenience. They believe that an unmarried person can never get salvation after death and become a ghost. Lagan i.e. ritual marriage starts with the application of 'pithi' (paste of turmeric) on both the bride and groom. Women sing songs while

applying 'pithi'. Marriage ceremony includes four 'pheras', 'havan', 'hastamilap' and 'kanyadan'.

Funeral rites are very simple. They cremate their dead and observe pollution for twelve days. On the final day of pollution, offerings are made in the cremation ground in the name of the dead and funeral feast is given to all the members.

In case of death of a pregnant woman, the rites are performed by the 'Bhagat' or 'Bhuva' because fear of evil spirits. The dead body of such women is taken out through a special opening made on the back wall of the house.

The Koknas largely depend upon agriculture (61%), agricultural labour (21%) the rest (18%) depends on collection of minor forest products and allied agricultural activities as well as the activities like tailoring, carpentry, daily wage labour, and other manual work for their sustenance.

The total literacy rate for the age group of 7 years and above is 51.5% of which male (62.5%) and female (40.3%). The total urban population is 14, 967 across the states.

Barter system has been replaced by cash economy and weekly 'Haat' is common place for their economic activities till date. Koknas are Hindus by faith. But sects like Jay Parmatma, Swaminarayan have made inroads into their religions life. Christianity is also a practiced religion for few Koknas. They basically worship the Hindu deities of wider pantheon. They also have regional, village and clan deities. Besides this they have faith in supernatural powers, ghosts, dakans, black-magic and witch-crafts. To ward off the evil influence they take the help of the Bhagat, who is considered as a sacred specialist.

Himani Devi and Kansari Devi are the community as well as Kul Devis who protect the family from disaster. The idols are kept on the heap of the rice and Nagli grain inside a big bamboo basket. Gram dev, Samaria dev and Bagh Dev are the village deities. They worship 'Gram dev' and 'Samaria dev' for the protection of the village people from natural calamities whereas Bagh Dev is worshipped to save the cattle from the ferocious animals and to protect them for diseases. The major sacred centers are the temple of 'Lord Somnath Mahadev' of Bilimora and Unai Devi of Unai. In

addition to this common Hindu festivals like Shiv Ratri, Holi, Dushera, and Diwali are celebrated. The major dances of the community are Dhol dance, Parvi dance, Bohada dance and Thakrya dance.

For the maintenance of peace and social equilibrium the Kokna have their own traditional Jati Panch constituted by five elderly and respected members of the community headed by Patel (Kathiya/Chief). They decide the cases related to division of property, family quarrels, petty thefts, divorces and breach of tribal norms. The judgment given by the council is respected by both the parties and fine imposed is given to the aggrieved. Statutory Panchayat is involved in implementation of different developmental programmes. Sarpanch plays a key role in solving marital disputes.

Kokna enjoy a fairly high social status. Under the changed situation literacy is getting more attention. Although the older generations are illiterate, literally it is catching up with the new generation resulting into better enrollment at primary level.

Majority of Koknas depend on indigenous treatment for their health issues. The modern hospital facilities along with different State sponsored programmes for health and family welfare is penetrating the hinterland of tribal settlement. Immunization and nutrition facilities are also provided to expectant mother and children. Earlier people had to depend on natural resource like river, pond, streams for drinking water, but now head pumps, bore wells, and wells are provided by government under different welfare schemes

For the economic upliftment, different loans, credit schemes, self-employment schemes are promoted by different government agencies. Landless and marginal laborers are also provided land through different government schemes.

Irrigation facility is provided to the people through canals, but mostly they had to depend upon rain water. Fertilizers are now available to the tribals. They listen and enjoy radio, television, films through different governmental and non-governmental publicity agencies. Government through developmental programmes has constructed metaled road that runs into the remote village which facilitates availing the transport and electricity network.

Despite the available schemes to improve the overall life style of the people most of the efforts meet with poor results due to their lack of awareness, backwardness, poor economic condition and illiteracy.

#### 2.2 Varli / Warli Tribes

Warlis are the major tribes of Western Maharashtra. According to Wilson the term Varli is come from 'Varal' a small patch of cultivatable land and means an uplander. It is connected by some with Varalat, the sixth of the ancient seven Koknas. V. K. Rajavade, the well-known historian derived the word from 'Varud' as mentioned in Katyayana's 'Vartik', thus Varud, Varadaki, Varulai, and Varuli and finally Varli (Save 1945: 485). Eathoven (1921) describes Warli as a sub-division of Bhils. Wilson states that the Warlis' and Thakurs are offshoots of the Koli tribes. The Warlis of the present time however do not show any affinity with Thakurs or Kolis. The tribes' men believe that they are called Warli because they used to spread Varal (brushwood) for preparation of agricultural land (Save, 1945).

According to 2001 Census of India the Varli's population is 255,271 in Gujarat which is 3.4% to the total tribal population of the State. Varli has recorded 0.6% urban population which is the lowest among the tribes of Gujarat. Varlis are principally found in Thane District in the State of Maharashtra. They are also scattered to Nasik and Greater Bombay and who migrated to Gujarat in undivided Valsad district which includes Vansda, Dharampur and Dangs. They are also settled in good number in Dadra and Nagar Haveli. According to the Census of Maharashtra Scheduled Tribe Report (1961) most Varlis say their original home was Nagar Haveli in Daman, while some believe that Dharampur was their original town in the State of Gujarat.

According to the Thane Gazetteer the Varli have three divisions – Murdes, Davars and Nihirs. The first two have communal relation and intermarry, but they never eat, drink or marry with Nihirs. The Dangar Varlis were added into the Census of India in the year 1911 along with Ghat Varlis, Pathar Varlis, Mathar Varlis, Kokni Varlis, Zanjare Varlis and Pavar Varlis. However, they are unable to explain as to why they are so designated. Varlis have sun burnt skin. Fair skinned people are rarely found among the Varlis (Gare and Aphale, 1982). The height is medium structure and well built semi-curly hair and dark brown eyes. The men wear a waist band and a tattered

head cloth. The women wear a cloth over the head, a bodice, and a cloth round the waist. In Gujarat the ornaments of men are silver or tin earrings, silver or brass bracelets, and a brass finger ring, women wear a silver chain worn on the head, brass earrings, coils of glass beads round the neck, and brass bracelets.

As per the language is concerned, Varlis differs little from that of local Kunbis. In the Thana region they always speak Marathi, but the adjacent northern part to Gujarat; they speak Marathi as well as Gujarat. Varlis are to some extent both settled and wandering tribes. They live in small communities, often under their own headman and seem to avoid neighbors except Kolis, Kathkaris and Thakurs. The tribe divided into number of Kul. Marriages are prohibited between members of same Kul. A Varli cannot marry within the degree of cousinship. A man may marry two sisters. The first married being the chief wife. A Varli will seldom look for a wife beyond the limits of Taluka in which he lives. Marriages are not contracted between families whose occupations are different. Polygamy is allowed, polyandry is not known.

When a marriage has been settled, the boy's father feasts the village on liquor and fixes the marriage day. Two days before the marriage the bride and groom are rubbed with turmeric powder. On the marriage day, the groom goes to girl's house accompanied by the party of friends and relatives along with the beats of drums (tur) played by a Naik. Here under a booth of bamboo roofed with grass the bridegroom pays the bride's father Rs. 5/- as dowry and gives the bride pair of clothes and a bodice. Either Naik or a woman ties the hem of the bride's and bridegroom's clothes and joins their hands. The bride and bridegroom then feed each other the cooked rice and then dinner follows. When the dinner is over the bridegroom leaves taking with him the bride, who is accompanied by her relatives. During their stay for a day and night, the bridegroom's father entertains the bride's relatives with rice, pulse and taddy palm beer. After five days the bride comes back to her father's house, and again after five days goes to her husband. Among the Gujarat Varlis the practice of serving for wife 'Khandadio' prevails. Widow Remarriage is allowed. A widow cannot marry a brother of her deceased husband or a member of his clan. A divorced woman can remarry by the council of community men for widow remarriage. But if she leaves her first husband without his consent, the second has to pay the expenses of the first marriage as well as his own. They follow the Hindu laws of inheritance rules.

Varlis religion consists of spirit worship. They think that every place is under the care of some spirit who lives in a tree or in a stone. Some, they think are, unfriendly and spiteful whereas some others are friendly. They are habituated to the use of charms to turn aside evils caused by ill-natured spirits or neighbors. If anyone falls sick, they think that the illness is the work of an unfriendly spirit or neighbor and send for some charmer, who performs certain rites by which the divines the causes of the sickness and what particular spirit has sent it, or he is himself seized with a shaking fit and being thus, as they supposed to be possessed by a spirit, tells the cause of the sickness and means of the recovery. No medicine is used. The usual cure is by sacrifice of a goat, fowl or offers a coconut. After performing the sacrifice they cook it and it will be shared with sick man's friends. They do not employ a Brahmin at birth, death or marriage. They have no sacred books, no religious guides except mediums who are augurs and oracles rather than religion guides. They have traditional medical practitioners like shamans (Bhagat), Bone setters (Had Vaidu), Herbalist (Vaidus), and midwives (Dais).

The god they worship is Vaghya or Vaghoba in the form of a roughly carved tiger or a piece of wood covered with red lead. The favorite place for Vaghya's image is on the village boundary or under a large banyan tree. They say that tiger is Vaghya's dog and he comes once in a month to Vaghya's image to pay respects and lies there for some time. In the month of Kartik they have a grand ceremony, offering and worshiping him. Their household god is Hirva, who is represented either as a bundle of peacocks feathers, as a hunter with a gun, a warrior on horseback, or a five headed monster riding the tiger. He is worshipped in intervals all the year around. They also worship god Varayan and the goddess Hamai who are represented either by a ball made from the brains of a cow or by little brass figure of a cow. They celebrate Holi and Diwali. Varli paintings are the main art forms which depict the everyday life scenes which are made only using rice paste and no multiple colors. Tarpa dance, Dhol dance, Kamad dance are the main dance forms which are normally associated with harvest seasons, sowing seasons and on the occasion of Holi.

Family and social disputes that befall the Varli social organization are hurdled by traditional political organization known as 'Panchayat' and the headman is known as

'Pudhani' who often controls the village council who is an old and experienced man also respected by all members.

Varli eat rice and other grains and different kinds of meat except beef, bison and nilgai. They are fond of fowls. They also eat land crabs of several kinds, the roots of the wild plantation and those of other wild plants which are very unwholesome, unless boiled, tender bamboo sprouts some leaves and vegetables. The bamboo is eaten largely before the rain sets in. Varlis accepts food from other castes of late. They do not accept food from Bhardaris, Vadvals or Kunbi Kolis they accept and eat not with Thakurs. No other caste/tribe share food with them.

#### 2.3 Districts showing numerically more Kokna and Varli Tribes

The districts showing numerically more Koknas

District	No. Of Koknas	Male female divisions
Bharuch	288	171:117
Surat	41412	20728:20684
Dangs	48917	24474:24443
Navsari	114186	57267:56919
Valsad	123452	62216:61236

Table 2.1 (Source: Census of India, 2001)

The districts in which the Varlis are numerically strong are

District	No. Of Varlis	Male female divisions
Jamnagar	60	60:00
Surat	472	260:212
Dangs	25504	12691:12813
Navsari	17222	8626:8596
Valsad	211937	105141:106796

Table 2.2 (Source: Census of India, 2001)

# 2.4 Distribution of Kokna and Varli Tribes

Distribution of Kokna and Varli tribes in all districts of Gujarat are as follows:

	Kokna	Kokna		Varli	Varli	
District	Male	Female	Total	Male	Female	Total
Kachchh	24	20	44	2	1	3
Banaskantha	19	14	33	3	2	5
Patan	19	15	34	1	0	1
Mehasana	10	14	24	0	0	0
Sabarkantha	26	22	48	0	0	0
Gandhinagar	81	76	157	1	1	2
Ahmadabad	99	5	104	7	10	17
Surendranagar	12	11	23	9	5	14
Rajkot	86	48	134	2	4	6
Jamnagar	25	20	45	60	0	60
Porbandar	4	6	10	0	0	0
Junagadh	12	22	34	0	0	0
Amreli	16	16	32	0	0	0
Bhavnagar	65	11	76	0	0	0
Anand	8	15	23	0	0	0
Kheda	2	4	6	0	0	0
Panchmahals	9	8	17	1	0	1
Dahod	6	11	17	0	0	0
Vadodara	91	78	169	8	3	11
Narmada	51	57	108	5	5	10
Bharuch	171	117	288	3	4	7
Surat	20,728	20,684	41,412	260	212	472
The Dangs	24,474	24,443	48,917	12,691	12,813	25,504
Navsari	57,267	56,919	1,14,186	8,626	8,596	17,222
Valsad	62,216	61,236	1,23,452	1,05,141	1,06,796	2,11,937

Table 2.3 (Source: Census of India, 2001)

# The Socio Economic Profile of Kokna And Varli Tribes

					Percentage of
		Kokna	Varli	Total	total
General Information		(150)	(150)	(300)	Population of
					both tribe
		No.	No.	No.	Percentage
RURAL/URBAN	URBAN	60	60	120	40.0
KUKAL/UKDAN	RURAL	90	90	180	60.0
	YOUNG	60	60	120	40.0
AGE	MIDDLE	60	60	120	40.0
	OLD	30	30	60	20.0
SEX	MALE	75	75	150	50.0
SEA	FEMALE	75	75	150	50.0
	UNMARRIED	39	36	75	25.0
	MARRIED	88	95	183	61.0
MARITAL STATUS	WIDOWED	20	17	37	12.3
SIAIUS	DIVORCED	2	1	3	1.0
	SEPARATED	1	1	2	0.7
	ILLITERATE	91	93	184	61.3
	PRIMARY	38	41	79	26.3
	SECONDARY	14	10	24	8.0
EDUCATION	HIGHER	5	4	9	3.0
EDUCATION	SECONDARY				
	COLLEGE	1	2	3	1.0
	UNIVERSITY	1	0	1	0.3
	PH.D	0	0	0	0.0
	GUJARATI	148	143	291	97.0
	DIALECT=KOKN	2	5	7	2.3
MOTHER	A/VARLI/BHILI/				
TONGUE	DANGI				
	GUJARATI &	0	2	2	0.7
	MARATHI				
TRADITIONAL	OTHERS	0	2	2	0.7
OCCUPATION	AGRICULTURE	150	148	298	99.3

Table 2.4 The Socio Economic Profile (Source: field study)

General Information	ı	Kokna (150)	Varli (150)	Total (300)	Percentage of total Population of both tribe
		No.	No.	No.	Percentage
	SERVICE	8	3	11	3.7
	OWN FARMING	8	14	22	7.3
	AGRICULTURE LABOUR	49	49	98	32.7
	MANUAL LABOUR	43	45	88	29.3
PRESENT	BUSINESS	14	14	28	9.3
OCCUPATION	INDUSTRIAL WORKER	8	9	17	5.7
	SMALL TENANTS	18	11	29	9.7
	SELF EMPLOYED	1	4	5	1.7
	OTHERS	1	1	2	0.7
	SERVICE	2	3	5	1.7
	INDUSTRIAL LABOUR	2	0	2	0.7
OCCUPATION	AGRICULTURE LABOUR	34	42	76	25.3
OF OTHER	BUSINESS	0	3	3	1.0
FAMILY MEMBERS	MANUAL LABOUR	107	98	205	68.3
	SELF EMPLOYED	1	4	5	1.7
	ANY OTHER	4	0	4	1.3
	<1	54	51	105	35.0
	41,365.00	89	93	182	60.7
LAND	12+	1	0	1	33.3
(in Acre)	41,490.00	6	5	11	3.7
	41,616.00	0	1	1	33.3
	0	86	75	161	53.7
•	1	8	7	15	5.0
CATTLE	2	32	39	71	23.7
	3	11	13	24	8.0
	4	8	10	18	6.0
	5	3	2	5	1.7
	6	0	1	1	0.3
	7	2	3	5	1.7
	NO	143	147	290	96.7
LOOMS	YES	7	3	10	3.3
	NO	144	146	290	96.7
WEAVING	YES	6	4	10	3.3

Table 2.4 The Socio Economic Profile (Source: field study)

General Information		Kokna (150)	Varli (150)	Total (300)	Percentage of total Population of both tribe
		No.	No.	No.	Percentage
	NO PERMANENT INCOME	14	8	22	7.3
	< 1000	11	12	23	7.7
	< 10000	54	55	109	36.3
	< 20000	11	7	18	6.0
	< 30000	24	17	41	13.7
PERSONAL	< 40000	26	41	67	22.3
INCOME (In Rs.)	< 50000	3	6	9	3.0
()	< 60000	2	3	5	1.7
	< 70000	0	0	0	0.0
	< 80000	2	0	2	0.7
	< 90000	0	0	0	0.0
	< 100000	1	0	1	0.3
	> 100000	2	1	3	1.0
	< 10000	66	69	135	45.0
	< 20000	20	8	28	9.3
	< 30000	16	12	28	9.3
	< 40000	39	48	87	29.0
HOUSEHOLD	< 50000	2	7	9	3.0
INCOME	< 60000	1	2	3	1.0
(In Rs.)	< 70000	2	3	5	1.7
(III KS.)	< 80000	0	0	0	0.0
	< 90000	1	0	1	0.0
	< 100000	0	0	0	0.0
		2		3	1.0
	> 100000		1 22		
ENDOGAMY	NO	27	22	49	16.3
	YES	123	128	251	83.7
EXOGAMY	NO	29	23	52	17.3
	YES	121	127	248	82.7
MONOGAMY/	UNMARRIED	27	23	50	16.7
POLYGAMY	MONOGAMY	108	115	223	74.3
	POLYGAMY	15	12	27	9.0
	UNMARRIED	23	27	50	16.7
	ELOPEMENT	1	1	2	0.7
MARRIAGE BY	SERVICE	4	5	9	3.0
WITHINGE DT	PAYMENT	6	2	8	2.7
	DOWRY	112	104	216	72.0
	NO RESPONSE	4	11	15	5.0
FAMILY	NUCLEAR	94	91	185	61.7
STRUCTURE	JOINT	49	51	100	33.3
	EXTENDED	7	8	15	5.0
FORMS OF AUTHORITY	PATRIRICHAL	150	150	300	100.0
RESIDENCE	PATRILOCAL	146	137	283	94.3
<b>PATTERN</b>	MATRILOCAL	4	13	17	5.7

Table 2.4 The Socio Economic Profile (Source: field study)

General Information		Kokna (150) Number	Varli (150) Numbe	Total (300)  Numbers	Percentage of total Population of both tribe Percentage
INHERITANCE AND SUCCESSION	PATRILINEAL	150	150	300	100.0
RELIGION	INDIGENOUS HINDU CHIRSTIAN	10 127 13	3 128 19	13 255 32	4.3 85.0 10.7
CONVERTED TO (Presently following)	HINDU INDIGENOUS CHIRSTIANIT Y	81 8 18	97 5 14	178 13 32	59.3 4.3 10.7
	JAYPARMATA MA SWAMINARY AN	30	15 19	45 32	15.0
CONVERTED SINCE HOW LONG	0-10 44,136 21-30	146 3 1	145 3 2	291 6 3	97.0 2.0 1.0
MIGRATED SINCE (years)	NOT MIGRATED	104	107	211	70.3 8.7
	<2 1 2	0 20 12	1 19 5	1 39 17	0.3 13.0 5.7
	34 36	3 0	2	5	1.7 0.3

Table 2.4 The Socio Economic Profile (Source: field study)



Baghdev worshiped by Koknas



Kansari Devi Worshiped by Varlis

# **REVIEW OF LITERATURE**

# **CHAPTER: 3**

	Page No.
REVIEW OF LITERATUR	49-57
3.1 International Studies	49-49
3.2 National Studies	50-52
3.3 Local (Gujarat) Studies	53-53
3.3.i. South Gujarat Studies	54-56
3.4 Justification	57-57

#### **CHAPTER 3**

#### **REVIEW OF LITERATURE**

The contributions made by the scholars in understanding the vast arena of Human Rights are remarkable. However, a brief review of available literature is presented here.

#### 3.1. International Studies

John Rawls (1971) broadly discussed about the equality, liberty, freedom of the individual culminating to individual right. Walter Laqueur and Barry Rubin (1990) contributed the most important and exhaustive source book documenting history of human rights.

The common role of anthropologists and human rights has been prominently analyzed by different scholars during the deliberation of American Anthropological Association in 1993. Terry Turner (2009) while researching in Amazonian indigenous societies has reflected upon many aspects of anthropological theory. Laura R. Graham (2006) has argued in favor of the promotion of human rights and social justice for the vulnerable communities and linked with the analyses of improvement in basic services in the tribal communities of Brazil and Venezuela. Ida Nicolaisen (2006) has talked about the rights of indigenous people and institutional responsibilities especially for the Nordic Indigenous people. Jane Cowan (2006) has specifically worked on Greece focusing on gender, power, local identities and popular music, talked about the supporting human rights on ethical ground. Mark Goodale has worked on the interaction between anthropology and human rights in Bolivian context (Human Rights, 2006).

Helen Quane (2005), in his work has analyzed the human rights dimension of development process and examined some of their potential implications on their participation and marginalization.

An anthropological exploration has been done by several researchers where they discussed on social life of tribes, the limitations of law, approaches to religion in France and Tibet. They also analyzed the subjectivity of rights, political asylum in Sri

Lanka and they also interpreted the issues of production, health right and its inter relatedness (Wilson and Mitchell, 2001).

Crawford and Falk have discussed about the indigenous people of Australia and Canada. They have addressed the needs and claims of indigenous people at national and international levels (Crawford and Falk, 1988).

#### 3.2 National Studies

Dr. Paramjit Jaiswa1 and Dr. Nistha Jaiswal (1996) elaborated the political premises of rights in relation to parliamentary democracy of India. Upendra Baxi (1986) exposed the legal loopholes and contributed to the volume of human rights violation and remedies. Amartya Sen's recent work (2002) and others in the earlier series talked about the capabilities approach, social choice and justice for the individual and groups. Gurupreet Mahajan, (2002) explored the issues of citizenship, nationality and collective rights in the cultural context. Ramachandra Guha (2002) discussed the issue of environment, control over natural resources leading to competing claims of rights among different classes. N.S. Jodha (1998) discussed about the linking of poverty with natural resources. Manoranjan Mohanty (2002) worked on the comprehensive character of rights, freedom, the role of state about the institutional arrangement and the rights movement.

K. Sujata Rao (1998) analyzed the health care services focusing on tribal inhabited area of Andhra Pradesh. Kiran Bhatty (1998) found out on a nationwide study the causes and consequences of deprivation in education. The literature on issues of human rights of tribals had been analyzed by Dipankar Gupta (1999) in relation with citizenship of minority groups and group rights thereof.

C.R. Bijoy focused on the land rights of Adivasis in the state of Kerala (2003). Ghanshyam Shah (2004) talked about the genesis of the tribal movements in the context of human rights and environment

Shantayanam Devrajan of World Bank (2004) has done All India Survey of the utility of basic services for the poor including some of the tribal pockets of Gujarat. A study by Public Affairs Centre by Samuel Paul et al. (2004) highlighted and benchmarked

the states in India in terms of providing basic social entitlements like literacy, health, poverty reduction measures, drinking water, road transport and public distribution system which also speaks volumes about the issues of human rights. The work of S.P. Punalekar and Jyoti Randive (1984) highlighted the situation of tribal education, non enrollment, dropouts, and inequities in the state of Madhya Pradesh, Gujarat and Maharashtra. A. R. Desai (1990, 1991) focused on human rights situation since Independence, how the Indian state has viewed the majority and marginalized and also elaborated complex, sophisticated mechanisms of dividing, controlling and repressing them. P.M. Katare and B.C. Barik (2002) has done a comprehensive work visualizing the realities of the developments and human rights through micro-macro analysis.

Techno-science, a regime of representation codifying new material practices of power, affects the very imagination of human rights praxis, not the least because the bearer of human rights stands recast as a cyborg or a genetic storehouse. Old notions of what it means be, and to remain human have been steadily but spectacularly, rendered obsolete by techno-science. The notion of human rights, still sensible in relation to state violation, now becomes inchoate with regimes of techno-scientific power that sustain the new World Order Inc. The task now is not merely to understand these developments but to transform them in directions more compatible with competing notions of human rights future (Baxi, 2005). It is basically an approach most sustained and refined in the reformulation of activist theory.

Upendra Baxi (2007) critically analyses the promises and social expectations generated by transcendental jurisprudence of Justice V.R. Krishna Iyer. It spoke about the impact of human rights violations in India and the responses initiated by pioneering work of V.R. Krishna Iyer. It helps to understand how judicial activism and human rights are used for empowerment and whether they are successful in empowering people.

Mahendra P. Singh (2007) observes in his essay "Constitutinalisation of human rights" the development as the outcome of interplay between fundamental rights and directive principles of state policy. He has analyzed the jurisprudence of the Indian Judiciary and the development of a theory of rights in India can pave ways for social empowerment. Sudhir Krishnaswamy (2007) emphasizes the horizontal application of

human rights in India within constitutional framework, taking abundant support from Indian jurisprudence specially emphasis was given on the development of sexual harassment law and demand for affirmative action in the private sector and discussed how the human rights can apply horizontally in such instances.

N. Ravi (2007) examines the relationship between freedom of press and human rights discourse from international perspective. He argued that the international law recognizes the importance of a free media in promoting democracy and citizenship. However, the human right discourse has over the years tended to undermine the freedom of press due to tensions on account of different value system, development of laws relating to privacy protection in various jurisdiction enactment of law relating to defamation, the issues related to hate speech. Vikram Raghavan (2007) develops the theme of freedom of speech and its implication for broadcasting in India. Parmanand Singh (2007) discussed the issue of affirmative action as a fact of equality and compensatory discrimination also discussed the implications of policy of reservation on Scheduled Castes and Scheduled Tribes and the other backward classes. Arjun Sengupta (2007) examined the importance of the right to development and its implication for reforming the governance system in India. He underscores the need for an integrated approach towards protection of civil and political rights and economic and social rights. Surva Deva (2007) confronts the issue of globalization and its impact on the realization of human rights in India.

Arun Thiruvengadam (2007) focuses on the social rights jurisprudence of Supreme Court of India and its implication for developing constitutional jurisprudence.

Charu Sharma (2007) examines the impact of environmental wrongs on human rights and the various ways to integrate the right to environment and developmental justice within India framework. It provides useful understanding of jurisprudence developed by the Indian Judiciary in integrating human rights and environmental justice with a view to developing a right to clean environment within the ambit of Right to life and liberty under Article 21.

Venkat Iyer (1999) in his essay tries to put the arguments being mindful of certain achievement, that the activism in human rights movement is also not free from biases in pushing certain agenda, though there is no universal acceptance to this agenda.

B.B. Parde (2007) critically examines the nature of criminality of marginalized sections in India and its impact on the criminal justice system. He discussed the social implications of marginal criminality from legal and criminological stand point.

D.K. Srivastava (2007) discusses the problems of sexual harassment and other form of violence against women in India. The primary focus of the study is to underline the efforts of the Indian judiciary in responding to the various forms of violence against women and in particular invoking the constitutional protection as a remedial measure for providing compensation to victims of sexual harassment.

Xaxa (2008) in his work has analyzed the administrative and political dimension of the concept tribal and its inconsistencies with the state from pre colonial period. He also discussed about how it impacts different policy formulations which push the tribal into the process of marginalization.

## 3.3 Local (Gujarat) Studies

R. S. Negi and A. Maitra (1974) worked on the A B O Blood Groups in Kokna and Varli tribes. Godavari Punalekar (1975) in her work on Varli tribes includes the Adivasi Revolt. Pupul Jaykar (1990) in the Earth Mother described the tribal world of Varlis.

Nag, N.G. (1980) worked on Kokna Tribe in Dadra Nagar and Haveli with a detailed ethnographic note. S.K. MandaI and R. Malhotra (1992) had given the profile of Varlis in Gujarat. Lancy Lobo (1994) highlighted the suppression of Valia tribals in Bharuch District and the role of state's police and other criminal justice system. K Singh (2001) had given an Anthropo-Historical perspective of the Varli tribe in 1985.

#### 3.3.i. South Gujarat Studies

David Hardiman (1995; 2006) presented a historical account of nationalist movement and peasant struggle in tribal society and on Christians and the Adivasis of South Gujarat, exposing the links of religious freedom and rights of the group. Stany Pinto (1995) linked land alienation and assertion of Adivasis in Bharuch District of Gujarat focusing on the environmental concern. Shalini Randeria (2002) in her work focused on environmental action in the legal arena through promotion of rights of the tribals.

A.M. Shah (2003) highlighted the relation of tribe and religion with economy and territory focusing on tribals of Gujarat. Satyakam Joshi (2005) focused on development, deprivation and discontent among the Dang tribals, highlighting the close links with rights.

P.M. Patel (2005) has analyzed and interpreted the process of mobilization which involves the concern of lower classes including the dalits, tribals and Other Backward classes of Gujarat.

Hardiman (2006) analyzed the revolt of Koli tribe against the British during 1872 in the Konkan region. The revolt brought new form of subaltern political organization.

Jan Breman (1999) had focussed on the situation of the labour bondage in South Gujarat. He has given vivid description about the situation of the situations of the agricultural laborers of the region. The issues of relationship between master and slave, the informalisation of labour, the subjugation of the tribal peasantries from preindependence era has found prominent coverage in his work. The problem of migration, poverty and landlessness amongst tribal has discussed.

David Hardiman in his study of the adivasi assertion in South Gujarat has described the landmark Devi movement as a starting point of struggle between the adivasis of South Gujarat and their exploiters. It represented the stage in the growth of a class of richer peasants in adivasi community; it also narrates the economic independence and respectability the marginalized community earns within the larger Gujarat society. It is a tale about great liberation which laid down the foundations for new forms of exploitation towards the end of 1950s (David Hardiman, 1995).

Arnold, D. and Hardiman, D. (2010) in their paper "Power in the forest- the Dangs 1820-1940" has chronicled uncompensated expropriation of natural resources the role of British administration, the loss of livelihood expressed by different tribes like Bhils, Koknas and Varlis of the Dangs region. This study also narrated the stories of rebellions, resistance and revolt in the Jungle and the force operating against it.

Ghanshyam Shah (1975) has discussed about Scheduled tribes, Local government; leadership; political participation through his case studies from South Gujarat. I.P. Desai (1971) has discussed about the problems of tribal education in South Gujarat.

PK Bose (1981) has studied stratification of tribes in Gujarat. He has concluded that they are equally affected by the processes of planned and unplanned change and by the continuous structural and institutional shifts in rural India. They are stratified in terms of control over resources.

A.M. Shah (2003) states that if social scientists are surprised or puzzled by the participation of tribal people in the communal riots and in voting for the BJP in Gujarat, they have to blame themselves. They have carried in their mind stereotypes about tribal society and failed to conduct intensive and fundamental field research on tribal society for a long time. Some of them have not even read relevant available literature.

Breman (1974) has studied the Halpati system. He concluded that Halpati is the respectable name given by Gandhi to this caste of agricultural laborers of the Bulsar, Surat and Broach districts of South Gujarat in place of the name 'Dubla' which was considered pejorative. The Halpatis are not really adivasis; on the other hand, they are not considered to be full-fledged Hindus by the caste Hindu population.

Stany Pinto (1995) has analyzed the process of communalization. Also discussed how Hindutva demagoguery has effectively converted hitherto non-communal tribals of Gujarat into Muslim-baiters.

Sara Ahmed (2005) discussed about the importance of gender in water management, different case studies have been provided linking women, work and water.

Jan Breman (1999) discussed about the ways and methods of suppression of tribal agricultural laborers in South Gujarat and their plight of ignorance about the legal system.

B. B. Mohanty (2001) in his work discussed about the disadvantaged position of the tribals where poverty and injustice make them more vulnerable for exploitation. This

study has further highlighted that there has been no substantial improvement in land holding status and in fact it has degraded to certain extent for the scheduled groups.

A. Bhatt (1990) has explained the different dimensions of poverty pertinent to tribal society. He suggested that rehabilitative measures would be helpful for critical development of the tribal society of India.

H C Srivastava, and R. S. Yadav (2000) has discussed about Malaria incidence in Gujarat state. It had been on a general decline since 1989.

Purendra Prasad (2000) brought the context of health in rural poor of South Gujarat. Most of them have problems in accessing health care services not because they lack trust on biomedicine as is usually thought but because of the failure of the state to take cognizance of social spaces in health care policies. Secondly, the biomedical approach to human suffering is clearly inadequate especially in developing countries.

R. B. Lal (1996) discussed about the crisis in tribal economy in the context of land and different types of occupations. His arguments are based on the evidence of low level of literacy prevalent in south Gujarat which leads to poor implementation of different Tribal Sub-plans.

Mathew, Kalathil (1983) found that backward castes and tribes in Gujarat are far worse off today than they were 35 years ago. Hundreds' of them become landless every year. This study describes in some detail instances of gross discrimination against tribals in parts of South Gujarat.

Arjun Patel (1999) has discussed the sociological dimension of the processes of Hinduisation and different religious practices of the different tribes and how it is changing their world-view.

J. Unni & U Rani (2003) describes the factors and impact of migration on the lives of the tribals.

#### 3.4. Justification

Many studies on Scheduled Tribes in India have been done, but very few efforts have been made to examine the tribal society from Human Rights point of view. Especially in the case of Kokna and Varli tribes of South Gujarat, no known study has been undertaken by scholars to sociologically analyze the human rights. In this study, an attempt has been made to understand, examine and analyze the social, economic, political and legal context of human rights mainly focusing on health, education and environment. The major findings of their study may lead to contributing some knowledge for the better grasping of the tribal life in totality and also for building some concrete suggestion.

# CONCEPTUAL FRAMEWORK AND STRATEGY OF INQUIRY

# **CHAPTER: 4**

	Page No.
CONCEPTUAL FRAMEWORK AND STRATEGY OF INQUIRY	58-82
4.1. i. The Institutional Perspective	58-59
4.1.ii. The Historical Perspective	59-59
4.1.iii. Moral Or Philosophical Approach	60-60
4.1.iv. Anthropological Approach	60-60
4.1.v. The Exponents Of The Interest Theory	60-60
4.1.vi. Exchange theory	61-61
4.1. vii. Citizenship Theory	61-62
4.2 Vulnerability Approach	63-75
4.3 Methodology	76-76
4.3.i. Techniques	76-76
4.3.ii. Sample	77-77
4 .4 Objectives	78-78
4.5 Strategy of Inquiry	79-82

#### **CHAPTER 4**

## CONCEPTUAL FRAMEWORK AND STRATEGY OF INQUIRY

#### 4.1. Theoretical Approaches

The American Anthropological Association presented a view that the individual realizes his personality through his culture; hence respect for individual differences entails a respect for cultural differences. Respect for differences between cultures is validated by the scientific fact that no technique of qualitatively evaluating cultures has been discovered. Standards and values are relative to the culture which they derive so that an attempt to formulate postulates that grow out of beliefs or moral codes of one culture must to that extent detract from the applicability of any Declaration of Human Rights to mankind as a whole. 'What is held to be human right in one society may be regarded as anti-social by another people or by the same people in a different period of their history'. The question of cultural relativism is important in this context. The rights of the man in Twentieth Century cannot be circumscribed by the standards of any single culture or be dictated by the aspirations of any simple people. The tension arose out of on attempt to combine the professional with what we may call the provincial (American cultural) position, for the statement also 'asserted' that where political systems deny citizens the right to participate in their government, or what they seek to conquer weaker people' underlying cultural values may be called on to bring the people of such states to a realization of the consequences of the acts of their governments, this enforce a brake upon discrimination and conquest". R. G. Puffer has classified the rights on four basis: descriptive ethical relativism - the doctrine that what people believe to be right or wrong differs from individual to individual, society to society, or culture to culture; normative clinical relativism - the doctrine that what is right or wrong differs from individual to individual, society to society, culture to culture (became what people believe to be right or wrong for them); meta ethical relativism – the doctrine that there is no sure way to prove (to everyone's satisfaction) what is right or wrong; meta evaluative relativism – the doctrine that they ensure agreement on 'one unique set of normative principle as correct..." (Sharma, 2006)

#### 4.1. i. The Institutional Perspective

It includes the informational mechanism, and it is an approach to the issue of human rights. It is operating through the principle of realism, pluralism and globalism model. The globalism model focuses on the practice of global governance, modifying themselves to suit human rights norms and recourse in human rights discourses and promoting this by 'sustainable development' like the human rights standards and norms, which are product of diplomatic and informational civil service desire within the expanding UN system, lend themselves to global corporate uses and abuses under the cover of 'informational consensus'. But surprisingly the resilient autonomy of human rights normativity that periodically interrogates such act of expropriation of human rights in the pursuit of severely self-regarding national or regional interests. There is the elitist argument speaks about the origin as the original discourse of human rights regime mainly came from the western educated elite class. The critic of this, Michael Ignatieff sums up as rights talk may even became a substitute for reform. More intellectual and moral attention has been given to treaty rights and aboriginal self-government then to the appalling social conditions on resources. Aboriginal rights doctrine grows more subtle, and the elites – the professors, policy makers, and aboriginal politician. But there is no improvement to the aboriginal communities' world over. The rights talk remains talk only. It is western in the sense that is not included the righting of the historical wrongs within the parameters of this human dignity is recognized as such around the globe (Sharma, 2006).

#### 4.1.ii. The Historical Perspective

The historical perspective speaks about the historical factors constituting the base of the historical argument, the moral argument, the cultural argument, the argument by law and the argument by negative rights. Although arguments based on secular basis of human rights are also rooted in history, they represent such a marked qualitative shift in terms of ideology as to be worthy of being placed in a separate category, as the secular outlook is closely related to the emergence of individualism and egalitarianism. Hence, the secular argument, the argument via individualism and the egalitarianism argument have been bunched together on the basis of their shared ideological orientations. The liberal argument and the argument by democratic

capitalism build on certain aspects of capitalism, which enables all of them to be viewed as belonging to the same cluster.

Democracy has been hailed in modern times as the preferred form of government. But we have different democracies based on different plural systems. Likewise we can see different modernity and different human rights regime. We need to draw the thin line which separates universality from homogeneity. The habitative argument suggest about the origin and flourishing and debates associated with it regarding the birth place of it. To put another perspective, the culture which has given birth to the concept of human rights should also be called upon to become a universal culture. Both the western and non-western thoughts merge/ overlap at so many points.

#### 4.1.iii Moral or Philosophical Approach

A moral or philosophical approach of focuses on what it means to be a person, a human being capable of reflective action and subjects to the constraints of morality. The scientific ground of right only focuses on the basic needs. The needs can inadequately provide the list of rights, hence unable to being an appropriate kind of theory of human nature. We have human rights not to what we need for health but to what we need for a life of dignity.

#### 4.1.iv. Anthropological Approach

It seeks grounds of human rights on cross-cultural consensus faces equally serious problems. History is replete with societies based on hierarchies of birth, gender, wealth or power. Many cultures have sanctioned discrimination, exploitation, torture and repressions.

#### 4.1.v. The Exponents of the Interest Theory

Interest theories argue that the fundamental basis of right is 'interests' and not the 'will' because persons may have rights although they have no wills. Ihering supports this theory by arguing that social interest of the society must gain priority over individual interest and the purpose of law should be to protect the interests of the society. Dr. Allen has attempted to reconcile the two theories by pointing out that essay of a legal rights is not legally guaranteed power by itself, but the legally

guaranteed power to realize on interests. Both the elements of will and interest are essential ingredients of legal rights (Sreenivasulu, 2008).

#### 4.1.vi. Exchange theory

In the essay "Moving from Micro to Meso to Macro level' which deals with symbolic interactionist's construction of the world and the identities of the participant along with the phenomenological perspective or the everyday life world of common sense and social exchange and pushed the rational choice at the micro level and micro level exchange to Meso and Macro level which gives the theoretical orientation to the rights of the individual (Johnson, 2008).

The focus is on the process whereby individual seek to advance their interests, both material and non material, though the exchange process. It may be contrasted in terms of whether they are direct or indirect. Direct exchanges tend to reflect a strong individualistic orientation in which participants develop the terms by exchange on their own. Indirect exchange reflects a collectivists' orientation in which benefits received and the obligation incurred are linked to save social group. Homan's concern was to show that people's behavior reflects their own needs and motives as human beings, not the system, not the society as discussed by functionalists' theory. Relationship tend to persist when the rewards people receive (minus the costs) are greater than those that could be obtained elsewhere, though the specific forms reflect variation in investments as well as effects of deprivation and satiation, Peter Blau's exchange theory focuses on intrinsic and extrinsic exchanges which is common among man who are at same status level and share emotional attachment which in otherwise known as social exchange.

The question of individual interests, rights and resources as discussed by James Coleman is giving a perspective on exchange between rational actors. The behavior and exchange pattern that develop from people's rational choices always takes place in a wider social environment. Included in this environment are widely showed social definitions of individuals' rights and normative expectations that govern and regulate many aspects of their behavior, including the types of exchange transaction they are allowed to develop. Coleman (1994) in his work "Foundations of Social Theory" intended to develop the rational choice perspective into a systematic and

comprehensive perspectives that would explain social behaviour ranging from micro level exchange transactions to normative and legal systems and the establishment of "corporate actors" at the micro level. Coleman (1990) sought to demonstrate how macro (or Meso) level structures (including governments, economic enterprises, and other purposive organization) are intentionally constructed to pursue goals that can better be achieved collectively than individually and that go beyond particular exchange transactions.

Coleman's overall contribution range from people's efforts to satisfy their personal needs and interests to the establishment of complex organizations for pursuing goals that cannot be achieved (or achieved as effectively) through individual effort or independent market transactions. He applies his perspective to numerous aspects of social world, including authority relations, trust among participants in cohesive network, the development norms for controlling behaviour, the potential benefit of social capital, and the production of public goods and emergence of collective behaviour (Johnson, 2008).

### 4.1. vii. Citizenship Theory

The issue of rights has been discussed through the issue of citizenship. The Marshallian Paradigm of social citizenship has been eroded because the social and economic conditions and technological charge. Marshall in year argues that effective entitlement was based on participation of work, war and reproduction resulting in three type of social identity: workers, warriors' citizens and parent – citizens. The casualization of labour and the technological development of the war have eroded work and war as route to citizenship social participation reproduction remains important, despite massive changes to marriage and family as an institution. In fact the growth of new reproductive technologies has reinforced the normative dominance of marriage as a social relation. This right of reproduction was described as reproductive citizenship'. This also considers the role of voluntary association in third-way strategies as sources of social cohesion in societies where social capital is in decline, and argues that the voluntary sector is increasingly driven by an economic logic of accumulation. With the erosion of national citizenship, Marshall's three forms of rights (legal, political and social) have been augmented by rights that are global, namely environmental, aboriginal and cultural rights which concern about the

relationship between environment, community and body such that the guest for social security has been replaced by concerns for ontological. Marshall has divided citizenship into three parts. The civil component was necessary for the achievement of individual freedoms and included. Such denotes as freedom of speech, the right to own property and the right to justice. The political element was constituted by the rights to participate in the exercise of political power, and particular free elections and secret ballot. Marshall defined the social component as the rights to a modicum of economic welfare and security to the right to share the full in the social heritage and to live the life of a civilized being. Along with these three components existed a set of institutions that gave these rights social expression, namely the courts of justice, Parliaments and councils of local government and the educational system and the social services. The importance of this approach is the claim that citizenship modifies the negative impact of the capitalist market by a redistribution of the resources on the basis of rights, and as a result there is a permanent fusion between the principles of equality that underpin democracy and the de facto inequalities of wealth in case that characterize the capitalist market. The paradox of citizenship as a status is the difference in status entitlement can be as much as cause of status inequality as a mitigation of class inequality (Marshall, 2006).

## 4.2 Vulnerability Approach

Vulnerability is in its modern usage signify the human capacity to be open to wounds. It has become, in one sense, more abstract; it refers to the capacity of human to be exposed to psychological or moral damage. It refers increasingly to our ability to suffer (morally and spiritually) rather than to a physical capacity from pain from our exposure or openness to the world.

Vulnerability defines our humanity and is presented here as the common basis of human rights. The idea of our vulnerable human nature is closely associated with certain fundamental rights, such as the right to life. Indeed, that support life health, and reproduction are crucial to human rights as such. It is however, difficult to enforce human rights and hence we must explore the complex relationship between the states, the social rights of citizens, and the human rights of persons. Social institutions are necessary for our survivals are themselves fragile and precarious, and

there is a complex interaction between our human frailty, institution building and political or state power.

Any analysis of human rights raises questions central to the political philosophy of Thomas Hobbes: the sovereignty of the state, the social contract and the universal rights of human beings. Finally because vulnerability has a close relationship to the notions of suffering, on one hand, and classical philosophical notions of virtue on the other, any study of rights needs to examine their relationship to the morality and religion – that is the condition that make human society possible. The sociology of human rights finds its intellectual place within this wider context.

While avoiding any systematic engagement with ontological arguments about human nature as a defense against cultural relativism, Hunt in 1978 lays the foundation for a "thick" theory of rights in his observation about pain and humiliation. Here an attempt had been made to develop a robust defense of universalism from the perspective of social ontology of human embodiment. There is a foundation to human rights namely, our common vulnerability. Human being experience pain and humiliation because they are vulnerable. While humans may not share a common, culture, they are bound together by the risks and perturbations that arise from their vulnerability. Because we have a common ontological condition as vulnerable intelligent beings, human happiness is diverse, but misery is common and uniform. This need for ontological security provides a strong moral argument against cultural relativism and offers an endorsement of rights claims for protection from suffering and indignity. While liberal theory is about the political diversion of human rights, ontological insecurity indicates a cluster of salient social and economic rights (to reproduce, to family life, to health care, to a clean environment and protection from pollution and protection from medical and technological exploitation) that are fundamentally cemented with human embodiment. Torture, from this perspective, is the most fundamental denial of human rights (Turner, 2001).

Vulnerability should to be defined with respect to a given risk or risks and to an undesirable outcome. This is the outcome that should be of concern to policy makers. Thus, for example, there is intuitive appeal to defining vulnerability to poverty (e.g., the probability of falling below or further below a poverty line, or the frequency and duration of falling below the poverty line over a given period of time). General

consensus exists that societies find level Is of living below such poverty lines unacceptable. One might argue that those who spend shorter periods of time below the poverty line are less "deserving" of attention than the chronic poor, but the position with respect to the line is a key concern. Higher weights should be given to potential for longer time or shortfalls farther below the cutoff. The statement that "everyone is vulnerable" is not a useful starting point for indicator/measure selection. The following statement is, however, consistent with our findings: "Everyone faces risks, and some people are vulnerable because of their inability to manage these risks — due to a lack of assets and other factors."

According to World Development Report (2001)...vulnerability [is] the resulting possibility of a decline in well-being." Since everyone in the world is vulnerable to declines in well-being, such a definition is not particularly useful for operational purposes (see Pritchett, et. al., 2000). It is more helpful to think about the possibility of decline in well-being below a benchmark or threshold.

Dercon & Krishnan (1999, p. 6) defines vulnerability as: "vulnerability to fall below a particular minimum consumption level and most strands of literature agree that vulnerability is a useful (and measurable) concept only if it is defined as vulnerability to a measurable loss (the metric) below a minimum level (the standard). Without use of a benchmark, the term "vulnerability" becomes too imprecise for practical use.

As an example, in the sustainable livelihoods literature, vulnerability is almost always defined in terms of vulnerability with respect to a minimum level of livelihood. Sinha and Lipton (2000) talk of vulnerability to basic damage, or vulnerability to falling below a threshold of poverty, illness, etc. Others (e.g., Davies, 1996) refer to vulnerability to a loss of livelihood, with the often-explicit understanding of a threshold livelihood, a level below which society deems unacceptable. The food security literature refers to vulnerability as a state of high probability that available food will not meet minimums needed for a "normal" life. This literature discusses current status indicators—poverty, hunger, malnutrition, poor health, etc.—and defines vulnerability to be a measure of the probability that one of these negative outcomes (with a presumed threshold) will occur over time (e.g. Maxwell, et. al., 2000). Nutritional vulnerability is defined with respect to minimal nutritional

standards. Anthropometric measures are always compared to standards; shortfalls of more than two standard deviations below normal usually indicate malnutrition.

Some general principles related to vulnerability as a concept include the following: a) it is forward-looking and defined as the probability of experiencing a loss in the future relative to some standard of welfare, b) a household can be said to be vulnerable to future loss of welfare and this vulnerability is caused by uncertain events, c) the degree of vulnerability depends on the characteristics of the risk and the household's ability to respond to the risk, d) vulnerability depends on the time horizon, in that a household may be vulnerable to risks over the next month, year, etc. and responses to risk take place over time, and e) that the poor and near-poor tend to be vulnerable because of their limited access to assets (broadly defined) and limited abilities to respond to risk.

To better understand we decompose vulnerability into several components of a *risk chain*: a) the *risk*, or risky events, b) the options for managing risk, or the *risk responses*, and c) the *outcome* in terms of welfare loss. This approach uses this risk/vulnerability decomposition to understand means by which society can manage risk at any part of the chain. This search for optimal vulnerability reduction involves understanding the most efficient means of managing this risk and tradeoffs that exist along the chain. Our focus is on household vulnerability. The logic then proceeds as follows: households are vulnerable *to* suffering an undesirable outcome, and this vulnerability comes *from* exposure to risk.

Vulnerability, as it is commonly used in this literature, refers to the probability that livelihood stress will occur - with more stress or a higher probability implying increased vulnerability. Thus, their vulnerability might be denoted "livelihood vulnerability." This concept is forward looking and an ongoing state. Vulnerability has, in this literature, two sides: an external side of risks, shocks, and stress; and an internal side, which is defenselessness, meaning a lack of means to mitigate or cope without incurring losses (Chambers, 1989). The sustainable livelihoods literature considers both the risks and the responses. The outcome of interest is loss of livelihood and continued "vulnerability" to subsequent shocks. It is not clear how one would specifically measure this vulnerability as there is little discussion of "a minimum level of livelihood."

The recent World Development Report (WDR) 2000/1 (World Bank, 2000) highlights the interface between empowerment, security, opportunity - and poverty. This approach to thinking about poverty brings the concepts of risk and risk management to the center of the policy dialogue. At the same time, use of the term "vulnerability" has proliferated. This term refers to the relationship between poverty, risk, and efforts to manage risk.

The emerging rights (to safe environment, to aboriginal culture and land and to ethnic identity) point to and are underpinned by a generic right, namely right to ontological security. Human rights are characterized by their vulnerability and by precarious character of their social and political arrangements (Turner 2006). Where life is nasty, brutish and short, citizenship functions to make this world more secure and civilized, but the irony of globalization is that in many respect our world is becoming more risky and precariousness because the danger of modern technology outweighs its advantages. This generic right of ontological security is closely connected to question of human embodiment and thus the right to security is a right to human existence as such. It goes beyond the rights of reproductive citizenship to include the right to be respected. This right to ontological security underpins the other environmental cultural and identity claims that have been characterized of modern social movements according to Heidegger in 1977 (Guignon, 1993). Takes place, and ex post management takes place after its realization. Ex ante risk reduction can reduce risk (e.g., eradication of malaria -bearing mosquitoes) or lower exposure to risks (e.g., malaria pills, mosquito nets). It is also possible for a household to take ex ante risk mitigation actions that provide for compensation in the case of loss such as purchase of insurance. Risk mitigation includes formal and informal responses to expected losses such as self-insurance (e.g., precautionary savings), building social networks, and formal insurance based on expansion of the risk pool. Ex post risk coping activities are responses that take place after a risky event is realized and involve activities to deal with realized losses such as such as selling assets, removing children from school, migration of selected family members, seeking temporary employment. Some governments provide safety nets, such as public works programs and food aid, that help households cope with risk.

Davies (1996) summarizes livelihood vulnerability as a balance between the sensitivity and resilience of a livelihood system. While sensitivity might be considered a combination of risk and response, it really relates to an outcome. Resilience, in this context is also an outcome—a component of vulnerability. Resilient systems may have reduced exposure and effective responses to risks, but we observe, ex post, the degree to which the system has recovered.

Less vulnerable systems are characterized as low sensitivity/high resilience, while most vulnerable systems are low resilience/high sensitivity. Davies (1996) suggests that these concepts be analyzed using an extended entitlements approach, using: i) a balance of sources of, and claims on, entitlements, and ii) mediators of those entitlements (markets, property rights, etc.). Entitlements are broadly defined to include social and environmental assets (or "claims" on assets based on property, social, political or human rights).

This framework is used to evaluate livelihood vulnerability and how it changes over time. The strength of this approach is its strong conceptual link to reasonable standards about what constitutes vulnerability. The empirical applications examine how variables affecting sensitivity and resilience change over time. There is little discussion of how one would aggregate these changes when some of the indicators showed positive change and others showed negative change. It is also unclear how, since livelihood strategies evolve over time, one would evaluate changes in vulnerability during a period of distinct change (there is no discussion about relative weights of different components of the livelihood system).

Much of the focus of this literature has been on description of livelihood vulnerability and changes to it over time. Little effort has been devoted to empirical "measures" of vulnerability. This literature argues that vulnerability assessments need to focus on livelihood vulnerability, but the assessments and the methods have been population-specific or society-specific. One might use the livelihoods framework to evaluate how a given population's vulnerability and its sources have changed over time. This information can be essential to policy makers and program directors, but it is unclear how the framework can be applied across populations and comparisons over time when some components show an increase and others show a decrease (since there is

no explicit weighting system). Empirical applications of the livelihoods approach to vulnerability using case-studies provide information about conceptualizing and analyzing household vulnerability, but the literature does not provide concrete proposals for indicators and measures.

A major theme of food security research is the search for correlates of 'food insecurity'. The general idea is to identify easy-to-collect indicators for targeting and program monitoring. As the concept 'food security' is difficult to operationalize, such studies often examine the relationship between proxies, such as child malnutrition, consumption, or even standard measures of poverty, and the proposed indicators. Indicator evaluation requires comparison to benchmarks, which are presumed to be accurate measurement of the true concept. However, guidance is available as programs to address food security are usually designed to address a particular element of the problem; the benchmark should depend, thus, on the objectives of the program (Chung, et. al, 1997).

A second broad avenue of food security research involves mapping. In Vulnerability Mapping Exercises, the typical approach is to construct an index of "vulnerability" and identify geographical areas, social sub-groups, etc. with high levels of vulnerability. (Vella and Vichi, 1997; FEWS, 1999).

A search of the ecology-based environmental literature reveals that a substantial portion of discussion of vulnerability relates to the vulnerability of species or ecosystems to damage. In the case of species, they are vulnerable to extinction; and ecosystems tend to be vulnerable to irreversible damage. The key notion is to recognize that this literature defines vulnerability with respect to an outcome, which is based on ecologic -centric concerns as opposed to other approaches that are usually human-centric. This literature focuses on risks and outcomes.

More recently, a strand of literature has emerged that combines the livelihoods and environmental literature, and defines vulnerability as exposure of individuals or groups to livelihood stress as a result of environmental change (e.g. Ahmed and Lipton, 1999). Models have been used to make projections with respect to expected negative impacts of global warming and associated climatic and ecological changes such as less rainfall, flooding from rising tidewaters due to melting polar ice, etc.

(e.g., Dinar et. al., 1998). The focus tends to be on risks, with less attention to risk responses.

A recent publication prepared by the World Bank's Environment Department decomposes two major dimensions of vulnerability: hazard exposure and capacity to cope. High (low) vulnerability households are those faced with the highest (lowest) hazard exposure and have the lowest (highest) capacity to cope. Thus, "even when exposed to the same event, impacts will vary, depending on the entity's capacity to cope: that is, to withstand and recover from the impact of that event (Sharma, *et. al.*, 2000).

Health and nutritional epidemiologists were concerned with the sensitivity and specificity of indicators of nutritional status. In addition, Mason, et. al. (1984) place a heavy emphasis on the timeliness of their indicators (with the presumption that because the indicators are being collected to inform action, the information would need to be generated quickly), and balance costs of collection with the value to the decision process. The optimal indicator and its means of collection are dependent on the policy decision being made and the focus or concern of the policy, considering costs and timeliness.

In the nutrition literature, vulnerability refers to nutritional vulnerability, usually taken as a probability of inadequate food intake needed to live a normal and active life (National Research Council, 1986), or the probability of suffering nutrition-related morbidity or mortality (e.g. Davis, 1996). This outcome focus does not distinguish between risks and responses. Typical indicators of nutritional vulnerability are anthropometric indices, chemical analyses, and food intake analyses. Individual measurements are aggregated over populations by presenting proportions "stunted" or "wasted" or malnourished. Nutritional status profiles can be produced much in the way that poverty profiles are. The work related to anthropometrics has looked at the value of anthropometry in indicating both the conceptual issue of malnutrition and the state of vulnerability of people and populations (e.g. Kelly, 1993). A major theme in this literature examines the implications of malnutrition (as indicated by anthropometry) for outcomes such as educational attainment, probability of mortality, adult productivity, etc.

Recent efforts have tried to correlate nutrition and health outcomes with socioeconomic status – as measured by a household's assets (Gwatkin, 2000). The difficulty in constructing an asset-index is indicative of difficulties in constructing a measure of vulnerability: "Like consumption of income, an asset index defines disparities in terms that are primarily economic. This is by no means the only way to define inter-group disparities. Other possibilities, not taken into account by the index include gender, education, ethnic background, or other factors associated with social exclusion. Thus this index provides only a partial view of the multidimensional concepts of poverty, inequality and inequity (Gwatkin, 2000).

This idea is contained in all the literature. First, there are many negative outcomes to which households are vulnerable. For example, nutritionists recognize that current health status, access to public services, environmental conditions, local knowledge and practice, etc., all contribute to nutritional vulnerability (Young and Jaspars, 1995). Likewise, disaster management specialists acknowledge the role of social factors and environmental risk in contributing to vulnerability to natural disasters (Adger, 1999).

Poverty and vulnerability are not synonymous, but are closely related. Many households that are now not poor are certainly vulnerable to falling into poverty. But vulnerability to poverty, using common economic definitions of poverty, is not the only form of vulnerability that exists. Many non-poor are vulnerable to poverty and also to other negative outcomes.

If a standard, or a level of well-being below which society deems inappropriate, is employed, then the notion that the poor are generally more "vulnerable" than others increases in plausibility. Vulnerability of the poor results from their closeness to such a threshold; even if they face smaller risks, they are, ceteris paribus, more likely to fall below the threshold because of their inability to respond to losses in welfare.

Talk about human rights is often difficult in sociological and anthropological theory because of the prior commitment to the notion of cultural relativism as culture differs fundamentally in their values.

The notion that the frailty of the body provides a foundation for rights is compatible with Heidegger's account for the vulnerability of humans as beings that are bound to

death through the inexorable passage of time. Heidegger's view on the "throwness" of being as a state which is permanently precarious provide on account of human frailty which is highly compatible with an emphasis on human frailty as a starting point for an analysis of rights. The problem with relativism is that it cannot simultaneously develop and ethic of care and satisfy questions about justice. The recognition of difference does not easily feed into a theory that can give a good account of conditions of justice. There is therefore an ongoing question of justice, namely the universality of the treatment of human beings as human beings.

One of the perennial issues of modern social theory has been to identify a basis, however minimalist, for some universalistic criterion of justice in relation to separate and particular social groups and communities. The core of this issue is to reconcile the aspiration of political equality with the stubborn fact of social difference (in terms of class, ethnicity and gender). Traditional accounts of the principle of equality of opportunity have been appropriately challenged by postmodern feminism for their blindness to difference. However, if we regard justice as an issue about fairness, then there has to be some foundation of a universalistic character in order to discuss about justice to take place.

Here the sociological study of rights as they are inscribed in national forms of citizenship and human rights as they are manifested globally in legal declarations, conventions and institutions. The tensions and contradictions between states, citizens, and human right constitute much of the content of contemporary international disputes and conflict and get theories of human rights have often failed to consider the relationship between citizenship and human rights. Political commentaries on the relationship among human rights, citizenship, and state sovereignty are often both confused and contradictory.

This approach aims to understand the differences between social rights of citizens and individual human rights. Briefly, social rights are entitlement, enjoyed by citizens and are enforced by courts with in the national framework of a sovereign state. These social rights, which are typically related to corresponding duties, or what the author calls the "contributory rights" became effective claims are associated with contributions that citizens have made to society through work, war or any public duty or parenting (Turner, 2001). A system of universal taxation and contributions to social

services through income tax are obvious indications of social citizenship. By contrast human rights are enjoyed by individuals by virtue of being human – and as a consequence of their shared vulnerability, human rights are not necessarily connected to duties and they are not contributory.

In rejecting cultural relativism we can offer a defense of both the Enlightment project and sociology against postmodernism, deconstruction and various forms of pragmatism. In this respect, this sociological defense of human rights with a universal perspective in consistent with Jürgen Habermas's more general defense of Enlightment modernity (1987). There is, of course, are major difference here tried to establish human community based on not on communicative rationality but on our physical and moral vulnerability, and on the attendant risks to which such vulnerability leaves us prey.

The aim here is to employ the sociology of the body as a strategy for exploring the moral basis of a universal doctrine of human rights, but it is an unpopular approach to social theory as it often asserted with the claims about the privileged status of Western thought, or it is associated with the patriarchal fantasies of dominance. The universalistic claims about truth or injustice have been challenged by postmodernism and the pragmatism. It poses a question mark about its own claims to be general, let alone universal, relevance and validity.

Here an attempt has been made to a contribution to the development of study of human rights from the perspective of the sociology of human body (Turner, 1992). The analysis of rights has been predominantly the province of lawyers, philosophers, political scientists. The contributions of anthropology and sociology to the study of rights have been negative intellectual contributions. Both the subjects have emphasized the cultural relativism of the notion of the human". Because they have characteristically argued that, "human rights are Western and individualistic, they have been critical of any idea of universal rights.

One important distinction between sociology and politics is that political philosophy has primarily concerned itself with the question of justice, and hence the analysis of the justice and legitimacy of political regimes. By contrast, sociology often portrays itself as "value neutral" and it does not raise normative questions about justice.

Sociology approaches this normative issue indirectly – like from the study of inequality. The paradoxical consequences of this concentration on empirical studies of income inequality are that sociology typically does not study equality directly. Equality is merely the absence of inequality, and not independent phenomena as it were. Normative debates about equality and justice get buried under empirical and descriptive analysis of inequality and injustice. Nevertheless Sociologist and anthropologist have typically been either positivists or relativists, and therefore failed to engage with the most significant institutional revolution of the twentieth century – the growth of universal human rights.

Many sociologists have adopted the term "vulnerability" as an alternative means of characterizing the dimensions of poverty not ordinarily captured by money-metric measures. In fact, sociologists often discuss "social vulnerability" as opposed to "economic vulnerability" (e.g., Loughhead and Mittai, 2000). They identify vulnerable groups such as "children at risk", female headed households, elderly and disabled, and deal with intra-household relations. This focus is similar to the food security literature that tries to identify vulnerable groups based on broad household characteristics, not specific measures of economic outcomes. Moser and Holland (1997) define vulnerability as "the insecurity of the well-being of individuals, households, or communities in the face of a changing environment." They note that since people move in and out of poverty, the concept of vulnerability (loosely defined) better captures processes of change than static measures. Also, they recognize that vulnerability includes aspects such as "livelihood security" which move beyond typical economic discussions of poverty. Vulnerability analysis will include the threat itself, and also household "resilience," defined as the ability to exploit opportunities, and resist and recover from negative shocks. This notion of resilience encompasses portions of ex ante and ex post risk responses and recognizes the role of assets (broadly defined) in managing risk.

Sociologists have been the primary intellectual leaders behind extending the definition of assets beyond the physical and financial realms to include social capital and strength of household relations (Putnam, 1993; Moser, 1998). Others use the vulnerability concept to describe conditions resulting from labor market segmentation,

which enables the analyst to assess more intangible elements of disadvantage (McIlwaine, 1997).

Several vulnerability-mapping efforts have been conducted to show the spatial distribution of over layered variables. These techniques (e.g. Carter and May, 1999) use geographical information systems (GIS) software to overlay environmental data (rainfall patterns, soil types and slopes, ground cover, land use, yield forecasts, etc.), infrastructure data (roads, markets, health and educational facilities, etc.), outcome data (e.g., immunization coverage, health status—usually from administrative data), and household data to create a geo-referenced picture of correlates of vulnerability.

This idea of poor are more vulnerable is well-accepted and has several underpinnings. First, as the disaster management literature recognizes, the poor are, often because of their location, more exposed to risky events (such as natural disasters) (Sharma, et. al., 2000). Second, the poor have less access to assets that can be used to manage risk through their response (Devereux, 1999; Sharma, et. al., 2000; Blakie, et. al., 1994). Third, if social capital requires time and in-kind investments, the poor are less likely to be able to call on social capital claims for ex-post risk management (Serra, 1999; Putnam, 1993; Moser, 1998). Fourth, because the poor tend to be politically disenfranchised they are less likely to receive social services following a disaster, and thus their ability to manage risk is compromised (Narayan, et. al., 2000). Fifth, the poor are more vulnerable because they are closer to or already below the threshold because the vulnerability is defined with respect to an outcome (e.g., vulnerability to increased poverty, as discussed below). Finally, evidence exists that the poor are more likely to bear the brunt of human costs associated with risks (Benson and Clay, 2000).

This study has been conducted considering the above components of tribal society and its different dimensions associated with human rights especially, health, environment and education where vulnerability as understood from above discussions has been applied in understanding the risk, responses and different processes and mechanisms to counter vuln erability.

#### 4.3 Methodology

#### 4.3.i. Techniques

For the purpose of collecting data the most reliable and the most significant source is through field work. The research study will include both qualitative and quantitative methods of collecting data whenever and wherever they are appropriate for the purpose of the study. Observation, interviews, in-depth interviews, case studies and questionnaire are some of the techniques which are used for collecting primary data. Secondary sources consist of reviewing earlier studies, other available written material, census data, records etc.

For collecting data, the intended sample design is simple random sampling technique. It provides an equal chance for the required population to be studied covering both male and females of different age groups.

#### 4.3.ii. Sample

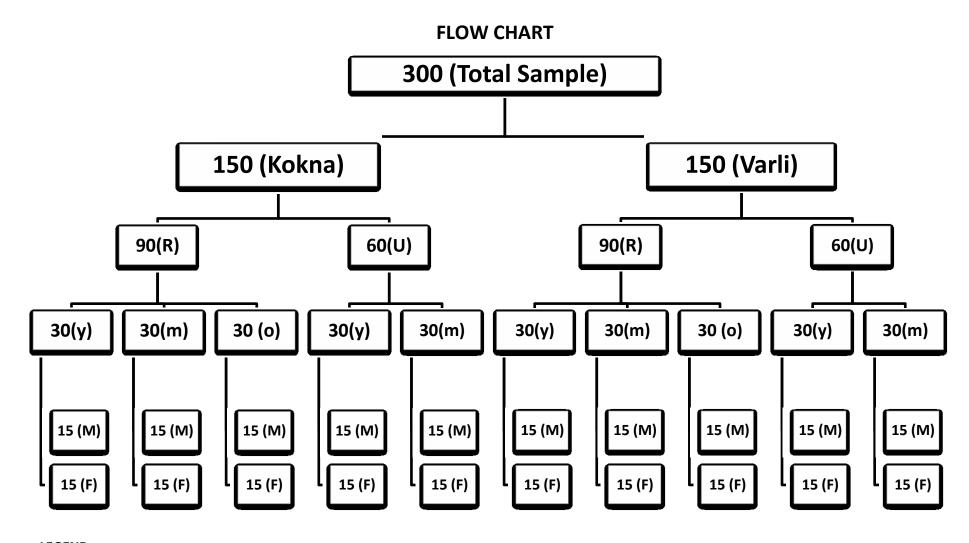
The research sample comprises of three hundred (300) respondents from both Kokna and Varli tribes were selected from various villages, talukas of Navsari and Valsad districts (Shown in Annexure-4) of South Gujarat, India.

An interview schedule (Shown in Annexure-5) was administered in order to understand the socio—economic, political and legal aspects of Human Rights as well as the impact of human rights on social and non-social aspects of tribal life with reference to Health, Education and Environment.

The researcher has also undertaken a few case studies in order to have in-depth understanding of the local changes that are taking place among these tribes. (Shown in Annexure-6)

In order to check the reliability and validity of the interview schedule a 'pilot study' has been undertaken by the researcher.

The first round of pilot study was done around the month of January 2008 followed by second rounds of collection of data from March 2008 to July 2008, and then from March 2009 to April 2009.



**LEGEND** 

#### 4.4 Objectives

The main objectives of the study are-

- I. To examine the socio- economic political and legal context of Human Rights of the group under study.
  - To examine the various social issues like untouchability, reservation, marriage, education, the civil rights, the discrimination, different kinds of freedom, opportunities, issues related to intercommunity relationships and different socio cultural rights in relation to Human Rights.
  - To examine the various economic issues like land distribution, land ownership, employment both small and large, labor and work wages, working conditions, freedom of trade and profession, and the freedom of consumers in relation to Human Rights.
  - To examine the political issues like Panchayat, electoral rules, cooperatives, question of expressing free opinions, emotions and convictions in terms of propriety to party, politics or any local issues, religious sphere and its political implications in relation to Human Rights.
  - To examine the legal aspects like laws relating to inter community disputes, criminal justice system, labour laws, laws relating to environment, police, court, legal aid and different dispute settlement mechanisms operating in relation to Human Rights.
- II. To understand the impact of Human Rights on social and non-social aspects of the tribal life.
  - To examine the impact of Human Rights on social aspects of tribal life:
  - To understand the relationship with other non-tribals.
  - To know their participation in relation with community initiatives at grass-root level.
  - To examine the decision-making processes within the family.
  - To examine the impact of Human Rights on non-social aspects of tribal life:
  - To examine the infrastructure facilities in relation to health and hygiene hospitals, education school building, environment irrigation facilities, etc.

- III. To examine the role of the state institutions and policy decisions on the tribal group with reference to health, education and environment.
  - To examine the role of state institutions with reference to health:
  - To study the role of primary health centre.
  - To find out the resources provided to the community, i.e. budget, doctors, nurses, etc.
  - To examine the role of state institutions with reference to education:
  - To find out the role of primary and higher educational institutions.
  - To find out the resources provided to the community, i.e. budget, teachers, infrastructure, recreational facilities, library facilities, etc.
  - To examine the role of state institutions with reference to environment:
  - To study the role of forest and revenue department.
  - To find out the resources available for machineries protecting the environment.
- IV. To reflect upon the social perspective of Human Rights and contributing to the literature of planner thereof to formulate policies.

#### 4.5 Strategy of Inquiry

The approach of researcher is basically foundational approach making vulnerability an important point of analysis. Foundationalism is any theory in epistemology (typically, theories of justification, but also of knowledge) that holds that beliefs are justified (known, etc.) based on what are called basic beliefs (also commonly called foundational beliefs). This position is intended to resolve the infinite regress problem in epistemology. Basic beliefs are beliefs that give justificatory support to other beliefs, and more derivative beliefs are based on those more basic beliefs. The basic beliefs are said to be self-justifying or self-evident, that is, they enjoy a non-inferential warrant (or justification), i.e., they are not justified by other beliefs. Typically and historically, foundationalists have held either that basic beliefs are justified by mental events or states, such as experiences, that do not constitute beliefs (these are called non-doxastic mental states), or that they simply are not the type of thing that can be (or needs to be) justified.

The limitations of this approach are the strongest forms of Foundationalism (i.e. all "knowledge" must rest on bedrock of self-evident claims) have an obvious critic for skeptic. Generally related is the skeptical argument that there is no such thing as self-evident knowledge upon which to base all further understanding.

The study of rights here employed twin approach of human vulnerability and institutional precariousness to grasp the universality and importance of human rights. The idea of our vulnerable nature is closely associated with certain fundamental rights, such as the right to life. Indeed the right that supports life, health and reproduction are crucial to human rights as such. It is however difficulty to enforce human rights and hence we must explore the complex relationships among the state, social rights of the citizens and human rights of the person. Social institutions necessary for survival are themselves fragile and precarious and there is a complex interaction between our human frailty, institution building and political and state power. Any analysis of human rights raises questions central to political philosophy of T. Hobbes: (The sovereignty of the state, the social contract and universal rights of human beings). Because vulnerability has a close relationship to notion of suffering on the one hand and the classical philosophical notions of virtue on the other, any study of rights needs to examine their relationship to morality and religion- that is to the conditions that make human society possible. The tensions and contradictions between states, citizens and human rights constitute much of the content of contemporary international dispute and conflict, yet theories of human rights have often been failed to consider the relationship between citizenship and human rights. Political commentaries on relationships among human rights, citizenship and state sovereignty are often both confound and contradictory. On one hand the natural and imprescriptible rights of man were liberty, property and security and resistance of oppression on the other the notion that no individual or body of men could be entitled to any authority which is not expressly derived from it. While human rights are said to be innate and in alienable, social rights are created by state. These are two contrasted ideas- the imprescriptible rights of human beings and the exclusive rights of citizens of sovereign nation state remain an important dilemma in any justification of rights. The protection offered by nation-states and national citizenship is declining and yet the state remains important for enforcement of both social and human rights (Turner, 2006).

The crucial difference between human rights and social rights are that social rights of the citizens are not entitlements enjoyed by citizens and are enforced by courts with its national framework of a sovereign state. These social rights which are typically related to corresponding duties are known as contributory rights, because effective claims are associated with contribution that citizens have made to society through work, war (or similar public duty). By contrast human rights are rights enjoyed by individuals by virtue of being human and as a consequence of their shared vulnerability.

Human rights are not necessarily connected to duties and they are not contributory while states enforce social rights, no sovereign power exists to enforce human rights at a global level. Human rights are universal but is often said that they are not justice able and have no correlativity with duties.

Hannah Arendt (1951) observes that there inalienable rights were supposed to exist independently of any government but once the rights of citizenship (with the support of the government) have been removed; there was no authority left to protect individuals as human beings. Human rights without the support of a sovereign state, She argued merely abstract claims that cannot be enforced (Turner, 2006).

The relationship between sociology and human rights is mainly concerned with the special importance of International Covenant on Economic, Social and Cultural rights (Woodiwiss 1998; 2003; 2005) namely those rights are connected with human need and the protection of human life.

Keeping in view of all the approaches and its scope and limitations here an attempt has been made to study the present research problem from vulnerability approach.

When we talk of citizenship rights it is important to understand the difference between social right of the citizen and the rights of the individual. Social Rights mean the entitlement enjoyed by the citizen and are enforced by courts within the national framework of the sovereign state. This social rights which are typically related to corresponding duties or what we shall call 'contributory rights' because effective claims are associated with the contributions that citizens are made to the society through work and public duty by contrast human rights of the individual are by virtue

of being human and as consequence of shared vulnerability. Here a misunderstanding has to be avoided that our vulnerability forces us into social dependency and connectedness. We cannot respond to the vulnerability by individual act so we need collective arrangement including human right arrangement. The answer lies in constituting a 'sociology of body' and a 'sociology of care' where right can be understood in terms of basic need which has to be protected along with human life as a link already exists between the enjoyment of democratic right and enjoyment of good health ultimately creating good society through creation of social capital.

Keeping in view of the limitation and weakness of different theoretical perspectives, the present study will make an attempt to examine data based on vulnerability perspective.

A strategy has been devised to develop this concept and start with introducing human rights both in general and social context. The social context emphasized on Health, Environment and Education dimensions of human rights with specific emphasis on the tribal people. A brief background of tribes, brief review of literature focusing international, national and local scholarly works has been formulated to bring more questions to understand vulnerability approach. Taking appropriate methodological tools, parallel to objectives and hypothesis of study, data has been collected on social, economical, political and legal context of human rights.

This gives us an idea about their overall position in the primitive society. In order to relate to human rights on different social and non-social aspects a rigorous attempt has been made to find the inter-linkages between health, education and environment. The role of state which is very critical for the conditions of its citizens has been examined to see how far this vulnerability approach opens the social policy and research frontiers.

# **PART II**

	Page No.
CHAPTER: 5. DATA RELATED TO SOCIO, ECONOMIC,	83-141
POLITICAL AND LEGAL CONTEXT OF HUMAN RIGHTS	
5.1 Social Context of Human Rights:	83-101
5.2 Economic Context of Human Rights	102-117
5.3 Political Context of Human Rights	118-129
5.4 Legal Context of Human Rights	130-141
CHAPTER: 6. IMPACT OF HUMAN RIGHTS ON SOCIAL AND	142-173
NON-SOCIAL ASPECTS	
6.1 On Social Aspects	142-155
6.2 On Non-Social Aspects	156-173
CHAPTER: 7. INTERRELATIONSHIP BETWEEN HEALTH,	174-205
ENVIRONMENT AND EDUCATION	
7.1 Relationship between Education and Health	174-193
7.2 Relationship between Health and Environment	194-201
7.3 Relationship between Environment And Education	202-205

# DATA RELATED TO SOCIO, ECONOMIC, POLITICAL AND LEGAL CONTEXT OF HUMAN RIGHTS

# **CHAPTER: 5**

	Page No.
DATA RELATED TO SOCIO, ECONOMIC, POLITICAL AND LEGAL CONTEXT OF HUMAN RIGHTS	83-141
5.1 Social Context of Human Rights	83-83
5.1.i. Data Analysis and Interpretation	84-99
5.1.ii. Major Findings on Social Context	100-101
5.2 Economic Context of Human Rights	102-102
5.2.i. Data Analysis and Interpretation	103-104
5.2. i. (a) Occupational Profile	105-115
5.2.ii. Major Findings on Economic Context	116-117
5.3 Political Context of Human Rights	118-118
5.3.i. Data Analysis and Interpretation	119-127
5.3.ii. Major Findings on Political Context	128-129
5.4 Legal Context of Human Rights	130-130
5.4.i. Data Analysis and Interpretation	131-138
5.4.ii . Major Findings on Legal Context	139-141

## **CHAPTER 5**

# DATA RELATED TO SOCIO, ECONOMIC, POLITICAL AND LEGAL CONTEXT OF HUMAN RIGHTS

## 5.1. Social Context of Human Rights

Here the social context is defined by the relationship to establish one's own family, the size of the family, the authority, the status structure, the norms to regulate the relationship between the family members, the institutions of marriage, the civil rights, the discrimination, different kinds of freedom, opportunities, issues related to intercommunity relationships and different socio cultural rights. These issues have important ramifications for understanding human rights of the individuals and groups hence these issues have been studied.

## 5.1.i. Data Analysis and Interpretation

Among the tribes under study, in relation to the social context i.e. the support they receive to start their family, it is observed that both the tribes cutting across gender and age expressed that due to strong kinship ties and extended family relationships, they got financial help and other types of help in kind like providing free labor to the family in need. The data clearly indicates that in the case of Kokna tribe the support is more than that of Varli tribe. So, Kokna tribe is having strong kinship ties as compared to Varli tribe.

As per the restrictions on physical movement is concerned, it is common among the rural elderly females in both the communities to restrict the movement of youngsters. But in the urban areas, it is common among the young females. It is clear that such restrictions are negligible and less in urban areas as compared to rural areas. This indicates the restrictions are observed more strictly during certain age due to complex social stigma attached to it like they cannot go anywhere due to the polluted nature of their body when they are having their menstrual cycle or pregnancy. It is observed that males play protector role during these phases of women. The instances of

restrictions are often common when there is a conflict between two families related to the love affair involving two different communities. It indicates the rule of endogamy which is still followed during marriages.

In the case of opportunity to choose the partner, there are very positive indications about the choice of the communities under study in both rural and urban areas. A majority of samples cutting across sex and rural urban divide in both the tribes agreed that they have played a free role in deciding their choices of marriage partner. This can be due to the importance given to the individual choice and freedom. Though there is an element of institutionalizing through the older mechanism of leaderships of elderly and negotiation between the families involved, there are indications of freedom of choice at least at domestic sphere for the tribals under study.

As per the knowledge of marriageable age is concerned for Koknas it is highest among the middle aged males in urban areas and equal number young males in rural areas. Among Varli tribes the awareness is highest for middle aged males in urban areas and it is highest for young females in rural areas. The percentage of people aware of the marriageable age is more among the young and middle aged boys and girls. This may be due to informal ways of sharing information and the penetration of the media and other formal and informal channels.

Among the tribes under study, 41% of Koknas and 45% of Varlis preferred arranged marriages. The variation can be found in old females of Varlis where the complete section of older population does not agree to the concept of arranged marriages in rural areas. Same kind of variation can be found among the Varli urban young females and equal number of middle aged males. But majority of Kokna old females disagreed to arranged marriages in rural areas. About 20% of Koknas and 16% of Varlis have not answered to this question as there are cases of love cum arranged marriages and as some are not married. Arranged marriages are still regarded as the best form of marriages for security, stability and better future of children in these tribal societies. Interestingly more numbers of young women are showing signs of dislike for arranged marriages. This may be due to more openness of the societies on

one hand and the modernizing forces impacting the decision making process of the younger generation on the other.

Consultation for marriages among the Kokna tribes in rural areas is more than in urban areas. For Varlis the consultation is more among old females followed by young females, old males in rural areas. In urban areas middle aged males followed by young males have not consulted for their marriages. The differences might be due authority and support systems exist among these two tribes.

The consultation process for marriages for both the groups except for the older generation females limit itself to the kin group, head of the household or the tribal head among the respective tribes. This trend is more visible in rural areas. This tribe's specific behavior is due to more informal nature of interactions within the family, the resistance of the young marriageable boys and girls in their respective community. Both tribes practice cross cousin marriages, parallel-cousin marriages and also instances of surrorate and levirate marriages are observed signifying their endogamous nature. The elders and the priest play significant role during solemnization. The practices of paying bride price are observed in both the tribes.

Death has a specific meaning to their way of life. Normally, they bury the dead in their land or nearby their residence. They prefer the adaptation of child of their first cousin. The freedom of choosing partner is not constrained by their way of life. Marriage, they see as an alliance between two families. There is no specific instance of reactions towards unmarried men and women in particular. The provision for divorce is initiated by both the parties involved. The head man or the Patil intervenes and tries to influence or sort out the differences without going to the police. In the presence of the community member, both parties put their view points / opinions on divorce or the guardianship and maintenance of the kids. Normally the groom provides a certain amount of money to the bride side or gives a share in property. It is mutual consent which prevails for the guardianship. If this layer of discussion fails then the matter goes to the gram Panchayat and is a rare option next to police station. Normally, the property is equally divided among the male members of the family. As such there is no clear cut division of movable and immovable property but, when the

marriage of the daughter takes place they give certain kind of dowry to the groom that may include movable and immovable property depending upon the affordability. The prevalence of dowry has come up during last decade which includes the household items in addition to certain amount of cash and consumer goods.

Majority of the joint families are with middle aged and elderly males and females in both the communities, The absence of young people signifies that young generation prefers to stay independently or always on the move for works. These two tribes prefer to stay both in joint and nuclear families. The existence of large extended family can also be noticed. Being in joint family the elderly get proper food in time and proper attention and care by their family members. They act as counselors to their family members at times of distress. The presence of older generation helps the transmission of knowledge to the next generation through stories and other oral traditions. It signifies the transferring of decision making and authority to their sons. Differently able members of the tribes under study get some kind of raw treatment from the family members and outsiders. Physically and mentally disabled are often unaware about their rights and privileges. They suffer psychological disturbances due to derogatory remarks by their neighbors and feel stigmatized. Many times it was observed that the psychological disturbance leads to observance of superstitions, black magic to ward off the evil spirit in the society. Many of the cases related to mental abnormality suffer silently without any reportage to medical staff. Though there are provisions for the upliftment of this category but due to lack of sufficient infrastructure in nearby hospitals like psychiatric wards, they face severe hardships. Most of the houses are 'kachcha' by nature with insufficient living spaces; it has observed that these houses of the tribes were not sufficiently ventilated, no proper lighting and rarely a division between cattle shed and other rooms. One can see the different settlement pattern and indigenous knowledge in building and designing the houses which is much cooler and fire resistant than the cement houses. The building material of the houses is vulnerable to natural calamities like rains, floods and earthquakes. At the time of natural disasters, they take shelter in gram Panchayat office or schools nearby.

As we discuss civil rights, untouchability is one of the important issues to be examined with. Though this is a feature of caste based society but still this practice is prevalent in both the tribes studied. Urban young females and rural old females of Varli tribe faced experiences of maintaining social distance from the caste Hindus. In case of Kokna tribe urban young females, middle aged females and more significantly old males expressed their experiences on the same line. It indicates the age old practices followed in caste based society experienced by the older generation. The urban public spaces also have not let the young females for being distanced in the social discourse. The issue of allowing the tribes to enter in to the houses of the other tribes or non tribes plays a significant role in knowing about the civil rights of the tribal. In urban areas the non entry is more among the males and females cutting across the age and gender. So, is the case with for both the gender in the rural areas. One can assume that these tribals are not accepted in to the main stream of the society which is reflective of practices of Hindu social order. In rural areas majority of the caste Hindus hired Kokna young males and females for doing household work. Different reasons can be given when we see these relationships between the entry to the houses and assigning them the work. When it comes to hiring workers, the tribes are considered to be more hardworking, simple and never demanding anything at any point of time, at any age. Urban areas shows little bit of relaxation in following the relations between ascribed status and occupation. It is interesting to see that the inter dining of the Varli tribes are less across the age gender lines when compared to Kokna tribes in rural areas. But at least some Kokna young males and females have positive experiences while dining with others, this relates to the changing social situation of the countryside. Varli and Koknas have good experiences of inter dining in the urban areas except in few cases of young and middle aged Varli females. For Koknas the social interaction is on higher side in urban areas. Urban areas provide avenues like hotels and other social functions to both the tribes giving different secular space to interact.

In the context of invitation to marriage and other social ceremonies, it is the Kokna middle aged and old aged females who got invitation in rural areas from caste Hindu. But, the males of different age groups have not got same invitation in rural areas. In urban areas young and middle aged got the invitation to attend their ceremonies and

marriages. For Varli tribe in the context of invitation to marriage, the percentage varies cutting across the age divide in rural areas for both males and females. In urban areas the young males and young females and middle aged males and females have not received such invitation. In rural areas for Varlis the non invitation is highest for males of all age groups.

The question of maintaining physical distance in places like betel shops, theatre, and public show, travelling in public transport is an important pointer towards the civility of the society. In the rural society, the Kokna of all age groups of males and females have experienced the physical distance from the caste Hindus. Among Varli community it is faced mainly by the middle aged males and females in rural areas. For Varlis, in urban areas, young males and females have negative experiences of such incidents. For Kokna community in urban areas not experiencing such cases are by the young males and females, middle aged males and females. The negative result may be due to anonymity and impersonal interaction of urban life. Living along with the busy life style and occupational diversification are the main causes of such behavior. But there are few such incidents of untouchability one can observe when one stands in shops and public transport while travelling. The point of divisions increases in rural areas where different communities are found in places like ponds, tube wells and common wells.

As per the issues of inhabiting the neighborhood and buying of land is concerned, the rural scenario is different from the urban areas. Majority of Kokna young males and middle aged females are affirmative than the middle aged males and females, young females and elderly who were not given a chance to buy or inhabit nearby the houses of caste Hindus or different tribes in rural areas. Among the Varlis majority young females and old aged males have expressed that they have got chance to stay or buy the property in rural areas. In urban areas, young and middle aged males have positive opinion about the same.

In the rural areas only old male Kokna population have experiences of negative remarks against their community. But a smaller percentage of Varli tribes, have experienced such negative remarks. This shows that Varli tribes are considered to be more at the receiving end of negative identity in the social hierarchy. In urban areas this is negligible when compared to the rural areas across the tribes, age and gender lines. In urban areas, Varli tribes, showed greater dislike to stay with other communities, whereas, the Koknas showed instances of staying with other communities without any problem. The issues of not giving or allowing living space may be dependent on the rural class power and dominant position of the families. The rural conflict or divisions also add certain kind of negative orientation towards them. The factors like social mobility, migration and modernization of the social process, including diversification of work and occupation have contributed to the positive association in urban areas.

The point of discrimination can be understood in the context of schooling, education and workplace. In the rural context, majority of elder Kokna males have faced discrimination followed by Varli elder males. In urban areas it varies across, age and gender lines. May be the changed social circumstances had a role to play in the context of discrimination. The older generation might have experienced such discrimination a bit more than the younger generation in the past.

In urban areas, such instances are negligible for both the communities cutting across gender and age. Entry and discrimination in admission of ward to the school is negligible in rural areas for both the communities. The data indicates that a minority of Kokna population faced the discrimination in the admission process. More or less the data shows for Kokna tribe similar results in the rural areas as well. In contrast, for Varlis, the experience is different in urban areas. At the same time some Koknas experienced the difficulties in admission in terms of discouragement and negative remarks about their community along with ridicule of being ambitious in their life. The non encouragement of agencies like government and issues of finance are biggest hurdles to take admission. The data shows that the practices and norms operate for schooling and general perceptions towards the society are same.

In the context of freedom to sit inside their classroom on their choice one can observe rural and urban differences. Majority of Kokna and Varli wards of rural areas have the choice of sitting anywhere in the classroom. But in the urban areas both wards of Varlis and Koknas have faced the experience of discrimination either by teachers or by students of the other communities. The negative experience of sitting freely depends on the relation to the authority of the teacher and their hostile behavior towards the tribal wards.

As per the treatment of teachers inside the classroom towards these tribal children is concerned, majority of Kokna and Varlis expressed that the teachers harassed their wards by scolding, beating and using other physical punishments. The punishments include not doing any favor or help, making them to do physical labor like sweeping, gardening most of the time during class hour. In addition to these, cleaning work, fetching water is a common routine for their wards. But, they never brought it to the notice of the superior authorities as they were not aware of their rights. They think teachers are not less than Gods according to their own understanding and are beyond questioning. The question of getting mid-day meal is an important factor to map out the nutritional status of the tribal population. In both rural and urban areas, a minority of Kokna and Varlis have reported that their wards are not receiving the mid day meal. The reason given by them is short supply of rations and bureaucratic failure of availability and delivery of such services. Overall majority of Koknas and Varlis are positive about receiving mid-day meal in school. It indicates the progressive nature of implementation schemes like Integrated Child Development Scheme (ICDS) in the areas under study.

Unfair treatment meted to the wards in the school focuses the violation of civil rights. In this context, the Varli and the Kokna tribes of rural areas have complained of unfair treatment by the school authorities. In urban areas, this situation had not reported. On the whole majority of wards i.e. 81% of Kokna tribe and 71% of Varli tribe have never received unfair treatment by school authorities. The factors for above data may include better condition of overall teaching environment on one hand and failure of taking cognizance and awareness about the reported cases of unfair treatment on the other.

In the context of getting opportunity to work as agricultural laborers, the work profile clearly indicates that the rural areas being predominately agriculture oriented both

Kokna and Varli tribes answer in affirmative. The rate of participation in agriculture of female clearly shows better results for the presence of female folk in the tribal society at work sphere.

In urban areas the services provided by the tribals include working in the big plantation, farm houses of urban families. Here the work participation is positively associated and often varies between all categories. Majority of Kokna and Varli tribes have got opportunities to work as agricultural laborers. Only minority of these tribes have not got opportunities to work as laborers either may be due to sickness or non-availability of jobs or lack of willingness.

The women of both tribes reported some kind of discrimination at certain kinds of jobs at rural areas. It indicates that majority of the women cutting across the ages face certain kinds of discrimination or other at their job or work place. One of the reasons is that their participation in the work force has not found valuable to the male dominated labor forces with unequal wage structure. In urban context, this unfair distribution is highest for young and middle aged Kokna females. For Varli tribe the result is more or less same. This also depends on nature and type of job the females perform, the working environment and the mechanism available for their problems and redressal. Over one thirds of Kokna tribes and Varli tribes have experienced this unpleasant experience of discrimination and humiliation hurting their self respect and dignity.

Majority of the Koknas positively received the verdict as per their expectations in case of any kind of conflict related to social life or economic activities in rural areas. Only few elderly males have expressed negatively to the verdict. In urban areas for both the tribes it is the middle aged females who are not at all happy in receiving the judgment. They complained that the judgment is favorable towards wealthy and powerful. Overall majority of Kokna and Varli tribes have opined that they have received verdict as per their wishes. The informal mechanisms for settling the disputes work in their favor to get a balanced and unbiased verdict.

As per taking money from their master/any other is concerned, in rural areas a minority of the Koknas and Varlis have admitted to taking loans. But, those who took the loan are numerically more females. The gender dimension here points out to the vulnerability of women who have no resources to pay back the money to their masters. Vulnerability leads to harassment, sexual favor and other manipulative behaviors that can be resorted to by their masters. It may lead to the perpetual labor hood and sufferings. As per urban indebtedness is concerned for Kokna, it is more with young and middle aged females. As Varli population is concerned, loan taking is seen among the young middle aged males in both rural and urban areas. The difference between Kokna and Varli tribe may be a pointer towards their different ways of dealing with the indebtedness or may not willing to share their views due to feeling of subjugated status. On the whole minority of Kokna tribes and Varli tribes have admitted to lend money from their masters. Whereas majority of Kokna and Varli tribe have admitted of not taken any kind of financial assistance from their land lord, master or any other sources.

The question of physical abuse or resorting to any kind of physical altercation between the involved parties is the outcome of the social structure and conditions prevailing in those areas. In the rural areas, more number of Kokna aged females and aged males have reported such incidences. Among Varli, the young and aged females have undergone such experiences. In urban areas the experience reported by Kokna young males and females in this regards is quite gloomy. For Varli tribes, it is the young and middle aged males and females who have reported the same. The physical abuse in case of females explains that women are easy targets of the existing patriarchal system. The nature and magnitude may vary but it operates in a subtle way, which always makes the females more susceptible to physical and emotional violence. 34% of Kokna tribes and 28% of Varli tribes have experienced such incidences of physical violence.

Taking the fights to legal tussle for tribals also speak volumes about their daily conflict and resistance in the society. Among Kokna, it is the elderly females who

have reported to make it to the court followed by middle aged males and young females. For Varli, in rural areas the results shows more or less similar trend. But in urban areas the results depict different picture. Among the Kokna and Varli it is mostly by young males and females followed by middle aged males and females. The awareness and availability of legal mechanism certainly helps the urban population to opt for legal resources and litigation. 33% of Kokna tribes and 35% of Varli tribes have never entered into any legal tussle or disputes. One can assume that the formal legal procedures are now helping the tribals to bring awareness about their ways of dispute settlement and other litigations.

The instances of infighting during intercommunity marriages are prevalent in both the communities. In rural areas, it is the males of Kokna tribe have more experiences of infighting. For Varli community it is females who have similar experiences of physical infighting. In urban areas it is reported that female from both the tribes of are involved indifferent degrees. Interestingly the involvement of females might be due to more seriousness about their own marriages and others marriages where they exercise their own freedom and right to choose. As marriages in the community continue to influence other direction of family and property relations the infightings are the outcome for taking control over the property. The disputes may bring about the other dimension of social status, competition for power, supremacy of ritual significance and dominance and control over one another. 25% of Kokna tribes and 30% of Varli tribes never involved in such kind of inter or intra community disputes.

Experiencing atrocities can consist of verbal abuse, passing derogatory comment on the ritual by any group. In the rural context, the verbal abuse is reported more by the old females followed by young males of Kokna tribes. Among Varli tribes it is the young males and females and old females who have faced such derogatory comments. As per situation in urban areas is concerned it is the young Varli females followed by middle aged males and young Kokna females also faces the same problem of undergoing comments which are injurious to their emotions, identity and inclusiveness in the society. The reference made by the other parties are very often contextualizing in the Hindu social order of purity and pollution. 27% of Kokna tribes, 31% of Varli tribes had never experienced such incidences. The highest percent

of abuses towards older generation indicates that the type of social stigma is slowly dying out in a process of non-significance in the lives of tribals of middle and young aged representing new generation. The Gamits, Chaudhri, Bhills are the communities which pass such derogatory comments in these areas.

As per treatment of women at par with other communities is concerned, in the rural areas of Kokna tribes, the middle aged males and old females have been of the opinion of acceptance of females of their community at par with others with due dignity. Among Varli community it is middle aged males and old aged females have the same view. Whereas the Kokna middle aged females and old aged males have reported about the kind of derogatory remarks their women have to undergo and the degree of unacceptability in the communities outside their own. For Varli, it is the young males and females who have agreed to the above view. In urban areas, it is young Varli females and Kokna middle aged females did not agree on the concept of equal treatment by other communities. The reasons are quite complex. The traditional practice to keep women subjugated in private and public spheres, devaluation of work of the women are the strong forces for the non-treatment of females in same level or equivalent. About 51% of Kokna tribes and 45% of Varli tribes believe that their women on getting equal treatment or having egalitarian structure of the society. 49% of Kokna tribes and 55% of Varli tribes believe that their respective women are getting a raw deal from the outer world which is not helpful for the dignity of the individual.

As per the context of experiencing of physical abuse is concerned in rural areas, 42% of Kokna tribes and 37% of Varli tribes narrated the experiences of physical abuse in their daily lives. It is the other gender who bears the brunt of physical abuses in rural areas for the tribes under study. In case of urban areas, the females are numerically higher than the rural areas for both the tribes. This may be due to occupational structure and living conditions, and the mode of transport to the workplaces. Physical abuses may be one of the tolerated incidents of the females working in the urban sphere. It has been observed that employer and others directly and indirectly involved in such incidences. Job providers also take advantage of the precarious conditions and hence instances of abuses take place. Interestingly, significant young Varli males also

faced the physical abuse in urban setting. These causes may be due to non-obligation or compulsion to work for the masters to lessen the burden of financial compulsion of the family. A significant population from both the communities has not experienced the incidence of physical abuse. So we can infer t the instance of physical abuse is more situations specific in the studied areas. The work and world of children plays a critical role in providing financial assistance to the tribal world. As more number of people dependent on the labor power of the children it is a common practice for them to send them to work which is part and parcel of tribal society under study in rural areas. In the rural context for both the tribes majority of females are dependent on their children's contribution to the families' economy. In urban context male population of both the tribes has engaged their wards in the labour market. These are the indicators of dependence on labor power of the child without any social security measures. There are informal ways of regulating children works by the masters where many times the children never get a holiday or any break despite his/her tender age making more risk for his health. 49% by Kokna tribes and 47% of Varli tribes have denied of such over work by the children. This may be due to their family structure or type of household where they don't consider that children should not work.

Cultural rights consist of dialect, music, art, painting, game, dance, literature and religion of any community. Culture is a way of knowing a certain community; it is an insight into their social, political, and economic structures. The important community festivals are celebrated with great joy and fervor involving the little traditions of the communities. This is a celebration for all including the non kinship group for sharing the same platform.

The areas or places for deities among Varli tribes it is the elderly females and middle aged females who are aware of the same till date, it shows t the older population is more aware about their oral tradition and customs. Awareness or knowledge of areas in rural areas in terms reserved places for deities is more than the urban areas. It reflects the declining knowledge about their places of worship for both the communities. For Kokna tribes 52% sample is aware about places of worship compared to 46% of Varlis. They maintain the sanctity of the places by prohibition and regulation of the sacred areas. 45% of Koknas and 54% of Varlis are not aware

about the places reserved for deities. This reflects the growing disconnects and disinterest cutting across different age categories of both tribes.

When we discuss about the important tourist destinations for the tribals it indicates to their changing perception towards the market and cultural practices. It is observed to the awareness is highest among Kokna old aged males followed by of young males. For the Varlis of rural areas the non-awareness is more than the awareness. The non-awareness is highest among older population of both sexes. Awareness is highest for the young males. It can be in tribe specific activities and their outlook and interactions with the wider world the gives knowledge about the surrounding areas. In urban context the lack of awareness is more than the awareness for Varli tribes. Among Kokna, majority of population cutting across age and gender categories have no knowledge about tourist destinations. Though the urban inhabitants are considered to be having better knowledge of cultural heritage but the case here is different. It may be due to daily routine which compel them to overlook the changes happening around them. Non knowledge is more than the knowledge for both the tribes (63% for Kokna tribes and 71% of Varli tribes) hence it could not help themselves to be better prepared for the opportunities it provides to upgrade their skills.

If we look at the opposition or any kind of interference while celebrating any festivals or participating any kind of activities or rituals the answer is negative for most of the cases. Rare instances of objections or resistance have been taken place. 83% of Kokna tribes and 79% of Varli tribes have never faced such incidence. Only negligible sample of male Kokna in rural areas young females in urban areas have faced objection of any kind related to non observance of proper procedure to perform rituals along with factional politics and selfish interests of the group. The females have faced similar experiences more than the males. It points towards the institutionalization of patriarchal practices in ritualistic domain. From the above findings, it can be said t the freedom of enjoying their culture is not perceived as a threat to any community. They enjoy freedom to celebrate their festivals in unique style is still intact with some minor hybridization of rituals and cultural practices.

Religion entails the details of births, rites de passage, morsel giving, attaining adulthood, celebration of marriage and death/ funeral rites under study. All these are celebrated with complete involvement, sharing and full happiness. Only 15% of Kokna tribes and 9% of Varli tribes belong to any sect under Hindu social order like Swami Narayan, Jay Parmatma, Dada (Swaydhyay). More than 85% of Kokna tribes and 91% of Varli tribes practice their own indigenous religion along with worshipping Hindu Gods and Goddess simultaneously cutting across the rural and urban divide. This reflects the adaptive nature of these tribes towards the dominant Hindu religious activities.

As per the identifying with their indigenous religion is concerned 32% of Kokna and 16% Varli tribes have agreed to recording religion in official documents. But a huge majority of population i.e. (65% of Kokna tribes and 83% of Varli tribes) did not show or mention their religion in official documents. This trend can be observed in both rural and urban areas across categories of gender and tribe. It indicates how the religious identity can be formulated with different purposes in mind in the area of study. It can also be interpreted that both the tribes hide their religion as their public and private spheres are different. The forces or process of Hinduisation of tribals confer the advantage of being under the majoritarian religion offering further protection, but at the same time identifying helps them in their educational and occupational mobility.

As per the participation in others religious affairs is concerned only 32% of Kokna and 17% of Varli tribes have participated in others religious affair. The non-participation of Kokna tribes is more in urban areas than the rural areas. Over all the non-participation is prevalent among both the tribes. The reasons might be their isolated lifestyle and the importance of kin and kul group.

In the context of objection regarding participation in other's religious festivals, 37% of Kokna tribes and 33% of Varli tribes have found objections related to others. Among Kokna tribe, some aged females have faced objections from their community members. Old aged females in rural areas have highest incidence of objection for both the tribes. This point signifies that religious affairs are critical to one's identities and

communal wellbeing as the objecting group beliefs that it brings social solidarity and individual is not above the communities' wishes.

Animal sacrifice is a common practice for the tribal community. 65% of Kokna tribes and 56% of Varli tribes, and overall 60% of total sample studied involve in it. It includes sacrificing of goat, chicken, buffalo etc. The religious practices are not condemned by the Hindus, instead conversion into Hindu groups are happy in the lower social and ritual status of the tribal. The majority in such culturally defined practices have not disappeared yet despite the drastic social changes.

The plants and trees surrounding their inhabitant play a key role in deciding their resources, knowledge, culture and way of life. 41% of Kokna tribes and 28% of Varli tribes believed to actively worshiping different kinds of trees like ficus, bel, banyan, pipal, mahuda, and mango. Though 65% of samples opined t they never worship any plants and trees, in reality it is observed t the understanding they take is for granted that trees are the gift of their deities and believe t they are to fulfill their needs and wishes. Many times they believe that trees are residence of ghosts and evil powers. But it is a common understanding that many bring the sacredness to their life and has to be protected.

As per their beliefs in black magic, sorcery, witchcraft is concerned; it is a common experience for more than 51% of total samples. 65% of Kokna tribes have more faith in power of black magic, witchcraft, sorcery than the 51% of Varli tribes. For Kokna tribes there are more believers in black magic and other occult practices than the non believers. For Varli tribes both the beliefs and non beliefs are equally strong. It is interesting to see that the other urban representation of young tribals having faith in black magic is due to ignorance, lack of scientific attitude and less exposure to the scientific education. Non belief may relate to education, outlook and other positive outcomes of social progress.

39% of Kokna tribes and 36% of Varli tribes are following their father's religion. A majority of 59% of Kokna and 57% of Varli tribes follow their ancestral religion. Either they have converted to Christianity or follow different sects of Hinduism,

simultaneously practicing their own indigenous religion. It points to the fact that there is scope for flexible religious practices and it can co-exist without any tensions and conflict. There has been sanitizing of excessive rituals and strict procedures observed in the studied area.

13% of Kokna tribes and 17% of Varli tribes have converted voluntarily to other religions. Moreover, non voluntary conversion is more in both the tribes studied here. The process of conversion may be due to ignorance, forceful (often) or for receiving benefits from the sects they are converting to. More than half of total respondents have not responded to this questions. They opined that it is irrelevant to answer such questions; the reasons are secretive which are not operative openly. The involvement of different stakeholders makes it more sensitive and serious issues which can lead to social disharmony amongst the communities. Voluntary conversion in rural area is more than the urban areas for both the tribes. For both the tribes non voluntary conversions observed in rural areas. The young population might be well aware about the post conversion advantage, so that there is positive relation between the two factors. The conversion is a process where priest and headman and their families along with earlier converted people involved. Normally, it is the convincing role of the priest involved and some kind of material inducement or favor is solemnized. The conversions of middle aged population had been on the grounds of healing health as observed in the field.

Only 11% of Kokna tribe and 15% of Varli tribe occupies some post in any committee organization related to agriculture, religious and political affairs. In rural areas, the representation is better than the urban areas for both tribes. A huge majority of population still did not have any position in organization committees. If at all the participation is there it will be a low level post of workers or organizers. It shows t the participation of the tribes in such affairs is low and indicates the lower social status still prevalent in the society.

29% of Kokna tribes and equal number of Varli tribes are allowed to visit the places of worship of others religions. The denial to majority population to visit and see other places of worship indicates the dominance of forward communities in deciding the

norms related to sacred places. Religion continues to be a sensitive issue as implicated by above findings.

After converting to other sects or religions only 16% of Kokna tribes and 13% of Varli tribes go to the worship places of their own. This issue is non-relevance for a total 56% of population of Kokna tribes and 37% Varli tribes who believe that it is a private affair. The visit to such places is more in rural areas in contrast to urban areas among both the tribes. It can create guilty or sinner complex in their mind so they refrain to answer. This speaks about the kinds of emotion and esteem they have for their ancestors and fluid nature of conversion process. (Data shown in APPENDIX -1)

## 5.1.ii. Major Findings on Social Context

A brief outline of the findings from the study related to the social context of Human Rights is as follows-

The tribes under study exhibit very strong kinship bondage amongst them which influence every sphere of their life. These tribes also have shown flexibility in choosing their marriage partner. The kinship group is extremely helpful during the time of their distress. The restriction on their physical movement, especially of the females is limited to specific occasions. More preference for love marriages is found among the younger generation. Younger generation have better knowledge about the marriageable age. The role of elders in decision pertains to marriage, divorce, property is extremely crucial. The prevalence of bride price is still part of marriage exchanges. The question of dowry has slowly creeping in the tribal society due to the pressure of material changes and other socio-cultural changes.

The physically disabled person's awareness regarding the available schemes for their benefit is very low. The absence of proper health care in nearby their native places added more problems to their health issues. The secularization of different spheres like inter-dining, mixing in other public places is quietly visible in urban areas. But in question of civic issues like untouchability is influenced by the Hindu social order. Negative remarks about one's identity are often a point of tension between these two

tribes and the caste Hindus. The rural social structure can be seen as a clear out power divisions, segregation is income and wealth and unequal status.

The discrimination in admission and seating arrangement in the school is more visible in rural areas especially in the case of Varli tribes. The overall behaviour of the class teacher in the class room is a major concern for the parents when it is seen through teacher's different non-tribal background. There is a positive image about the management of mid-day-meal scheme in the schools. As of getting opportunity to work is discussed the females are still being discriminated by the employer in terms of wages. Often this leads to debt of different kind, which puts them in more uncomfortable situation like physical and emotional harassment. The formal legal structure is coming into the rescue of females in bringing some sort of awareness. Now a days they take the matter to court at least in urban areas. The inter-community fights are common on the issues of marriages, property and competition for supremacy to dominate village affairs. The atrocities and verbal abuses accounts for majority of females in both the tribes. The rural stigma attached during the formation of identity belonging to particular community is attributed to the work of opinion formation by other tribal groups. However this is on the decline and belonging insignificant as they venture into the modern time.

The issue of women getting fair treatment is impacted by the old patriarchal structure and its influence on public and private spheres. It is equally divided on the positive and negative affirmation in these areas. The physical harassment of females limits its prevalence to urban areas. The child's earning capacity plays a vital role in their family economy.

The cultural rights entails the celebration invites other non- via group and enjoyed by all without any social discord. The ancient knowledge of preservation of sacred places mostly is the responsibility of older generation. The awareness related to places of tourist importance is fairly low among the Varli tribe, which often deprive them of social and economic opportunities. They enjoy the freedom of celebrating their cultural life without any severe interference from other communities.

In matters of religion they had shown enough flexibility to practice both indigenous religion and the main stream religion. The religious identity is being used as catalyst for better occupation mobility, social reorganization and acceptance in the wider worlds. They are an isolated community when it comes to participate in others' religions and cultural affairs. They believe that their participation may harm others identity and solidarity. Worshipping of plants, please-animal sacrifice, black magic and witch craft, ghosts are very common for tribal may of living which includes a majority of urban residents from the field studied. It points to the fact that the hold on their old customs, traditions in their way of life. Small population is being involved in converting to other religions which is often voluntary in nature in rural areas. Both the tribes have very low presence/visibility in different formal committees which points to the processes of exclusion from decision making. They forbid other groups to visit the places which are sacred for them. A majority still follow their ancestors' religion after conversion. It points to the integration of local traditions with the non-indigenous form and its ways of institutionalization in the tribal society.

## 5.2. Economic Context of Human Rights

Issues related to economic activity or civic context of human rights involve the elements of employment both small and large, labor and work wages, working conditions, freedom of trade and profession and including the freedom of consumers.

### 5.2.i. Data Analysis and Interpretation

67% of Kokna tribes and 53% of Varli tribes have positive opinion about getting equal opportunity for job or any work. If we see the data we can infer that females are numerically more who have been denied equal job opportunity in rural and urban areas for both the communities. Kokna tribe receives more equal chance of getting jobs. Here there is a clear cut indication that it is the weaker sex not getting equal chance, like their counterparts in different occupations. It may be due to lack of skills, women unfriendly work structures for not getting such chances where employer has the power to hire anybody at any time. One of the reasons may be the biased or prejudiced attitude towards tribes in general or women in particular.

17% of Kokna tribals and same percentage of Varli tribals are aware about reservation in jobs in state or central government. Among a huge majority the lack of information is quite high. Rural people of both the tribe have better knowledge of reservation in jobs and would like to be motivated for studying and schooling in order to get better standard of living. The non-awareness is a result of lack of promotional activities to encourage the tribals to study and other infrastructure act as impediments to their awareness. The employment in informal sector is contractual or semi-contractual and without any job security but still they wish for same contractual job. The type and nature of work depends on the occupational profile. But, very often in reality it is real physical labor without any skill or using manual skill to make the both ends meet.

When the question of presence of male workers and female workers and their equal participation comes for discussion it is more relevant to female workforce to know about the composition of it. 37% of Kokna tribes and 31% of Varli tribes have agreed having the knowledge about their co workers in different work situations. It is the middle aged females in urban areas of both the tribes have knowledge about their co workers. More or less the answer is affirmative for both the tribes.

This has to be a point of reference for female workers in the same industry bringing a homogenous work force for better productivity at different work place. Most of the females may face difficulties by not knowing this composition for the same job risking them to abuses and exploitation. It is more threatening when a large majority of population is unaware about such composition about labor force.

The small or large business activities having small shops or selling items from the forests or opening of tea stalls, liquor shops, selling of rural artisans, carpet selling etc are also the important sources of their income. Their business or transaction revolves around the same falia (locality) or nearby falia. They get a transaction place at weekly 'Haat' or weekly market.

17% of Kokna tribals and 8% of Varli tribals practice their family business. It is not relevant as the 76% of total population do not have any personal or small medium business of their own inherited from their past generations. In rural areas of both the

tribes a small female populations practice their family business. The engagement of others in different activities indicates the changing nature of available job opportunities outside their traditional occupation. It is the females who are more prone to change their business than others. As they do not have the sufficient income to support their family, the business operates on the basis of family or extended kin networks. In industrial set up a contractor can employ as many as ten to twenty people. Many those labour contractors who are exposed to urban areas are doing business of transporting humans to urban areas which in itself is derogatory in rights discourse.

The artisans include blacksmiths, potters, and small artisans making bamboo products; toys from the skins of animals and wood and household instruments. The multiplicity of occupations makes it difficult to identify artisans from agricultural laborers. 29% of Koknas tribals and 22% of Varlis artisans never checked their products before selling them to consumers. It has been reported that in rural areas as well as in urban area none follow quality control before selling the products. In both the areas such a high percentage of unawareness put them into risk of different hazards and accidents using such products in future. It is found that female artisans are also involved in making significant contribution to income of their families. Total 74% of total samples have not involved in such business or artisan activities. This point out serious lack of general outlook and awareness about the consumer products sold or bought by them.

### 5.2. i. (a) Occupational Profile

Agriculture is dominant mode of occupation as it is the traditional way of earning for both the tribes. 50% of Koknas and 49% of Varlis are engaged in agriculture as their primary occupation. Presently 16% of Koknas and 16% of Varlis are employed as agricultural labour. 14% of Koknas and 15% of Varlis work as manual labour. 6% of Koknas and 4% of Varlis are small tenants. 3% of Koknas and 1% of Varlis are engaged in either government or private jobs. 5% of Koknas and 3% of Varlis are engaged in their own family business. 3% of Koknas and 3% of Varlis are industrial workers. As per the occupation of others family members are concerned 36% of

Koknas and 33% of Varlis are engaged in manual labour followed by 11% of Koknas and 14% of Varlis engaged in agricultural labour. Service sector engages 1% of Koknas and no one from Varli tribe. 1% of Varli tribes is reported to have business of their own. 0.3% of Koknas and 1% of Varlis are self-employed. 1% of Koknas are engaged as industrial workers. Only 2% of Koknas are engaged in any other occupation. The occupational profile indicates the over dependence of both the tribes on agriculture and informal labor market.

18% of Koknas and 17% of Varlis have nil or less than one acre of land. 30% of Koknas and 31% of Varlis have between one to four acres of land. 2% of Koknas and 2% of Varlis falls under the category of land ownership of between four to eight acres. The ownership of eight to twelve acres is either nil (Kokna) or very negligible (Varli). No Varli and 0.7% of Koknas have more than twelve acres of land. It speaks about the extreme poor land holdings pattern which influences the poverty level in the field areas which is the root cause of extreme vulnerabilities of these groups. (Data in Table no. 2.4)

It gives an indication of dependency of the people on the daily wages for their day to day work. 47% of Koknas and 51% of Varlis work on the fix wages that is Rs. 50 for male and Rs. 40 for female in rural areas for any type of work. The wages in urban areas vary from Rs.100-130 for male and Rs. 70-80 for female workers. The work involves manual type which often does not need any skill or at best requires semi skill to be performed by them. In urban areas, it is the middle aged females who depend on fixed wages indicating a good participation. In rural areas of both the tribes, it is the young males and females whose dependency is highest. The terms and conditions are oral or verbal without any guarantee or security of future hiring. The payment system is weekly for most of the manual laborers who are associated with small industries. The employer or owners of labor power of tribes are at the helm of taking decisions whether to be engaged or to disengage them.

About 62% of Koknas and 68% of Varlis who are wage earners have not received any financial benefit from the present employers. The non-receiving is higher in the urban areas for both the tribes. Again it is a female employee who is at the receiving end of

such exclusion of such benefits in rural and urban areas. The nature of occupation structure in rural and urban areas is operating without any adherence to labor welfare legislation and different provisions of factory act amended and executed by state and central government. There are no provisions for gratuity and provident fund. Sometimes financial benefits include bonus during festivals and in the wake of death or accident of the employee. Without any protective measures, the tribals are always forced, pushed and preferred to a footloose labor force in the hope of better wages and payments.

44% of Koknas and 45% of Varlis answer in the affirmative when the asked about cutting the wages. In rural areas the young population of Kokna tribe and in the urban areas the middle aged of Varli tribes are worst hit of these conditions. It is the young and middle aged population cutting across the gender and area also hit by the cutting of wages. It is a common practice in the field area to cut the wages by the employer. The reasons for cutting wages are absence from the work for whatever reasons, not happy with the work done, damages to the property of the owners etc. It can be inferred that the women and young ones are at receiving end of the cutting of the hard earned wages. 33% of Koknas and 43% of Varlis have denied that employers have cut their wages. In urban areas the middle aged populations have positive opinion about wage payment. Same views are expressed by the young population of Varli tribe. In the rural context for the Kokna tribes it is the youngest population and for the Varli tribes it is the middle aged population have positive opinion about payment they received.

As per the payments are concerned 15% of Koknas and 17% of Varlis complained about the differences in wages they receive. Koknas in both urban and rural areas equally suffered from differences in payment where majority of the young population are affected by these differentials in wages. For Varlis the difference is more for urban population than the rural and where maximum victims are represented by young females. In rural areas the worst victim is the middle aged female. It is found that the women are the real victims of differences of wages, as they are considered to be weakest and more prone to absence by virtue of being a female confirming the stereotyping of the gender discrimination. 58% of Koknas tribe and 63% of Varlis

have never found any differences in oral contract and actual payments. This may be the result of honoring the word in the villages than formal arrangement.

On the question of whether the employees or the workers are receiving the rate fixed by the state government, 29% of Koknas and 43% of Varlis have never received any such amount fixed by the government. The wage as per government rate is distributed to the workers following the strict norms in urban areas than rural areas for both the tribes. 19% of Koknas and 27% of Varlis believe that they got the wages as per the government rate might indicate a minimum level of awareness among these sections of the population. The non implementation is high for both the tribes in rural areas where the middle aged population are the losers of such basic benefits and rights. Often it happens that the machineries and system working for the information and implementation of such knowledge never reach to the desired section of the society. This adds to their difficulties. The implementing mechanisms at ground level is far from visible, so they do not know how to take advantage of such knowledge about the labor laws.

Industrial workers or the persons engaged in service as discussed earlier are eligible to get leaves as per different provisions under labor laws. About 24% of Koknas and 23% of Varlis are aware of the rules and availed the leaves as per the provisions of labor laws. In urban areas where industries are more and the persons are educated and have some knowledge related to leaves. Clearly, the urban population is benefited by creating a pressure group like trade union. The urban population from both the tribes has taken leave as per the provisions of labor laws. They work not necessarily under the due provision of the act but at the cost of cutting their wages. In rural areas those only working for the government sector have the full facility of taking leave as by middle aged Kokna rural females and young Varli males which is very less compared to the industrial work force. 8% of Koknas and 15% of Varlis have no knowledge and denied such leaves by their respective employers. Again young females of urban population were denied the leaves. The leaves in government sector regulated by the rules are followed by the concerned departments. In industrial sector these have to be governed by various labor laws, Factories Act and different labor welfare schemes if the companies or the establishments registered with the district industrial

commissioners. Those industries without registration may not follow any such rules and regulations related to leaves or implementation of welfare measures for their work force. One can find rampant violation of labor laws among these industries. More than half of the populations have not found any relevance of the question as they are not involved in industries set up or service sectors. This indicates the less engagement of tribals in formal and informal sectors.

As per getting the bonus is concerned, 26% of Koknas and 30% of Varlis have received the bonus from their factory employers. Here the workers in urban areas become more relevant. The young and middle aged Kokna males and young males and females of equal numbers from Varli tribes have received bonus in due time. 10% of Koknas and 23% of Varlis have not received bonus. Among them a significant number of the rural Varli population and urban Kokna population did not receive any bonus. Flouting of norms in giving bonus is a common feature in both the areas taking advantage of tribal's ignorance. In the rural areas the bonus is regulated by the rules of the concerned state government department which is having very negligible presence in this context.

46% of Koknas and 50% of Varlis have never received equal treatment by their respective employer in relations to receiving same money for same work. The numbers of females are numerically more where they did not receive the same amount of money for the same work cutting across the rural urban divide for both the tribes. Young and middle aged Kokna and Varli females in urban areas have not received equal wages as of their counterparts. Again it is the females in rural areas for both the tribes constitute the bulk of the victims of such discrimination. Again the weaker sections are the victims of non value addition mentality of their respective employer which is clearly visible in urban areas. This is a common practice for these free floating manual workers of the tribal population. The labor and work conditions speak about the implementation of labour laws present in those areas. Most of the laborers engaged on daily contract basis where the kinship network plays an important role. If the work is not up to the level as thought by the owner or any damage to the property of the owners, many times it results in misbehaving and cutting wages, which they tolerate as they are vulnerable and suffer from job insecurity. Risk of being insecure

increases everyday as mechanization and skill up gradation have their own impact on the labor processes as a whole.

As per the security of the job is concerned 67% of Koknas and 75% of Varlis felt insecure of their sources of livelihood. In rural society the most insecure are the young and the middle aged females of Koknas. In the urban context it is both the young and the middle aged Koknas cutting across gender faced such problems. In rural areas the middle aged males and females of Varlis are the worst sufferers of job insecurity. In urban areas it is the Varli females who feel more insecure as per the data. These categories have faced the hardships of not finding secured job. The insecurity of job is widely prevalent in both rural and urban areas. This process of insecurity hits hard the female folk in both the tribes.

To the question of getting the work throughout the year a large majority have expressed their inability to get the work throughout the year which accounts for 65% of Koknas and 74% of Varlis. In this context, the urban populations of Koknas are more prone to the exigencies of jobs as compared to its rural counterpart. But for Varlis the rural and urban population equally faced the brunt of scarcity of work throughout the year. It is the young males and females who have faced severe crisis for getting a full time regular work in urban areas. In rural areas same condition is experienced by middle aged Koknas and young Varli population. It reflects the weakness of various welfare measures generating work and employment in these areas. It has failed to generate a gainful and sustainable employment and work and left behind a more vulnerable unskilled labor force with great insecurity.

The working conditions and timings of work give an idea of the hospitable or inhospitable conditions for any workforce. The daily routine takes around eight to ten hours of hard work and most of the time it extends beyond the stipulated time without any measures of compensating the over time. Mostly this practice is widespread for construction sector and small industrial units. Employers have no safety concern towards their employees in terms of training. The individual is always at the risk of being victim to any kind of accidents. In the context of agriculture workers same vulnerability can be seen as they handle the machineries or implements without

reading or following the instructions, which in turn expose them to hazardous infections or diseases.

As per retaining the workers, for over time, is concerned, 29% of Koknas and 27% of Varlis have experienced that they have been detained by their employers. The urban populations of both the tribes have faced the situation of working more than scheduled time without any break. In rural areas, middle aged females from Kokna and young females from Varli tribe also faced the situation of detention by the employers. The females are seen to be forced to work in industrial set up or any other set up giving them a precarious situation to deal with leading to chances of different kinds of abuses and violence.

67% of Koknas and 70% of Varlis involve in agricultural occupation have never used any kind of mask or gloves while working with the pesticides or any other chemical fertilizers. In rural areas it is the older generations of both the tribes have never used any safety gears during different agricultural practices. Equally good number of young and middle aged population from both the tribes have never aware of such precautions. In urban areas also the situation is similar about young and middle aged population of both the tribes. It is the older generation who faces more vulnerability along with other category of workers. They are the victims of ignorance, illiteracy, lack of proper guidance and excessive profit motive which aggravates the situation.

Majority of Kokna and Varli employees cutting across gender and age groups expressed t they got break during their work for an hour. A small minority of Koknas and Varlis are not getting any break during their work. This can be interpreted as a sign of increasing awareness of workers and basic human consideration and understanding, sympathy or empathy by the employers observed in the areas studied.

61% of Koknas and 70% of Varlis have never received any kind of food or mean assistance from their employers. It is the middle aged population in rural area in both the tribes reported that they are not getting any kind of food assistance from their owners or employers. It is the same category of population from the urban areas faced similar condition. This can be interpreted that giving food might not be part of general

practice or terms and conditions between them. In industrial set up it points out to the lack of canteen facilities or any other arrangements for giving the food to the workers at subsidized rates.

The plight of industrial workers especially the service or manual workers in the industries paint a gloomy picture of realization of basic rights in the studied areas. Drinking water, wash basin, toilets are present but not in working condition most of the time. Canteens are not there in most of the industrial set ups visited and studied. Rest sheds which are critical to women workers are not in working condition and they are not seen at a properly demarcated place. The cooperative society for employees in industrial units is totally missing except for government servants.

The management made very low priority to safety rules. 35% of Koknas and 37% of Varlis as manual workers answered in negative to the role of management regarding safety rules. Total 19% of the tribals have agreed that the management takes proper care of safety. This is visible mostly for the workers working in the urban set ups. All the category of workers cutting across the gender and tribe in urban areas are very vocal about the non observance of safety rules by the management. It is a daily struggle between life and accidental death.

35% of Koknas and 35% of Varlis have never received any kind of training or undergone orientation program related to maintenance of basic safety measures. Only negligible population of middle aged from both the tribes have received any kind of training where they worked with a medium to big industrial set ups. This is also to be understood in urban context and found that almost all categories of population have never received such training from the date of association with the industries they work with. This indicates that training to workers is less prioritized area for the small and big managers of industrial units in the areas of field study. When one discuss about replacing the old machines, the machines with better durability gets a positive place in the plants of the industrialists.

38% of Koknas and 41% of Varlis opined that the machines are not being replaced in a periodic manner. This explains the kind of risks the workers are taking while

working with old machines which are not repaired or replaced and making them more vulnerable for industrial accidents and mishaps. This is basically a phenomenon confined to urban areas putting all the population associated with industries in risk of accidents and deaths without any follow up measures. Only a small minority told positively about the replacement of machines in their respective work places.

When it comes to the freedom to join trade unions or professional associations, the individual or the workers has to be contextualized by his involvement and participation in trade unions or any other such platforms. Only 16% of the Koknas and 14% of Varlis are members of such unions. Operationally, the unions are not much active in these areas. Only the industrial units located completely at the urban vicinity or industrial development centers have some affiliations. Only middle aged males from both the tribes in rural areas have maximum membership which is voluntary in nature. Congress of Indian Trade Union (CITU), Indian National Trade Union Congress (INTUC), Bharatiya Mazdur Sangh (BMS), Hind Mazdur Sangh (HMS) are the prominent trade unions working in these areas. Rarely, workers get a big role in organizational expansion and extension. The data shows that the involvement of the tribals in of the democratic decision making process in industrial setup is very poor.

One third of each tribe has been forced to join occupational or professional associations against their wishes. The force or threat may be physical or allurement and false promises shown to them by their patrons like contractors or sub-contractors. The invisible forces or pressures in urban areas for both the tribes are the anonymous, amorphous and atomized forms of urban living and unrealistic material gains to improve their standards of life instantly. Again the weaker gender is biggest causality of forces which lead them to pursue an occupation which is against human dignity and self respect. Economic conditions have also played a prominent role for this type of behavior. Expectations and allurement of false promises made them change their professions in different fraudulent ways by marketing agents giving hope to them of making more money.

When one encounters the choice of the continuing once occupation and profession, the question of displacement (voluntarily and forcefully) plays a vital role in deciding such future course of livelihood. Land is critical to any farmer whether big or small. 35% of Koknas and 29% of Varlis agreed that the state government or central government had acquired their land for different development projects. In rural area it is majority of the older females from Kokna tribe and young males from Varli tribe who have given their land in comparison with the other categories. In urban areas majority of the young population of both the tribes who have been displaced by giving land for developmental purposes. It can be assumed that migrations to the urban areas are the resultant of such situation. The issue of compensation in terms of cash is insufficient for them as some of the settlements are yet to get final outcome/verdict for many of the families pushing them in to severe economic hardships. The amount received for displacement for building of Madhuban dam, the national park and other developmental ventures nearby is Rs. 77,000 and Rs. 35,000 respectively. This money was paid long back to them and the tribals are back to the base of poverty pyramid. So far monetary compensations lags behind in creating any sustainable way to fight poverty in studied area.

When the issue of parity in terms of irrigation facilities with other communities comes into focus 32% of Koknas and 23% of Varlis agrees that they have received same irrigation facilities. Whereas majority of the tribals expressed they have never got such irrigation facilities. The unequal irrigation facility has been thrust upon the majority of rural population. The dependency on irrigation is quite obvious for the tribals as agricultural operations are the life line of their income. All sections of the people cutting across the gender and tribe faced difficulties related to irrigation facilities. It may be due to very small land holdings non cooperation from other members or lack of supervision in distribution and sharing by the local authorities etc. It points to the unequal inter community relationship in terms of sharing the common property like water. The instances of the single woman or women being threatened easily by the dominant group is a clear indication of violation of their right as the data suggests.

As modern day consumers the tribal societies can also play great role in developing more alert, active consumer citizenship where by act as an agent of social change. Two third of total population has never collected any information directly or indirectly about the product they buy. All categories of tribals both males and females have shown poor sense of information gathering on any purchase for their daily usage. Here we can infer from the economic profile that the purchasing capacity is the biggest handicap and forced them to buy very cheap and locally available products, or here the chances of durability and lasting are always questionable as observed in the rural and urban areas. The rural and urban areas equally predominant with population from both tribes who are not aware about products they buy indicating a poor sense of value for economy. This may be due to general literacy level and outlook of the studied tribes. The cases of complaint related to any damage or malfunction of products are very few. The visibility of consumer awareness is absent in the field areas.

Only 17% of Koknas and 13% of Varlis tribe are the beneficiaries of loans by the bank. Among Koknas the middle aged females had been beneficiaries from banks. At the same time among Varlis the maximum beneficiaries are from urban middle aged males. The sidelining of majority of population including needy males and females from taking loans indirectly hampers their financial support structure. A high percentage of samples have never taken any loan as they are unaware about such provisions and very negative impressions and perceptions about banking system. It indicates poor and improper working of banks in rural areas and urban areas along with attitude, awareness and approaches of the tribals towards the banking system. This leaves space for the dependence of the poor people on private individual, money lenders to support them during economic hardships. It also indicates the failure of the rural banks and other banks to reach to the tribal society leaving them at the mercy of the private money lenders as observed in the field.

Only 13% of Koknas and 20% of Varlis have received the sanctioned grant from the bank. More than one third of population has never applied for the loan or any other transaction from the banks. 57% of Koknas and 63% of Varlis have never received the sanctioned amount. The amount they have received is always less than the

officially sanctioned amount. This implicates the level of non transparent practices on the part of banking officers. If we look at data it clearly puts a question mark on the accountability, unfair practices the banks are following. Majority of the applicants are not getting the sanctioned amount cutting across area, gender and tribe. The bank generally charges hefty amount in the name of commission and different charges which is beyond the comprehension of the tribals. This opens the scope to good business by private money lenders who are often having hands in gloves with the banks.

The terms and conditions set by the government banks to sanctions are the documents and details of the movable and immovable assets of the applicant. Private banks also have the same requirement to sanction loans. They too follow the same procedures in order to recover in case of non-payment within stipulated time. Basically they need loan to invest in agriculture. But it is very difficult for the tribals to show permanent land and residential records failing to get the loan.

One third of the total sample is aware about the savings schemes available to them in different agencies like post offices, LIC, banks, and different rural cooperatives. Savings practice or investment awareness is much more prominent amongst the urban population of both the tribes irrespective of the amount of money they saved or invested. It can be linked to individual education, work, experiences and wisdom which help them to save some amount of money. Though people are more aware of the schemes, they do not have the surplus money to save in the banks or elsewhere. Sometimes, their kin groups operate as banker to them, which again implicates a well knit support structure amongst them.

As per maintaining or keeping the records of their saving, one third of total sample answered in positive. In rural areas it is the middle aged Koknas and young Varlis who have better ways of keeping records of their savings and doing proper follow ups as they have realized the importance of such documents which is critical for their welfare and future plans. Remaining tribals still rely on memory for their different transactions. They are not taking proper care for their documents, and the papers related to savings. Their habits of keeping and tracking records of their savings cannot

only be due to non-awareness but also due to the predominance of rural life styles, the danger of misplacing documents or damages to the records in rural habitat due to the natural calamities and insufficient protection from bad weather also aggravate such situation. Their approach towards savings is also one of the indicators of tribal society's belief in living in present moment. They believe in spending at the moment as much as possible in festivals and other social ceremonies. The older generation has a habit of memorizing things in traditional ways. The urban population in both the tribes has better habits of keeping their records for savings.

The fertilizers and pesticides are available in nearby town for which they have to travel to the place and buy which accounts for more spending. The problems related to seeds, hybrid seeds and fertilizers are less. The failures of seeds are crop specific. Only 15% of Koknas and 14% of Varlis have faced any kind of issues related to that. The middle aged Koknas and young Varlis in rural areas have faced negative consequences of using fertilizers and seeds. It is a common seen that the complaints and grievances of poor sufferers have never heard by any company or representative from government. Whereby the cases of loss of eyesight, hearing and poisoning are reported leading to wastage of money and resources for poor farmers. The issues of expiry dates of the seeds related to germination and false promises related to productivity are major problems faced by the farmers in these areas. Majority of tribals have never faced any serious disasters related to seeds and fertilizers. (Data is shown in APPENDIX -2).

### 5.2.ii. Major Findings on Economic Context

A brief outline of the findings from the study related to the economic context of Human Rights is as follows-

Majority of the tribes are happy in getting equal opportunity for jobs. But the females are at the receiving end of denial of such opportunity. The situation is a product of very low level of skills and inherent biases of the job market and society. The knowledge of reservation in jobs is very low. Most females are not at all aware about the composition of workforce to their work-stations. Weekly 'Hat' is a major place for

daily translation of different items required for daily life. Very small section had any engagement with the business. This insecure condition forced them to depend on others in search of livelihood of them. Often, the women fall pray to such promises. The labour contractor or the middleman has the authority to decide about what they are going to do in future. Unawareness related to consumer rights and knowledge about the products is very low. Agriculture is the main source of income. The industry service and other sectors hardly engage any significant population. More than half of the samples studied have either landless or having small and unviable land holdings. (Data are shown in Table No. 2.3)

Earning daily wages by working either in the field of others and or in small or medium small industry nearby is a common source of income for them. There is no formal contract for manual labour working in the industrial units. Most of the workers are deprived of any bonus or any other financial security. Cutting of wages of the workers depend on whims and fancies of employers. The differences in receiving wages are widely reported and females are the worst victims of such practices due to different stereotypes casting of them. But the informal arrangement in the village ensures the wage earners getting their due. Basically it invokes the moral quality structure of the community to oblige its commitments. There are discrepancy in the actual payment and receiving of wages as decided by the government. There is severe violation of labour laws. Also the implementations of labour welfare programmes are fairly low. There is no platform to discuss the issues related to wages and working conditions of wage earners. The female workforce is continuously discriminated in terms of wage vis – a - vis their male counterparts. Often there is invisible threat of losing the job at that point of time.

Though majority of the population feel that they have a secure force of livelihood, contrastingly they had to go under tremendous hardship to earn the basic needs. In contrast they failed to get the job or work round the year. The industrial workers face threat of different kind due to their lack of knowledge about handling of modern equipment. The labour workforce complained of retention beyond the stipulated time in most of the cases. They are happy to get breaks in between. There is no provision of providing food to the workers. There are no canteens, washbasins, toilets (even for

the females) in the industrial set up. The safety rules are never implemented seriously. Training and orientation programmes for workers are a low priority area for the industrialists in the field area. The machines are not replaced in due time putting workers to more risks and hazards. There is hardly any presence of trade unions to take the cause of workers.

People are lured and forced to change their occupation in fraudulent ways by contractors, middlemen working for different marketing companies. The decision to frequent change of occupation has roots to haphazard ways of settlement mechanisms for displaced people. Majority of the people are never shown any favor by the rural elite in sharing water for irrigation and other purposes. This has severe implication for women as a whole. The poor knowledge about quality and durability of products hampers their aspiration for better quality of life. The majority of respondents who are deprived of loans indicate serious flaws in the operation of rural financial institutions. It induces the happy growth of money lending again bringing hardships for the tribal. The rate of interest in private transaction leaves the tribe completely indebted to the money lenders. Many respondents find mismatch between the loan amount they applied for and what they receive. Though people are aware about different saving schemes but they do not have requisite surplus to deposit in savings schemes. It is very difficult for them to keep record of their limited savings as they are illiterate and unaware. Poor housing condition along various natural calamities also put them into more oblivion of their savings. They believe in living and spending for the present moment and not for the future. Very few people have suffered from using seeds and fertilizers. But the false propaganda of miraculous productivity by using certain brand of seed and fertilizers is a serious concern in this area.

# 5.3. Political Context of Human Rights

When one looks into issues related to political context of human rights the question of expressing free opinions, emotions and convictions in terms of propriety to party, politics or any local issues become critical point of attention. The pressure comes for not to express certain kinds of opinion in the areas of religious sphere, but for certain kinds of activities involved with political implications. As per expressing freedom in

local issues and other decision making are concerned it is influenced by the rural power hierarchies. The consequences of giving free opinion can be harmful for their future communal way of living. Though there are no serious ways of social boycott as such for a longer duration but there are indirect ways of non-cooperation during social intercourse amongst them.

## 5.3.i. Data Analysis and Interpretation

61% of Koknas and 59% of Varlis have exercised their freedom by supporting one or other political party during elections. In urban context the majority young Koknas and middle aged Varlis have exercised their freedom. In rural areas the young samples from both the tribes have numerically more than the other age groups who had exercised their freedom in this regard. 30% of Koknas and 45% of Varlis informed t they did not get the freedom to express their political choices. The data shows t the urban sample cutting across the gender and age from both the tribes could not exercise their freedom. In rural areas the middle aged sample from Kokna and Varli tribes across gender did not get a chance to exercise their freedom. According to them it is due the reasons like unanimous support to a particular candidate from their community against their independent will and other indirect threats from dominant groups. The Samras scheme where one is elected, during Panchayat election, is such an example of unanimous decision making. But such scheme may sometimes contradict the concept of individual rights. In some instances rest of election threat from other politically dominant group bars them to exercise their political freedom.

72% of Koknas and 60 % of Varlis have never felt any pressure to support any one political party of their choice. But the remaining sample felt the pressure to support a political party of not their choice as they have been mobilized through different means to vote for t particular party which promised of better facilities or improved social and individual business interests. Among Kokna and Varli tribes it is the urban young who have felt pressure to support a particular party. In rural areas it is the middle aged tribes cutting across the gender, felt such pressures. The majority of the tribals have shown interest in doing different organizational work as party workers at the grass root level. Very few tribal are active in the higher level of the political organization

they represent. The pressure tactics are part of mobilization techniques adopted by various political parties through cooption and threatening them to harm their interest in long run.

52% of Koknas and 42% of Varlis have swinging loyalties to the parties they vote for. 48% and 58% of Koknas and Varlis respectively showed consistent loyalty to the party they vote and support. The data clearly indicates that Koknas are in shifting loyalties from one party to another. The Varlis have more or less strong loyalty to one single political party as implicated by the study. In rural areas the shift is more among the middle and old aged population for Kokna tribe. In urban areas the young and middle aged category from both the tribes are more loyal to one party. In case of loyalty to one party the data suggests that the rural populations are predominantly more loyal. This might be due to their better political outlook and better understanding of political processes at the grass root level as well as better knowledge of local issues.

When asked about the reservation of seats at Panchayat/state assembly or parliament level only 13% of Koknas and 19% of Varlis are aware about these provisions. A huge majority are unaware of such provisions. There is complete lack of knowledge noticed among the females of both the tribes across the age category in both rural and urban areas. The male samples also have high level of unawareness about these provisions. In case of awareness the young tribals residing in urban areas have shown fair knowledge about reservation in politics. In rural areas, middle aged Koknas and Varlis also shown the same tendency at different level .This indicates the lack of awareness about the political context of human rights in case of females. They are ignorant of women empowerment. All this is making them more vulnerable to be manipulated and hence they are acting and working on behalf of others.

The adult franchise refers/deals with voting age, casting of vote, and other eligibility criteria. When asked about the knowledge of voting age only 37 % of Koknas and 40% of Varlis have answered in affirmative. 63% of Koknas and 60% of Varlis have no idea about the eligibility criteria. Urban sample are more ignorant than the rural sample. The older female population has completely ignorant about the voting age in

rural areas for both the tribes. It was observed again the females are the largest section of population who are not knowing the age criteria for election and voting. This indicates the very low level of formal political socialization among the tribal population in the studied areas along with the passive role of the election commission and officials at the grass root level lagging behind in popularizing the basic democratic right.

57% each of Kokna and Varli tribes have found their name being registered for voters' list. But the remaining has not found their names in the voters' list. The middle aged and young tribals in rural areas of both the tribes have maximum enrollment in the voters' list. In urban areas the middle aged population of both the tribes have maximum enrollment. Maximum numbers of urban population in both tribes have not found their name in the voters' list. The reasons are like not providing sufficient information about the date and venue of such enrollment and also the busy work schedule of the tribals not matching time fixed for enrollment. These issues are a pointer towards the average or unsatisfactory work carried out by the officials relating to managing affairs of elections.

Castings of one's own vote speak about the exercising one's political right and various good practices existing in the electoral democracy. 58% of Koknas and 53% of Varlis have casted their own vote during different kinds of election. About 42% Koknas and 47% Varlis have not got the chance to cast their own vote implicating serious malpractices during elections. In rural areas older population of both the tribes often did not cast their votes which implies the liberty being taken by other people in their name to caste the vote in favor of certain political party of their choice. Interestingly in urban areas the younger generation from both the tribes did not get any chance to caste their own vote. This process implicates infringement of their basic right to democratic process where nobody bothers to give importance to the value of single individual vote.

When the issues of casting one's vote is concerned, 35% of Koknas and 41% of Varlis have agreed to be part of such practice in the past. Significant number of tribals has declined to do so cutting across tribe, areas, age and gender. Casting vote more than

once is a common feature and involves good percentage of urban young population from the study areas during election beyond local level election. In rural areas it is the younger generation who involves in such unfair and undemocratic practices. This is a common feature during the election of the parliament and state assemblies before introduction of electronic voting machines. But recently the electronic voting machines have played a positive role in checking such practices. It indicates the undermining of the democratic rights and unfair practices involved in the election process by serving cheap liquor and huge amount of money spent on manipulating the voters.

In the context of eligibility criteria at grass root level i.e. Panchayat level it is noticed that 30% of Koknas and 29% of Varlis are having knowledge of participating in electoral process at Panchayat level. A large majority of Koknas and Varlis do not have the knowledge of participation at Panchayat level. The unawareness for the eligibility to contest in Panchayat election is high among young Koknas in rural areas. The unawareness is highest among the older population of Varlis in rural areas. The other age groups of Varli tribe are also equally unaware of eligibility criteria. In the urban areas the middle aged populations in both the tribes have very low awareness about Panchayat elections. Furthermore it is the females whose sense of awareness is quite low at this grass root level. So we can assume that the female population's awareness is much less than their counter parts. Though they stand for election as per the reservation criteria, their actions and decisions are controlled by male members, who are husbands, fathers and brothers thereby infringing their rights. It also suggests that how the patriarchal norms operate and reproduce in the institutions of democratic participation.

When question of contesting election is discussed only 22% of Koknas and 28% of Varlis have contested at the local level. It is the middle aged population of both the tribes in rural areas, who have contested at some point of time. It is the youngest population in urban areas has the similar kind of experience. There is a fairly high percentage i.e. 77% of Koknas and 70% Varlis have never contested at any level. The population in both rural and urban areas have shown tendency of not contesting at any level of election. This process indicates to the poor degree of understanding and

participation in the democratic institutions of decision making. The reasons are related to poverty, illiteracy and ignorance as well as pressures from the rich and powerful from their communities and others not to contest. Many times they do not show any interest and motivation as they were fighting hard for their daily survival. Pressure to vote for a particular party is accompanied by indirect threat to their livelihood and resources and a fear of boycott from their own community.

17% of Koknas and 19% of Varlis have felt threatened and bribed to vote for a particular political party during assembly and parliament elections. Interestingly 83% of Koknas and 81% of Varlis have never felt any such kind of threat from anybody. Among the Kokna and Varli tribes of rural areas, it is the middle aged populations who have faced the threats or bribes to vote for a particular party. In urban areas such instances are negligible. Comparatively the tribes under study are exercising their own will to vote for any party they prefer. Some instances of obstructing particular person from casting the vote is noticed but the reasons are not political but more personal in nature. As a community both prefer the Bharatiya Janata Party over the Congress which has earlier a good hold among the tribals in this studied area. Other political parties have negligible presence in the areas of study.

Organizing get together in daily life is more social than political in nature. The political assemblies are more during any kind of elections. 11% each of Kokna and Varlis have organized assemblies, where the issues discussed are political in nature. Normally the discussions are related to welfare of villages, infrastructure improvements, better social harmony in the community and improving of standards of living. 89% of Koknas and 80% of Varlis have never organized such assemblies for any public purpose. Similar kind of trend is observed in both rural and urban areas of both the tribes. However in rural areas, the middle aged population has shown no interest in organizing such activities. This low level of interest in organizing such activities reflects the passivism of the tribals to organize and mobilize their own community for any meaningful purpose.

23% of Koknas and 28% of Varlis have organized public meetings. These are more visible during the election years. The processions are few. Processions take place only

when somebody wins the election or sometimes if there are complaints for development of roads and drinking water supplies. Clearly, the data indicates that majority of the tribals from urban areas are only organizing such public meetings. But when it comes to involvement in rural areas all the sections except young population have shown no serious concern for such meetings.

No doubt tribal associations play an important role in shaping their socio-cultural, political lives, but it is the informal settings or arrangements which give birth to such associational activities. Now, such associations are exist but are not active like earlier times. More formal organization like clubs and youth organizations have a replaced such informal institutions. Only 46% of Koknas and 19% of Varlis are aware about such associations. The high percentage of ignorance in both the tribes reveals the dysfunctional growth of such tribal associations which may be exclusive to each tribal. Often it is observed that this type of association has political affiliation. Adivasi Mahasabha, Adivasi Sangharsh Samiti, Self Help Groups along with some Hindu and Christian religious associations is prominent associations working and organizing them from time to time. Majority of the tribals from both the groups are not formal members of any such associations. They are not the members of any kind of association other than their ascribed traditional membership. The high percentage of non-membership can be interpreted as there is no formal way or provision of initiation into such associations and these tribal believe that they don't represent such associations. Only in rural areas only a small percent of middle aged population of Kokna tribe and older generation of Varli tribe are members of such associations. The purpose of having membership is to help the community and improve one's status. The roles and responsibilities entrusted to them depend on the position one holds. Basically it involves work for the social development, mostly related to agriculture, forestry and rural development. The association plays an important role in organizing different festivals and ceremonies during the observance of the community occasions.

5% of Koknas and 14% of Varlis have paid fees to become members of formal associations even though continuing their community association.

An overwhelming population from both the tribes have never paid any amount to or never become member of any membership drive. This implicates almost the absence of any formal process of enrollment into any association by payment. 11% of Koknas and 8% of Varlis are members of an association which are religious in nature with an outlook of doing social service. Very few belong to some financial organizations or schemes operating in those areas like member of different water bodies depicting very low associational culture in their public sphere which only confines them to their own social boundary.

45% of Koknas and 38% of Varlis have taken membership in one or other organizations out of compulsion or some kind of serious persuasion or convinced by the logic of intrinsic financial, social and political benefits by virtue of their membership. The middle aged populations in urban areas of both the tribes have become members of different association by compulsion. In rural areas it is the middle aged and young population of Kokna and Varli tribes have faced such compulsion. But the percentages of people becoming voluntary members of any other organization are more than the compulsory membership for both the tribes. Hence, it is very difficult to assume that the tribals in studied areas work under in the particular pressure from the forces of social change as per membership issues are concerned.

44% of Koknas and 38% of Varlis are allowed to join some other associations. The Kokna tribe has taken more liberty to join other associations in comparison to Varli tribe. 50% of Koknas and 56% of Varlis tribe have been not able to join the other associations where more young population in urban areas faced difficult situation to do so. In rural context when we look closely it is the females who are the worst sufferers of various social obstacles. The reasons may be basically due to pressure from the community elders to maintain the loyalty to one kind of association. Some vested interested groups obstruct them to join any other organization and made them confirm to status-quo.

Freedom to express opinions, feelings and viewpoints freely to media is critical to any society. It is the modern day tool of empowerment and successful pillars of our democratic country. Only 29% of Koknas and 35% of Varlis have given any kind of

opinion to media. Generally we can assume that it is the urban population who are more concerned about different social issues related to panchayats, employments, water and roads, communication and transport from time to time. It is the young who understand the role of media in modern democracy to make more bargaining power. Still more than 60% of total sample have never given any kind of expression or viewpoints to media either print or electronic. This reflects the docile nature of their visibility in media space. The negligence by media to discuss the more pertinent issues also points to the capital-intensive role of media in this studied area.

43% of Koknas and 27% of Varlis watch and listen both television and radio. In rural areas it is the middle aged population of both the tribes who are the active viewers of television and listeners of radio. In urban areas it is younger population of Kokna tribe and middle aged population of Varli tribe who are engaged in active listening and viewing. 56% of Koknas and 73% of Varlis had never got the chance to listen and watch radio and television respectively. It is the older generation along with substantial number of females in rural areas who could not actively engaged in listening or viewing. In urban areas again it is the females who do not have the privilege of having television or radio due to lack of access to this resource of entertainment due to their weak financial positions and lack of electricity connection etc.

35% of Koknas and 29% of Varlis have watch programmes and listen to radio specifically related to the tribal community in general. In rural areas the middle aged Koknas and young Varlis are more active in following the television and radio. It is the younger population of both the tribes who are the regular viewers of community specific programmes. It indicates the interest of tribals in the programmes related to agriculture, livestock, songs, dance and music, health and education. However, a majority of population are not taking part in watching of any such programmes. In urban areas of both the tribes majority of the sample are not showing any interest to watch such programmes. It is the older generation who are inactive and also did not have any resources or facilities to avail such opportunity in rural areas. It can be said that it is manifestation of lack of purchasing power on their part and lack encouragement from government which could benefit them.

Only 21% of Koknas and 14% of Varlis have attended any speech or rallies related to their community. The maximum participation for such rallies is seen in urban areas of both the tribes especially the middle aged females who took active part in such rallies. It is the middle aged population, from Kokna tribe in rural areas have shown their presence in different rallies. The presence of Varli tribe in such rallies is almost negligible in rural areas. The rallies are related to the issues of water, forest and land rights. Some of these rallies associated with issues related to liquor prohibition and campaigns related to health and education are organized by voluntary organizations and government organizations. 78% of Koknas and 85% of Varlis have never attended such rallies. Similar trend is found among both the rural and urban tribals. Ultimately the failure to show their interest and willingness acts against their own welfare which could have improved their standard of living and quality of life. As per the participation in events related to tribal rights organized by media houses are concerned, 27% of Koknas and 37% of Varlis have agreed on attending such programmes. The rights program includes the education of girl children, the maternal health and other enterprising economic activities like microfinance, livelihood issues and commercial enterprises. There is hardly any campaign related to legal rights and right to information in these areas. Significantly, it is the females who have participated in more numbers in urban areas. In rural areas also it is the females who have participated in such activities. The non-attendance of such a high percentage of samples of both the tribes to such an important platform brings out the negligence of the media in facilitating the mechanisms and processes towards realization of their rights. 14% of Koknas and 13% of Varlis have agreed to such and are positive about the coverage of issues specific to their areas by local print and electronic media. A large majority of tribals opined about the coverage of issues related to their daily lives are negligible and they are critical about the role of newspaper, TV and radio in their broadcast or publication of news which often brings trivial issues and sensationalize it to generate profit. The majority has never heard of such role played by news paper and electronic media and complains that it is not meant for poor people like them. While discussing media and information we have to discuss the issues of subscribing to newspaper. It is also to be seen that the tribals under study are how much persuasive in demanding the service they are entitled as matter of right. 37% of Koknas and 62% of Varlis have either subscribe or get a chance to read regularly Gujarati news papers and other local daily news papers. Only the urban population are

in a better position to subscribe the news paper 61% Koknas and 55% of Varlis did not have any access to newspapers owing to their economic incapability and unawareness about the positive role of newspaper in their life. The non subscription involves more or less all the categories of population. There is hardly any noticeable presence of government information center or libraries as observed in the field. It is not in the interest of the tribals to develop such outlook sans newspaper which ultimately shapes the modern world making them less powerful and less visible in general discourse. In relation to asking for the information about the progress of the development work 20% of Koknas and 23% of Varlis have sought any information related to service or developmental work. Here also the urban population is leading in seeking such explanation. For services of development work, 77% of Koknas tribe and 73% Varlis have never sought information. Even if they approach to Talaties, taluka development officers, engineers, they are not encouraged to do so by higher authorities or threatened to face dire consequences affecting their daily lives. They manage to get information if there is someone working in the department office and a member of extended kin group in the same office. The waiting and harassment are plenty for the poor tribals as they do not have sufficient resources to pursue their cases for small documents which they need for making ration card, BPL card etc. By leaving behind such a huge population from the process of active citizenship speaks volumes about the development discourse and different welfare measures intended to uplift the weaker sections in the direction and promotion of human rights. (Data is shown in APPENDIX -3).

## 5.3.ii. Major Findings on Political Context

A brief outline of the findings from the study related to the political context of Human Rights is as follows-

Majority of the tribes studied here exercise their freedom for supporting a political party of their choice. The Samras schemes lately introduced brought a feeling of solidarity and unanimity is the whole community. But many found that this political scheme is at odds with the concept of individual rights to choose and select. The support for political party does not give them the organizational space to be heard in

political discussions. Kokna tribe has more swinging loyalty to one or other political party as compared to Varli tribe. Huge populations are unaware of the provisions of reservation of seats in panchayats or assemblies. Again the female folk have very poor knowledge about the provisions as such allowing the male to dominate and decide on behalf of them undermines their own rights.

A large majority is also unaware about the eligibility criteria and voting age. The processes of inclusion in the voters list found great enthusiastic but there are gaps on the part of election machinery to realize this. Majority of the voters cast their own vote but instances of casting vote on behalf of others are also reported especially by younger generation brought up in urban areas. But these types of malpractices are more for Loksabha election and Assembly elections. Introduction of electronic voting machines has been able to put a check on such undemocratic behaviour and actions.

Large section of population has no knowledge about the criteria of participation at Panchayat level. In addition they have never contested such polls. Women are the maximum victims of such unawareness. They blame the system for being biased and working for the wealthy and rich class of the society. A huge section of population had never felt any threat or pressure to vote for or against any one party.

Organization of public meetings and rallies is not a common feature of tribal political landscape. The enrollment in any formal association as a member or office bearer is very low. The civil society groups working in this area are yet to expend beyond certain pockets falling thereby to channelize the needs and expressions of the tribes under study. The traditional association and organization still holds importance for them. A fair number of people have become members of one or other organization through persuasion and compulsion. This type of behaviour is not appreciated as it challenges the control and authority of community. Very few respondents have expressed their feelings and thought in the media. A huge majority had no chance to listen to radio or watch television implicating thereby that the means beyond their resume and absence of essential infrastructure for such asset. A fair section of tribals listened and watched radio and television programmes broadcasted unique to tribal life. But a large chunk of population is deprived of such opportunities leaving huge

human potential unutilized to better human development. A large number of respondents have never associated or accord of any rallies being organized by local media discussing local issues. Majority are skeptic about the role of media is highlighting their concerns and vulnerabilities to the wider world. Urban populations have shown better interest in posing queries about different development works. But most of the time they are dissuaded to such activities and threatened by the powerful lower and middle level bureaucracy. Local media has hardly given any space of substance for the cause of the tribals.

## 5.4. Legal Context of Human Rights

When we try to contextualize the legal issues of human rights we get a picture of rule of law and its enactment at the ground level. The issues involve here are police, criminal justice, court, legal aid etc. and different dispute settlement mechanisms operating in tribal societies.

## 5.4.i. Data Analysis and Interpretation

Only 13% of Koknas and 7% of Varlis have the experience of arrest by the police. A large majority of them have never had any experience of arrest by police. Mostly, it is the young males in rural areas from Kokna tribe and middle aged males of Varli tribe have maximum cases against them. It is reported that some young females of Kokna tribe have also been arrested from urban areas. The rate of arrest in the tribal areas makes an interesting case to go deep in to the reasons. It is found that more cases of alleged crime had not been culminated into arrest by the local police. One can also understand it in the context of other mechanisms helping to sort out the disputes before reaching to the level of serious crime as defined by formal rule of law and court.

30% of Koknas and 23% of Varlis are having their names in the records/files of the nearest police stations. The reason is that their cases are still pending in the court. From urban areas it is the younger generation of both the tribes who have maximum allegations against them. The allegation against rural populations is negligible.

Interestingly, younger females are having maximum number of allegations in both the tribes. The presence of female young population indicates that there are alleged charges of theft and many false allegations which are common reasons for implicating them in the cases, where the unequal relationship between employer-employee in industrial set up plays a critical role warranting them to demand their rights in an aggressive way. 45% of Koknas and 62% of Varlis population have denied any charges against their names in the police stations. Interrogation technique by the police is normally a question of tactfully handling or manhandling the accused depending upon the people those are involved, his social background and importance of cases. Beating and abusing are common forms of interrogation for suspected offence. The third degree methods of interrogation are used sparingly for forceful confession.

10% of Koknas and 5% of Varlis have expressed that they were forcefully made to confess to the alleged accusation or crimes by using pressure technique. 40% of Koknas and 41% of Varlis have never confessed to non committal under pressure tactic. In rural areas it is the middle aged males of Kokna tribe and old aged females of Varli tribe have experience of confessing under pressure. Significant numbers urban young females of Kokna tribe have undergone such pressures technique. This type of confession for committed crimes or non committed crimes using force are violation of the basic rights of the individual. It requires different sets of tools and techniques to handle females accused of any offence which is clearly missing in the studied areas. The police overlook the manuals for treatment of the people in custody or jail especially when the involved cases are females.

The case of 16% of Koknas and 21% of Varlis whose are pending in courts and they are not satisfied by the trial processes. The dissatisfaction is more among urban young Kokna females along with middle aged of both sexes of the same tribe in rural areas. Young Varlis are the most dissatisfied lot. In addition to this, it is found that females are the most unsatisfied category of the trial process. It implies that being a woman is at disadvantage to pursue the matter which depends on their statuses and economic capabilities. The non dissatisfaction results from very slow process of judicial progress which causes them civic hardships and pushed them to poverty. Many times

the constable uses handcuffs to take them to the police stations which are against the right of the accused. A negligible percentage of tribals are happy with trial process of both the tribes.

19% of Koknas and 11% of Varlis have detained by the police for various reasons. The data shows t the detention of Kokna tribals in urban areas is more as compared to Varlis cutting across age and gender. In rural areas more of the middle aged tribals face detention by the police. The detention mostly relates to suspicion of theft from the forests, bootlegging, gambling and petty crimes like threatening somebody with witchcraft, black magic etc. 79% of Koknas and 83% of Varlis tribe said t they have never detained by the police. If we compare the tribal society with the main stream or non-tribal society the rate of detention is not significant. The process of detention normally follows by giving information to the villagers or kin group and it takes roughly around one day stay at police station or released after one day of detention. Many times police take away the person involved from his/her home and detain without informing anybody which itself is a serious violation of individual right.

33% of Koknas and 15% of Varlis have faced interrogation by the police. The data also shows that the numbers of such cases are more in urban areas of Kokna tribe than in rural areas. But among the Varlis the numbers of people interrogated in rural and urban areas are numerically the same. Normally the process of interrogation involves various threats, physical manhandling and third degree methods to make them confess to the alleged crime. 66% of Koknas and 77% of Varlis have never faced any kind of interrogation. Surprisingly the maximum numbers of such interrogation cases are reported by young females from urban areas. In the case interrogation of female it was noticed and reported that there are no female police staff.

17% of Koknas and 8% of Varlis have experience of staying in the jail. And comparatively it is more among urban population than rural population in each tribe. The highest numbers of cases have been reported by Kokna young females in urban areas. They were released from jail before a few months before this study is conducted. According to them, the facilities available at the jail of district and talukas are bad. The crowded rooms, the lack of space and ventilation, rotten food and non

availability of food, shortage of drinking water, lack of proper toilets, and washrooms for the prisoners are common problems in any jail. The male prisoners are given work of gardening, cutting wood and some construction work. Many times there are extremely congested rooms for female prisoners. Though the female prisoners are encouraged to work in preparing pickle, papad, incense sticks, candles, grinding of different spices and sweeping. They also receive training in tailoring and stitching.

Lawyers and family members are allowed to meet them as per jail manual depending on the degree of alleged crime. 6% of Koknas and 4% of Varlis have been allowed to meet their family, lawyers and friends. In urban areas it is the young females from both the tribes have complained about not allowing them to meet their lawyers and family members. It is the middle aged population from Varli tribe and older population of Kokna tribe who were not allowed frequently to meet their lawyers and family members in rural areas. The causes and explanation of this are the non-availability of sufficient jail staff which make the task difficult leading to repeat rescheduling for visits when one fails to come up at allotted time. These types of cases are more frequent when lawyers are allowed to meet. But the time limit is too short to talk and discuss anything in detail for the prisoners. Sometimes the poor prisoners fail to bribe the jail staff to manipulate the rules of meeting which leaves them in perpetual harassment and non-cooperation.

A negligible percentage of population had the capacity to hire the lawyers on their own expenses from both the tribes. The young females and the middle aged population in both the tribes in rural areas could not afford to hire a lawyer on their own as they are extremely poor and ignorant. Due to lack of guidance they could not fight the cases on their own, and as result ultimately they are harassed by lower police staff and court. The data suggest that the free legal aid machinery of the state has yet to reach to this neglected section of the society. It also point to expenses involve in fighting a legal battle is beyond their existing means.

A miniscule percentage of total population had availed free legal service. 51% of Koknas and 59% of Varlis have paid legal fees for their cases. The data shows t the females are the worst sufferers of not getting such services across the rural and urban

areas. The costly charges of lawyers force them more to lend money from different sources and later non-payment leads to hardships and harassment by the lender.

About 35% of Koknas and 31% of Varlis studied have knowledge of free legal aid sponsored by the state government. In the rural areas it is the old females of Kokna and Varli tribes reported maximum awareness of free legal aid. This indicates that the knowledge of different welfare schemes which are available free to the community may help them to avail the benefit of legal aid. It speaks about more their involvement with agencies or machineries involved with social welfare schemes and little bit of legal awareness to help their families to save from legal hardships. 46% of Koknas and 48% of Varlis have no clue about the schemes like free legal aid which is meant for them. In rural areas of both the tribes it is the middle aged population who are completely ignorant of such provisions. Ignorance of free legal aid is also reported significantly from urban population cutting across gender, age and tribe .The free legal aid camp is missing in the study areas thereby fail to generate awareness about rights and responsibilities. The absence of such programmes not only harms the welfare of tribals but also indirectly contributes to the legal expenses of already poverty stricken tribals.

The police treatment is harsh for those who had tried to raise questions about their detention. The abuses are common. The behaviors towards the alleged criminals or accused are not at all filled with concern and sympathy. Police can do all tricks to take their confession ready to please the higher ups. Scolding, shouting are the common ways of hurting one's dignity and self respect. Threatening with use of physical force are the best ways of torture used by the police force.

Only 6% of Koknas and 5% of Varlis have faced sever torture to confess. Sometime electric shock, hanging upside down, pouring hot water, pulling the hair, severe and continuous beating are common techniques of police to make them confess. Only 5% Koknas and 19% Varlis have confessed very easily to the wills of the police.

21% of Koknas and 12% of Varlis said t the police visit of their houses at odd hours of night without any prior information. The visit of police is more frequent for the

urban residents of both the tribes. The older generations of females of both the tribes have also faced the wrath of police visit in rural areas. The simple suspicion is enough to visit and take anybody into custody by the police force. The visit of the police at night to the residences of the tribals clearly indicates the violation of human rights. 60% of the sample studied has never experienced such kind of night visit by the police. Most of the time police are suspicious of activities and association with groups working for the welfare of the tribals in this area. Bootlegging, drinking, theft, gambling, suspicion for a person or any gang or racket are the major causes of their night vigil and visit.

11% of Koknas and 23% of Varlis have never got the copy of first information report (FIR). It is the middle aged population in rural areas of both the tribes, who have mentioned the non receipt to FIR. A negligible percentage of Kokna and Varli tribals received the FIR as soon as the case is registered. Majority of them received FIR after a week or fortnight in most of the cases. Police discourages them to take the copy of FIR as they believe it will make the task more difficult to manipulate. The granting of bail depends on the lawyer one hire or the financial power one shows or the wider political connection one makes during the years of working for the party.

Only 1% of Koknas and 3% of Varlis were booked for almost the same accusation, which is pointer towards the serious lapses on the part of police administration who takes advantage of the tribals' ignorance regarding the laws. Bootlegging, common theft of forest products including wildlife, and creating and abetting violence in the community are the common allegation. Sometimes it takes more than twenty four hours to forward the cases to the magistrate till then they are in the lock ups of the police station.

The tribals booked for the same accusation protested and reported to the officials at district levels without any positive outcomes. 19% of Koknas and 17% of Varlis have never protested about the booking. This shows the level of ignorance amongst them about the general rules which involve the basic democratic rights of the citizen.

Only 5% of Koknas and 3% of Varlis expressed that they have been informed about the ground of accusation. 4% of Koknas and 6% of Varlis accused or arrested have never been informed about the grounds of their arrests. The way police operates at the field areas leaves lots of questions to be reflected upon. What are the compulsions of the police not to inform the accused, who instructs them not to take the accused into confidence? This lack of transparency put question marks over the duties, functions, roles and responsibilities of police as an institution.

13% of Koknas and 2% of Varlis as jail inmates, have undergone some kind of training programmes like making papad, pickle, mobile and computer repair, yoga, basic literacy programmes etc. These respondents are basically from rural areas from both the tribes who were in jail in the past. 17% Koknas and 22% of Varlis have never received any kind of such programmes. The leaving out of such population may be due to lack of staff or lack of others resource to execute such programmes. Some programmes conducted by jail authorities related to yoga or any other spiritual discourses, skill development progammes are helpful for them as they learn new skills for their livelihood like candle making, incense making etc. This is one of the critical components of the reformatory process which helps the inmates to develop good personality and bring them back to the mainstream society with utmost dignity especially for this disadvantaged section. Only 6% of Koknas and equal percentage of Varlis found their name in the habitual offender category. The remaining large majority of samples are not found in the list of the habitual offender's category. More number of young women than the men of both the tribes in urban and rural areas finds their names in the habitual offender category. The reasons can be explained as it is very easy for police to blame and implicate females in any case whereby they have poor knowledge of rules of land. The aggressiveness of demanding and fighting for their rights related to various spheres put them with unequal relationship to employer and wealthy people and make them the victims.

The disputes related to divorce, dowry and property are all settled through their informal mechanisms like authorities bestowed on Patil /Badil or Ageban of their own community, at least in the primary stage of dispute settlements. 25% of Koknas and 27% of Varlis are going through disputes related to their marriages or any other

marital conflicts at the time of collection of data. In urban areas it is the middle aged population from both the tribes have severely affected by martial conflicts. It is the same category in rural areas faces conflict related marital issues. The remaining sample has no complaint about any marital disputes. Divorce is a unique problem cutting across the gender and regions. The issue of divorce is settled by the elders of the communities in the presence of both parties through mediation. If it is not settled here then the role of Sarpanch becomes important. He plays a role of mediator. Court or police is the last option for both the tribes at least in settling the issue of divorce. One can observe better martial relationships in the studied areas which strengthens the understanding of roles and responsibilities of both the partners.

Divorce/separation are discouraged but as such no strict norms or rules of regulation prevail in these two tribes studied. One can opt for another partner provided he or she pays the maintenance money to the spouse as per their informal arrangements. A man can have more than two wives also, giving both the partners equal share in the property. The children can stay with the father if the mother wishes to opt for another partner or make him agree to take care of the kids. Many times the grandparents play an important role in grandchildren's lives. 7% of Koknas and 9% of Varlis have faced disputes related to dowry where the exchange of goods has more material connotations. It is the majority the females who have faced the flip side of dowry practices. A good majority from both the tribes have never faced any kind of dowry disputes. Generally, the preference is to the children of parallel cousins and cross cousins for adoption. No gender preference is given. Both boys and girl child are welcome for adoption.

Paying bride price is the common practice. They practice without any implications for financial disputes among both of the tribes studied, as the data for majority of sample suggests that they never had dowry disputes. The case reaches to police through the community members or Sarpanch. Police often counsels them to settle the issue amicably being aware about the financial implications and shows some sympathetic attitude towards tribes. Sometimes the dispute involves physical harassment by the grooms. This is a new trend which has emerged quite recently and which were not

there a decade back. Consumerist life style and modern changes specifically technology is responsible to destabilize the norms of marriage in tribal society.

Only 9% of Koknas and 3% of Varlis have encountered physical harassment by their partners and their family members. A huge majority of population have never experienced such physical harassment. It is the young Kokna females who have reported highest number of complaints in both rural and urban areas. For Varli tribes the cases are rare. The data shows that the cases of physical harassment are more in Kokna tribe. All the cases have been reported to police. Mostly police discourage to take note of the physical assault but if the degree is more brutal and parties involved are more persuasive then they registered the cases. Without economic empowerment, these women are more exposed to atrocities, abuses and other violence in the field areas. A good majority had never experience or complained of such physical harassment

In case of abuse and restriction on specifically women of both the tribes under study, the logical outcome is seeking police protection for their safety. This situation gives an idea about the prevalence of abuses and violence in tribal society. Only 6% Koknas and 1% of Varlis have asked for the police help and security. It is the male in urban areas from Kokna tribe who have received police protection. 83% Koknas, 89% of Varlis have never received such help from police as they believe police interference is not healthy for their solidarity. It can be said that there are informal ways of settling the issue which exists within the tribal framework of criminal justice system.

19% of Koknas and 7% of Varlis are having litigations related to their property with their communities or other communities. The maximum cases of litigation are reported from rural areas of middle aged Kokna population. Same number of cases is reported from young Varli population in rural areas. Comparatively Varlis are having less number of litigations than the Koknas. This may be one of the reasons for Varlis litigations having less property and Koknas having more property. A large majority of Koknas and Varlis tribe have no disputes related to property. It can be assumed that the disputes between the communities related to their properties are very rare. The question of property in itself is a paradox for tribal society where most of the

properties are communally owned and yet to undergo the formal division of ownerships.

In the matter related to disputes regarding their properties only 18% of Koknas, 12% of Varlis have taken this matter to police station. 79% of Koknas and 87% of Varlis have never taken the disputes however petty or big to the police stations due lack of trust, confidence on police and fear of laws. Maximum number of disputes taken to police is from middle aged section of population in urban areas of both the tribes. In rural areas it is the young Varli populations followed by young Kokna population have taken the help of police to sort out the disputes. The urban tribals are little bit aware of the legal system and procedures as compared to resident of rural areas. The more of female involvement in disputes of also indicates awareness of their rights related to at least movable and immovable property to certain extent. Around 40% of population not taking this issue to the purview of police can be due to ignorance about legal system and procedures and can also be attributed to low level of confidence and trust on the execution of laws by the police force. (Data is shown in APPENDIX -4).

## 5.4.ii . Major Findings on Legal Context

A brief outline of the findings from the study related to the legal context of Human Rights is as follows-

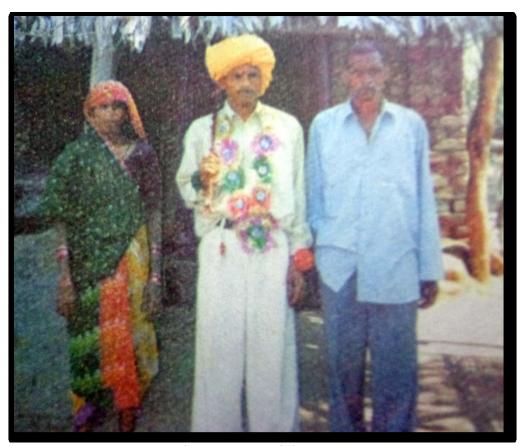
The good majority of tribes have never faced any arrest by the police. It can be understood about the informal mechanism operates in the studied area to sort out the disputes and conflicts in this area. A fair section of tribal populations have their names in the police station due to alleged crime and cases pending against them since years. Women are more victims of such alleged crime especially in the urban areas. Interrogation by the police includes beating, abuses and rare use of third degree approach to confess to the alleged crime. Few agreed to have undergone through the pressure tactics to confess, even the nature of the cases are trivial. Less than one third samples are unhappy with the overall trail process of their cases. They complained about the disadvantage they faced in terms of wealth, power and influence to speed up their cases.

The detention cases of few persons relate to the mere suspicion on the charges of bootlegging, black magic, petty thefts are found. Majority have never been detained by the police. Police overlook to inform the kith and kin of the accused to cover-up the cases. Maximum numbers of interrogation have faced by the males residing in urban areas. It was reported that such interrogation has taken place with no women police present who undermines the dignity and respect of the individual. For instance, the reportage of staying in jail depicts that they have faced most inhospitable, unhygienic conditions of living. At the same time both male and female prisoners are happy being part of reformation and economic self- sufficiency programmes undertaken by jail administration. Very small sections of accused are allowed to meet the lawyers and their friends. It is the females who have complained about the misbehavior by the male police staff, who ask for bribe to accommodate their demand. Police also expressed their bottlenecks by lack of manpower and other resources. A small section has hired lawyers on their own but a large majority opined that it is beyond their capacity to bear the expenses. The legal – aid machinery working for the poor have no credible work done to reach these victims. Many of the people are not aware of such free aid.

Very few people have experienced mental torture and unsympathetic attitude of the police. Use of abusive and foul language is a common way of addressing these tribals. The atrocities of night visit to their residences by the police have experienced by a small section of tribes. A single unverified source of information and mere suspect and little pressure from locally powerful people is enough cause for their interrogation. A small section of population has never received any first information report or FIR copy, which indicates the basic infringement of their right. A handful of cases have been related to people booked for same offence which grossly violates the fundamental principle of criminal justice system. A small group has been arrested without letting them know about their offence. Police, according to the perceptions of the local community, fail to prove transparency, accountability. It also fails to win the trust and confidence of these powerless people. The one-third of sample has immensely benefited from the small development and reformation program run by the jail administration. But a good number of people still left out by such programmes.

More females found their names in the habitual offender category as they are the easy prey of institutional attitude and mindset prevalent in police departments.

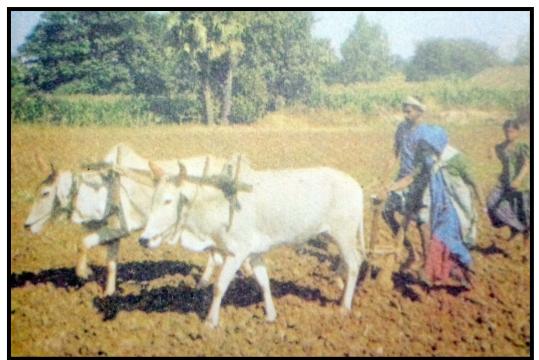
The role of Badil (Elders) and other community member plays an important role in settling issue related to marriage, divorce, village norms, and property. The strong moral structure has the upper hand over the formal structure of social control. Of late dowry system is making inroads in to the tribal society. But very few cases of dowry disputes reported suggest the comparatively conflict free social structures and institutions. As such there is no such preference to boy or girl child as they are equally excited and welcome the birth of new baby with traditional pomp. A large majority never has any disputes related to dowry. Both the formal and informal mechanisms work parallel to refrain the tribes to go for formal complaint which had severe social and economic implications. Instances of physical harassment are few at least at the marital level. In case of seeking police security and protection they felt that it is against the tribal ethos and framework to involve the outside forces. A comparatively litigation free society has been evolved as the dominating role of community and elders prevail over settling disputes. The rising instances of disputes involving women point towards the emerging awareness of women about their rights to property. A good majority of respondents had never involve police in their dispute settlement prove the trust and faith in the moral authority structure over formal policing authority.



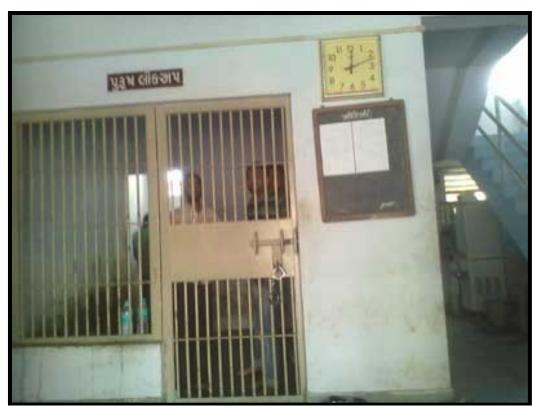
Kokna Groom with his parents



Weekly 'Haat' at Dharampur Taluka, District Valsad



Famer family working in the field at Kharjai, Vansda Taluka, District Navsari



Police Lock Up at Vansda Police Station, Vansda Taluka, District Navsari

# IMPACT OF HUMAN RIGHTS ON SOCIAL AND NON-SOCIAL ASPECTS

## **CHAPTER: 6**

	Page No.
IMPACT OF HUMAN RIGHTS ON SOCIAL AND NON-SOCIAL	
ASPECTS	142-173
6.1 On Social Aspects	142-142
6.1.i .Data Analysis and Interpretation	143-153
6.1.ii. Major Findings on Social Aspects	154-155
6.2 On Non -Social Aspects	156-156
6.2. i. Data Analysis and Interpretation of Health	157-160
6.2.i.(a) Major Findings on Health	161-161
6.2. ii. Data Analysis and Interpretation of Education	162-165
6.2.ii. (a) Major Findings on Education	164-166
6.2. iii. Data Analysis and Interpretation of Enviornment	167-168
6.2 iii (a) Major Findings on Environment	169-173

## **CHAPTER 6**

# IMPACT OF HUMAN RIGHTS ON SOCIAL AND NON-SOCIAL ASPECTS

It is important for any society that how far the knowledge and awareness of human rights impact social and non-social aspects. It would be no mistake to say that the knowledge of human rights shapes the choices and decisions making capacity of the individuals which affect them fundamentally in their daily discourse.

## 6.1 On Social Aspects

By social aspects we mean here the discussion on matters related to poverty, the decisions in the family, economic issues, knowledge about surroundings, different livelihood issues. The other important social dimensions include rights of the tribe as a legal entity, as a consumer and a free citizen expressing views and opinions in the media. It also speaks about the criminal justice system, management of conflict and participation in different welfare schemes.

## 6.1.i .Data Analysis and Interpretation

59% of Koknas and 56% of Varlis studied are Below Poverty Line (BPL) card holders. About 41% of Koknas and 44% of Varlis have no BPL cards. The data indicate that there are more people without BPL cards. These sections of the people hold the card either independently or belong to a family below BPL. It shows a large group of population lives below poverty line and registered with government in the studied area. The BPL card holders are maximum in rural area and females represents more in number than the males in such areas. This indicates the feminization of poverty in the studied area. More and more females covered in BPL indicate the general dimension of poverty where they have no stake on ownership and completely without any access to resources. BPL families get 3 kg rice, 10 kg of wheat, and 8 litres of kerosene from the public distribution system. They receive BPL cards through the Panchayat offices. Many times to speed up the processes of getting the

card they act on the advice of corrupt low level officers of Panchayat. Bribery, doing favor by supplying some forest produce, working in the fields or garden of officials are the common practices to set BPL enrollment of the area under study.

Inter tribal marriages are rare instances but when the case arises the tribe under study normally takes a conciliatory note of the incident and accept the other without any further problem. The widow remarriage is also a common practice in both the tribes (Kokna and Varli). Widows prefer to get remarried to the brother of the deceased husband which allows them to have a share in the household property. Often the Concerned family and community which take the initiative if the case arises for widow remarriage along with the issues of kids from the previous husband. If the child refuses to work or oblige in any other condition, they make them realize about their poor condition and try to train and prepare them for future hardships and advice them to show willingness to join informal labour market. They prefer in encourage in developing some skills like carpentry, mobile repairing, tailoring, mason, construction sector or to become a little educated to avoid struggle.

The land pattern of rural habitat is such that one farmer has to share water with other for irrigating his field. 39% of Koknas and 27% of Varlis always share water with their neighboring land owner. 55% of Koknas and 68% of Varlis studied do not share water for cultivation with the adjacent land holder. This is due to the presence of groups holding or cultivating land other than their own communities. Wells, tube wells, bore wells are common sources of irrigation.

Only 12% of Koknas and 12% of Varlis have faced difficulties in sharing water for irrigation with other groups. Difficulties arise when one family is dominant and powerful in rural power structure. Many times, it gets more problematic with other communities. But, 83% of Koknas and equal percentage of Varlis have never had any difficulties in sharing water with any groups. Normally they avoid any conflict or any fight as they believe there is a communitarian way of settling disputes. This indicates more or less tension free relationship between the tribes.

Aged people had never felt any need to stay separated from their children. They feel more valuable when their position get due consultation and able to advice in different socio-cultural and religious matters. They wish to act as reservoir of past customs and traditions, traditional knowledge and wisdom. Certain kinds of modernizing forces are acting to destabilize the cohesiveness of the families. Disrespect and non-consultation are hurting their elders and they had a feeling of being neglected and less valuable to the community. The physical labour they undertake to provide support to their families are tremendous. They keep themselves physically and emotionally fit.

In the context of women the preference for male or female child is concerned they are gender neutral. Only 5% of Koknas and 9% of Varlis surrendered to the pressure of giving birth to male child or a preference for son. 46% of Kokna and 38% of Varli women have never felt any pressure for the same. The pressure is high only for a small group of women. It is the other gender which always faces the maximum societal pressure and control to have male child and believed to be of certain social, cultural and economic advantage of such preference. Indication of negative view on son's preference strongly points to the non existence of gender bias in olden times. It indicates how gender inequality overpowers gender equality in tribal communities. Girl child is always welcome as it symbolizes the arrival of goddess for goodwill in their world view, but definitely the data shows their preference for sons.

Only 13% of Kokna and 15% of Varli population has volunteered themselves for community work meant for their own welfare. The volunteering is highest among the females of Kokna and Varli tribes in rural areas, where they actively take part in cleaning activities during different social functions. In urban areas, young and middle aged females also acted as volunteers especially in the campaign related to mother child health. The non participation of the remaining population indicates the severe non exposure, non awareness of different welfare schemes run by the government. Their voluntariness is limited to community specific social and cultural occasions. The non- volunteering of females of both the tribes indicate the lack of time due to hardships they undergo to maintain their livelihood. It also points out their qualitative understanding of the concept of voluntariness in the tribal societies.

On the issue of impact of economic activities many children contribute to the income of their family by helping those earning from informal labour market in the studied area. 45% of Kokna and 37% of Varli population send their children for work and 53% of Kokna and 56% of Varli population do not send their children for work. The engagement of children in the labour market clearly indicates the dimensions and magnitude of child labour prevalent in the field area. In addition to this the children also work in their own field in order to support family income.

But when the issues of children working for others come to the focus of discussion, 37% of Koknas and 34% of Varlis opine that their children are engaged in work for others and in earning wages for their families. The labor of children is invisible component of family's income structure. In the rural areas dependency on children's income is more as they earn between Rs. 30 to Rs. 50 per day. They perform work related to agricultural operations and during lean period of work, they go to forest carrying head loads beyond what their body permits. Sometimes, they are engaged in brick kiln industries performing hazardous work. The plight of the children is lost in the vagaries of daily struggle and maximum join the army of child labour. The involvement of children puts question mark on their right to schooling and others freedom and liberty enjoyed during childhood.

45% of Koknas and 39% of Varlis have used regularly the water for drinking, bathing and washing purposes and often for irrigation of paddy for growing of vegetables. Some types of commercial activities like brick kiln also demands water, to be used freely. Building of huge construction and commercial plantation also consume majority of ground water and other available sources in that area. The commercialization of water has yet to match with the speed of usage of urban market where water is most privatized commodity. Basically a large population uses water for non commercial purposes.

53% of Koknas and 45% of Varlis have taken the advantage of small business activities like growing vegetables in the river bed or stream nearby. They are also engaged in selling small stones as the house building materials, selling coarse and fine soil or sand for construction purposes helps them to earn an additional income.

Children collect the wild flowers and waste materials like bottles, plastic or any other wastage material and sell it for small price. They also sell shells, fishes and other aquatic animals available in nearby river bed. It is the urban population who engage themselves in taking advantage mostly by selling forest produce and taking it to the urban areas. Selling of stone, sand and soil from the river bed has been regulated by paying royalty to the state government but the people involved here have not been regulated yet by the government. Selling of seasonal fruits and other herbal products also is one of the other sources of income for them. They have their own tie-ups with the Panchayat officials to avoid paying royalty instead doing favor or bribe. The data suggests that the majority of people highly dependent on income generating activities from different small and non secured sources.

72% of Koknas and 51% of Varlis are aware of the different tourist places like Sabardham, Pampa Sarovar, Anjan Kund, Athala Dungar, Unai, and Rameshwar Dungar in and around their locality. The awareness of the tourist places is more among the population residing in urban areas of both the tribes. Kokna tribes are more aware about such places as compared to Varli tribes. In rural areas it is the Kokna tribe who know more about the settlements of tourist importance. The tribes understanding of such places fetch them good income from the tourists. Normally, during festivals or any other auspicious occasions, they sell materials related to stationery, clothes, handicraft, things meant for worshipping and opening of mobile temporary tea shops during the fair which last for several days. Selling of goats, chicken, porcupines, rabbits, tortoise, sheep fetch them good money from locals and other tourists visiting such places. The involvement of female shows their importance of places in strong oral, folk culture.

75% of Koknas and 62% Varlis are exclusively dependent on environment or forest for income generation. It is the only source of livelihood for them. A huge majority of population studied dependent on the environment for their daily bread. The dependency on environment for income shows more similar trends for both urban and rural areas. Exclusive dependency indicates the existing pattern of land holdings and its economically non viable nature. Lack of any sustainable agro based activities and works throughout the year make them completely dependent on environment they

lived for income generation. The number of urban population's association with forest indicates though they are staying in urban locality but their dependency on nearby forest and river for their livelihood has not declined over the years.

When one talks about the impact of human rights on the non-social aspect, the question of 'political' has to be taken into serious consideration. As we move towards discussing questions of community, nation-state, the issues of citizenship become clearer to us. In this context it is noteworthy to see how far the issue engages the point of human rights or the rights quotient of the individual impacting the political discourse or the processes.

87% Koknas and 89% of Varlis have never attended a rally, public speech related to community issues. It infers that the degree of non- participation by the group under study. But the pertinent question is why this chunk of population is not attended any rally, a public speech or rallies barring some election rallies. It may be noted that the bargaining power of this group might have been taken for granted as they are not aggressive in their attitude in pushing certain issues. Failure to popularize the processes of democratic norms and practices also accounts for such passive involvement. Kokna and Varli tribes' non-attendance is optimum in rural areas as well as in urban areas for all categories of population. Middle aged males and younger males in both urban and rural areas attended the rally in good number. The near absence of females from attending such rallies speaks the unsuccessful nature of such programmes in taking them into confidence either by government or by any other agencies. Non Governmental Organizations (N.G.Os.) like Adivasi Jan Sangharsan Abhiyan Samiti, Lok Sangharsh Manch, Ekta Parishad, and Adivasi Sangathan Gujarat & Akhil Bharatiya Vanvasi Kalyan Parishad are working in these areas. The other N.G.Os working in the area are Sadguru Foundation, BAIF- Grisery, Gramin Vikas and Mahatma Gandhi Pratisthan. The working of these organizations is specific to areas of rural development, agriculture, horticulture and education. Their presence is not only confined to roadside but yet to reach the population staying interior. Some of the activities include the campaign for promotion of agro-based products and any health promotional event only confining to urban centers.

Only 15% of Koknas and 11% of Varlis have only participated in programs organized by local, print and electronic media. Electronic media is much more active in urban areas. 75% of Koknas and 85% of Varlis have never got a chance to participate in any program organized by media houses. The low participation suggests the role of propaganda machineries in developing sustained public opinion about the issues affecting the daily lives of the tribals. Since generating profitable business is the common motive and objective of most of the local media houses, the socially responsible action are sidetracked. The poor participation by women is not helping the cause of protection and promotion of rights. Press and media which are supposed to be the voices of people have certainly not taken the issue of the tribals to the level it desires for ensuring the rights of these tribes under study.

Only 11% of Koknas and 13% of Varlis have read or gone through or heard about different problems, issues discussed in the local vernacular newspaper. 79% of Koknas and 83% of Varlis deny such reporting or are unaware about the process of news making. The important and critical issues which can play positive role for creation of right based society are missing from the execution and agenda of radio and press. The business interest overpowers the interest of common men except for some exotic promotion for tourism once in a while. The issues cover basically of witch craft, black magic, small crime, fight, accidents and some notifications by the government along with big propaganda of different schemes. There is no serious analysis of any existing perennial environmental, health and educational problems in that area. Sometimes, outbreak of certain epidemic is reported. The religious affair like Dang Darbar found important place in the coverage of newspaper like. Election at the local level or Panchayat level and other trivial issues are covered in a better way as compared to serious social issues

74% of Koknas and 54% of Varlis have ration card on their names or names of family members. Only 26% of Kokna and 46% of Varlis have no ration cards. If we see both the tribes, the Kokna tribes are at advantage in the context of ration card possession as these groups have realized the importance of such documents for future needs. Mal practices, bribery and forgery are common for people when they don't have finance and time to avail ration cards. The agents also have their own role in manipulation. To

get a ration card, besides following the prescribed procedures and expenses, they have to bribe at the lower level and reference from local leaders to enroll themselves for the ration card. The effort of government in making ration card available is well supported and credited by tribes who have benefited from such programmes. The bio metric ration card or the introduction of smart card is also seen as a positive step but how far it will be extended with such a huge illiterate and ignorant groups bring the fallacy of policy making. The population received ration cards are interested in getting the food items and fuel for their houses which they think basic for their survival.

The involvement in different type of association is quite minimal. The case of association with religion or political organization is marked by their contribution to the association as a general worker in charge of one locality or up to block level functionary. The associations of the workers in industries and services are few. The milk cooperative association is just started to become active in the field area where contributions to milk products are encouraged due to its collateral provision for additional income. The importance of associations acting as a pressure group or interest group is beyond the comprehension of tribals under study. The socio-political association or affiliation works and influences socio-cultural decisions of these tribes.

61% of Koknas and 70% of Varlis of the total sample had never organized any kind of public meeting or convened a gathering of community people. 39% of Koknas and 30% of Varlis have organized the meetings for public purpose in all areas cutting across gender and age groups. The issues discussed are limited to their community affairs and specifically to social cultural aspects of their life. The main reasons for not organizing or convening or attending public meeting (passive citizenship) is poverty, lack of leadership coupled with illiteracy and ignorance. The difficulties faced by the groups under the study can be classified into economic or monetary and social. The social constraint includes lack of guidance and motivation, illiteracy, ignorance, negative attitude about politics and poor political socialization. Finance and sponsorship from the organizational set up along with proper training are missing in these areas. Sometimes, threat by the wealthy, fear of violence refrain them from contesting elections. The political representations are from the same family and its kin

gets all the advantage which is a late political development. The spoiling of intercommunity relationships are also the negative consequences of this constraint. For females in the political sphere, mostly the males take and do all the work in enforcing and reproducing the political structure. For women, the household work overpowers the interest and willingness of contesting elections. The low level of unawareness about the rights to contest and participate is one of the reasons of very low participation. Managing the house affairs and in agricultural operations, taking care of life stock, leaves hardly any time for them to think about election. It is the general believe of tribal society, women should be promoted in education sector so they can become aware and empower the families and communities. Economic independence is also much valued and needed option for them. There is a paradox about women's empowerment in the tribal societies. On the one hand the tribal women have much more freedom to choose their marriage partner, have a say in property, less physical violence and abuses in domestic sphere but on the other hand they subjugate to the wishes of male in political sphere. This paradox of empowerment operates under invisible patriarchal supervision and age old customary rules and regulations.

Discussion on legal implications or legal awareness leads to the better execution of human rights is an issue to be protected and promoted by due process of law of the nation or the state in delivering the social justice to the excluded community.

In case of inhabiting near the groups other than their own, buying houses or land nearby their fields, 31% of Koknas and 21% of Varlis have no difficulty in cohabiting with other tribal groups. But, 56% of Koknas and 69% of Varlis have felt it is difficult to buy or stay adjacent to the groups which they think are not friendly. The tension between Kokna, Bhil, Gamit, Chaudhri and Varli tribes are age old with reference to older traditions and mythological beliefs. The main areas of tension between them are the cultural superiority and inferiority feeling related to their occupations, food habits, cleanliness etc. It gets more complicated as they claim their lineage to warrior king which is mostly mythological in nature. It is found from the data that only a minority of both the tribes have the capacity to purchase land or houses in both the rural and urban areas. However, given the chance to buy and stay with others their preference

will be difficult in accepting the other communities for any kind of deals in house and land. Some Kokna males and young females in urban areas have faced the hostility related to co habitation. Similar kind of experience has been reported also by Varli tribe.

Only 4% of Koknas and 9% of Varlis poses the documents related to disability Physical and mental disabilities are found among the tribes. 23% of Koknas and 33% of Varlis do not have any supported document to prove or claim any kind of benefit from the States for their family members. The non possession of documents is mostly prevalent in rural areas because they hardly know about the protection and facilities they can receive by being physically challenged. Again the disabilities can be of different types and nature for which they never received proper guidance and counseling. The mismatch between claims and real beneficiaries puts the tribals in much more deplorable situation. The documents have been issued by district social welfare offices. The expenses involved in procuring these documents involve frequent transport charges, bribes to district level officials and government doctors who certify the disability. In many of the cases, they have hardly aware of the benefits and facilities like reservation in transport, education and government service.

31% of Koknas and 25% of Varlis studied have opined that there has been communication from the police when some kind of accident or any mishap occurs, but the information which they receive through their community members or leading members (Ageban) often reaches late to them. 32% of Koknas and 47% of Varlis have expressed their displeasure in receiving information the case of death of their near and dear ones. The police blame the tribals for not acting promptly after receiving the information due to lack of time or because of other priorities. Many times the tribals have to wait and get harassed for asking such information. It depicts the callous attitude of the police at ground level and fails to protect the dignity of the tribal community thereby refusing them their right to decent burial in native places.

While taking opinion about the handovering of the dead persons, 34% of Kokna and 39% of Varlis answer in affirmative and interestingly equal number also answer in negative. This may be due to non occurrence of unnatural deaths whereby they come

in contact with the police. Many times to trace the identity of a dead person are not easy for the police. Therefore they convince the tribals that it is not important to identify but the burial of the person is more important.

35% of samples each from both the tribes are happy with the actions of the police. 24% of Koknas and 39% of Varlis are not happy with police function. Because they believe that the bodies of the deceased are brutally man handled and allowed to decompose in the open for many days as they think this common illiterate poor has no right whatsoever and to be treated carelessly. It makes the police very happy and relaxed if there is no claimant to the body because they will have less work to do.

The instances of conflict with others are a general occurrence. But, the scale and degree are less and they prefer to settle the conflicts amicably through their informal, moral and political structures which exist within their communities. Conflicts are mainly due to disputes related to love affairs, marriages, land, thefts, irrigation, black magic etc. 49% of Koknas and 47% of Varlis are happy as they got the verdict as per their expectation in case of conflict with other tribes through informal mechanisms of settling of disputes. 41% of Koknas and 47% of Varlis feel that they are not at advantage through informal settlement of disputes. It is the females of Kokna tribes who never got the verdict as per their expectation. But amongst the Varli tribes it is the males from rural areas who are not happy with the outcome. The fight with the master is results in physical abuse, harassment and as result poor workers from both tribes are threatened. Female workers sometimes experience abuses, sexual exploitation, and nonpayment or less payment of wages due to the fight with their masters. It is reported by the respondents that the influential, wealthy and educated and politically connected get rid of any kind of complaint against them. They have the resources and time to buy the verdict in favor of them.

Only 9% of Koknas and 17% of Varlis have taken the legal action in matters of conflict with other tribal communities. But 89% of Koknas and 80% of Varlis have never taken help of legal dispute settlement mechanism. This can be inferred to their solidarity and cohesiveness in sorting out the disputes among themselves. Slowly, they are in the process of identifying other vulnerabilities and avoid involving in legal

tussles. They are connected by their shared sufferings and deprivation of rights on the same scale with other disadvantaged section of society.

Only 31% of Koknas and 33% of Varlis have registered formal complaint against the others who are in conflict with them. 69% of Koknas and 67% of Varlis have never registered a complaint against anybody. It is the urban tribal populace who registered more complaint as compared to rural tribes. It indicates that the non registration of complaint with the police are due to discouragement of police, expenses and the harassment involved in filing the case and moreover the lack of confidence and trust in the police. They are more comfortable with the informal structure existed within their traditional social system, which comes to their rescue in time of need.

Efforts of the agencies either government or non government or any other making them aware about their social rights or common rights which is required to live a decent life would indicate about their active involvement in realizing full citizenship in a democratic nation - state set up. Only 28% of Koknas and 32% of Varlis have received or attended any program or camp especially related to women. A huge section of population i.e. 69% of Koknas and 66% of Varlis have never attended or receive any kind of inputs or information on rights of women. The data related to training on rights suggested that it was never well attended by both the tribes in rural areas. Again it is the female for both the tribe in urban area have never attended any such program which is intended to make sense of better dignity for them. So, the important milestone of sense of one's right is missing from the path of social development in the field. It is the females who are the most absentee or denied such opportunities either because of their busy work schedule or equally non serious approach by the NGOs and government bureaucratic apparatus functioning at grass root level. The small sections who have attended such programs generally discussed the issues related to normal/general health, reproductive health, self sufficiency, rights related to jal (Water), jungle (Forest) and jamin (land). But, hardly such discussions covered the other rights in the rural and urban areas like right to information (RTI).

Knowledge of wild life is essential to escape the provision of prohibition in the jungle, especially of animals and birds. 45% of each tribe is aware about the animals

and birds in the prohibited categories. They are not aware of the legal fine or actions for killing any birds or the animal in the prohibited areas. But they know that both animals and birds are necessary for maintaining the balance between man and nature. Still, 54% of each of Kokna and Varlis are ignorant about such knowledge. They take it for granted and thought it is their birth right to capture animals and birds which are integral part of their food habit, ritual and cultural practices ignoring the legal dimensions of the modern law. It puts them in a serious paradox. Regarding death penalty most of the tribals believe when the crime very serious then only one has to be given death penalty. The data shows no cases of life imprisonment or capital punishment are reported by both the tribes. (Data is shown in APPENDIX -5).

### 6.1.ii. Major Findings on Social Aspects

In rural areas there are more female population living below poverty line among both the tribes. Inter tribal marriages are rare. Widow re-marriages are commonly accepted practice in both tribes studied. A number of samples tribals who have land of their own share the water resource for irrigation with their own community but majority do not share the same with others if they belong to other tribes. Aged people are still considered as an economic and emotional asset. Of late there is erosion of their authority and control in the families and community. Majority of the women have never felt any pressure to give birth to male child. More or less the same treatment is meted out to a son or daughter. Good number of samples express that their children in their family are engaged in child labor in the studied area. Quite a few tribals utilize the river bed or bed of any other natural resources for growing vegetables in order to get benefit by selling them in the market. In case of selling sand and paying royalty to government they avoided this practice with the connivance of middle and lower level officials. The urban residents of both the tribes are well aware of the tourist places are near by areas. Most of the tribals have been engaged in different commercial activities during different festivals and religious occasions. The huge majority exclusively depended on forest for their livelihood due to lack of security in getting work throughout the year.

The political aspects of the tribes understudy in consonance with the human rights have brought new and interesting insights about them. A huge majority have never attended or participated in any rally or public meetings. The activity, programmes of any private or government agency working in this area has very limited reach. Again the participation in programmes organized by local print and electronic media is a low key affair for majority of the samples especially for the women. The work of media is trying to voice the issues related to these two tribes. But, there is no serious discussion or debate on local health, environment and educational problems fought by the tribes under study. The number of ration card holders represents a relatively successful effort by both the government and the tribes as they have now options on to get ration cards for different benefits. The function and membership to different associations in both the tribes are not encouraging. The huge representation of sample is in not convened any public gathering depicts the degree of passive political socialization and representation. Though women are elected, all the decisions are still controlled by the male counterparts in most of the cases.

The legal aspect of human rights can be understood only in the context of execution of social justice. It is difficult for both the tribes to buy and co habit with other dominant groups in studied areas. It is also a fact that they are too poor to buy a piece of land as their occupational and income profiles suggest. There is a lack of awareness regarding the schemes and provisions available for disabled children. In case of any death and burial of the person a sizable section of both the tribes express their unhappiness about the role police. In contrast police also express their difficulties in indentifying such cases in this area. However, the tribes express their satisfaction over the work of police when police discourage them in such matters. The informal mechanism in settling disputes is very active. The police plays secondary role related to marriage, divorce, and other property related conflicts. Majority of the tribes never registered such complaint indicate their level of trust on informal mechanism and police force. Majority of the sample never heard or attended any programmes related to rights of women. There is no serious effort by the government or any civil society in campaign for right to information. Most of the samples are not aware about the details provisions rules and regulations related to bio-diversity and environment. They only believe as the data suggest that it is their inherent right to enjoy the freedom to use the forest as source of their livelihood.

### 6.2 On Non -Social Aspects

The non-social aspects include health, education, environment, and other general issues involved in it. It also gives clues to occupational structure, the risks and opportunities of industrial setup, different cleanliness and sanitation issues and the whole system of education.

### 6.2. i. Data Analysis and Interpretation of Health

The medicine man cum religious men (Ojha or Bhuva) plays a significant role in the tribal world. The Bhuva treats their patients invoking goddess of local pantheon like Maoli. Whispering words related to traditional world, cosmic world, sprinkling water and touching the body by the brooms made by peacock feathers and beating the patient's head are the common ways of treating the patient. The rice balls which are offered to the local goddess is given to the patient for treatment. The advice they give depends on the disease the patient suffer, tying certain type of root on the hand or around the neck something like amulet or talisman. They gives advices to the patient to abstain from sex, do fast, to give food to the cow and crows, offering milk and chicken to evil spirit are general prescriptions for the patients. Prohibition of certain type of food during a particular period prescribed through ayurvedic and alternative medicines are mostly faith based.

The Bhuva is generally consulted by the women whose children are unable to get married and searching for a suitable groom. Mostly mentally retarded cases come for treatment to the Bhuva. Diarrhea, common fever, cold, cough, common epidemics like chicken pox, cholera, malaria, typhoid and disease like tuberculosis (T.B.) and filaria are the case for which the Bhuva is consulted. The Bhuva plays the role of veterinary doctor to 'foot disease' which is very common in livestock. Bhuva advises the owner of livestock to visit the sacred place reserved for the local deity and seek blessings by tying clothes around the trees and praying to the angry evil spirit to show

mercy on livestock and forgive them of their sins which they think will vanish one they offer some sacrifices to the goddess. Sometime the advice they give to the patient underscores very little knowledge of them about allopathic system of medicine. Their faith based healing involves the invocation of good spirit, which they believe would take care of their health. Blood, urine, stools, feathers, skins, horns, bones and tooth of certain animals act as sacred objects for them and played vital role in their prescriptions to different ailments and believed to bring good luck to them during crisis.

25% of Koknas and 28% of Varlis receive the services of Bhuva or Bhuva during various health ailments where the treatment is faith based. 18% of Koknas and 32% of Varlis have never received or consulted the Bhuva for health problems. 49% of the tribal population did not answer the question as they follow various types treatments like the ayurvedic, homeopathic, allopathic and faith based or alternative medicine depending upon their understanding of the disease.

To understand the impact of human rights on their general health one has to look into the industrial units where these tribals are working as well as the sanitation and hygienic condition in the places of the workers where they inhabit. In industrial units the programmes related to safety of the workers, the involvement of the management in improving the safety and security measures is not very encouraging. The company's only motive is to reduce the cost of labor. The provision for welfare is neglected or never implemented. They manipulate the technicality of labor laws and they hire on contract basis on daily wages. The rampant outsourcing, contractualization and sub-contractualization make one to think that labour power can be purchased devoid of humaneness. Some industrial workers get instructions related to their health and routine checkups, but they happen only just before visit of the labor inspectors from the districts. Most of the industrial operations are different from one another in nature of operations and products. The health check up of the workers is not a sincere or regular affair, but no industry has any kind of permanent infrastructure to improve upon the health of the workers. Often they made the excuse of financial implication and rising labour cost and cost of other material for their so called 'small industry'. The safety gears which are devoid of good shape and conditions are putting the workers to risk and severe health hazards.

Only 9% Koknas and 7% of Varlis tribes have affirmative view about the information they received while working for their employers whether it is in the agricultural sector or industrial sector. 69% of Koknas and 84% of Varlis have never received any information from their employers. The majority of populations in both the areas have never received such information from the employer. In rural area the occupational profile is such that nobody has bothered to make the workers aware about health precautions. But in the urban area also have the similar trend is noticed where the occupation needs more briefing by the employer to avoid serious health concern. It is the female population who undergo various health and sickness problems in both the areas leading to ailments like arthritis, problems with spine, cough, swelling and loss of vision. Working in the chemical units had problems like neurological, abdominal pain and chest infection. Continuous grinding and working with stone quarry results in acute respiratory failure, chest pain and pulmonary tuberculosis. Women specifically suffer from joint and body pains, premature deliveries and other reproductive issues.

Only 5% of Koknas and 7% of Varlis have received orientation regarding dos and don'ts while doing industrial related work such instructions. The rest of the industrial workers are not a part of such orientation program. They in fact never heard of such policies and programs. According to the respondents in case of on duty hazard the employer gives only Rs. 50000 in case of death of the worker. In case of injuries only the medical expenses are provided to them. If the treatment prolongs they escape from their responsibilities. They never go for effective treatment for the workers. There is casualness, lack of care and sympathy on the part of employers of both small and big. It shows the vulnerable position of tribal people and gross violation of their basic right to healthy life.

Only 9% of Koknas and 11% of Varlis agreed to the provision of safety gears provided by the employers. Safety gears include masks, gloves, helmets, shoes etc depending on the work station. Majority of Koknas and Varlis never got any safety

gears while working agricultural fields as well as industrial work stations. Clearly majority of the tribals working in either of the sectors never got the opportunity to protect themselves from dangers of different occupational hazards. In industrial setup the risks are more as one has to work with electricity and heavy machines. They need more precautions and preventions. All these speak about the working condition and the unknown stages of hazards waiting to happen may lead to serious injuries or death. The data shows that majority of the workers are ignorant of the safety measures and this lack of alertness may lead to losing the earning members of the family.

Only 15% of Koknas, 16% of Varlis have expressed that the machines they used for different operations are properly taken care by replacing or updating them; checking the expiry date and making an audit on regular basis by their employers. But majority of the Koknas and Varlis opine that this type of up gradation and checking of machines are not done at all. In fact they were told to work on old machines which are at the risk of causing serious accidents costing the lives of tribal industrial workers. It points towards the serious lapses of safety and security measures in industries in the field areas. Although the situation in rural and urban areas are more or less similar in urban areas as they involve sophisticated machineries and operations along with illiterate and ignorant tribals.

24% of Koknas and 25% of Varlis opined that they have the means to know the gender of the unborn child. It is the middle aged urban males in both the tribe who said that they have the knowledge of the gender of pre born child. These claims of knowing the gender basically are the assumptions based on belief, faith, practices which are mostly rooted on their traditional knowledge devoid of any scientific logic. The data shows that it is the males who are interested in knowing. It is the migrant or upwardly mobile tribals who are more exposed to modern medicines and technology and are interested in knowing the gender of pre born child. 75% of each, Koknas and Varlis opined that they did not have the knowledge and interest to know about the gender as they feel it is the gift of the nature and valuable to them. This is an example of egalitarian and gender neutral attitude of Kokna and Varli tribes.

46% of Koknas and 43% of Varlis tribes have knowledge of scheme related village sanitation, cleanliness etc. like Nirmal Gram Yojana. 48% of Koknas and 56% of Varlis are unaware about the said scheme. It is the Varli tribes in rural areas where awareness is less when compared to urban population of same tribe and to overall Kokna tribes. It is the urban middle aged tribals especially the females are mostly ignorant of such scheme in both the tribe. Older generation of both the tribes is more or less ignorant about such schemes. Significantly the involvement and awareness of younger generation of both the tribes can be attributed to information hungry new leadership of tribal youth and the efforts of the officials.

62% of Koknas and 47% of Varlis have observed the positive impact of sanitation, cleanliness. 35% of Koknas and 50% of Varlis believe that the government programmes lack sincerity in following it up at Panchayat level. The positive inputs are proper drainage, disposal of wastes, general cleanliness by killing mosquitoes, flies by way of spraying DDT and other sanitary material. The inputs help them in preserving drinking water. The common diseases in the area are malaria, filaria, typhoid, TB, leprosy, cholera, dysentery and different water borne diseases, goiter, respiratory and lung infection, complications in delivery, laptoporosis, cancer, diseases related to alcoholism. Malaria workers, anganwadi workers, Auxiliary Nursing Male (ANM) workers, ASHA workers (Accredited Social Health Assistant) and Gram mitra (Health) and Panchayat officials are the agencies who bring about information on health, sickness and epidemics. Nurses play an important role in making them aware about the reproductive and maternal health. The chances of diseases and epidemic are high during rainy seasons. During rainy seasons or any other outbreak of epidemic, the teams of nurses, ICDS supervisor, malaria workers and other Para-medical staffs visit and make them aware about cleanliness, hygiene and precaution to be taken during this period. They distribute free medicines for tuberculosis and leprosy patients. The maternal health gets the priority and would be mothers receive iron and calcium tablets, checking of weight, blood pressure. Red Cross, Sarvodaya Parivar Trust and Khadkee Education Trust along with local community health centers wherever it exists play an important role in the studied areas. Community Health Centre is little bit better equipped with infrastructure at least to counter the prevalent epidemic in that area. Often, it is observed that the

publicity division of the district level is lacking in its effort to popularize the importance of health and hygiene by not conducting camps though films, documentaries in the interior areas studied. The adjacent areas to the district headquarters only benefits from such program. Basically they show the film, documentary on reproductive and maternal health. Hardly one would find any campaign on alcoholism, TB, Cancer, AIDS. Cases of HIV positive are not reported in this area. But the young urban migrants have the risk of infection due to their closeness in urban centers of working and mobility.

55% of Koknas and 49% of Varlis have heard about the campaign related to health and hygiene. It is yet to reach to rest of 45% of Koknas and 51% of Varlis. The data shows that awareness about health and hygiene campaign is more or less same among both the tribes. Older generations of both the tribes in rural areas are the highly unaware of such campaigns. Younger generations of both the tribes are quite aware of such campaign. It points that old practices of hygiene are still attached to older generation where as younger generation showed more willingness and involvement in the campaigns.

As per the participation in such activity is concerned, non participation is higher than the participation among both the tribes. The non involvement is highest in rural areas for the older generation followed by middle aged tribals. The participation is higher among younger generation of both the genders in all areas implying a proactive role of youth in making their health and hygiene issues for overall development. The poor campaign and propaganda of the lower level of administrative machinery managing health is one of the main reasons for low level of response. The cultural barriers like taboos, dogmas, ignorance, biases and prejudice about certain diseases are also the reasons of non participation. The availability to reach out the tribals during such campaigns is also key factors in non participation. The lack of proper communication and emphatic understanding is missing during this type of campaign in these areas under study. More participation, active involvement in the community health programs are the only the answers to such failing standards of hygienic health. (Data is shown in APPENDIX -6).

### 6.2.i.(a) Major Findings on Health

The role of Bhuva or medicine man is very crucial to these tribes in seeking and invoking the blessings of evil spirits and Gods for good health. Women are the maximum clients of such medicine men. The different sacred objects, herbs are the basis of their treatment on the parlance of faith based alternative medicine for both the tribes. The industrial workers of both the tribes undergo the tension of contractualization, sub contractualization, in human working conditions, poor wages and no financial security for the future. The chances of occupational health hazards experienced by females speak volumes about lack of health facilities at their workstation. Very few tribals have received orientation related to industrial safety. A large majority of the industrial labor have expressed that there is no up gradation of tools and they have to work on the old machines in order to maintain the cost of the industries. Majority of the tribes understudy have not shown any interest to know about the gender of the unborn child except negligible urban residents. Schemes related to sanitation, cleanliness is yet to reach the half of the samples studied.

Only small minorities of younger tribals have the awareness for such campaign but surprisingly affirmative on what positive impact they could imagine of the schemes. The majority of samples agreed that the campaigns improve their quality of life in general and sanitary habits in particular. The work of malaria workers, anganwadi workers has been appreciated by them except their sincerity and follows up in performing such duties. Younger generation from both the tribes had shown remarkable enthusiasm in getting information about health and hygiene campaign. But the same section complained about poor propaganda and publicity and also about taboos, dogmas associated with their own understanding of the health issues.

### 6.2. ii. Data Analysis and Interpretation of Education

As per the education is concerned to the condition in the school, the involvement of their own community in affairs of the school, gives an idea about the real consciousness of the people about the impact of their own rights on their critical social institutions. An individual with awareness will definitely push others to assert

more of their individual rights and group rights. The punishing of children by the teacher is very common in the schools. The severity and the damages only speak bitter violations of the rights of the children. Light physical punishments like standing on the bench, pushups and catching of the ear and hair are daily instances and not a matter of serious concern for the parents. But the excess punishment includes severe beating until one faints irrespective of sensitive body parts of tender boys and girls have caused the anger to the parents leading to dropping out their children from the school as observed in the field areas. 12% of Koknas and equal percentage of Varlis said that their wards have suffered excess punishment from the teachers. But majority of the Kokna and Varli tribal said that their ward have not got such punishment. The question of understanding and communicating the context of excess punishment is the one of the reasons behind the large sections of this population to respond positively. The poor interaction between the pupil and the parents especially related to education is also another pointer to such cases. The parents are hardly educated to understand the psycho-social implications of such treatment in the tender minds of the children.

24% of both Kokna and Varli parents and guardians mentioned about the verbal abuse faced by their wards on regular basis by the teachers. The verbal abuses by the teachers are related to the low Intelligence Quotient, the lack of motivation, lethargy, no inquisitiveness are very common as observed in the field area. Non seriousness or casual attitudes of parents, lack of planning of the future are the major factors for the wards being verbally abused. A huge majority from both the tribes opined that their wards or relatives have never faced such kind of abuses. It is observed that the school environment especially teacher- student relation is cordial to a great extent except in few instances in the field area.

This small percentage of complaints related to verbal abuses can be assumed that the verbal abuses are taken for granted and never be brought to the notice of the parents. The non complaints are more in rural areas as most of the parents are unaware about the punishments and penalties against such actions.

33% of Koknas and 30% of Varlis have protested to this type of verbal abuses by the teachers. The complaint actually falls on the deaf ear of the officials of lower

administration. In fact they blame the parents of uncivilized way of living and being misguided by their wards. The teachers complain about the lack of efforts of the parents to improve the social behavior of their wards. The head of the school often counsel the teacher and the parent to improve the school environment and make the school one of the best in the locality. The tribes are aware that education is a costly venture for them. Still they hope and believe that it is the only way to progress in the society. The tribals understand the value of education with appropriate skills only improve their quality of life. Majority of the Kona and Varli parents have never protested about such abuses relying completely on teachers. This shows the overall cordial relationship between teachers and the parents. Again it can be assumed that level of ignorance amongst the parents about such incidence which if reported can lead to severe action against the teacher. This can also be assumed that the parents are more tolerant towards such incidences.

33% of Koknas and 30% of Varli have expressed about the involvement in school affairs by being vigilant on absence of the teachers. Majority of both the tribes have never taken note of teachers' attendance. The absent teachers are seen busy in their personal wok during school hours and always they seek a transfer to their native places. It is also brought to the notice of the researcher that some of the teachers are engaged in playing cards, discussing about their household affairs, political situations during working hours. Often the various tasks entrusted by the state and central government forces them to be absent from the duty. Duties like Censuses of different kinds, election duty, on duty training and orientation and different health campaigns plus managing regular administration make them unavailable for teaching work. The not so proactive role of the parents can be due to their low level of understanding of the village institution which can play a role to bring about positive changes in overall schooling system. This gives one an idea about the acting of tribes as a pressure group or interest group to ensure the improvement in overall quality of schooling and ensuring the basic right to decent and affordable education.

31% of each, Kokna and Varli tribes have brought to the notice of higher authority about the irregularities of the teachers. It includes not being sincere and punctual, not finishing the syllabus, not fulfilling the demand in infrastructure development, not

managing properly the school administration and irregularities in receiving and distributing scholarships. A high majority of these tribals never brought into the notice of authorities of such irregularities, Often actions have not been taken by district education officers or the officers at taluka level. The tribals have no time and resources to follow up such issues due to lack of guidance, not getting proper reply from the authority, feeling of dejection and exclusion due to their identity etc. A despair situation continues with no hope of improvements in this area. After bringing to the notice of such issues to the teachers, if the teacher has authority they pursue the matter and try to sort it out but in most of the cases a teacher will rarely act against a colleague except for personal reason.

Only 27% of Koknas and 30% of Varlis have participated in literacy campaigns or rights of the children. However, majority of the tribals have never participated nor have any idea of such campaigns. The non- involvement in such campaigns especially in rural areas of both the tribes is very high and similar. The data shows that participation of tribals is significant in rural areas. Sometime the organizers from Sarva Siksha Abhiyaan at district level organize such programmes. Very few NGOs or trusts working in this area try to involve more tribals in this campaign. They do encourage general education, education of the girl child and also focused on adult literacy. The non-involvement of the tribals is due to ignorance about such programmes, the minimum interventionist role of media and government machinery along with passive and limited role of civil society group.

Majority of the tribals who involved in such campaign see the benefits related to education and literacy. Minority of them still do not see any positive impact of such activity like improved awareness about scholarships, jobs and overall improvement in standard of living in terms of health and sickness. The children if study well can help their parents to improve upon their general rights, rights related to work environment, water and land. Majority of the tribals would like to see their daughters take initiative and active part in all activities of schooling. Expect the older generation the rest of them have very positive view about such campaigns as they are all aware and have faced difficulties in their day to day functioning due to absence of education in their

life which makes them more gullible to different kinds of exploitations. Majority of them attributed the good results in their lives to literacy and other campaigns.

Two thirds of the population said that they give importance to education, whereas one third of the tribals do not feel the need of education because they feel that if they are educated they are not going to get the food eat and survive therefore education is not a priority for them as their ancestors were proved healthy and lead a good life without formal education. The traditional way of preserving the oral traditions and transmitting that knowledge to them is also done by the ancestors without education. In urban areas it is the younger generation of both the tribes and middle aged of rural areas in both the tribes are more critical about the role of education. They express their frustration as they believe and felt that education is only meant for rich people and not for poor as they are cursed with fighting for minimum subsistence and always back to square one in their daily struggles. (Data is shown in APPENDIX -6).

### 6.2.ii. (a) Major Findings on Education

Due to their ignorance or lack of understanding a small number of tribals from both the tribes do not bother about the punishments and abuses received by their wards. School environment especially teacher student relationship is without any instances of major abuses studied in this area.

Though there are protests by small minority of tribes but now they have understood the value of skills and education in improving their standard of living. One third of the population works as watch dog to teachers' activities in the school. Same number of sample also complaint to the higher authorities related to irregularities and malpractices in administration but without any serious outcome. A huge majority of tribes are missing from such action and failed to act as a pressure group to bring positive change in the schooling. A large sample have neither heard of Sarva Siksha Abhiyaan nor participated in it. Two thirds of the samples have positive view about the benefits of education in the long term. But at the same time, the younger and middle aged population of both the tribes pointed out that education as a whole is biased towards them and simply unaffordable.

### 6.2. iii. Data Analysis and Interpretation of Environment

In the thick forests of South Gujarat there are many medicinal plants available. For example, Chanothi (abrus precatorius) is used to cure mouth ulcer. Andhedo (achyranthes aspera) leaves are boiled and consumed to relieve internal piles and its roots are used as a brush to relieve pain, to clean the teeth and its crushed roots are used on scorpion bites to ease irritation. Kheer (a sweat dish) is made from powder of its seeds by mixing it with ghee and jiggery. The tribals believe that when it's taken orally there is no need to eat anything for a long time; Bili (aegle marmelos) decoction made from the pulp of fruits use to cure dysentery and pain of abdomen; Kuvarpathu (aloe vera) fresh juice is used for cooling. It is also used in treating fever, eye infections and ulcers. Kariyatu (andrographis paniculata) leaves are used for treating malaria and other fevers. Sitaphal (annona sqamosa) dry leaves and seed powder are used to remove teeth and dandruff. Saldi gugal (boswellia serrata roxb) stem bark is used to stop bleeding and cure diarrhea. Gum is used as tonic for backache. Moto satodo (boerhavia verticillata) root pieces are kept in the mouth to cure mouth ulcers. Khakhro palash (butea monosperma) flowers are boiled in water and the obtained juice is used as a cooling agent. Nilgiri (eucalyptus 167talic167s) smog of boiled leaves is taken through nostrils for nose blockage. Madunashini (gymnema sylvestris) leaves powder used as anti diabetic. Sona mukhi (senna 167talic miller) leaves are boiled and the solution is used for treating constipation and stomach cramps. Gugal (commiphora wightii) gums are used as air purifiers and for exorcizing insect. Sandesaro (delonix elata) stem bark juice is used taken orally to cure bone fracture. Salparni (desmodium gangeticum) plant is used in gynecological diseases and its "salampak" is used as health tonic. Anant muli (hemidesmus indicus) leaf and root extract are used for blood purification. Indrajav (holarrhena antidysenterica) stem bark is used for bleeding diarrhea. Mahuda (madhuca indica) seed oil applied on body, cures cough and from this oil liquor is made. Mango (mangifera indica) latex of fruit pedicel is used to cure wounds. Chamar dudhelis' (pergularia daemia) fruit powder one tea spoonful helps to conceive. Poligonum (polygonum glabrum willd) dry root powder and equal mixture of variyali, khadi sakar given orally also helps to conceive. Ashok (saraca asoca) stem bark decoction is taken orally to cure leucorrhea and "rakt pradar". Ubhi ringani (solanum indicum) dry powder is used to cure asthma

and whooping cough. Bhoringni (solanum surattense burm.F.) decoction of whole plant is used for fever, asthma and hepatitis. Ragat rohido (soymida febrifuga) stem bark decoction is taken orally to cure "rakt pradar". Kadai, kadayo (sterculia urens) decoction of stem bark is taken orally to cure body pains. Sadad (terminalia crenulata roth) dry stem bark is taken orally to cure heart related problems.

Kunbi (careya arborea) is used to cure fever in animals. Behada (Terminaliya Belinca) is used to feed birds or to improve poultry health and help brain function. Dhuleti (Gymnemasylgestre) leaves are used to control diabetes and keep the sugar level optimum. Pochka (caehalpinia bondos) is used to kill worms in animals. Seeds of this plant are used in curing stomach pain in children. Bark of Neem (Azadirachhta Indica) powder is used to treat lameness in animals. Lajamani (Mymosa Pudica) leaves are used for retention of placenta in animals. The lajamani juice is helpful for treating psoriasis. Roots of Desi Bordi (Ziziphus) are used to control skin disease in animals. Bawal (Acia velotica) is used for dental care, diarrhea and diabetics. Ardushi (adtoda vasica) is used for asthma, cough and stomach ache. Agori is used for skin diseases and poisons bites. Semal stem (Bombax Sybsa) is used for urinary disorders, gynecological problems and piles. Aak (Calatropis Processa) is used for headache and arthritis. Piplo (Ficus religiosa) is used for curing asthma, ring worm. Patharchata plant is used for kidney stones and dysentery. Jaifal is used to stop vomiting. Amala (Phylanthos Amblica) is used for diabetes, jaundice and gastro intestinal disorders. Chitrak is used for dermatitis. Karanj is used for eczema and hair care.

Basically, they have the knowledge of the uses of various herbs and plants orally passed on to them by their ancestors. Deforestation, control of forest department over the resources, inducement by different agents to procure the plants, which they supply secretly, is the cause of depletion or reduced in the forest cover.

When asked about the commercial use of water, 36% of Koknas and 38% of Varlis replied in positive there by implying that if someone can be benefitted financially, nothing wrong in commercializing the use of water. But, 64% of Koknas and 62% of Varlis have said it is insulting Mother Nature, if they are selling water for money. This indicates the importance given to the moral considerations while earning money.

Majority of the urban tribals are for commercial use of the water, whereas majority of the rural tribals are opposing for the commercial use of water. They argued and believed that commercial use of water directly risks the depletion of various water reservoirs which ultimately lands in the hand of business men to diversify the business of water to gain maximum profits. The claim over water reservoirs is first and foremost for the tribes studied as sanctioned by their age old customs. The mythological origin, the sacredness, the sanction of cultures and above all belief in common property obliges to make effort to conserve water and minimize wastage. But, earlier their needs were fulfilled by nearby streams, rivers or wells but nowadays the drying of the resources, excessive dependence on bore wells, massive water used for irrigation, using motors to irrigate and commercialization of agriculture has caused severe crisis for the tribals.

Asked about the membership of Van Panchayat/Van Samiti or social or community forestry, only 26% of Koknas and 33% of Varlis replied in positive. Whereas majority of Koknas and Varlis are not a part of any social forestry program. Non participation prevalent in the studied area point to the ill implementation of such programmes, where the programmes reach only to a very few individuals who can manipulate and sub serve the interests of the deciding authorities. It negates the well intentional wage earning potential and puts them to perpetual poverty and ignonimity. The involvement of this group is only as a daily wage earner or at best as a supervisor in these programmes. There is no such technical up- gradation for them though they are in a better position to invest and utilize their traditional knowledge. The data considered here is for participation in such programmes in this context is one when they have not migrated to cities or urban area. Those people who are involved in different programmes are like Vanbandhu Kalyan Yojana, livelihood generation, education, housing, health and drinking water, irrigation and basic facilities have improved their standard of life and benefited to certain extent.

The state sponsored scheme under Panchayat is Sardar Patel Awas Yojana and the Indira Awas Yojana assisted by centre for the landless agricultural laborers and village artisans living below poverty line in rural areas. The availability criteria, guidelines, quality of construction of houses, measures of the government to

upgrading the suitability of farmers are constantly modified from time to time. Gram Sabhas, the active institutions are mainly stand for people empowerment, for women to participate in democratic opportunities, for maintaining harmonious relations between officials and employees, for social auditing by people and of Panchayat. It discuss issues like development of village and individual problems, selection of beneficiaries under various schemes, review of schemes related to food, malnutrition, information about free legal aid. Review of recovery of tax and assessment work, discussion on encroachment on gouchar land, village site and roads are also the important topics of debate and discussion. The popularity and expectation of 108 ambulance facility is quite visible in these areas.

The data shows that only 39% of Koknas and 43% of Varlis are only been benefitted from the schemes or programmes run by Panchayats. 61% of Kokna and 57% of Varlis have been not able to participate in any such programmes run by Panchayats. Such a huge population have not at all benefited from any kind of program or policy measures run by the Panchayats. The non-association suggests that the benefits are limited to small minority, in spite of great focus and importance given to Panchayats at every level of policy formulation. The tribal power structure, the dominant groups and the manipulative minority are taking advantage of such programmes. It speaks about the very low level of awareness of this section of population though there are agencies working for implementation of the programmes.

Asked about the harmful effects of plastics, 55% of Koknas and 58% of Varlis population answered in affirmative about the dangerous effects of plastics for the environment and general health. 45% of Koknas and 39% of Varlis are still not sure about any ill effects of plastics. The wide spread use of plastic in daily lives is a common features of these societies. Slowly, they are adapting to the new way of carrying and storing things in plastic and forgetting the art of traditional storage which is quite healthy for them. The Ministry of Environment and Forest and Tourism plays a positive role in spreading the messages of harmful effects of plastic on human beings in general and on environment in particular. The better awareness can be seen amongst the young urban and middle aged rural Koknas. Same tendency can be observed more in urban population and a comparatively low awareness of rural

population of Varli tribe. The better awareness may be the result of reaching the campaigns related to health, cleanliness and sanitation by different government and non government machinery. A better sense of cleanliness has started to appear as they have promised to make their area as better tourist destination.

41% of Koknas and 38% of Varlis have highlighted the local issues related to protection of small streams, up gradation of certain small dams, ill effects of some polluted activities, protection of bio-diversity and wild life. 57% of Koknas and 59% of Varlis still have no serious concern and never highlighted about the local issues. The non involvement of older generation is more among both the tribes in rural areas. It is the young and the middle aged rural Koknas along with young tribals of Varli in both rural and urban areas have shown some initiatives for such activities. It might be due to the not so fruitful efforts of the executing people's idea and suggestions they give or actions they perform for environmental protection. According to the tribals, most of the time the unsuccessful results are due to lack of proper implementation, blaming the other departments, lack of money, asking bribes to implement or threaten to keep silent by the lower level officials.

41% Koknas and 38% of Varlis have participated in aforestation; water shed development, roads and small dam building. The younger generation of both the tribes have benefited the most with this type of wage earning or sustainable activities and improved their quality of life. Majority of Kokna and Varli tribes are not at all participated in any programs thereby deprived of the benefits. The non participation in watershed and aforestation program is highest among rural populace of both the tribes. The urban Koknas are the significant absentees as compared to urban Varlis. These programs are mostly sponsored and run by state and central governments. But the information regarding such programs does not reach to these tribals. Many tribals expressed their inability to take part in such activities due to the malpractices of officials in the beneficiary selection, nepotism and exploitation. Thereby they depend on the network of many leaders, contractors and/or locally dominant people.

As per as attending programs associated with capacity building and sustainable livelihood creation is concerned, 51% of Koknas and 44% of Varlis are attended such

programs. The remaining Kokna and Varli tribals are completely left out of such rural development activities carried out of the state and centre. The non-enrollment and non-participation of Varli tribe is on the higher side related to the programmes like bee keeping and bio gas. The data shows similar results even for Koknas. It is the younger generation in urban areas in both the tribes who got the life skills training, whereas young population are more in the rural area in the list of non involvement in such programmes. It reflects the need for better efforts in improving the livestock, agro based activities like bee keeping, bio gas, model gausala and organic farming from the state and the center and the targets to be achieved in the years to come. The implementation and operation of such programmes have to involve more tribals in order to bring any kind of change in realizing their democratic rights and to become a true citizen enjoying and participating in the processes of democracy as it adds to self-sustainability of the tribals in particular and society in general. (Data is shown in APPENDIX -6).

### 6.2. iii.(a) Major Findings on Environment

Basically, the elderly generation mostly male samples of both the tribes have thorough knowledge about medicinal plants and herbs available in that locality. They can speak about the usages of each herb and plant for children health issues of men, women and livestock in minute detail. Majority of the tribes are against the commercial use of water as it is against their traditions and mythological beliefs. Majority of samples denied of being part of van Samiti. But of late, the Vanbandhu Kalyan Yojana has found very positive response from the majority of tribals studied. The housing scheme has benefited only small minority. The 108 ambulance service though recently launched is widely appreciated by majority of tribals under study. A huge sample have never involved in programmes run by Panchayat due to their ignorance and unawareness. Half of the samples are aware about the harmful effect of plastic to their life. Better awareness is found only among the urban young population of both the tribes. Majority of the tribes show indifference and ignorance about highlighting local issues in different platforms. Majority of tribals have never participated in aforestation program, biogas, and water shed development programmes especially in rural areas. Majority of the tribals complained of the

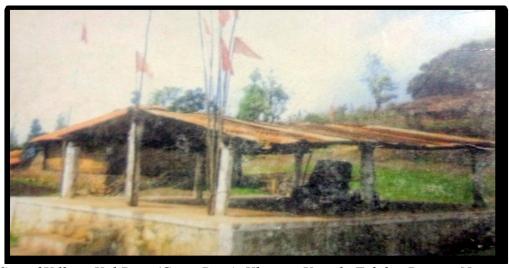
nepotism and mal practices persist in selection of beneficiary for such schemes. Sustainable income generation scheme like bee keeping plantation has not reached to the half of the tribals under study. It highlights the very slow process of publicity, implementation and strategies adopted by the officials at lower and higher levels.



Bohada Dance by Kokna Males during festival



Public Meeting Organized by Local NGO at Chikhli Taluka, Distrct Navsari



Site of Village Kul Devi (Gram Devi), Kharjai, Vansda Taluka, District Navsari



Varli 'Bhuva' Treating his Patient



Primary School Building at Pandavkhadak, Dharampur Taluka, District Valsad



Newly Installed Hand Pump at Boriachh (Nichalu Fadiya), Vansda Taluka, District Navsari

# INTERRELATIONSHIP BETWEEN HEALTH, ENVIRONMENT AND EDUCATION

## **CHAPTER: 7**

	Page No.
INTERRELATIONSHIP BETWEEN HEALTH, ENVIRONMENT AND	
EDUCATION	174-205
7.1 Relationship between Education and Health	174-174
7.1.i. Data Analysis and Interpretation	175-191
7.1.i.(a) Major Findings on Relationship between Health and Education	192-193
7.2 Relationship between Health and Environment	194-194
7.2.i. Data Analysis and Interpretation	195-199
7.2.i. (a) Major Findings on Relationship between Health and Enviornment	200-201
7.3 Relationship between Environment and Education	202-202
7.3.i. Data Analysis and Interpretation	203-203
7.3.i. (a) Major Findings on Relationship between Education and Environment	204-205

### **CHAPTER 7**

# INTERRELATIONSHIP BETWEEN HEALTH, ENVIRONMENT AND EDUCATION

The inter- relationship between education and health; education and environment; and environment and health on one hand and association, direction and the linkages between all this important parameters on the other hand help us to understand more about the vulnerabilities of tribal people under study.

### 7.1. Relationship between Education and Health

Education as an agent of social changes and has the potential to bring effective realization of human rights in human society. When we try to establish or unravel the linkages with health it works as a lethal combination to fight against poverty and any risks of their being sub-human or being marginalized.

### 7.1.i. Data Analysis and Interpretation

The factors and the issues which are significant in this relationship have been analyzed to see how these factors are related with the section of tribal population studied and how one segment is influenced by multiple factors. When one see educational backgrounds of the tribe 61% of them are illiterate and 26 % of people have studied up to primary level, 8% of total population studied up to secondary, 3% of total samples up to higher secondary and 1% of total population up to college level. Presently 33% of samples are working as agriculture labor and 29% are working as manual labor. 10% of samples are small tenants. 9% of tribal population are engaged in business.7% of sample are engaged in own farming. 6% of samples are engaged as industrial workers. 4% are engaged in service. Rests of the population are self employed. But when one consider the occupation of other family members a huge majority i.e. 68% of tribal population are manual labour and 25 %

are engaged as agriculture labour. Service, business and self employed category engaged negligible samples in this context (Data shown in Table No. 2.3). In this context, the health issues and the understanding of these issues by the tribal community throws very interesting equation with education. 36% of total sample are sending their children to school along with availing the services of Bhuva or the medicine man, whereas 23% of tribals are not either sending their children to school or taking help of Bhuva. We can infer that sending children to school and taking help of Bhuva having no strong correlation upon each other. 17% of tribal populations have medical problems and still they send their children to school which speak about the value and importance of education in their life. According to them education helps them to climb up the social ladder. 37% of samples have never consumed tobacco, beedi, tamakhu, betel and different masala which can be related to high level of illiteracy but at the same time they send their children to school. 47% of respondents are sending their children to schools found problem with quality and availability of water. 42% of tribal populations of tribals have faced the same problem of water availability and they are not sending their children to school. About 31% of respondents send their children to school and as they become more aware about family planning where the school acts as a linkage between family and society. 35% of tribal population who do not send their children to school have no knowledge of water born diseases indicates strong co relation between these two factors. 40% of sample who do not send their children to school have poor knowledge about sanitation and cleanliness also indicates how the schools play an influencing role in developing awareness among tribal population. 40% of tribal populations, who do not send their wards to school, have poor participation in programmes related to health and sanitation. Knowledge of vaccine is significant for 41% of tribal who send their children to school. 25% of tribal populations having dropout children at their home also have knowledge of vaccines. 12% of tribal population who have children attended up to primary or secondary levels they lack the knowledge of vaccines indicating the interplays of these factors. 37% of tribal population has taken active part in immunization of programmes. Also 25% of tribal population having dropped out children also participated in the same. But 28% of tribal population said that they have drop out children and all engaged in wage earning activities. So the chances of dropout children becoming child labour are more. 37% of tribal population whose children are not going to

work and do not have dropouts at primary and secondary level. From this one can implicate that the context of wage earning is differently defined. They do not count their own house hold work as child labour. 43% of tribal population though send their ward to school they have no opportunity to take lessons on nutritional habits and prevention of common diseases. Though they do not have drop out children still they do not get chance of training which can lead to poor malnutrition and anemia. 18% of female population worked during pregnancy and played a key role in sending their children in the schools. The 20% of tribal population have knowledge about anganwadi centers which suggest of their knowledge and engagement with the school. 22% of tribal population has dropout children but aware about anganwadi workers which indicates that school education is good for the tribes to know more about the anganwadi center which is most important to health of mother and children. 23% of tribal population having dropout children also involve in training reflects the better understanding and value of education as social goods. 22% of tribal population have not received any financial assistance for family planning and also send their wards to school indicate that financial help could have bear the expenses of children's education. The help they received from the different sources is often spent for the different expenses of the children like schooling and health. 22% of tribal population have taken training in community health and do send their children where they had positively related to the benefits of education for their children. 20% of tribal population has no dropout children and did not take part in training reflect the lack of efforts from parents and state to make them part of the program. 3% of tribal population have associated themselves with Panchayat for health programmes and send their children to these programmes whereas 24% of tribal population has deprived such programmes. The children of 16% of tribal population who are not going to school have never taken part in any program at Panchayat level. It indicates the incapability of panchayats to reach to more ignorant parents. 25% of tribal population who are having drop out children and never participated in any programmes thereby not bringing the desired output for education of children. 21% of tribal population who sends their children to school and received any health counseling would positively influence the health decisions, choices of family and meaningfully maintain the general sanitation and hygiene standards. Majority of tribal population are over dependent on agriculture and agricultural laborer. About 23% have no precautions on agricultural operation and

also having dropout children which indicate the risk involved in handling the agricultural operation where children also involved with this type of activities. Only 2% of tribal population having dropout children has complained about the nonrepairing of the old machines. But 18% of tribal populations though do not have dropout children or children engaged in work but they still work in old machines. 20% of tribal population who are having dropout children and engaged in agriculture operations never had any kind of training related to handling of machines, fertilizers, pesticides, which have a direct bearing on their health. 36% of tribal populations who send their children to school also receive timely information about the immunization program. This data can be linked very positively with the schools acting as an information centers amongst the families in those areas and influence the awareness level. Even if 21% of tribal population having dropout children have received information in time which is less than the family having no dropout but did not get timely information. As high as 38% of tribal population who send their children to school and also have the knowledge of medical workers denotes a strong correlation between these two factors. 22% of tribal population have dropout children and also aware of the health workers the village. 28% of tribal populations who are sending their children to the school have a positive opinion about the visit of the health workers. Though 27% of tribal population do send their children but are unhappy with the visit of health worker. 23% of tribal population having dropout children is not at all happy with the visit of health worker where they feel neglected as they are not associated with school for various reasons and believe that association of with the school brings more attention. 31% of tribal populations are not happy with the follow up of health workers though they send their children to school. 30% of tribal population people are not happy with the sincerity of the workers at least when they take care of their children. 19% of tribal population having dropout children and also have same complaint about the workers. 30% of the tribal population having school going children are happy the way attention is paid to their children. At the same time 27% of the tribal populations having dropout children are not happy with the attention they received. 34% of tribal population who send their children also experienced the lack of sufficient medical staff. 36% of tribal population whose children are studying in schools also expressed the unhappiness on non punctual behavior of medical staff. 41% of tribal population though sends their children to school also expressed about

the lack of care concern and sympathy to the children. 37% of tribal population having dropout children also expressed the same. So, sending children to the school is not sufficient to get proper attention for different health problems hence no significant relationship can be established. (Data is shown in APPENDIX -7 (a)).

When we discuss the problems related to timing of school, 23% of tribal population have opined positively about it. Sarva Siksha Abhiyaan has definitely given advantage to 27% of tribal population who are more aware of vaccines of children. 29% of tribal population expressed that they have faced problems in the timings of the schools and adjusting with the immunization programmes. 21% of tribal population is facing problems related to timing of the school as their wards are engaged with different work at home or any other places. So the problem arises due to the miss match between timing and work schedule where children are critical to family income. 50% of tribal population has no knowledge of Sarva Siksha Abhiyan and nutritional habits, prevention of common diseases which links the awareness about good habits and the quality of life. In appropriate school time has resulted in physical approach to the wards of 7% of tribal population. 10% of tribal population avoids such situation where school timings play important role along with distance and location of schools which the grown up child has to cover exposing one to uncomfortable situation every day. 26% of tribal population though aware about free medicine could not avail it as school timing is a major problem for them. They have to take their wards to the hospitals to get the medicines. So, there are difficulties in realizing education and health objectives at ground level which are linked by micro factors like timing and health. School timing is also influenced by the visit of health workers to the village as 26% of tribal populations haven't seen any health workers and blames the school timings thereby missing the valuable health tips which involve participation of children. 26% of tribal population agrees that the follow up of health disturbed by timing related to school and could not find sufficient children. (Data is shown in APPENDIX -7 (b)).

43% of tribal populations have never attended the parent teacher meeting and they go to Bhuva for help. It speaks about the sharing of knowledge about general belief system and gets a new direction in the thinking in terms of health when somebody

discusses such issues with teachers and other parents in informal setup. 35% of tribal populations do not get easy admission to hospital and interestingly same group are not members of village education committee. We can speak about the positive role of social capital in solving the general health problems or at least giving minimum access to basic medical services.

About 9% of tribal population opined that they have quit alcohol after attending the parents' teachers meeting where informal counseling helps them to know about various ill effects about the alcohol. 20% of tribal population discuss the issue of water problems and attended the meeting which acts as a platform to discuss the local problems. About 31% of tribal population is aware about family planning and also attended the parent teacher meetings which are higher than 27% of tribal population who are not aware about the family planning and never attended any parent teacher meetings. So it can be inferred that education relates positively with the awareness level with reference to reproductive health of community. Parent teacher meeting gives a chance for social interaction and discussions like the decisions of family planning, sanitation and water etc in an informal way. 39% of tribal population never undergone family planning operations have never attended any parent teacher meeting as a result missing the chance of knowledge sharing. When it comes to knowledge about water borne diseases about 41% of tribal population who are not members of village education committee and 39% of tribal population who have not attended parent teacher meeting have minimum awareness about such epidemic which is quite common in their area. 51% of tribal population who are not members of committee also never attended any meeting has no awareness about sanitation and cleanliness. A sizeable majority of tribal population who are member of the committee and not attended the meeting have minimum or less awareness about health and toilet behavior in the village which indirectly affects the food habits, nutritional standards and hygiene and health in that area. 44% of tribal population who have better knowledge of vaccination programs suggests that the more the involvement the better the health and general well being. When the issues of taking the ward for immunization and linkages with village education committee and parent teacher meeting we observe that it is independent of all factors. For example 42% of tribal population takes their ward to

immunization irrespective of membership. Whereas 37% of tribal population never attended any meeting are also taking their children for immunization with enthusiasm. About the knowledge of nutritional habits and prevention of common diseases is concerned, 55% of tribal population are not the members of any committee and 48% of tribal population never attended any meeting those are the ones who have poor knowledge of the nutritional habits. This suggests that both the factors positively affect the good habits related to health and nutrition. Knowledge of anganwadi centers is independent to these factors. 21% of tribal populations who are not in the committee still have the knowledge of anganwadi centers and 20% of them who never attended any meeting also have the knowledge of anganwadi centers.

When the question of taking part in community health or paramedical service is concerned, 30% of tribal population being non members of such community or paramedical services also received training related to community health and other paramedical training. 29% of tribal populations are the same section of population where non membership and non attendance of parent-teacher meeting gives them no chance to be associated with Panchayati Raj Institutions. When the provision of free medicine is discussed the knowledge of this is good for the 18% of tribal population who are active in village committee and for 46% of tribal population who has attended the meetings. Populations who are members and attending the meetings have independent impact on knowledge of medical workers as the data suggest here. 46% of tribal population who are not members of committee and 41% of tribal population has never attended the meeting keep observing non punctual behavior of medical staff. It speaks about the vulnerability of the population to such situation. Again 49% of tribal population who are not member and 43% of tribal population who have never attended the meeting clearly expressed about the unsympathetic attitude and directing the patient by the workers in most undignified ways. (Data is shown in APPENDIX -7 (c)).

As far as the knowledge of water borne diseases and the instruction at primary level in ones' own dialect are concerned 44% of tribal population believed that they could have improved on hazardous situation as these two are linked and influenced

each other positively and regretted being not involved in such programmes. 6% of tribal population believed that if same system of instruction continues it would result in the more aware respondents who are the products of these processes of learning. The 50% of tribal population who do not see any benefit, ones' dialect being taught at primary level have low level of awareness and participation as per sanitation and cleanliness is concerned which perpetuate since ages and well known factors of unhygienic practices of food and nutrition.

When knowledge of vaccine for children is discussed it is observed that 57% of tribal population opined the benefits instruction in their own dialect which help them to understand the interaction with local workers. The working of children/problem of child labour also finds the mention in the education committee meeting but 24% of tribal populations are unhappy because the resolution does not allow the steps related to prohibition of child labour are implemented and not seriously supervised. Only 6% of tribal population see any benefit of instruction in their own dialect at primary level who are having children going to school but 44% of tribal population who do not have working children and still believe that the medium will definitely help to reduce the child's participation in work. 36% of tribal populations group who do not have school going children have felt that the discussions and resolutions have never implemented for the welfare of the others. A sizeable section agreed to anganwadi's critical role in maternal health of the community and wished to be trained in own dialect to know more. (Data is shown in APPENDIX -7 (d)).

32% of tribal population have got no money to pay for admission, coaching and tuition at the same time almost identical percentage of population have faced hardship in admitting the patient in hospital blaming poverty and bad economic condition as the reasons for failing on both fronts. 13% of total populations have not been able to pay the admission also given some kind of favors to get the patient admitted including the physical labor with no or low wages serving the medical staff in the field and garden. 25% of tribal population have children do take active part in wage earning and at the same time have not received any kind of coaching, guidance for the higher education. At the same time 28% of tribal population have

child worker but do not have the ability to pay tuition, coaching amount even if meager admission charges due to bad economic conditions.

When we talk about the provision for benefits by the employers and ability to pay the coaching and admission amount which contribute to the family's income and expenses 21% of tribal population are not receiving any benefits and also not in a position to pay the fees of their wards. For the industrial workers 23% of tribal population has no ability to pay the fees for admission and coaching. Again same population deprived of medical benefits by their employers; the expenses are diverted to medicine and health which could be utilized for taking admissions. As per the payment of different services of hospitals, mostly government, 50% of tribal population did not have money to pay the admission fees. Still, the other 50% of tribal population pay to government hospitals which are against the principle of free medicine. There are number of ways to send the poor people for different tests to earn money by the hospital workers. Though 44% of tribal population has no ability to pay the tuition charges and admission fees it is the same group who are aware about free distribution of generic medicine. (Data is shown in APPENDIX -7 (e)).

61% of tribal population or their wards received mid day meal and also complained about the quality and availability of drinking water near the school or village premises. We can see some relation like 46% of tribal population who visit the school also easily relate their views to issues related to drinking water. 34% of tribal population who visit schools and active in school's affairs are also the same population who are more aware about family planning. 29% of tribal population have never visited the school and are the most unaware section. We can say that school can act as an agent in disseminating knowledge about health, sanitation and cleanliness. Interestingly only 13% of tribal population had undergone family planning at the same time active in the school affairs. We can infer that the awareness does not necessarily convert into real action at ground level. As per the knowledge of water borne diseases is concerned, 42% of tribal population's wards who have not received regular mid day meal are not aware of such diseases. Also 33% of tribal populations who have never visited school do not at any clue of water borne diseases. But 28% of tribal populations who regularly visit to the school have

low knowledge about the diseases. So both the factors are found to be independent determinants in this study. About 33% of tribal population's whose kids got the mid day meal and at the same time engaged in work either for household or working for others. But visits to school of 32% of tribal population have positive influence on awareness about the ill effects of children's work. Only 8% of tribal population is aware of various nutritional habits and prevention of common diseases and also receives mid day meal. 11% of tribal population visit schools that have knowledge about various diseases. We can infer a strong correlation between these two factors. Knowledge of anganwadi workers is positively correlated for 16% of total population but independent of 18% of tribal population as far as its links with visit to school is concerned. In case of training from anganwadi workers 23% of tribal population who never visited school fall short of receiving training. About 19% of tribal population did not receive any training related to community health also are the same population who never visited a schools. So it shows involvement of the people with the school also results in better information and knowledge. So, visit to school and other elements of schooling and education have strong inter-linkages with different components of health and positively influence the living standards. The receiving of timely information about immunization is positively co related with getting a mid day meal for 40% of tribal population.. Same is true for knowledge about medical workers working in that area where 36% of tribal population who visits schools is better equipped about the duties of health workers. 40% of tribal population visit schools opined about the careless and uncaring pathetic attitude of the workers working in health administration. It reflects that this resultant understanding is a common point of discussion where visiting, meeting and interacting people at school helps them to understand the concept of care, concern and sympathy towards sufferers. (Data is shown in APPENDIX -7 (f)).

The wards of 47% of tribal population expressed that they did not have ground to play. They expressed the non availability of essential drugs for dog bite and snake bite which indicates the dangerous situation for the children falling victim to such incidence. Though 44% of tribal population have said that absence of playground but never complained about the essential drugs related to different bites. The incidences of dog and snake bites are common in and around playground where it is

necessary to relate the issues of educational infrastructure and health hurdles. When we discuss about the work of the children it is observed that 38% of tribal population opined that if there is a playground, the children showed interest in studies and play and refuse to work. 48% of tribal populations whose children go to school and not for work, reasons thereof the school has small reading room which encourages and motivates the students. So children's interest in studies is related to infrastructure of the school. In turn it can reduce the work participation of children in that area and ensure the better growth and development of children. (Data is shown in APPENDIX -7 (g)).

36% of tribal population are aware about the problems related to drinking water and also have the knowledge of number of teachers working in the school. 25% of tribal population are known about the number of teachers in the school and also of different family planning options available to them which implicates that the human agency when eager to know about the elements of wellbeing it can be reflected in its alertness in other spheres which strongly influence his decisions in daily life. It is seen that 26% of tribal population whose kids do not go to work have good knowledge about the teachers' strength at school. The processes of going to school of children are certainly making a positive influence on the excelling of knowledge and improved the participation rate. (Data is shown in APPENDIX -7 (h)).

22% of tribal population who are aware about the family available planning options and also of the separate facilities exist for boys and girls at the school at the same time. But about 23% of tribal population are also aware about family planning and do not know about the separate arrangements for boys and girls. So it is difficult to relate these two parameters at this stage. Only 10% of tribal population had undergone family planning and have the knowledge of scholarships available for students. 31% of tribal population though undergone family planning is not aware about the provision for scholarships. So planning for their children's education is not reflected in the tribes studied as the scholarship is an important factor to lessen the burden of finance for studies. Knowledge of water borne diseases when factored with knowledge of separate provisions for boys and girls in the schools it is 24% of tribal population have the advantage of both these factors. But relating to these

factors when results in negative, 32% of tribal population come under this bracket related to sanitation and awareness when linked with knowledge about separate provision for boys and girls. And both the factors are positive when 24% of tribal populations have the advantage and practices of both. For the 36% of tribal population, both the factors are negative who have not able to take advantage of this when we talk about health awareness and toilet habits. 9% are not aware about provisions for boys and girls in the school but aware about schemes related to sanitation. A large majority like 36% of sample non-involvement clearly reflect the resultant of non knowledge about both. We can infer a positive relation between these two factors. 21% of tribal populations have knowledge about scholarships but they are not receiving any financial benefits from their employers making it hard for them to meet the expenses for the study of their wards. 21% of tribal populations have neither the knowledge about fellowship nor they are receiving any benefits from the employer. So the availability also depends on the individual's effort and knowledge (Data is shown in APPENDIX -7 (i)).

12% of tribal population has children working for others at the same time they have faced problem related to receiving the scholarships. 18% of tribal population said that they do not have problems related to receiving scholarships. So the children work and scholarship are related in a particular context. We can say that though they are sending children for the work at the same time they have not receive any amount. 13% of tribal populations have said that their wards work and also bribe the officials to get the fellowship and 16% of tribal populations have never given anything to receive fellowships for their wards. This shows that free scheme for fellowship is not just known to good population but it operates parallel with children's' work. Though 19% of tribal population did not pay anything to the hospital but while collecting fellowship they had faced problems. 19% of tribal populations are aware about provisions of free medicine at hospitals but same number faced problems related to scholarship. Again 6% of tribal population facing problem related to scholarship and at same time not aware about the provision of medicines. 24% of tribal population received free medicine but they bribed the officials for securing fellowship. So health and education cannot be delinked as one impact the other under the micro processes and poses a complicated pattern in

deciding the parameter of standards of living of tribals. (Data is shown in APPENDIX -7 (j)).

About 33% of tribal populations have no easy admission for the patient or relatives. The same number of population cannot pay different fees like admission, examination and tuition at different stages of schooling. Admission requires money which they do not have and takes a major portion of these expenses. 20% of tribal population do have finance to support education of their wards, but done some or other favor to get admission to hospital or got attention of doctors. 21% of tribal populations have problems related to alcohol consumption and it is same population who could not pay for tuition, admission and examination fees. It indicates the financial management is not at all easy for this section where they fall trap into vicious circle of indebtedness and bondages of various kind to meet the expenses of their daily life. 45% of tribal population do not have any problem but could not pay fees of their wards. Again 12% of tribal population have other consumption besides alcohol and also could not bear the expenses of tuition, examination fees. It reflects the economic hardships which are often the resultant of bad habits and are making more vulnerable to failing standard of living. 31% of tribal population having children dependent on daily wages could not pay the expenses for the study of children. Again 29% of tribal populations have never received any kind of financial support from any government and private organization. It only proves that families' dependency on wages of children for their survival and at same time inability to pay the expenses related to education. 20% of tribal population never received any financial aid for family planning and at the same time they do not have the capacity to bear the educational cost. These multiply their suffering in terms of their health and also providing good quality of education. 22% of tribal population did not receive such assistance from family planning department or any other trust and voluntary organization working in that area.

13% of tribal population faced the occupational hazards whereby injuring partially or fully and at same time could not handle finances of their wards related to schooling. 16% of tribal population having occupational health hazards could not get any financial support to bears the expenses of their wards. 22% of tribal

population are not receiving any kind of security benefits and also unable to finance the schooling of their wards. So when there is provision of benefits in future this section of people will be in better position to spend in decent and affordable education. 24% of tribal population without having security cover also did not receive any kind of support from any other organization making it harder for this population to live with. 21% of tribal populations who have not received any kind of medical facilities from their respective industries are also unable to pay the fees. The medical expenses which should be taken care by the industry in principle been diverted to various head of expenses ultimately failing to meet the demand of educational expenses. 50% of tribal population though did not pay any charges for the services of but still unable to meet the educational expenses. Though 50% of tribal population got free medicine still they could not pay the fees. It depicts very poor financial condition to meet the demand of decent education and move in the social level. (Data is shown in APPENDIX -7 (k)).

29% of tribal population having dropout children or working children is also not aware about study loans available to them. The mutual effect of factors associated with the issues of health and education can be established of the data collected from the studied area. 29% of tribal population who do not have working kids/children also failed to receive such incentive. So incentive is independent to children's work. By observing and analyzing 27% of tribal population it can be stated that they are taking care of educational expenses and prohibiting the children to work outside. 23% of tribal populations, who have neither received incentive for books or bags etc. nor in any other form from government, are also deprived of benefits from their employers. It adds to the difficulty to continue with the job and getting the daily everyday cost. More than 30% of tribal populations have paid for services available from the hospital at the same time received incentives from the government. And also 36% of tribal population aware about the provisions of free medicine and incentives along with 36% of tribal population do not know about the free medicines available to them and did not get any incentives to continue their children's education where managing on their own is very difficult for them. (Data is shown in APPENDIX -7 (1)).

32% of tribal population resort to the services of Bhuva though they believe in institution of formal learning. Only 11% of tribal populations have not taken help of Bhuva. It shows it is their belief in tradition which overpowers their formal learning and schooling. About 20% of tribal population relates the awareness of family planning to their wards education in government sponsored institution. Here schools and colleges which are incorporating the knowledge through stories of daily lives and improvement of better standard of living are acting as facilitators for the parents. 27% of tribal population people aware of family planning did not give credit to learning in government institutions. For 20% of tribal population knowledge of water borne diseases are due to lack of sanitation and cleanliness related to health and awareness and knowledge of water borne diseases are related to the benefits of studying of their wards into government institutions as well. 17% of tribal population whose children go to work have also benefited from learning in government institutions. 17% of tribal population also has their inability to take advantage from it. 10% of tribal population of people believed that the precautions they take during their work are due to advantage of learning in government institutions or school. 23% of tribal population never took precautions but believed in advantages in studying in government institution where they received the practical training to handle the equipment, handle the dangers associated with the working conditions in industrial set up. One cannot ignore the role and impact of government institutions though numerically few, on the various aspects of learning in the studied area. 31% of tribal population have school going children and also passive about the role of government institution in advancing education in that area, when percentage of tribal population discussed about the awareness and career prospect factored with children going to school. It is 30% of tribal population who do not study further after primary and secondary education and 20% of tribal population whose children go for work are also aware about the future studies after secondary. They normally ask their children to work and self finance their own education after certain period of time. The 20% of tribal population have no awareness about the future prospects and have not taken any training in community health programmes where active participation of the group can be a good career to contribute to the society. 20% of tribal population know the benefits of studying in government institutes but never associated with gram Panchayat for health programmes. It speaks about the mismatch between good education in the textbooks

and practical education in the field and miserable failure to connect education to real life situation. A miniscule 2% of tribal populations are aware about career prospects and at the same time they could associate themselves with any of the health programmes run by Panchayat. About 6% of tribal population are benefited or received the practical knowledge about the machines which they use in professional life/ work but 31% of tribal populations have never received any kind of training and they do not believe in advantages of government sponsored education in both technical and non technical sector. 5% of tribal population have received training as operators and also knew about the career prospects after higher secondary. 28% of tribal population have no knowledge of career prospects and also not has learnt any technical knowledge during their work. 42% of tribal populations are aware about the provision of free medicine and they believed that it is the learning in government institutions which helped them in realizing their basic right. 22% of tribal population believed that judging about the sincerity of the workers is the development of the capacity to understand their work as they have advantage of learning in government institution, which directly or indirectly benefit to 29% of tribal population who had given credit to studying in government institution where their knowledge placed them to analyze the attention given by the workers to care. 14% of tribal population said that they got the benefits of government institution but unhappy with improper attention of patients by the workers. 20% of the tribal population does not think any advantage of such institution at the same time aware about improper treatment of the patient. 18% tribal population opined that sufficient number of medical staffs present at hospital which they knew about after the understanding of requirement of the locality and operational difficulties which where explained to them during learning in the government institution. Same numbers also understand the presence of medical staff and its infrastructure and did give any credit to institutional learning. 19% of tribal population believes that the staffs are punctual in attending the cases which they understood in the context of the roles of different government machineries while studying in the government educational institution. 17% of tribal population said that the punctuality of the staff but did not give credit to exposure to government institutions learning. About 24% of tribal population believes that there is no punctuality in attending the cases or the seriousness about workers. 11% of tribal population understands the concept of care and concern and sympathy but agreed that patients receive all these during

treatment, which they thought they are in a better position to understand through their learning and exposure. But 33% of tribal population though give credit to their learning in institutions but also strongly deny the treatment of the patient with care, concern and sympathy. (Data is shown in APPENDIX -7 (m)).

19% of tribal population having medical problems and the same section are also aware about the physical education programs. Only 17% of tribal population though they do not have alcohol related problems they are benefitted from physical education program. 25% of tribal population though they do not have any problem but could not have the knowledge about the programmes of physical education. Though the physical education program is independent of alcohol related diseases but we cannot ignore the lack of rehabilitation and counseling of them by depriving of them to participate. 14% of tribal population played sports though they have ailments and 16% could not play or left playing at different level of sports due to alcohol consumption. 34% of tribal populations have not played any kind of sports due to various reasons. Through the physical education professional training is important but, the sports administration is responsible for non involvement of such a section of people in such program. 15% of tribal populations are aware about the sports or physical education though they have experiences of quitting alcohol. 12% of tribal population is actively engaged in play or any kind of sports. 36% population do not have experience of quitting alcohol and do not find any interest in sports formally run by any agency. 15% of tribal population is engaged in physical education and also have consumption besides alcohol which is injurious to health. 12% of tribal population consume opium, tobacco, pan masala and also play or played different kind of sports. 32% of tribal population they do not have any bad habits but have never played any kind of sports. It reflects the kind of place other official sports occupy in tribal society. But the sporting activities they practice in their own have a cultural function in their own society and keep them physically and emotionally fit. Knowledge of physical education goes parallel with the knowledge of water borne diseases for 22% of tribal population. They have awareness of sanitation and cleanliness along with knowledge of physical education which have influenced the 19% of tribal population. The non –knowledge of these factors represents a significant 29% of tribal population. The physical activities

definitely bring certain kind of healthy habits when given in a scientific and professional way. 22% of tribal population do not receive any benefits from employers but aware about physical education. Again, 12% of tribal population could play or played though there are no benefits given to them. 23% of tribal population never played and never received any kind of facilities by their employers and faced various hardships to keep their habits of playing and being active. (Data is shown in APPENDIX -7 (n)).

10% of tribal population have benefited from sports training at different levels and have experience of quitting alcohol and other toxic consumption. The training related to knowledge of water borne diseases when integrated with sports training benefitted only some. 9% of tribal population who have the knowledge about sanitation and cleanliness are benefitted from sports training. 11% of tribal population also benefitted from training for sports and have better awareness to toilet, sanitation and health. It can be said that the training in sports making their health and hygienic habits better than the other section of people. Though it is not significant population but have the potential to teach them the basic good habits of health. 8% of tribal populations who have benefitted from sports training have better nutritional habits as they have participated in awareness drive. Again 6% of tribal populations are taken training and more aware about the prevention of common diseases. 11% of tribal populations have knowledge of medical worker and also got the advantage of sports training which relate the health and its significance in the life of the tribes. Only 2% of tribal populations who are beneficiaries of sports program have the knowledge of regular visit of health workers. 8% of tribal population who are beneficiaries spoken about the sincerity of the workers, 11% of tribal population about the proper attention to the patients, 11% of tribal population speak about the punctuality and sincerity of the workers. The beneficiaries are in a better situation to understand and relate these elements of health, which is essential to have positive relationship between education and health. (Data is shown in APPENDIX -7 (o)).

# 7.1.i.(a) Major Findings on Relationship between Health and Education

Large populations of tribes are depended on agriculture as their main source of income. Again majority of them are engaged as labour either in primary sector or secondary sector. A huge majority of the tribals under study are illiterate. Hence Bhuva or medicine man plays a significant role in dealing with the issues of health. The exposure to school gives them a better understanding about the family planning, sanitation and drinking water and different diseases. For majority of the tribals the high dropout rate resulting in the growth of child labor in studied area. The awareness about the roles and responsibilities of anganwadi workers is also gaining importance in the tribes under study in understanding the maternal and children health. Training in community health has brought positive changes in the outlook related to schooling and education for a small minority of samples. Though the involvement of programmes organized by Panchayat is not reaching to large section of tribes, it strongly influences the choices and decisions they make related to general well being. Schools also help them to become more aware about the immunization programmes and knowledge of medical and health workers. Good majority have doubts about the follow ups, punctuality and sincerity of these workers despite they send their children to schools. A section of parents have faced problems related to the timing of school as they were deprived of information about such orientation program. A small section of wards have faced physical abuse in their way to school/house due the distance, location and timing of the school. A sizable sample has never attended any parent teacher meeting. The samples deprived of easy admission to the hospitals are the same sections who are not members of village education committee. Participating in informal discussion with teachers has helped them to understand the issues of health. The parent teacher meeting has helped them to make aware of family planning schemes and advantages of it. Knowledge of water born diseases, sanitation and cleanliness are inversely related to the membership in the education committee. Membership to committee, involvement in the meetings and programmes initiated by Panchayat are influencing each other directly in a positive way. Better knowledge of water born diseases, sanitation are the resultant of teaching in their own dialect as pointed out by majority of samples. The tribes also expressed that medium of instruction can

also play a good role in reducing the participation of children in workforce and brining them back to school. A good number of tribals have faced problems related to fee for admission, coaching, tuitions, and at the same time to hospitals owing it to poor financial conditions and insecurities. They take the help of meager earnings of their children to meet such expenses. Majority of the tribals have never received any benefit from their employers and are the victims of inability to pay the school and medical expenses. Half of the sampled tribals have paid the money for the medicines they received from government hospitals which is against the provision of getting free medicine. A large majority of sample expressed that their wards are getting mid day meal regularly. Those who visit the school regularly are in an advantage to understand the issues of children health and work, sanitation, family planning, training related to community health and duties of health workers as observed in the field. School play ground positively influence the schooling of wards as expressed by the majority of the samples. The interest of parents in school affair has widened their knowledge about the roles and responsibility of teachers. The knowledge about the provision for bags and provision of sanitation facilities are positively linked as the data suggests. The sending of children to the school, receiving any benefit from the employer along with the getting scholarship are the factors which have their own dynamics as observed in field. The issues of getting free medicine and bribing the official for scholarship has impacted a very small section of population but it cannot be delinked or overlooked all together as the evidence suggests from the field. It is observed that the bad habits of consuming tobacco and alcohol have brought more hardship to the respondents as they are unable to pay the school fees to children. Health, education and other micro economic factors are intricately related to each other.

The populations who have faced occupational hazards have less financial security in terms of health benefits and are not in a position to finance the schooling of their wards. Good number of samples expressed that neither they have awareness nor they received any free medicine from the hospital which in turn make them difficult continuing their children education. Learning in government institution helps them to understand the issues of family planning, sanitation, cleanliness, sickness and disease. Also it has helped them to take precautions related to safety and security

depending on the nature of job. But the learning in such institution could not establish the positive influences on the choices of future, career and prospects as expressed by majority of sample. The learning has played a critical role in understanding the care, concern, sympathy of the workers working for them in health sector. The physical education when linked with the cultivation of healthy and good habits like quitting alcohol has shown positive co relation for a small section of sample.

# 7.2 Relationship between Health and Environment

Healthy life brings good environment which activates in turn for sound health of the members of the society. Environment is one of the important denominations of good health of any society. Both environment and health mutually enforce each other.

# 7.2.i. Data Analysis and Interpretation

Services of medicine man/Bhuva are available to 56% of tribal population who are extremely dependent on forest. Though 13% of tribal population have taken help of Bhuva or medicine man are also do not depend on forest. They relate their health to the guidance and help from faith based healing. Only 19% of tribal population had never taken help of Bhuva but dependent on forest for their livelihood. This strongly shows the dependence of the serviceman on the forest or the knowledge related to plants and herbs available locally. Though 44% of tribal population depends on Bhuva for any ailment still they feel to protect the environment. 24% of tribal population had never taken the help of Bhuva but still feel to protect the environment because they think the protected environment will protect their health and the world. 53% of tribal population who are dependent on forest have positive about the availability of drugs related to snake and dog bites. Total of 20% of tribal population both dependent (14%) and non-dependent (6%) on forest opined about the non availability of life savings drugs. The availability is of not only the allopathic medicines but also of the different herbals, shrubs and roots locally used by the population used for various treatments. Over 60% of tribal population agreed

on the protection of environment whether they agree on the availability or non availability of drugs, for snake bite out of which 42% of tribal population spoken about the non availability but feel to protect the environment at same time. Only 25% of tribal populations have extremely favored the only economic use of the environment which indicates the shifting of the attitude of tribes towards Mother Nature. 37% of tribal populations who have ailments due to alcohol consumption are also dependent on the forest. Only 38% of tribal population dependent on forest and have other consumption like beedis which are made using leaves from the forest. Around 54% of tribal population have problems related to availability and quality of water and also the same section of people completely dependent on the same sources of water for all purposes like bathing, drinking, washing clothes as well as cattle bath which maximizes the chances of spread of water borne diseases. About 42% of them have no awareness about the water borne diseases along with 18% of tribal population who have the knowledge but both depending on the same sources of water. This shows the risk, the vulnerable position of the tribes under study. About 45% of tribal population dependent on forest and have no knowledge about different schemes or programmes related to sanitation etc. 60% of tribal population use the same source of water and out of which 48% have no knowledge about the schemes related to sanitation and others. Though 53% of tribal populations are not aware of the schemes run by the government or any other but more than 60% of tribes believed environment has to be protected as it is synonymous with their lives. Only 3% of tribes have paid for the water used by them from private sources. 58% of tribal populations have never paid for the water they use from other sources and at the same time dependent on the original sources of water. So, we can say that the strong sense of community feeling is still prevalent in water usages of different communities. 26% of tribal populations have no knowledge of vaccine for children and also dependent of single source of water but 34% of tribes have the knowledge of vaccines and dependent on the same source of water. 35% of tribes taking their ward to immunization program though dependent on same source of water. It reflects better consciousness level related to children's health where the workers are more strictly follow the direction from the higher ups and implementation is better in comparison to other. But 24% of them are left from such immunization program. 28% of tribes send their children for work for others and also dependent on forest but 43% do not send their children for work but they

help them in work with parents also these section are dependent on forest. 29% of tribal population sending their children for work felt a strong need to protect environment. 37% of the tribals who have children not going to school also feel the need to protect conserve and produce new forest for future generation. 49% of them didn't receive any training related to nutritional habits and prevention of common diseases and also use same sources of water for all purposes only confirms the vulnerable situation of them. Only 18% of tribal population got the training or involved in such programs. It can be inferred that leaving out this huge population ignorant about such programmes automatically fail to counter common diseases which can be improved on making and availing them some simple, useful and helpful tips to improve their standard of living. Only 9% of them have taken training on community health and also dependent on forest. 21% of them though have not taken training but still dependent upon forest. Significantly, 42% of tribal population who did not respond sees forest as their mother and felt that it's her duty to feed children and there is no need to dependent on training program. Again 35% of tribal population without responding believes that their God and Goddess will protect the forests, jungle and environment. So, humans' effort has to be enhanced in order to protect and respect and we have to respect the laws of the nature as well. It speaks about the world view about the nature and symbiotic relationship between forest and tribe. Elderly males of 9% population exclusively dependent on the forest and also contribute to the income of their family. They perform physical labour which contributes to the healthy living conditions of their family members also. 8% of elderly population feels strongly that they wish to protect the environment with the support of their family members. Sending children to school and dependent on forest have always the relationship of utilizing the labour power of children by engaging them in forest based activities. 43% of tribal population are dependent on forest and send their children to school at least at the primary level. 42% of tribals dependent on the forest and sending their children to school also believe that there is an urgent need for protection of environment. As they understand the importance and value of the forest which if destroyed their existence will be in danger. 23% of them now depend on jungle and are not sending their children to school. Same percentages of tribal population believe that environment has to be protected and also same group have never send their children to school. About 34% of tribal population have children not going to school either at primary level or secondary

level and also dependent on forest for their livelihood which indicates that the activities which give them the livelihood are in and around forest. In addition to this, another 32% of tribals send their children to school and at the same time dependent on forest. So forest is a major source of livelihood for 60% of tribal population. The easy availability of work however small or non remunerative motivates them to risk their children's education. Only 12% of tribals who are members of village education committee also have the poor knowledge related to protection of environment. It reflects the passive style of participation in schooling and educational affairs. Only 15% of them believe that there is benefit of teaching in their own dialect at primary level and need to protect the environment. They believe that the conservation practices and the familiarity with the environment will be better when it is taught and discussed in the language which they understand. Even a visit to school by 36% of tribal population can change the outlook about the protection and conservation of environment or the natural resources as observed in the field. Children of 51% of tribal population get mid day meals and also dependent on the forest from where they use to collect firewood and supply to cook food for mid-day meals. When we talk about the provision of separate toilet facilities, 21% said about the single source of water and 30% of them said they do not have separate toilet facilities for boys and girls but agreed the use of water from a single source. Many times, there are problems with water connectivity to the schools where a minimum hygienic standard is also difficult to imagine. About 33% of tribals spoke about the Goddess like character of water in their mythological text and also receive the services of Bhuva / medicine man. It might be their general outlook through the teachings of Bhuva / medicine man about the sacredness of water in every auspicious activity. Around 32% of them are positive about the availability of drugs and also the knowledge of polluted services. 12% of tribals did not agree on the quick and easy availability of drugs but agreed on the polluted water reserves. The problems they face are the non availability of allopathic drugs related to dog and snake bites and difficulty in drinking contaminated water as the sources are limited. 9% of tribal population have ailments due to consumption of alcohol and at the same time was found due to drinking contaminated water. There is an increase in complex health problems. 37% of tribals faced problems related to quality and quantity of availability of water and also strongly agree that sources of water are much more polluted, when compared to past due to rapid population and

industrialization in the surrounding area. Though 10% of tribals do not have problems related to quality and availability but still agrees on the fact that sources are now more polluted than past years. 51% of tribals have no problems in getting drinking water as they have shifted to individual resources or some government sponsored scheme by agency like Water and Sanitation Management Organization (WASMO) but the quality and availability is still a problem due to large number of people depending on limited resources. 24% of tribals feel that water borne diseases are due to disrespect to water or Mother Nature. 13% of tribal population does not have knowledge of diseases but they respect the water as a nature's Gift. 34% of tribals agree on the polluted sources now a day but have no knowledge of water borne diseases. They failed to see cause and effect relationship. 33% of tribal populations are not having the knowledge of sanitation schemes but facing difficulty in drinking contaminated water. 39% of tribals have not participated in health awareness campaigns but have the experience of the polluted sources of water. This shows that awareness about water and its uses significantly have not reached to the sizable population where they stand the risk of various water borne diseases and other diseases. 6% of tribals have difficulties in drinking contaminated water so brought the water by paying money. Though the percentage is small but already commercial activity is making inroads into the tribal market where people see commercial use of drinking water can reap them huge benefits. 26% of tribal population faced difficulty in drinking contaminated water and also aware about the vaccination programmes. Another 14% of tribal population do not know about the programmes but facing difficulties in water drinking also agreed on the single source polluted of water and without any knowledge of vaccines for children.. 32% of tribal population taken their ward to immunization but aware about the polluted sources of water reflecting their outlook related to cause and effect of water and health. About 22% of tribal population have difficulty in drinking water and also taken the kids to the immunization program. 16% of tribals have never taken to the immunization program but forced to drink the contaminated water every day. At least, we can assume that the awareness about the well being of their kids is shifting towards a positive knowledge about the pollution, contamination of drinking water. 23% of tribals have never been associated with Panchayat health programmes but aware about the pollution of water resources 21% of tribal population has not taken training and agreed on pollution level where they could have taken preventive

measures to stop pollution. 21% of tribal population never involved in programs but difficulty in drinking contaminated water. Only 6% of tribal populations have high regards of water as per their custom and also received counseling related to health where water's role has been discussed in promoting good health. 17% of tribal population is aware about the direction of pollution over the years but still did not get chance to be part of any health counseling. 16% of tribal population have never received any counseling related to health but faced severe problems related to drinking water which can be linked to pollution level whereas. 23% of tribal populations have knowledge of health workers and also discussed the issues of contaminated drinking water with them.14% of tribal population do not have any knowledge but suffered the ill impact of impure drinking waters without any positive outcome. 22% of tribal populations have said that the regular visit by the health workers and also suffered from drinking polluted water but 17% of tribals have negative opinion about the visit and also suffered from the drinking water problems. The data suggest that it is common to discuss the issues of health and hygiene to with ground level health workers but their irregular visit make a negative impact on tribals. Only 8% of tribal population face problems of drinking water have opined that about the follow up work taken by health workers by making aware and distributing chlorine tablets but 31% of tribal population have never seen any follow up by workers and also having the problems and complained about that. The campaign, the training could go a long way in reducing or solving the contaminated water problems. About 32% of tribal population's children get mid day meal but have problems related to drinking water which many times caused severe water related diseases, food poisoning and other sicknesses. 77% of tribal populations have never received any kind of technical inputs for the drainage or water disposal and at the same time facing problems with availability and quality of water. This reflects the level of sincerity of the health administration working in that area. 58% of tribal population have never protested or brought to the notice of authorities working with control of pollution. 23% of tribals are having knowledge of water borne diseases and also protested against the chemical and other industries but the outcome was not positive. 49% of tribal populations have no knowledge and whatsoever against the polluting units leaving a huge population uninvolved and unaware. 60% of tribal populations have never received any technical inputs on disposal and drainage of water and it is the same populations who have no

knowledge about different schemes related to sanitation. 62% of people have never participated in special drive related to health and again having no training on water or water disposal. Definitely participation, receiving of continuous feedback and involvement from people improves the quality of life which is missing in the area of the study. Non participation of such huge population makes the rights of the tribes as an individual or groups like a distant dream. No nutritional training to prevent common ailments especially for children and women in addition to no specific orientation for disposal of water or drainages. It speaks volumes about the efforts to be done if the society wants to bring an improvement in standard of living and quality of life. 8% of tribal populations have faced incidences of attacks or manhandling while they were protesting against the polluting industries. This only confirms that actions are the resultant of crisis faced by them and it is influenced by the elements of development model. 38% of tribal population has not taken any training related to sewage and water disposal and disassociated from the health programs by gram Panchayat. We cannot expect better quality of life from those who never got a chance to involve them in Panchayat or sanitation programmes. This huge section of tribal population when neglected by the agencies in charge of imparting such knowledge, we can only assume the vulnerable condition of the people studied here. (Data is shown in APPENDIX -8(a), APPENDIX -8(b) and APPENDIX -8(c)).

# 7.2.i. (a) Major Findings on Relationship between Health and Environment

The dependency of the tribes on the forest, the urge to protect environment and taking help of Bhuva are correlated in positive way for majority of the tribal sample. Majority of the tribals also felt that availability of drugs (herbal plants) for snack and dog bites depends on forest and access to it. Forest for them is a major source of different forest produce. Dependent on a single source of water, resulted in problems related to quality and availably of water for majority of tribals. The situation gets complicated by the unawareness of waterborne diseases by a large section of sample. Majority have said that they have never paid money to any agency for using water and at the same time they shared water with their neighbors. It depicts the picture of community solidarity amongst them. The number of

children not going to the school is more in case of the respondents' dependency on forest as observed in the field. Though the single source of water is common for all, the majority have never received training related to diseases. A strong sentiment of protecting and preserving Mother Nature is observed and expressed by the majority of samples. The success of mid day meal in these areas is also related to availability of fuel wood which is available in the forest. A small section of tribals also related the problem of separate toilets for boys and girls and availability of water. Mythological understanding of water also helps them to develop the positive outlook about preservation of it. A large majority had linked the availability and quality of the water with the level of pollution due to rapid population growth and unsustainable ways of use. Half of the population got benefit of drinking water but the regular availability is still a concern for them. Majority could not relate the water borne disease with the level of pollution as they have poor awareness about the health and sanitation campaign. Commercial use of water is supported by very negligible population. The awareness about immunization programmes and other health issues are not correlated with contaminated water by majority of samples. The knowledge about health programmes run by Panchayat directly affects the awareness about the measures of preventive care and different preventable water borne diseases as observed in the field. The issues of health counseling and other issues are not sincerely executed by the health workers and them by creating a negative impact on tribals as experienced by good section of population. Majority of the tribals could relate easily, as the data indicates, that simple steps of sincerity and follow up would have prevented the contamination of drinking water, food poisoning and sickness. A good majority of samples have never received training related to waste disposal management; never heard of pollution control and never protested or brought such issues to the notice of government officials. Majority of the tribals have no knowledge related to sanitation. A small section of protestors faced manhandling while protesting against the pollution in the industries. The role of Panchayat, especially programmes related to health along with non participation of huge majority have resulted in more vulnerable conditions as observed in the field.

# 7.3. Relationship between Environment and Education

Environment and education goes hand in hand in any developed society. One cannot function without the input of the other. Hence factors common to both are intricately related to each other and shape the agenda for advancing human rights in any society

# 7.3.i. Data Analysis and Interpretation

Of the total sample, 43% of tribal population depend on the forest for their livelihood and it is the same section who sends their children to school; 23% of tribal population though dependent upon the forest but do not send their children to school; and 34% of tribals have dropout children but dependent of the forest. Both factors exist independently but one can assume that the availability of work, small or big, and forest based economy contribute to the easy option of not sending their children to schools. Though poverty is one of the major factors for that yet we cannot ignore the above argument. 42% of tribal population sends their children and is aware about the need to protect environment for their fellow beings, or future generation. Tribals who send their children to school are certainly much more conscious about their duty to protect the environment. About 47% of tribal population could not attend the parent - teacher meeting and they are also extremely dependent upon the resources from the forest. The timing of the meeting hardly match with their free time as they have to travel long distance inside the forest to make out a living. 36% of tribal population who visit the school regularly are found to have more concern about the need to protect the environment. 31% of tribal population who have never visited the school but still they feel to protect the environment. 32% of tribal populations have no knowledge about the school or teachers working in the school have no sincere urge to protect environment. It is found that school acts as centre of knowledge not only to student but also the villagers. 36% of tribal population feel the need to protect the surrounding at the same time have the knowledge about the scholarships available to them. Better knowledge about the surroundings is related to formal education.

The membership in various committees help the individual to be better placed to know and enroll in different programmes but still it has many gaps to be covered. It is impossible for the common tribal to be part of such campaign without any visibility in upper social strata. 12% of tribal population who are members of village education committee also protested about the pollution caused by the local industries in the locality. 14% of tribal population though not members of any education committee still protested for the polluting impact of the industries on the environment, water etc. Certainly just being members of civil society make people better concerned about the issues impacting their surroundings, their society and make them to think about protection, preservation and act as a pressure group. 57% of tribal population here never received any technical knowhow for disposal of water and drainage which otherwise they cannot afford on their own, and also have no ability to pay the fees related to admission, examination and tuition. Managing the economy and falling short of to be part of any skill development program to make life better, to make neat and clean surrounding and also want of finance to schooling and college education makes double difficult for the tribes under study to be capable of living a decent life. 62% of tribal population have not received any financial support from any organization and also not trained in simple disposal techniques which otherwise be costly affair for them which makes them susceptible to fall on the vicious cycle of poverty, ignorance and uneven social development. About 44% of tribal population have not received any training related to disposal of waste which they cannot afford to finance on their own at the same time they cannot to buy textbooks, notebooks, bags and uniform for their children on their own speaks about the financial burden they face to make environment clean, safe and at the same time continuing their education of the children. Simple steps showing the relationship between environment, health and education would have helped them for better sanitary practices and could have diverted the money for meeting the expenses of education.

12% of tribal populations who have donated land to the government or to private party are sending their children to school. Whereas 36% of tribal population have dropout children and the ones whose land has been forcibly taken away by the government or private party on different pretexts and promises. The large number

of drop out children speaks about the mismanagement of settlement policy by the agencies involved, thereby curtailing the true potential of individual to get a decent education in the areas of study. Only 4% of tribal population donated the land for school and visit the school regularly.

3% among them who donated the land to build the schools have the knowledge about the number of teachers in the schools. This highlights the philanthropic attitude of small section of the people as they invested in education for the betterment of their generation to come without any strong support from the government. Only 15% of tribal population given land to the government or to private party has knowledge about scholarships. 39% of tribal population have been forced to or cajoled or co-opted to give the land to government and private parties have no knowledge about the scholarships. Only 9% of tribal population could pay the fees and also given land to private and government agencies. 7% of tribal population have no ability to pay examination fees and given land to other agencies. The non receiving of any advantage after giving land to different parties is quite high among these tribes, and it further puts them in most vulnerable slot. The economic hardships to afford the education are complicated by non- settling of different dues which could have helped them to finance their education of their wards and dream for a better standard of life. (Data is shown in APPENDIX -9(a), APPENDIX -9(b) and APPENDIX -9(c)).

# 7.3.i. (a) Major Findings on Relationship between Education and Environment

The education of children and dependency on forest for the livelihood of the tribals go hand in hand for majority of sample. The need and urge to protect environment is independent of the decision of attending the parent teacher meeting. A better knowledge of protection of forest and scholarship helped a sizable tribal to know more and participate in formal education system. The membership in village education committee has favored the minority to get attention in protesting and standing for the cause of environment. A large section is left out from training related to waste management and had never received any kind of assistance from the government. It is the same population which faced difficulties in enrolling their

children in school. It is observed that the drops out children are more with the families who had given their land for their developmental activities as observed in the field. So it can be assumed that the financial and other support mechanisms have affected their decision related to children's education and at the same time failed to take advantage of scholarship due to unawareness. A negligible sample has shown philanthropic reasons for building of schools or helping in the construction activities of school building.



Gyneac cum Pediatric Ward at Sara Health Centre, Vansda Taluka, District Navsari



Female workers at Open Stone Quarry at Chikhli taulka, District Navsari



Programme related to Enivornmental awareness in the school at Ambatalat, Taluka Dharampur, District Valsad

# PART III

	Page No
CHAPTER: 8. ROLE OF THE STATE WITH REFERENCE TO HEALTH, ENVIRONMENT AND EDUCATION AND OTHER WELFARE	206-229
ACTIVITIES	
8.1 The Role of State with reference to Health	206-212
8.2 The Role of State with reference to Education	213-216
8.3 The Role of State with reference to Environment	217-219
8.4 The Role of State with reference to Other Welfare Activities	220-226
8.5 Centrally Sponsored Schemes implemented By State	227-229

# **CHAPTER: 8**

	Page No.
ROLE OF THE STATE WITH REFERENCE TO HEALTH,	
ENVIRONMENT AND EDUCATION AND OTHER WELFARE	
ACTIVITIES	206-229
8.1 The Role of State with reference to Health	206-212
8.2 The Role of State with reference to Education	213-216
8.3 The Role of State with reference to Environment	217-219
8.4 The Role of State with reference to other Welfare Activities	220-226
8 5 Centrally Sponsored Schemes implemented by State	227-229

# **CHAPTER 8**

# ROLE OF THE STATE WITH REFERENCE TO HEALTH, ENVIRONMENT AND EDUCATION AND OTHER WELFARE ACTIVITIES

The role played by the state is very critical to improve the human development indicators in achieving a decent standard of living. Here in the present study, the role of the state can be understood in relation to aged, youth, women and differently abled population. The issues of Health, Education and Environment can also provide better insights to the role of state as protector and promoter of Human Rights. The condition of agricultural workers and industrial workers indicates the rights they enjoy within the states' framework. Development of infrastructure suggests the work already done and to be done by the state in advancing the cause of social development to promote Human Rights.

## 8.1 The Role of State with reference to Health

Swasthya Gram Yojana introduced in the village which has to take care of village cleanliness. Financial assistance is given to undertake cleanliness and to purchase sanitation. The gram Panchayat may be alerted to keep its village neat and clean. Panchayat should spray medicine in dirty places, public gutter lines, and roads. Dung hills should be shifted to outside of the village. Scavenging tax should be intensified. Toilets should be constructed in schools, Panchayat house, anganwadi, primary health centres. Slogans should be displayed at public places outside the village which are clearly missing in the studied area. Total sanitation campaign should be organized in village areas. Maintenance of animals from the isolated residential places where the government shall allocate the amount equal to collection of tax by the villagers as incentive grants.

**Gram Mitra (Health)** – Pregnant woman should be detected and taken to anganwadi sub centres, primary health centres and register them in hospitals, discussion on risky factors and collect information about the death of children,

overseeing of people should be included in Matru Vandana and Beti Bachao Campaign are the major duties of health Gram Mitras. Vaccination to protect the children from diseases, BCG, diphtheria, polio, tetanus, whooping cough and measles are explained and bring awareness are also in the purview of health Gram Mitras. In order to curb mosquito menace and protect against diseases like malaria, dengue, chicken gunia and other preventive measures, spraying of medicines, sanitation, chlorination, distributing generic medicines are also the responsibilities of health Gram Mitra.

Department/ Designation	Male	Female	Total
Hospital /Doctors	2	0	2
Hospital /Compounder	1	0	1
Hospital /Pharmacist	1	0	1
Hospital/Laboratory Technician	1	0	1
Hospital /Nurses	0	2	2
Hospital /ANM	1	1	2
Hospital /ASHA worker	0	2	2
Anganwadi Worker	0	3	3
Sanitary Worker	1	0	1
Total	6	9	15

Table No. 8.1: Officials Interviewed For Health

The representative of government gave broad account of malnutrition, underweight children, anemia, tuberculosis and sickle cell prevailing in that area. The cultural constraints act as a hurdle to make them understand the modern concept of health and hygiene. The issues related to mother and child health care is well accepted with enthusiasm. The lack of infrastructure, administrative work pressures and the high level of manpower shortages are the major point of concern for officials related to health. Filling up specialized vacancies especially, gynecologist and pediatricians with minimum surgery facilities would help the tribals in giving access to basic health care.

The complexities related to gynecological problems reach at optimum during birth of the child where people follow the traditional method of taking help of dais (midwives) who were informally trained. At the same time, modern hospitals also played a role in providing maternal and reproductive health care. 14% of Kokna women and 7% of Varli women have paid extra amount money demanded by the

hospital staff to make the caesarian operation safer. Though there are provisions for free operations for tribal women which also include the incentives they are supposed to receive but owing to their vulnerable position they fall victims to the manipulations and exploitation of the medical staff.

23% of Kokna women and 19% of Varli women have taken in the past or recently the anti tetanus injections. 6% of Kokna women and 8% of Varli women have not taken anti tetanus injections during their pregnancy. 23% of Kokna women and 19% Varli women have taken calcium tablets during their pregnancy. 7% of Kokna women and 8% of Varli women have not taken such tablets. 18% of Kokna women and 17% of Varli women to total population have got checked their blood pressure regularly along with weight measured by the anganwadi workers and the nurses. 18% of women of both the tribes have never checked their blood pressure regularly due to non availability of health workers, irregular visits of anganwadi workers, poor knowledge about precaution during ante natal stage and the cultural boundaries which discourage to accept the modern approach to health and medicine

Malnutrition, anemia, low body mass weights are the common anomalies among the female folk. Norms regulating breast feeding, certain unhygienic practices are responsible for depriving basic access to health services of such sections. Poor communication and transport along with daily struggle for livelihood deny them access to health services and care. It indicates the large gap between the real beneficiaries of health delivery system and the delivery mechanism of health care services.

9% of Kokna women and 7% of Varli women have heard or received the services of pediatricians. The rest of the women have not received such services. 28% of Kokna women and 32% of Varli women did not get the special services of pediatric ward due to lack of resources and infrastructure. Often it is the common scene where the doctor has to check the women in front of any other general patients. The doctor patient relationship is affected by factors like lack of trust by the patients, waiting for long hours, blaming of doctors of non seriousness of the

disease. Rs. 50000 is paid if the patient dies during or after caesarian. Rs. 28000 to Rs. 30000 is paid if a complication permanent in nature. A person receives Rs. 300 for tubectomy, Rs. 200 for vasectomy and Rs. 20 for IUD. Rs. 150 is paid to the agent who brings a tubectomy case and same amount is paid for vasectomy case.

37% of Kokna women and 41% of Varli women have no knowledge about the female nurses working in their area. The poor knowledge about the presence of female nurses makes them more exposed to abuses, misbehavior by the male staffs working in the nearby hospitals. It is very uncomfortable for them to share or show their private health problems freely. There is no privacy and secrecy which is further curtailed by the stigmatized cultural stereo types. 35% of Kokna women and 37% of Varli women when asked about the knowledge of the stay of the nurses, the responses were negative. Despite the facility of staff quarters, most of the time, the nurses commute from the city or town nearby. It creates problems of emergency services. Many a times the tribals are threatened if they disturb them at night. On the other side, the nurses justify their action of not staying in the villages quarters due to the lack of transport, lack of electricity, problems of drinking water and lack of quality education for their children in that area. The staff quarters are also inhospitable during rainy season forcing them to take frequent transfer from this area. 25% of Kokna females and 36% of Varli females complained about the presence of insufficient number of female doctors. The less number of female doctors complicate the problems because most of the patients who are females having queries related to common gynecological problems. The other queries include mother child health and reproductive health which often go unanswered due to lack of technical -specialized knowledge of the lower level staff. It is observed that the number of females who visit to nearby health centres is more than the males. Only 6% of Kokna women and 2% of Varli women are aware of the workload of the doctors in the nearby health centres. Interestingly, 31% of Kokna women and 37% of Varli women did not know about the specialist female gynecologist in the nearby centre. This unawareness about the knowledge of basic right related to delivery mechanism or the processes/procedures involved in managing the health administration in that area fail short of the target in achieving universalization of health care. 36% of Kokna and 25% of Varli women have faced

major problems in sharing and communicating their gynecological problems to the medical staff where the predominance of male staff is a common feature of most of the health centre in the field area. The social attitudes, the social status, power relation and most importantly unequal gender relations cause more difficulty in discussing their problems more freely with their doctors, compounders, male nurses, and any of the male staff of the health centre. Moreover, very few doctors have tried to understand the communities' health problems from the tribal's perspective. Acute Professionalism, use of technical terms and absence of human touch complicates the issues related to maternal health. The common difficulties females face with male doctors can be attributed to various social barriers like low level of literacy, old age custom and dogma which in the long run makes them more vulnerable to manipulations and exploitations by the male staff. 42% of Kokna women and 41% of Varli women are not aware of the separate surgical ward in the health centers. The presence of separate ward would have eased their surgical problems as they do rely on indigenous methods of fixing the bones and other ailments. Bones fractures, miscarriages are common among the tribal women due to falls from trees. When they do not receive any special surgical treatment, they are option less but to continue with the damages leading to severe health diseases at the later stage of life.

Only 3% of Kokna population and 2% of Varli population have got special provisions for their differently abled children or any other family members. 10% of population from each tribe have access to good health facilities like checking, monitoring of their physical and mental health and regular counseling sessions to fight out the trauma and stress of daily life. The family support structure also engulfed with poverty, malnutrition which bereft them of their time and skill to be more sympathetic towards them. It is the traditional authority structure which saves them from recognizing them as burden and stigma in their own world view. Only 6% of Kokna and 9% of Varli differently abled or other population have the knowledge or got the opportunity to take admission in schools specifically designed for them. A large majority of tribals are unaware of such provision. As far as such children going to general school is concerned, only 3% of Kokna population and 8% of Varli population are sending their children to common

village schools. The children with lameness, dumbness and deafness are encouraged to go to schools but children with blindness or other mental abnormalities are not encouraged to go to school. This is because of the social stigma associated with their disability. Only 5% of Kokna and 7% of Varli population of differently abled have kept their documents related to their disability for securing the privileges like reservation in jobs, transport, schooling and loans. Only 4% of Kokna and 6% of Varli has availed any type of loans or financial assistance from the government. These are all indicative of the status of disabled person in the tribal society where they are deprived of any sustained policy or any specific encouragement to live in a dignified way. No skills or training has been imparted to them where they can be an economic asset for their family, community and state as a whole. The lack of special school nearby with expense friendly fee structure and hostel facilities force them to stay then to stay in idle and inactive adding burden to their families.

A glance at the data emerged from the field study shows the role of the state vis – a- vis the differently able persons in the studied area. One can understand, sympathize and empathize with of this section of people who are in a vulnerable position. They are yet to find a place in the State's development discourse.

When it comes to knowledge about health provisions by the state there are significant dimensions of discussion in understanding health and its ramifications. 57% of Koknas and 61% of Varlis do not have any knowledge of health schemes. Health promotions play an important part in their lives. 43% of Koknas and 39% of Varlis are aware about the schemes like Janani Suraksha Yojana, Yashoda Yojana, Matru Vandana Yojana and Beti Bachao Campaign. 47% of total population where 48% of Koknas and 45% of Varlis are not at all satisfied with the medical staff available at the community health centres or primary health centres. The technical and non technical staff treats them with callous attitude, allege them of telling lies, ridicule them, and criticize them of their pristine food and cultural habits and overall living style for all the diseases or sicknesses when they report to them. There is only one way communication between the staff and the patients. The staff hardly listens to the patient. Pre treatment counseling is missing for this

section of population who are not at all satisfied with the existing staff. Sometimes, they protest the appointment of particular staff in that particular centre. 45% of total populations from both the tribes have the knowledge of recruitment to various posts in their area cutting across rural and urban areas. Equally, 42% of Koknas and 37% of Varlis have no clue or any knowledge about the recruitment process. Their ignorance results in the failure to enable the machineries to upgrade the bargaining power of them in terms of better health care services. Around 53% of population knows about the presence or attendance of staff in the health centre depending on the location and distance from their residence. There is no surprise visit or any vigil on their attendance. They receive the information through lower and subordinate staff from their own village or nearby villages. If the people come at any odd hours they were severely scolded. The office staff asks them to read the notice board which they are unable to read and understand. 54% of both the tribes are happy with the timely guidance they receive from the staff confined only to general fever. Very often they are not aware of the assigned duties and responsibilities of the medical staff. Few good words make them very happy where there is superficial sense of commitment or service. In the context of maternal health and reproductive health, over all the works of anganwadi workers are appreciated by majority of the respondents. 49% of Koknas and 43% of Varlis are not happy in getting information and guidance before time, related to health and sickness. They receive information very late and ignored by the staff considering it as petty and trivial issue. There is no proper guidance related to doses to be taken. They receive medicine out of old stock and with an expiry date long back. They do not come to distribute the free medicines instead insist the poor people to come and collect the medicine at their own cost from the Health Centers. At times, they discourage them to do all the paper work and advice to consult private hospital where the same personnel often receive some monetary benefits from private institutions. The services of private hospitals are generally availed by the economically better off section. But nowadays a poor person also tries to get quick and efficient service for which he falls into the trap of indebtedness to meet the expenses. The logic behind visiting private hospitals is to remain fit so that they can earn daily wages. In this context, the basic complaints about the staff of the centres are not taking pre consent before an operation and fail to do pre counseling before any serious operations. Only they receive counseling related to family planning, breast feeding, tuberculosis, leprosy and HIV / AIDS. They receive orientation during the outbreak of any serious epidemic for few days. There is absolutely no continuous follow up during such calamities. The measures of preventive care are missing but the curative functions of the health system are visible in the field area to some extent.

## 8.2 The Role of State with reference to Education

Gram Mitra (Education) – Here the role of Gram Mitras are to survey of all children in the age of 1-14 and enrollment in the school for 1-6 age groups and ensure that they should be enrolled in anganwadis, participate in school enrollment program, inform about schemes of education and women and children development programs. Guardian of dropout children should be persuaded by them. Information about scholarship for SC/ST children from social welfare department, survey of rural illiterate people are the major functions of education Gram Mitra.

The other schemes to related education are: Vidhya Sadhana Yojana is about providing bicycle for girl child studying in standard eight; book bank for the students studying in technical, engineering, agriculture, livestock and veterinary etc; scholarship of Rs. 1000/- for purchasing stationary and equipments for engineering students; provision of hostel for students completed their S.S.C and also facilities of ashramsala; provision for ideal residential schools for secondary education; and provision of scholarships for pursuing M. Phil and Ph.D.

<b>Department/ Designation</b>	Male	Female	Total
District Education Office	1	0	1
Social Welfare (Scholarship)	1	1	2
Higher Secondary teacher	1	0	1
Head Master – Ashramsala	1	0	1
Primary Teachers	1	3	4
Physical EducationTeachers	1	0	1
ITI instructors	2	0	2
Gram Mitra(Education)	1	1	2
Skill development (SCOPE)	1	0	1
Total	10	5	15

Table No. 8.2: Officials Interviewed For Education

The representative voices from educational sector agreed upon the high dropout rate of the children at primary level due to different kind of migration of their parents. The issues of teaching in their own dialect and the demand of learning in Gujarati and English create complete confusions among the stakeholders of education. Most of the time the teachers are overburdened with different administrative work assigned by state government and center, thereby they are unable to focus on exclusive teaching. The lack of good quality infrastructure and indifference of the parents acts as constraint for the realization of the rights to education. The education of girl children lags behind due to high dropout rate and traditional outlook overburdened by poverty and ignorance. No doubt education as a social good has shown some results in improving their standard of living but confine itself to very negligible population.

The youth play a pivotal role in supporting their family financially. Only 3% of Kokna youth and same percentage of Varli youth have the knowledge of Nehru Yuvak Kendras (NYK) operational at district and taluka levels. One third of youth population's ignorance about such program which adversely impacts the growth of the youth is a big challenge for national integration. These are poor indicators for the sports and cultural growth of any community where they can be brought into the cultural stream and to be assimilated with all kinds of national development programmes for national integration. Only 5% each of Kokna and Varli college going youngsters are aware of the national service schemes operated at college levels. The rest of the youngsters are not aware of such schemes. Hence they are

not exposed to community service and successful integration through college education. The high level of drop outs before college is depriving the whole society of future leadership roles. All the dropouts are added to the unskilled informal labour force. Only 4% of Kokna and 5% of Varli youth have the knowledge of specific schemes like Prime Minister Rozgar Yojana (PMRY), Swarna Jayanti Gram Swarojgar Yojana (SGSY), Training for Rural Youth for Self Development (TRYSEM) and other skill development programs undertaken by government. 35% of Koknas and 43% of Varlis have never been a part of cultural exchange program and failed to showcase their own music, dance, culture and other artistic talents which bring diversity and richness to culture of the society as a whole. The showcase of such talents only limited to district or state level inauguration functions. The schemes of the state government now started to co-opt upward mobile youth with an eye to reap political benefits. But, participation in such programmes in real sense has not contributed to the overall development of personality in a dignified and respectful way. This above data suggests serious lacunae in reaching out to tribal youth through these programmes.

Education is incomplete without the proper infrastructure like man and material. 50% of Koknas and 47% of Varlis are satisfied with their teachers as they judge them through their sincerity and hard work. They have very high respect for teachers of the school who perform their duty with commitment. 37% of total population out of which 31% of Koknas and 43% of Varlis are not at all satisfied with teacher's attitude and aptitude. They complain about non performance of their duties in their class, conduct and behavior both inside and outside class to the village education committee. They are particularly unhappy about the contract system in teaching profession. Teachers are not in a position to meet academic and administrative demand at one time. It is a general expectation of the parents that their sons and daughters to become primary teachers.

54% of Koknas and 49% of Varlis are happy with the school management and its functions. Their satisfaction is derived from their participation in school functions. The decision making process cannot go ahead without village education committee and other committees which act as a bridge between government and the school.

Thus the responsibilities and accountability of the school as a system has started to improve slowly. The sense of participation materializes by offering cooperation in attending different meetings and helping the school to finish different construction and repair projects. 47% of populations are not at all happy with the affairs of school management. Often this section of population have not taken into confidence or consulted while planning and implementing different decisions like recruitment of staff and implementation of various repair and construction projects. They felt completely ignored as they have never been pursued by the teachers to attend the meetings where the progress of their wards has been discussed. Incidences of irregular attendance and being busy with personal work are also sources of unhappiness and dissatisfaction.

Percentage of passing of the students and the overall result of the school is also one of the factors of dissatisfaction. 73% of Koknas and 72% of Varlis have never offered their voluntary help in organizing any activity like cleaning the school premises, gardening and plantation and helping in building and construction work of the classrooms. 27% of Koknas and 26% of Varlis have involved in voluntary community work which they spoke at length about how they enjoyed contributed to the process of making the school a famous centre for knowledge dissemination. The concept of social audit regarding the performance of teachers and their role is yet to begin in this area of study. They believe that it is the duty of government officials to do such work. 41% of Koknas and 27% of Varlis have special demands like improving upon teacher – pupil ratio, opening of higher level of classes wherever there is not, good roads, drinking water, toilet for girls, fully electrified rooms with computer facilities, and unbroken supply of electricity etc. The other demands include children's park, playground, library and laboratories wherever required.

47% of total populations are aware of the programmes like Kanya Kelavani, Shala Vandan which promote enrollment in the schools especially emphasizing girl's education. But, this type of effort does not reach to more than 50% of population. It also suggests the ways the educational administration at taluka and district level work. The state government is yet to achieve the awareness among the tribals

related to promoting education as a right. This is due to short term cyclical and seasonal migration of tribal families which are the byproducts of poverty. It results in increased levels of school drop outs and negates the government efforts. A few prominent non government organizations in the field of education like Parle G Trust, Khadkee School of Tribal Children, Sarvoday Pariwar Trust, Gandhi Vidhyapeet, Vedachhi, Pradesh Seva Samiti, Valod, Gram Seva Swaraj Vyara, Akhil Bharatiya Kalyan Parishad with limited objectives and competitive ideologies have only able to cover a minor section of population.

#### 8.3 The Role of State with reference to Environment

**Jameen Sampadhan Madikha** got suvidha provision for land acquisition and other structural facilities. Through this scheme village site lands are made available to the villagers where the land is not available for rural housing. Price of land is determined by district level evaluation committee.

**Thirth Gram Yojana** – Under this program the state government contributes Rs. 1, 00,000 to increase the coverage of the village site for the overall development of villages.

**Panchavati Yojana-** It is planned to restore, with the cooperation of the villages people the afforested land and promoting aforestation near the residential areas of the villages. Its primary objective is to maintain faith in traditional cultural heritage.

Department/ Designation	Male	Female	Total
Ranger	1	0	1
Forester	1	0	1
Bit Guard (Van Pal)	2	0	2
Pollution Control Board	1	0	1
Panchayat official (Vanbandhu)	1	1	2
Panchayat official (FRA)	2	0	2
Forest co-operatives	2	0	2
WASMO officials	2	0	2
State Reserve Police	1	0	1
Industry Inspector	1	0	1

Total | 14 | 1 | 15

Table No. 8.3: Officials Interviewed For Environment

The opinion of officials associated with environment blames the lifestyle and livelihood of tribals. Legal unawareness, less familiarity with common laws and over whelming dominance of oral traditions makes it difficult to implement different programmes. The conflict related to jurisdiction between different departments makes them hesitant to take responsibility in implementing different welfare programmes. Again, the lack of manpower and overdose of paperwork holds them back to achieve their well intended goals and objectives. Certain programmes by state has well received and implemented in the studied area have added to their quality of life. It is very difficult for the officials to work with the tribals in matters of industrial health, safety and security as they are unskilled and untrained.

For the issues of environment one has to begin with discussing employment generation cum conservation program like Van Vandhu Kalyan Yojana where 49% of Koknas and 49% of Varlis have taken active part as beneficiaries. The remaining population have not availed benefit. Social forestry is a key component where one gets economic incentives, conserve the soil and forest cover along with plantation to grow and sustain over a period. 67% of populations have never heard of any agency which promotes pollution control measures or forest development activities. Sometimes the small cooperatives like timber cooperatives, tendu leaves cooperatives, mahuda cooperatives and weaving cooperatives are almost defunct and non functional. Slowly milk cooperative movement is gaining momentum in the studied area. Only 22% of Koknas and 27% of Varli are associated in such activities. 75% of populations are not aware of such cooperatives which depend upon ones occupation. Only 19% each of Kokna and Varli tribe are aware of the government rate of minimum support price fixed for different products from time to time. 79% of Kokna and 81% of Varli has no such knowledge about the prices of different forest produce. Majority of the tribes are exposed to the trap of tout and agents who exploit the gullible poor tribal sellers and buyers. It speaks about the non regulated nature of rural market. The complete dependence of the tribals on the agents or middlemen deprives them of knowing and selling the products with government fixed prices.

The weekly 'Haat' is an important place for such exchanges. Although the dealers, agents have license and registration but they do not display their rate fixed by the government and cheat the tribes in not giving the proper and correct price for their items. There is no serious check or raid by the department of civil supplies and forest. Only 19% of Koknas and 16% of Varlis are presently doing business with government agencies. But the experience of securing money takes lots of time and paper work and untimely payment makes them disinterested to do transaction with government sponsored agencies. 23% of each, Kokna and Varli tribes observe and experience the conflict between different departments like revenue and forest; forest and industry; and Panchayati raj and revenue. The conflict extends to difference of interest between community and various departments. The more visible conflict of interest is between department of forest and the tribes. The control of common property resources lies with government but customary rights are enjoyed by the tribals from generations. The sense of ownership and communally owned property got sanctioned by oral and folk tradition is now altered by modern norms and rules. This results in misunderstanding, conflicts and small feuds. The lack of education /illiteracy coupled with non availability of information pertaining to their rights sometimes resulting in harsh punishments to tribes.

#### 8.4 The Role of State with reference to other Welfare Activities

**E-Gram Yojana** – Provides E-services through computers. Talatis are in charge of this E-village software. It distributes thorough E-villages certificates of birth and death, proof of income, proof of caste/ tribe, bonafide certificate, proof of residence, forms and application for different government schemes. Provision of training centres for exchange and proliferation of information for Panchayat members and employees is one of the components of this Yojana. The Finance Commission looks after the safe drinking water, drainage, solid waste management, street lights which are the core areas under the guidance of central

government. Accordingly the funds are distributed to village Panchayat (70%), taluka Panchayat (15%), Zilla Panchayat (15%).

**Gram Mitra Yojana** – It is introduced to ensure that youth in the villages of the state may avail information on various developmental schemes with a lump sum honorarium of Rs. 1000. Five gram mitra are there at every Panchayat where one is in charge of each field like agriculture, education, health, development and human welfare.

Gram Mitra (Agriculture)- The work of agriculture Gram Mitras have to inform beneficiaries regarding agriculture, horticulture, animal husbandry, regarding schemes of assistance, disseminate knowledge about drip irrigation, quickly to inform cooperative of irrigation, milk etc. Sharing agricultural knowledge of modern practices, to distribute soil health, Kisan credit card, to remain present in animal husbandry camps, fairs to include people during Krishi Mahotsav etc are other works of agriculture Gram Mitra.

**Gram Mitra (Development)** – Informing beneficiaries about different government schemes available, training and updating gram sabha, preparing BPL lists and priority lists in coordination with district Panchayat and district rural development agency. Providing various E- services and distribution of forms etc are the duties of development Gram Mitra.

Gram Mitra (Welfare) - Information, publicity of schemes by Tribal Development department/ Social justice and empowerment, fill the forms on the basis of BPL list of individual bankable schemes, enrolment of children of migrated families, physically challenged, children admission in ashram shala/hostel, police may be informed of the crimes in the village and crimes may be settled at local level are the main duties of welfare Gram Mitra. Village people are educated in prevention of child labour, child marriages, gambling, and oriented against atrocities towards on SC/STs. To work against blind faith, superstition and discrimination between son and daughter, orient people to celebrate National festivals like 15<sup>th</sup> August, 26th January. Nirmal Gujarat, building APL toilets,

scavenging tax, classification of records, shifting of dung hills, a health checkups, door to door garbage collection are taken care by Welfare Gram Mitra under this program.

Samras Gram Yojana – It is a scheme where the Panchayat do not conduct any election in order to avoid scattering of the communities on the lines of caste/tribe, religion etc. There is no party system and (based on the principle of consensus) people elect unanimously the representative for administration of Panchayats. Main aim of this Yojana is to manage their funds. Overview of various welfare schemes are like: Distribution of pump sets, drip irrigation, community well, financial assistance for starting grocery shop, pandals and flour mill. Grant in aid for balwadi center, tribal research and training center, shelter home for destitute and community marriages.

Department/ Designation	Male	Female	Total
Talati	2	1	3
Sarpanch	2	2	4
Mamlatdar	1	0	1
Agriculture and Extension	2	0	2
Social welfare officer	2	0	2
Labor inspector	2	0	2
Gram Mitra (Agriculture, Welfare,	2	1	3
Development)			
District Rural Development Agency	1	0	1
Police Officials	2	1	3
Total	16	5	21

Table No. 8.4: Officials Interviewed for Welfare activities

The welfare activities by the state and center are always appreciated by the tribals in the studied area. The officials at Panchayat level complain about increasing field and administrative work. Illiteracy, ignorance and unawareness among tribals make their work more complex. Most of the welfare schemes are time bound and target oriented. The administrative workload and lack of updated training brings more hurdles in implementing such schemes. All the stakeholders of social welfare schemes are unanimous in admitting lack of qualified and trained manpower. Different schemes related to social welfare is making mark and bringing

significant changes in the lives of tribes but lack of planning and coordination distracts their single minded commitment and focus.

Only 29% of Kokna and 25% of Varli women have received or have the knowledge of widow pension schemes. 19% of Kokna women and 22% of Varli women did not receive such pension. Those who have received the pension complained about the harassment and running around they had to do to get the sanctioned amount. Panchayat level officials demand bribe to enroll their names in the schemes to the extent of demanding different kinds of favors which are narrated by the respondents in the area of the study. 11% of Kokna elderly population and 6% of Varli elderly population are aware of the eligibility for getting pension if they are dependent on their children and unable to do any work. Though dependency is not constituted of exclusive of economic exchanges in tribal societies, but the modern forces of changes have brought instances of staying separate from their main joint family. The welfare administration is not in a position to conduct a thorough comparison through survey about the welfare measures for senior citizens. 37% of Kokna and 41% of Varli women did not have any knowledge of such welfare measures. Implementation of welfare programmes for dependent parents is not a prioritize area of the welfare department. One can observe the absence of any civil society group to pursue the cause of the pathetic conditions of senior citizens and impact the policy making process. The neglected parents receive Rs. 1200 per month which is very less to meet their daily needs to survive. 35% of each Kokna and Varli women have no knowledge of or are not beneficiary of any schemes available to them depending on their occupational profile or any other. The needs of the women and the economic role and functions of the state are completely mismatched. The question of distribution of resources with giving training in developing different skills to earn money on their own and to become self reliant culminating in taking care of their families is yet to achieve the target whether we discuss about Millennium Development Goal (MDG) or Right to Development (RTD) or any other models of growth. Resource constraint in terms of man power, planning, execution which only limits to publicity and hoardings are the major bottleneck to achieve such goals. There are no serious efforts to really develop the true potential of the individual or the group under study.

When asked to aged population about the schemes or benefits for senior citizens, 1% of Kokna and 2% of Varli elderly population aware of the old age homes meant for them. 19% of Koknas and 22% of Varlis have never benefited from such novel schemes. 12% of Kokna and 9% of elderly Varli population is presently getting financial assistance from the government. 7% of Kokna and 12% of Varli elderly population have never got any kind of assistance. From the above data it can be inferred that the help/support of the government for the upliftment of old population is not on the right direction when one talks about protecting and promoting the rights of each individual. The provisions are not reaching to the targeted groups. Majority of old population are living in poverty, hunger, malnutrition, loss of sight and poor standard of living. The negligence by the Panchayat level officials to include them in different schemes is one of the important reasons to be counted if at all a society wants to give its elderly population due dignity and respect.

When we discuss the development of infrastructures of the state which play the fundamental role in creation of equitable and just society, we cannot ignore the basic need for the individual. The physical, emotional needs only help a person to realize its true potential and capabilities. So, the knowledge and awareness about different welfare measures which enable the individuals to some sort of claims or entitlements from the state. 57% of Koknas and 45% of Varlis have knowledge of beneficiaries of housing schemes sponsored by state and central governments. But, in reality it deprives almost equal number of population who made attempts to know and avail such houses. But, only 16% of Koknas and 24% of Varlis have received any loan or grant to build the house. It reflects the problems in operationalizing and implementing such schemes. The efforts required to pursue the matter by officers at Panchayat level, taluka level and bank officials take years for realization effective implementation of housing schemes. The lengthy procedures for supervision and different parameters along with the commissions / bribes involve in negotiating the demands of all stake holders in releasing the

sanctioned amount for the construction of the house makes the materialization of the project very cumbersome.

About 49% of Koknas and 37% of Varlis know about the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) or any other scheme which gives them work and employment for a certain period. 56% of population could not participate in any such schemes. The procedures and malpractices involved in getting entry to such schemes are very frustrating for the tribals. It speaks volumes about the deprivation of population of their basic right to decent work with a decent wage. If half of the population is out of the wage earning activities, migration will be a natural outcome which puts them in more vulnerable situation in the city. 40% of Koknas and 35% of Varlis have taken training for Self Help Groups (SHGs) or Sakhi Mandals to make them economically self reliant. Yet more than half of populations have not taken any training related to SHG formation and other programs like savings and expenditure. Innovative ways of income generation are the casualties of such non involvement. So, in other words, half of the population is deprived of such economic activities and pushed toward uncertain future. The agencies responsible for formation and supervision of SHG are taking adhoc approach and doing mere lip service. They are not following it up to the functional level or real working of SHG's. The complete absence of supervision and monitoring mechanism are also observed.

37% of Kokna and 40% of Varli have knowledge about Pradhan Mantri Gramodyay Yojana which basically involves construction and maintenance of rural roads. The non participation is high among the tribes. It indicates again the failure of reaching out to such creative and meaningful wage generation programmes. 40% of Koknas and 41% of Varlis are involved in income generating schemes launched by Panchayat. But, 59% of tribals have never been beneficiaries of such schemes. It reflects very poor involvement by the tribals and poor strategizing by the welfare agencies thereby deepening the social, cultural and general backwardness of the people. About 61% of Koknas and 56% of Varlis have agreed that they stay connected with main road via a single narrow road; and 61% of Koknas and 68% of Varlis have expressed their displeasure of the

condition and connectivity of the road. Communication and transport are the modern life line of any state or nation for its growth and development. But here it is full with testimonies and narratives about the malpractices and inferior quality works done by outside contractors. 70% of Koknas and 73% of Varlis are unhappy about the transport facilities available to their hamlet or falia. The lack of direct bus facilities, less frequency of buses run by state transport services give the private operators to monopolize in fixing the amount for their services. Again, it adds to the woes of poor wage earner who commutes daily to the nearby towns in search of daily wage. About 71% of population said they can be very meaningful in preserving their culture, customs and have the will to act as an agent of social change. The whole community thinks and hopes that there will be improvement in human conditions and suffering. This indicates their strong commitment for preservation of symbols of their cultural heritage which is the basic to the identity of groups under study. 60% of tribals opined that they do not have common burial ground as they practice to bury their dead bodies in their premises of houses or land nearby as per their customs. 65% of tribals credited the welfare measures whatsoever small or big have brought changes in their lives. 35% of tribals are apprehensive about such measures as they fear the money will go to the pockets of government officials.

The role of the state can only be understood when one contextualizes the conditions or the positions of agricultural workers as it is the only one livelihood generating activity and only reliable source of income generation. One cannot ignore the contributions of industrial workers. 68% of tribals claim that they have their own land which they cultivate since years. But, the amount of land holdings gives a real picture of their economic conditions and quality of life. Only 46% of Koknas and 37% of Varlis have written records of their land. More than half of tribals do not have any written record which indicates the role of rich and oral traditions in matters of property in tribal societies. In context of property relationship and ownership the case of implementation of Forest Right Act (2006) is very slow in this studied area. The numbers of pending claimants are more. The distribution process of giving permanent 'Patta' is very lengthy though the identification of forest dwellers is not an easy task due to strong oral traditions and

unrecorded history. 21% of tribals have displaced from their own land due to different developmental programmes. Most of the time, it is not voluntary. The compensation and rehabilitation is not satisfactory to the tribals. Displacement means so much hardship initially but over a period of time, they have accepted their fate with no promise from administration and without any special provisions to improve their conditions. 29% each of Kokna and Varli tribes have faced problems related to land received after compensation. In many cases, it is less fertile and located in the tail areas of irrigation where it requires more physical labour to cultivate any type of crop. 13% of tribals who have complete record of their land in their names are only paying taxes to the government in the form of land and water tax which is very minimal and paid once in a year. 77% of tribals are not paying any taxes where people having no land or no farming of their own. Around 38% of tribals have the knowledge of fixed tax rate (Rs 500/Year) of the government. Around 34% of tribals are aware about special schemes related to their specific occupation like weaving work from bamboo, pottery, fishery and other rural artisans. 65% of tribals who reside in rural area are not beneficiaries of such schemes. This is a very difficult task for government to identify a particular group as occupation is diversified. The rampant migration process also adds to the difficulties of the block level officials in identification and creating the target group. The tourism and hospitality industry though offers some free training to become a tourist guide and to become cabin crew members, but such numbers are negligible due to the long distance of training centres and ignorance of tribes under study. 32% of the tribals have received training for micro finance from District Rural Development Agency (DRDA).

Receiving training and continue with follow up programs, regular meetings, maintenance of accounts, advance training are missing from such executions. It has yet to cover 65% of tribal population under study. The problems related to resource flow, fund management coupled with the dominance of village power structure dominates the decision making processes and creates hurdles in the growth of enterprising activities with self finance. Though programs like Tribals Sub Plan (TSP), Integrated Tribal Development Program (ITDP) and Rural Employment Generation Program (RLEGP) are working for the tribals over

decades but the poverty level is not declining. Though the role of Rural Commission of Labour in settling the wage disputes can be appreciated but it has failed to handle maximum number of cases due to red-tapism over the years.

64% of tribals suggested that the state government has been neglecting the region as a whole in relation to development work and it is very selective in its approach. The state and centre is not giving any special assistance to the region which can be utilized exclusively for the tribal welfare. The tourism potential should be explored where local people can be involved in meaningful and creative wage activities. There has to be a special drive to improve the food and nutrition habits and safe clean drinking water in each and every household. 64% of tribals are not at all happy with the existing schooling facilities. Majority are demanding higher classes and more residential schools and ashram shalas for better education which in turn help them to overcome the backwardness.

Nari Gaurav Niti takes cognizance of huge presence of women work force. Under this the provisions are dropping stamp registration fees on property owned by women, ensuring to admit children in their mother's name and granting special status to the villagers where women helmed economic and administrative activities. The other agencies which are supposed to give employment opportunities to tribals are also not able to generate employment and not helping the cause of creating an inclusive society.

#### 8.5 Centrally Sponsored Schemes implemented by State

The centrally sponsored scheme (CSS) is backed by central assistance and implemented by state government like department of agricultural and cooperation ministry implants National Horticulture mission, micromanagement of agriculture (MMA) schemes, micro irrigation. Department of drinking water supply implements Accredited rural water supply (ARWS), Central Rural Sanitation Program (CRSP), Department of Elementary Education and Literacy implants National program of Nutritional support to primary education, Sarvashiksha Abhiyan (including KGBV / TE), Department of Health implement National Rural

Health Mission (NHRM), Integrated Watershed Management program (DPAP, DDP, IWDP). Department of Rural Development implements National Rural Employment Guarantee Program, rural housing and Indira Awas Yojana. Department of Women and Child Development implements services like Integrated Child Development Scheme (ICDS) including training and Rajiv Gandhi Scheme for Empowerment of Adolescent girls. In addition to this the Ministry of Water Resources, Department of Agriculture and Cooperation, Department of Animal Husbandry, Dairying and Fisheries, Ministry of Social Justice and Empowerment, Department of Drinking Water supply, Ministry of Environmental Forests, Department of Consumer Affairs, Department of Food and Public Distribution system and Department of Land Reserves jointly with the various department of state government undertaken the task of implementing different welfare schemes.

Panchayati Raj institution are for enumerating the drop out school children, the aged, elderly, destitute, handicapped as well as most backward and neglected groups. Along with Gram Sabhas, the possibility entrusted to the institutions and effectiveness of schemes related to human and animal health, scholarship and ration card are the main domain of Panchayats. It includes giving the knowledge about cropping patterns, soil conditions, and land holdings by village Panchayat level. Formulation and distribution of materials relate to awareness campaign, bringing awareness campaign about consumer literacy, necessity of routine immunization, supplementary nutrition, and clean drinking water. This shows the sense of ownership of intervention, building of accurate data, base electoral role school dropout. The issues of major and minor, dam irrigation project, the smoother implementation requires prior consultation with elected and non elected representatives, operation, future maintenance and management to be carried out by Panchayats like drinking water schemes, WASMO (Water of Sanitation Management Organization) rural roads, running hostels, old age home, ration shops, crèches. Panchayat is in charge of taking attendance of teachers, anganwadi workers, ASHA, extension staff. Progress report can be sent to block level in this context. Medical examination in schools and immunization is also done. Staffs under the supervision of Panchayat help in run mid day meal scheme, construction work in the school like drinking water projects and schools. The NGO's played a critical role for agriculture and animal husbandry may provide for fodder development, hostels etc. Development of diary, cooperatives, and awareness about National AIDS Control Organization (NACO) are also the work of NGO's. Birth and death registration, ration card distribution, running and licensing ration shop, land revenue administration and prevention of child labour are also the works performed by Panchayats. All these programs run in collaboration with different ministries and agencies at multiple levels involves working in cooperation between state and centre. (Data is shown in APPENDIX -10).



108 Emergency Service at Assura, Dharampur taluka, District Valsad



TB and DOTs Center at Taluka Hospital, Dharampur, District Valsad



Asharam Sala at Bopi, Dharampur Taluka, District Valsad



Condition of Primary School at Maniya Chundi, Dharampur Taluka, District Valsad



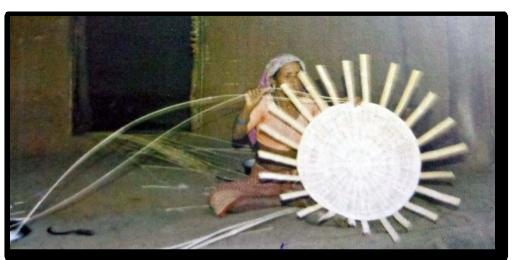
Check Dam Constructed under Van Bandhu Yojana at Dholumbar, Taluka Chikhli, District Navsari



Timber Co Operative at Hanmatmal, Dharampur Taluka, District Valsad



Spoken English and Computer Training Programme at Vansda town, District Navsari



Making of Bamboo items by beneficiery of Programmes supported by DRDA at Kevdi, Vansda taluka, District Navsari



Condition of approach road connecting Assura with Dharampur Town road, Dharampur Taluka, District Valsad

## **PART IV**

	Page No
CHAPTER: 9. CONCLUDING REMARKS	230-232

# **CONCLUDING REMARKS**

# **CHAPTER: 9**

	Page No.
CONCLUDING REMARKS	230-232

### **CHAPTER 9**

### **CONCLUDING REMARKS**

The human rights issues of any group can be better understood if one take and analyze the vulnerability component as the parameter for a decent human development index. The human rights dimension of related to social, political, economic and legal issues are the crux of this research. The main focus is on health, environment and education which measure the risk they are taking or living with to realize their rights as a human being. Social context talks about the family, marriage, civil rights and other discriminatory practices and atrocities. Again, the cultural and religious freedom is more critical to tribals as it is their way of life, thereby bringing new dimension to the understanding of human rights issue and connects it to the broad social life. The economic part has tried to understand the issues of insecurity in employment, vulnerability in working conditions, the position of small and large business and industrial workers. Health, education and environmental issues have become more critical when we see their level of poverty, illiteracy and poor resources. Politics plays a pivotal role in shaping and unshaping of human rights. The ideology, reservation, voting, political representation, protection of their interests, freedom of press, association and above all the role of media and right to information brings better governance and better quality of life for any groups. In this light an attempt has been made to put all these issues in a broader perspective.

The discussion on criminal justice system speaks about the legal issues entailed in human rights. The issues of bail, jail, police treatment, due processes of law, dispute settlement have been analyzed to understand the context of tribal society where the customary law and justice executing system present a puzzle for the modern formal legal processes. The central issues here are the health which is basic for survival and it cannot be possible without sufficient food, decent nutrition, clothing, water, sanitation, hygiene, cleanliness and reproductive health. The health of women as well as children cannot be neglected to know about the complex nature of the problem. The health of industrial workers, agriculture workers and differently abled people is also very critical in this study. Implementations of the policies/programmes are critical to understand their human rights.

The most important vehicle for social development is education where the issues of primary education, the medium of instruction, scholarship, midday meal, training of the teachers, the teacher - pupil ratio, the issues of drop out children have serious implications for an inclusive society. The issues of forest and also issues related matters have serious ramifications on the lives of tribals. The land ownership issues, dispute related to water sharing, drinking water, and all conflicts related to common property or common goods are consuming their precious time and energy. The land ownership and its other implication like displacement from the land, migration are also part of the grueling issues in achieving the path of human rights, their goals and objectives. One can observe a partial impact of human rights on social, economic, political and legal awareness. Human Rights impact on focused area like Health, Education, Environment and role of state are also not so significant in the context of present study. There is an attempt to find the link between health, environment and education in the context of human rights. The troika of health, environment, and education are intricately related and influence each other in bringing better quality of life with dignity. Even though, there are many schemes, provisions, programmes, enactments by the state and centre the impact of them on the tribals are doubtful.

There are some schemes which are well appreciated by the tribals and trying to take good advantage of them. In the context of health like dial 108 for emergency ambulance services; Janani Surakshya Yojana; in the context of education, it is Kanya Kelavni Yojana and different schemes related to promotion of girl child education at Panchayat level; in the context of social welfare it is the overall development of girl child through schemes and campaign like Beti Bachao Andolan; in the context of environment The Vanbandhu Kalyan Yojana, the ten point program of chief minister's office and the importance to cattle and live stock. But there are many issues to be tackled by the state and centre in addition to the above like the right to a decent work, a social security, pensions for the widow, the leakages in Public Distribution System, the sickness, disease, dogmas etc influence of them are not significantly visible and operates in a subtle ways. The state and the centre are believed to be the guarantors, protectors and promoters of Human Rights. But when it comes to implementation, they are not very successful because of bureaucratic functioning, nepotism, and red tapism. In order to implement them the state needs transparency, seriousness and empathy towards these deprived populations. They need to double the

administrative efforts. Decentralize in social auditing; accountability and good governance is the key to provide a decent standard of living which is yet to make mark in the field area.

Not only right, it is the duty to be cultivated by the individual to secure healthy, clean environment and participate in conserving the forest. Of course good employment and good working condition should not be sacrificed. Rural transport, technology, incentives, connectivity and importance to agriculture bring good support to farmers thereby encouraging them to build a true democratic society by more decentralization of different institutions.

This has been an effort to make human right a critical parameter of any planning and policy execution. The human rights model of governance has certainly advantages to reach towards more equitable and just society. The generation of knowledge in understanding the plight, with vulnerability as the tool which gives an appropriate picture of human rights where everybody become an active agent of social change urging to fulfill the vision of our democracy are the crux of this research which hopes to generate important insights to human rights discourse in social science parlance.

# **BIBLIOGRAPHY**

## **BIBLIOGRAPHY**

	Page No.
BIBLIOGRAPHY	233-250

## **CHAPTER 1**

### INTRODUCTION

The spectrum of definitions pertaining to right is broad and illuminating in its different implications and ideological positions. While one approach sees rights as 'normative attributes' that belongs to a person – the term used for self-conscious human beings, conceiving of themselves as initiators of purposive actions (Gerwith A, 1984). Another approach regards rights as entitlements to choose (Beitz, 1989). A third school explains rights 'positively as entitlements to do, have, enjoyed or have done' (McClokey, 1976). A fourth contends that right always and necessarily concern human goods, that is, concern what it is, at least in normal circumstances, good for a person to have (MacCormick, 1982). Rights can be 'possessed, enjoyed, exercised' and 'claimed, demanded, asserted' (Feinberg, 1980).

To assert that human beings have rights is not identical to asserting that they have human rights. The latter complex term has developed into a key phrase, denoting preeminent notion of rights in this century. For some theorists, human rights are a subset of rights in general (Nickel, 1987) but it is plausible to reverse this order, to say that human rights are the most basic, pertaining to what is essentially human, while other categories of rights are more specific, limited and derivative. Hence a human right is a conceptual device, expressed in linguistic form, that assigns priority to certain human or social attributes regarded as essential to the adequate functioning of a human being; that is essential to serve as a protective capsule for those attributes; and that appeal for deliberate action to ensure such protection.

The exclusiveness of the rights lies not in what it protects –choice, capacities or welfare- but in its being simultaneously a prioritizing, protective and action-demanding concept. It is distinguished by a combination of these structural properties rather than by a specific content. It may be correct to suggest that institutionally, the important things about human rights are that are the rights which have special protection (Campbell, 1986).

A satisfactory theory of basic rights will have to pass at least three decisive tests. On a primarily philosophical dimension it will have to meet national and logical standards; on a primarily ideological dimension it will have to be couched in terms that are

emotionally and culturally attractive; and on a primarily legal dimension it will also to have to be translatable into codes of enforceable action. One method of ensuring to encode rights as civil and political rights is when we assert that human being have rights-say, a right to life or to well- being. We simultaneously attempt to identify certain vital aspects of human essence and imply, as a corollary of that identification, the morally desirable or ideologically attractive requirement that people behave towards each other in such a way that those aspect may be preserved. This requirement is not logically entailed (Golding, 1984), it is based on our valuing-which is itself a commitment of our being living and thinking creatures- not only the existence of human beings but their development, self-expression, mutual support and happiness. To argue, otherwise would be to fudge the concrete ways in which rights-language and rights arguments have developed over the centuries and are being expressed new; on another level, it would also fail to acknowledge that central areas of rights-discourse are open to inescapable ideological and philosophical dispute (Freeden, 1998).

The notion of human rights is the most precious legacy of classical and contemporary human thought to culture and civilization according to Baxi (1994). The struggle to preserve, protect and promote the basic human values, often phrased as human rights terminology, has continued in every generation in each society. The dichotomy between first and second generation of rights divided the West and Eastern regions of the world, where, West echoing the universality of civil and political rights and East is emphasizing on cultural plurality. The scenario became further complicated and contentious with the nation trying to impose democracy through 'development' in the third world, first through the medium of aid and technology transfers and subsequently by a strategy towards free trade, liberalization and privatization. For Kothari (1994) human right is intended to be the great legitimizer of the new corporate philosophy of globalization. The Western human rights credentials were no fewer suspects in the eyes of Third World when former sought the inclusion of "social clauses" in the GATT agreement, or later, through the instrumentality of WTO tried to impose restrictions on the free flow of trade in the name of regularity of labour standard. The Third World is also practicing the politics of convenience, authoritarian and repressive state practices, politically motivated ethnic and communal carnages, massive corruption and virtual collapse of every system of accountability- instead of evolving mechanism to fight against them. "Cultural relativism" has been adopted as an emotional play to counter west. The result of alienation can be seen by the evolution by some regional conventions and frameworks. N.G.Os like Amnesty International, Asia Watch has played a decisive role in the discourse of human rights.

The fundamental problems in the human rights discourse in non- western societies are that it proceeds on the assumptions of western liberal theory of rights. The notion of right in the sense of a legally enforceable claim has been the central organizing principle is not only logical but natural. In the opinion of B. Parekh (1987), a right based society, the moral and political discourse gets assimilated to the justice discourse. Moral and political disputes come to the center around who has the right to enjoy what, and how best this can be secured. The notion of rights acquired centrality in the western societies because the traditional sources of moral conduct like communal ties, customary bonds and common interests has all disappeared leaving men to define themselves as free individuals, with no ties to each other than those entitled by such ties. Non- western societies on the other hand including those who formally adopted the liberal ideology have yet to reach to that state where rights require a monopoly of 'moral legitimacy'. Traditions, customs, community and family ties continue in these societies to provide the moral code that furnishes the basis for social relations and ties one individual to another. While saying so, one is not passing any value judgment on the practices inspired and influenced by morality.

The alternative frame of values should be based on a cooperative rather than competitive model where an individual is not an abstract justice person but a human being who is social and creative and develop distinct power such as the intellectual, moral, emotional and aesthetic (Gupta, 1996).

It is difficult to define the expression 'human rights' mainly because of differences in cultural background, legal systems, ideology and economic, social and political conditions of different countries. However, it can be said that the rights that all the people have by virtue of their humanity are human rights. These are the rights which no one can be deprived without a grave affront to justice. There are certain deeds which should never be done, certain freedoms which should never be invaded, something which are supremely sacred (Cranston, 1986). It is so because they may affect the dignity. Thus the idea of human rights is bound of with human dignity.

Thus all those rights which are essential for the maintenance of human dignity may be called human rights. The World Conference on Human Rights held at Vienna in 1994 states in the Declaration that all human rights derive from the dignity and worth inherent in the human person, and that the human person is central subject of human rights and fundamental freedoms. D. D. Basu (1994) the constitutional expert defines human rights as those minimum rights which every individual must have against the state or other public authority by virtue of being a member of human family of any other consideration.

Rights guarantee that certain things cannot or ought not to be done to a person against his will. According to this concept, human beings by virtue of their humanity ought to be protected against unjust or degrading treatment. In other words, human rights are exemption from operations of arbitrary power. An individual can seek human rights only in organized community, i.e. a state, or in other words, where the civil social order exists. No one can imagine invoking them in a state of anarchy where there is hardly any just power to which a citizen can appeal against the violation of the rights. Thus the principle of protection of human rights is derived from the concept of man as a person and his relationship with an organized society which cannot be separated from universal human nature (Basu, 1994).

Human rights being essential for all-round of the personality of the individuals in the society, be necessarily protected and be made available to all the individuals. The need for the protection has arisen because inevitable increase in the control over men's action by the governments which by means can be regarded as desirable. It has been realized that the function of all the laws whether they are the rules of the municipal law or that of international law should protect them in the interest of humanity (Basu, 1994).

The Universal Declaration of Human Rights (UDHR) in 1948 therefore did not categorize the different kinds of them. It simply enumerated in different articles. However, the subsequent developments made in human rights field under the United Nations system make it clear that human rights are of two kind's - Civil and Political rights, and Economic, Social and Cultural rights.

Civil rights or liberties are references to those rights which are related to the protection of rights to life and personal liberty. They are essential for a person so that he lives a dignified life. Such rights include right to life, liberty, security of persons, right to privacy, home & correspondence, right to own property, freedom from torture, inhuman and degrading treatment, and freedom of thought, conscience and religion and freedom of movement.

Political rights may be referred to those which allow a person to participate in the government of a state. Thus, right to vote, right to be elected at genuine period of elections, right to take part in conduct of public affairs, directly or through chosen representatives are instances of political rights. The nature of civil & political rights may be different but they are interrelated and interwoven, and therefore it does not appear logical to differentiate them. These are the rights which may be termed as negative rights in the sense that a government is required to abstain from doing those activities that would violate them. Specifically, these rights protect citizens from acts of murder, torture, cruel and unusual punishment, ex -post facto legislation, the denial of legal remedy and imprisonment without due legal process. Notable point in these rights is that they are capable of immediate and full realization without significant costs being incurred.

Economic, Social and Cultural rights are related to the guarantee of minimum necessities of life of human beings. In the absence of these rights the existence of human beings is likely to be endangered. Right to adequate food, clothing, housing, and adequate standard of living and freedom from hunger, right to work, right to social security and right to education are included in these categories of rights. These are included in International Covenant on Economic, Social, and Cultural Rights. These rights require active intervention on the part of the state. The enjoyment of these rights requires a major commitment of resources and therefore realization cannot be immediate as in the case of civil and political rights.

Although the United Nation has recognized the above two sets of rights in the two separate covenants there is a close relationships between them. It has been rightly realized especially by the developing countries that civil and political rights can have no meaning unless they are accompanied by social, economic and cultural rights. Thus, both the categories of rights are equally important and where civil and political

rights do not exist, there cannot be full realization of economic, social and cultural rights and vice versa. The relationship of the two categories of rights was recognized by the International Human Rights Conference held in 1968 which declared in the final proclamation that- Since "human rights and fundamental freedoms are indivisible, the full realization of civil and political rights without the enjoyment of economic, social and cultural rights is impossible" (United Nations, 1968).

The United Nation General Assembly in 1977 reiterated that all human rights and fundamental freedoms are indivisible and interdependent and equal attention and urgent considerations should be given to implementation, promotion and protection of both—civil and political rights along with economic, social and cultural rights (General Assembly Resolution). The resolution also stated that civil and political rights are the means to the social and economic rights of the people. The Vienna Conference of 1993 again emphasized that there is no difference between the two sets of rights by stating that "all human rights are universal, indivisible, interdependent and interrelated. The International community must treat human rights globally in a fair and equal manner, on the same footing, and with same emphasis".

When someone discusses the sources, the International Treaties are the most important sources of international human rights law. Presently a number of multilateral treaties are in force which is legally binding to those states which are parties to them. United Nations Charter binding to all states and establishes at least general obligations to respect and to promote human rights. Regional treaties like European Convention on Human Rights, American Convention on Human Rights and African Charter on Human and People's Rights are also legally binding on the contracting states. Certain international human rights have acquired the status of customary international law by their wide spread practice by the states and they therefore are binding on all states without regard to whether they have expressively consented. The 1987 Restatements (Third) of the Foreign Relations Law of the United States takes the position that customary international law protects at least certain basic human rights. Section 702 provides, "A state violates international law if, as a matter of state policy, it practices, encourages, or condones a) genocide, b) slavery, or slave trade, c) the murder or causing the disappearance of the individuals, d) torture or other cruel, inhuman or degrading treatment or punishment, e) prolonged arbitrary

detention, f) systematic racial discrimination, or g) a consistent pattern of gross violations of internationally recognized human rights"

A great number of international declarations, resolutions and recommendations relating to human rights have been adopted by United Nations. It broadly recognizes standards in connection with human rights issues despite they are not legally binding on the states.

**Promotion and Protection of Human Rights by United Nation:** The ways in which the human rights have been promoted and protected are as follows; the first and foremost important role played is that it has made people and the state conscious about the human rights and fundamental freedoms. The Proclamation of the Universal Declaration of Human Rights containing the universal code of human rights may be regarded as the first step towards the promotion of human rights. The United Nation has codified the different rights and freedoms by making treaties for all sections of the people such as women, child, migrant workers, refugees and stateless persons. In addition to the above, the prohibition on the commission on the inhuman acts such as genocide, apartheid, racial discrimination and torture have brought within the international rule of law. Treaty bodies, Special Rapporteurs and Working Groups of the Commission on Human Rights have procedures and mechanism to monitor compliance with conventions and investigate allegations of human rights abuses. They are subsidiary organizations but autonomous in nature. A number of human rights treaties permit individuals to make petitions before appropriate bodies. For instance, The First Optional Protocol to the International Convent on Civil and Political Rights, the International Convention on Elimination of All Forms of Racial Discrimination and Convention Against Torture, have permitted individuals to make petitions against their states that have accepted relevant international legal procedure. Also, under procedure established by the Commission on the Human Rights, the Commission, it's Sub-Commission on Prevention of Discrimination and Protection of Minorities and their Working Groups, hear numerous complaints annually submitted by individuals as well as non-governmental organizations (NGOs). (Shown in Annexure 2)

The Commission on Human Rights authorized to discuss human rights situations anywhere in the world and examine information from individuals, NGOs and other

sources. The original mandate of the Commission on the Human Rights is to examine situations where massive violations of human rights appear to be talking place has been complemented by a new function, i.e. compiling in formations on the incidence of certain kinds of violation, violation in a specific country. This task is performed by special Rapporteurs, Representative or Working Groups.

#### 1.1 Commission on Human Rights

The Economic and Social Council (ECOSOC), a principal organ of the UN was most directly concerned with the questions of human rights. The Council under Article 68 of the UN Charter was empowered to set up commissions for the promotion of human right and such other commissions as may be required for the performance of its function.

In 1967, the commission was authorized by the Economic and Social Council to start to deal with violations of human rights. The commission has set up an ad hoc working group of experts on situations revealing a consistent pattern of Gross Violation of Human Rights; Disappearances and right to development. More emphasis has been put on promotion of economic, social and cultural rights, including the right to development and the right to adequate standard of living. Increased attention is also being given to protection of the rights of the vulnerable groups in society, including minorities and indigenous people and the protection of rights of children and women.

The Sub- commission was established under the autonomy of ECOSOC Resolution 9 (11) of June 1946 to make studies and make recommendations to the commission concerning the prevention and discrimination against racial, religious and linguistic minorities.

The sub-commission has been studying concrete aspect of discrimination in various walks of life, such as discrimination in education; discrimination in employment and occupation; discrimination in matter of religious rights and practices and in the matter of political rights; discrimination in the respect of everyone to leave any country, including his own, and to return to his country; discrimination against persons born out of wedlock; equality in administration of justice; and racial discrimination in the political, economic, social and cultural spheres. The sub-commission on human rights is reporting authority of the sub-commission.

The Third Generation of Human Rights refers to the fraternity of brother-hood. These are based on the sense of solidarity, which is essential for the realization of major concern of the international community such as peace, development and environment. The effective exercise of collective right is a precondition to the exercise of other rights, political or economical or both. The most cherished rights belonging to the third category of rights are the right to self—determination, the right to development and the right to peace (Vasak, 1979).

The right to self-determination is one of the most basic collective rights. By virtue of this people have right not only to freely determine their political status but also to freely pursue their economic, social and cultural development. Thus right of self determination includes right to development.

The right to development encompasses within its ambit all human rights and fundamental freedoms can be fully realized. It also implies the full realization of the right of the people to self-determination, which includes subject to the relevant provisions of both International convents on human rights, the exercise of their inalienable right to full sovereignty, overall their natural wealth and resources. Louis, B. Sohn has said that the "right to development requires a careful balancing of the interests of the community and of the individuals. A healthy regard for the rights of the individual is indispensable for a state's success in pursuing its right to development" (Chandra, 1999).

The right to peace is also one of the most important collective rights. The UN Commission on Human Rights has asserted in 1976 "everyone has the right to live in conditions of international peace and security and fully to enjoy economic, social and cultural rights and civil and political rights" (Chandra, 1999).

Fundamental Rights are the modern name for what have been traditionally known as natural rights. They are the primordial rights necessary for the development of human personality. They are the rights which enable the men to chalk out their own life. In the manner which they consider best. Almost after six and half decades of achieving independence it is high time for us to pause and think as to what made us to struggle for two hundred years to attain independence. We have given to ourselves one of the best constitutions of the world and amended number of times. We have followed

Gandhi who placed means over the ends. Nobler means to achieve nobler ends was the dictum repeated time and again. But in spite of all this, the lush agricultural farms and green forests are being converted into jungles of concrete and asphalt in the name of modern cities, which are turning into graveyards of morality, decency and values at the cost of the environment and freedom. Disease, hunger, wants and crime have plagued the nation (Chitkara, 1996).

The Dharma envisages natural law as the manifestation of the natural attributes of men. It is an ideal system of law dictated by nature of men or by nature itself. According to the earliest philosophers the natural meant natural justice, an instrument which could harmonize the whole mankind and bestow happiness essential for good living of society. The natural law is based on reasons and commands those things which ought to be done and prohibit the reverse. Natural rights are inherently moral rights which every human being at all times ought to have simply because of the fact that he is a rational and moral human being.

There is however, no denying the fact that there have been and are still conflicts in a society. It is but natural that conflict exists among the people in matters mundane or spiritual. The ideas of equality were germane to Vedas. Vedic ethics had idealized equality of treatment among equals. All human beings are equal, and that conduct is moral which is based on the principle of equality. The first law of social morality is conference and company. To quote in Sanskrit "SAMANO MANTRO: SAMITI SAMANI SAMANAMMANAH and SAMANO BA AKRUTI" were the basic tenets in Rig Veda though it has taken centuries in history before concept could sparkle in the Fundamental Rights of Indian Constitution.

Fundamental human rights and freedoms are inherent in all human kind and find expression in constitutions and legal systems throughout the world and in international human rights instruments. According to R.J. Vincent, the human rights are rights everyone equally has by virtue of "their very humanity and also by virtue of their being grounded in an appeal to our human nature" (Chitkara, 1996).

The meaning of human rights under section 2 (1) (d) of the Protection of Human Rights Act, 1993 is given as 'Human Rights' means the right relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in

the International Covenants and enforceable by courts in India. Jon Mertenson stressed that human rights are truly universe. They are not the monopoly of any one culture or any one geographical region. Human rights are present in the cultural development of religions and philosophies in all parts of the world since the dawn of the recorded history. The relationship between economic and social development and human rights has become increasingly clear. Human rights are the important element in economic development and we must underline the need to measure that development by improvements in the quality of human life and not exclusively in monetary terms. National economic development policy must ensure that economic and social progress is shared by all.

The expression 'human right' is comparatively of recent origin. It has formally and universally, become recognized only after the formations of the UN in 1945 which has, as its central concern, reaffirmed its "faith in fundamental human rights, in the dignity and worth of human person, in the equal rights of men and women and of nations large and small------[Charter of UN, Third Preamble Paragraph]. The term human right denotes all those rights which are inherent in our nature and without one cannot live as human beings (Teaching Human Rights, UN, New York, 1989 p-5/UN / UDHR). In other words, human rights being eternal part of the nature of human beings are essential for the individuals to develop their personality, their human qualities, their intelligence, talent and conscience and to enable them to satisfy their spiritual and other higher needs. As such the range of the human rights are very wide and covers variety of rights including traditional civil and political rights on one hand and newly developed economic, social and cultural rights on the other.

The birth rights of citizens which they had lost were now restored. It emphasized the imprescriptibly right of man, which consist of "liberty, property, security and resistance to oppression. The exercise of these natural rights should be restricted only to the extent it was necessary to secure the enjoyment of their rights by other individuals. Law has to be considered as the expression of general will. Every citizen has right to participate personally or through his representative in its formation. It must be the same for all. It prohibits only those actions which are harmful to the society.

Again every person has entitled not to be accused, arrested or imprisoned except in accordance with procedure prescribed by the law. Right to religious liberty and freedom of expression was also recognized. Since right to private property was considered as inviolable and sacred no one could be deprived of it except for public necessity and on payment of legally ascertained just compensation. The sovereignty, resided in the people and all authenticity in state were derived from them.

The genesis of human rights informed that the first documentary use the expression 'human right' is to be found in the Charter of United nation, which was adopted after the second World War at Sanfransisco on June 25, 1945 and ratified by a majority signatories in October that year.

As per India is concerned the protest about violations of human rights are not neither new nor unique. In the days of British rule there are many instances of organized protest, consisting of not only of the leaders of the political movement but of eminent writers, intellectuals, professionals and artists, against incidence of police brutality, ill-treatment of prisoners, repressive laws and bureaucratic callousness in the face of natural and man -made destruction. In 1948 U.N. adopted the Universal Declaration of Human Rights- indicating a universal consensus that there are rights and liberties which all government suppress at some time or another, which political parties, trade unions overlook or side-step, that the rights to freedom of speech and expression, of organization, the right to livelihood and the recognition of human dignity are fragile, provisional even in danger of violated. In India laws like Maintenance of Internal Security Act (MISA), or the National Security Act, or withdraw of Bihar press Bill, and the bureaucratic action such as those on the Bombay Chawl dwellers or the ASIAD construction workers are constantly encroaching upon the rights narrowing the options for the people, slowly and now quiet imperceptibly eating into the fabric of our democracy. The work of civil liberties organizations across the Indian states is commendable in taking direct action. Human rights and sovereign rights of the stateare branches and stem of the tree. He who encroaches upon sovereignty of another states, kills freedoms and dignity of its citizens. The forces standing on guard of both human rights and life itself are growing and ever gaining in strength.

It is time, "to take right seriously". But the crucial question is which rights? First and foremost the basic human rights which derive from the basic human needs, essential

for sustaining life, specifically the right to food, shelter and medical care. These subsistence rights are the every human being many reasonably demand from the rest of the mankind as the moral minimum, the line beneath which no one is allowed to be sinking without destroying human dignity. They reveal a single thread and up to a single right; such as the right to survive without which possession of other human rights, such as the freedom of speech of franchise, become a crucial joke. This right has been expressively recognized in the Article 25 of the Declaration: "everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care-----" (Chand, 1985).

Civil-political rights and economic-social rights are intimately related. There is no inherent conflict between them. The doctrine that repression of other human freedom is necessary for "assuring the right of survival and that one must be sacrificed to the other" is a damnable heresy. Yet, operationally, in actual practice, priorities are inevitable and the suggestion that there should be greater emphases on basic rights which are crucial are crucial for human survival is not a diabolical doctrine. The right to survival has little currency in many parts of the world. It is mischievous to suggest that one has to choose between food and freedom. But it is subversive to recognize the stark truth in Bertolt Brecht's lines: "However much you twist, whatever lies you tell/Food is the first thing/Morals follow on/so first make sure that those who now are starving /Get proper helping when you all start carving" (Chand, 1985).

There is something terribly wrong with the thinking that these basic rights are mere claims of aspirations and not human rights, because they cannot be enforced, and practically not deliverable. Such a stand has clearly a defeatist ring about it and also suffers from the fallacy that the negative rights that gather around our liberties are more important than the positive rights that evolve our needs.

The progress towards human rights has also been slow and faltering and their promotion and protection by the United Nations does not mean that they practice that. So there are two major areas of human rights. One may be regarded as the traditional Western approach and covered by United Nations' International Covenant on Civil and Political Rights: the other by International Covenant on Economic, Social and Cultural Rights adopted in 1976. The first of the two is intended to specify freedoms and rights which should be guaranteed to every individual, 'classic' or 'natural rights

related to movement, behavior, thinking, and choice. The second instrument, which reflects a greater social awareness, covers what the individuals should receive from the state. This recent development, in essence, regards the state being directly responsible for the material needs and welfare of its citizens, and is expected to provide adequate employment, health and education facilities and various other social requirements (Chand, 1985).

Restrictions on human rights are always necessary when a whole nation is trying to create a better society- 'real need' takes precedence over ideal needs. Humanity for all its varieties and divisions is one, and denial of common rights on the part of the world can increase tension in another corner (Chand, 1985).

## 1.2 Social Context of Human Rights

The centrality of the state cannot be ignored while discussing contemporary international human rights norms and practices. Adoption of Universal Declaration of Human Rights on 9 December 1948 was decisive step in codifying the emerging view that the way in which that the states treat their own citizens is not only a legitimate international concern but subject to international standard. During 1970s after the Covenants the human rights had become fully internationalized. Implementation and enforcement, however, remained almost completely national. States accepted an obligation to implement international human rights but without non-intrusive international monitoring. Carter era has introduced human rights into mainstream of bilateral foreign policy giving importance to the language of freedom and democracy. The Commission on Human Rights also began to consider human rights violations on a global or thematic basis as particular type of violations were addressed globally.

The mid-1970s saw a major upsurge in international human rights activity by non-governmental organizations (NGOs), symbolized by the award of Nobel Peace Prize to Amnesty International in theyear1977. These groups were instrumental in changing bilateral and multilateral international human rights policies. States today, are subject to a considerable array of multinational, bilateral and transnational monitoring procedures that aim to mobilize national and international public opinion and normative force of the idea of human rights.

In Locke's scheme of things women along with savages, servants and wage laborers did not find a place as right holder. Gender, race, property and religion have been formally eliminated as legitimate ground for denying the enjoyment of natural or human rights in all most all realms of public life in all western countries (and most other countries as well). In effect, racist bourgeois, Christian patriarchs found the same natural rights argument they had used against aristocratic privilege turned against them in a struggle to incorporate new social groups into the realm of citizens entitled to participate in public and private life as autonomous subjects and rights. Property restrictions on the enjoyment of natural rights were often defended by arguing that those without property lacked the leisure required to develop their rational capacities sufficiently to be full, participants in political society. The rise of mass literacy, mass electoral politics in which the direct participation is required reduced the plausibility of such arguments. Legal discrimination, based on alleged lack of independence of the unpropertied gave way to social and economic changes associated with industrialization, particularly the increasingly impersonal relations between workers and employers and general depersonalization of relations in urban settings. And the implicit assumption of the coincidence of wealth and virtue was eroded by general process of social leveling and mobility. The logic during the movement against slavery, for women's suffrage and discrimination was essentially the same distant, private entities over which individual citizens, even the limited control provided by electoral participation.

Human beings differ from each other in many different ways. We have different external characteristics and circumstances we begin life with endowments of inherited wealth and liabilities. We live in different natural environments. Some are more hostile than the others in approach. The societies and communities to which we belong offer very different opportunities as to what we can or cannot do. The epidemiological factors in the region in which we live can profoundly affect our health and well-being.

The right to life acquired a socio-economic content. Russell. W. Davenport in 1949 observes that violence does not constitute the chief threat to life—when a worker loses his jobs he cannot eat. Therefore, an economic right must be established. The implications of the right to life extend beyond the right to property and include the

meaning that, society shall not proceed in such a way and the right to property should not deny any human beings the possibility of living or earning a living, serenity of life and limbs get restated as socio-economic security; and equality before law gets restated as socio-economic equality when one interprets the interconnection. In the changed economic scenario, the tendency of the west to link unrelated issues with economic transformation like labour standards, social conditions and environment in new trading regime have worked to the disadvantage of third world countries (Shiviah, 1995).

In India, social movements in general and human rights in particular tend to be sharply critical of the states as the serving the interest of the society, but hold at the same time with in the forms of democracy, even such a state can be forced to deliver the basic right, but during the past years it has become necessary to rethink about emancipatory potential of rights. Today the democratic rights assured by Constitution are claimed by self-proclaimed communalist forces which, from the perspective of human rights groups, are clearly anti-democratic. The notion of minority rights is being articulated in a such a way that rather than addressing the issue of transformation of inter-community relations in the public sphere, so that a state can function democratically, certain groups are defined as outside the pale of democratic rights. The discourse of citizenship, rights of citizens and rationalism is now the pet project of political process. A lot of ideological thinking into the issue of citizenship in the process disenfranchise instead of empowering. Rights norms are increasingly creating polarization between the underdeveloped and developed countries. Due to these rights evolving in specific contexts and universalisation is bound to reflect the interests of dominant groups rather than marginal one.

In the context of liberalization and structural adjustment, it is becoming increasingly clear that the vulnerable groups are those considered not friendly to market. The democratic rights of such groups to organize and to protest policies which disempowering them must be articulated and supported. At the same time how are we responding to human rights and ecological conditionality attached to aid and investment programmes sponsored by different developed countries. The questions of state sovereignty must be understood in global context and to what extent it is upheld by social movement and human rights groups. The need to rethink the emancipatory

potential of right discourse is most clear and evident in the case of women movement, which has particularly in the last decade, reacted to every instances of violence against women and demanded legislation or legislative action. However, not only has the implementation of laws remained partial conservative; each new law vests more power with the enforcement machinery (Center For Study Of Developing Societies, 1996).

Human rights are no longer understood merely as claims of the individual to enjoy the civil liberties, but as political, economic, cultural and social condition that make possible the realization of the creative potentiality of the individuals, groups, societies and nations. It has already moved to a wider meaning such as democratic rights or people's right. Development is cumulative result which has taken place in context of the growth of social movements' worldwide, development of education and the establishment of the parliamentary system. Beginning with the Indian freedom struggle, a large number of socio-political issues continued to be debated after independence and struggle for transformation draw attention to the right of the peasants, unorganized workers, women, dalits, adivasis and other deprived groups (ibid).

The human rights movement in India entered in to a critical and challenging stage in 1990s. From being a movement in to dissent it became the part of mainstream of politics. Theorists and activists have had to cope with this new situation. This has coincided with the international trend of putting human rights issues as a principal concern of world affairs. The UN- sponsored Vienna Summit, the European Union's interventions and the foreign policy of the United States adopting human rights as a major plank have contributed to this trend. A substantial input to this process has come from the non-governmental human rights agencies, particularly Amnesty International. These national and international organizations have constantly interfaced. But at the turn of the century they have submerged into one single current. Forces of globalization and liberalization within the country as well as abroad have set out to determine the parameter of human rights discourse while the social movements seek to give it a different orientation.

During the first twenty five years of independence the activist state become the center of hope to fulfill the basic rights of the people. The abolition of Zamindari system was

a major step towards the right to land to the tiller. The state took steps to make right accessible to the lower classes. For that purpose the Constitution of India was amended to put the relevant laws beyond jurisdiction of the courts. These laws were put in Ninth Schedule of the Constitution. The right to property (Article 13) was removed from the Constitution as it was used to defend the rights of the propertied classes. However, the rights framework of the constitution gave priority to the Fundamental Rights by making justifiable over the Directive Principles, the latter not enforceable through courts. This reflected the class character of the polity in a framework that put civil liberties above the socio-economic rights. But despite this, in the early decades after independence, the welfare orientation of the state made it take significant steps to bridge the gap between the two. Political opinion was divided. The next twenty five years have exposed the hollowness of all class. The integrity of rights- not just economic and political but also social, cultural and environmental and others- emerged as the new consensus among the scholarly debates between activists and academia.

The struggle of deprived sections like tribal, dalits and agricultural laborers for land, wages and dignity was reached to the final stage of organize themselves in different platform. It was realized that the socio-economic rights provided the content of political freedom. That is when a debate was generated distinguishing civil liberties from democratic rights. The farmer was understood as legal and political rights-freedom of expression, association, right to vote, safe guard against arbitrary arrest etc. the latter would not only include these civil liberties but right to minimum wages, tribal right to forest resources, rights of women in employment and right to education, to name a few.

It is the emergence of 'creative society' in India which has contributed to the steady expansion of the meaning of human rights. Creative society refers to that stage of development of a society in which hitherto subdued contradictions become manifest and active and oppressed group seek remedies to sufferings (Mohanty, 1999). Even apparently stable and smooth situations are seen new light as in the case of the impact of industrialization on environment. In such a society there is seen a new consciousness about the desirability to fulfill the creative potentiality of individuals and groups. Thus 'the right to be human' constantly acquires more meaning with the

emergence of creative society (Baxi 1986; Kothari & Sethi, 1991). The states respond to this situation in a variety of ways to maintain its legitimacy and effectiveness lest it is overwhelmed by the creative society. And the process is always a process of contestation.

The term human rights discourse thus changed from a limited liberal democratic framework to incorporating some significant socio-economic rights of the oppressed people in our society. The rising conscious among the people about their democratic rights is reflected in both local level movements as well as electoral politics. It has given new meanings to the society. Now it is no longer the preserve of liberal ideologue. It is now argued that it can be realized substantially only if the socio-economic rights are pursued.

The contemporary struggle of peasants, tribes, dalits, other backward classes (OBC) and women have widened the meanings of these rights and concretized in terms of social and political demand. The market driven opportunities hardly reach to the lowest rung of the people. Again capitalist forces will not move to backward areas where profits are not high. Only the coping with challenges can be brought closer interaction with the people and maintaining the autonomy of the human rights movements along maximum participation of common people (Mohanty, 2002).

#### 1.2.i. Rights of the Tribals

B.K. Roy Burman (1996) has dealt lucidly with the issues on indigenous people and their problem of human rights and tries to clear the conceptual dilemma. The term indigenous was first introduced by the International Labour Organization (ILO) in 1957. In that year the ILO has adopted convention 107 "concerning the protection and integration of indigenous and the other tribal and semi-tribal population in independent countries". In this convention tribal and semi-tribal population are considered as a broad social category and indigenous population as a sub-category of the former, who are descendents of the original population of the countries which were taken over by the colonizers by conquest. According to this convention, it only applies to a) members of tribal and semi-tribal population in independent countries whose social and economic conditions are at a less advanced stage than the stage reached by the other sections of the national community, and whose status is regulated

wholly or partially by their own customs or traditions or by special laws or regulations; b) members of tribal or semi-tribal populations in independent countries who are regarded as indigenous on account of their descent from the population which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization and which irrespective of their colonial status live more in conformity with the social, economic and cultural institutions of that time than with the institutions of which they belong; c) for the purpose of this convention, the term semi-tribal includes groups and persons who, are in the process of acquiring the attributes of tribal, are not integrated into the national community.

Convention 107 has been ratified by about thirty countries including India. Hence its provisions are enforceable under the international law. But the convention is considered unsatisfactory by most thinking people all over the world today. It considers the tribal social formation as less advanced social formation which is a transitory phenomenon. But in the context of the gathering ecological crisis and predatory thrust of 'modernization', it is now realized that tribal social formations have an element of permanence, which are valid for entire human community. Partly responding to the change of the intellectual-moral climate International Labour Organization (ILO) has adopted a new convention (convention 169 of 1989). In this convention the concept of indigenous has been overtly de-linked from the concept of tribe. Reference to a stage of advancement has been removed. In case of both tribal and indigenous people's difference in culture and ways of life from these other peoples in the respective countries, the Convention 169 describes tribals as 'peoples', the 'indigenous' communities in the pre-invasion period have been described as populations though currently they are 'peoples'. Indigenous populations are composed of the existing descendents of the people who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial situation; who today live in more conformity with their particular social, economic and cultural customs and traditions than with the institutions of country of which they now form a part, under a structure which incorporates mainly the nation, social and cultural characteristics of other segments of the populations which are predominant (Gupta, 1996).

India's Permanent Mission at Geneva has also rightly taken a consistent stand all along. It is difficult to say who are indigenous and who are not indigenous in this country in the chronological sense. But the statement made by Prabhu Dayal in 1991 on the behalf of Mission, year after year that India is a 'melting pot of cultures' is not reflecting the pluralistic nature of the society. (Pati & Dash, 2002)

World Bank on its own has declared the Scheduled Tribe as indigenous in the year 1991. This brings out the frailty of the position taken by the UN Working Group that self-identification is the most important criterion for recognition of the indigenous people (Barsh, 1991).

Indian Council of Indigenous and Tribal Peoples' (ICITP) in a symposium in 1992 at Delhi adopted a statement which noted the Scheduled Area and Scheduled Tribes Commission (Dhebar Commission) in their report submitted in 1960, had identified the tribal peoples in India as 'Indigenous'. It was noted that in ancient India there were peoples whose political and social organization was based primarily on moral binding among kins, real and putative, who had a custodial attitude towards nature and were outside the 'Jati' (caste) Varna framework. They were known as Janas, and eminent historians have broadly equated Janas with the tribe.

Even they were the peoples in different parts of India, who have remained outside the caste frame of social reckoning, whose cultural essence is that extension of self not only to kins but also to those with whom they have been linked through historical process spread over generations, and even to the endowments of nature in territories with which they have a special association through life cycle events and through activities related to the life support system.

As the bulk of Scheduled Tribe people belong to this category of population, in conformity with India's ethos of combining realism with its humanist commitment, there was a consensus that without prejudice to the claims of other people like the dalits and other non-elite groups, the people of Scheduled Tribes should be recognized as the core 'indigenous group'. This was forwarded by Professor Ramdayal Munda, member Presidium of ICITP to the General Secretary UN Working Group and to the Welfare Ministry of Government of India.

The statement adopted here differentiates the term indigenous from term 'autochthones', steers the debates about acculturation and define 'indigenous' in a normative sense. In this context, 'indigenous' is a dynamic forward looking concept. Its implication is rooted in the basics of humanity; it implies negation of alienation from its individual and collective essence which humanity is experiencing almost all over the world.

The ILO Convention speaks of the Rights of Indigenous and Tribal Peoples, but there are many who prefer the word people rather than the peoples. The argument is that though there are struggles against respective state systems, the indigenous and the tribal social formations were moving towards an overarching sense of oneness; they therefore should be described as 'peoples'. But the states, as they are constituted today see a red rag in such formation.

In 1974, the sub-commission of the UN Human Rights Commission conducted a study under E. G. Espielli whose findings were published in 1980, has suggested that the right to self-determination was confined to peoples under colonial and alien domination from an external source. Initially, a concern for the preservation of 'territorial integrity' is both the countervailing and prevailing consideration but in the classical colonial context the colonized peoples' right to self-determination permits (if not mandates) the option of secession to sovereign independence.

The basic concepts relating to sovereignty are monastic and pluralistic. From monastic point of view authority or power of the superior or sovereign is absolute and unlimited and also indivisible- Austin (1999). Laski (1919) from pluralistic point of view observed "the state is only one among many forms of human associations. It does not exhaust the associative 'impulses' of men''. Gandhi advocated that villages should be depository of power. Prudhoe, Bakunin, and Tolstoy wanted that the replacement of the sovereign state by voluntary, spontaneous, non-coercive, cooperative, socio-economic and political institutions. Incidentally, at the level of ideology and ethos, these are the attributes of the "indigenous solidarities".

Here it is noted that, the Government of India does not accept any right or principle which would affect the territorial integrity of the country. Three decades ago the "Right of Self-determination" was to be included in important UN Documents.

In1966, the UN adopted two human rights covenants (International Covenant on Economic, Social and Cultural Rights, 16 December 1966, and International Covenant on Civil and Political Rights, 16 December 1966). Article 1 of both the Covenants includes the right to self-determination of peoples.

After the years of argument, the UN bodies have begun to realize that group rights must be recognized and protected. The rights of peoples to self-determination, peace and subsistence are not recognized and, in addition indigenous peoples' right to their lands and territories to their customary laws and to represent themselves through their own institutions have also been on the agenda (Colchester, 2007).

Discussing the rights of indigenous peoples in the Human Rights frame work mention can be made of ILO Convention 107 and 169, and also of UN Working Group on Indigenous Rights, set up by the sub-commission of Human Rights Commission on Prevention of Discrimination and Protection of Minorities. Convention 107 stipulates that the government shall have the primary responsibility for developing coordinated and systematic action for the protection of populations concerned and their progressive integration in to life of their respective countries.

In defining the rights and duties of the populations concerned, regard shall be given to their customary law. Persons belonging to the populations concerned shall be specially safeguarded against the improper application of preventive detention.

The right of ownership, collective or individual, of the members of populations concerned over the land of which these populations traditionally occupy, shall be recognized. The populations in questions shall not be removed without their free consent from their habitual territories except in accordance with national laws and regulations for reasons relating to national security, or in the interest of national economic development or of the health of the said populations. (UN Special Rapporteurs in UN Document – No. E/CN/4/Sub.2/L 566 June, 29, 1972).

Children belonging to the populations concerned shall be taught to read and write in their mother tongue or, where this is not practicable, in the language most commonly used by the group to which they belong. The government authority responsible for the matters covered in the convention shall create or develop agencies to administer the programmes involved. The program shall include a) planning, coordination and execution of appropriate measures for the social economic and cultural development of the populations concerned, b) proposing legislative and other measures to the competent authorities, c) the supervision of the application of these measures.

As India has ratified ILO Convention 107, it has the force of law under the international legal system. The Constitution of India has several provisions enabling and requiring the state to carry out protective discrimination and promotional activities in favor of tribal. (UN Special Rapporteurs in UN Document – No. E/CN/4/Sub.2/L 566 June, 29, 1972).

The Preamble to the Constitution of our country describes India as a Sovereign, Socialist, Secular, and Democratic Republic. (Shown in Annexure-1)

Right to education and the questions of quality and affordability draws our attention to how globalization is going to affect access to a reasonable quality of education – both primary and higher – which works as a ladder to realization of other human rights. No doubt the constitution now mandates the state to provide force and compulsory education to all children between the ages of six to fifteen years, but its manner is still determined by law made by the state. In view of the fact that the government is not spending a significant part in its GDP on primary education. It is really a matter of conjecture how one of the Millennium Development Goal (MDGs) – achieving universal primary education by 2015 – is going to be realized. Similarly, through 'excellence' in professional education has a role to play in economic development of country, but it is unlikely that students belonging to a selected class only will be able to participate in such a process, given that private professional institutions are forced to fix their fees. It looks like many corporations will come forward to spend and not invest on providing quality primary education.

Right to Health, Safe drinking Water and Clean environment speaks about the basic need of the human being. As the government run health facilities are deteriorating, private health centers are mushrooming by exploiting poor people's poor health. The current scenario is also resulting in 'aqua robbery' by corporations,

and this denying the local population a basic natural right such as access to water – both for drinking and irrigation purposes. Globalization has created more opportunities for environmental pollution but enabled the export of hazardous waste and contaminated materials.

In matter of **tribal rights and sustainable development**, the Indian Constitution contains ample provisions to protect the special interests of the tribal people. However there are real fears that their concerns might not get adequate attention under free market economy. Arguably, the policies of general or accumulative development impinge upon the vital rights of the tribal people. Displacement of tribal population and lack of adequate rehabilitation due to construction of large dams resulting in severance of their ties with their past is a very good example of this. The changing lifestyles of people have an adverse effect on sustainable development too (Katare & Barik, 2002).

## 1.3 Introduction to Gujarat

Gujarat has seen a succession of races, settlers as well as conquerors, and amalgamated their cultures into its own. The result has been a wonderful fusion of new ideas and old world traditions. Rich in crafts, history and natural beauty, this home state of Mahatma Gandhi continues to attract artists, scholars, intellectuals and businessmen from the world over.

## 1.3.i. Brief Sketch of Gujarat

The name of the Gujarat state is derived from Gujjaratta, which means the land of the Gujjars. It is believed that a tribe of Gujjars migrated to India around the 5th century AD. The real cultural history of these people, however, is believed to have begun much earlier. Many Indus Valley and Harappan centers have been discovered in the state like Lothal, Dholavira, Rangpur, Lakhabaval, Amri, and Rozdi and established the earliest known history of Gujarat to around 3000 BC to 2200 BC. At that point of time, Lothal was the main port of this civilization. With the advent of the Yadava tribe led by Lord Krishna, some 3,500 years ago, came the glorious days for Gujarat. It was followed by 100 years of Lord Krishna's rule. It is believed that Ashoka, the Mauryan king extended his kingdom to Gujarat. The fall of the Maurya Empire led the small kingdoms to establish their power in this state from time to time.

The state achieved a high level of prosperity during the time of Solankis from the 9th century. In the 12th century AD, Allauddin Khilji, the Sultan of Delhi defeated the Waghela king of Gujarat and a long era of Muslim rule over Gujarat started. The Marathas ended the Muslim rule in the 18th century only to be handed over to the British in the early 19th century. Surat was the center of the first factory of the East India Company in India and after the First War of Independence in 1857; the region came under the British monarchy along with the rest of the country. Gujarat was a part of the erstwhile Mumbai state till 1960, when the people of Gujarat decided to have their own state on the basis of their distinct language and culture. This led to formation of the two new states of Gujarat and Maharashtra.

Situated on the west coast of India between 20.6'N to 24.42'N north latitude and 68.10'E to 74.28'E east longitude, Gujarat state came into existence as a separate state on 1st may 1960. Gujarat is situated on the western coast of the Indian Peninsula. The state is bound by the Arabian Sea on the west, Pakistan and Rajasthan in the north and northeast, Madhya Pradesh in the southeast and Maharashtra in the south. Based on physiology and culture, Gujarat can be divided into several regions like Kutch, Saurashtra, Kathiawad, and Northeast Gujarat.

The state has a long coast-line of about 1600 km and is the longest among all states of country. For the administrative purpose, Gujarat state at present comprises 25 districts, sub divided into 226 talukas, having 18618 villages and 242 towns. Gujarat has geographical area of 1.96 lakh sq km and accounts for 6.19 of the total area of the country.

The northern and eastern borders are made of mountains by offshoot ranges like Aravalis, the Vindyas, The Satpuras and the Sahyadris. The Aravalis cover the region of northern Gujarat; The Vindyas cover the northern central region of Gujarat. The Satpuras lie between Narmada and Tapi rivers. The ranges of Sahyadris lie across the Tapi with highest rainfall densest forest in state.

Gujarat is the most industrialized states in India. It attracts the cream of domestic and multinational investment in the leading sectors of the economy. The important minerals produced into the state are agate, bauxite, dolomite, fireclay, fluorite, fuller's earth, kaolin, lignite, limestone, chalk, calcareous sea sand, perlite, petroleum and

natural gas, and silica sand. The state is the main producer of tobacco, cotton, and groundnut in the country. Gujarat also contributes inputs to industries like textiles, oil and soap. Agriculture in Gujarat forms a vital sector of the state's economy. It has to provide the required food grains for the state's population and raw materials for most of the agro-based industries. Unsuitable climatic conditions in some parts and rocky terrain with thin or no soils in others, have limited the area suitable for cultivation. The difficulty of drainage in coastal areas and in the two Ranns has made a large part of the state agriculturally unproductive. The state produces a large variety of crops and its cropping pattern reflects the spatial variations in climate and topography. Groundnut (highest production in the country), cotton, tobacco (second highest production in the country), isabgul, cumin sugarcane, jawar, bajra, rice, wheat, pulses, tur and gram are the important crops of Gujarat. Another cash crop, which has recently entered the field though in a few selected localities, is banana. Plenty of mangoes for export as well as home consumption are part of cash crops.

The three important languages of Gujarat are Gujarati, Urdu and Sindhi. There are eleven variants or dialects of Gujarati. Kachchi as a mother tongue is important in Kutch. The Gujaratis, the people of Gujarat, are found all over the state. These people trace their lineage from the people originally known as Gujaras. They are believed to have come to India with the Huns and while passing through Punjab, settled in Gujarat. Gujaratis were highly influenced by the cultural waves from the mainland and accepted the monarchies that ruled over them. Various Hindu traditions like Shaivism imbibed by Gujarat which in turn developed its own galaxy of saints and devotees and its own culture. The successive waves of immigration were absorbed in the society that was fast evolving and today the word Gujarati does not seem to suggest any definite association with a particular stock, a tribe of immigrants or a specific group of people. The Kutchis, who were the native of the peninsula of Kutch, have their own dialects. The Kutchis are both Hindus and Muslims and a large number of them have migrated from Sindh.

The Jadeja Rajputs, the Lohanas and even the Muslims many of whom are 'Maldharis', the cattle-breeders, have all come from Sindh consequent upon their defeat at the at the hands of some kings or as a result of some religious persecution.

According to the final results of Population Census 2001, the population of Gujarat is reported at 5.07 crore. The decadal growth rate has increased from 21.19 (1981-91) to 22.66 (1991-2001). The population of Scheduled Castes and Scheduled Tribes in the State have been reported at 35.93 lakh (7.09 percent) and 74.81 lakh (14.76 per cent) respectively.

The literacy rate in the State (excluding children in the age group 0-6 years) has increased from 61.29 per cent in 1991 to 69.14 per cent in 2001. The density of Gujarat has increased to 258 persons per sq km. With 37.36 per cent population of Gujarat residing in urban areas and sex ratio was 920 in 2001.

Classification of population by economic activity according to final results of 2001 Census reveals that out of the total population of 506.71 lakh in the state, 170.25 lakh were main workers, 42.31 lakh were marginal workers and 294.15 lakh were non-workers. Thus main workers constitute about 33.60 percent of the total population and marginal workers constitute about 8.35 per cent of the total population of the state.

The total population of the state consists of Hindus, Muslims and Jains. Zoroastrians or Paris can also been in Gujarat.

The caste system is strictly followed by the Hindus of Gujarat. Besides the 'Brahmins' and the 'Banias' whose functions and occupations are fairly well determined, the community of 'Patidars' owning land is strongest force in the economic and political life of the state. Patidars, also called Patels, are the best agriculturists in Gujarat.

The tribals of Gujarat are found concentrated in the south-eastern part of Gujarat particularly in the district of Panchmahals, Surat, Baroda, and Bharuch. The main tribal groups are the Bhils, The Dublas, the Naila/Nardas, the Gamits and the Dhankas, Varlis, Koknas, Naiks/Naikadas etc.

#### 1.3.ii. Districts of Gujarat

The names of the districts in Gujarat according to Census of India, 2011 are Kachchh, Banaskantha, Patan, Mehasana, Sabarkantha, Gandhinagar, Ahmadabad, Surendranagar, Rajkot, Jamnagar, Porbandar, Junagadh, Amreli, Bhavnagar, Anand,

Kheda, Panchmahals, Dahod, Vadodara, Narmada, Bharuch, Surat, The Dangs, Navsari and Valsad. The districts selected for the purpose of this study are Valsad and Navsari. It is due to the numerical presence of the tribes - Varli and Kokna in these districts.

## 1.3.ii. (a) A Brief sketch of Valsad

As regards its name Valsad town does not find any reference before AD 1300. The opinion of some of the learned persons residing here is that the original name of this place was Nyagrodhpur. In Sanskrit, Nayagrodh means Vad (Fag tree). Somebody might have thought about Nyagrodhpur, keeping in mind the work Val-Vad occurring in Valsad. There might have been a cluster of Fag trees here and so the name Valsad or by corrupt form Valsad may have been accepted. The name of the district has been kept as Valsad District from the name of the Valsad Town.

It was an important event that some Zoroastrian from Iran came and settled in Sanjan due to harassment by Arab victors. They left their native land to protect their religion and came to Gujarat. After residing for 19 years in Diu, they arrived in Sanjan. They adopted Gujarati language and dress and merged with local people like sugar in milk. They were known as Parsis, as they came from Paras (Iran). Zoroastrian settled in Sanjan played a very important role in developing the economic condition of the district. In this, the main industries were shipbuilding and distillery.

Like other districts of Gujarat, Valsad district has also given considerable contribution in the Freedom movement. As a part of the former Surat district, the people of this district actively participated in the movement against addition of Tax on Salt in 1844 and initiated the first ever movement against the foreign government. Shri Arvindo Ghosh entrusted the work of spreading revolution in the South Gujarat to his brother Shri Chotubhai Purani initiated the young men like Shri Ambubhai Purani, Bapalal Vaidya, Chandrashankar Bhatt, Dinkar Pandya etc. to spread armed revolution. Later on they also joined non-violence movement for independence. A booklet name 'Vegetables Medicines' written by Narshibhai Patel was printed in the press of Abasaheb Ramchandra and Madhavrao of Bilimora. In short, this district was active in freedom movement from 1905 to 1942.

After Independence, as part of Surat District, this region was part of greater Bombay State, later when Gujarat state was formed on 1st May 1960; the present Valsad district was part of Surat district. It was bifurcated to Surat and Valsad in 1964. In newly formed Valsad district as per Government notification of 1997 there are five talukas mainly, Valsad, Dharampur, Pardi, Umbergaon and Kaparda.

The district of Valsad is situated in the South Gujarat and lies between the parallels of the latitude of 20 °7' and 20 °45' and the longitude of 72 ° 43' and 73 °29'. It is surrounded by Navsari on the north side, on the south by Thane districts of Maharashtra, on the west by Arabian Sea and on the east by the Dangs. It has three regions mainly Valsad coast, middle Valsad plain, Western Ghats on the basis of topography. Valsad coast is known as Deccan trap in terms of geological structure which is having alluvium soil facilitating the agriculture in the region. Middle of the district covers Umbergaon, Pardi, Valsad and Dharampur talukas. It limits with Valsad coast in the West, Navsari in north, Western Ghats in the east and Dadra Nagar Haveli in south. The maximum height of the region is 300 meters above sea level near Bansda. General slopes of the region are westward. The Western Ghats cover Dharampur and Kaparda Taluka. The terrain of the region touches Surat in North, Dang and Maharashtra on east, Dadra Nagar Haveli on south and middle in mostly uneven general slope from east to west. The Sahyadri Mountain starts at Tapi River; the south-east corner touches Dharampur. The important hills are Indragarh, Jogmedo, Talio and Parnera in Valsad districts. The main rivers of the district are Auranga, Kharera, Ambica Par, Kaveri, Purna, Kolak, Damanganga, Tar, Mon, Nar, Mindhola and Karli. The climate of the district is characterized by a hot summer and general dryness except during monsoon. The annual rainfall of the district is 2,247.8 mm. The mineral wealth includes brick clay, ordinary clay, and standard red clay.

Out of the total area of 3,035 sq km of Valsad district, an area of about 1,187 sq km is covered by forest. Within that 1,161.6 sq km are reserved forest and 18.6 sq km are protected forest and 6.8 sq km are unclassified forest. It is deciduous type and species like Rayan, Karanj, Jambu, Amla, Behda, Sarsado, Dhawado, Semlo, Bili and Bordi are important species located in this forest area. It has rich fisheries. Jawar, bajra and wheat are extensively grown and non-food crop like cotton also occupy a prominent place. Paddy, Nagli, Ragi, Gram, and other cereals also cultivated in the district. The

fishing is done round the year as this district has extensive sea coast. Pisci culture activities are important source of occupation for the people of Valsad. The important industrial establishments of this district are chemical, agro, food processing, paper and sugar, plastic, tobacco and related products, cotton textiles, jute and vegetable fiber textile, beverages, food products, wood products, furniture and fixtures etc. Chickoo and mango are important fruits of the district which are exported to other places. The district is well connected through railways and roads. Kolak, Bilimora, Varsi-Barsi are important parts for fisheries in the district on the banks of the river Ambica. There are 76 Banks in urban areas and 52 Banks (Cooperative Banks) in rural areas. Valsad district has well-knit roads and transport facilities. Around 350 villages and towns are having pucca roads and 270 villages are connected with kachcha roads. Out of 450 inhabited villages 383 villages are connected by bus facilities. Out of 450 villages in Valsad there are 47 group gram Panchayats comprising 170 villages and 280 independent gram Panchayats.

In this district 73% of population live in rural areas while 27% live in urban areas. Rural population is distributed among 450 inhabited villages and urban population has been spread over 17 towns. The density of Valsad district is 465. The sex ratio is 920 per 1000 males. The main and marginal workers are of 46.1% of total population. The male participation rate is 51.8% and female participation rate is 18.2% but the proportion of female marginal workers (15.6%) is higher than that of males (5.6%). The literacy rate of Valsad is 69.2%. Male literacy rate is 77.9% and female literacy rate is 59.6%. There are 11 colleges in Valsad district. The notable educational institutes are the pharmacy college in Vapi and government polytechnic in Valsad. Hindus comprise 89.1%, Muslims 9.1% and Christians 0.1% of total population (Valsad District Census Handbook, 2001).

### 1.3.ii. (b) A Brief sketch of Navsari

Navsari was headquarters of Navsari sub-division of erstwhile of Baroda state. The Government of Gujarat bifurcated Surat and Valsad districts in 1964 followed by further bifurcation of Valsad into Valsad and Navsari districts with affect from 1997.

Navsari district is situated between parallels of latitude 20°34 and 21 °30 and meridians of longitude 72 ° 41' and 73 ° 30'. It is bordered by Surat in the north, Dangs in the east, Valsad in the south and Arabian Sea in the west.

It is the 21st district in terms of population of the State of Gujarat. It has 5 talukas namely Navsari, Jalalpur, Gandevi, Chikhli and Vansda with 374 villages and 9 towns. Total population of the district is 1,229,463 out of which 628, 988 are males and 600,475 are females. The rural population is 893,110 and urban population is 336,353. The sex ratio of the district is 955 females per thousand males. The ratio of schedule tribe population to the total population in the district is in the proportion of 591: 164. The tribes of the districts are Dhodia, Varli, Kokna, Nayaka and Kolba. It is the fifth dense district in the State. The economy of the district basically dependent on agriculture as 57% of workers is engaged in agriculture, cotton textiles, machinery and equipment. Basic chemicals and chemical products and food products are the important non-agricultural economic activities. The literacy rate of the district is 75.8%. The proportion of male female in the district is 82.8% and 62.8% respectively. 27.4% population is urban inhabited. The physiography is divided into hilly area, flat area and seashore area. Purna, Auranga, Ambica, Tav and Kaveri are important rivers of the district.

The kund of Unai otherwise popular for Unai Devi is a famous religious place, which attracts the tourists. The climate of the district is hot by summer and dryness in the non-rainy seasons. The annual rainfall in the district is received during south-west monsoon season from June to September. The annual rainfall is 1, 4368 mm. Out of total 2,209 sq.mtr of the district 59.6% sq.mtr is covered by forest out of which 21.2 sq.mtr reserved forest and 3845 sq.mtr is unclassified. The main forest products include teakwood, catechu wood, herbal plants and timber. The main crops are paddy, sugarcane, Ragi and jawar etc. The fruits like mango and Chickoo are the main fruits exported to other parts. The district headquarters is Navsari which is connected by rail and road to different places of Gujarat and India. 365 villages are having pucca roads and 371 villages are having bus facilities. Out of 374 villages in the district there are 20 group Panchayats and 348 are independent gram Panchayat. Hindus constitute 92.4%, Muslims 5.7%, 1.1% Jains and 0.5% Christians. Main and marginal workers constitute 44.3% of the total population. 23.6% of total workers are engaged in

cultivation, 33.1% are agricultural laborers and 1.7% are engaged in household industry, 41.6% do other work. In the population range of 2000 to 5000 there are 134 villages of which only 28 villages have Banking facilities and all 134 villages are having facilities of improved drinking water and power supply (Navsari District Handbook, 2001).

#### 1.3.iii. Tribal Population in Gujarat according to 2001 Census

The population of Gujarat according to Census 2001 has been 50,671,017. Of these 7,481,160 persons are the Scheduled Tribes (STs). They constitute 14.8 % of the total population of the state. The state has registered 21.4 % decadal growth of the Scheduled Tribe population in 1991-2001. There are twenty nine (29) notified Scheduled Tribes in the state.

The Bhil with 3.4 lakh population (40%) represents majority of the total ST population of the state. Dublas (8%), Dhodia (7.9%), Rathawa (7.2%) and Naikadas (5.3%) are the other major STs each having a sizable population. Bhil are the numerically dominant tribe with reference to total schedule tribe population of state. Gamits, Kokna, Chaudhri, Varli, and Dhanka account for 3 to 4% each of state's ST population.

The ST population in Gujarat is predominantly rural with 91.8 % residing in village and 8.2 % in urban areas. Of the twelve major STs having more than one lakh population, Dublas have recorded the highest (15.7 %) urban population. Significant urban population has also been recorded among Dhodia (12.4%), Patelia (12.4%), and Koli (10.2%). On the other hand Varli has recorded the lowest at 0.6 % urban population.

District wise, the Dangs has recorded 93.8 % of its population as Scheduled Tribe, although its' share is small (2.3 %) out of the total ST population in the state. Besides the Dangs district, Narmada (78.1%), Dahod (72.3%) and Valsad (54.8%) have recorded more than half of the total population of the district as Scheduled Tribe. Amreli, Bhavnagar, Rajkot, Jamnagar, Mehasana, Junagadh, and Surendranagar have ST population less than one percentage of the district's total population.

The state has recorded child sex ratio (0-6 age group) of 966, which is lower than the national average for STs (973). Among the individual STs, Patelia have recorded low child sex ratio of 926.

The ST population of Gujarat has recorded 47.7 % literacy rate, which is at par with the national average for STs (47.1%). The male and female literacy at 59.2 % and 36% respectively indicates that women are lagging behind males by 23.2 %. Of the twelve major STs, Dhodia with 75.9 % literacy are ahead of others. Their female literacy rate is 66.5 % and male 85.3%. Literacy position is dismal among Koli as only 26.3 % of their population has been literate; the picture is more depressing for females (12.8%) among them.

In the age group 5-14 years, 56.9 % of the ST population is attending schools or other educational institutions. Other STs who have recorded above state average are Chaudhri (80.7%), Patelia (74.9%), Kokna (66.5%), Dhanka (63.6%), and Dublas (60.9%). Koli has recorded the lowest at 33.4 %, and Naikadas (44.1%) and Varli (44.9%) have recorded less than half of their population in the age group 5-14 is attending schools or any other educational institutions.

Mere 2.5 % of the total literates of the ST population are graduate and above. The Chaudhri and Dhodia are well ahead, with 5.3 % of their literates are graduates or above. On the contrary, Koli, Varli, Dublas, and Naikadas are at the bottom, each having less than one percentage. Of the total 7,481,160 ST population 97.8 % are Hindus and 1.7 % Christians. According to 2001 Census, 14,440 STs have been converted as Muslims, constituting 0.2 % of the total ST population of the state. Besides, 11,678 have been categorized as converted to 'other religion and persuasions'. 11,520 have been classified as 'religion not stated'. A small number of STs have converted to Jainism (2,166), Sikhism (390), and Buddhism (231) (Source: Census of India, 2001).

#### 1.3.iv. District wise Tribal Population

The Dangs has the most tribal population with 93.76% of total population while in Narmada district 78.08% of total population are tribal followed by Valsad which has tribal population up to 54.76%. While Navsari and Surat having 28.19% and 48.08%

respectively. Amreli district has the least tribal population with of 0.23% of total population. (Shown in Annexure-3)

## 1.4 Aim and Focus of the Study

#### 1.4.i. Aim:

The main aim this study is to analyze sociologically the Human Rights issues among the Kokna and Varli tribes of South Gujarat. Here, an attempt has been made to investigate the impact of human rights on the social and non-social aspects of the tribal life. Further, the study also deals with the role of the internal and external agencies/institutions/processes/ phenomena of the state vis-a vis human rights issues.

#### 1.4.ii. Focus:

The focus of this study is on the social aspects of Human Rights with reference to health, education and environment.

## 1.4.iii. Hypotheses

- 1. Human Rights education or levels of awareness of the group directly influence the social, economic, political and legal life of the tribes.
- 2. The active role of state is directly influenced by the articulated demand from the grass root level. The agencies monitoring work effectively when there is continuous pressure from civil societies and different interest groups.
- 3. Promotion (Protection) or violation of human rights of the groups depend on the accessibility of them to the resources of social indicators i.e. health, education and environment of human development.

## **CHAPTER 2**

## SOCIO-DEMOGRAPHIC PROFILE OF TRIBES

Here the author intends to give brief account of the socio- demographic profile of both the tribes which are studied.

#### 2.1 Kokna Tribes

The Kokna are the tribal group of Gujarat. The etymology of the terms Kokna is by virtue of their wearing armlet i.e. 'Kokna'. The other synonyms of the tribe are 'Kukna' and 'Kokni'.

Major concentrations of the Koknas are in Dharampur and Vansda Taluka of undivided Valsad district and in Dangs district of Gujarat. According to 2001 census the total population of Kokna is 329, 496 which is 4% to the total population of the state. They speak Kokni language which is a dialect of Marathi. They speak Gujarati quite well and can also converse in broken Hindi and use Gujarati script.

The community is divided into number of exogamous units call "Kul" which is the only social division and no hierarchy is attached to this. Main function of the clan is to regulate marriage alliances. Koknas believe in extended families but it is under disintegration because of occupational mobility. Now nuclear family is the most prevalent type. The eldest male member heads the family and he takes important decision in consultation with the rest of the members. Family ties are strong and cordial. Women observe respectful distance in the presence of the elders, relatives of the husband and observe purdah. They enjoy considerable freedom of movement. Group endogamy and clan exogamy are the marriage rules. Marriages are fixed through negotiation but there are other ways of acquiring mates i.e. by service (Khordad) and by exchange (Sata). The custom of bride price is present in their society. Monogamy is a general rule but in exceptional cases like barrenness and death of first wife polygyny is permitted. Divorce is permitted, if it is limited by girl, then the girl's father will have to return the bride price and if it comes from boy's side then he will have to give some amount (marriage expense) to the girl's father as decided by the Panch. A married woman desiring to marry another man of her choice

can do so if her paramour pays the compensation to the husband i.e. Thagralena. Widow Remarriage i.e. Rakhat is fairly common. A widow is supposed to marry unmarried younger brother of her deceased husband i.e. Debar bata. No rites are performed in widow marriages. Inheritance and succession are patrilineal and property is equally divided among all the sons.

Most of the life cycle rituals are in accordance with the Hindu pattern. On the birth of the child purification rites are observed on third, fifth and twelfth day after which the pollution ends.

Marriage rituals are divided into three stages (1) Nanipen (betrothal) (2) Motipen (Social marriage) and (3) Lagan (ritual marriage). While negotiating marriage 'Ostabia' (messenger) plays a very important role. Marriage proposal is first sent through him. Then on an auspicious day formal betrothal (Nanipen) is decided. The boy and the family members visit the girl's house to finalize the proposal and bride-price is fixed up. On this occasion the bride is made to sit in the centre and she is given a coconut and Rs. 1.25. Liquor, tea, bidis are offered to groom's party. All the expenses are borne by the family of the boys. At the end of this ceremony an oral agreement is made. If the marriage breaks from by the groom's side then the bride's family will recover the whole expenses from groom's father and if it is initiated by the bride side the groom's family will claim the double amount. This type of agreement is called Nanipen.

Among the Kokna it is privilege of the bride's party to go to the grooms place for marriage. Then the ceremony of Motipen starts. The bride is made to sit on a wooden plank near the 'Motar' (Marriage Pandal). Groom's party will give her the bride price which consists of cash worth Rs.125 or Rs.151, grain, clothes and ornaments. If the groom party cannot afford the marriage expenses then after the ceremony of Motipen, the bride is supposed to stay at the groom's place and help the husband in earning the expenditure. Actual marriage i.e. Lagan can take place even after the birth of one or two children. The marriage ceremony is absolutely essential and must be performed at their convenience. They believe that an unmarried person can never get salvation after death and become a ghost. Lagan i.e. ritual marriage starts with the application of 'pithi' (paste of turmeric) on both the bride and groom. Women sing songs while

applying 'pithi'. Marriage ceremony includes four 'pheras', 'havan', 'hastamilap' and 'kanyadan'.

Funeral rites are very simple. They cremate their dead and observe pollution for twelve days. On the final day of pollution, offerings are made in the cremation ground in the name of the dead and funeral feast is given to all the members.

In case of death of a pregnant woman, the rites are performed by the 'Bhagat' or 'Bhuva' because fear of evil spirits. The dead body of such women is taken out through a special opening made on the back wall of the house.

The Koknas largely depend upon agriculture (61%), agricultural labour (21%) the rest (18%) depends on collection of minor forest products and allied agricultural activities as well as the activities like tailoring, carpentry, daily wage labour, and other manual work for their sustenance.

The total literacy rate for the age group of 7 years and above is 51.5% of which male (62.5%) and female (40.3%). The total urban population is 14, 967 across the states.

Barter system has been replaced by cash economy and weekly 'Haat' is common place for their economic activities till date. Koknas are Hindus by faith. But sects like Jay Parmatma, Swaminarayan have made inroads into their religions life. Christianity is also a practiced religion for few Koknas. They basically worship the Hindu deities of wider pantheon. They also have regional, village and clan deities. Besides this they have faith in supernatural powers, ghosts, dakans, black-magic and witch-crafts. To ward off the evil influence they take the help of the Bhagat, who is considered as a sacred specialist.

Himani Devi and Kansari Devi are the community as well as Kul Devis who protect the family from disaster. The idols are kept on the heap of the rice and Nagli grain inside a big bamboo basket. Gram dev, Samaria dev and Bagh Dev are the village deities. They worship 'Gram dev' and 'Samaria dev' for the protection of the village people from natural calamities whereas Bagh Dev is worshipped to save the cattle from the ferocious animals and to protect them for diseases. The major sacred centers are the temple of 'Lord Somnath Mahadev' of Bilimora and Unai Devi of Unai. In

addition to this common Hindu festivals like Shiv Ratri, Holi, Dushera, and Diwali are celebrated. The major dances of the community are Dhol dance, Parvi dance, Bohada dance and Thakrya dance.

For the maintenance of peace and social equilibrium the Kokna have their own traditional Jati Panch constituted by five elderly and respected members of the community headed by Patel (Kathiya/Chief). They decide the cases related to division of property, family quarrels, petty thefts, divorces and breach of tribal norms. The judgment given by the council is respected by both the parties and fine imposed is given to the aggrieved. Statutory Panchayat is involved in implementation of different developmental programmes. Sarpanch plays a key role in solving marital disputes.

Kokna enjoy a fairly high social status. Under the changed situation literacy is getting more attention. Although the older generations are illiterate, literally it is catching up with the new generation resulting into better enrollment at primary level.

Majority of Koknas depend on indigenous treatment for their health issues. The modern hospital facilities along with different State sponsored programmes for health and family welfare is penetrating the hinterland of tribal settlement. Immunization and nutrition facilities are also provided to expectant mother and children. Earlier people had to depend on natural resource like river, pond, streams for drinking water, but now head pumps, bore wells, and wells are provided by government under different welfare schemes

For the economic upliftment, different loans, credit schemes, self-employment schemes are promoted by different government agencies. Landless and marginal laborers are also provided land through different government schemes.

Irrigation facility is provided to the people through canals, but mostly they had to depend upon rain water. Fertilizers are now available to the tribals. They listen and enjoy radio, television, films through different governmental and non-governmental publicity agencies. Government through developmental programmes has constructed metaled road that runs into the remote village which facilitates availing the transport and electricity network.

Despite the available schemes to improve the overall life style of the people most of the efforts meet with poor results due to their lack of awareness, backwardness, poor economic condition and illiteracy.

#### 2.2 Varli / Warli Tribes

Warlis are the major tribes of Western Maharashtra. According to Wilson the term Varli is come from 'Varal' a small patch of cultivatable land and means an uplander. It is connected by some with Varalat, the sixth of the ancient seven Koknas. V. K. Rajavade, the well-known historian derived the word from 'Varud' as mentioned in Katyayana's 'Vartik', thus Varud, Varadaki, Varulai, and Varuli and finally Varli (Save 1945: 485). Eathoven (1921) describes Warli as a sub-division of Bhils. Wilson states that the Warlis' and Thakurs are offshoots of the Koli tribes. The Warlis of the present time however do not show any affinity with Thakurs or Kolis. The tribes' men believe that they are called Warli because they used to spread Varal (brushwood) for preparation of agricultural land (Save, 1945).

According to 2001 Census of India the Varli's population is 255,271 in Gujarat which is 3.4% to the total tribal population of the State. Varli has recorded 0.6% urban population which is the lowest among the tribes of Gujarat. Varlis are principally found in Thane District in the State of Maharashtra. They are also scattered to Nasik and Greater Bombay and who migrated to Gujarat in undivided Valsad district which includes Vansda, Dharampur and Dangs. They are also settled in good number in Dadra and Nagar Haveli. According to the Census of Maharashtra Scheduled Tribe Report (1961) most Varlis say their original home was Nagar Haveli in Daman, while some believe that Dharampur was their original town in the State of Gujarat.

According to the Thane Gazetteer the Varli have three divisions – Murdes, Davars and Nihirs. The first two have communal relation and intermarry, but they never eat, drink or marry with Nihirs. The Dangar Varlis were added into the Census of India in the year 1911 along with Ghat Varlis, Pathar Varlis, Mathar Varlis, Kokni Varlis, Zanjare Varlis and Pavar Varlis. However, they are unable to explain as to why they are so designated. Varlis have sun burnt skin. Fair skinned people are rarely found among the Varlis (Gare and Aphale, 1982). The height is medium structure and well built semi-curly hair and dark brown eyes. The men wear a waist band and a tattered

head cloth. The women wear a cloth over the head, a bodice, and a cloth round the waist. In Gujarat the ornaments of men are silver or tin earrings, silver or brass bracelets, and a brass finger ring, women wear a silver chain worn on the head, brass earrings, coils of glass beads round the neck, and brass bracelets.

As per the language is concerned, Varlis differs little from that of local Kunbis. In the Thana region they always speak Marathi, but the adjacent northern part to Gujarat; they speak Marathi as well as Gujarat. Varlis are to some extent both settled and wandering tribes. They live in small communities, often under their own headman and seem to avoid neighbors except Kolis, Kathkaris and Thakurs. The tribe divided into number of Kul. Marriages are prohibited between members of same Kul. A Varli cannot marry within the degree of cousinship. A man may marry two sisters. The first married being the chief wife. A Varli will seldom look for a wife beyond the limits of Taluka in which he lives. Marriages are not contracted between families whose occupations are different. Polygamy is allowed, polyandry is not known.

When a marriage has been settled, the boy's father feasts the village on liquor and fixes the marriage day. Two days before the marriage the bride and groom are rubbed with turmeric powder. On the marriage day, the groom goes to girl's house accompanied by the party of friends and relatives along with the beats of drums (tur) played by a Naik. Here under a booth of bamboo roofed with grass the bridegroom pays the bride's father Rs. 5/- as dowry and gives the bride pair of clothes and a bodice. Either Naik or a woman ties the hem of the bride's and bridegroom's clothes and joins their hands. The bride and bridegroom then feed each other the cooked rice and then dinner follows. When the dinner is over the bridegroom leaves taking with him the bride, who is accompanied by her relatives. During their stay for a day and night, the bridegroom's father entertains the bride's relatives with rice, pulse and taddy palm beer. After five days the bride comes back to her father's house, and again after five days goes to her husband. Among the Gujarat Varlis the practice of serving for wife 'Khandadio' prevails. Widow Remarriage is allowed. A widow cannot marry a brother of her deceased husband or a member of his clan. A divorced woman can remarry by the council of community men for widow remarriage. But if she leaves her first husband without his consent, the second has to pay the expenses of the first marriage as well as his own. They follow the Hindu laws of inheritance rules.

Varlis religion consists of spirit worship. They think that every place is under the care of some spirit who lives in a tree or in a stone. Some, they think are, unfriendly and spiteful whereas some others are friendly. They are habituated to the use of charms to turn aside evils caused by ill-natured spirits or neighbors. If anyone falls sick, they think that the illness is the work of an unfriendly spirit or neighbor and send for some charmer, who performs certain rites by which the divines the causes of the sickness and what particular spirit has sent it, or he is himself seized with a shaking fit and being thus, as they supposed to be possessed by a spirit, tells the cause of the sickness and means of the recovery. No medicine is used. The usual cure is by sacrifice of a goat, fowl or offers a coconut. After performing the sacrifice they cook it and it will be shared with sick man's friends. They do not employ a Brahmin at birth, death or marriage. They have no sacred books, no religious guides except mediums who are augurs and oracles rather than religion guides. They have traditional medical practitioners like shamans (Bhagat), Bone setters (Had Vaidu), Herbalist (Vaidus), and midwives (Dais).

The god they worship is Vaghya or Vaghoba in the form of a roughly carved tiger or a piece of wood covered with red lead. The favorite place for Vaghya's image is on the village boundary or under a large banyan tree. They say that tiger is Vaghya's dog and he comes once in a month to Vaghya's image to pay respects and lies there for some time. In the month of Kartik they have a grand ceremony, offering and worshiping him. Their household god is Hirva, who is represented either as a bundle of peacocks feathers, as a hunter with a gun, a warrior on horseback, or a five headed monster riding the tiger. He is worshipped in intervals all the year around. They also worship god Varayan and the goddess Hamai who are represented either by a ball made from the brains of a cow or by little brass figure of a cow. They celebrate Holi and Diwali. Varli paintings are the main art forms which depict the everyday life scenes which are made only using rice paste and no multiple colors. Tarpa dance, Dhol dance, Kamad dance are the main dance forms which are normally associated with harvest seasons, sowing seasons and on the occasion of Holi.

Family and social disputes that befall the Varli social organization are hurdled by traditional political organization known as 'Panchayat' and the headman is known as

'Pudhani' who often controls the village council who is an old and experienced man also respected by all members.

Varli eat rice and other grains and different kinds of meat except beef, bison and nilgai. They are fond of fowls. They also eat land crabs of several kinds, the roots of the wild plantation and those of other wild plants which are very unwholesome, unless boiled, tender bamboo sprouts some leaves and vegetables. The bamboo is eaten largely before the rain sets in. Varlis accepts food from other castes of late. They do not accept food from Bhardaris, Vadvals or Kunbi Kolis they accept and eat not with Thakurs. No other caste/tribe share food with them.

## 2.3 Districts showing numerically more Kokna and Varli Tribes

The districts showing numerically more Koknas

District	No. Of Koknas	Male female divisions
Bharuch	288	171:117
Surat	41412	20728:20684
Dangs	48917	24474:24443
Navsari	114186	57267:56919
Valsad	123452	62216:61236

Table 2.1 (Source: Census of India, 2001)

The districts in which the Varlis are numerically strong are

District	No. Of Varlis	Male female divisions
Jamnagar	60	60:00
Surat	472	260:212
Dangs	25504	12691:12813
Navsari	17222	8626:8596
Valsad	211937	105141:106796

Table 2.2 (Source: Census of India, 2001)

# 2.4 Distribution of Kokna and Varli Tribes

Distribution of Kokna and Varli tribes in all districts of Gujarat are as follows:

	Kokna	Kokna		Varli	Varli	
District	Male	Female	Total	Male	Female	Total
Kachchh	24	20	44	2	1	3
Banaskantha	19	14	33	3	2	5
Patan	19	15	34	1	0	1
Mehasana	10	14	24	0	0	0
Sabarkantha	26	22	48	0	0	0
Gandhinagar	81	76	157	1	1	2
Ahmadabad	99	5	104	7	10	17
Surendranagar	12	11	23	9	5	14
Rajkot	86	48	134	2	4	6
Jamnagar	25	20	45	60	0	60
Porbandar	4	6	10	0	0	0
Junagadh	12	22	34	0	0	0
Amreli	16	16	32	0	0	0
Bhavnagar	65	11	76	0	0	0
Anand	8	15	23	0	0	0
Kheda	2	4	6	0	0	0
Panchmahals	9	8	17	1	0	1
Dahod	6	11	17	0	0	0
Vadodara	91	78	169	8	3	11
Narmada	51	57	108	5	5	10
Bharuch	171	117	288	3	4	7
Surat	20,728	20,684	41,412	260	212	472
The Dangs	24,474	24,443	48,917	12,691	12,813	25,504
Navsari	57,267	56,919	1,14,186	8,626	8,596	17,222
Valsad	62,216	61,236	1,23,452	1,05,141	1,06,796	2,11,937

Table 2.3 (Source: Census of India, 2001)

## The Socio Economic Profile of Kokna And Varli Tribes

					Percentage of
General Information		Kokna	Varli	Total	total
		(150)	(150)	(300)	Population of
					both tribe
		No.	No.	No.	Percentage
RURAL/URBAN	URBAN	60	60	120	40.0
KUKAL/UKDAN	RURAL	90	90	180	60.0
	YOUNG	60	60	120	40.0
AGE	MIDDLE	60	60	120	40.0
	OLD	30	30	60	20.0
SEX	MALE	75	75	150	50.0
SEA	FEMALE	75	75	150	50.0
	UNMARRIED	39	36	75	25.0
	MARRIED	88	95	183	61.0
MARITAL STATUS	WIDOWED	20	17	37	12.3
SIAIUS	DIVORCED	2	1	3	1.0
	SEPARATED	1	1	2	0.7
	ILLITERATE	91	93	184	61.3
	PRIMARY	38	41	79	26.3
	SECONDARY	14	10	24	8.0
EDUCATION	HIGHER	5	4	9	3.0
EDUCATION	SECONDARY				
	COLLEGE	1	2	3	1.0
	UNIVERSITY	1	0	1	0.3
	PH.D	0	0	0	0.0
	GUJARATI	148	143	291	97.0
	DIALECT=KOKN	2	5	7	2.3
MOTHER	A/VARLI/BHILI/				
TONGUE	DANGI				
	GUJARATI &	0	2	2	0.7
	MARATHI				
TRADITIONAL	OTHERS	0	2	2	0.7
OCCUPATION	AGRICULTURE	150	148	298	99.3

Table 2.4 The Socio Economic Profile (Source: field study)

General Information	1	Kokna (150)	Varli (150)	Total (300)	Percentage of total Population of both tribe
		No.	No.	No.	Percentage
	SERVICE	8	3	11	3.7
	OWN FARMING	8	14	22	7.3
	AGRICULTURE LABOUR	49	49	98	32.7
	MANUAL LABOUR	43	45	88	29.3
PRESENT	BUSINESS	14	14	28	9.3
OCCUPATION	INDUSTRIAL WORKER	8	9	17	5.7
	SMALL TENANTS	18	11	29	9.7
	SELF EMPLOYED	1	4	5	1.7
	OTHERS	1	1	2	0.7
	SERVICE	2	3	5	1.7
	INDUSTRIAL LABOUR	2	0	2	0.7
OCCUPATION	AGRICULTURE LABOUR	34	42	76	25.3
OF OTHER	BUSINESS	0	3	3	1.0
FAMILY MEMBERS	MANUAL LABOUR	107	98	205	68.3
	SELF EMPLOYED	1	4	5	1.7
	ANY OTHER	4	0	4	1.3
	<1	54	51	105	35.0
	41,365.00	89	93	182	60.7
LAND	12+	1	0	1	33.3
(in Acre)	41,490.00	6	5	11	3.7
	41,616.00	0	1	1	33.3
	0	86	75	161	53.7
CATTLE	1	8	7	15	5.0
	2	32	39	71	23.7
	3	11	13	24	8.0
	4	8	10	18	6.0
	5	3	2	5	1.7
	6	0	1	1	0.3
	7	2	3	5	1.7
	NO	143	147	290	96.7
LOOMS	YES	7	3	10	3.3
	NO	144	146	290	96.7
WEAVING	YES	6	4	10	3.3

Table 2.4 The Socio Economic Profile (Source: field study)

General Information		Kokna (150)	Varli (150)	Total (300)	Percentage of total Population of both tribe
		No.	No.	No.	Percentage
	NO PERMANENT INCOME	14	8	22	7.3
	< 1000	11	12	23	7.7
	< 10000	54	55	109	36.3
	< 20000	11	7	18	6.0
	< 30000	24	17	41	13.7
PERSONAL	< 40000	26	41	67	22.3
INCOME (In Rs.)	< 50000	3	6	9	3.0
	< 60000	2	3	5	1.7
	< 70000	0	0	0	0.0
	< 80000	2	0	2	0.7
	< 90000	0	0	0	0.0
	< 100000	1	0	1	0.3
	> 100000	2	1	3	1.0
	< 10000	66	69	135	45.0
	< 20000	20	8	28	9.3
	< 30000	16	12	28	9.3
	< 40000	39	48	87	29.0
HOUSEHOLD	< 50000	2	7	9	3.0
INCOME	< 60000	1	2	3	1.0
(In Rs.)	< 70000	2	3	5	1.7
(III 143.)	< 80000	0	0	0	0.0
	< 90000	1	0	1	0.3
	< 100000	0	0	0	0.0
	> 100000	2	1	3	1.0
	NO	27	22	49	16.3
<b>ENDOGAMY</b>	YES	123	128	251	83.7
	NO	29	23	52	17.3
<b>EXOGAMY</b>	YES	121	127	248	82.7
	UNMARRIED	27	23	50	16.7
MONOGAMY/	MONOGAMY	108	115	223	74.3
POLYGAMY	POLYGAMY	15	12	27	
		23	27	50	9.0
MARRIAGE BY	UNMARRIED	•		2	0.7
	ELOPEMENT	1	1		
	SERVICE	4	5	9	3.0
	PAYMENT	6	2	8	2.7
	DOWRY	112	104	216	72.0
	NO RESPONSE	4	11	15	5.0
FAMILY STRUCTURE	NUCLEAR	94	91	185	61.7
	JOINT	49	51	100	33.3
	EXTENDED	7	8	15	5.0
FORMS OF AUTHORITY	PATRIRICHAL	150	150	300	100.0
RESIDENCE	PATRILOCAL	146	137	283	94.3
PATTERN	MATRILOCAL	4	13	17	5.7

Table 2.4 The Socio Economic Profile (Source: field study)

General Information		Kokna (150) Number	Varli (150) Numbe	Total (300)  Numbers	Percentage of total Population of both tribe Percentage
INHERITANCE AND SUCCESSION	PATRILINEAL	150	150	300	100.0
RELIGION	INDIGENOUS HINDU CHIRSTIAN	10 127 13	3 128 19	13 255 32	4.3 85.0 10.7
CONVERTED TO (Presently following)	HINDU INDIGENOUS CHIRSTIANIT Y	81 8 18	97 5 14	178 13 32	59.3 4.3 10.7
	JAYPARMATA MA SWAMINARY AN	30	15 19	45	15.0
CONVERTED SINCE HOW LONG	0-10 44,136 21-30	146 3 1	145	291 6 3	97.0 2.0 1.0
MIGRATED SINCE (years)	NOT MIGRATED	104	107	211	70.3 8.7
	<2 1 2	0 20 12	1 19 5	1 39 17	0.3 13.0 5.7
	34 36	3 0	2	5	1.7 0.3

Table 2.4 The Socio Economic Profile (Source: field study)

## **CHAPTER 3**

## **REVIEW OF LITERATURE**

The contributions made by the scholars in understanding the vast arena of Human Rights are remarkable. However, a brief review of available literature is presented here.

#### 3.1. International Studies

John Rawls (1971) broadly discussed about the equality, liberty, freedom of the individual culminating to individual right. Walter Laqueur and Barry Rubin (1990) contributed the most important and exhaustive source book documenting history of human rights.

The common role of anthropologists and human rights has been prominently analyzed by different scholars during the deliberation of American Anthropological Association in 1993. Terry Turner (2009) while researching in Amazonian indigenous societies has reflected upon many aspects of anthropological theory. Laura R. Graham (2006) has argued in favor of the promotion of human rights and social justice for the vulnerable communities and linked with the analyses of improvement in basic services in the tribal communities of Brazil and Venezuela. Ida Nicolaisen (2006) has talked about the rights of indigenous people and institutional responsibilities especially for the Nordic Indigenous people. Jane Cowan (2006) has specifically worked on Greece focusing on gender, power, local identities and popular music, talked about the supporting human rights on ethical ground. Mark Goodale has worked on the interaction between anthropology and human rights in Bolivian context (Human Rights, 2006).

Helen Quane (2005), in his work has analyzed the human rights dimension of development process and examined some of their potential implications on their participation and marginalization.

An anthropological exploration has been done by several researchers where they discussed on social life of tribes, the limitations of law, approaches to religion in France and Tibet. They also analyzed the subjectivity of rights, political asylum in Sri

Lanka and they also interpreted the issues of production, health right and its inter relatedness (Wilson and Mitchell, 2001).

Crawford and Falk have discussed about the indigenous people of Australia and Canada. They have addressed the needs and claims of indigenous people at national and international levels (Crawford and Falk, 1988).

#### 3.2 National Studies

Dr. Paramjit Jaiswa1 and Dr. Nistha Jaiswal (1996) elaborated the political premises of rights in relation to parliamentary democracy of India. Upendra Baxi (1986) exposed the legal loopholes and contributed to the volume of human rights violation and remedies. Amartya Sen's recent work (2002) and others in the earlier series talked about the capabilities approach, social choice and justice for the individual and groups. Gurupreet Mahajan, (2002) explored the issues of citizenship, nationality and collective rights in the cultural context. Ramachandra Guha (2002) discussed the issue of environment, control over natural resources leading to competing claims of rights among different classes. N.S. Jodha (1998) discussed about the linking of poverty with natural resources. Manoranjan Mohanty (2002) worked on the comprehensive character of rights, freedom, the role of state about the institutional arrangement and the rights movement.

K. Sujata Rao (1998) analyzed the health care services focusing on tribal inhabited area of Andhra Pradesh. Kiran Bhatty (1998) found out on a nationwide study the causes and consequences of deprivation in education. The literature on issues of human rights of tribals had been analyzed by Dipankar Gupta (1999) in relation with citizenship of minority groups and group rights thereof.

C.R. Bijoy focused on the land rights of Adivasis in the state of Kerala (2003). Ghanshyam Shah (2004) talked about the genesis of the tribal movements in the context of human rights and environment

Shantayanam Devrajan of World Bank (2004) has done All India Survey of the utility of basic services for the poor including some of the tribal pockets of Gujarat. A study by Public Affairs Centre by Samuel Paul et al. (2004) highlighted and benchmarked

the states in India in terms of providing basic social entitlements like literacy, health, poverty reduction measures, drinking water, road transport and public distribution system which also speaks volumes about the issues of human rights. The work of S.P. Punalekar and Jyoti Randive (1984) highlighted the situation of tribal education, non enrollment, dropouts, and inequities in the state of Madhya Pradesh, Gujarat and Maharashtra. A. R. Desai (1990, 1991) focused on human rights situation since Independence, how the Indian state has viewed the majority and marginalized and also elaborated complex, sophisticated mechanisms of dividing, controlling and repressing them. P.M. Katare and B.C. Barik (2002) has done a comprehensive work visualizing the realities of the developments and human rights through micro-macro analysis.

Techno-science, a regime of representation codifying new material practices of power, affects the very imagination of human rights praxis, not the least because the bearer of human rights stands recast as a cyborg or a genetic storehouse. Old notions of what it means be, and to remain human have been steadily but spectacularly, rendered obsolete by techno-science. The notion of human rights, still sensible in relation to state violation, now becomes inchoate with regimes of techno-scientific power that sustain the new World Order Inc. The task now is not merely to understand these developments but to transform them in directions more compatible with competing notions of human rights future (Baxi, 2005). It is basically an approach most sustained and refined in the reformulation of activist theory.

Upendra Baxi (2007) critically analyses the promises and social expectations generated by transcendental jurisprudence of Justice V.R. Krishna Iyer. It spoke about the impact of human rights violations in India and the responses initiated by pioneering work of V.R. Krishna Iyer. It helps to understand how judicial activism and human rights are used for empowerment and whether they are successful in empowering people.

Mahendra P. Singh (2007) observes in his essay "Constitutinalisation of human rights" the development as the outcome of interplay between fundamental rights and directive principles of state policy. He has analyzed the jurisprudence of the Indian Judiciary and the development of a theory of rights in India can pave ways for social empowerment. Sudhir Krishnaswamy (2007) emphasizes the horizontal application of

human rights in India within constitutional framework, taking abundant support from Indian jurisprudence specially emphasis was given on the development of sexual harassment law and demand for affirmative action in the private sector and discussed how the human rights can apply horizontally in such instances.

N. Ravi (2007) examines the relationship between freedom of press and human rights discourse from international perspective. He argued that the international law recognizes the importance of a free media in promoting democracy and citizenship. However, the human right discourse has over the years tended to undermine the freedom of press due to tensions on account of different value system, development of laws relating to privacy protection in various jurisdiction enactment of law relating to defamation, the issues related to hate speech. Vikram Raghavan (2007) develops the theme of freedom of speech and its implication for broadcasting in India. Parmanand Singh (2007) discussed the issue of affirmative action as a fact of equality and compensatory discrimination also discussed the implications of policy of reservation on Scheduled Castes and Scheduled Tribes and the other backward classes. Arjun Sengupta (2007) examined the importance of the right to development and its implication for reforming the governance system in India. He underscores the need for an integrated approach towards protection of civil and political rights and economic and social rights. Surva Deva (2007) confronts the issue of globalization and its impact on the realization of human rights in India.

Arun Thiruvengadam (2007) focuses on the social rights jurisprudence of Supreme Court of India and its implication for developing constitutional jurisprudence.

Charu Sharma (2007) examines the impact of environmental wrongs on human rights and the various ways to integrate the right to environment and developmental justice within India framework. It provides useful understanding of jurisprudence developed by the Indian Judiciary in integrating human rights and environmental justice with a view to developing a right to clean environment within the ambit of Right to life and liberty under Article 21.

Venkat Iyer (1999) in his essay tries to put the arguments being mindful of certain achievement, that the activism in human rights movement is also not free from biases in pushing certain agenda, though there is no universal acceptance to this agenda.

B.B. Parde (2007) critically examines the nature of criminality of marginalized sections in India and its impact on the criminal justice system. He discussed the social implications of marginal criminality from legal and criminological stand point.

D.K. Srivastava (2007) discusses the problems of sexual harassment and other form of violence against women in India. The primary focus of the study is to underline the efforts of the Indian judiciary in responding to the various forms of violence against women and in particular invoking the constitutional protection as a remedial measure for providing compensation to victims of sexual harassment.

Xaxa (2008) in his work has analyzed the administrative and political dimension of the concept tribal and its inconsistencies with the state from pre colonial period. He also discussed about how it impacts different policy formulations which push the tribal into the process of marginalization.

# 3.3 Local (Gujarat) Studies

R. S. Negi and A. Maitra (1974) worked on the A B O Blood Groups in Kokna and Varli tribes. Godavari Punalekar (1975) in her work on Varli tribes includes the Adivasi Revolt. Pupul Jaykar (1990) in the Earth Mother described the tribal world of Varlis.

Nag, N.G. (1980) worked on Kokna Tribe in Dadra Nagar and Haveli with a detailed ethnographic note. S.K. MandaI and R. Malhotra (1992) had given the profile of Varlis in Gujarat. Lancy Lobo (1994) highlighted the suppression of Valia tribals in Bharuch District and the role of state's police and other criminal justice system. K Singh (2001) had given an Anthropo-Historical perspective of the Varli tribe in 1985.

#### 3.3.i. South Gujarat Studies

David Hardiman (1995; 2006) presented a historical account of nationalist movement and peasant struggle in tribal society and on Christians and the Adivasis of South Gujarat, exposing the links of religious freedom and rights of the group. Stany Pinto (1995) linked land alienation and assertion of Adivasis in Bharuch District of Gujarat focusing on the environmental concern. Shalini Randeria (2002) in her work focused on environmental action in the legal arena through promotion of rights of the tribals.

A.M. Shah (2003) highlighted the relation of tribe and religion with economy and territory focusing on tribals of Gujarat. Satyakam Joshi (2005) focused on development, deprivation and discontent among the Dang tribals, highlighting the close links with rights.

P.M. Patel (2005) has analyzed and interpreted the process of mobilization which involves the concern of lower classes including the dalits, tribals and Other Backward classes of Gujarat.

Hardiman (2006) analyzed the revolt of Koli tribe against the British during 1872 in the Konkan region. The revolt brought new form of subaltern political organization.

Jan Breman (1999) had focussed on the situation of the labour bondage in South Gujarat. He has given vivid description about the situation of the situations of the agricultural laborers of the region. The issues of relationship between master and slave, the informalisation of labour, the subjugation of the tribal peasantries from preindependence era has found prominent coverage in his work. The problem of migration, poverty and landlessness amongst tribal has discussed.

David Hardiman in his study of the adivasi assertion in South Gujarat has described the landmark Devi movement as a starting point of struggle between the adivasis of South Gujarat and their exploiters. It represented the stage in the growth of a class of richer peasants in adivasi community; it also narrates the economic independence and respectability the marginalized community earns within the larger Gujarat society. It is a tale about great liberation which laid down the foundations for new forms of exploitation towards the end of 1950s (David Hardiman, 1995).

Arnold, D. and Hardiman, D. (2010) in their paper "Power in the forest- the Dangs 1820-1940" has chronicled uncompensated expropriation of natural resources the role of British administration, the loss of livelihood expressed by different tribes like Bhils, Koknas and Varlis of the Dangs region. This study also narrated the stories of rebellions, resistance and revolt in the Jungle and the force operating against it.

Ghanshyam Shah (1975) has discussed about Scheduled tribes, Local government; leadership; political participation through his case studies from South Gujarat. I.P. Desai (1971) has discussed about the problems of tribal education in South Gujarat.

PK Bose (1981) has studied stratification of tribes in Gujarat. He has concluded that they are equally affected by the processes of planned and unplanned change and by the continuous structural and institutional shifts in rural India. They are stratified in terms of control over resources.

A.M. Shah (2003) states that if social scientists are surprised or puzzled by the participation of tribal people in the communal riots and in voting for the BJP in Gujarat, they have to blame themselves. They have carried in their mind stereotypes about tribal society and failed to conduct intensive and fundamental field research on tribal society for a long time. Some of them have not even read relevant available literature.

Breman (1974) has studied the Halpati system. He concluded that Halpati is the respectable name given by Gandhi to this caste of agricultural laborers of the Bulsar, Surat and Broach districts of South Gujarat in place of the name 'Dubla' which was considered pejorative. The Halpatis are not really adivasis; on the other hand, they are not considered to be full-fledged Hindus by the caste Hindu population.

Stany Pinto (1995) has analyzed the process of communalization. Also discussed how Hindutva demagoguery has effectively converted hitherto non-communal tribals of Gujarat into Muslim-baiters.

Sara Ahmed (2005) discussed about the importance of gender in water management, different case studies have been provided linking women, work and water.

Jan Breman (1999) discussed about the ways and methods of suppression of tribal agricultural laborers in South Gujarat and their plight of ignorance about the legal system.

B. B. Mohanty (2001) in his work discussed about the disadvantaged position of the tribals where poverty and injustice make them more vulnerable for exploitation. This

study has further highlighted that there has been no substantial improvement in land holding status and in fact it has degraded to certain extent for the scheduled groups.

A. Bhatt (1990) has explained the different dimensions of poverty pertinent to tribal society. He suggested that rehabilitative measures would be helpful for critical development of the tribal society of India.

H C Srivastava, and R. S. Yadav (2000) has discussed about Malaria incidence in Gujarat state. It had been on a general decline since 1989.

Purendra Prasad (2000) brought the context of health in rural poor of South Gujarat. Most of them have problems in accessing health care services not because they lack trust on biomedicine as is usually thought but because of the failure of the state to take cognizance of social spaces in health care policies. Secondly, the biomedical approach to human suffering is clearly inadequate especially in developing countries.

R. B. Lal (1996) discussed about the crisis in tribal economy in the context of land and different types of occupations. His arguments are based on the evidence of low level of literacy prevalent in south Gujarat which leads to poor implementation of different Tribal Sub-plans.

Mathew, Kalathil (1983) found that backward castes and tribes in Gujarat are far worse off today than they were 35 years ago. Hundreds' of them become landless every year. This study describes in some detail instances of gross discrimination against tribals in parts of South Gujarat.

Arjun Patel (1999) has discussed the sociological dimension of the processes of Hinduisation and different religious practices of the different tribes and how it is changing their world-view.

J. Unni & U Rani (2003) describes the factors and impact of migration on the lives of the tribals.

#### 3.4. Justification

Many studies on Scheduled Tribes in India have been done, but very few efforts have been made to examine the tribal society from Human Rights point of view. Especially in the case of Kokna and Varli tribes of South Gujarat, no known study has been undertaken by scholars to sociologically analyze the human rights. In this study, an attempt has been made to understand, examine and analyze the social, economic, political and legal context of human rights mainly focusing on health, education and environment. The major findings of their study may lead to contributing some knowledge for the better grasping of the tribal life in totality and also for building some concrete suggestion.

## **CHAPTER 4**

# CONCEPTUAL FRAMEWORK AND STRATEGY OF INQUIRY

#### 4.1. Theoretical Approaches

The American Anthropological Association presented a view that the individual realizes his personality through his culture; hence respect for individual differences entails a respect for cultural differences. Respect for differences between cultures is validated by the scientific fact that no technique of qualitatively evaluating cultures has been discovered. Standards and values are relative to the culture which they derive so that an attempt to formulate postulates that grow out of beliefs or moral codes of one culture must to that extent detract from the applicability of any Declaration of Human Rights to mankind as a whole. 'What is held to be human right in one society may be regarded as anti-social by another people or by the same people in a different period of their history'. The question of cultural relativism is important in this context. The rights of the man in Twentieth Century cannot be circumscribed by the standards of any single culture or be dictated by the aspirations of any simple people. The tension arose out of on attempt to combine the professional with what we may call the provincial (American cultural) position, for the statement also 'asserted' that where political systems deny citizens the right to participate in their government, or what they seek to conquer weaker people' underlying cultural values may be called on to bring the people of such states to a realization of the consequences of the acts of their governments, this enforce a brake upon discrimination and conquest". R. G. Puffer has classified the rights on four basis: descriptive ethical relativism - the doctrine that what people believe to be right or wrong differs from individual to individual, society to society, or culture to culture; normative clinical relativism - the doctrine that what is right or wrong differs from individual to individual, society to society, culture to culture (became what people believe to be right or wrong for them); meta ethical relativism – the doctrine that there is no sure way to prove (to everyone's satisfaction) what is right or wrong; meta evaluative relativism – the doctrine that they ensure agreement on 'one unique set of normative principle as correct..." (Sharma, 2006)

## 4.1. i. The Institutional Perspective

It includes the informational mechanism, and it is an approach to the issue of human rights. It is operating through the principle of realism, pluralism and globalism model. The globalism model focuses on the practice of global governance, modifying themselves to suit human rights norms and recourse in human rights discourses and promoting this by 'sustainable development' like the human rights standards and norms, which are product of diplomatic and informational civil service desire within the expanding UN system, lend themselves to global corporate uses and abuses under the cover of 'informational consensus'. But surprisingly the resilient autonomy of human rights normativity that periodically interrogates such act of expropriation of human rights in the pursuit of severely self-regarding national or regional interests. There is the elitist argument speaks about the origin as the original discourse of human rights regime mainly came from the western educated elite class. The critic of this, Michael Ignatieff sums up as rights talk may even became a substitute for reform. More intellectual and moral attention has been given to treaty rights and aboriginal self-government then to the appalling social conditions on resources. Aboriginal rights doctrine grows more subtle, and the elites – the professors, policy makers, and aboriginal politician. But there is no improvement to the aboriginal communities' world over. The rights talk remains talk only. It is western in the sense that is not included the righting of the historical wrongs within the parameters of this human dignity is recognized as such around the globe (Sharma, 2006).

#### 4.1.ii. The Historical Perspective

The historical perspective speaks about the historical factors constituting the base of the historical argument, the moral argument, the cultural argument, the argument by law and the argument by negative rights. Although arguments based on secular basis of human rights are also rooted in history, they represent such a marked qualitative shift in terms of ideology as to be worthy of being placed in a separate category, as the secular outlook is closely related to the emergence of individualism and egalitarianism. Hence, the secular argument, the argument via individualism and the egalitarianism argument have been bunched together on the basis of their shared ideological orientations. The liberal argument and the argument by democratic

capitalism build on certain aspects of capitalism, which enables all of them to be viewed as belonging to the same cluster.

Democracy has been hailed in modern times as the preferred form of government. But we have different democracies based on different plural systems. Likewise we can see different modernity and different human rights regime. We need to draw the thin line which separates universality from homogeneity. The habitative argument suggest about the origin and flourishing and debates associated with it regarding the birth place of it. To put another perspective, the culture which has given birth to the concept of human rights should also be called upon to become a universal culture. Both the western and non-western thoughts merge/ overlap at so many points.

#### 4.1.iii Moral or Philosophical Approach

A moral or philosophical approach of focuses on what it means to be a person, a human being capable of reflective action and subjects to the constraints of morality. The scientific ground of right only focuses on the basic needs. The needs can inadequately provide the list of rights, hence unable to being an appropriate kind of theory of human nature. We have human rights not to what we need for health but to what we need for a life of dignity.

#### 4.1.iv. Anthropological Approach

It seeks grounds of human rights on cross-cultural consensus faces equally serious problems. History is replete with societies based on hierarchies of birth, gender, wealth or power. Many cultures have sanctioned discrimination, exploitation, torture and repressions.

#### 4.1.v. The Exponents of the Interest Theory

Interest theories argue that the fundamental basis of right is 'interests' and not the 'will' because persons may have rights although they have no wills. Ihering supports this theory by arguing that social interest of the society must gain priority over individual interest and the purpose of law should be to protect the interests of the society. Dr. Allen has attempted to reconcile the two theories by pointing out that essay of a legal rights is not legally guaranteed power by itself, but the legally

guaranteed power to realize on interests. Both the elements of will and interest are essential ingredients of legal rights (Sreenivasulu, 2008).

#### 4.1.vi. Exchange theory

In the essay "Moving from Micro to Meso to Macro level' which deals with symbolic interactionist's construction of the world and the identities of the participant along with the phenomenological perspective or the everyday life world of common sense and social exchange and pushed the rational choice at the micro level and micro level exchange to Meso and Macro level which gives the theoretical orientation to the rights of the individual (Johnson, 2008).

The focus is on the process whereby individual seek to advance their interests, both material and non material, though the exchange process. It may be contrasted in terms of whether they are direct or indirect. Direct exchanges tend to reflect a strong individualistic orientation in which participants develop the terms by exchange on their own. Indirect exchange reflects a collectivists' orientation in which benefits received and the obligation incurred are linked to save social group. Homan's concern was to show that people's behavior reflects their own needs and motives as human beings, not the system, not the society as discussed by functionalists' theory. Relationship tend to persist when the rewards people receive (minus the costs) are greater than those that could be obtained elsewhere, though the specific forms reflect variation in investments as well as effects of deprivation and satiation, Peter Blau's exchange theory focuses on intrinsic and extrinsic exchanges which is common among man who are at same status level and share emotional attachment which in otherwise known as social exchange.

The question of individual interests, rights and resources as discussed by James Coleman is giving a perspective on exchange between rational actors. The behavior and exchange pattern that develop from people's rational choices always takes place in a wider social environment. Included in this environment are widely showed social definitions of individuals' rights and normative expectations that govern and regulate many aspects of their behavior, including the types of exchange transaction they are allowed to develop. Coleman (1994) in his work "Foundations of Social Theory" intended to develop the rational choice perspective into a systematic and

comprehensive perspectives that would explain social behaviour ranging from micro level exchange transactions to normative and legal systems and the establishment of "corporate actors" at the micro level. Coleman (1990) sought to demonstrate how macro (or Meso) level structures (including governments, economic enterprises, and other purposive organization) are intentionally constructed to pursue goals that can better be achieved collectively than individually and that go beyond particular exchange transactions.

Coleman's overall contribution range from people's efforts to satisfy their personal needs and interests to the establishment of complex organizations for pursuing goals that cannot be achieved (or achieved as effectively) through individual effort or independent market transactions. He applies his perspective to numerous aspects of social world, including authority relations, trust among participants in cohesive network, the development norms for controlling behaviour, the potential benefit of social capital, and the production of public goods and emergence of collective behaviour (Johnson, 2008).

# 4.1. vii. Citizenship Theory

The issue of rights has been discussed through the issue of citizenship. The Marshallian Paradigm of social citizenship has been eroded because the social and economic conditions and technological charge. Marshall in year argues that effective entitlement was based on participation of work, war and reproduction resulting in three type of social identity: workers, warriors' citizens and parent – citizens. The casualization of labour and the technological development of the war have eroded work and war as route to citizenship social participation reproduction remains important, despite massive changes to marriage and family as an institution. In fact the growth of new reproductive technologies has reinforced the normative dominance of marriage as a social relation. This right of reproduction was described as reproductive citizenship'. This also considers the role of voluntary association in third-way strategies as sources of social cohesion in societies where social capital is in decline, and argues that the voluntary sector is increasingly driven by an economic logic of accumulation. With the erosion of national citizenship, Marshall's three forms of rights (legal, political and social) have been augmented by rights that are global, namely environmental, aboriginal and cultural rights which concern about the

relationship between environment, community and body such that the guest for social security has been replaced by concerns for ontological. Marshall has divided citizenship into three parts. The civil component was necessary for the achievement of individual freedoms and included. Such denotes as freedom of speech, the right to own property and the right to justice. The political element was constituted by the rights to participate in the exercise of political power, and particular free elections and secret ballot. Marshall defined the social component as the rights to a modicum of economic welfare and security to the right to share the full in the social heritage and to live the life of a civilized being. Along with these three components existed a set of institutions that gave these rights social expression, namely the courts of justice, Parliaments and councils of local government and the educational system and the social services. The importance of this approach is the claim that citizenship modifies the negative impact of the capitalist market by a redistribution of the resources on the basis of rights, and as a result there is a permanent fusion between the principles of equality that underpin democracy and the de facto inequalities of wealth in case that characterize the capitalist market. The paradox of citizenship as a status is the difference in status entitlement can be as much as cause of status inequality as a mitigation of class inequality (Marshall, 2006).

# 4.2 Vulnerability Approach

Vulnerability is in its modern usage signify the human capacity to be open to wounds. It has become, in one sense, more abstract; it refers to the capacity of human to be exposed to psychological or moral damage. It refers increasingly to our ability to suffer (morally and spiritually) rather than to a physical capacity from pain from our exposure or openness to the world.

Vulnerability defines our humanity and is presented here as the common basis of human rights. The idea of our vulnerable human nature is closely associated with certain fundamental rights, such as the right to life. Indeed, that support life health, and reproduction are crucial to human rights as such. It is however, difficult to enforce human rights and hence we must explore the complex relationship between the states, the social rights of citizens, and the human rights of persons. Social institutions are necessary for our survivals are themselves fragile and precarious, and

there is a complex interaction between our human frailty, institution building and political or state power.

Any analysis of human rights raises questions central to the political philosophy of Thomas Hobbes: the sovereignty of the state, the social contract and the universal rights of human beings. Finally because vulnerability has a close relationship to the notions of suffering, on one hand, and classical philosophical notions of virtue on the other, any study of rights needs to examine their relationship to the morality and religion – that is the condition that make human society possible. The sociology of human rights finds its intellectual place within this wider context.

While avoiding any systematic engagement with ontological arguments about human nature as a defense against cultural relativism, Hunt in 1978 lays the foundation for a "thick" theory of rights in his observation about pain and humiliation. Here an attempt had been made to develop a robust defense of universalism from the perspective of social ontology of human embodiment. There is a foundation to human rights namely, our common vulnerability. Human being experience pain and humiliation because they are vulnerable. While humans may not share a common, culture, they are bound together by the risks and perturbations that arise from their vulnerability. Because we have a common ontological condition as vulnerable intelligent beings, human happiness is diverse, but misery is common and uniform. This need for ontological security provides a strong moral argument against cultural relativism and offers an endorsement of rights claims for protection from suffering and indignity. While liberal theory is about the political diversion of human rights, ontological insecurity indicates a cluster of salient social and economic rights (to reproduce, to family life, to health care, to a clean environment and protection from pollution and protection from medical and technological exploitation) that are fundamentally cemented with human embodiment. Torture, from this perspective, is the most fundamental denial of human rights (Turner, 2001).

Vulnerability should to be defined with respect to a given risk or risks and to an undesirable outcome. This is the outcome that should be of concern to policy makers. Thus, for example, there is intuitive appeal to defining vulnerability to poverty (e.g., the probability of falling below or further below a poverty line, or the frequency and duration of falling below the poverty line over a given period of time). General

consensus exists that societies find level Is of living below such poverty lines unacceptable. One might argue that those who spend shorter periods of time below the poverty line are less "deserving" of attention than the chronic poor, but the position with respect to the line is a key concern. Higher weights should be given to potential for longer time or shortfalls farther below the cutoff. The statement that "everyone is vulnerable" is not a useful starting point for indicator/measure selection. The following statement is, however, consistent with our findings: "Everyone faces risks, and some people are vulnerable because of their inability to manage these risks — due to a lack of assets and other factors."

According to World Development Report (2001)...vulnerability [is] the resulting possibility of a decline in well-being." Since everyone in the world is vulnerable to declines in well-being, such a definition is not particularly useful for operational purposes (see Pritchett, et. al., 2000). It is more helpful to think about the possibility of decline in well-being below a benchmark or threshold.

Dercon & Krishnan (1999, p. 6) defines vulnerability as: "vulnerability to fall below a particular minimum consumption level and most strands of literature agree that vulnerability is a useful (and measurable) concept only if it is defined as vulnerability to a measurable loss (the metric) below a minimum level (the standard). Without use of a benchmark, the term "vulnerability" becomes too imprecise for practical use.

As an example, in the sustainable livelihoods literature, vulnerability is almost always defined in terms of vulnerability with respect to a minimum level of livelihood. Sinha and Lipton (2000) talk of vulnerability to basic damage, or vulnerability to falling below a threshold of poverty, illness, etc. Others (e.g., Davies, 1996) refer to vulnerability to a loss of livelihood, with the often-explicit understanding of a threshold livelihood, a level below which society deems unacceptable. The food security literature refers to vulnerability as a state of high probability that available food will not meet minimums needed for a "normal" life. This literature discusses current status indicators—poverty, hunger, malnutrition, poor health, etc.—and defines vulnerability to be a measure of the probability that one of these negative outcomes (with a presumed threshold) will occur over time (e.g. Maxwell, et. al., 2000). Nutritional vulnerability is defined with respect to minimal nutritional

standards. Anthropometric measures are always compared to standards; shortfalls of more than two standard deviations below normal usually indicate malnutrition.

Some general principles related to vulnerability as a concept include the following: a) it is forward-looking and defined as the probability of experiencing a loss in the future relative to some standard of welfare, b) a household can be said to be vulnerable to future loss of welfare and this vulnerability is caused by uncertain events, c) the degree of vulnerability depends on the characteristics of the risk and the household's ability to respond to the risk, d) vulnerability depends on the time horizon, in that a household may be vulnerable to risks over the next month, year, etc. and responses to risk take place over time, and e) that the poor and near-poor tend to be vulnerable because of their limited access to assets (broadly defined) and limited abilities to respond to risk.

To better understand we decompose vulnerability into several components of a *risk chain*: a) the *risk*, or risky events, b) the options for managing risk, or the *risk responses*, and c) the *outcome* in terms of welfare loss. This approach uses this risk/vulnerability decomposition to understand means by which society can manage risk at any part of the chain. This search for optimal vulnerability reduction involves understanding the most efficient means of managing this risk and tradeoffs that exist along the chain. Our focus is on household vulnerability. The logic then proceeds as follows: households are vulnerable *to* suffering an undesirable outcome, and this vulnerability comes *from* exposure to risk.

Vulnerability, as it is commonly used in this literature, refers to the probability that livelihood stress will occur - with more stress or a higher probability implying increased vulnerability. Thus, their vulnerability might be denoted "livelihood vulnerability." This concept is forward looking and an ongoing state. Vulnerability has, in this literature, two sides: an external side of risks, shocks, and stress; and an internal side, which is defenselessness, meaning a lack of means to mitigate or cope without incurring losses (Chambers, 1989). The sustainable livelihoods literature considers both the risks and the responses. The outcome of interest is loss of livelihood and continued "vulnerability" to subsequent shocks. It is not clear how one would specifically measure this vulnerability as there is little discussion of "a minimum level of livelihood."

The recent World Development Report (WDR) 2000/1 (World Bank, 2000) highlights the interface between empowerment, security, opportunity - and poverty. This approach to thinking about poverty brings the concepts of risk and risk management to the center of the policy dialogue. At the same time, use of the term "vulnerability" has proliferated. This term refers to the relationship between poverty, risk, and efforts to manage risk.

The emerging rights (to safe environment, to aboriginal culture and land and to ethnic identity) point to and are underpinned by a generic right, namely right to ontological security. Human rights are characterized by their vulnerability and by precarious character of their social and political arrangements (Turner 2006). Where life is nasty, brutish and short, citizenship functions to make this world more secure and civilized, but the irony of globalization is that in many respect our world is becoming more risky and precariousness because the danger of modern technology outweighs its advantages. This generic right of ontological security is closely connected to question of human embodiment and thus the right to security is a right to human existence as such. It goes beyond the rights of reproductive citizenship to include the right to be respected. This right to ontological security underpins the other environmental cultural and identity claims that have been characterized of modern social movements according to Heidegger in 1977 (Guignon, 1993). Takes place, and ex post management takes place after its realization. Ex ante risk reduction can reduce risk (e.g., eradication of malaria -bearing mosquitoes) or lower exposure to risks (e.g., malaria pills, mosquito nets). It is also possible for a household to take ex ante risk mitigation actions that provide for compensation in the case of loss such as purchase of insurance. Risk mitigation includes formal and informal responses to expected losses such as self-insurance (e.g., precautionary savings), building social networks, and formal insurance based on expansion of the risk pool. Ex post risk coping activities are responses that take place after a risky event is realized and involve activities to deal with realized losses such as such as selling assets, removing children from school, migration of selected family members, seeking temporary employment. Some governments provide safety nets, such as public works programs and food aid, that help households cope with risk.

Davies (1996) summarizes livelihood vulnerability as a balance between the sensitivity and resilience of a livelihood system. While sensitivity might be considered a combination of risk and response, it really relates to an outcome. Resilience, in this context is also an outcome—a component of vulnerability. Resilient systems may have reduced exposure and effective responses to risks, but we observe, ex post, the degree to which the system has recovered.

Less vulnerable systems are characterized as low sensitivity/high resilience, while most vulnerable systems are low resilience/high sensitivity. Davies (1996) suggests that these concepts be analyzed using an extended entitlements approach, using: i) a balance of sources of, and claims on, entitlements, and ii) mediators of those entitlements (markets, property rights, etc.). Entitlements are broadly defined to include social and environmental assets (or "claims" on assets based on property, social, political or human rights).

This framework is used to evaluate livelihood vulnerability and how it changes over time. The strength of this approach is its strong conceptual link to reasonable standards about what constitutes vulnerability. The empirical applications examine how variables affecting sensitivity and resilience change over time. There is little discussion of how one would aggregate these changes when some of the indicators showed positive change and others showed negative change. It is also unclear how, since livelihood strategies evolve over time, one would evaluate changes in vulnerability during a period of distinct change (there is no discussion about relative weights of different components of the livelihood system).

Much of the focus of this literature has been on description of livelihood vulnerability and changes to it over time. Little effort has been devoted to empirical "measures" of vulnerability. This literature argues that vulnerability assessments need to focus on livelihood vulnerability, but the assessments and the methods have been population-specific or society-specific. One might use the livelihoods framework to evaluate how a given population's vulnerability and its sources have changed over time. This information can be essential to policy makers and program directors, but it is unclear how the framework can be applied across populations and comparisons over time when some components show an increase and others show a decrease (since there is

no explicit weighting system). Empirical applications of the livelihoods approach to vulnerability using case-studies provide information about conceptualizing and analyzing household vulnerability, but the literature does not provide concrete proposals for indicators and measures.

A major theme of food security research is the search for correlates of 'food insecurity'. The general idea is to identify easy-to-collect indicators for targeting and program monitoring. As the concept 'food security' is difficult to operationalize, such studies often examine the relationship between proxies, such as child malnutrition, consumption, or even standard measures of poverty, and the proposed indicators. Indicator evaluation requires comparison to benchmarks, which are presumed to be accurate measurement of the true concept. However, guidance is available as programs to address food security are usually designed to address a particular element of the problem; the benchmark should depend, thus, on the objectives of the program (Chung, et. al, 1997).

A second broad avenue of food security research involves mapping. In Vulnerability Mapping Exercises, the typical approach is to construct an index of "vulnerability" and identify geographical areas, social sub-groups, etc. with high levels of vulnerability. (Vella and Vichi, 1997; FEWS, 1999).

A search of the ecology-based environmental literature reveals that a substantial portion of discussion of vulnerability relates to the vulnerability of species or ecosystems to damage. In the case of species, they are vulnerable to extinction; and ecosystems tend to be vulnerable to irreversible damage. The key notion is to recognize that this literature defines vulnerability with respect to an outcome, which is based on ecologic -centric concerns as opposed to other approaches that are usually human-centric. This literature focuses on risks and outcomes.

More recently, a strand of literature has emerged that combines the livelihoods and environmental literature, and defines vulnerability as exposure of individuals or groups to livelihood stress as a result of environmental change (e.g. Ahmed and Lipton, 1999). Models have been used to make projections with respect to expected negative impacts of global warming and associated climatic and ecological changes such as less rainfall, flooding from rising tidewaters due to melting polar ice, etc.

(e.g., Dinar et. al., 1998). The focus tends to be on risks, with less attention to risk responses.

A recent publication prepared by the World Bank's Environment Department decomposes two major dimensions of vulnerability: hazard exposure and capacity to cope. High (low) vulnerability households are those faced with the highest (lowest) hazard exposure and have the lowest (highest) capacity to cope. Thus, "even when exposed to the same event, impacts will vary, depending on the entity's capacity to cope: that is, to withstand and recover from the impact of that event (Sharma, *et. al.*, 2000).

Health and nutritional epidemiologists were concerned with the sensitivity and specificity of indicators of nutritional status. In addition, Mason, et. al. (1984) place a heavy emphasis on the timeliness of their indicators (with the presumption that because the indicators are being collected to inform action, the information would need to be generated quickly), and balance costs of collection with the value to the decision process. The optimal indicator and its means of collection are dependent on the policy decision being made and the focus or concern of the policy, considering costs and timeliness.

In the nutrition literature, vulnerability refers to nutritional vulnerability, usually taken as a probability of inadequate food intake needed to live a normal and active life (National Research Council, 1986), or the probability of suffering nutrition-related morbidity or mortality (e.g. Davis, 1996). This outcome focus does not distinguish between risks and responses. Typical indicators of nutritional vulnerability are anthropometric indices, chemical analyses, and food intake analyses. Individual measurements are aggregated over populations by presenting proportions "stunted" or "wasted" or malnourished. Nutritional status profiles can be produced much in the way that poverty profiles are. The work related to anthropometrics has looked at the value of anthropometry in indicating both the conceptual issue of malnutrition and the state of vulnerability of people and populations (e.g. Kelly, 1993). A major theme in this literature examines the implications of malnutrition (as indicated by anthropometry) for outcomes such as educational attainment, probability of mortality, adult productivity, etc.

Recent efforts have tried to correlate nutrition and health outcomes with socioeconomic status – as measured by a household's assets (Gwatkin, 2000). The difficulty in constructing an asset-index is indicative of difficulties in constructing a measure of vulnerability: "Like consumption of income, an asset index defines disparities in terms that are primarily economic. This is by no means the only way to define inter-group disparities. Other possibilities, not taken into account by the index include gender, education, ethnic background, or other factors associated with social exclusion. Thus this index provides only a partial view of the multidimensional concepts of poverty, inequality and inequity (Gwatkin, 2000).

This idea is contained in all the literature. First, there are many negative outcomes to which households are vulnerable. For example, nutritionists recognize that current health status, access to public services, environmental conditions, local knowledge and practice, etc., all contribute to nutritional vulnerability (Young and Jaspars, 1995). Likewise, disaster management specialists acknowledge the role of social factors and environmental risk in contributing to vulnerability to natural disasters (Adger, 1999).

Poverty and vulnerability are not synonymous, but are closely related. Many households that are now not poor are certainly vulnerable to falling into poverty. But vulnerability to poverty, using common economic definitions of poverty, is not the only form of vulnerability that exists. Many non-poor are vulnerable to poverty and also to other negative outcomes.

If a standard, or a level of well-being below which society deems inappropriate, is employed, then the notion that the poor are generally more "vulnerable" than others increases in plausibility. Vulnerability of the poor results from their closeness to such a threshold; even if they face smaller risks, they are, ceteris paribus, more likely to fall below the threshold because of their inability to respond to losses in welfare.

Talk about human rights is often difficult in sociological and anthropological theory because of the prior commitment to the notion of cultural relativism as culture differs fundamentally in their values.

The notion that the frailty of the body provides a foundation for rights is compatible with Heidegger's account for the vulnerability of humans as beings that are bound to

death through the inexorable passage of time. Heidegger's view on the "throwness" of being as a state which is permanently precarious provide on account of human frailty which is highly compatible with an emphasis on human frailty as a starting point for an analysis of rights. The problem with relativism is that it cannot simultaneously develop and ethic of care and satisfy questions about justice. The recognition of difference does not easily feed into a theory that can give a good account of conditions of justice. There is therefore an ongoing question of justice, namely the universality of the treatment of human beings as human beings.

One of the perennial issues of modern social theory has been to identify a basis, however minimalist, for some universalistic criterion of justice in relation to separate and particular social groups and communities. The core of this issue is to reconcile the aspiration of political equality with the stubborn fact of social difference (in terms of class, ethnicity and gender). Traditional accounts of the principle of equality of opportunity have been appropriately challenged by postmodern feminism for their blindness to difference. However, if we regard justice as an issue about fairness, then there has to be some foundation of a universalistic character in order to discuss about justice to take place.

Here the sociological study of rights as they are inscribed in national forms of citizenship and human rights as they are manifested globally in legal declarations, conventions and institutions. The tensions and contradictions between states, citizens, and human right constitute much of the content of contemporary international disputes and conflict and get theories of human rights have often failed to consider the relationship between citizenship and human rights. Political commentaries on the relationship among human rights, citizenship, and state sovereignty are often both confused and contradictory.

This approach aims to understand the differences between social rights of citizens and individual human rights. Briefly, social rights are entitlement, enjoyed by citizens and are enforced by courts with in the national framework of a sovereign state. These social rights, which are typically related to corresponding duties, or what the author calls the "contributory rights" became effective claims are associated with contributions that citizens have made to society through work, war or any public duty or parenting (Turner, 2001). A system of universal taxation and contributions to social

services through income tax are obvious indications of social citizenship. By contrast human rights are enjoyed by individuals by virtue of being human – and as a consequence of their shared vulnerability, human rights are not necessarily connected to duties and they are not contributory.

In rejecting cultural relativism we can offer a defense of both the Enlightment project and sociology against postmodernism, deconstruction and various forms of pragmatism. In this respect, this sociological defense of human rights with a universal perspective in consistent with Jürgen Habermas's more general defense of Enlightment modernity (1987). There is, of course, are major difference here tried to establish human community based on not on communicative rationality but on our physical and moral vulnerability, and on the attendant risks to which such vulnerability leaves us prey.

The aim here is to employ the sociology of the body as a strategy for exploring the moral basis of a universal doctrine of human rights, but it is an unpopular approach to social theory as it often asserted with the claims about the privileged status of Western thought, or it is associated with the patriarchal fantasies of dominance. The universalistic claims about truth or injustice have been challenged by postmodernism and the pragmatism. It poses a question mark about its own claims to be general, let alone universal, relevance and validity.

Here an attempt has been made to a contribution to the development of study of human rights from the perspective of the sociology of human body (Turner, 1992). The analysis of rights has been predominantly the province of lawyers, philosophers, political scientists. The contributions of anthropology and sociology to the study of rights have been negative intellectual contributions. Both the subjects have emphasized the cultural relativism of the notion of the human". Because they have characteristically argued that, "human rights are Western and individualistic, they have been critical of any idea of universal rights.

One important distinction between sociology and politics is that political philosophy has primarily concerned itself with the question of justice, and hence the analysis of the justice and legitimacy of political regimes. By contrast, sociology often portrays itself as "value neutral" and it does not raise normative questions about justice.

Sociology approaches this normative issue indirectly – like from the study of inequality. The paradoxical consequences of this concentration on empirical studies of income inequality are that sociology typically does not study equality directly. Equality is merely the absence of inequality, and not independent phenomena as it were. Normative debates about equality and justice get buried under empirical and descriptive analysis of inequality and injustice. Nevertheless Sociologist and anthropologist have typically been either positivists or relativists, and therefore failed to engage with the most significant institutional revolution of the twentieth century – the growth of universal human rights.

Many sociologists have adopted the term "vulnerability" as an alternative means of characterizing the dimensions of poverty not ordinarily captured by money-metric measures. In fact, sociologists often discuss "social vulnerability" as opposed to "economic vulnerability" (e.g., Loughhead and Mittai, 2000). They identify vulnerable groups such as "children at risk", female headed households, elderly and disabled, and deal with intra-household relations. This focus is similar to the food security literature that tries to identify vulnerable groups based on broad household characteristics, not specific measures of economic outcomes. Moser and Holland (1997) define vulnerability as "the insecurity of the well-being of individuals, households, or communities in the face of a changing environment." They note that since people move in and out of poverty, the concept of vulnerability (loosely defined) better captures processes of change than static measures. Also, they recognize that vulnerability includes aspects such as "livelihood security" which move beyond typical economic discussions of poverty. Vulnerability analysis will include the threat itself, and also household "resilience," defined as the ability to exploit opportunities, and resist and recover from negative shocks. This notion of resilience encompasses portions of ex ante and ex post risk responses and recognizes the role of assets (broadly defined) in managing risk.

Sociologists have been the primary intellectual leaders behind extending the definition of assets beyond the physical and financial realms to include social capital and strength of household relations (Putnam, 1993; Moser, 1998). Others use the vulnerability concept to describe conditions resulting from labor market segmentation,

which enables the analyst to assess more intangible elements of disadvantage (McIlwaine, 1997).

Several vulnerability-mapping efforts have been conducted to show the spatial distribution of over layered variables. These techniques (e.g. Carter and May, 1999) use geographical information systems (GIS) software to overlay environmental data (rainfall patterns, soil types and slopes, ground cover, land use, yield forecasts, etc.), infrastructure data (roads, markets, health and educational facilities, etc.), outcome data (e.g., immunization coverage, health status—usually from administrative data), and household data to create a geo-referenced picture of correlates of vulnerability.

This idea of poor are more vulnerable is well-accepted and has several underpinnings. First, as the disaster management literature recognizes, the poor are, often because of their location, more exposed to risky events (such as natural disasters) (Sharma, et. al., 2000). Second, the poor have less access to assets that can be used to manage risk through their response (Devereux, 1999; Sharma, et. al., 2000; Blakie, et. al., 1994). Third, if social capital requires time and in-kind investments, the poor are less likely to be able to call on social capital claims for ex-post risk management (Serra, 1999; Putnam, 1993; Moser, 1998). Fourth, because the poor tend to be politically disenfranchised they are less likely to receive social services following a disaster, and thus their ability to manage risk is compromised (Narayan, et. al., 2000). Fifth, the poor are more vulnerable because they are closer to or already below the threshold because the vulnerability is defined with respect to an outcome (e.g., vulnerability to increased poverty, as discussed below). Finally, evidence exists that the poor are more likely to bear the brunt of human costs associated with risks (Benson and Clay, 2000).

This study has been conducted considering the above components of tribal society and its different dimensions associated with human rights especially, health, environment and education where vulnerability as understood from above discussions has been applied in understanding the risk, responses and different processes and mechanisms to counter vuln erability.

## 4.3 Methodology

## 4.3.i. Techniques

For the purpose of collecting data the most reliable and the most significant source is through field work. The research study will include both qualitative and quantitative methods of collecting data whenever and wherever they are appropriate for the purpose of the study. Observation, interviews, in-depth interviews, case studies and questionnaire are some of the techniques which are used for collecting primary data. Secondary sources consist of reviewing earlier studies, other available written material, census data, records etc.

For collecting data, the intended sample design is simple random sampling technique. It provides an equal chance for the required population to be studied covering both male and females of different age groups.

#### 4.3.ii. Sample

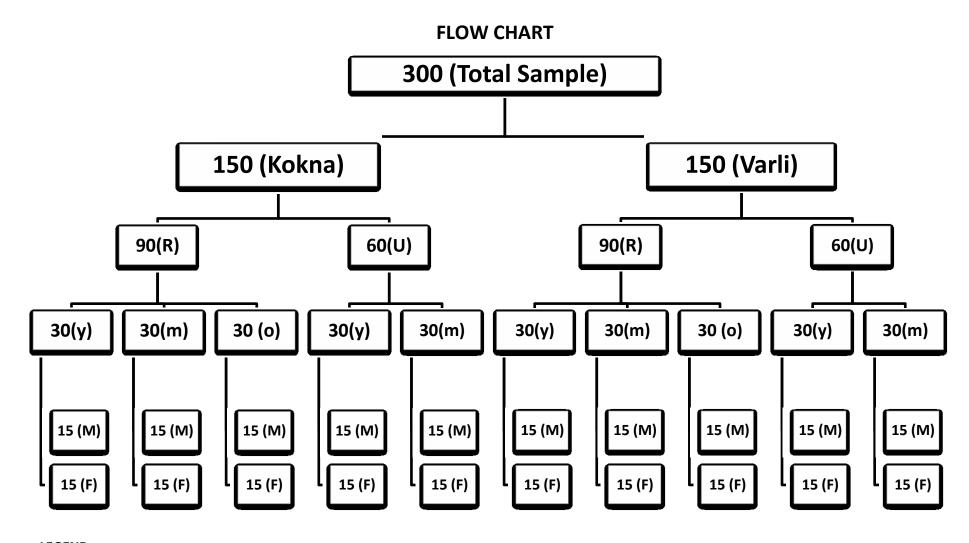
The research sample comprises of three hundred (300) respondents from both Kokna and Varli tribes were selected from various villages, talukas of Navsari and Valsad districts (Shown in Annexure-4) of South Gujarat, India.

An interview schedule (Shown in Annexure-5) was administered in order to understand the socio—economic, political and legal aspects of Human Rights as well as the impact of human rights on social and non-social aspects of tribal life with reference to Health, Education and Environment.

The researcher has also undertaken a few case studies in order to have in-depth understanding of the local changes that are taking place among these tribes. (Shown in Annexure-6)

In order to check the reliability and validity of the interview schedule a 'pilot study' has been undertaken by the researcher.

The first round of pilot study was done around the month of January 2008 followed by second rounds of collection of data from March 2008 to July 2008, and then from March 2009 to April 2009.



**LEGEND** 

## 4.4 Objectives

The main objectives of the study are-

- I. To examine the socio- economic political and legal context of Human Rights of the group under study.
  - To examine the various social issues like untouchability, reservation, marriage, education, the civil rights, the discrimination, different kinds of freedom, opportunities, issues related to intercommunity relationships and different socio cultural rights in relation to Human Rights.
  - To examine the various economic issues like land distribution, land ownership, employment both small and large, labor and work wages, working conditions, freedom of trade and profession, and the freedom of consumers in relation to Human Rights.
  - To examine the political issues like Panchayat, electoral rules, cooperatives, question of expressing free opinions, emotions and convictions in terms of propriety to party, politics or any local issues, religious sphere and its political implications in relation to Human Rights.
  - To examine the legal aspects like laws relating to inter community disputes, criminal justice system, labour laws, laws relating to environment, police, court, legal aid and different dispute settlement mechanisms operating in relation to Human Rights.
- II. To understand the impact of Human Rights on social and non-social aspects of the tribal life.
  - To examine the impact of Human Rights on social aspects of tribal life:
  - To understand the relationship with other non-tribals.
  - To know their participation in relation with community initiatives at grass-root level.
  - To examine the decision-making processes within the family.
  - To examine the impact of Human Rights on non-social aspects of tribal life:
  - To examine the infrastructure facilities in relation to health and hygiene hospitals, education school building, environment irrigation facilities, etc.

- III. To examine the role of the state institutions and policy decisions on the tribal group with reference to health, education and environment.
  - To examine the role of state institutions with reference to health:
  - To study the role of primary health centre.
  - To find out the resources provided to the community, i.e. budget, doctors, nurses, etc.
  - To examine the role of state institutions with reference to education:
  - To find out the role of primary and higher educational institutions.
  - To find out the resources provided to the community, i.e. budget, teachers, infrastructure, recreational facilities, library facilities, etc.
  - To examine the role of state institutions with reference to environment:
  - To study the role of forest and revenue department.
  - To find out the resources available for machineries protecting the environment.
- IV. To reflect upon the social perspective of Human Rights and contributing to the literature of planner thereof to formulate policies.

#### 4.5 Strategy of Inquiry

The approach of researcher is basically foundational approach making vulnerability an important point of analysis. Foundationalism is any theory in epistemology (typically, theories of justification, but also of knowledge) that holds that beliefs are justified (known, etc.) based on what are called basic beliefs (also commonly called foundational beliefs). This position is intended to resolve the infinite regress problem in epistemology. Basic beliefs are beliefs that give justificatory support to other beliefs, and more derivative beliefs are based on those more basic beliefs. The basic beliefs are said to be self-justifying or self-evident, that is, they enjoy a non-inferential warrant (or justification), i.e., they are not justified by other beliefs. Typically and historically, foundationalists have held either that basic beliefs are justified by mental events or states, such as experiences, that do not constitute beliefs (these are called non-doxastic mental states), or that they simply are not the type of thing that can be (or needs to be) justified.

The limitations of this approach are the strongest forms of Foundationalism (i.e. all "knowledge" must rest on bedrock of self-evident claims) have an obvious critic for skeptic. Generally related is the skeptical argument that there is no such thing as self-evident knowledge upon which to base all further understanding.

The study of rights here employed twin approach of human vulnerability and institutional precariousness to grasp the universality and importance of human rights. The idea of our vulnerable nature is closely associated with certain fundamental rights, such as the right to life. Indeed the right that supports life, health and reproduction are crucial to human rights as such. It is however difficulty to enforce human rights and hence we must explore the complex relationships among the state, social rights of the citizens and human rights of the person. Social institutions necessary for survival are themselves fragile and precarious and there is a complex interaction between our human frailty, institution building and political and state power. Any analysis of human rights raises questions central to political philosophy of T. Hobbes: (The sovereignty of the state, the social contract and universal rights of human beings). Because vulnerability has a close relationship to notion of suffering on the one hand and the classical philosophical notions of virtue on the other, any study of rights needs to examine their relationship to morality and religion- that is to the conditions that make human society possible. The tensions and contradictions between states, citizens and human rights constitute much of the content of contemporary international dispute and conflict, yet theories of human rights have often been failed to consider the relationship between citizenship and human rights. Political commentaries on relationships among human rights, citizenship and state sovereignty are often both confound and contradictory. On one hand the natural and imprescriptible rights of man were liberty, property and security and resistance of oppression on the other the notion that no individual or body of men could be entitled to any authority which is not expressly derived from it. While human rights are said to be innate and in alienable, social rights are created by state. These are two contrasted ideas- the imprescriptible rights of human beings and the exclusive rights of citizens of sovereign nation state remain an important dilemma in any justification of rights. The protection offered by nation-states and national citizenship is declining and yet the state remains important for enforcement of both social and human rights (Turner, 2006).

The crucial difference between human rights and social rights are that social rights of the citizens are not entitlements enjoyed by citizens and are enforced by courts with its national framework of a sovereign state. These social rights which are typically related to corresponding duties are known as contributory rights, because effective claims are associated with contribution that citizens have made to society through work, war (or similar public duty). By contrast human rights are rights enjoyed by individuals by virtue of being human and as a consequence of their shared vulnerability.

Human rights are not necessarily connected to duties and they are not contributory while states enforce social rights, no sovereign power exists to enforce human rights at a global level. Human rights are universal but is often said that they are not justice able and have no correlativity with duties.

Hannah Arendt (1951) observes that there inalienable rights were supposed to exist independently of any government but once the rights of citizenship (with the support of the government) have been removed; there was no authority left to protect individuals as human beings. Human rights without the support of a sovereign state, She argued merely abstract claims that cannot be enforced (Turner, 2006).

The relationship between sociology and human rights is mainly concerned with the special importance of International Covenant on Economic, Social and Cultural rights (Woodiwiss 1998; 2003; 2005) namely those rights are connected with human need and the protection of human life.

Keeping in view of all the approaches and its scope and limitations here an attempt has been made to study the present research problem from vulnerability approach.

When we talk of citizenship rights it is important to understand the difference between social right of the citizen and the rights of the individual. Social Rights mean the entitlement enjoyed by the citizen and are enforced by courts within the national framework of the sovereign state. This social rights which are typically related to corresponding duties or what we shall call 'contributory rights' because effective claims are associated with the contributions that citizens are made to the society through work and public duty by contrast human rights of the individual are by virtue

of being human and as consequence of shared vulnerability. Here a misunderstanding has to be avoided that our vulnerability forces us into social dependency and connectedness. We cannot respond to the vulnerability by individual act so we need collective arrangement including human right arrangement. The answer lies in constituting a 'sociology of body' and a 'sociology of care' where right can be understood in terms of basic need which has to be protected along with human life as a link already exists between the enjoyment of democratic right and enjoyment of good health ultimately creating good society through creation of social capital.

Keeping in view of the limitation and weakness of different theoretical perspectives, the present study will make an attempt to examine data based on vulnerability perspective.

A strategy has been devised to develop this concept and start with introducing human rights both in general and social context. The social context emphasized on Health, Environment and Education dimensions of human rights with specific emphasis on the tribal people. A brief background of tribes, brief review of literature focusing international, national and local scholarly works has been formulated to bring more questions to understand vulnerability approach. Taking appropriate methodological tools, parallel to objectives and hypothesis of study, data has been collected on social, economical, political and legal context of human rights.

This gives us an idea about their overall position in the primitive society. In order to relate to human rights on different social and non-social aspects a rigorous attempt has been made to find the inter-linkages between health, education and environment. The role of state which is very critical for the conditions of its citizens has been examined to see how far this vulnerability approach opens the social policy and research frontiers.

## **CHAPTER 5**

# DATA RELATED TO SOCIO, ECONOMIC, POLITICAL AND LEGAL CONTEXT OF HUMAN RIGHTS

# 5.1. Social Context of Human Rights

Here the social context is defined by the relationship to establish one's own family, the size of the family, the authority, the status structure, the norms to regulate the relationship between the family members, the institutions of marriage, the civil rights, the discrimination, different kinds of freedom, opportunities, issues related to intercommunity relationships and different socio cultural rights. These issues have important ramifications for understanding human rights of the individuals and groups hence these issues have been studied.

## 5.1.i. Data Analysis and Interpretation

Among the tribes under study, in relation to the social context i.e. the support they receive to start their family, it is observed that both the tribes cutting across gender and age expressed that due to strong kinship ties and extended family relationships, they got financial help and other types of help in kind like providing free labor to the family in need. The data clearly indicates that in the case of Kokna tribe the support is more than that of Varli tribe. So, Kokna tribe is having strong kinship ties as compared to Varli tribe.

As per the restrictions on physical movement is concerned, it is common among the rural elderly females in both the communities to restrict the movement of youngsters. But in the urban areas, it is common among the young females. It is clear that such restrictions are negligible and less in urban areas as compared to rural areas. This indicates the restrictions are observed more strictly during certain age due to complex social stigma attached to it like they cannot go anywhere due to the polluted nature of their body when they are having their menstrual cycle or pregnancy. It is observed that males play protector role during these phases of women. The instances of

restrictions are often common when there is a conflict between two families related to the love affair involving two different communities. It indicates the rule of endogamy which is still followed during marriages.

In the case of opportunity to choose the partner, there are very positive indications about the choice of the communities under study in both rural and urban areas. A majority of samples cutting across sex and rural urban divide in both the tribes agreed that they have played a free role in deciding their choices of marriage partner. This can be due to the importance given to the individual choice and freedom. Though there is an element of institutionalizing through the older mechanism of leaderships of elderly and negotiation between the families involved, there are indications of freedom of choice at least at domestic sphere for the tribals under study.

As per the knowledge of marriageable age is concerned for Koknas it is highest among the middle aged males in urban areas and equal number young males in rural areas. Among Varli tribes the awareness is highest for middle aged males in urban areas and it is highest for young females in rural areas. The percentage of people aware of the marriageable age is more among the young and middle aged boys and girls. This may be due to informal ways of sharing information and the penetration of the media and other formal and informal channels.

Among the tribes under study, 41% of Koknas and 45% of Varlis preferred arranged marriages. The variation can be found in old females of Varlis where the complete section of older population does not agree to the concept of arranged marriages in rural areas. Same kind of variation can be found among the Varli urban young females and equal number of middle aged males. But majority of Kokna old females disagreed to arranged marriages in rural areas. About 20% of Koknas and 16% of Varlis have not answered to this question as there are cases of love cum arranged marriages and as some are not married. Arranged marriages are still regarded as the best form of marriages for security, stability and better future of children in these tribal societies. Interestingly more numbers of young women are showing signs of dislike for arranged marriages. This may be due to more openness of the societies on

one hand and the modernizing forces impacting the decision making process of the younger generation on the other.

Consultation for marriages among the Kokna tribes in rural areas is more than in urban areas. For Varlis the consultation is more among old females followed by young females, old males in rural areas. In urban areas middle aged males followed by young males have not consulted for their marriages. The differences might be due authority and support systems exist among these two tribes.

The consultation process for marriages for both the groups except for the older generation females limit itself to the kin group, head of the household or the tribal head among the respective tribes. This trend is more visible in rural areas. This tribe's specific behavior is due to more informal nature of interactions within the family, the resistance of the young marriageable boys and girls in their respective community. Both tribes practice cross cousin marriages, parallel-cousin marriages and also instances of surrorate and levirate marriages are observed signifying their endogamous nature. The elders and the priest play significant role during solemnization. The practices of paying bride price are observed in both the tribes.

Death has a specific meaning to their way of life. Normally, they bury the dead in their land or nearby their residence. They prefer the adaptation of child of their first cousin. The freedom of choosing partner is not constrained by their way of life. Marriage, they see as an alliance between two families. There is no specific instance of reactions towards unmarried men and women in particular. The provision for divorce is initiated by both the parties involved. The head man or the Patil intervenes and tries to influence or sort out the differences without going to the police. In the presence of the community member, both parties put their view points / opinions on divorce or the guardianship and maintenance of the kids. Normally the groom provides a certain amount of money to the bride side or gives a share in property. It is mutual consent which prevails for the guardianship. If this layer of discussion fails then the matter goes to the gram Panchayat and is a rare option next to police station. Normally, the property is equally divided among the male members of the family. As such there is no clear cut division of movable and immovable property but, when the

marriage of the daughter takes place they give certain kind of dowry to the groom that may include movable and immovable property depending upon the affordability. The prevalence of dowry has come up during last decade which includes the household items in addition to certain amount of cash and consumer goods.

Majority of the joint families are with middle aged and elderly males and females in both the communities, The absence of young people signifies that young generation prefers to stay independently or always on the move for works. These two tribes prefer to stay both in joint and nuclear families. The existence of large extended family can also be noticed. Being in joint family the elderly get proper food in time and proper attention and care by their family members. They act as counselors to their family members at times of distress. The presence of older generation helps the transmission of knowledge to the next generation through stories and other oral traditions. It signifies the transferring of decision making and authority to their sons. Differently able members of the tribes under study get some kind of raw treatment from the family members and outsiders. Physically and mentally disabled are often unaware about their rights and privileges. They suffer psychological disturbances due to derogatory remarks by their neighbors and feel stigmatized. Many times it was observed that the psychological disturbance leads to observance of superstitions, black magic to ward off the evil spirit in the society. Many of the cases related to mental abnormality suffer silently without any reportage to medical staff. Though there are provisions for the upliftment of this category but due to lack of sufficient infrastructure in nearby hospitals like psychiatric wards, they face severe hardships. Most of the houses are 'kachcha' by nature with insufficient living spaces; it has observed that these houses of the tribes were not sufficiently ventilated, no proper lighting and rarely a division between cattle shed and other rooms. One can see the different settlement pattern and indigenous knowledge in building and designing the houses which is much cooler and fire resistant than the cement houses. The building material of the houses is vulnerable to natural calamities like rains, floods and earthquakes. At the time of natural disasters, they take shelter in gram Panchayat office or schools nearby.

As we discuss civil rights, untouchability is one of the important issues to be examined with. Though this is a feature of caste based society but still this practice is prevalent in both the tribes studied. Urban young females and rural old females of Varli tribe faced experiences of maintaining social distance from the caste Hindus. In case of Kokna tribe urban young females, middle aged females and more significantly old males expressed their experiences on the same line. It indicates the age old practices followed in caste based society experienced by the older generation. The urban public spaces also have not let the young females for being distanced in the social discourse. The issue of allowing the tribes to enter in to the houses of the other tribes or non tribes plays a significant role in knowing about the civil rights of the tribal. In urban areas the non entry is more among the males and females cutting across the age and gender. So, is the case with for both the gender in the rural areas. One can assume that these tribals are not accepted in to the main stream of the society which is reflective of practices of Hindu social order. In rural areas majority of the caste Hindus hired Kokna young males and females for doing household work. Different reasons can be given when we see these relationships between the entry to the houses and assigning them the work. When it comes to hiring workers, the tribes are considered to be more hardworking, simple and never demanding anything at any point of time, at any age. Urban areas shows little bit of relaxation in following the relations between ascribed status and occupation. It is interesting to see that the inter dining of the Varli tribes are less across the age gender lines when compared to Kokna tribes in rural areas. But at least some Kokna young males and females have positive experiences while dining with others, this relates to the changing social situation of the countryside. Varli and Koknas have good experiences of inter dining in the urban areas except in few cases of young and middle aged Varli females. For Koknas the social interaction is on higher side in urban areas. Urban areas provide avenues like hotels and other social functions to both the tribes giving different secular space to interact.

In the context of invitation to marriage and other social ceremonies, it is the Kokna middle aged and old aged females who got invitation in rural areas from caste Hindu. But, the males of different age groups have not got same invitation in rural areas. In urban areas young and middle aged got the invitation to attend their ceremonies and

marriages. For Varli tribe in the context of invitation to marriage, the percentage varies cutting across the age divide in rural areas for both males and females. In urban areas the young males and young females and middle aged males and females have not received such invitation. In rural areas for Varlis the non invitation is highest for males of all age groups.

The question of maintaining physical distance in places like betel shops, theatre, and public show, travelling in public transport is an important pointer towards the civility of the society. In the rural society, the Kokna of all age groups of males and females have experienced the physical distance from the caste Hindus. Among Varli community it is faced mainly by the middle aged males and females in rural areas. For Varlis, in urban areas, young males and females have negative experiences of such incidents. For Kokna community in urban areas not experiencing such cases are by the young males and females, middle aged males and females. The negative result may be due to anonymity and impersonal interaction of urban life. Living along with the busy life style and occupational diversification are the main causes of such behavior. But there are few such incidents of untouchability one can observe when one stands in shops and public transport while travelling. The point of divisions increases in rural areas where different communities are found in places like ponds, tube wells and common wells.

As per the issues of inhabiting the neighborhood and buying of land is concerned, the rural scenario is different from the urban areas. Majority of Kokna young males and middle aged females are affirmative than the middle aged males and females, young females and elderly who were not given a chance to buy or inhabit nearby the houses of caste Hindus or different tribes in rural areas. Among the Varlis majority young females and old aged males have expressed that they have got chance to stay or buy the property in rural areas. In urban areas, young and middle aged males have positive opinion about the same.

In the rural areas only old male Kokna population have experiences of negative remarks against their community. But a smaller percentage of Varli tribes, have experienced such negative remarks. This shows that Varli tribes are considered to be more at the receiving end of negative identity in the social hierarchy. In urban areas this is negligible when compared to the rural areas across the tribes, age and gender lines. In urban areas, Varli tribes, showed greater dislike to stay with other communities, whereas, the Koknas showed instances of staying with other communities without any problem. The issues of not giving or allowing living space may be dependent on the rural class power and dominant position of the families. The rural conflict or divisions also add certain kind of negative orientation towards them. The factors like social mobility, migration and modernization of the social process, including diversification of work and occupation have contributed to the positive association in urban areas.

The point of discrimination can be understood in the context of schooling, education and workplace. In the rural context, majority of elder Kokna males have faced discrimination followed by Varli elder males. In urban areas it varies across, age and gender lines. May be the changed social circumstances had a role to play in the context of discrimination. The older generation might have experienced such discrimination a bit more than the younger generation in the past.

In urban areas, such instances are negligible for both the communities cutting across gender and age. Entry and discrimination in admission of ward to the school is negligible in rural areas for both the communities. The data indicates that a minority of Kokna population faced the discrimination in the admission process. More or less the data shows for Kokna tribe similar results in the rural areas as well. In contrast, for Varlis, the experience is different in urban areas. At the same time some Koknas experienced the difficulties in admission in terms of discouragement and negative remarks about their community along with ridicule of being ambitious in their life. The non encouragement of agencies like government and issues of finance are biggest hurdles to take admission. The data shows that the practices and norms operate for schooling and general perceptions towards the society are same.

In the context of freedom to sit inside their classroom on their choice one can observe rural and urban differences. Majority of Kokna and Varli wards of rural areas have the choice of sitting anywhere in the classroom. But in the urban areas both wards of Varlis and Koknas have faced the experience of discrimination either by teachers or by students of the other communities. The negative experience of sitting freely depends on the relation to the authority of the teacher and their hostile behavior towards the tribal wards.

As per the treatment of teachers inside the classroom towards these tribal children is concerned, majority of Kokna and Varlis expressed that the teachers harassed their wards by scolding, beating and using other physical punishments. The punishments include not doing any favor or help, making them to do physical labor like sweeping, gardening most of the time during class hour. In addition to these, cleaning work, fetching water is a common routine for their wards. But, they never brought it to the notice of the superior authorities as they were not aware of their rights. They think teachers are not less than Gods according to their own understanding and are beyond questioning. The question of getting mid-day meal is an important factor to map out the nutritional status of the tribal population. In both rural and urban areas, a minority of Kokna and Varlis have reported that their wards are not receiving the mid day meal. The reason given by them is short supply of rations and bureaucratic failure of availability and delivery of such services. Overall majority of Koknas and Varlis are positive about receiving mid-day meal in school. It indicates the progressive nature of implementation schemes like Integrated Child Development Scheme (ICDS) in the areas under study.

Unfair treatment meted to the wards in the school focuses the violation of civil rights. In this context, the Varli and the Kokna tribes of rural areas have complained of unfair treatment by the school authorities. In urban areas, this situation had not reported. On the whole majority of wards i.e. 81% of Kokna tribe and 71% of Varli tribe have never received unfair treatment by school authorities. The factors for above data may include better condition of overall teaching environment on one hand and failure of taking cognizance and awareness about the reported cases of unfair treatment on the other.

In the context of getting opportunity to work as agricultural laborers, the work profile clearly indicates that the rural areas being predominately agriculture oriented both

Kokna and Varli tribes answer in affirmative. The rate of participation in agriculture of female clearly shows better results for the presence of female folk in the tribal society at work sphere.

In urban areas the services provided by the tribals include working in the big plantation, farm houses of urban families. Here the work participation is positively associated and often varies between all categories. Majority of Kokna and Varli tribes have got opportunities to work as agricultural laborers. Only minority of these tribes have not got opportunities to work as laborers either may be due to sickness or non-availability of jobs or lack of willingness.

The women of both tribes reported some kind of discrimination at certain kinds of jobs at rural areas. It indicates that majority of the women cutting across the ages face certain kinds of discrimination or other at their job or work place. One of the reasons is that their participation in the work force has not found valuable to the male dominated labor forces with unequal wage structure. In urban context, this unfair distribution is highest for young and middle aged Kokna females. For Varli tribe the result is more or less same. This also depends on nature and type of job the females perform, the working environment and the mechanism available for their problems and redressal. Over one thirds of Kokna tribes and Varli tribes have experienced this unpleasant experience of discrimination and humiliation hurting their self respect and dignity.

Majority of the Koknas positively received the verdict as per their expectations in case of any kind of conflict related to social life or economic activities in rural areas. Only few elderly males have expressed negatively to the verdict. In urban areas for both the tribes it is the middle aged females who are not at all happy in receiving the judgment. They complained that the judgment is favorable towards wealthy and powerful. Overall majority of Kokna and Varli tribes have opined that they have received verdict as per their wishes. The informal mechanisms for settling the disputes work in their favor to get a balanced and unbiased verdict.

As per taking money from their master/any other is concerned, in rural areas a minority of the Koknas and Varlis have admitted to taking loans. But, those who took the loan are numerically more females. The gender dimension here points out to the vulnerability of women who have no resources to pay back the money to their masters. Vulnerability leads to harassment, sexual favor and other manipulative behaviors that can be resorted to by their masters. It may lead to the perpetual labor hood and sufferings. As per urban indebtedness is concerned for Kokna, it is more with young and middle aged females. As Varli population is concerned, loan taking is seen among the young middle aged males in both rural and urban areas. The difference between Kokna and Varli tribe may be a pointer towards their different ways of dealing with the indebtedness or may not willing to share their views due to feeling of subjugated status. On the whole minority of Kokna tribes and Varli tribes have admitted to lend money from their masters. Whereas majority of Kokna and Varli tribe have admitted of not taken any kind of financial assistance from their land lord, master or any other sources.

The question of physical abuse or resorting to any kind of physical altercation between the involved parties is the outcome of the social structure and conditions prevailing in those areas. In the rural areas, more number of Kokna aged females and aged males have reported such incidences. Among Varli, the young and aged females have undergone such experiences. In urban areas the experience reported by Kokna young males and females in this regards is quite gloomy. For Varli tribes, it is the young and middle aged males and females who have reported the same. The physical abuse in case of females explains that women are easy targets of the existing patriarchal system. The nature and magnitude may vary but it operates in a subtle way, which always makes the females more susceptible to physical and emotional violence. 34% of Kokna tribes and 28% of Varli tribes have experienced such incidences of physical violence.

Taking the fights to legal tussle for tribals also speak volumes about their daily conflict and resistance in the society. Among Kokna, it is the elderly females who

have reported to make it to the court followed by middle aged males and young females. For Varli, in rural areas the results shows more or less similar trend. But in urban areas the results depict different picture. Among the Kokna and Varli it is mostly by young males and females followed by middle aged males and females. The awareness and availability of legal mechanism certainly helps the urban population to opt for legal resources and litigation. 33% of Kokna tribes and 35% of Varli tribes have never entered into any legal tussle or disputes. One can assume that the formal legal procedures are now helping the tribals to bring awareness about their ways of dispute settlement and other litigations.

The instances of infighting during intercommunity marriages are prevalent in both the communities. In rural areas, it is the males of Kokna tribe have more experiences of infighting. For Varli community it is females who have similar experiences of physical infighting. In urban areas it is reported that female from both the tribes of are involved indifferent degrees. Interestingly the involvement of females might be due to more seriousness about their own marriages and others marriages where they exercise their own freedom and right to choose. As marriages in the community continue to influence other direction of family and property relations the infightings are the outcome for taking control over the property. The disputes may bring about the other dimension of social status, competition for power, supremacy of ritual significance and dominance and control over one another. 25% of Kokna tribes and 30% of Varli tribes never involved in such kind of inter or intra community disputes.

Experiencing atrocities can consist of verbal abuse, passing derogatory comment on the ritual by any group. In the rural context, the verbal abuse is reported more by the old females followed by young males of Kokna tribes. Among Varli tribes it is the young males and females and old females who have faced such derogatory comments. As per situation in urban areas is concerned it is the young Varli females followed by middle aged males and young Kokna females also faces the same problem of undergoing comments which are injurious to their emotions, identity and inclusiveness in the society. The reference made by the other parties are very often contextualizing in the Hindu social order of purity and pollution. 27% of Kokna tribes, 31% of Varli tribes had never experienced such incidences. The highest percent

of abuses towards older generation indicates that the type of social stigma is slowly dying out in a process of non-significance in the lives of tribals of middle and young aged representing new generation. The Gamits, Chaudhri, Bhills are the communities which pass such derogatory comments in these areas.

As per treatment of women at par with other communities is concerned, in the rural areas of Kokna tribes, the middle aged males and old females have been of the opinion of acceptance of females of their community at par with others with due dignity. Among Varli community it is middle aged males and old aged females have the same view. Whereas the Kokna middle aged females and old aged males have reported about the kind of derogatory remarks their women have to undergo and the degree of unacceptability in the communities outside their own. For Varli, it is the young males and females who have agreed to the above view. In urban areas, it is young Varli females and Kokna middle aged females did not agree on the concept of equal treatment by other communities. The reasons are quite complex. The traditional practice to keep women subjugated in private and public spheres, devaluation of work of the women are the strong forces for the non-treatment of females in same level or equivalent. About 51% of Kokna tribes and 45% of Varli tribes believe that their women on getting equal treatment or having egalitarian structure of the society. 49% of Kokna tribes and 55% of Varli tribes believe that their respective women are getting a raw deal from the outer world which is not helpful for the dignity of the individual.

As per the context of experiencing of physical abuse is concerned in rural areas, 42% of Kokna tribes and 37% of Varli tribes narrated the experiences of physical abuse in their daily lives. It is the other gender who bears the brunt of physical abuses in rural areas for the tribes under study. In case of urban areas, the females are numerically higher than the rural areas for both the tribes. This may be due to occupational structure and living conditions, and the mode of transport to the workplaces. Physical abuses may be one of the tolerated incidents of the females working in the urban sphere. It has been observed that employer and others directly and indirectly involved in such incidences. Job providers also take advantage of the precarious conditions and hence instances of abuses take place. Interestingly, significant young Varli males also

faced the physical abuse in urban setting. These causes may be due to non-obligation or compulsion to work for the masters to lessen the burden of financial compulsion of the family. A significant population from both the communities has not experienced the incidence of physical abuse. So we can infer t the instance of physical abuse is more situations specific in the studied areas. The work and world of children plays a critical role in providing financial assistance to the tribal world. As more number of people dependent on the labor power of the children it is a common practice for them to send them to work which is part and parcel of tribal society under study in rural areas. In the rural context for both the tribes majority of females are dependent on their children's contribution to the families' economy. In urban context male population of both the tribes has engaged their wards in the labour market. These are the indicators of dependence on labor power of the child without any social security measures. There are informal ways of regulating children works by the masters where many times the children never get a holiday or any break despite his/her tender age making more risk for his health. 49% by Kokna tribes and 47% of Varli tribes have denied of such over work by the children. This may be due to their family structure or type of household where they don't consider that children should not work.

Cultural rights consist of dialect, music, art, painting, game, dance, literature and religion of any community. Culture is a way of knowing a certain community; it is an insight into their social, political, and economic structures. The important community festivals are celebrated with great joy and fervor involving the little traditions of the communities. This is a celebration for all including the non kinship group for sharing the same platform.

The areas or places for deities among Varli tribes it is the elderly females and middle aged females who are aware of the same till date, it shows t the older population is more aware about their oral tradition and customs. Awareness or knowledge of areas in rural areas in terms reserved places for deities is more than the urban areas. It reflects the declining knowledge about their places of worship for both the communities. For Kokna tribes 52% sample is aware about places of worship compared to 46% of Varlis. They maintain the sanctity of the places by prohibition and regulation of the sacred areas. 45% of Koknas and 54% of Varlis are not aware

about the places reserved for deities. This reflects the growing disconnects and disinterest cutting across different age categories of both tribes.

When we discuss about the important tourist destinations for the tribals it indicates to their changing perception towards the market and cultural practices. It is observed to the awareness is highest among Kokna old aged males followed by of young males. For the Varlis of rural areas the non-awareness is more than the awareness. The non-awareness is highest among older population of both sexes. Awareness is highest for the young males. It can be in tribe specific activities and their outlook and interactions with the wider world the gives knowledge about the surrounding areas. In urban context the lack of awareness is more than the awareness for Varli tribes. Among Kokna, majority of population cutting across age and gender categories have no knowledge about tourist destinations. Though the urban inhabitants are considered to be having better knowledge of cultural heritage but the case here is different. It may be due to daily routine which compel them to overlook the changes happening around them. Non knowledge is more than the knowledge for both the tribes (63% for Kokna tribes and 71% of Varli tribes) hence it could not help themselves to be better prepared for the opportunities it provides to upgrade their skills.

If we look at the opposition or any kind of interference while celebrating any festivals or participating any kind of activities or rituals the answer is negative for most of the cases. Rare instances of objections or resistance have been taken place. 83% of Kokna tribes and 79% of Varli tribes have never faced such incidence. Only negligible sample of male Kokna in rural areas young females in urban areas have faced objection of any kind related to non observance of proper procedure to perform rituals along with factional politics and selfish interests of the group. The females have faced similar experiences more than the males. It points towards the institutionalization of patriarchal practices in ritualistic domain. From the above findings, it can be said t the freedom of enjoying their culture is not perceived as a threat to any community. They enjoy freedom to celebrate their festivals in unique style is still intact with some minor hybridization of rituals and cultural practices.

Religion entails the details of births, rites de passage, morsel giving, attaining adulthood, celebration of marriage and death/ funeral rites under study. All these are celebrated with complete involvement, sharing and full happiness. Only 15% of Kokna tribes and 9% of Varli tribes belong to any sect under Hindu social order like Swami Narayan, Jay Parmatma, Dada (Swaydhyay). More than 85% of Kokna tribes and 91% of Varli tribes practice their own indigenous religion along with worshipping Hindu Gods and Goddess simultaneously cutting across the rural and urban divide. This reflects the adaptive nature of these tribes towards the dominant Hindu religious activities.

As per the identifying with their indigenous religion is concerned 32% of Kokna and 16% Varli tribes have agreed to recording religion in official documents. But a huge majority of population i.e. (65% of Kokna tribes and 83% of Varli tribes) did not show or mention their religion in official documents. This trend can be observed in both rural and urban areas across categories of gender and tribe. It indicates how the religious identity can be formulated with different purposes in mind in the area of study. It can also be interpreted that both the tribes hide their religion as their public and private spheres are different. The forces or process of Hinduisation of tribals confer the advantage of being under the majoritarian religion offering further protection, but at the same time identifying helps them in their educational and occupational mobility.

As per the participation in others religious affairs is concerned only 32% of Kokna and 17% of Varli tribes have participated in others religious affair. The non-participation of Kokna tribes is more in urban areas than the rural areas. Over all the non-participation is prevalent among both the tribes. The reasons might be their isolated lifestyle and the importance of kin and kul group.

In the context of objection regarding participation in other's religious festivals, 37% of Kokna tribes and 33% of Varli tribes have found objections related to others. Among Kokna tribe, some aged females have faced objections from their community members. Old aged females in rural areas have highest incidence of objection for both the tribes. This point signifies that religious affairs are critical to one's identities and

communal wellbeing as the objecting group beliefs that it brings social solidarity and individual is not above the communities' wishes.

Animal sacrifice is a common practice for the tribal community. 65% of Kokna tribes and 56% of Varli tribes, and overall 60% of total sample studied involve in it. It includes sacrificing of goat, chicken, buffalo etc. The religious practices are not condemned by the Hindus, instead conversion into Hindu groups are happy in the lower social and ritual status of the tribal. The majority in such culturally defined practices have not disappeared yet despite the drastic social changes.

The plants and trees surrounding their inhabitant play a key role in deciding their resources, knowledge, culture and way of life. 41% of Kokna tribes and 28% of Varli tribes believed to actively worshiping different kinds of trees like ficus, bel, banyan, pipal, mahuda, and mango. Though 65% of samples opined t they never worship any plants and trees, in reality it is observed t the understanding they take is for granted that trees are the gift of their deities and believe t they are to fulfill their needs and wishes. Many times they believe that trees are residence of ghosts and evil powers. But it is a common understanding that many bring the sacredness to their life and has to be protected.

As per their beliefs in black magic, sorcery, witchcraft is concerned; it is a common experience for more than 51% of total samples. 65% of Kokna tribes have more faith in power of black magic, witchcraft, sorcery than the 51% of Varli tribes. For Kokna tribes there are more believers in black magic and other occult practices than the non believers. For Varli tribes both the beliefs and non beliefs are equally strong. It is interesting to see that the other urban representation of young tribals having faith in black magic is due to ignorance, lack of scientific attitude and less exposure to the scientific education. Non belief may relate to education, outlook and other positive outcomes of social progress.

39% of Kokna tribes and 36% of Varli tribes are following their father's religion. A majority of 59% of Kokna and 57% of Varli tribes follow their ancestral religion. Either they have converted to Christianity or follow different sects of Hinduism,

simultaneously practicing their own indigenous religion. It points to the fact that there is scope for flexible religious practices and it can co-exist without any tensions and conflict. There has been sanitizing of excessive rituals and strict procedures observed in the studied area.

13% of Kokna tribes and 17% of Varli tribes have converted voluntarily to other religions. Moreover, non voluntary conversion is more in both the tribes studied here. The process of conversion may be due to ignorance, forceful (often) or for receiving benefits from the sects they are converting to. More than half of total respondents have not responded to this questions. They opined that it is irrelevant to answer such questions; the reasons are secretive which are not operative openly. The involvement of different stakeholders makes it more sensitive and serious issues which can lead to social disharmony amongst the communities. Voluntary conversion in rural area is more than the urban areas for both the tribes. For both the tribes non voluntary conversions observed in rural areas. The young population might be well aware about the post conversion advantage, so that there is positive relation between the two factors. The conversion is a process where priest and headman and their families along with earlier converted people involved. Normally, it is the convincing role of the priest involved and some kind of material inducement or favor is solemnized. The conversions of middle aged population had been on the grounds of healing health as observed in the field.

Only 11% of Kokna tribe and 15% of Varli tribe occupies some post in any committee organization related to agriculture, religious and political affairs. In rural areas, the representation is better than the urban areas for both tribes. A huge majority of population still did not have any position in organization committees. If at all the participation is there it will be a low level post of workers or organizers. It shows t the participation of the tribes in such affairs is low and indicates the lower social status still prevalent in the society.

29% of Kokna tribes and equal number of Varli tribes are allowed to visit the places of worship of others religions. The denial to majority population to visit and see other places of worship indicates the dominance of forward communities in deciding the

norms related to sacred places. Religion continues to be a sensitive issue as implicated by above findings.

After converting to other sects or religions only 16% of Kokna tribes and 13% of Varli tribes go to the worship places of their own. This issue is non-relevance for a total 56% of population of Kokna tribes and 37% Varli tribes who believe that it is a private affair. The visit to such places is more in rural areas in contrast to urban areas among both the tribes. It can create guilty or sinner complex in their mind so they refrain to answer. This speaks about the kinds of emotion and esteem they have for their ancestors and fluid nature of conversion process. (Data shown in APPENDIX -1)

### 5.1.ii. Major Findings on Social Context

A brief outline of the findings from the study related to the social context of Human Rights is as follows-

The tribes under study exhibit very strong kinship bondage amongst them which influence every sphere of their life. These tribes also have shown flexibility in choosing their marriage partner. The kinship group is extremely helpful during the time of their distress. The restriction on their physical movement, especially of the females is limited to specific occasions. More preference for love marriages is found among the younger generation. Younger generation have better knowledge about the marriageable age. The role of elders in decision pertains to marriage, divorce, property is extremely crucial. The prevalence of bride price is still part of marriage exchanges. The question of dowry has slowly creeping in the tribal society due to the pressure of material changes and other socio-cultural changes.

The physically disabled person's awareness regarding the available schemes for their benefit is very low. The absence of proper health care in nearby their native places added more problems to their health issues. The secularization of different spheres like inter-dining, mixing in other public places is quietly visible in urban areas. But in question of civic issues like untouchability is influenced by the Hindu social order. Negative remarks about one's identity are often a point of tension between these two

tribes and the caste Hindus. The rural social structure can be seen as a clear out power divisions, segregation is income and wealth and unequal status.

The discrimination in admission and seating arrangement in the school is more visible in rural areas especially in the case of Varli tribes. The overall behaviour of the class teacher in the class room is a major concern for the parents when it is seen through teacher's different non-tribal background. There is a positive image about the management of mid-day-meal scheme in the schools. As of getting opportunity to work is discussed the females are still being discriminated by the employer in terms of wages. Often this leads to debt of different kind, which puts them in more uncomfortable situation like physical and emotional harassment. The formal legal structure is coming into the rescue of females in bringing some sort of awareness. Now a days they take the matter to court at least in urban areas. The inter-community fights are common on the issues of marriages, property and competition for supremacy to dominate village affairs. The atrocities and verbal abuses accounts for majority of females in both the tribes. The rural stigma attached during the formation of identity belonging to particular community is attributed to the work of opinion formation by other tribal groups. However this is on the decline and belonging insignificant as they venture into the modern time.

The issue of women getting fair treatment is impacted by the old patriarchal structure and its influence on public and private spheres. It is equally divided on the positive and negative affirmation in these areas. The physical harassment of females limits its prevalence to urban areas. The child's earning capacity plays a vital role in their family economy.

The cultural rights entails the celebration invites other non- via group and enjoyed by all without any social discord. The ancient knowledge of preservation of sacred places mostly is the responsibility of older generation. The awareness related to places of tourist importance is fairly low among the Varli tribe, which often deprive them of social and economic opportunities. They enjoy the freedom of celebrating their cultural life without any severe interference from other communities.

In matters of religion they had shown enough flexibility to practice both indigenous religion and the main stream religion. The religious identity is being used as catalyst for better occupation mobility, social reorganization and acceptance in the wider worlds. They are an isolated community when it comes to participate in others' religions and cultural affairs. They believe that their participation may harm others identity and solidarity. Worshipping of plants, please-animal sacrifice, black magic and witch craft, ghosts are very common for tribal may of living which includes a majority of urban residents from the field studied. It points to the fact that the hold on their old customs, traditions in their way of life. Small population is being involved in converting to other religions which is often voluntary in nature in rural areas. Both the tribes have very low presence/visibility in different formal committees which points to the processes of exclusion from decision making. They forbid other groups to visit the places which are sacred for them. A majority still follow their ancestors' religion after conversion. It points to the integration of local traditions with the non-indigenous form and its ways of institutionalization in the tribal society.

## 5.2. Economic Context of Human Rights

Issues related to economic activity or civic context of human rights involve the elements of employment both small and large, labor and work wages, working conditions, freedom of trade and profession and including the freedom of consumers.

#### 5.2.i. Data Analysis and Interpretation

67% of Kokna tribes and 53% of Varli tribes have positive opinion about getting equal opportunity for job or any work. If we see the data we can infer that females are numerically more who have been denied equal job opportunity in rural and urban areas for both the communities. Kokna tribe receives more equal chance of getting jobs. Here there is a clear cut indication that it is the weaker sex not getting equal chance, like their counterparts in different occupations. It may be due to lack of skills, women unfriendly work structures for not getting such chances where employer has the power to hire anybody at any time. One of the reasons may be the biased or prejudiced attitude towards tribes in general or women in particular.

17% of Kokna tribals and same percentage of Varli tribals are aware about reservation in jobs in state or central government. Among a huge majority the lack of information is quite high. Rural people of both the tribe have better knowledge of reservation in jobs and would like to be motivated for studying and schooling in order to get better standard of living. The non-awareness is a result of lack of promotional activities to encourage the tribals to study and other infrastructure act as impediments to their awareness. The employment in informal sector is contractual or semi-contractual and without any job security but still they wish for same contractual job. The type and nature of work depends on the occupational profile. But, very often in reality it is real physical labor without any skill or using manual skill to make the both ends meet.

When the question of presence of male workers and female workers and their equal participation comes for discussion it is more relevant to female workforce to know about the composition of it. 37% of Kokna tribes and 31% of Varli tribes have agreed having the knowledge about their co workers in different work situations. It is the middle aged females in urban areas of both the tribes have knowledge about their co workers. More or less the answer is affirmative for both the tribes.

This has to be a point of reference for female workers in the same industry bringing a homogenous work force for better productivity at different work place. Most of the females may face difficulties by not knowing this composition for the same job risking them to abuses and exploitation. It is more threatening when a large majority of population is unaware about such composition about labor force.

The small or large business activities having small shops or selling items from the forests or opening of tea stalls, liquor shops, selling of rural artisans, carpet selling etc are also the important sources of their income. Their business or transaction revolves around the same falia (locality) or nearby falia. They get a transaction place at weekly 'Haat' or weekly market.

17% of Kokna tribals and 8% of Varli tribals practice their family business. It is not relevant as the 76% of total population do not have any personal or small medium business of their own inherited from their past generations. In rural areas of both the

tribes a small female populations practice their family business. The engagement of others in different activities indicates the changing nature of available job opportunities outside their traditional occupation. It is the females who are more prone to change their business than others. As they do not have the sufficient income to support their family, the business operates on the basis of family or extended kin networks. In industrial set up a contractor can employ as many as ten to twenty people. Many those labour contractors who are exposed to urban areas are doing business of transporting humans to urban areas which in itself is derogatory in rights discourse.

The artisans include blacksmiths, potters, and small artisans making bamboo products; toys from the skins of animals and wood and household instruments. The multiplicity of occupations makes it difficult to identify artisans from agricultural laborers. 29% of Koknas tribals and 22% of Varlis artisans never checked their products before selling them to consumers. It has been reported that in rural areas as well as in urban area none follow quality control before selling the products. In both the areas such a high percentage of unawareness put them into risk of different hazards and accidents using such products in future. It is found that female artisans are also involved in making significant contribution to income of their families. Total 74% of total samples have not involved in such business or artisan activities. This point out serious lack of general outlook and awareness about the consumer products sold or bought by them.

#### 5.2. i. (a) Occupational Profile

Agriculture is dominant mode of occupation as it is the traditional way of earning for both the tribes. 50% of Koknas and 49% of Varlis are engaged in agriculture as their primary occupation. Presently 16% of Koknas and 16% of Varlis are employed as agricultural labour. 14% of Koknas and 15% of Varlis work as manual labour. 6% of Koknas and 4% of Varlis are small tenants. 3% of Koknas and 1% of Varlis are engaged in either government or private jobs. 5% of Koknas and 3% of Varlis are engaged in their own family business. 3% of Koknas and 3% of Varlis are industrial workers. As per the occupation of others family members are concerned 36% of

Koknas and 33% of Varlis are engaged in manual labour followed by 11% of Koknas and 14% of Varlis engaged in agricultural labour. Service sector engages 1% of Koknas and no one from Varli tribe. 1% of Varli tribes is reported to have business of their own. 0.3% of Koknas and 1% of Varlis are self-employed. 1% of Koknas are engaged as industrial workers. Only 2% of Koknas are engaged in any other occupation. The occupational profile indicates the over dependence of both the tribes on agriculture and informal labor market.

18% of Koknas and 17% of Varlis have nil or less than one acre of land. 30% of Koknas and 31% of Varlis have between one to four acres of land. 2% of Koknas and 2% of Varlis falls under the category of land ownership of between four to eight acres. The ownership of eight to twelve acres is either nil (Kokna) or very negligible (Varli). No Varli and 0.7% of Koknas have more than twelve acres of land. It speaks about the extreme poor land holdings pattern which influences the poverty level in the field areas which is the root cause of extreme vulnerabilities of these groups. (Data in Table no. 2.4)

It gives an indication of dependency of the people on the daily wages for their day to day work. 47% of Koknas and 51% of Varlis work on the fix wages that is Rs. 50 for male and Rs. 40 for female in rural areas for any type of work. The wages in urban areas vary from Rs.100-130 for male and Rs. 70-80 for female workers. The work involves manual type which often does not need any skill or at best requires semi skill to be performed by them. In urban areas, it is the middle aged females who depend on fixed wages indicating a good participation. In rural areas of both the tribes, it is the young males and females whose dependency is highest. The terms and conditions are oral or verbal without any guarantee or security of future hiring. The payment system is weekly for most of the manual laborers who are associated with small industries. The employer or owners of labor power of tribes are at the helm of taking decisions whether to be engaged or to disengage them.

About 62% of Koknas and 68% of Varlis who are wage earners have not received any financial benefit from the present employers. The non-receiving is higher in the urban areas for both the tribes. Again it is a female employee who is at the receiving end of

such exclusion of such benefits in rural and urban areas. The nature of occupation structure in rural and urban areas is operating without any adherence to labor welfare legislation and different provisions of factory act amended and executed by state and central government. There are no provisions for gratuity and provident fund. Sometimes financial benefits include bonus during festivals and in the wake of death or accident of the employee. Without any protective measures, the tribals are always forced, pushed and preferred to a footloose labor force in the hope of better wages and payments.

44% of Koknas and 45% of Varlis answer in the affirmative when the asked about cutting the wages. In rural areas the young population of Kokna tribe and in the urban areas the middle aged of Varli tribes are worst hit of these conditions. It is the young and middle aged population cutting across the gender and area also hit by the cutting of wages. It is a common practice in the field area to cut the wages by the employer. The reasons for cutting wages are absence from the work for whatever reasons, not happy with the work done, damages to the property of the owners etc. It can be inferred that the women and young ones are at receiving end of the cutting of the hard earned wages. 33% of Koknas and 43% of Varlis have denied that employers have cut their wages. In urban areas the middle aged populations have positive opinion about wage payment. Same views are expressed by the young population of Varli tribe. In the rural context for the Kokna tribes it is the youngest population and for the Varli tribes it is the middle aged population have positive opinion about payment they received.

As per the payments are concerned 15% of Koknas and 17% of Varlis complained about the differences in wages they receive. Koknas in both urban and rural areas equally suffered from differences in payment where majority of the young population are affected by these differentials in wages. For Varlis the difference is more for urban population than the rural and where maximum victims are represented by young females. In rural areas the worst victim is the middle aged female. It is found that the women are the real victims of differences of wages, as they are considered to be weakest and more prone to absence by virtue of being a female confirming the stereotyping of the gender discrimination. 58% of Koknas tribe and 63% of Varlis

have never found any differences in oral contract and actual payments. This may be the result of honoring the word in the villages than formal arrangement.

On the question of whether the employees or the workers are receiving the rate fixed by the state government, 29% of Koknas and 43% of Varlis have never received any such amount fixed by the government. The wage as per government rate is distributed to the workers following the strict norms in urban areas than rural areas for both the tribes. 19% of Koknas and 27% of Varlis believe that they got the wages as per the government rate might indicate a minimum level of awareness among these sections of the population. The non implementation is high for both the tribes in rural areas where the middle aged population are the losers of such basic benefits and rights. Often it happens that the machineries and system working for the information and implementation of such knowledge never reach to the desired section of the society. This adds to their difficulties. The implementing mechanisms at ground level is far from visible, so they do not know how to take advantage of such knowledge about the labor laws.

Industrial workers or the persons engaged in service as discussed earlier are eligible to get leaves as per different provisions under labor laws. About 24% of Koknas and 23% of Varlis are aware of the rules and availed the leaves as per the provisions of labor laws. In urban areas where industries are more and the persons are educated and have some knowledge related to leaves. Clearly, the urban population is benefited by creating a pressure group like trade union. The urban population from both the tribes has taken leave as per the provisions of labor laws. They work not necessarily under the due provision of the act but at the cost of cutting their wages. In rural areas those only working for the government sector have the full facility of taking leave as by middle aged Kokna rural females and young Varli males which is very less compared to the industrial work force. 8% of Koknas and 15% of Varlis have no knowledge and denied such leaves by their respective employers. Again young females of urban population were denied the leaves. The leaves in government sector regulated by the rules are followed by the concerned departments. In industrial sector these have to be governed by various labor laws, Factories Act and different labor welfare schemes if the companies or the establishments registered with the district industrial

commissioners. Those industries without registration may not follow any such rules and regulations related to leaves or implementation of welfare measures for their work force. One can find rampant violation of labor laws among these industries. More than half of the populations have not found any relevance of the question as they are not involved in industries set up or service sectors. This indicates the less engagement of tribals in formal and informal sectors.

As per getting the bonus is concerned, 26% of Koknas and 30% of Varlis have received the bonus from their factory employers. Here the workers in urban areas become more relevant. The young and middle aged Kokna males and young males and females of equal numbers from Varli tribes have received bonus in due time. 10% of Koknas and 23% of Varlis have not received bonus. Among them a significant number of the rural Varli population and urban Kokna population did not receive any bonus. Flouting of norms in giving bonus is a common feature in both the areas taking advantage of tribal's ignorance. In the rural areas the bonus is regulated by the rules of the concerned state government department which is having very negligible presence in this context.

46% of Koknas and 50% of Varlis have never received equal treatment by their respective employer in relations to receiving same money for same work. The numbers of females are numerically more where they did not receive the same amount of money for the same work cutting across the rural urban divide for both the tribes. Young and middle aged Kokna and Varli females in urban areas have not received equal wages as of their counterparts. Again it is the females in rural areas for both the tribes constitute the bulk of the victims of such discrimination. Again the weaker sections are the victims of non value addition mentality of their respective employer which is clearly visible in urban areas. This is a common practice for these free floating manual workers of the tribal population. The labor and work conditions speak about the implementation of labour laws present in those areas. Most of the laborers engaged on daily contract basis where the kinship network plays an important role. If the work is not up to the level as thought by the owner or any damage to the property of the owners, many times it results in misbehaving and cutting wages, which they tolerate as they are vulnerable and suffer from job insecurity. Risk of being insecure

increases everyday as mechanization and skill up gradation have their own impact on the labor processes as a whole.

As per the security of the job is concerned 67% of Koknas and 75% of Varlis felt insecure of their sources of livelihood. In rural society the most insecure are the young and the middle aged females of Koknas. In the urban context it is both the young and the middle aged Koknas cutting across gender faced such problems. In rural areas the middle aged males and females of Varlis are the worst sufferers of job insecurity. In urban areas it is the Varli females who feel more insecure as per the data. These categories have faced the hardships of not finding secured job. The insecurity of job is widely prevalent in both rural and urban areas. This process of insecurity hits hard the female folk in both the tribes.

To the question of getting the work throughout the year a large majority have expressed their inability to get the work throughout the year which accounts for 65% of Koknas and 74% of Varlis. In this context, the urban populations of Koknas are more prone to the exigencies of jobs as compared to its rural counterpart. But for Varlis the rural and urban population equally faced the brunt of scarcity of work throughout the year. It is the young males and females who have faced severe crisis for getting a full time regular work in urban areas. In rural areas same condition is experienced by middle aged Koknas and young Varli population. It reflects the weakness of various welfare measures generating work and employment in these areas. It has failed to generate a gainful and sustainable employment and work and left behind a more vulnerable unskilled labor force with great insecurity.

The working conditions and timings of work give an idea of the hospitable or inhospitable conditions for any workforce. The daily routine takes around eight to ten hours of hard work and most of the time it extends beyond the stipulated time without any measures of compensating the over time. Mostly this practice is widespread for construction sector and small industrial units. Employers have no safety concern towards their employees in terms of training. The individual is always at the risk of being victim to any kind of accidents. In the context of agriculture workers same vulnerability can be seen as they handle the machineries or implements without

reading or following the instructions, which in turn expose them to hazardous infections or diseases.

As per retaining the workers, for over time, is concerned, 29% of Koknas and 27% of Varlis have experienced that they have been detained by their employers. The urban populations of both the tribes have faced the situation of working more than scheduled time without any break. In rural areas, middle aged females from Kokna and young females from Varli tribe also faced the situation of detention by the employers. The females are seen to be forced to work in industrial set up or any other set up giving them a precarious situation to deal with leading to chances of different kinds of abuses and violence.

67% of Koknas and 70% of Varlis involve in agricultural occupation have never used any kind of mask or gloves while working with the pesticides or any other chemical fertilizers. In rural areas it is the older generations of both the tribes have never used any safety gears during different agricultural practices. Equally good number of young and middle aged population from both the tribes have never aware of such precautions. In urban areas also the situation is similar about young and middle aged population of both the tribes. It is the older generation who faces more vulnerability along with other category of workers. They are the victims of ignorance, illiteracy, lack of proper guidance and excessive profit motive which aggravates the situation.

Majority of Kokna and Varli employees cutting across gender and age groups expressed t they got break during their work for an hour. A small minority of Koknas and Varlis are not getting any break during their work. This can be interpreted as a sign of increasing awareness of workers and basic human consideration and understanding, sympathy or empathy by the employers observed in the areas studied.

61% of Koknas and 70% of Varlis have never received any kind of food or mean assistance from their employers. It is the middle aged population in rural area in both the tribes reported that they are not getting any kind of food assistance from their owners or employers. It is the same category of population from the urban areas faced similar condition. This can be interpreted that giving food might not be part of general

practice or terms and conditions between them. In industrial set up it points out to the lack of canteen facilities or any other arrangements for giving the food to the workers at subsidized rates.

The plight of industrial workers especially the service or manual workers in the industries paint a gloomy picture of realization of basic rights in the studied areas. Drinking water, wash basin, toilets are present but not in working condition most of the time. Canteens are not there in most of the industrial set ups visited and studied. Rest sheds which are critical to women workers are not in working condition and they are not seen at a properly demarcated place. The cooperative society for employees in industrial units is totally missing except for government servants.

The management made very low priority to safety rules. 35% of Koknas and 37% of Varlis as manual workers answered in negative to the role of management regarding safety rules. Total 19% of the tribals have agreed that the management takes proper care of safety. This is visible mostly for the workers working in the urban set ups. All the category of workers cutting across the gender and tribe in urban areas are very vocal about the non observance of safety rules by the management. It is a daily struggle between life and accidental death.

35% of Koknas and 35% of Varlis have never received any kind of training or undergone orientation program related to maintenance of basic safety measures. Only negligible population of middle aged from both the tribes have received any kind of training where they worked with a medium to big industrial set ups. This is also to be understood in urban context and found that almost all categories of population have never received such training from the date of association with the industries they work with. This indicates that training to workers is less prioritized area for the small and big managers of industrial units in the areas of field study. When one discuss about replacing the old machines, the machines with better durability gets a positive place in the plants of the industrialists.

38% of Koknas and 41% of Varlis opined that the machines are not being replaced in a periodic manner. This explains the kind of risks the workers are taking while

working with old machines which are not repaired or replaced and making them more vulnerable for industrial accidents and mishaps. This is basically a phenomenon confined to urban areas putting all the population associated with industries in risk of accidents and deaths without any follow up measures. Only a small minority told positively about the replacement of machines in their respective work places.

When it comes to the freedom to join trade unions or professional associations, the individual or the workers has to be contextualized by his involvement and participation in trade unions or any other such platforms. Only 16% of the Koknas and 14% of Varlis are members of such unions. Operationally, the unions are not much active in these areas. Only the industrial units located completely at the urban vicinity or industrial development centers have some affiliations. Only middle aged males from both the tribes in rural areas have maximum membership which is voluntary in nature. Congress of Indian Trade Union (CITU), Indian National Trade Union Congress (INTUC), Bharatiya Mazdur Sangh (BMS), Hind Mazdur Sangh (HMS) are the prominent trade unions working in these areas. Rarely, workers get a big role in organizational expansion and extension. The data shows that the involvement of the tribals in of the democratic decision making process in industrial setup is very poor.

One third of each tribe has been forced to join occupational or professional associations against their wishes. The force or threat may be physical or allurement and false promises shown to them by their patrons like contractors or sub-contractors. The invisible forces or pressures in urban areas for both the tribes are the anonymous, amorphous and atomized forms of urban living and unrealistic material gains to improve their standards of life instantly. Again the weaker gender is biggest causality of forces which lead them to pursue an occupation which is against human dignity and self respect. Economic conditions have also played a prominent role for this type of behavior. Expectations and allurement of false promises made them change their professions in different fraudulent ways by marketing agents giving hope to them of making more money.

When one encounters the choice of the continuing once occupation and profession, the question of displacement (voluntarily and forcefully) plays a vital role in deciding such future course of livelihood. Land is critical to any farmer whether big or small. 35% of Koknas and 29% of Varlis agreed that the state government or central government had acquired their land for different development projects. In rural area it is majority of the older females from Kokna tribe and young males from Varli tribe who have given their land in comparison with the other categories. In urban areas majority of the young population of both the tribes who have been displaced by giving land for developmental purposes. It can be assumed that migrations to the urban areas are the resultant of such situation. The issue of compensation in terms of cash is insufficient for them as some of the settlements are yet to get final outcome/verdict for many of the families pushing them in to severe economic hardships. The amount received for displacement for building of Madhuban dam, the national park and other developmental ventures nearby is Rs. 77,000 and Rs. 35,000 respectively. This money was paid long back to them and the tribals are back to the base of poverty pyramid. So far monetary compensations lags behind in creating any sustainable way to fight poverty in studied area.

When the issue of parity in terms of irrigation facilities with other communities comes into focus 32% of Koknas and 23% of Varlis agrees that they have received same irrigation facilities. Whereas majority of the tribals expressed they have never got such irrigation facilities. The unequal irrigation facility has been thrust upon the majority of rural population. The dependency on irrigation is quite obvious for the tribals as agricultural operations are the life line of their income. All sections of the people cutting across the gender and tribe faced difficulties related to irrigation facilities. It may be due to very small land holdings non cooperation from other members or lack of supervision in distribution and sharing by the local authorities etc. It points to the unequal inter community relationship in terms of sharing the common property like water. The instances of the single woman or women being threatened easily by the dominant group is a clear indication of violation of their right as the data suggests.

As modern day consumers the tribal societies can also play great role in developing more alert, active consumer citizenship where by act as an agent of social change. Two third of total population has never collected any information directly or indirectly about the product they buy. All categories of tribals both males and females have shown poor sense of information gathering on any purchase for their daily usage. Here we can infer from the economic profile that the purchasing capacity is the biggest handicap and forced them to buy very cheap and locally available products, or here the chances of durability and lasting are always questionable as observed in the rural and urban areas. The rural and urban areas equally predominant with population from both tribes who are not aware about products they buy indicating a poor sense of value for economy. This may be due to general literacy level and outlook of the studied tribes. The cases of complaint related to any damage or malfunction of products are very few. The visibility of consumer awareness is absent in the field areas.

Only 17% of Koknas and 13% of Varlis tribe are the beneficiaries of loans by the bank. Among Koknas the middle aged females had been beneficiaries from banks. At the same time among Varlis the maximum beneficiaries are from urban middle aged males. The sidelining of majority of population including needy males and females from taking loans indirectly hampers their financial support structure. A high percentage of samples have never taken any loan as they are unaware about such provisions and very negative impressions and perceptions about banking system. It indicates poor and improper working of banks in rural areas and urban areas along with attitude, awareness and approaches of the tribals towards the banking system. This leaves space for the dependence of the poor people on private individual, money lenders to support them during economic hardships. It also indicates the failure of the rural banks and other banks to reach to the tribal society leaving them at the mercy of the private money lenders as observed in the field.

Only 13% of Koknas and 20% of Varlis have received the sanctioned grant from the bank. More than one third of population has never applied for the loan or any other transaction from the banks. 57% of Koknas and 63% of Varlis have never received the sanctioned amount. The amount they have received is always less than the

officially sanctioned amount. This implicates the level of non transparent practices on the part of banking officers. If we look at data it clearly puts a question mark on the accountability, unfair practices the banks are following. Majority of the applicants are not getting the sanctioned amount cutting across area, gender and tribe. The bank generally charges hefty amount in the name of commission and different charges which is beyond the comprehension of the tribals. This opens the scope to good business by private money lenders who are often having hands in gloves with the banks.

The terms and conditions set by the government banks to sanctions are the documents and details of the movable and immovable assets of the applicant. Private banks also have the same requirement to sanction loans. They too follow the same procedures in order to recover in case of non-payment within stipulated time. Basically they need loan to invest in agriculture. But it is very difficult for the tribals to show permanent land and residential records failing to get the loan.

One third of the total sample is aware about the savings schemes available to them in different agencies like post offices, LIC, banks, and different rural cooperatives. Savings practice or investment awareness is much more prominent amongst the urban population of both the tribes irrespective of the amount of money they saved or invested. It can be linked to individual education, work, experiences and wisdom which help them to save some amount of money. Though people are more aware of the schemes, they do not have the surplus money to save in the banks or elsewhere. Sometimes, their kin groups operate as banker to them, which again implicates a well knit support structure amongst them.

As per maintaining or keeping the records of their saving, one third of total sample answered in positive. In rural areas it is the middle aged Koknas and young Varlis who have better ways of keeping records of their savings and doing proper follow ups as they have realized the importance of such documents which is critical for their welfare and future plans. Remaining tribals still rely on memory for their different transactions. They are not taking proper care for their documents, and the papers related to savings. Their habits of keeping and tracking records of their savings cannot

only be due to non-awareness but also due to the predominance of rural life styles, the danger of misplacing documents or damages to the records in rural habitat due to the natural calamities and insufficient protection from bad weather also aggravate such situation. Their approach towards savings is also one of the indicators of tribal society's belief in living in present moment. They believe in spending at the moment as much as possible in festivals and other social ceremonies. The older generation has a habit of memorizing things in traditional ways. The urban population in both the tribes has better habits of keeping their records for savings.

The fertilizers and pesticides are available in nearby town for which they have to travel to the place and buy which accounts for more spending. The problems related to seeds, hybrid seeds and fertilizers are less. The failures of seeds are crop specific. Only 15% of Koknas and 14% of Varlis have faced any kind of issues related to that. The middle aged Koknas and young Varlis in rural areas have faced negative consequences of using fertilizers and seeds. It is a common seen that the complaints and grievances of poor sufferers have never heard by any company or representative from government. Whereby the cases of loss of eyesight, hearing and poisoning are reported leading to wastage of money and resources for poor farmers. The issues of expiry dates of the seeds related to germination and false promises related to productivity are major problems faced by the farmers in these areas. Majority of tribals have never faced any serious disasters related to seeds and fertilizers. (Data is shown in APPENDIX -2).

#### 5.2.ii. Major Findings on Economic Context

A brief outline of the findings from the study related to the economic context of Human Rights is as follows-

Majority of the tribes are happy in getting equal opportunity for jobs. But the females are at the receiving end of denial of such opportunity. The situation is a product of very low level of skills and inherent biases of the job market and society. The knowledge of reservation in jobs is very low. Most females are not at all aware about the composition of workforce to their work-stations. Weekly 'Hat' is a major place for

daily translation of different items required for daily life. Very small section had any engagement with the business. This insecure condition forced them to depend on others in search of livelihood of them. Often, the women fall pray to such promises. The labour contractor or the middleman has the authority to decide about what they are going to do in future. Unawareness related to consumer rights and knowledge about the products is very low. Agriculture is the main source of income. The industry service and other sectors hardly engage any significant population. More than half of the samples studied have either landless or having small and unviable land holdings. (Data are shown in Table No. 2.3)

Earning daily wages by working either in the field of others and or in small or medium small industry nearby is a common source of income for them. There is no formal contract for manual labour working in the industrial units. Most of the workers are deprived of any bonus or any other financial security. Cutting of wages of the workers depend on whims and fancies of employers. The differences in receiving wages are widely reported and females are the worst victims of such practices due to different stereotypes casting of them. But the informal arrangement in the village ensures the wage earners getting their due. Basically it invokes the moral quality structure of the community to oblige its commitments. There are discrepancy in the actual payment and receiving of wages as decided by the government. There is severe violation of labour laws. Also the implementations of labour welfare programmes are fairly low. There is no platform to discuss the issues related to wages and working conditions of wage earners. The female workforce is continuously discriminated in terms of wage vis – a - vis their male counterparts. Often there is invisible threat of losing the job at that point of time.

Though majority of the population feel that they have a secure force of livelihood, contrastingly they had to go under tremendous hardship to earn the basic needs. In contrast they failed to get the job or work round the year. The industrial workers face threat of different kind due to their lack of knowledge about handling of modern equipment. The labour workforce complained of retention beyond the stipulated time in most of the cases. They are happy to get breaks in between. There is no provision of providing food to the workers. There are no canteens, washbasins, toilets (even for

the females) in the industrial set up. The safety rules are never implemented seriously. Training and orientation programmes for workers are a low priority area for the industrialists in the field area. The machines are not replaced in due time putting workers to more risks and hazards. There is hardly any presence of trade unions to take the cause of workers.

People are lured and forced to change their occupation in fraudulent ways by contractors, middlemen working for different marketing companies. The decision to frequent change of occupation has roots to haphazard ways of settlement mechanisms for displaced people. Majority of the people are never shown any favor by the rural elite in sharing water for irrigation and other purposes. This has severe implication for women as a whole. The poor knowledge about quality and durability of products hampers their aspiration for better quality of life. The majority of respondents who are deprived of loans indicate serious flaws in the operation of rural financial institutions. It induces the happy growth of money lending again bringing hardships for the tribal. The rate of interest in private transaction leaves the tribe completely indebted to the money lenders. Many respondents find mismatch between the loan amount they applied for and what they receive. Though people are aware about different saving schemes but they do not have requisite surplus to deposit in savings schemes. It is very difficult for them to keep record of their limited savings as they are illiterate and unaware. Poor housing condition along various natural calamities also put them into more oblivion of their savings. They believe in living and spending for the present moment and not for the future. Very few people have suffered from using seeds and fertilizers. But the false propaganda of miraculous productivity by using certain brand of seed and fertilizers is a serious concern in this area.

# 5.3. Political Context of Human Rights

When one looks into issues related to political context of human rights the question of expressing free opinions, emotions and convictions in terms of propriety to party, politics or any local issues become critical point of attention. The pressure comes for not to express certain kinds of opinion in the areas of religious sphere, but for certain kinds of activities involved with political implications. As per expressing freedom in

local issues and other decision making are concerned it is influenced by the rural power hierarchies. The consequences of giving free opinion can be harmful for their future communal way of living. Though there are no serious ways of social boycott as such for a longer duration but there are indirect ways of non-cooperation during social intercourse amongst them.

#### 5.3.i. Data Analysis and Interpretation

61% of Koknas and 59% of Varlis have exercised their freedom by supporting one or other political party during elections. In urban context the majority young Koknas and middle aged Varlis have exercised their freedom. In rural areas the young samples from both the tribes have numerically more than the other age groups who had exercised their freedom in this regard. 30% of Koknas and 45% of Varlis informed t they did not get the freedom to express their political choices. The data shows t the urban sample cutting across the gender and age from both the tribes could not exercise their freedom. In rural areas the middle aged sample from Kokna and Varli tribes across gender did not get a chance to exercise their freedom. According to them it is due the reasons like unanimous support to a particular candidate from their community against their independent will and other indirect threats from dominant groups. The Samras scheme where one is elected, during Panchayat election, is such an example of unanimous decision making. But such scheme may sometimes contradict the concept of individual rights. In some instances rest of election threat from other politically dominant group bars them to exercise their political freedom.

72% of Koknas and 60 % of Varlis have never felt any pressure to support any one political party of their choice. But the remaining sample felt the pressure to support a political party of not their choice as they have been mobilized through different means to vote for t particular party which promised of better facilities or improved social and individual business interests. Among Kokna and Varli tribes it is the urban young who have felt pressure to support a particular party. In rural areas it is the middle aged tribes cutting across the gender, felt such pressures. The majority of the tribals have shown interest in doing different organizational work as party workers at the grass root level. Very few tribal are active in the higher level of the political organization

they represent. The pressure tactics are part of mobilization techniques adopted by various political parties through cooption and threatening them to harm their interest in long run.

52% of Koknas and 42% of Varlis have swinging loyalties to the parties they vote for. 48% and 58% of Koknas and Varlis respectively showed consistent loyalty to the party they vote and support. The data clearly indicates that Koknas are in shifting loyalties from one party to another. The Varlis have more or less strong loyalty to one single political party as implicated by the study. In rural areas the shift is more among the middle and old aged population for Kokna tribe. In urban areas the young and middle aged category from both the tribes are more loyal to one party. In case of loyalty to one party the data suggests that the rural populations are predominantly more loyal. This might be due to their better political outlook and better understanding of political processes at the grass root level as well as better knowledge of local issues.

When asked about the reservation of seats at Panchayat/state assembly or parliament level only 13% of Koknas and 19% of Varlis are aware about these provisions. A huge majority are unaware of such provisions. There is complete lack of knowledge noticed among the females of both the tribes across the age category in both rural and urban areas. The male samples also have high level of unawareness about these provisions. In case of awareness the young tribals residing in urban areas have shown fair knowledge about reservation in politics. In rural areas, middle aged Koknas and Varlis also shown the same tendency at different level .This indicates the lack of awareness about the political context of human rights in case of females. They are ignorant of women empowerment. All this is making them more vulnerable to be manipulated and hence they are acting and working on behalf of others.

The adult franchise refers/deals with voting age, casting of vote, and other eligibility criteria. When asked about the knowledge of voting age only 37 % of Koknas and 40% of Varlis have answered in affirmative. 63% of Koknas and 60% of Varlis have no idea about the eligibility criteria. Urban sample are more ignorant than the rural sample. The older female population has completely ignorant about the voting age in

rural areas for both the tribes. It was observed again the females are the largest section of population who are not knowing the age criteria for election and voting. This indicates the very low level of formal political socialization among the tribal population in the studied areas along with the passive role of the election commission and officials at the grass root level lagging behind in popularizing the basic democratic right.

57% each of Kokna and Varli tribes have found their name being registered for voters' list. But the remaining has not found their names in the voters' list. The middle aged and young tribals in rural areas of both the tribes have maximum enrollment in the voters' list. In urban areas the middle aged population of both the tribes have maximum enrollment. Maximum numbers of urban population in both tribes have not found their name in the voters' list. The reasons are like not providing sufficient information about the date and venue of such enrollment and also the busy work schedule of the tribals not matching time fixed for enrollment. These issues are a pointer towards the average or unsatisfactory work carried out by the officials relating to managing affairs of elections.

Castings of one's own vote speak about the exercising one's political right and various good practices existing in the electoral democracy. 58% of Koknas and 53% of Varlis have casted their own vote during different kinds of election. About 42% Koknas and 47% Varlis have not got the chance to cast their own vote implicating serious malpractices during elections. In rural areas older population of both the tribes often did not cast their votes which implies the liberty being taken by other people in their name to caste the vote in favor of certain political party of their choice. Interestingly in urban areas the younger generation from both the tribes did not get any chance to caste their own vote. This process implicates infringement of their basic right to democratic process where nobody bothers to give importance to the value of single individual vote.

When the issues of casting one's vote is concerned, 35% of Koknas and 41% of Varlis have agreed to be part of such practice in the past. Significant number of tribals has declined to do so cutting across tribe, areas, age and gender. Casting vote more than

once is a common feature and involves good percentage of urban young population from the study areas during election beyond local level election. In rural areas it is the younger generation who involves in such unfair and undemocratic practices. This is a common feature during the election of the parliament and state assemblies before introduction of electronic voting machines. But recently the electronic voting machines have played a positive role in checking such practices. It indicates the undermining of the democratic rights and unfair practices involved in the election process by serving cheap liquor and huge amount of money spent on manipulating the voters.

In the context of eligibility criteria at grass root level i.e. Panchayat level it is noticed that 30% of Koknas and 29% of Varlis are having knowledge of participating in electoral process at Panchayat level. A large majority of Koknas and Varlis do not have the knowledge of participation at Panchayat level. The unawareness for the eligibility to contest in Panchayat election is high among young Koknas in rural areas. The unawareness is highest among the older population of Varlis in rural areas. The other age groups of Varli tribe are also equally unaware of eligibility criteria. In the urban areas the middle aged populations in both the tribes have very low awareness about Panchayat elections. Furthermore it is the females whose sense of awareness is quite low at this grass root level. So we can assume that the female population's awareness is much less than their counter parts. Though they stand for election as per the reservation criteria, their actions and decisions are controlled by male members, who are husbands, fathers and brothers thereby infringing their rights. It also suggests that how the patriarchal norms operate and reproduce in the institutions of democratic participation.

When question of contesting election is discussed only 22% of Koknas and 28% of Varlis have contested at the local level. It is the middle aged population of both the tribes in rural areas, who have contested at some point of time. It is the youngest population in urban areas has the similar kind of experience. There is a fairly high percentage i.e. 77% of Koknas and 70% Varlis have never contested at any level. The population in both rural and urban areas have shown tendency of not contesting at any level of election. This process indicates to the poor degree of understanding and

participation in the democratic institutions of decision making. The reasons are related to poverty, illiteracy and ignorance as well as pressures from the rich and powerful from their communities and others not to contest. Many times they do not show any interest and motivation as they were fighting hard for their daily survival. Pressure to vote for a particular party is accompanied by indirect threat to their livelihood and resources and a fear of boycott from their own community.

17% of Koknas and 19% of Varlis have felt threatened and bribed to vote for a particular political party during assembly and parliament elections. Interestingly 83% of Koknas and 81% of Varlis have never felt any such kind of threat from anybody. Among the Kokna and Varli tribes of rural areas, it is the middle aged populations who have faced the threats or bribes to vote for a particular party. In urban areas such instances are negligible. Comparatively the tribes under study are exercising their own will to vote for any party they prefer. Some instances of obstructing particular person from casting the vote is noticed but the reasons are not political but more personal in nature. As a community both prefer the Bharatiya Janata Party over the Congress which has earlier a good hold among the tribals in this studied area. Other political parties have negligible presence in the areas of study.

Organizing get together in daily life is more social than political in nature. The political assemblies are more during any kind of elections. 11% each of Kokna and Varlis have organized assemblies, where the issues discussed are political in nature. Normally the discussions are related to welfare of villages, infrastructure improvements, better social harmony in the community and improving of standards of living. 89% of Koknas and 80% of Varlis have never organized such assemblies for any public purpose. Similar kind of trend is observed in both rural and urban areas of both the tribes. However in rural areas, the middle aged population has shown no interest in organizing such activities. This low level of interest in organizing such activities reflects the passivism of the tribals to organize and mobilize their own community for any meaningful purpose.

23% of Koknas and 28% of Varlis have organized public meetings. These are more visible during the election years. The processions are few. Processions take place only

when somebody wins the election or sometimes if there are complaints for development of roads and drinking water supplies. Clearly, the data indicates that majority of the tribals from urban areas are only organizing such public meetings. But when it comes to involvement in rural areas all the sections except young population have shown no serious concern for such meetings.

No doubt tribal associations play an important role in shaping their socio-cultural, political lives, but it is the informal settings or arrangements which give birth to such associational activities. Now, such associations are exist but are not active like earlier times. More formal organization like clubs and youth organizations have a replaced such informal institutions. Only 46% of Koknas and 19% of Varlis are aware about such associations. The high percentage of ignorance in both the tribes reveals the dysfunctional growth of such tribal associations which may be exclusive to each tribal. Often it is observed that this type of association has political affiliation. Adivasi Mahasabha, Adivasi Sangharsh Samiti, Self Help Groups along with some Hindu and Christian religious associations is prominent associations working and organizing them from time to time. Majority of the tribals from both the groups are not formal members of any such associations. They are not the members of any kind of association other than their ascribed traditional membership. The high percentage of non-membership can be interpreted as there is no formal way or provision of initiation into such associations and these tribal believe that they don't represent such associations. Only in rural areas only a small percent of middle aged population of Kokna tribe and older generation of Varli tribe are members of such associations. The purpose of having membership is to help the community and improve one's status. The roles and responsibilities entrusted to them depend on the position one holds. Basically it involves work for the social development, mostly related to agriculture, forestry and rural development. The association plays an important role in organizing different festivals and ceremonies during the observance of the community occasions.

5% of Koknas and 14% of Varlis have paid fees to become members of formal associations even though continuing their community association.

An overwhelming population from both the tribes have never paid any amount to or never become member of any membership drive. This implicates almost the absence of any formal process of enrollment into any association by payment. 11% of Koknas and 8% of Varlis are members of an association which are religious in nature with an outlook of doing social service. Very few belong to some financial organizations or schemes operating in those areas like member of different water bodies depicting very low associational culture in their public sphere which only confines them to their own social boundary.

45% of Koknas and 38% of Varlis have taken membership in one or other organizations out of compulsion or some kind of serious persuasion or convinced by the logic of intrinsic financial, social and political benefits by virtue of their membership. The middle aged populations in urban areas of both the tribes have become members of different association by compulsion. In rural areas it is the middle aged and young population of Kokna and Varli tribes have faced such compulsion. But the percentages of people becoming voluntary members of any other organization are more than the compulsory membership for both the tribes. Hence, it is very difficult to assume that the tribals in studied areas work under in the particular pressure from the forces of social change as per membership issues are concerned.

44% of Koknas and 38% of Varlis are allowed to join some other associations. The Kokna tribe has taken more liberty to join other associations in comparison to Varli tribe. 50% of Koknas and 56% of Varlis tribe have been not able to join the other associations where more young population in urban areas faced difficult situation to do so. In rural context when we look closely it is the females who are the worst sufferers of various social obstacles. The reasons may be basically due to pressure from the community elders to maintain the loyalty to one kind of association. Some vested interested groups obstruct them to join any other organization and made them confirm to status-quo.

Freedom to express opinions, feelings and viewpoints freely to media is critical to any society. It is the modern day tool of empowerment and successful pillars of our democratic country. Only 29% of Koknas and 35% of Varlis have given any kind of

opinion to media. Generally we can assume that it is the urban population who are more concerned about different social issues related to panchayats, employments, water and roads, communication and transport from time to time. It is the young who understand the role of media in modern democracy to make more bargaining power. Still more than 60% of total sample have never given any kind of expression or viewpoints to media either print or electronic. This reflects the docile nature of their visibility in media space. The negligence by media to discuss the more pertinent issues also points to the capital-intensive role of media in this studied area.

43% of Koknas and 27% of Varlis watch and listen both television and radio. In rural areas it is the middle aged population of both the tribes who are the active viewers of television and listeners of radio. In urban areas it is younger population of Kokna tribe and middle aged population of Varli tribe who are engaged in active listening and viewing. 56% of Koknas and 73% of Varlis had never got the chance to listen and watch radio and television respectively. It is the older generation along with substantial number of females in rural areas who could not actively engaged in listening or viewing. In urban areas again it is the females who do not have the privilege of having television or radio due to lack of access to this resource of entertainment due to their weak financial positions and lack of electricity connection etc.

35% of Koknas and 29% of Varlis have watch programmes and listen to radio specifically related to the tribal community in general. In rural areas the middle aged Koknas and young Varlis are more active in following the television and radio. It is the younger population of both the tribes who are the regular viewers of community specific programmes. It indicates the interest of tribals in the programmes related to agriculture, livestock, songs, dance and music, health and education. However, a majority of population are not taking part in watching of any such programmes. In urban areas of both the tribes majority of the sample are not showing any interest to watch such programmes. It is the older generation who are inactive and also did not have any resources or facilities to avail such opportunity in rural areas. It can be said that it is manifestation of lack of purchasing power on their part and lack encouragement from government which could benefit them.

Only 21% of Koknas and 14% of Varlis have attended any speech or rallies related to their community. The maximum participation for such rallies is seen in urban areas of both the tribes especially the middle aged females who took active part in such rallies. It is the middle aged population, from Kokna tribe in rural areas have shown their presence in different rallies. The presence of Varli tribe in such rallies is almost negligible in rural areas. The rallies are related to the issues of water, forest and land rights. Some of these rallies associated with issues related to liquor prohibition and campaigns related to health and education are organized by voluntary organizations and government organizations. 78% of Koknas and 85% of Varlis have never attended such rallies. Similar trend is found among both the rural and urban tribals. Ultimately the failure to show their interest and willingness acts against their own welfare which could have improved their standard of living and quality of life. As per the participation in events related to tribal rights organized by media houses are concerned, 27% of Koknas and 37% of Varlis have agreed on attending such programmes. The rights program includes the education of girl children, the maternal health and other enterprising economic activities like microfinance, livelihood issues and commercial enterprises. There is hardly any campaign related to legal rights and right to information in these areas. Significantly, it is the females who have participated in more numbers in urban areas. In rural areas also it is the females who have participated in such activities. The non-attendance of such a high percentage of samples of both the tribes to such an important platform brings out the negligence of the media in facilitating the mechanisms and processes towards realization of their rights. 14% of Koknas and 13% of Varlis have agreed to such and are positive about the coverage of issues specific to their areas by local print and electronic media. A large majority of tribals opined about the coverage of issues related to their daily lives are negligible and they are critical about the role of newspaper, TV and radio in their broadcast or publication of news which often brings trivial issues and sensationalize it to generate profit. The majority has never heard of such role played by news paper and electronic media and complains that it is not meant for poor people like them. While discussing media and information we have to discuss the issues of subscribing to newspaper. It is also to be seen that the tribals under study are how much persuasive in demanding the service they are entitled as matter of right. 37% of Koknas and 62% of Varlis have either subscribe or get a chance to read regularly Gujarati news papers and other local daily news papers. Only the urban population are

in a better position to subscribe the news paper 61% Koknas and 55% of Varlis did not have any access to newspapers owing to their economic incapability and unawareness about the positive role of newspaper in their life. The non subscription involves more or less all the categories of population. There is hardly any noticeable presence of government information center or libraries as observed in the field. It is not in the interest of the tribals to develop such outlook sans newspaper which ultimately shapes the modern world making them less powerful and less visible in general discourse. In relation to asking for the information about the progress of the development work 20% of Koknas and 23% of Varlis have sought any information related to service or developmental work. Here also the urban population is leading in seeking such explanation. For services of development work, 77% of Koknas tribe and 73% Varlis have never sought information. Even if they approach to Talaties, taluka development officers, engineers, they are not encouraged to do so by higher authorities or threatened to face dire consequences affecting their daily lives. They manage to get information if there is someone working in the department office and a member of extended kin group in the same office. The waiting and harassment are plenty for the poor tribals as they do not have sufficient resources to pursue their cases for small documents which they need for making ration card, BPL card etc. By leaving behind such a huge population from the process of active citizenship speaks volumes about the development discourse and different welfare measures intended to uplift the weaker sections in the direction and promotion of human rights. (Data is shown in APPENDIX -3).

# 5.3.ii. Major Findings on Political Context

A brief outline of the findings from the study related to the political context of Human Rights is as follows-

Majority of the tribes studied here exercise their freedom for supporting a political party of their choice. The Samras schemes lately introduced brought a feeling of solidarity and unanimity is the whole community. But many found that this political scheme is at odds with the concept of individual rights to choose and select. The support for political party does not give them the organizational space to be heard in

political discussions. Kokna tribe has more swinging loyalty to one or other political party as compared to Varli tribe. Huge populations are unaware of the provisions of reservation of seats in panchayats or assemblies. Again the female folk have very poor knowledge about the provisions as such allowing the male to dominate and decide on behalf of them undermines their own rights.

A large majority is also unaware about the eligibility criteria and voting age. The processes of inclusion in the voters list found great enthusiastic but there are gaps on the part of election machinery to realize this. Majority of the voters cast their own vote but instances of casting vote on behalf of others are also reported especially by younger generation brought up in urban areas. But these types of malpractices are more for Loksabha election and Assembly elections. Introduction of electronic voting machines has been able to put a check on such undemocratic behaviour and actions.

Large section of population has no knowledge about the criteria of participation at Panchayat level. In addition they have never contested such polls. Women are the maximum victims of such unawareness. They blame the system for being biased and working for the wealthy and rich class of the society. A huge section of population had never felt any threat or pressure to vote for or against any one party.

Organization of public meetings and rallies is not a common feature of tribal political landscape. The enrollment in any formal association as a member or office bearer is very low. The civil society groups working in this area are yet to expend beyond certain pockets falling thereby to channelize the needs and expressions of the tribes under study. The traditional association and organization still holds importance for them. A fair number of people have become members of one or other organization through persuasion and compulsion. This type of behaviour is not appreciated as it challenges the control and authority of community. Very few respondents have expressed their feelings and thought in the media. A huge majority had no chance to listen to radio or watch television implicating thereby that the means beyond their resume and absence of essential infrastructure for such asset. A fair section of tribals listened and watched radio and television programmes broadcasted unique to tribal life. But a large chunk of population is deprived of such opportunities leaving huge

human potential unutilized to better human development. A large number of respondents have never associated or accord of any rallies being organized by local media discussing local issues. Majority are skeptic about the role of media is highlighting their concerns and vulnerabilities to the wider world. Urban populations have shown better interest in posing queries about different development works. But most of the time they are dissuaded to such activities and threatened by the powerful lower and middle level bureaucracy. Local media has hardly given any space of substance for the cause of the tribals.

# 5.4. Legal Context of Human Rights

When we try to contextualize the legal issues of human rights we get a picture of rule of law and its enactment at the ground level. The issues involve here are police, criminal justice, court, legal aid etc. and different dispute settlement mechanisms operating in tribal societies.

# 5.4.i. Data Analysis and Interpretation

Only 13% of Koknas and 7% of Varlis have the experience of arrest by the police. A large majority of them have never had any experience of arrest by police. Mostly, it is the young males in rural areas from Kokna tribe and middle aged males of Varli tribe have maximum cases against them. It is reported that some young females of Kokna tribe have also been arrested from urban areas. The rate of arrest in the tribal areas makes an interesting case to go deep in to the reasons. It is found that more cases of alleged crime had not been culminated into arrest by the local police. One can also understand it in the context of other mechanisms helping to sort out the disputes before reaching to the level of serious crime as defined by formal rule of law and court.

30% of Koknas and 23% of Varlis are having their names in the records/files of the nearest police stations. The reason is that their cases are still pending in the court. From urban areas it is the younger generation of both the tribes who have maximum allegations against them. The allegation against rural populations is negligible.

Interestingly, younger females are having maximum number of allegations in both the tribes. The presence of female young population indicates that there are alleged charges of theft and many false allegations which are common reasons for implicating them in the cases, where the unequal relationship between employer-employee in industrial set up plays a critical role warranting them to demand their rights in an aggressive way. 45% of Koknas and 62% of Varlis population have denied any charges against their names in the police stations. Interrogation technique by the police is normally a question of tactfully handling or manhandling the accused depending upon the people those are involved, his social background and importance of cases. Beating and abusing are common forms of interrogation for suspected offence. The third degree methods of interrogation are used sparingly for forceful confession.

10% of Koknas and 5% of Varlis have expressed that they were forcefully made to confess to the alleged accusation or crimes by using pressure technique. 40% of Koknas and 41% of Varlis have never confessed to non committal under pressure tactic. In rural areas it is the middle aged males of Kokna tribe and old aged females of Varli tribe have experience of confessing under pressure. Significant numbers urban young females of Kokna tribe have undergone such pressures technique. This type of confession for committed crimes or non committed crimes using force are violation of the basic rights of the individual. It requires different sets of tools and techniques to handle females accused of any offence which is clearly missing in the studied areas. The police overlook the manuals for treatment of the people in custody or jail especially when the involved cases are females.

The case of 16% of Koknas and 21% of Varlis whose are pending in courts and they are not satisfied by the trial processes. The dissatisfaction is more among urban young Kokna females along with middle aged of both sexes of the same tribe in rural areas. Young Varlis are the most dissatisfied lot. In addition to this, it is found that females are the most unsatisfied category of the trial process. It implies that being a woman is at disadvantage to pursue the matter which depends on their statuses and economic capabilities. The non dissatisfaction results from very slow process of judicial progress which causes them civic hardships and pushed them to poverty. Many times

the constable uses handcuffs to take them to the police stations which are against the right of the accused. A negligible percentage of tribals are happy with trial process of both the tribes.

19% of Koknas and 11% of Varlis have detained by the police for various reasons. The data shows t the detention of Kokna tribals in urban areas is more as compared to Varlis cutting across age and gender. In rural areas more of the middle aged tribals face detention by the police. The detention mostly relates to suspicion of theft from the forests, bootlegging, gambling and petty crimes like threatening somebody with witchcraft, black magic etc. 79% of Koknas and 83% of Varlis tribe said t they have never detained by the police. If we compare the tribal society with the main stream or non-tribal society the rate of detention is not significant. The process of detention normally follows by giving information to the villagers or kin group and it takes roughly around one day stay at police station or released after one day of detention. Many times police take away the person involved from his/her home and detain without informing anybody which itself is a serious violation of individual right.

33% of Koknas and 15% of Varlis have faced interrogation by the police. The data also shows that the numbers of such cases are more in urban areas of Kokna tribe than in rural areas. But among the Varlis the numbers of people interrogated in rural and urban areas are numerically the same. Normally the process of interrogation involves various threats, physical manhandling and third degree methods to make them confess to the alleged crime. 66% of Koknas and 77% of Varlis have never faced any kind of interrogation. Surprisingly the maximum numbers of such interrogation cases are reported by young females from urban areas. In the case interrogation of female it was noticed and reported that there are no female police staff.

17% of Koknas and 8% of Varlis have experience of staying in the jail. And comparatively it is more among urban population than rural population in each tribe. The highest numbers of cases have been reported by Kokna young females in urban areas. They were released from jail before a few months before this study is conducted. According to them, the facilities available at the jail of district and talukas are bad. The crowded rooms, the lack of space and ventilation, rotten food and non

availability of food, shortage of drinking water, lack of proper toilets, and washrooms for the prisoners are common problems in any jail. The male prisoners are given work of gardening, cutting wood and some construction work. Many times there are extremely congested rooms for female prisoners. Though the female prisoners are encouraged to work in preparing pickle, papad, incense sticks, candles, grinding of different spices and sweeping. They also receive training in tailoring and stitching.

Lawyers and family members are allowed to meet them as per jail manual depending on the degree of alleged crime. 6% of Koknas and 4% of Varlis have been allowed to meet their family, lawyers and friends. In urban areas it is the young females from both the tribes have complained about not allowing them to meet their lawyers and family members. It is the middle aged population from Varli tribe and older population of Kokna tribe who were not allowed frequently to meet their lawyers and family members in rural areas. The causes and explanation of this are the non-availability of sufficient jail staff which make the task difficult leading to repeat rescheduling for visits when one fails to come up at allotted time. These types of cases are more frequent when lawyers are allowed to meet. But the time limit is too short to talk and discuss anything in detail for the prisoners. Sometimes the poor prisoners fail to bribe the jail staff to manipulate the rules of meeting which leaves them in perpetual harassment and non-cooperation.

A negligible percentage of population had the capacity to hire the lawyers on their own expenses from both the tribes. The young females and the middle aged population in both the tribes in rural areas could not afford to hire a lawyer on their own as they are extremely poor and ignorant. Due to lack of guidance they could not fight the cases on their own, and as result ultimately they are harassed by lower police staff and court. The data suggest that the free legal aid machinery of the state has yet to reach to this neglected section of the society. It also point to expenses involve in fighting a legal battle is beyond their existing means.

A miniscule percentage of total population had availed free legal service. 51% of Koknas and 59% of Varlis have paid legal fees for their cases. The data shows t the females are the worst sufferers of not getting such services across the rural and urban

areas. The costly charges of lawyers force them more to lend money from different sources and later non-payment leads to hardships and harassment by the lender.

About 35% of Koknas and 31% of Varlis studied have knowledge of free legal aid sponsored by the state government. In the rural areas it is the old females of Kokna and Varli tribes reported maximum awareness of free legal aid. This indicates that the knowledge of different welfare schemes which are available free to the community may help them to avail the benefit of legal aid. It speaks about more their involvement with agencies or machineries involved with social welfare schemes and little bit of legal awareness to help their families to save from legal hardships. 46% of Koknas and 48% of Varlis have no clue about the schemes like free legal aid which is meant for them. In rural areas of both the tribes it is the middle aged population who are completely ignorant of such provisions. Ignorance of free legal aid is also reported significantly from urban population cutting across gender, age and tribe .The free legal aid camp is missing in the study areas thereby fail to generate awareness about rights and responsibilities. The absence of such programmes not only harms the welfare of tribals but also indirectly contributes to the legal expenses of already poverty stricken tribals.

The police treatment is harsh for those who had tried to raise questions about their detention. The abuses are common. The behaviors towards the alleged criminals or accused are not at all filled with concern and sympathy. Police can do all tricks to take their confession ready to please the higher ups. Scolding, shouting are the common ways of hurting one's dignity and self respect. Threatening with use of physical force are the best ways of torture used by the police force.

Only 6% of Koknas and 5% of Varlis have faced sever torture to confess. Sometime electric shock, hanging upside down, pouring hot water, pulling the hair, severe and continuous beating are common techniques of police to make them confess. Only 5% Koknas and 19% Varlis have confessed very easily to the wills of the police.

21% of Koknas and 12% of Varlis said t the police visit of their houses at odd hours of night without any prior information. The visit of police is more frequent for the

urban residents of both the tribes. The older generations of females of both the tribes have also faced the wrath of police visit in rural areas. The simple suspicion is enough to visit and take anybody into custody by the police force. The visit of the police at night to the residences of the tribals clearly indicates the violation of human rights. 60% of the sample studied has never experienced such kind of night visit by the police. Most of the time police are suspicious of activities and association with groups working for the welfare of the tribals in this area. Bootlegging, drinking, theft, gambling, suspicion for a person or any gang or racket are the major causes of their night vigil and visit.

11% of Koknas and 23% of Varlis have never got the copy of first information report (FIR). It is the middle aged population in rural areas of both the tribes, who have mentioned the non receipt to FIR. A negligible percentage of Kokna and Varli tribals received the FIR as soon as the case is registered. Majority of them received FIR after a week or fortnight in most of the cases. Police discourages them to take the copy of FIR as they believe it will make the task more difficult to manipulate. The granting of bail depends on the lawyer one hire or the financial power one shows or the wider political connection one makes during the years of working for the party.

Only 1% of Koknas and 3% of Varlis were booked for almost the same accusation, which is pointer towards the serious lapses on the part of police administration who takes advantage of the tribals' ignorance regarding the laws. Bootlegging, common theft of forest products including wildlife, and creating and abetting violence in the community are the common allegation. Sometimes it takes more than twenty four hours to forward the cases to the magistrate till then they are in the lock ups of the police station.

The tribals booked for the same accusation protested and reported to the officials at district levels without any positive outcomes. 19% of Koknas and 17% of Varlis have never protested about the booking. This shows the level of ignorance amongst them about the general rules which involve the basic democratic rights of the citizen.

Only 5% of Koknas and 3% of Varlis expressed that they have been informed about the ground of accusation. 4% of Koknas and 6% of Varlis accused or arrested have never been informed about the grounds of their arrests. The way police operates at the field areas leaves lots of questions to be reflected upon. What are the compulsions of the police not to inform the accused, who instructs them not to take the accused into confidence? This lack of transparency put question marks over the duties, functions, roles and responsibilities of police as an institution.

13% of Koknas and 2% of Varlis as jail inmates, have undergone some kind of training programmes like making papad, pickle, mobile and computer repair, yoga, basic literacy programmes etc. These respondents are basically from rural areas from both the tribes who were in jail in the past. 17% Koknas and 22% of Varlis have never received any kind of such programmes. The leaving out of such population may be due to lack of staff or lack of others resource to execute such programmes. Some programmes conducted by jail authorities related to yoga or any other spiritual discourses, skill development progammes are helpful for them as they learn new skills for their livelihood like candle making, incense making etc. This is one of the critical components of the reformatory process which helps the inmates to develop good personality and bring them back to the mainstream society with utmost dignity especially for this disadvantaged section. Only 6% of Koknas and equal percentage of Varlis found their name in the habitual offender category. The remaining large majority of samples are not found in the list of the habitual offender's category. More number of young women than the men of both the tribes in urban and rural areas finds their names in the habitual offender category. The reasons can be explained as it is very easy for police to blame and implicate females in any case whereby they have poor knowledge of rules of land. The aggressiveness of demanding and fighting for their rights related to various spheres put them with unequal relationship to employer and wealthy people and make them the victims.

The disputes related to divorce, dowry and property are all settled through their informal mechanisms like authorities bestowed on Patil /Badil or Ageban of their own community, at least in the primary stage of dispute settlements. 25% of Koknas and 27% of Varlis are going through disputes related to their marriages or any other

marital conflicts at the time of collection of data. In urban areas it is the middle aged population from both the tribes have severely affected by martial conflicts. It is the same category in rural areas faces conflict related marital issues. The remaining sample has no complaint about any marital disputes. Divorce is a unique problem cutting across the gender and regions. The issue of divorce is settled by the elders of the communities in the presence of both parties through mediation. If it is not settled here then the role of Sarpanch becomes important. He plays a role of mediator. Court or police is the last option for both the tribes at least in settling the issue of divorce. One can observe better martial relationships in the studied areas which strengthens the understanding of roles and responsibilities of both the partners.

Divorce/separation are discouraged but as such no strict norms or rules of regulation prevail in these two tribes studied. One can opt for another partner provided he or she pays the maintenance money to the spouse as per their informal arrangements. A man can have more than two wives also, giving both the partners equal share in the property. The children can stay with the father if the mother wishes to opt for another partner or make him agree to take care of the kids. Many times the grandparents play an important role in grandchildren's lives. 7% of Koknas and 9% of Varlis have faced disputes related to dowry where the exchange of goods has more material connotations. It is the majority the females who have faced the flip side of dowry practices. A good majority from both the tribes have never faced any kind of dowry disputes. Generally, the preference is to the children of parallel cousins and cross cousins for adoption. No gender preference is given. Both boys and girl child are welcome for adoption.

Paying bride price is the common practice. They practice without any implications for financial disputes among both of the tribes studied, as the data for majority of sample suggests that they never had dowry disputes. The case reaches to police through the community members or Sarpanch. Police often counsels them to settle the issue amicably being aware about the financial implications and shows some sympathetic attitude towards tribes. Sometimes the dispute involves physical harassment by the grooms. This is a new trend which has emerged quite recently and which were not

there a decade back. Consumerist life style and modern changes specifically technology is responsible to destabilize the norms of marriage in tribal society.

Only 9% of Koknas and 3% of Varlis have encountered physical harassment by their partners and their family members. A huge majority of population have never experienced such physical harassment. It is the young Kokna females who have reported highest number of complaints in both rural and urban areas. For Varli tribes the cases are rare. The data shows that the cases of physical harassment are more in Kokna tribe. All the cases have been reported to police. Mostly police discourage to take note of the physical assault but if the degree is more brutal and parties involved are more persuasive then they registered the cases. Without economic empowerment, these women are more exposed to atrocities, abuses and other violence in the field areas. A good majority had never experience or complained of such physical harassment

In case of abuse and restriction on specifically women of both the tribes under study, the logical outcome is seeking police protection for their safety. This situation gives an idea about the prevalence of abuses and violence in tribal society. Only 6% Koknas and 1% of Varlis have asked for the police help and security. It is the male in urban areas from Kokna tribe who have received police protection. 83% Koknas, 89% of Varlis have never received such help from police as they believe police interference is not healthy for their solidarity. It can be said that there are informal ways of settling the issue which exists within the tribal framework of criminal justice system.

19% of Koknas and 7% of Varlis are having litigations related to their property with their communities or other communities. The maximum cases of litigation are reported from rural areas of middle aged Kokna population. Same number of cases is reported from young Varli population in rural areas. Comparatively Varlis are having less number of litigations than the Koknas. This may be one of the reasons for Varlis litigations having less property and Koknas having more property. A large majority of Koknas and Varlis tribe have no disputes related to property. It can be assumed that the disputes between the communities related to their properties are very rare. The question of property in itself is a paradox for tribal society where most of the

properties are communally owned and yet to undergo the formal division of ownerships.

In the matter related to disputes regarding their properties only 18% of Koknas, 12% of Varlis have taken this matter to police station. 79% of Koknas and 87% of Varlis have never taken the disputes however petty or big to the police stations due lack of trust, confidence on police and fear of laws. Maximum number of disputes taken to police is from middle aged section of population in urban areas of both the tribes. In rural areas it is the young Varli populations followed by young Kokna population have taken the help of police to sort out the disputes. The urban tribals are little bit aware of the legal system and procedures as compared to resident of rural areas. The more of female involvement in disputes of also indicates awareness of their rights related to at least movable and immovable property to certain extent. Around 40% of population not taking this issue to the purview of police can be due to ignorance about legal system and procedures and can also be attributed to low level of confidence and trust on the execution of laws by the police force. (Data is shown in APPENDIX -4).

# 5.4.ii . Major Findings on Legal Context

A brief outline of the findings from the study related to the legal context of Human Rights is as follows-

The good majority of tribes have never faced any arrest by the police. It can be understood about the informal mechanism operates in the studied area to sort out the disputes and conflicts in this area. A fair section of tribal populations have their names in the police station due to alleged crime and cases pending against them since years. Women are more victims of such alleged crime especially in the urban areas. Interrogation by the police includes beating, abuses and rare use of third degree approach to confess to the alleged crime. Few agreed to have undergone through the pressure tactics to confess, even the nature of the cases are trivial. Less than one third samples are unhappy with the overall trail process of their cases. They complained about the disadvantage they faced in terms of wealth, power and influence to speed up their cases.

The detention cases of few persons relate to the mere suspicion on the charges of bootlegging, black magic, petty thefts are found. Majority have never been detained by the police. Police overlook to inform the kith and kin of the accused to cover-up the cases. Maximum numbers of interrogation have faced by the males residing in urban areas. It was reported that such interrogation has taken place with no women police present who undermines the dignity and respect of the individual. For instance, the reportage of staying in jail depicts that they have faced most inhospitable, unhygienic conditions of living. At the same time both male and female prisoners are happy being part of reformation and economic self- sufficiency programmes undertaken by jail administration. Very small sections of accused are allowed to meet the lawyers and their friends. It is the females who have complained about the misbehavior by the male police staff, who ask for bribe to accommodate their demand. Police also expressed their bottlenecks by lack of manpower and other resources. A small section has hired lawyers on their own but a large majority opined that it is beyond their capacity to bear the expenses. The legal – aid machinery working for the poor have no credible work done to reach these victims. Many of the people are not aware of such free aid.

Very few people have experienced mental torture and unsympathetic attitude of the police. Use of abusive and foul language is a common way of addressing these tribals. The atrocities of night visit to their residences by the police have experienced by a small section of tribes. A single unverified source of information and mere suspect and little pressure from locally powerful people is enough cause for their interrogation. A small section of population has never received any first information report or FIR copy, which indicates the basic infringement of their right. A handful of cases have been related to people booked for same offence which grossly violates the fundamental principle of criminal justice system. A small group has been arrested without letting them know about their offence. Police, according to the perceptions of the local community, fail to prove transparency, accountability. It also fails to win the trust and confidence of these powerless people. The one-third of sample has immensely benefited from the small development and reformation program run by the jail administration. But a good number of people still left out by such programmes.

More females found their names in the habitual offender category as they are the easy prey of institutional attitude and mindset prevalent in police departments.

The role of Badil (Elders) and other community member plays an important role in settling issue related to marriage, divorce, village norms, and property. The strong moral structure has the upper hand over the formal structure of social control. Of late dowry system is making inroads in to the tribal society. But very few cases of dowry disputes reported suggest the comparatively conflict free social structures and institutions. As such there is no such preference to boy or girl child as they are equally excited and welcome the birth of new baby with traditional pomp. A large majority never has any disputes related to dowry. Both the formal and informal mechanisms work parallel to refrain the tribes to go for formal complaint which had severe social and economic implications. Instances of physical harassment are few at least at the marital level. In case of seeking police security and protection they felt that it is against the tribal ethos and framework to involve the outside forces. A comparatively litigation free society has been evolved as the dominating role of community and elders prevail over settling disputes. The rising instances of disputes involving women point towards the emerging awareness of women about their rights to property. A good majority of respondents had never involve police in their dispute settlement prove the trust and faith in the moral authority structure over formal policing authority.

# **CHAPTER 6**

# IMPACT OF HUMAN RIGHTS ON SOCIAL AND NON-SOCIAL ASPECTS

It is important for any society that how far the knowledge and awareness of human rights impact social and non-social aspects. It would be no mistake to say that the knowledge of human rights shapes the choices and decisions making capacity of the individuals which affect them fundamentally in their daily discourse.

# 6.1 On Social Aspects

By social aspects we mean here the discussion on matters related to poverty, the decisions in the family, economic issues, knowledge about surroundings, different livelihood issues. The other important social dimensions include rights of the tribe as a legal entity, as a consumer and a free citizen expressing views and opinions in the media. It also speaks about the criminal justice system, management of conflict and participation in different welfare schemes.

# 6.1.i .Data Analysis and Interpretation

59% of Koknas and 56% of Varlis studied are Below Poverty Line (BPL) card holders. About 41% of Koknas and 44% of Varlis have no BPL cards. The data indicate that there are more people without BPL cards. These sections of the people hold the card either independently or belong to a family below BPL. It shows a large group of population lives below poverty line and registered with government in the studied area. The BPL card holders are maximum in rural area and females represents more in number than the males in such areas. This indicates the feminization of poverty in the studied area. More and more females covered in BPL indicate the general dimension of poverty where they have no stake on ownership and completely without any access to resources. BPL families get 3 kg rice, 10 kg of wheat, and 8 litres of kerosene from the public distribution system. They receive BPL cards through the Panchayat offices. Many times to speed up the processes of getting the

card they act on the advice of corrupt low level officers of Panchayat. Bribery, doing favor by supplying some forest produce, working in the fields or garden of officials are the common practices to set BPL enrollment of the area under study.

Inter tribal marriages are rare instances but when the case arises the tribe under study normally takes a conciliatory note of the incident and accept the other without any further problem. The widow remarriage is also a common practice in both the tribes (Kokna and Varli). Widows prefer to get remarried to the brother of the deceased husband which allows them to have a share in the household property. Often the Concerned family and community which take the initiative if the case arises for widow remarriage along with the issues of kids from the previous husband. If the child refuses to work or oblige in any other condition, they make them realize about their poor condition and try to train and prepare them for future hardships and advice them to show willingness to join informal labour market. They prefer in encourage in developing some skills like carpentry, mobile repairing, tailoring, mason, construction sector or to become a little educated to avoid struggle.

The land pattern of rural habitat is such that one farmer has to share water with other for irrigating his field. 39% of Koknas and 27% of Varlis always share water with their neighboring land owner. 55% of Koknas and 68% of Varlis studied do not share water for cultivation with the adjacent land holder. This is due to the presence of groups holding or cultivating land other than their own communities. Wells, tube wells, bore wells are common sources of irrigation.

Only 12% of Koknas and 12% of Varlis have faced difficulties in sharing water for irrigation with other groups. Difficulties arise when one family is dominant and powerful in rural power structure. Many times, it gets more problematic with other communities. But, 83% of Koknas and equal percentage of Varlis have never had any difficulties in sharing water with any groups. Normally they avoid any conflict or any fight as they believe there is a communitarian way of settling disputes. This indicates more or less tension free relationship between the tribes.

Aged people had never felt any need to stay separated from their children. They feel more valuable when their position get due consultation and able to advice in different socio-cultural and religious matters. They wish to act as reservoir of past customs and traditions, traditional knowledge and wisdom. Certain kinds of modernizing forces are acting to destabilize the cohesiveness of the families. Disrespect and non-consultation are hurting their elders and they had a feeling of being neglected and less valuable to the community. The physical labour they undertake to provide support to their families are tremendous. They keep themselves physically and emotionally fit.

In the context of women the preference for male or female child is concerned they are gender neutral. Only 5% of Koknas and 9% of Varlis surrendered to the pressure of giving birth to male child or a preference for son. 46% of Kokna and 38% of Varli women have never felt any pressure for the same. The pressure is high only for a small group of women. It is the other gender which always faces the maximum societal pressure and control to have male child and believed to be of certain social, cultural and economic advantage of such preference. Indication of negative view on son's preference strongly points to the non existence of gender bias in olden times. It indicates how gender inequality overpowers gender equality in tribal communities. Girl child is always welcome as it symbolizes the arrival of goddess for goodwill in their world view, but definitely the data shows their preference for sons.

Only 13% of Kokna and 15% of Varli population has volunteered themselves for community work meant for their own welfare. The volunteering is highest among the females of Kokna and Varli tribes in rural areas, where they actively take part in cleaning activities during different social functions. In urban areas, young and middle aged females also acted as volunteers especially in the campaign related to mother child health. The non participation of the remaining population indicates the severe non exposure, non awareness of different welfare schemes run by the government. Their voluntariness is limited to community specific social and cultural occasions. The non- volunteering of females of both the tribes indicate the lack of time due to hardships they undergo to maintain their livelihood. It also points out their qualitative understanding of the concept of voluntariness in the tribal societies.

On the issue of impact of economic activities many children contribute to the income of their family by helping those earning from informal labour market in the studied area. 45% of Kokna and 37% of Varli population send their children for work and 53% of Kokna and 56% of Varli population do not send their children for work. The engagement of children in the labour market clearly indicates the dimensions and magnitude of child labour prevalent in the field area. In addition to this the children also work in their own field in order to support family income.

But when the issues of children working for others come to the focus of discussion, 37% of Koknas and 34% of Varlis opine that their children are engaged in work for others and in earning wages for their families. The labor of children is invisible component of family's income structure. In the rural areas dependency on children's income is more as they earn between Rs. 30 to Rs. 50 per day. They perform work related to agricultural operations and during lean period of work, they go to forest carrying head loads beyond what their body permits. Sometimes, they are engaged in brick kiln industries performing hazardous work. The plight of the children is lost in the vagaries of daily struggle and maximum join the army of child labour. The involvement of children puts question mark on their right to schooling and others freedom and liberty enjoyed during childhood.

45% of Koknas and 39% of Varlis have used regularly the water for drinking, bathing and washing purposes and often for irrigation of paddy for growing of vegetables. Some types of commercial activities like brick kiln also demands water, to be used freely. Building of huge construction and commercial plantation also consume majority of ground water and other available sources in that area. The commercialization of water has yet to match with the speed of usage of urban market where water is most privatized commodity. Basically a large population uses water for non commercial purposes.

53% of Koknas and 45% of Varlis have taken the advantage of small business activities like growing vegetables in the river bed or stream nearby. They are also engaged in selling small stones as the house building materials, selling coarse and fine soil or sand for construction purposes helps them to earn an additional income.

Children collect the wild flowers and waste materials like bottles, plastic or any other wastage material and sell it for small price. They also sell shells, fishes and other aquatic animals available in nearby river bed. It is the urban population who engage themselves in taking advantage mostly by selling forest produce and taking it to the urban areas. Selling of stone, sand and soil from the river bed has been regulated by paying royalty to the state government but the people involved here have not been regulated yet by the government. Selling of seasonal fruits and other herbal products also is one of the other sources of income for them. They have their own tie-ups with the Panchayat officials to avoid paying royalty instead doing favor or bribe. The data suggests that the majority of people highly dependent on income generating activities from different small and non secured sources.

72% of Koknas and 51% of Varlis are aware of the different tourist places like Sabardham, Pampa Sarovar, Anjan Kund, Athala Dungar, Unai, and Rameshwar Dungar in and around their locality. The awareness of the tourist places is more among the population residing in urban areas of both the tribes. Kokna tribes are more aware about such places as compared to Varli tribes. In rural areas it is the Kokna tribe who know more about the settlements of tourist importance. The tribes understanding of such places fetch them good income from the tourists. Normally, during festivals or any other auspicious occasions, they sell materials related to stationery, clothes, handicraft, things meant for worshipping and opening of mobile temporary tea shops during the fair which last for several days. Selling of goats, chicken, porcupines, rabbits, tortoise, sheep fetch them good money from locals and other tourists visiting such places. The involvement of female shows their importance of places in strong oral, folk culture.

75% of Koknas and 62% Varlis are exclusively dependent on environment or forest for income generation. It is the only source of livelihood for them. A huge majority of population studied dependent on the environment for their daily bread. The dependency on environment for income shows more similar trends for both urban and rural areas. Exclusive dependency indicates the existing pattern of land holdings and its economically non viable nature. Lack of any sustainable agro based activities and works throughout the year make them completely dependent on environment they

lived for income generation. The number of urban population's association with forest indicates though they are staying in urban locality but their dependency on nearby forest and river for their livelihood has not declined over the years.

When one talks about the impact of human rights on the non-social aspect, the question of 'political' has to be taken into serious consideration. As we move towards discussing questions of community, nation-state, the issues of citizenship become clearer to us. In this context it is noteworthy to see how far the issue engages the point of human rights or the rights quotient of the individual impacting the political discourse or the processes.

87% Koknas and 89% of Varlis have never attended a rally, public speech related to community issues. It infers that the degree of non- participation by the group under study. But the pertinent question is why this chunk of population is not attended any rally, a public speech or rallies barring some election rallies. It may be noted that the bargaining power of this group might have been taken for granted as they are not aggressive in their attitude in pushing certain issues. Failure to popularize the processes of democratic norms and practices also accounts for such passive involvement. Kokna and Varli tribes' non-attendance is optimum in rural areas as well as in urban areas for all categories of population. Middle aged males and younger males in both urban and rural areas attended the rally in good number. The near absence of females from attending such rallies speaks the unsuccessful nature of such programmes in taking them into confidence either by government or by any other agencies. Non Governmental Organizations (N.G.Os.) like Adivasi Jan Sangharsan Abhiyan Samiti, Lok Sangharsh Manch, Ekta Parishad, and Adivasi Sangathan Gujarat & Akhil Bharatiya Vanvasi Kalyan Parishad are working in these areas. The other N.G.Os working in the area are Sadguru Foundation, BAIF- Grisery, Gramin Vikas and Mahatma Gandhi Pratisthan. The working of these organizations is specific to areas of rural development, agriculture, horticulture and education. Their presence is not only confined to roadside but yet to reach the population staying interior. Some of the activities include the campaign for promotion of agro-based products and any health promotional event only confining to urban centers.

Only 15% of Koknas and 11% of Varlis have only participated in programs organized by local, print and electronic media. Electronic media is much more active in urban areas. 75% of Koknas and 85% of Varlis have never got a chance to participate in any program organized by media houses. The low participation suggests the role of propaganda machineries in developing sustained public opinion about the issues affecting the daily lives of the tribals. Since generating profitable business is the common motive and objective of most of the local media houses, the socially responsible action are sidetracked. The poor participation by women is not helping the cause of protection and promotion of rights. Press and media which are supposed to be the voices of people have certainly not taken the issue of the tribals to the level it desires for ensuring the rights of these tribes under study.

Only 11% of Koknas and 13% of Varlis have read or gone through or heard about different problems, issues discussed in the local vernacular newspaper. 79% of Koknas and 83% of Varlis deny such reporting or are unaware about the process of news making. The important and critical issues which can play positive role for creation of right based society are missing from the execution and agenda of radio and press. The business interest overpowers the interest of common men except for some exotic promotion for tourism once in a while. The issues cover basically of witch craft, black magic, small crime, fight, accidents and some notifications by the government along with big propaganda of different schemes. There is no serious analysis of any existing perennial environmental, health and educational problems in that area. Sometimes, outbreak of certain epidemic is reported. The religious affair like Dang Darbar found important place in the coverage of newspaper like. Election at the local level or Panchayat level and other trivial issues are covered in a better way as compared to serious social issues

74% of Koknas and 54% of Varlis have ration card on their names or names of family members. Only 26% of Kokna and 46% of Varlis have no ration cards. If we see both the tribes, the Kokna tribes are at advantage in the context of ration card possession as these groups have realized the importance of such documents for future needs. Mal practices, bribery and forgery are common for people when they don't have finance and time to avail ration cards. The agents also have their own role in manipulation. To

get a ration card, besides following the prescribed procedures and expenses, they have to bribe at the lower level and reference from local leaders to enroll themselves for the ration card. The effort of government in making ration card available is well supported and credited by tribes who have benefited from such programmes. The bio metric ration card or the introduction of smart card is also seen as a positive step but how far it will be extended with such a huge illiterate and ignorant groups bring the fallacy of policy making. The population received ration cards are interested in getting the food items and fuel for their houses which they think basic for their survival.

The involvement in different type of association is quite minimal. The case of association with religion or political organization is marked by their contribution to the association as a general worker in charge of one locality or up to block level functionary. The associations of the workers in industries and services are few. The milk cooperative association is just started to become active in the field area where contributions to milk products are encouraged due to its collateral provision for additional income. The importance of associations acting as a pressure group or interest group is beyond the comprehension of tribals under study. The socio-political association or affiliation works and influences socio-cultural decisions of these tribes.

61% of Koknas and 70% of Varlis of the total sample had never organized any kind of public meeting or convened a gathering of community people. 39% of Koknas and 30% of Varlis have organized the meetings for public purpose in all areas cutting across gender and age groups. The issues discussed are limited to their community affairs and specifically to social cultural aspects of their life. The main reasons for not organizing or convening or attending public meeting (passive citizenship) is poverty, lack of leadership coupled with illiteracy and ignorance. The difficulties faced by the groups under the study can be classified into economic or monetary and social. The social constraint includes lack of guidance and motivation, illiteracy, ignorance, negative attitude about politics and poor political socialization. Finance and sponsorship from the organizational set up along with proper training are missing in these areas. Sometimes, threat by the wealthy, fear of violence refrain them from contesting elections. The political representations are from the same family and its kin

gets all the advantage which is a late political development. The spoiling of intercommunity relationships are also the negative consequences of this constraint. For females in the political sphere, mostly the males take and do all the work in enforcing and reproducing the political structure. For women, the household work overpowers the interest and willingness of contesting elections. The low level of unawareness about the rights to contest and participate is one of the reasons of very low participation. Managing the house affairs and in agricultural operations, taking care of life stock, leaves hardly any time for them to think about election. It is the general believe of tribal society, women should be promoted in education sector so they can become aware and empower the families and communities. Economic independence is also much valued and needed option for them. There is a paradox about women's empowerment in the tribal societies. On the one hand the tribal women have much more freedom to choose their marriage partner, have a say in property, less physical violence and abuses in domestic sphere but on the other hand they subjugate to the wishes of male in political sphere. This paradox of empowerment operates under invisible patriarchal supervision and age old customary rules and regulations.

Discussion on legal implications or legal awareness leads to the better execution of human rights is an issue to be protected and promoted by due process of law of the nation or the state in delivering the social justice to the excluded community.

In case of inhabiting near the groups other than their own, buying houses or land nearby their fields, 31% of Koknas and 21% of Varlis have no difficulty in cohabiting with other tribal groups. But, 56% of Koknas and 69% of Varlis have felt it is difficult to buy or stay adjacent to the groups which they think are not friendly. The tension between Kokna, Bhil, Gamit, Chaudhri and Varli tribes are age old with reference to older traditions and mythological beliefs. The main areas of tension between them are the cultural superiority and inferiority feeling related to their occupations, food habits, cleanliness etc. It gets more complicated as they claim their lineage to warrior king which is mostly mythological in nature. It is found from the data that only a minority of both the tribes have the capacity to purchase land or houses in both the rural and urban areas. However, given the chance to buy and stay with others their preference

will be difficult in accepting the other communities for any kind of deals in house and land. Some Kokna males and young females in urban areas have faced the hostility related to co habitation. Similar kind of experience has been reported also by Varli tribe.

Only 4% of Koknas and 9% of Varlis poses the documents related to disability Physical and mental disabilities are found among the tribes. 23% of Koknas and 33% of Varlis do not have any supported document to prove or claim any kind of benefit from the States for their family members. The non possession of documents is mostly prevalent in rural areas because they hardly know about the protection and facilities they can receive by being physically challenged. Again the disabilities can be of different types and nature for which they never received proper guidance and counseling. The mismatch between claims and real beneficiaries puts the tribals in much more deplorable situation. The documents have been issued by district social welfare offices. The expenses involved in procuring these documents involve frequent transport charges, bribes to district level officials and government doctors who certify the disability. In many of the cases, they have hardly aware of the benefits and facilities like reservation in transport, education and government service.

31% of Koknas and 25% of Varlis studied have opined that there has been communication from the police when some kind of accident or any mishap occurs, but the information which they receive through their community members or leading members (Ageban) often reaches late to them. 32% of Koknas and 47% of Varlis have expressed their displeasure in receiving information the case of death of their near and dear ones. The police blame the tribals for not acting promptly after receiving the information due to lack of time or because of other priorities. Many times the tribals have to wait and get harassed for asking such information. It depicts the callous attitude of the police at ground level and fails to protect the dignity of the tribal community thereby refusing them their right to decent burial in native places.

While taking opinion about the handovering of the dead persons, 34% of Kokna and 39% of Varlis answer in affirmative and interestingly equal number also answer in negative. This may be due to non occurrence of unnatural deaths whereby they come

in contact with the police. Many times to trace the identity of a dead person are not easy for the police. Therefore they convince the tribals that it is not important to identify but the burial of the person is more important.

35% of samples each from both the tribes are happy with the actions of the police. 24% of Koknas and 39% of Varlis are not happy with police function. Because they believe that the bodies of the deceased are brutally man handled and allowed to decompose in the open for many days as they think this common illiterate poor has no right whatsoever and to be treated carelessly. It makes the police very happy and relaxed if there is no claimant to the body because they will have less work to do.

The instances of conflict with others are a general occurrence. But, the scale and degree are less and they prefer to settle the conflicts amicably through their informal, moral and political structures which exist within their communities. Conflicts are mainly due to disputes related to love affairs, marriages, land, thefts, irrigation, black magic etc. 49% of Koknas and 47% of Varlis are happy as they got the verdict as per their expectation in case of conflict with other tribes through informal mechanisms of settling of disputes. 41% of Koknas and 47% of Varlis feel that they are not at advantage through informal settlement of disputes. It is the females of Kokna tribes who never got the verdict as per their expectation. But amongst the Varli tribes it is the males from rural areas who are not happy with the outcome. The fight with the master is results in physical abuse, harassment and as result poor workers from both tribes are threatened. Female workers sometimes experience abuses, sexual exploitation, and nonpayment or less payment of wages due to the fight with their masters. It is reported by the respondents that the influential, wealthy and educated and politically connected get rid of any kind of complaint against them. They have the resources and time to buy the verdict in favor of them.

Only 9% of Koknas and 17% of Varlis have taken the legal action in matters of conflict with other tribal communities. But 89% of Koknas and 80% of Varlis have never taken help of legal dispute settlement mechanism. This can be inferred to their solidarity and cohesiveness in sorting out the disputes among themselves. Slowly, they are in the process of identifying other vulnerabilities and avoid involving in legal

tussles. They are connected by their shared sufferings and deprivation of rights on the same scale with other disadvantaged section of society.

Only 31% of Koknas and 33% of Varlis have registered formal complaint against the others who are in conflict with them. 69% of Koknas and 67% of Varlis have never registered a complaint against anybody. It is the urban tribal populace who registered more complaint as compared to rural tribes. It indicates that the non registration of complaint with the police are due to discouragement of police, expenses and the harassment involved in filing the case and moreover the lack of confidence and trust in the police. They are more comfortable with the informal structure existed within their traditional social system, which comes to their rescue in time of need.

Efforts of the agencies either government or non government or any other making them aware about their social rights or common rights which is required to live a decent life would indicate about their active involvement in realizing full citizenship in a democratic nation - state set up. Only 28% of Koknas and 32% of Varlis have received or attended any program or camp especially related to women. A huge section of population i.e. 69% of Koknas and 66% of Varlis have never attended or receive any kind of inputs or information on rights of women. The data related to training on rights suggested that it was never well attended by both the tribes in rural areas. Again it is the female for both the tribe in urban area have never attended any such program which is intended to make sense of better dignity for them. So, the important milestone of sense of one's right is missing from the path of social development in the field. It is the females who are the most absentee or denied such opportunities either because of their busy work schedule or equally non serious approach by the NGOs and government bureaucratic apparatus functioning at grass root level. The small sections who have attended such programs generally discussed the issues related to normal/general health, reproductive health, self sufficiency, rights related to jal (Water), jungle (Forest) and jamin (land). But, hardly such discussions covered the other rights in the rural and urban areas like right to information (RTI).

Knowledge of wild life is essential to escape the provision of prohibition in the jungle, especially of animals and birds. 45% of each tribe is aware about the animals

and birds in the prohibited categories. They are not aware of the legal fine or actions for killing any birds or the animal in the prohibited areas. But they know that both animals and birds are necessary for maintaining the balance between man and nature. Still, 54% of each of Kokna and Varlis are ignorant about such knowledge. They take it for granted and thought it is their birth right to capture animals and birds which are integral part of their food habit, ritual and cultural practices ignoring the legal dimensions of the modern law. It puts them in a serious paradox. Regarding death penalty most of the tribals believe when the crime very serious then only one has to be given death penalty. The data shows no cases of life imprisonment or capital punishment are reported by both the tribes. (Data is shown in APPENDIX -5).

#### 6.1.ii. Major Findings on Social Aspects

In rural areas there are more female population living below poverty line among both the tribes. Inter tribal marriages are rare. Widow re-marriages are commonly accepted practice in both tribes studied. A number of samples tribals who have land of their own share the water resource for irrigation with their own community but majority do not share the same with others if they belong to other tribes. Aged people are still considered as an economic and emotional asset. Of late there is erosion of their authority and control in the families and community. Majority of the women have never felt any pressure to give birth to male child. More or less the same treatment is meted out to a son or daughter. Good number of samples express that their children in their family are engaged in child labor in the studied area. Quite a few tribals utilize the river bed or bed of any other natural resources for growing vegetables in order to get benefit by selling them in the market. In case of selling sand and paying royalty to government they avoided this practice with the connivance of middle and lower level officials. The urban residents of both the tribes are well aware of the tourist places are near by areas. Most of the tribals have been engaged in different commercial activities during different festivals and religious occasions. The huge majority exclusively depended on forest for their livelihood due to lack of security in getting work throughout the year.

The political aspects of the tribes understudy in consonance with the human rights have brought new and interesting insights about them. A huge majority have never attended or participated in any rally or public meetings. The activity, programmes of any private or government agency working in this area has very limited reach. Again the participation in programmes organized by local print and electronic media is a low key affair for majority of the samples especially for the women. The work of media is trying to voice the issues related to these two tribes. But, there is no serious discussion or debate on local health, environment and educational problems fought by the tribes under study. The number of ration card holders represents a relatively successful effort by both the government and the tribes as they have now options on to get ration cards for different benefits. The function and membership to different associations in both the tribes are not encouraging. The huge representation of sample is in not convened any public gathering depicts the degree of passive political socialization and representation. Though women are elected, all the decisions are still controlled by the male counterparts in most of the cases.

The legal aspect of human rights can be understood only in the context of execution of social justice. It is difficult for both the tribes to buy and co habit with other dominant groups in studied areas. It is also a fact that they are too poor to buy a piece of land as their occupational and income profiles suggest. There is a lack of awareness regarding the schemes and provisions available for disabled children. In case of any death and burial of the person a sizable section of both the tribes express their unhappiness about the role police. In contrast police also express their difficulties in indentifying such cases in this area. However, the tribes express their satisfaction over the work of police when police discourage them in such matters. The informal mechanism in settling disputes is very active. The police plays secondary role related to marriage, divorce, and other property related conflicts. Majority of the tribes never registered such complaint indicate their level of trust on informal mechanism and police force. Majority of the sample never heard or attended any programmes related to rights of women. There is no serious effort by the government or any civil society in campaign for right to information. Most of the samples are not aware about the details provisions rules and regulations related to bio-diversity and environment. They only believe as the data suggest that it is their inherent right to enjoy the freedom to use the forest as source of their livelihood.

## 6.2 On Non -Social Aspects

The non-social aspects include health, education, environment, and other general issues involved in it. It also gives clues to occupational structure, the risks and opportunities of industrial setup, different cleanliness and sanitation issues and the whole system of education.

#### 6.2. i. Data Analysis and Interpretation of Health

The medicine man cum religious men (Ojha or Bhuva) plays a significant role in the tribal world. The Bhuva treats their patients invoking goddess of local pantheon like Maoli. Whispering words related to traditional world, cosmic world, sprinkling water and touching the body by the brooms made by peacock feathers and beating the patient's head are the common ways of treating the patient. The rice balls which are offered to the local goddess is given to the patient for treatment. The advice they give depends on the disease the patient suffer, tying certain type of root on the hand or around the neck something like amulet or talisman. They gives advices to the patient to abstain from sex, do fast, to give food to the cow and crows, offering milk and chicken to evil spirit are general prescriptions for the patients. Prohibition of certain type of food during a particular period prescribed through ayurvedic and alternative medicines are mostly faith based.

The Bhuva is generally consulted by the women whose children are unable to get married and searching for a suitable groom. Mostly mentally retarded cases come for treatment to the Bhuva. Diarrhea, common fever, cold, cough, common epidemics like chicken pox, cholera, malaria, typhoid and disease like tuberculosis (T.B.) and filaria are the case for which the Bhuva is consulted. The Bhuva plays the role of veterinary doctor to 'foot disease' which is very common in livestock. Bhuva advises the owner of livestock to visit the sacred place reserved for the local deity and seek blessings by tying clothes around the trees and praying to the angry evil spirit to show

mercy on livestock and forgive them of their sins which they think will vanish one they offer some sacrifices to the goddess. Sometime the advice they give to the patient underscores very little knowledge of them about allopathic system of medicine. Their faith based healing involves the invocation of good spirit, which they believe would take care of their health. Blood, urine, stools, feathers, skins, horns, bones and tooth of certain animals act as sacred objects for them and played vital role in their prescriptions to different ailments and believed to bring good luck to them during crisis.

25% of Koknas and 28% of Varlis receive the services of Bhuva or Bhuva during various health ailments where the treatment is faith based. 18% of Koknas and 32% of Varlis have never received or consulted the Bhuva for health problems. 49% of the tribal population did not answer the question as they follow various types treatments like the ayurvedic, homeopathic, allopathic and faith based or alternative medicine depending upon their understanding of the disease.

To understand the impact of human rights on their general health one has to look into the industrial units where these tribals are working as well as the sanitation and hygienic condition in the places of the workers where they inhabit. In industrial units the programmes related to safety of the workers, the involvement of the management in improving the safety and security measures is not very encouraging. The company's only motive is to reduce the cost of labor. The provision for welfare is neglected or never implemented. They manipulate the technicality of labor laws and they hire on contract basis on daily wages. The rampant outsourcing, contractualization and sub-contractualization make one to think that labour power can be purchased devoid of humaneness. Some industrial workers get instructions related to their health and routine checkups, but they happen only just before visit of the labor inspectors from the districts. Most of the industrial operations are different from one another in nature of operations and products. The health check up of the workers is not a sincere or regular affair, but no industry has any kind of permanent infrastructure to improve upon the health of the workers. Often they made the excuse of financial implication and rising labour cost and cost of other material for their so called 'small industry'. The safety gears which are devoid of good shape and conditions are putting the workers to risk and severe health hazards.

Only 9% Koknas and 7% of Varlis tribes have affirmative view about the information they received while working for their employers whether it is in the agricultural sector or industrial sector. 69% of Koknas and 84% of Varlis have never received any information from their employers. The majority of populations in both the areas have never received such information from the employer. In rural area the occupational profile is such that nobody has bothered to make the workers aware about health precautions. But in the urban area also have the similar trend is noticed where the occupation needs more briefing by the employer to avoid serious health concern. It is the female population who undergo various health and sickness problems in both the areas leading to ailments like arthritis, problems with spine, cough, swelling and loss of vision. Working in the chemical units had problems like neurological, abdominal pain and chest infection. Continuous grinding and working with stone quarry results in acute respiratory failure, chest pain and pulmonary tuberculosis. Women specifically suffer from joint and body pains, premature deliveries and other reproductive issues.

Only 5% of Koknas and 7% of Varlis have received orientation regarding dos and don'ts while doing industrial related work such instructions. The rest of the industrial workers are not a part of such orientation program. They in fact never heard of such policies and programs. According to the respondents in case of on duty hazard the employer gives only Rs. 50000 in case of death of the worker. In case of injuries only the medical expenses are provided to them. If the treatment prolongs they escape from their responsibilities. They never go for effective treatment for the workers. There is casualness, lack of care and sympathy on the part of employers of both small and big. It shows the vulnerable position of tribal people and gross violation of their basic right to healthy life.

Only 9% of Koknas and 11% of Varlis agreed to the provision of safety gears provided by the employers. Safety gears include masks, gloves, helmets, shoes etc depending on the work station. Majority of Koknas and Varlis never got any safety

gears while working agricultural fields as well as industrial work stations. Clearly majority of the tribals working in either of the sectors never got the opportunity to protect themselves from dangers of different occupational hazards. In industrial setup the risks are more as one has to work with electricity and heavy machines. They need more precautions and preventions. All these speak about the working condition and the unknown stages of hazards waiting to happen may lead to serious injuries or death. The data shows that majority of the workers are ignorant of the safety measures and this lack of alertness may lead to losing the earning members of the family.

Only 15% of Koknas, 16% of Varlis have expressed that the machines they used for different operations are properly taken care by replacing or updating them; checking the expiry date and making an audit on regular basis by their employers. But majority of the Koknas and Varlis opine that this type of up gradation and checking of machines are not done at all. In fact they were told to work on old machines which are at the risk of causing serious accidents costing the lives of tribal industrial workers. It points towards the serious lapses of safety and security measures in industries in the field areas. Although the situation in rural and urban areas are more or less similar in urban areas as they involve sophisticated machineries and operations along with illiterate and ignorant tribals.

24% of Koknas and 25% of Varlis opined that they have the means to know the gender of the unborn child. It is the middle aged urban males in both the tribe who said that they have the knowledge of the gender of pre born child. These claims of knowing the gender basically are the assumptions based on belief, faith, practices which are mostly rooted on their traditional knowledge devoid of any scientific logic. The data shows that it is the males who are interested in knowing. It is the migrant or upwardly mobile tribals who are more exposed to modern medicines and technology and are interested in knowing the gender of pre born child. 75% of each, Koknas and Varlis opined that they did not have the knowledge and interest to know about the gender as they feel it is the gift of the nature and valuable to them. This is an example of egalitarian and gender neutral attitude of Kokna and Varli tribes.

46% of Koknas and 43% of Varlis tribes have knowledge of scheme related village sanitation, cleanliness etc. like Nirmal Gram Yojana. 48% of Koknas and 56% of Varlis are unaware about the said scheme. It is the Varli tribes in rural areas where awareness is less when compared to urban population of same tribe and to overall Kokna tribes. It is the urban middle aged tribals especially the females are mostly ignorant of such scheme in both the tribe. Older generation of both the tribes is more or less ignorant about such schemes. Significantly the involvement and awareness of younger generation of both the tribes can be attributed to information hungry new leadership of tribal youth and the efforts of the officials.

62% of Koknas and 47% of Varlis have observed the positive impact of sanitation, cleanliness. 35% of Koknas and 50% of Varlis believe that the government programmes lack sincerity in following it up at Panchayat level. The positive inputs are proper drainage, disposal of wastes, general cleanliness by killing mosquitoes, flies by way of spraying DDT and other sanitary material. The inputs help them in preserving drinking water. The common diseases in the area are malaria, filaria, typhoid, TB, leprosy, cholera, dysentery and different water borne diseases, goiter, respiratory and lung infection, complications in delivery, laptoporosis, cancer, diseases related to alcoholism. Malaria workers, anganwadi workers, Auxiliary Nursing Male (ANM) workers, ASHA workers (Accredited Social Health Assistant) and Gram mitra (Health) and Panchayat officials are the agencies who bring about information on health, sickness and epidemics. Nurses play an important role in making them aware about the reproductive and maternal health. The chances of diseases and epidemic are high during rainy seasons. During rainy seasons or any other outbreak of epidemic, the teams of nurses, ICDS supervisor, malaria workers and other Para-medical staffs visit and make them aware about cleanliness, hygiene and precaution to be taken during this period. They distribute free medicines for tuberculosis and leprosy patients. The maternal health gets the priority and would be mothers receive iron and calcium tablets, checking of weight, blood pressure. Red Cross, Sarvodaya Parivar Trust and Khadkee Education Trust along with local community health centers wherever it exists play an important role in the studied areas. Community Health Centre is little bit better equipped with infrastructure at least to counter the prevalent epidemic in that area. Often, it is observed that the

publicity division of the district level is lacking in its effort to popularize the importance of health and hygiene by not conducting camps though films, documentaries in the interior areas studied. The adjacent areas to the district headquarters only benefits from such program. Basically they show the film, documentary on reproductive and maternal health. Hardly one would find any campaign on alcoholism, TB, Cancer, AIDS. Cases of HIV positive are not reported in this area. But the young urban migrants have the risk of infection due to their closeness in urban centers of working and mobility.

55% of Koknas and 49% of Varlis have heard about the campaign related to health and hygiene. It is yet to reach to rest of 45% of Koknas and 51% of Varlis. The data shows that awareness about health and hygiene campaign is more or less same among both the tribes. Older generations of both the tribes in rural areas are the highly unaware of such campaigns. Younger generations of both the tribes are quite aware of such campaign. It points that old practices of hygiene are still attached to older generation where as younger generation showed more willingness and involvement in the campaigns.

As per the participation in such activity is concerned, non participation is higher than the participation among both the tribes. The non involvement is highest in rural areas for the older generation followed by middle aged tribals. The participation is higher among younger generation of both the genders in all areas implying a proactive role of youth in making their health and hygiene issues for overall development. The poor campaign and propaganda of the lower level of administrative machinery managing health is one of the main reasons for low level of response. The cultural barriers like taboos, dogmas, ignorance, biases and prejudice about certain diseases are also the reasons of non participation. The availability to reach out the tribals during such campaigns is also key factors in non participation. The lack of proper communication and emphatic understanding is missing during this type of campaign in these areas under study. More participation, active involvement in the community health programs are the only the answers to such failing standards of hygienic health. (Data is shown in APPENDIX -6).

#### 6.2.i.(a) Major Findings on Health

The role of Bhuva or medicine man is very crucial to these tribes in seeking and invoking the blessings of evil spirits and Gods for good health. Women are the maximum clients of such medicine men. The different sacred objects, herbs are the basis of their treatment on the parlance of faith based alternative medicine for both the tribes. The industrial workers of both the tribes undergo the tension of contractualization, sub contractualization, in human working conditions, poor wages and no financial security for the future. The chances of occupational health hazards experienced by females speak volumes about lack of health facilities at their workstation. Very few tribals have received orientation related to industrial safety. A large majority of the industrial labor have expressed that there is no up gradation of tools and they have to work on the old machines in order to maintain the cost of the industries. Majority of the tribes understudy have not shown any interest to know about the gender of the unborn child except negligible urban residents. Schemes related to sanitation, cleanliness is yet to reach the half of the samples studied.

Only small minorities of younger tribals have the awareness for such campaign but surprisingly affirmative on what positive impact they could imagine of the schemes. The majority of samples agreed that the campaigns improve their quality of life in general and sanitary habits in particular. The work of malaria workers, anganwadi workers has been appreciated by them except their sincerity and follows up in performing such duties. Younger generation from both the tribes had shown remarkable enthusiasm in getting information about health and hygiene campaign. But the same section complained about poor propaganda and publicity and also about taboos, dogmas associated with their own understanding of the health issues.

#### 6.2. ii. Data Analysis and Interpretation of Education

As per the education is concerned to the condition in the school, the involvement of their own community in affairs of the school, gives an idea about the real consciousness of the people about the impact of their own rights on their critical social institutions. An individual with awareness will definitely push others to assert

more of their individual rights and group rights. The punishing of children by the teacher is very common in the schools. The severity and the damages only speak bitter violations of the rights of the children. Light physical punishments like standing on the bench, pushups and catching of the ear and hair are daily instances and not a matter of serious concern for the parents. But the excess punishment includes severe beating until one faints irrespective of sensitive body parts of tender boys and girls have caused the anger to the parents leading to dropping out their children from the school as observed in the field areas. 12% of Koknas and equal percentage of Varlis said that their wards have suffered excess punishment from the teachers. But majority of the Kokna and Varli tribal said that their ward have not got such punishment. The question of understanding and communicating the context of excess punishment is the one of the reasons behind the large sections of this population to respond positively. The poor interaction between the pupil and the parents especially related to education is also another pointer to such cases. The parents are hardly educated to understand the psycho-social implications of such treatment in the tender minds of the children.

24% of both Kokna and Varli parents and guardians mentioned about the verbal abuse faced by their wards on regular basis by the teachers. The verbal abuses by the teachers are related to the low Intelligence Quotient, the lack of motivation, lethargy, no inquisitiveness are very common as observed in the field area. Non seriousness or casual attitudes of parents, lack of planning of the future are the major factors for the wards being verbally abused. A huge majority from both the tribes opined that their wards or relatives have never faced such kind of abuses. It is observed that the school environment especially teacher- student relation is cordial to a great extent except in few instances in the field area.

This small percentage of complaints related to verbal abuses can be assumed that the verbal abuses are taken for granted and never be brought to the notice of the parents. The non complaints are more in rural areas as most of the parents are unaware about the punishments and penalties against such actions.

33% of Koknas and 30% of Varlis have protested to this type of verbal abuses by the teachers. The complaint actually falls on the deaf ear of the officials of lower

administration. In fact they blame the parents of uncivilized way of living and being misguided by their wards. The teachers complain about the lack of efforts of the parents to improve the social behavior of their wards. The head of the school often counsel the teacher and the parent to improve the school environment and make the school one of the best in the locality. The tribes are aware that education is a costly venture for them. Still they hope and believe that it is the only way to progress in the society. The tribals understand the value of education with appropriate skills only improve their quality of life. Majority of the Kona and Varli parents have never protested about such abuses relying completely on teachers. This shows the overall cordial relationship between teachers and the parents. Again it can be assumed that level of ignorance amongst the parents about such incidence which if reported can lead to severe action against the teacher. This can also be assumed that the parents are more tolerant towards such incidences.

33% of Koknas and 30% of Varli have expressed about the involvement in school affairs by being vigilant on absence of the teachers. Majority of both the tribes have never taken note of teachers' attendance. The absent teachers are seen busy in their personal wok during school hours and always they seek a transfer to their native places. It is also brought to the notice of the researcher that some of the teachers are engaged in playing cards, discussing about their household affairs, political situations during working hours. Often the various tasks entrusted by the state and central government forces them to be absent from the duty. Duties like Censuses of different kinds, election duty, on duty training and orientation and different health campaigns plus managing regular administration make them unavailable for teaching work. The not so proactive role of the parents can be due to their low level of understanding of the village institution which can play a role to bring about positive changes in overall schooling system. This gives one an idea about the acting of tribes as a pressure group or interest group to ensure the improvement in overall quality of schooling and ensuring the basic right to decent and affordable education.

31% of each, Kokna and Varli tribes have brought to the notice of higher authority about the irregularities of the teachers. It includes not being sincere and punctual, not finishing the syllabus, not fulfilling the demand in infrastructure development, not

managing properly the school administration and irregularities in receiving and distributing scholarships. A high majority of these tribals never brought into the notice of authorities of such irregularities, Often actions have not been taken by district education officers or the officers at taluka level. The tribals have no time and resources to follow up such issues due to lack of guidance, not getting proper reply from the authority, feeling of dejection and exclusion due to their identity etc. A despair situation continues with no hope of improvements in this area. After bringing to the notice of such issues to the teachers, if the teacher has authority they pursue the matter and try to sort it out but in most of the cases a teacher will rarely act against a colleague except for personal reason.

Only 27% of Koknas and 30% of Varlis have participated in literacy campaigns or rights of the children. However, majority of the tribals have never participated nor have any idea of such campaigns. The non- involvement in such campaigns especially in rural areas of both the tribes is very high and similar. The data shows that participation of tribals is significant in rural areas. Sometime the organizers from Sarva Siksha Abhiyaan at district level organize such programmes. Very few NGOs or trusts working in this area try to involve more tribals in this campaign. They do encourage general education, education of the girl child and also focused on adult literacy. The non-involvement of the tribals is due to ignorance about such programmes, the minimum interventionist role of media and government machinery along with passive and limited role of civil society group.

Majority of the tribals who involved in such campaign see the benefits related to education and literacy. Minority of them still do not see any positive impact of such activity like improved awareness about scholarships, jobs and overall improvement in standard of living in terms of health and sickness. The children if study well can help their parents to improve upon their general rights, rights related to work environment, water and land. Majority of the tribals would like to see their daughters take initiative and active part in all activities of schooling. Expect the older generation the rest of them have very positive view about such campaigns as they are all aware and have faced difficulties in their day to day functioning due to absence of education in their

life which makes them more gullible to different kinds of exploitations. Majority of them attributed the good results in their lives to literacy and other campaigns.

Two thirds of the population said that they give importance to education, whereas one third of the tribals do not feel the need of education because they feel that if they are educated they are not going to get the food eat and survive therefore education is not a priority for them as their ancestors were proved healthy and lead a good life without formal education. The traditional way of preserving the oral traditions and transmitting that knowledge to them is also done by the ancestors without education. In urban areas it is the younger generation of both the tribes and middle aged of rural areas in both the tribes are more critical about the role of education. They express their frustration as they believe and felt that education is only meant for rich people and not for poor as they are cursed with fighting for minimum subsistence and always back to square one in their daily struggles. (Data is shown in APPENDIX -6).

#### 6.2.ii. (a) Major Findings on Education

Due to their ignorance or lack of understanding a small number of tribals from both the tribes do not bother about the punishments and abuses received by their wards. School environment especially teacher student relationship is without any instances of major abuses studied in this area.

Though there are protests by small minority of tribes but now they have understood the value of skills and education in improving their standard of living. One third of the population works as watch dog to teachers' activities in the school. Same number of sample also complaint to the higher authorities related to irregularities and malpractices in administration but without any serious outcome. A huge majority of tribes are missing from such action and failed to act as a pressure group to bring positive change in the schooling. A large sample have neither heard of Sarva Siksha Abhiyaan nor participated in it. Two thirds of the samples have positive view about the benefits of education in the long term. But at the same time, the younger and middle aged population of both the tribes pointed out that education as a whole is biased towards them and simply unaffordable.

#### 6.2. iii. Data Analysis and Interpretation of Environment

In the thick forests of South Gujarat there are many medicinal plants available. For example, Chanothi (abrus precatorius) is used to cure mouth ulcer. Andhedo (achyranthes aspera) leaves are boiled and consumed to relieve internal piles and its roots are used as a brush to relieve pain, to clean the teeth and its crushed roots are used on scorpion bites to ease irritation. Kheer (a sweat dish) is made from powder of its seeds by mixing it with ghee and jiggery. The tribals believe that when it's taken orally there is no need to eat anything for a long time; Bili (aegle marmelos) decoction made from the pulp of fruits use to cure dysentery and pain of abdomen; Kuvarpathu (aloe vera) fresh juice is used for cooling. It is also used in treating fever, eye infections and ulcers. Kariyatu (andrographis paniculata) leaves are used for treating malaria and other fevers. Sitaphal (annona sqamosa) dry leaves and seed powder are used to remove teeth and dandruff. Saldi gugal (boswellia serrata roxb) stem bark is used to stop bleeding and cure diarrhea. Gum is used as tonic for backache. Moto satodo (boerhavia verticillata) root pieces are kept in the mouth to cure mouth ulcers. Khakhro palash (butea monosperma) flowers are boiled in water and the obtained juice is used as a cooling agent. Nilgiri (eucalyptus 167talic167s) smog of boiled leaves is taken through nostrils for nose blockage. Madunashini (gymnema sylvestris) leaves powder used as anti diabetic. Sona mukhi (senna 167talic miller) leaves are boiled and the solution is used for treating constipation and stomach cramps. Gugal (commiphora wightii) gums are used as air purifiers and for exorcizing insect. Sandesaro (delonix elata) stem bark juice is used taken orally to cure bone fracture. Salparni (desmodium gangeticum) plant is used in gynecological diseases and its "salampak" is used as health tonic. Anant muli (hemidesmus indicus) leaf and root extract are used for blood purification. Indrajav (holarrhena antidysenterica) stem bark is used for bleeding diarrhea. Mahuda (madhuca indica) seed oil applied on body, cures cough and from this oil liquor is made. Mango (mangifera indica) latex of fruit pedicel is used to cure wounds. Chamar dudhelis' (pergularia daemia) fruit powder one tea spoonful helps to conceive. Poligonum (polygonum glabrum willd) dry root powder and equal mixture of variyali, khadi sakar given orally also helps to conceive. Ashok (saraca asoca) stem bark decoction is taken orally to cure leucorrhea and "rakt pradar". Ubhi ringani (solanum indicum) dry powder is used to cure asthma

and whooping cough. Bhoringni (solanum surattense burm.F.) decoction of whole plant is used for fever, asthma and hepatitis. Ragat rohido (soymida febrifuga) stem bark decoction is taken orally to cure "rakt pradar". Kadai, kadayo (sterculia urens) decoction of stem bark is taken orally to cure body pains. Sadad (terminalia crenulata roth) dry stem bark is taken orally to cure heart related problems.

Kunbi (careya arborea) is used to cure fever in animals. Behada (Terminaliya Belinca) is used to feed birds or to improve poultry health and help brain function. Dhuleti (Gymnemasylgestre) leaves are used to control diabetes and keep the sugar level optimum. Pochka (caehalpinia bondos) is used to kill worms in animals. Seeds of this plant are used in curing stomach pain in children. Bark of Neem (Azadirachhta Indica) powder is used to treat lameness in animals. Lajamani (Mymosa Pudica) leaves are used for retention of placenta in animals. The lajamani juice is helpful for treating psoriasis. Roots of Desi Bordi (Ziziphus) are used to control skin disease in animals. Bawal (Acia velotica) is used for dental care, diarrhea and diabetics. Ardushi (adtoda vasica) is used for asthma, cough and stomach ache. Agori is used for skin diseases and poisons bites. Semal stem (Bombax Sybsa) is used for urinary disorders, gynecological problems and piles. Aak (Calatropis Processa) is used for headache and arthritis. Piplo (Ficus religiosa) is used for curing asthma, ring worm. Patharchata plant is used for kidney stones and dysentery. Jaifal is used to stop vomiting. Amala (Phylanthos Amblica) is used for diabetes, jaundice and gastro intestinal disorders. Chitrak is used for dermatitis. Karanj is used for eczema and hair care.

Basically, they have the knowledge of the uses of various herbs and plants orally passed on to them by their ancestors. Deforestation, control of forest department over the resources, inducement by different agents to procure the plants, which they supply secretly, is the cause of depletion or reduced in the forest cover.

When asked about the commercial use of water, 36% of Koknas and 38% of Varlis replied in positive there by implying that if someone can be benefitted financially, nothing wrong in commercializing the use of water. But, 64% of Koknas and 62% of Varlis have said it is insulting Mother Nature, if they are selling water for money. This indicates the importance given to the moral considerations while earning money.

Majority of the urban tribals are for commercial use of the water, whereas majority of the rural tribals are opposing for the commercial use of water. They argued and believed that commercial use of water directly risks the depletion of various water reservoirs which ultimately lands in the hand of business men to diversify the business of water to gain maximum profits. The claim over water reservoirs is first and foremost for the tribes studied as sanctioned by their age old customs. The mythological origin, the sacredness, the sanction of cultures and above all belief in common property obliges to make effort to conserve water and minimize wastage. But, earlier their needs were fulfilled by nearby streams, rivers or wells but nowadays the drying of the resources, excessive dependence on bore wells, massive water used for irrigation, using motors to irrigate and commercialization of agriculture has caused severe crisis for the tribals.

Asked about the membership of Van Panchayat/Van Samiti or social or community forestry, only 26% of Koknas and 33% of Varlis replied in positive. Whereas majority of Koknas and Varlis are not a part of any social forestry program. Non participation prevalent in the studied area point to the ill implementation of such programmes, where the programmes reach only to a very few individuals who can manipulate and sub serve the interests of the deciding authorities. It negates the well intentional wage earning potential and puts them to perpetual poverty and ignonimity. The involvement of this group is only as a daily wage earner or at best as a supervisor in these programmes. There is no such technical up- gradation for them though they are in a better position to invest and utilize their traditional knowledge. The data considered here is for participation in such programmes in this context is one when they have not migrated to cities or urban area. Those people who are involved in different programmes are like Vanbandhu Kalyan Yojana, livelihood generation, education, housing, health and drinking water, irrigation and basic facilities have improved their standard of life and benefited to certain extent.

The state sponsored scheme under Panchayat is Sardar Patel Awas Yojana and the Indira Awas Yojana assisted by centre for the landless agricultural laborers and village artisans living below poverty line in rural areas. The availability criteria, guidelines, quality of construction of houses, measures of the government to

upgrading the suitability of farmers are constantly modified from time to time. Gram Sabhas, the active institutions are mainly stand for people empowerment, for women to participate in democratic opportunities, for maintaining harmonious relations between officials and employees, for social auditing by people and of Panchayat. It discuss issues like development of village and individual problems, selection of beneficiaries under various schemes, review of schemes related to food, malnutrition, information about free legal aid. Review of recovery of tax and assessment work, discussion on encroachment on gouchar land, village site and roads are also the important topics of debate and discussion. The popularity and expectation of 108 ambulance facility is quite visible in these areas.

The data shows that only 39% of Koknas and 43% of Varlis are only been benefitted from the schemes or programmes run by Panchayats. 61% of Kokna and 57% of Varlis have been not able to participate in any such programmes run by Panchayats. Such a huge population have not at all benefited from any kind of program or policy measures run by the Panchayats. The non-association suggests that the benefits are limited to small minority, in spite of great focus and importance given to Panchayats at every level of policy formulation. The tribal power structure, the dominant groups and the manipulative minority are taking advantage of such programmes. It speaks about the very low level of awareness of this section of population though there are agencies working for implementation of the programmes.

Asked about the harmful effects of plastics, 55% of Koknas and 58% of Varlis population answered in affirmative about the dangerous effects of plastics for the environment and general health. 45% of Koknas and 39% of Varlis are still not sure about any ill effects of plastics. The wide spread use of plastic in daily lives is a common features of these societies. Slowly, they are adapting to the new way of carrying and storing things in plastic and forgetting the art of traditional storage which is quite healthy for them. The Ministry of Environment and Forest and Tourism plays a positive role in spreading the messages of harmful effects of plastic on human beings in general and on environment in particular. The better awareness can be seen amongst the young urban and middle aged rural Koknas. Same tendency can be observed more in urban population and a comparatively low awareness of rural

population of Varli tribe. The better awareness may be the result of reaching the campaigns related to health, cleanliness and sanitation by different government and non government machinery. A better sense of cleanliness has started to appear as they have promised to make their area as better tourist destination.

41% of Koknas and 38% of Varlis have highlighted the local issues related to protection of small streams, up gradation of certain small dams, ill effects of some polluted activities, protection of bio-diversity and wild life. 57% of Koknas and 59% of Varlis still have no serious concern and never highlighted about the local issues. The non involvement of older generation is more among both the tribes in rural areas. It is the young and the middle aged rural Koknas along with young tribals of Varli in both rural and urban areas have shown some initiatives for such activities. It might be due to the not so fruitful efforts of the executing people's idea and suggestions they give or actions they perform for environmental protection. According to the tribals, most of the time the unsuccessful results are due to lack of proper implementation, blaming the other departments, lack of money, asking bribes to implement or threaten to keep silent by the lower level officials.

41% Koknas and 38% of Varlis have participated in aforestation; water shed development, roads and small dam building. The younger generation of both the tribes have benefited the most with this type of wage earning or sustainable activities and improved their quality of life. Majority of Kokna and Varli tribes are not at all participated in any programs thereby deprived of the benefits. The non participation in watershed and aforestation program is highest among rural populace of both the tribes. The urban Koknas are the significant absentees as compared to urban Varlis. These programs are mostly sponsored and run by state and central governments. But the information regarding such programs does not reach to these tribals. Many tribals expressed their inability to take part in such activities due to the malpractices of officials in the beneficiary selection, nepotism and exploitation. Thereby they depend on the network of many leaders, contractors and/or locally dominant people.

As per as attending programs associated with capacity building and sustainable livelihood creation is concerned, 51% of Koknas and 44% of Varlis are attended such

programs. The remaining Kokna and Varli tribals are completely left out of such rural development activities carried out of the state and centre. The non-enrollment and non-participation of Varli tribe is on the higher side related to the programmes like bee keeping and bio gas. The data shows similar results even for Koknas. It is the younger generation in urban areas in both the tribes who got the life skills training, whereas young population are more in the rural area in the list of non involvement in such programmes. It reflects the need for better efforts in improving the livestock, agro based activities like bee keeping, bio gas, model gausala and organic farming from the state and the center and the targets to be achieved in the years to come. The implementation and operation of such programmes have to involve more tribals in order to bring any kind of change in realizing their democratic rights and to become a true citizen enjoying and participating in the processes of democracy as it adds to self-sustainability of the tribals in particular and society in general. (Data is shown in APPENDIX -6).

#### 6.2. iii.(a) Major Findings on Environment

Basically, the elderly generation mostly male samples of both the tribes have thorough knowledge about medicinal plants and herbs available in that locality. They can speak about the usages of each herb and plant for children health issues of men, women and livestock in minute detail. Majority of the tribes are against the commercial use of water as it is against their traditions and mythological beliefs. Majority of samples denied of being part of van Samiti. But of late, the Vanbandhu Kalyan Yojana has found very positive response from the majority of tribals studied. The housing scheme has benefited only small minority. The 108 ambulance service though recently launched is widely appreciated by majority of tribals under study. A huge sample have never involved in programmes run by Panchayat due to their ignorance and unawareness. Half of the samples are aware about the harmful effect of plastic to their life. Better awareness is found only among the urban young population of both the tribes. Majority of the tribes show indifference and ignorance about highlighting local issues in different platforms. Majority of tribals have never participated in aforestation program, biogas, and water shed development programmes especially in rural areas. Majority of the tribals complained of the

nepotism and mal practices persist in selection of beneficiary for such schemes. Sustainable income generation scheme like bee keeping plantation has not reached to the half of the tribals under study. It highlights the very slow process of publicity, implementation and strategies adopted by the officials at lower and higher levels.

### **CHAPTER 7**

# INTERRELATIONSHIP BETWEEN HEALTH, ENVIRONMENT AND EDUCATION

The inter- relationship between education and health; education and environment; and environment and health on one hand and association, direction and the linkages between all this important parameters on the other hand help us to understand more about the vulnerabilities of tribal people under study.

## 7.1. Relationship between Education and Health

Education as an agent of social changes and has the potential to bring effective realization of human rights in human society. When we try to establish or unravel the linkages with health it works as a lethal combination to fight against poverty and any risks of their being sub-human or being marginalized.

#### 7.1.i. Data Analysis and Interpretation

The factors and the issues which are significant in this relationship have been analyzed to see how these factors are related with the section of tribal population studied and how one segment is influenced by multiple factors. When one see educational backgrounds of the tribe 61% of them are illiterate and 26 % of people have studied up to primary level, 8% of total population studied up to secondary, 3% of total samples up to higher secondary and 1% of total population up to college level. Presently 33% of samples are working as agriculture labor and 29% are working as manual labor. 10% of samples are small tenants. 9% of tribal population are engaged in business.7% of sample are engaged in own farming. 6% of samples are engaged as industrial workers. 4% are engaged in service. Rests of the population are self employed. But when one consider the occupation of other family members a huge majority i.e. 68% of tribal population are manual labour and 25 %

are engaged as agriculture labour. Service, business and self employed category engaged negligible samples in this context (Data shown in Table No. 2.3). In this context, the health issues and the understanding of these issues by the tribal community throws very interesting equation with education. 36% of total sample are sending their children to school along with availing the services of Bhuva or the medicine man, whereas 23% of tribals are not either sending their children to school or taking help of Bhuva. We can infer that sending children to school and taking help of Bhuva having no strong correlation upon each other. 17% of tribal populations have medical problems and still they send their children to school which speak about the value and importance of education in their life. According to them education helps them to climb up the social ladder. 37% of samples have never consumed tobacco, beedi, tamakhu, betel and different masala which can be related to high level of illiteracy but at the same time they send their children to school. 47% of respondents are sending their children to schools found problem with quality and availability of water. 42% of tribal populations of tribals have faced the same problem of water availability and they are not sending their children to school. About 31% of respondents send their children to school and as they become more aware about family planning where the school acts as a linkage between family and society. 35% of tribal population who do not send their children to school have no knowledge of water born diseases indicates strong co relation between these two factors. 40% of sample who do not send their children to school have poor knowledge about sanitation and cleanliness also indicates how the schools play an influencing role in developing awareness among tribal population. 40% of tribal populations, who do not send their wards to school, have poor participation in programmes related to health and sanitation. Knowledge of vaccine is significant for 41% of tribal who send their children to school. 25% of tribal populations having dropout children at their home also have knowledge of vaccines. 12% of tribal population who have children attended up to primary or secondary levels they lack the knowledge of vaccines indicating the interplays of these factors. 37% of tribal population has taken active part in immunization of programmes. Also 25% of tribal population having dropped out children also participated in the same. But 28% of tribal population said that they have drop out children and all engaged in wage earning activities. So the chances of dropout children becoming child labour are more. 37% of tribal population whose children are not going to

work and do not have dropouts at primary and secondary level. From this one can implicate that the context of wage earning is differently defined. They do not count their own house hold work as child labour. 43% of tribal population though send their ward to school they have no opportunity to take lessons on nutritional habits and prevention of common diseases. Though they do not have drop out children still they do not get chance of training which can lead to poor malnutrition and anemia. 18% of female population worked during pregnancy and played a key role in sending their children in the schools. The 20% of tribal population have knowledge about anganwadi centers which suggest of their knowledge and engagement with the school. 22% of tribal population has dropout children but aware about anganwadi workers which indicates that school education is good for the tribes to know more about the anganwadi center which is most important to health of mother and children. 23% of tribal population having dropout children also involve in training reflects the better understanding and value of education as social goods. 22% of tribal population have not received any financial assistance for family planning and also send their wards to school indicate that financial help could have bear the expenses of children's education. The help they received from the different sources is often spent for the different expenses of the children like schooling and health. 22% of tribal population have taken training in community health and do send their children where they had positively related to the benefits of education for their children. 20% of tribal population has no dropout children and did not take part in training reflect the lack of efforts from parents and state to make them part of the program. 3% of tribal population have associated themselves with Panchayat for health programmes and send their children to these programmes whereas 24% of tribal population has deprived such programmes. The children of 16% of tribal population who are not going to school have never taken part in any program at Panchayat level. It indicates the incapability of panchayats to reach to more ignorant parents. 25% of tribal population who are having drop out children and never participated in any programmes thereby not bringing the desired output for education of children. 21% of tribal population who sends their children to school and received any health counseling would positively influence the health decisions, choices of family and meaningfully maintain the general sanitation and hygiene standards. Majority of tribal population are over dependent on agriculture and agricultural laborer. About 23% have no precautions on agricultural operation and

also having dropout children which indicate the risk involved in handling the agricultural operation where children also involved with this type of activities. Only 2% of tribal population having dropout children has complained about the nonrepairing of the old machines. But 18% of tribal populations though do not have dropout children or children engaged in work but they still work in old machines. 20% of tribal population who are having dropout children and engaged in agriculture operations never had any kind of training related to handling of machines, fertilizers, pesticides, which have a direct bearing on their health. 36% of tribal populations who send their children to school also receive timely information about the immunization program. This data can be linked very positively with the schools acting as an information centers amongst the families in those areas and influence the awareness level. Even if 21% of tribal population having dropout children have received information in time which is less than the family having no dropout but did not get timely information. As high as 38% of tribal population who send their children to school and also have the knowledge of medical workers denotes a strong correlation between these two factors. 22% of tribal population have dropout children and also aware of the health workers the village. 28% of tribal populations who are sending their children to the school have a positive opinion about the visit of the health workers. Though 27% of tribal population do send their children but are unhappy with the visit of health worker. 23% of tribal population having dropout children is not at all happy with the visit of health worker where they feel neglected as they are not associated with school for various reasons and believe that association of with the school brings more attention. 31% of tribal populations are not happy with the follow up of health workers though they send their children to school. 30% of tribal population people are not happy with the sincerity of the workers at least when they take care of their children. 19% of tribal population having dropout children and also have same complaint about the workers. 30% of the tribal population having school going children are happy the way attention is paid to their children. At the same time 27% of the tribal populations having dropout children are not happy with the attention they received. 34% of tribal population who send their children also experienced the lack of sufficient medical staff. 36% of tribal population whose children are studying in schools also expressed the unhappiness on non punctual behavior of medical staff. 41% of tribal population though sends their children to school also expressed about

the lack of care concern and sympathy to the children. 37% of tribal population having dropout children also expressed the same. So, sending children to the school is not sufficient to get proper attention for different health problems hence no significant relationship can be established. (Data is shown in APPENDIX -7 (a)).

When we discuss the problems related to timing of school, 23% of tribal population have opined positively about it. Sarva Siksha Abhiyaan has definitely given advantage to 27% of tribal population who are more aware of vaccines of children. 29% of tribal population expressed that they have faced problems in the timings of the schools and adjusting with the immunization programmes. 21% of tribal population is facing problems related to timing of the school as their wards are engaged with different work at home or any other places. So the problem arises due to the miss match between timing and work schedule where children are critical to family income. 50% of tribal population has no knowledge of Sarva Siksha Abhiyan and nutritional habits, prevention of common diseases which links the awareness about good habits and the quality of life. In appropriate school time has resulted in physical approach to the wards of 7% of tribal population. 10% of tribal population avoids such situation where school timings play important role along with distance and location of schools which the grown up child has to cover exposing one to uncomfortable situation every day. 26% of tribal population though aware about free medicine could not avail it as school timing is a major problem for them. They have to take their wards to the hospitals to get the medicines. So, there are difficulties in realizing education and health objectives at ground level which are linked by micro factors like timing and health. School timing is also influenced by the visit of health workers to the village as 26% of tribal populations haven't seen any health workers and blames the school timings thereby missing the valuable health tips which involve participation of children. 26% of tribal population agrees that the follow up of health disturbed by timing related to school and could not find sufficient children. (Data is shown in APPENDIX -7 (b)).

43% of tribal populations have never attended the parent teacher meeting and they go to Bhuva for help. It speaks about the sharing of knowledge about general belief system and gets a new direction in the thinking in terms of health when somebody

discusses such issues with teachers and other parents in informal setup. 35% of tribal populations do not get easy admission to hospital and interestingly same group are not members of village education committee. We can speak about the positive role of social capital in solving the general health problems or at least giving minimum access to basic medical services.

About 9% of tribal population opined that they have quit alcohol after attending the parents' teachers meeting where informal counseling helps them to know about various ill effects about the alcohol. 20% of tribal population discuss the issue of water problems and attended the meeting which acts as a platform to discuss the local problems. About 31% of tribal population is aware about family planning and also attended the parent teacher meetings which are higher than 27% of tribal population who are not aware about the family planning and never attended any parent teacher meetings. So it can be inferred that education relates positively with the awareness level with reference to reproductive health of community. Parent teacher meeting gives a chance for social interaction and discussions like the decisions of family planning, sanitation and water etc in an informal way. 39% of tribal population never undergone family planning operations have never attended any parent teacher meeting as a result missing the chance of knowledge sharing. When it comes to knowledge about water borne diseases about 41% of tribal population who are not members of village education committee and 39% of tribal population who have not attended parent teacher meeting have minimum awareness about such epidemic which is quite common in their area. 51% of tribal population who are not members of committee also never attended any meeting has no awareness about sanitation and cleanliness. A sizeable majority of tribal population who are member of the committee and not attended the meeting have minimum or less awareness about health and toilet behavior in the village which indirectly affects the food habits, nutritional standards and hygiene and health in that area. 44% of tribal population who have better knowledge of vaccination programs suggests that the more the involvement the better the health and general well being. When the issues of taking the ward for immunization and linkages with village education committee and parent teacher meeting we observe that it is independent of all factors. For example 42% of tribal population takes their ward to

immunization irrespective of membership. Whereas 37% of tribal population never attended any meeting are also taking their children for immunization with enthusiasm. About the knowledge of nutritional habits and prevention of common diseases is concerned, 55% of tribal population are not the members of any committee and 48% of tribal population never attended any meeting those are the ones who have poor knowledge of the nutritional habits. This suggests that both the factors positively affect the good habits related to health and nutrition. Knowledge of anganwadi centers is independent to these factors. 21% of tribal populations who are not in the committee still have the knowledge of anganwadi centers and 20% of them who never attended any meeting also have the knowledge of anganwadi centers.

When the question of taking part in community health or paramedical service is concerned, 30% of tribal population being non members of such community or paramedical services also received training related to community health and other paramedical training. 29% of tribal populations are the same section of population where non membership and non attendance of parent-teacher meeting gives them no chance to be associated with Panchayati Raj Institutions. When the provision of free medicine is discussed the knowledge of this is good for the 18% of tribal population who are active in village committee and for 46% of tribal population who has attended the meetings. Populations who are members and attending the meetings have independent impact on knowledge of medical workers as the data suggest here. 46% of tribal population who are not members of committee and 41% of tribal population has never attended the meeting keep observing non punctual behavior of medical staff. It speaks about the vulnerability of the population to such situation. Again 49% of tribal population who are not member and 43% of tribal population who have never attended the meeting clearly expressed about the unsympathetic attitude and directing the patient by the workers in most undignified ways. (Data is shown in APPENDIX -7 (c)).

As far as the knowledge of water borne diseases and the instruction at primary level in ones' own dialect are concerned 44% of tribal population believed that they could have improved on hazardous situation as these two are linked and influenced

each other positively and regretted being not involved in such programmes. 6% of tribal population believed that if same system of instruction continues it would result in the more aware respondents who are the products of these processes of learning. The 50% of tribal population who do not see any benefit, ones' dialect being taught at primary level have low level of awareness and participation as per sanitation and cleanliness is concerned which perpetuate since ages and well known factors of unhygienic practices of food and nutrition.

When knowledge of vaccine for children is discussed it is observed that 57% of tribal population opined the benefits instruction in their own dialect which help them to understand the interaction with local workers. The working of children/problem of child labour also finds the mention in the education committee meeting but 24% of tribal populations are unhappy because the resolution does not allow the steps related to prohibition of child labour are implemented and not seriously supervised. Only 6% of tribal population see any benefit of instruction in their own dialect at primary level who are having children going to school but 44% of tribal population who do not have working children and still believe that the medium will definitely help to reduce the child's participation in work. 36% of tribal populations group who do not have school going children have felt that the discussions and resolutions have never implemented for the welfare of the others. A sizeable section agreed to anganwadi's critical role in maternal health of the community and wished to be trained in own dialect to know more. (Data is shown in APPENDIX -7 (d)).

32% of tribal population have got no money to pay for admission, coaching and tuition at the same time almost identical percentage of population have faced hardship in admitting the patient in hospital blaming poverty and bad economic condition as the reasons for failing on both fronts. 13% of total populations have not been able to pay the admission also given some kind of favors to get the patient admitted including the physical labor with no or low wages serving the medical staff in the field and garden. 25% of tribal population have children do take active part in wage earning and at the same time have not received any kind of coaching, guidance for the higher education. At the same time 28% of tribal population have

child worker but do not have the ability to pay tuition, coaching amount even if meager admission charges due to bad economic conditions.

When we talk about the provision for benefits by the employers and ability to pay the coaching and admission amount which contribute to the family's income and expenses 21% of tribal population are not receiving any benefits and also not in a position to pay the fees of their wards. For the industrial workers 23% of tribal population has no ability to pay the fees for admission and coaching. Again same population deprived of medical benefits by their employers; the expenses are diverted to medicine and health which could be utilized for taking admissions. As per the payment of different services of hospitals, mostly government, 50% of tribal population did not have money to pay the admission fees. Still, the other 50% of tribal population pay to government hospitals which are against the principle of free medicine. There are number of ways to send the poor people for different tests to earn money by the hospital workers. Though 44% of tribal population has no ability to pay the tuition charges and admission fees it is the same group who are aware about free distribution of generic medicine. (Data is shown in APPENDIX -7 (e)).

61% of tribal population or their wards received mid day meal and also complained about the quality and availability of drinking water near the school or village premises. We can see some relation like 46% of tribal population who visit the school also easily relate their views to issues related to drinking water. 34% of tribal population who visit schools and active in school's affairs are also the same population who are more aware about family planning. 29% of tribal population have never visited the school and are the most unaware section. We can say that school can act as an agent in disseminating knowledge about health, sanitation and cleanliness. Interestingly only 13% of tribal population had undergone family planning at the same time active in the school affairs. We can infer that the awareness does not necessarily convert into real action at ground level. As per the knowledge of water borne diseases is concerned, 42% of tribal population's wards who have not received regular mid day meal are not aware of such diseases. Also 33% of tribal populations who have never visited school do not at any clue of water borne diseases. But 28% of tribal populations who regularly visit to the school have

low knowledge about the diseases. So both the factors are found to be independent determinants in this study. About 33% of tribal population's whose kids got the mid day meal and at the same time engaged in work either for household or working for others. But visits to school of 32% of tribal population have positive influence on awareness about the ill effects of children's work. Only 8% of tribal population is aware of various nutritional habits and prevention of common diseases and also receives mid day meal. 11% of tribal population visit schools that have knowledge about various diseases. We can infer a strong correlation between these two factors. Knowledge of anganwadi workers is positively correlated for 16% of total population but independent of 18% of tribal population as far as its links with visit to school is concerned. In case of training from anganwadi workers 23% of tribal population who never visited school fall short of receiving training. About 19% of tribal population did not receive any training related to community health also are the same population who never visited a schools. So it shows involvement of the people with the school also results in better information and knowledge. So, visit to school and other elements of schooling and education have strong inter-linkages with different components of health and positively influence the living standards. The receiving of timely information about immunization is positively co related with getting a mid day meal for 40% of tribal population.. Same is true for knowledge about medical workers working in that area where 36% of tribal population who visits schools is better equipped about the duties of health workers. 40% of tribal population visit schools opined about the careless and uncaring pathetic attitude of the workers working in health administration. It reflects that this resultant understanding is a common point of discussion where visiting, meeting and interacting people at school helps them to understand the concept of care, concern and sympathy towards sufferers. (Data is shown in APPENDIX -7 (f)).

The wards of 47% of tribal population expressed that they did not have ground to play. They expressed the non availability of essential drugs for dog bite and snake bite which indicates the dangerous situation for the children falling victim to such incidence. Though 44% of tribal population have said that absence of playground but never complained about the essential drugs related to different bites. The incidences of dog and snake bites are common in and around playground where it is

necessary to relate the issues of educational infrastructure and health hurdles. When we discuss about the work of the children it is observed that 38% of tribal population opined that if there is a playground, the children showed interest in studies and play and refuse to work. 48% of tribal populations whose children go to school and not for work, reasons thereof the school has small reading room which encourages and motivates the students. So children's interest in studies is related to infrastructure of the school. In turn it can reduce the work participation of children in that area and ensure the better growth and development of children. (Data is shown in APPENDIX -7 (g)).

36% of tribal population are aware about the problems related to drinking water and also have the knowledge of number of teachers working in the school. 25% of tribal population are known about the number of teachers in the school and also of different family planning options available to them which implicates that the human agency when eager to know about the elements of wellbeing it can be reflected in its alertness in other spheres which strongly influence his decisions in daily life. It is seen that 26% of tribal population whose kids do not go to work have good knowledge about the teachers' strength at school. The processes of going to school of children are certainly making a positive influence on the excelling of knowledge and improved the participation rate. (Data is shown in APPENDIX -7 (h)).

22% of tribal population who are aware about the family available planning options and also of the separate facilities exist for boys and girls at the school at the same time. But about 23% of tribal population are also aware about family planning and do not know about the separate arrangements for boys and girls. So it is difficult to relate these two parameters at this stage. Only 10% of tribal population had undergone family planning and have the knowledge of scholarships available for students. 31% of tribal population though undergone family planning is not aware about the provision for scholarships. So planning for their children's education is not reflected in the tribes studied as the scholarship is an important factor to lessen the burden of finance for studies. Knowledge of water borne diseases when factored with knowledge of separate provisions for boys and girls in the schools it is 24% of tribal population have the advantage of both these factors. But relating to these

factors when results in negative, 32% of tribal population come under this bracket related to sanitation and awareness when linked with knowledge about separate provision for boys and girls. And both the factors are positive when 24% of tribal populations have the advantage and practices of both. For the 36% of tribal population, both the factors are negative who have not able to take advantage of this when we talk about health awareness and toilet habits. 9% are not aware about provisions for boys and girls in the school but aware about schemes related to sanitation. A large majority like 36% of sample non-involvement clearly reflect the resultant of non knowledge about both. We can infer a positive relation between these two factors. 21% of tribal populations have knowledge about scholarships but they are not receiving any financial benefits from their employers making it hard for them to meet the expenses for the study of their wards. 21% of tribal populations have neither the knowledge about fellowship nor they are receiving any benefits from the employer. So the availability also depends on the individual's effort and knowledge (Data is shown in APPENDIX -7 (i)).

12% of tribal population has children working for others at the same time they have faced problem related to receiving the scholarships. 18% of tribal population said that they do not have problems related to receiving scholarships. So the children work and scholarship are related in a particular context. We can say that though they are sending children for the work at the same time they have not receive any amount. 13% of tribal populations have said that their wards work and also bribe the officials to get the fellowship and 16% of tribal populations have never given anything to receive fellowships for their wards. This shows that free scheme for fellowship is not just known to good population but it operates parallel with children's' work. Though 19% of tribal population did not pay anything to the hospital but while collecting fellowship they had faced problems. 19% of tribal populations are aware about provisions of free medicine at hospitals but same number faced problems related to scholarship. Again 6% of tribal population facing problem related to scholarship and at same time not aware about the provision of medicines. 24% of tribal population received free medicine but they bribed the officials for securing fellowship. So health and education cannot be delinked as one impact the other under the micro processes and poses a complicated pattern in

deciding the parameter of standards of living of tribals. (Data is shown in APPENDIX -7 (j)).

About 33% of tribal populations have no easy admission for the patient or relatives. The same number of population cannot pay different fees like admission, examination and tuition at different stages of schooling. Admission requires money which they do not have and takes a major portion of these expenses. 20% of tribal population do have finance to support education of their wards, but done some or other favor to get admission to hospital or got attention of doctors. 21% of tribal populations have problems related to alcohol consumption and it is same population who could not pay for tuition, admission and examination fees. It indicates the financial management is not at all easy for this section where they fall trap into vicious circle of indebtedness and bondages of various kind to meet the expenses of their daily life. 45% of tribal population do not have any problem but could not pay fees of their wards. Again 12% of tribal population have other consumption besides alcohol and also could not bear the expenses of tuition, examination fees. It reflects the economic hardships which are often the resultant of bad habits and are making more vulnerable to failing standard of living. 31% of tribal population having children dependent on daily wages could not pay the expenses for the study of children. Again 29% of tribal populations have never received any kind of financial support from any government and private organization. It only proves that families' dependency on wages of children for their survival and at same time inability to pay the expenses related to education. 20% of tribal population never received any financial aid for family planning and at the same time they do not have the capacity to bear the educational cost. These multiply their suffering in terms of their health and also providing good quality of education. 22% of tribal population did not receive such assistance from family planning department or any other trust and voluntary organization working in that area.

13% of tribal population faced the occupational hazards whereby injuring partially or fully and at same time could not handle finances of their wards related to schooling. 16% of tribal population having occupational health hazards could not get any financial support to bears the expenses of their wards. 22% of tribal

population are not receiving any kind of security benefits and also unable to finance the schooling of their wards. So when there is provision of benefits in future this section of people will be in better position to spend in decent and affordable education. 24% of tribal population without having security cover also did not receive any kind of support from any other organization making it harder for this population to live with. 21% of tribal populations who have not received any kind of medical facilities from their respective industries are also unable to pay the fees. The medical expenses which should be taken care by the industry in principle been diverted to various head of expenses ultimately failing to meet the demand of educational expenses. 50% of tribal population though did not pay any charges for the services of but still unable to meet the educational expenses. Though 50% of tribal population got free medicine still they could not pay the fees. It depicts very poor financial condition to meet the demand of decent education and move in the social level. (Data is shown in APPENDIX -7 (k)).

29% of tribal population having dropout children or working children is also not aware about study loans available to them. The mutual effect of factors associated with the issues of health and education can be established of the data collected from the studied area. 29% of tribal population who do not have working kids/children also failed to receive such incentive. So incentive is independent to children's work. By observing and analyzing 27% of tribal population it can be stated that they are taking care of educational expenses and prohibiting the children to work outside. 23% of tribal populations, who have neither received incentive for books or bags etc. nor in any other form from government, are also deprived of benefits from their employers. It adds to the difficulty to continue with the job and getting the daily everyday cost. More than 30% of tribal populations have paid for services available from the hospital at the same time received incentives from the government. And also 36% of tribal population aware about the provisions of free medicine and incentives along with 36% of tribal population do not know about the free medicines available to them and did not get any incentives to continue their children's education where managing on their own is very difficult for them. (Data is shown in APPENDIX -7 (1)).

32% of tribal population resort to the services of Bhuva though they believe in institution of formal learning. Only 11% of tribal populations have not taken help of Bhuva. It shows it is their belief in tradition which overpowers their formal learning and schooling. About 20% of tribal population relates the awareness of family planning to their wards education in government sponsored institution. Here schools and colleges which are incorporating the knowledge through stories of daily lives and improvement of better standard of living are acting as facilitators for the parents. 27% of tribal population people aware of family planning did not give credit to learning in government institutions. For 20% of tribal population knowledge of water borne diseases are due to lack of sanitation and cleanliness related to health and awareness and knowledge of water borne diseases are related to the benefits of studying of their wards into government institutions as well. 17% of tribal population whose children go to work have also benefited from learning in government institutions. 17% of tribal population also has their inability to take advantage from it. 10% of tribal population of people believed that the precautions they take during their work are due to advantage of learning in government institutions or school. 23% of tribal population never took precautions but believed in advantages in studying in government institution where they received the practical training to handle the equipment, handle the dangers associated with the working conditions in industrial set up. One cannot ignore the role and impact of government institutions though numerically few, on the various aspects of learning in the studied area. 31% of tribal population have school going children and also passive about the role of government institution in advancing education in that area, when percentage of tribal population discussed about the awareness and career prospect factored with children going to school. It is 30% of tribal population who do not study further after primary and secondary education and 20% of tribal population whose children go for work are also aware about the future studies after secondary. They normally ask their children to work and self finance their own education after certain period of time. The 20% of tribal population have no awareness about the future prospects and have not taken any training in community health programmes where active participation of the group can be a good career to contribute to the society. 20% of tribal population know the benefits of studying in government institutes but never associated with gram Panchayat for health programmes. It speaks about the mismatch between good education in the textbooks

and practical education in the field and miserable failure to connect education to real life situation. A miniscule 2% of tribal populations are aware about career prospects and at the same time they could associate themselves with any of the health programmes run by Panchayat. About 6% of tribal population are benefited or received the practical knowledge about the machines which they use in professional life/ work but 31% of tribal populations have never received any kind of training and they do not believe in advantages of government sponsored education in both technical and non technical sector. 5% of tribal population have received training as operators and also knew about the career prospects after higher secondary. 28% of tribal population have no knowledge of career prospects and also not has learnt any technical knowledge during their work. 42% of tribal populations are aware about the provision of free medicine and they believed that it is the learning in government institutions which helped them in realizing their basic right. 22% of tribal population believed that judging about the sincerity of the workers is the development of the capacity to understand their work as they have advantage of learning in government institution, which directly or indirectly benefit to 29% of tribal population who had given credit to studying in government institution where their knowledge placed them to analyze the attention given by the workers to care. 14% of tribal population said that they got the benefits of government institution but unhappy with improper attention of patients by the workers. 20% of the tribal population does not think any advantage of such institution at the same time aware about improper treatment of the patient. 18% tribal population opined that sufficient number of medical staffs present at hospital which they knew about after the understanding of requirement of the locality and operational difficulties which where explained to them during learning in the government institution. Same numbers also understand the presence of medical staff and its infrastructure and did give any credit to institutional learning. 19% of tribal population believes that the staffs are punctual in attending the cases which they understood in the context of the roles of different government machineries while studying in the government educational institution. 17% of tribal population said that the punctuality of the staff but did not give credit to exposure to government institutions learning. About 24% of tribal population believes that there is no punctuality in attending the cases or the seriousness about workers. 11% of tribal population understands the concept of care and concern and sympathy but agreed that patients receive all these during

treatment, which they thought they are in a better position to understand through their learning and exposure. But 33% of tribal population though give credit to their learning in institutions but also strongly deny the treatment of the patient with care, concern and sympathy. (Data is shown in APPENDIX -7 (m)).

19% of tribal population having medical problems and the same section are also aware about the physical education programs. Only 17% of tribal population though they do not have alcohol related problems they are benefitted from physical education program. 25% of tribal population though they do not have any problem but could not have the knowledge about the programmes of physical education. Though the physical education program is independent of alcohol related diseases but we cannot ignore the lack of rehabilitation and counseling of them by depriving of them to participate. 14% of tribal population played sports though they have ailments and 16% could not play or left playing at different level of sports due to alcohol consumption. 34% of tribal populations have not played any kind of sports due to various reasons. Through the physical education professional training is important but, the sports administration is responsible for non involvement of such a section of people in such program. 15% of tribal populations are aware about the sports or physical education though they have experiences of quitting alcohol. 12% of tribal population is actively engaged in play or any kind of sports. 36% population do not have experience of quitting alcohol and do not find any interest in sports formally run by any agency. 15% of tribal population is engaged in physical education and also have consumption besides alcohol which is injurious to health. 12% of tribal population consume opium, tobacco, pan masala and also play or played different kind of sports. 32% of tribal population they do not have any bad habits but have never played any kind of sports. It reflects the kind of place other official sports occupy in tribal society. But the sporting activities they practice in their own have a cultural function in their own society and keep them physically and emotionally fit. Knowledge of physical education goes parallel with the knowledge of water borne diseases for 22% of tribal population. They have awareness of sanitation and cleanliness along with knowledge of physical education which have influenced the 19% of tribal population. The non –knowledge of these factors represents a significant 29% of tribal population. The physical activities

definitely bring certain kind of healthy habits when given in a scientific and professional way. 22% of tribal population do not receive any benefits from employers but aware about physical education. Again, 12% of tribal population could play or played though there are no benefits given to them. 23% of tribal population never played and never received any kind of facilities by their employers and faced various hardships to keep their habits of playing and being active. (Data is shown in APPENDIX -7 (n)).

10% of tribal population have benefited from sports training at different levels and have experience of quitting alcohol and other toxic consumption. The training related to knowledge of water borne diseases when integrated with sports training benefitted only some. 9% of tribal population who have the knowledge about sanitation and cleanliness are benefitted from sports training. 11% of tribal population also benefitted from training for sports and have better awareness to toilet, sanitation and health. It can be said that the training in sports making their health and hygienic habits better than the other section of people. Though it is not significant population but have the potential to teach them the basic good habits of health. 8% of tribal populations who have benefitted from sports training have better nutritional habits as they have participated in awareness drive. Again 6% of tribal populations are taken training and more aware about the prevention of common diseases. 11% of tribal populations have knowledge of medical worker and also got the advantage of sports training which relate the health and its significance in the life of the tribes. Only 2% of tribal populations who are beneficiaries of sports program have the knowledge of regular visit of health workers. 8% of tribal population who are beneficiaries spoken about the sincerity of the workers, 11% of tribal population about the proper attention to the patients, 11% of tribal population speak about the punctuality and sincerity of the workers. The beneficiaries are in a better situation to understand and relate these elements of health, which is essential to have positive relationship between education and health. (Data is shown in APPENDIX -7 (o)).

# 7.1.i.(a) Major Findings on Relationship between Health and Education

Large populations of tribes are depended on agriculture as their main source of income. Again majority of them are engaged as labour either in primary sector or secondary sector. A huge majority of the tribals under study are illiterate. Hence Bhuva or medicine man plays a significant role in dealing with the issues of health. The exposure to school gives them a better understanding about the family planning, sanitation and drinking water and different diseases. For majority of the tribals the high dropout rate resulting in the growth of child labor in studied area. The awareness about the roles and responsibilities of anganwadi workers is also gaining importance in the tribes under study in understanding the maternal and children health. Training in community health has brought positive changes in the outlook related to schooling and education for a small minority of samples. Though the involvement of programmes organized by Panchayat is not reaching to large section of tribes, it strongly influences the choices and decisions they make related to general well being. Schools also help them to become more aware about the immunization programmes and knowledge of medical and health workers. Good majority have doubts about the follow ups, punctuality and sincerity of these workers despite they send their children to schools. A section of parents have faced problems related to the timing of school as they were deprived of information about such orientation program. A small section of wards have faced physical abuse in their way to school/house due the distance, location and timing of the school. A sizable sample has never attended any parent teacher meeting. The samples deprived of easy admission to the hospitals are the same sections who are not members of village education committee. Participating in informal discussion with teachers has helped them to understand the issues of health. The parent teacher meeting has helped them to make aware of family planning schemes and advantages of it. Knowledge of water born diseases, sanitation and cleanliness are inversely related to the membership in the education committee. Membership to committee, involvement in the meetings and programmes initiated by Panchayat are influencing each other directly in a positive way. Better knowledge of water born diseases, sanitation are the resultant of teaching in their own dialect as pointed out by majority of samples. The tribes also expressed that medium of instruction can

also play a good role in reducing the participation of children in workforce and brining them back to school. A good number of tribals have faced problems related to fee for admission, coaching, tuitions, and at the same time to hospitals owing it to poor financial conditions and insecurities. They take the help of meager earnings of their children to meet such expenses. Majority of the tribals have never received any benefit from their employers and are the victims of inability to pay the school and medical expenses. Half of the sampled tribals have paid the money for the medicines they received from government hospitals which is against the provision of getting free medicine. A large majority of sample expressed that their wards are getting mid day meal regularly. Those who visit the school regularly are in an advantage to understand the issues of children health and work, sanitation, family planning, training related to community health and duties of health workers as observed in the field. School play ground positively influence the schooling of wards as expressed by the majority of the samples. The interest of parents in school affair has widened their knowledge about the roles and responsibility of teachers. The knowledge about the provision for bags and provision of sanitation facilities are positively linked as the data suggests. The sending of children to the school, receiving any benefit from the employer along with the getting scholarship are the factors which have their own dynamics as observed in field. The issues of getting free medicine and bribing the official for scholarship has impacted a very small section of population but it cannot be delinked or overlooked all together as the evidence suggests from the field. It is observed that the bad habits of consuming tobacco and alcohol have brought more hardship to the respondents as they are unable to pay the school fees to children. Health, education and other micro economic factors are intricately related to each other.

The populations who have faced occupational hazards have less financial security in terms of health benefits and are not in a position to finance the schooling of their wards. Good number of samples expressed that neither they have awareness nor they received any free medicine from the hospital which in turn make them difficult continuing their children education. Learning in government institution helps them to understand the issues of family planning, sanitation, cleanliness, sickness and disease. Also it has helped them to take precautions related to safety and security

depending on the nature of job. But the learning in such institution could not establish the positive influences on the choices of future, career and prospects as expressed by majority of sample. The learning has played a critical role in understanding the care, concern, sympathy of the workers working for them in health sector. The physical education when linked with the cultivation of healthy and good habits like quitting alcohol has shown positive co relation for a small section of sample.

# 7.2 Relationship between Health and Environment

Healthy life brings good environment which activates in turn for sound health of the members of the society. Environment is one of the important denominations of good health of any society. Both environment and health mutually enforce each other.

# 7.2.i. Data Analysis and Interpretation

Services of medicine man/Bhuva are available to 56% of tribal population who are extremely dependent on forest. Though 13% of tribal population have taken help of Bhuva or medicine man are also do not depend on forest. They relate their health to the guidance and help from faith based healing. Only 19% of tribal population had never taken help of Bhuva but dependent on forest for their livelihood. This strongly shows the dependence of the serviceman on the forest or the knowledge related to plants and herbs available locally. Though 44% of tribal population depends on Bhuva for any ailment still they feel to protect the environment. 24% of tribal population had never taken the help of Bhuva but still feel to protect the environment because they think the protected environment will protect their health and the world. 53% of tribal population who are dependent on forest have positive about the availability of drugs related to snake and dog bites. Total of 20% of tribal population both dependent (14%) and non-dependent (6%) on forest opined about the non availability of life savings drugs. The availability is of not only the allopathic medicines but also of the different herbals, shrubs and roots locally used by the population used for various treatments. Over 60% of tribal population agreed

on the protection of environment whether they agree on the availability or non availability of drugs, for snake bite out of which 42% of tribal population spoken about the non availability but feel to protect the environment at same time. Only 25% of tribal populations have extremely favored the only economic use of the environment which indicates the shifting of the attitude of tribes towards Mother Nature. 37% of tribal populations who have ailments due to alcohol consumption are also dependent on the forest. Only 38% of tribal population dependent on forest and have other consumption like beedis which are made using leaves from the forest. Around 54% of tribal population have problems related to availability and quality of water and also the same section of people completely dependent on the same sources of water for all purposes like bathing, drinking, washing clothes as well as cattle bath which maximizes the chances of spread of water borne diseases. About 42% of them have no awareness about the water borne diseases along with 18% of tribal population who have the knowledge but both depending on the same sources of water. This shows the risk, the vulnerable position of the tribes under study. About 45% of tribal population dependent on forest and have no knowledge about different schemes or programmes related to sanitation etc. 60% of tribal population use the same source of water and out of which 48% have no knowledge about the schemes related to sanitation and others. Though 53% of tribal populations are not aware of the schemes run by the government or any other but more than 60% of tribes believed environment has to be protected as it is synonymous with their lives. Only 3% of tribes have paid for the water used by them from private sources. 58% of tribal populations have never paid for the water they use from other sources and at the same time dependent on the original sources of water. So, we can say that the strong sense of community feeling is still prevalent in water usages of different communities. 26% of tribal populations have no knowledge of vaccine for children and also dependent of single source of water but 34% of tribes have the knowledge of vaccines and dependent on the same source of water. 35% of tribes taking their ward to immunization program though dependent on same source of water. It reflects better consciousness level related to children's health where the workers are more strictly follow the direction from the higher ups and implementation is better in comparison to other. But 24% of them are left from such immunization program. 28% of tribes send their children for work for others and also dependent on forest but 43% do not send their children for work but they

help them in work with parents also these section are dependent on forest. 29% of tribal population sending their children for work felt a strong need to protect environment. 37% of the tribals who have children not going to school also feel the need to protect conserve and produce new forest for future generation. 49% of them didn't receive any training related to nutritional habits and prevention of common diseases and also use same sources of water for all purposes only confirms the vulnerable situation of them. Only 18% of tribal population got the training or involved in such programs. It can be inferred that leaving out this huge population ignorant about such programmes automatically fail to counter common diseases which can be improved on making and availing them some simple, useful and helpful tips to improve their standard of living. Only 9% of them have taken training on community health and also dependent on forest. 21% of them though have not taken training but still dependent upon forest. Significantly, 42% of tribal population who did not respond sees forest as their mother and felt that it's her duty to feed children and there is no need to dependent on training program. Again 35% of tribal population without responding believes that their God and Goddess will protect the forests, jungle and environment. So, humans' effort has to be enhanced in order to protect and respect and we have to respect the laws of the nature as well. It speaks about the world view about the nature and symbiotic relationship between forest and tribe. Elderly males of 9% population exclusively dependent on the forest and also contribute to the income of their family. They perform physical labour which contributes to the healthy living conditions of their family members also. 8% of elderly population feels strongly that they wish to protect the environment with the support of their family members. Sending children to school and dependent on forest have always the relationship of utilizing the labour power of children by engaging them in forest based activities. 43% of tribal population are dependent on forest and send their children to school at least at the primary level. 42% of tribals dependent on the forest and sending their children to school also believe that there is an urgent need for protection of environment. As they understand the importance and value of the forest which if destroyed their existence will be in danger. 23% of them now depend on jungle and are not sending their children to school. Same percentages of tribal population believe that environment has to be protected and also same group have never send their children to school. About 34% of tribal population have children not going to school either at primary level or secondary

level and also dependent on forest for their livelihood which indicates that the activities which give them the livelihood are in and around forest. In addition to this, another 32% of tribals send their children to school and at the same time dependent on forest. So forest is a major source of livelihood for 60% of tribal population. The easy availability of work however small or non remunerative motivates them to risk their children's education. Only 12% of tribals who are members of village education committee also have the poor knowledge related to protection of environment. It reflects the passive style of participation in schooling and educational affairs. Only 15% of them believe that there is benefit of teaching in their own dialect at primary level and need to protect the environment. They believe that the conservation practices and the familiarity with the environment will be better when it is taught and discussed in the language which they understand. Even a visit to school by 36% of tribal population can change the outlook about the protection and conservation of environment or the natural resources as observed in the field. Children of 51% of tribal population get mid day meals and also dependent on the forest from where they use to collect firewood and supply to cook food for mid-day meals. When we talk about the provision of separate toilet facilities, 21% said about the single source of water and 30% of them said they do not have separate toilet facilities for boys and girls but agreed the use of water from a single source. Many times, there are problems with water connectivity to the schools where a minimum hygienic standard is also difficult to imagine. About 33% of tribals spoke about the Goddess like character of water in their mythological text and also receive the services of Bhuva / medicine man. It might be their general outlook through the teachings of Bhuva / medicine man about the sacredness of water in every auspicious activity. Around 32% of them are positive about the availability of drugs and also the knowledge of polluted services. 12% of tribals did not agree on the quick and easy availability of drugs but agreed on the polluted water reserves. The problems they face are the non availability of allopathic drugs related to dog and snake bites and difficulty in drinking contaminated water as the sources are limited. 9% of tribal population have ailments due to consumption of alcohol and at the same time was found due to drinking contaminated water. There is an increase in complex health problems. 37% of tribals faced problems related to quality and quantity of availability of water and also strongly agree that sources of water are much more polluted, when compared to past due to rapid population and

industrialization in the surrounding area. Though 10% of tribals do not have problems related to quality and availability but still agrees on the fact that sources are now more polluted than past years. 51% of tribals have no problems in getting drinking water as they have shifted to individual resources or some government sponsored scheme by agency like Water and Sanitation Management Organization (WASMO) but the quality and availability is still a problem due to large number of people depending on limited resources. 24% of tribals feel that water borne diseases are due to disrespect to water or Mother Nature. 13% of tribal population does not have knowledge of diseases but they respect the water as a nature's Gift. 34% of tribals agree on the polluted sources now a day but have no knowledge of water borne diseases. They failed to see cause and effect relationship. 33% of tribal populations are not having the knowledge of sanitation schemes but facing difficulty in drinking contaminated water. 39% of tribals have not participated in health awareness campaigns but have the experience of the polluted sources of water. This shows that awareness about water and its uses significantly have not reached to the sizable population where they stand the risk of various water borne diseases and other diseases. 6% of tribals have difficulties in drinking contaminated water so brought the water by paying money. Though the percentage is small but already commercial activity is making inroads into the tribal market where people see commercial use of drinking water can reap them huge benefits. 26% of tribal population faced difficulty in drinking contaminated water and also aware about the vaccination programmes. Another 14% of tribal population do not know about the programmes but facing difficulties in water drinking also agreed on the single source polluted of water and without any knowledge of vaccines for children.. 32% of tribal population taken their ward to immunization but aware about the polluted sources of water reflecting their outlook related to cause and effect of water and health. About 22% of tribal population have difficulty in drinking water and also taken the kids to the immunization program. 16% of tribals have never taken to the immunization program but forced to drink the contaminated water every day. At least, we can assume that the awareness about the well being of their kids is shifting towards a positive knowledge about the pollution, contamination of drinking water. 23% of tribals have never been associated with Panchayat health programmes but aware about the pollution of water resources 21% of tribal population has not taken training and agreed on pollution level where they could have taken preventive

measures to stop pollution. 21% of tribal population never involved in programs but difficulty in drinking contaminated water. Only 6% of tribal populations have high regards of water as per their custom and also received counseling related to health where water's role has been discussed in promoting good health. 17% of tribal population is aware about the direction of pollution over the years but still did not get chance to be part of any health counseling. 16% of tribal population have never received any counseling related to health but faced severe problems related to drinking water which can be linked to pollution level whereas. 23% of tribal populations have knowledge of health workers and also discussed the issues of contaminated drinking water with them.14% of tribal population do not have any knowledge but suffered the ill impact of impure drinking waters without any positive outcome. 22% of tribal populations have said that the regular visit by the health workers and also suffered from drinking polluted water but 17% of tribals have negative opinion about the visit and also suffered from the drinking water problems. The data suggest that it is common to discuss the issues of health and hygiene to with ground level health workers but their irregular visit make a negative impact on tribals. Only 8% of tribal population face problems of drinking water have opined that about the follow up work taken by health workers by making aware and distributing chlorine tablets but 31% of tribal population have never seen any follow up by workers and also having the problems and complained about that. The campaign, the training could go a long way in reducing or solving the contaminated water problems. About 32% of tribal population's children get mid day meal but have problems related to drinking water which many times caused severe water related diseases, food poisoning and other sicknesses. 77% of tribal populations have never received any kind of technical inputs for the drainage or water disposal and at the same time facing problems with availability and quality of water. This reflects the level of sincerity of the health administration working in that area. 58% of tribal population have never protested or brought to the notice of authorities working with control of pollution. 23% of tribals are having knowledge of water borne diseases and also protested against the chemical and other industries but the outcome was not positive. 49% of tribal populations have no knowledge and whatsoever against the polluting units leaving a huge population uninvolved and unaware. 60% of tribal populations have never received any technical inputs on disposal and drainage of water and it is the same populations who have no

knowledge about different schemes related to sanitation. 62% of people have never participated in special drive related to health and again having no training on water or water disposal. Definitely participation, receiving of continuous feedback and involvement from people improves the quality of life which is missing in the area of the study. Non participation of such huge population makes the rights of the tribes as an individual or groups like a distant dream. No nutritional training to prevent common ailments especially for children and women in addition to no specific orientation for disposal of water or drainages. It speaks volumes about the efforts to be done if the society wants to bring an improvement in standard of living and quality of life. 8% of tribal populations have faced incidences of attacks or manhandling while they were protesting against the polluting industries. This only confirms that actions are the resultant of crisis faced by them and it is influenced by the elements of development model. 38% of tribal population has not taken any training related to sewage and water disposal and disassociated from the health programs by gram Panchayat. We cannot expect better quality of life from those who never got a chance to involve them in Panchayat or sanitation programmes. This huge section of tribal population when neglected by the agencies in charge of imparting such knowledge, we can only assume the vulnerable condition of the people studied here. (Data is shown in APPENDIX -8(a), APPENDIX -8(b) and APPENDIX -8(c)).

## 7.2.i. (a) Major Findings on Relationship between Health and Environment

The dependency of the tribes on the forest, the urge to protect environment and taking help of Bhuva are correlated in positive way for majority of the tribal sample. Majority of the tribals also felt that availability of drugs (herbal plants) for snack and dog bites depends on forest and access to it. Forest for them is a major source of different forest produce. Dependent on a single source of water, resulted in problems related to quality and availably of water for majority of tribals. The situation gets complicated by the unawareness of waterborne diseases by a large section of sample. Majority have said that they have never paid money to any agency for using water and at the same time they shared water with their neighbors. It depicts the picture of community solidarity amongst them. The number of

children not going to the school is more in case of the respondents' dependency on forest as observed in the field. Though the single source of water is common for all, the majority have never received training related to diseases. A strong sentiment of protecting and preserving Mother Nature is observed and expressed by the majority of samples. The success of mid day meal in these areas is also related to availability of fuel wood which is available in the forest. A small section of tribals also related the problem of separate toilets for boys and girls and availability of water. Mythological understanding of water also helps them to develop the positive outlook about preservation of it. A large majority had linked the availability and quality of the water with the level of pollution due to rapid population growth and unsustainable ways of use. Half of the population got benefit of drinking water but the regular availability is still a concern for them. Majority could not relate the water borne disease with the level of pollution as they have poor awareness about the health and sanitation campaign. Commercial use of water is supported by very negligible population. The awareness about immunization programmes and other health issues are not correlated with contaminated water by majority of samples. The knowledge about health programmes run by Panchayat directly affects the awareness about the measures of preventive care and different preventable water borne diseases as observed in the field. The issues of health counseling and other issues are not sincerely executed by the health workers and them by creating a negative impact on tribals as experienced by good section of population. Majority of the tribals could relate easily, as the data indicates, that simple steps of sincerity and follow up would have prevented the contamination of drinking water, food poisoning and sickness. A good majority of samples have never received training related to waste disposal management; never heard of pollution control and never protested or brought such issues to the notice of government officials. Majority of the tribals have no knowledge related to sanitation. A small section of protestors faced manhandling while protesting against the pollution in the industries. The role of Panchayat, especially programmes related to health along with non participation of huge majority have resulted in more vulnerable conditions as observed in the field.

## 7.3. Relationship between Environment and Education

Environment and education goes hand in hand in any developed society. One cannot function without the input of the other. Hence factors common to both are intricately related to each other and shape the agenda for advancing human rights in any society

# 7.3.i. Data Analysis and Interpretation

Of the total sample, 43% of tribal population depend on the forest for their livelihood and it is the same section who sends their children to school; 23% of tribal population though dependent upon the forest but do not send their children to school; and 34% of tribals have dropout children but dependent of the forest. Both factors exist independently but one can assume that the availability of work, small or big, and forest based economy contribute to the easy option of not sending their children to schools. Though poverty is one of the major factors for that yet we cannot ignore the above argument. 42% of tribal population sends their children and is aware about the need to protect environment for their fellow beings, or future generation. Tribals who send their children to school are certainly much more conscious about their duty to protect the environment. About 47% of tribal population could not attend the parent - teacher meeting and they are also extremely dependent upon the resources from the forest. The timing of the meeting hardly match with their free time as they have to travel long distance inside the forest to make out a living. 36% of tribal population who visit the school regularly are found to have more concern about the need to protect the environment. 31% of tribal population who have never visited the school but still they feel to protect the environment. 32% of tribal populations have no knowledge about the school or teachers working in the school have no sincere urge to protect environment. It is found that school acts as centre of knowledge not only to student but also the villagers. 36% of tribal population feel the need to protect the surrounding at the same time have the knowledge about the scholarships available to them. Better knowledge about the surroundings is related to formal education.

The membership in various committees help the individual to be better placed to know and enroll in different programmes but still it has many gaps to be covered. It is impossible for the common tribal to be part of such campaign without any visibility in upper social strata. 12% of tribal population who are members of village education committee also protested about the pollution caused by the local industries in the locality. 14% of tribal population though not members of any education committee still protested for the polluting impact of the industries on the environment, water etc. Certainly just being members of civil society make people better concerned about the issues impacting their surroundings, their society and make them to think about protection, preservation and act as a pressure group. 57% of tribal population here never received any technical knowhow for disposal of water and drainage which otherwise they cannot afford on their own, and also have no ability to pay the fees related to admission, examination and tuition. Managing the economy and falling short of to be part of any skill development program to make life better, to make neat and clean surrounding and also want of finance to schooling and college education makes double difficult for the tribes under study to be capable of living a decent life. 62% of tribal population have not received any financial support from any organization and also not trained in simple disposal techniques which otherwise be costly affair for them which makes them susceptible to fall on the vicious cycle of poverty, ignorance and uneven social development. About 44% of tribal population have not received any training related to disposal of waste which they cannot afford to finance on their own at the same time they cannot to buy textbooks, notebooks, bags and uniform for their children on their own speaks about the financial burden they face to make environment clean, safe and at the same time continuing their education of the children. Simple steps showing the relationship between environment, health and education would have helped them for better sanitary practices and could have diverted the money for meeting the expenses of education.

12% of tribal populations who have donated land to the government or to private party are sending their children to school. Whereas 36% of tribal population have dropout children and the ones whose land has been forcibly taken away by the government or private party on different pretexts and promises. The large number

of drop out children speaks about the mismanagement of settlement policy by the agencies involved, thereby curtailing the true potential of individual to get a decent education in the areas of study. Only 4% of tribal population donated the land for school and visit the school regularly.

3% among them who donated the land to build the schools have the knowledge about the number of teachers in the schools. This highlights the philanthropic attitude of small section of the people as they invested in education for the betterment of their generation to come without any strong support from the government. Only 15% of tribal population given land to the government or to private party has knowledge about scholarships. 39% of tribal population have been forced to or cajoled or co-opted to give the land to government and private parties have no knowledge about the scholarships. Only 9% of tribal population could pay the fees and also given land to private and government agencies. 7% of tribal population have no ability to pay examination fees and given land to other agencies. The non receiving of any advantage after giving land to different parties is quite high among these tribes, and it further puts them in most vulnerable slot. The economic hardships to afford the education are complicated by non- settling of different dues which could have helped them to finance their education of their wards and dream for a better standard of life. (Data is shown in APPENDIX -9(a), APPENDIX -9(b) and APPENDIX -9(c)).

## 7.3.i. (a) Major Findings on Relationship between Education and Environment

The education of children and dependency on forest for the livelihood of the tribals go hand in hand for majority of sample. The need and urge to protect environment is independent of the decision of attending the parent teacher meeting. A better knowledge of protection of forest and scholarship helped a sizable tribal to know more and participate in formal education system. The membership in village education committee has favored the minority to get attention in protesting and standing for the cause of environment. A large section is left out from training related to waste management and had never received any kind of assistance from the government. It is the same population which faced difficulties in enrolling their

children in school. It is observed that the drops out children are more with the families who had given their land for their developmental activities as observed in the field. So it can be assumed that the financial and other support mechanisms have affected their decision related to children's education and at the same time failed to take advantage of scholarship due to unawareness. A negligible sample has shown philanthropic reasons for building of schools or helping in the construction activities of school building.

# **CHAPTER 8**

# ROLE OF THE STATE WITH REFERENCE TO HEALTH, ENVIRONMENT AND EDUCATION AND OTHER WELFARE ACTIVITIES

The role played by the state is very critical to improve the human development indicators in achieving a decent standard of living. Here in the present study, the role of the state can be understood in relation to aged, youth, women and differently abled population. The issues of Health, Education and Environment can also provide better insights to the role of state as protector and promoter of Human Rights. The condition of agricultural workers and industrial workers indicates the rights they enjoy within the states' framework. Development of infrastructure suggests the work already done and to be done by the state in advancing the cause of social development to promote Human Rights.

#### 8.1 The Role of State with reference to Health

Swasthya Gram Yojana introduced in the village which has to take care of village cleanliness. Financial assistance is given to undertake cleanliness and to purchase sanitation. The gram Panchayat may be alerted to keep its village neat and clean. Panchayat should spray medicine in dirty places, public gutter lines, and roads. Dung hills should be shifted to outside of the village. Scavenging tax should be intensified. Toilets should be constructed in schools, Panchayat house, anganwadi, primary health centres. Slogans should be displayed at public places outside the village which are clearly missing in the studied area. Total sanitation campaign should be organized in village areas. Maintenance of animals from the isolated residential places where the government shall allocate the amount equal to collection of tax by the villagers as incentive grants.

**Gram Mitra (Health)** – Pregnant woman should be detected and taken to anganwadi sub centres, primary health centres and register them in hospitals, discussion on risky factors and collect information about the death of children,

overseeing of people should be included in Matru Vandana and Beti Bachao Campaign are the major duties of health Gram Mitras. Vaccination to protect the children from diseases, BCG, diphtheria, polio, tetanus, whooping cough and measles are explained and bring awareness are also in the purview of health Gram Mitras. In order to curb mosquito menace and protect against diseases like malaria, dengue, chicken gunia and other preventive measures, spraying of medicines, sanitation, chlorination, distributing generic medicines are also the responsibilities of health Gram Mitra.

Department/ Designation	Male	Female	Total
Hospital /Doctors	2	0	2
Hospital /Compounder	1	0	1
Hospital /Pharmacist	1	0	1
Hospital/Laboratory Technician	1	0	1
Hospital /Nurses	0	2	2
Hospital /ANM	1	1	2
Hospital /ASHA worker	0	2	2
Anganwadi Worker	0	3	3
Sanitary Worker	1	0	1
Total	6	9	15

Table No. 8.1: Officials Interviewed For Health

The representative of government gave broad account of malnutrition, underweight children, anemia, tuberculosis and sickle cell prevailing in that area. The cultural constraints act as a hurdle to make them understand the modern concept of health and hygiene. The issues related to mother and child health care is well accepted with enthusiasm. The lack of infrastructure, administrative work pressures and the high level of manpower shortages are the major point of concern for officials related to health. Filling up specialized vacancies especially, gynecologist and pediatricians with minimum surgery facilities would help the tribals in giving access to basic health care.

The complexities related to gynecological problems reach at optimum during birth of the child where people follow the traditional method of taking help of dais (midwives) who were informally trained. At the same time, modern hospitals also played a role in providing maternal and reproductive health care. 14% of Kokna women and 7% of Varli women have paid extra amount money demanded by the

hospital staff to make the caesarian operation safer. Though there are provisions for free operations for tribal women which also include the incentives they are supposed to receive but owing to their vulnerable position they fall victims to the manipulations and exploitation of the medical staff.

23% of Kokna women and 19% of Varli women have taken in the past or recently the anti tetanus injections. 6% of Kokna women and 8% of Varli women have not taken anti tetanus injections during their pregnancy. 23% of Kokna women and 19% Varli women have taken calcium tablets during their pregnancy. 7% of Kokna women and 8% of Varli women have not taken such tablets. 18% of Kokna women and 17% of Varli women to total population have got checked their blood pressure regularly along with weight measured by the anganwadi workers and the nurses. 18% of women of both the tribes have never checked their blood pressure regularly due to non availability of health workers, irregular visits of anganwadi workers, poor knowledge about precaution during ante natal stage and the cultural boundaries which discourage to accept the modern approach to health and medicine.

Malnutrition, anemia, low body mass weights are the common anomalies among the female folk. Norms regulating breast feeding, certain unhygienic practices are responsible for depriving basic access to health services of such sections. Poor communication and transport along with daily struggle for livelihood deny them access to health services and care. It indicates the large gap between the real beneficiaries of health delivery system and the delivery mechanism of health care services.

9% of Kokna women and 7% of Varli women have heard or received the services of pediatricians. The rest of the women have not received such services. 28% of Kokna women and 32% of Varli women did not get the special services of pediatric ward due to lack of resources and infrastructure. Often it is the common scene where the doctor has to check the women in front of any other general patients. The doctor patient relationship is affected by factors like lack of trust by the patients, waiting for long hours, blaming of doctors of non seriousness of the

disease. Rs. 50000 is paid if the patient dies during or after caesarian. Rs. 28000 to Rs. 30000 is paid if a complication permanent in nature. A person receives Rs. 300 for tubectomy, Rs. 200 for vasectomy and Rs. 20 for IUD. Rs. 150 is paid to the agent who brings a tubectomy case and same amount is paid for vasectomy case.

37% of Kokna women and 41% of Varli women have no knowledge about the female nurses working in their area. The poor knowledge about the presence of female nurses makes them more exposed to abuses, misbehavior by the male staffs working in the nearby hospitals. It is very uncomfortable for them to share or show their private health problems freely. There is no privacy and secrecy which is further curtailed by the stigmatized cultural stereo types. 35% of Kokna women and 37% of Varli women when asked about the knowledge of the stay of the nurses, the responses were negative. Despite the facility of staff quarters, most of the time, the nurses commute from the city or town nearby. It creates problems of emergency services. Many a times the tribals are threatened if they disturb them at night. On the other side, the nurses justify their action of not staying in the villages quarters due to the lack of transport, lack of electricity, problems of drinking water and lack of quality education for their children in that area. The staff quarters are also inhospitable during rainy season forcing them to take frequent transfer from this area. 25% of Kokna females and 36% of Varli females complained about the presence of insufficient number of female doctors. The less number of female doctors complicate the problems because most of the patients who are females having queries related to common gynecological problems. The other queries include mother child health and reproductive health which often go unanswered due to lack of technical -specialized knowledge of the lower level staff. It is observed that the number of females who visit to nearby health centres is more than the males. Only 6% of Kokna women and 2% of Varli women are aware of the workload of the doctors in the nearby health centres. Interestingly, 31% of Kokna women and 37% of Varli women did not know about the specialist female gynecologist in the nearby centre. This unawareness about the knowledge of basic right related to delivery mechanism or the processes/procedures involved in managing the health administration in that area fail short of the target in achieving universalization of health care. 36% of Kokna and 25% of Varli women have faced

major problems in sharing and communicating their gynecological problems to the medical staff where the predominance of male staff is a common feature of most of the health centre in the field area. The social attitudes, the social status, power relation and most importantly unequal gender relations cause more difficulty in discussing their problems more freely with their doctors, compounders, male nurses, and any of the male staff of the health centre. Moreover, very few doctors have tried to understand the communities' health problems from the tribal's perspective. Acute Professionalism, use of technical terms and absence of human touch complicates the issues related to maternal health. The common difficulties females face with male doctors can be attributed to various social barriers like low level of literacy, old age custom and dogma which in the long run makes them more vulnerable to manipulations and exploitations by the male staff. 42% of Kokna women and 41% of Varli women are not aware of the separate surgical ward in the health centers. The presence of separate ward would have eased their surgical problems as they do rely on indigenous methods of fixing the bones and other ailments. Bones fractures, miscarriages are common among the tribal women due to falls from trees. When they do not receive any special surgical treatment, they are option less but to continue with the damages leading to severe health diseases at the later stage of life.

Only 3% of Kokna population and 2% of Varli population have got special provisions for their differently abled children or any other family members. 10% of population from each tribe have access to good health facilities like checking, monitoring of their physical and mental health and regular counseling sessions to fight out the trauma and stress of daily life. The family support structure also engulfed with poverty, malnutrition which bereft them of their time and skill to be more sympathetic towards them. It is the traditional authority structure which saves them from recognizing them as burden and stigma in their own world view. Only 6% of Kokna and 9% of Varli differently abled or other population have the knowledge or got the opportunity to take admission in schools specifically designed for them. A large majority of tribals are unaware of such provision. As far as such children going to general school is concerned, only 3% of Kokna population and 8% of Varli population are sending their children to common

village schools. The children with lameness, dumbness and deafness are encouraged to go to schools but children with blindness or other mental abnormalities are not encouraged to go to school. This is because of the social stigma associated with their disability. Only 5% of Kokna and 7% of Varli population of differently abled have kept their documents related to their disability for securing the privileges like reservation in jobs, transport, schooling and loans. Only 4% of Kokna and 6% of Varli has availed any type of loans or financial assistance from the government. These are all indicative of the status of disabled person in the tribal society where they are deprived of any sustained policy or any specific encouragement to live in a dignified way. No skills or training has been imparted to them where they can be an economic asset for their family, community and state as a whole. The lack of special school nearby with expense friendly fee structure and hostel facilities force them to stay then to stay in idle and inactive adding burden to their families.

A glance at the data emerged from the field study shows the role of the state vis – a- vis the differently able persons in the studied area. One can understand, sympathize and empathize with of this section of people who are in a vulnerable position. They are yet to find a place in the State's development discourse.

When it comes to knowledge about health provisions by the state there are significant dimensions of discussion in understanding health and its ramifications. 57% of Koknas and 61% of Varlis do not have any knowledge of health schemes. Health promotions play an important part in their lives. 43% of Koknas and 39% of Varlis are aware about the schemes like Janani Suraksha Yojana, Yashoda Yojana, Matru Vandana Yojana and Beti Bachao Campaign. 47% of total population where 48% of Koknas and 45% of Varlis are not at all satisfied with the medical staff available at the community health centres or primary health centres. The technical and non technical staff treats them with callous attitude, allege them of telling lies, ridicule them, and criticize them of their pristine food and cultural habits and overall living style for all the diseases or sicknesses when they report to them. There is only one way communication between the staff and the patients. The staff hardly listens to the patient. Pre treatment counseling is missing for this

section of population who are not at all satisfied with the existing staff. Sometimes, they protest the appointment of particular staff in that particular centre. 45% of total populations from both the tribes have the knowledge of recruitment to various posts in their area cutting across rural and urban areas. Equally, 42% of Koknas and 37% of Varlis have no clue or any knowledge about the recruitment process. Their ignorance results in the failure to enable the machineries to upgrade the bargaining power of them in terms of better health care services. Around 53% of population knows about the presence or attendance of staff in the health centre depending on the location and distance from their residence. There is no surprise visit or any vigil on their attendance. They receive the information through lower and subordinate staff from their own village or nearby villages. If the people come at any odd hours they were severely scolded. The office staff asks them to read the notice board which they are unable to read and understand. 54% of both the tribes are happy with the timely guidance they receive from the staff confined only to general fever. Very often they are not aware of the assigned duties and responsibilities of the medical staff. Few good words make them very happy where there is superficial sense of commitment or service. In the context of maternal health and reproductive health, over all the works of anganwadi workers are appreciated by majority of the respondents. 49% of Koknas and 43% of Varlis are not happy in getting information and guidance before time, related to health and sickness. They receive information very late and ignored by the staff considering it as petty and trivial issue. There is no proper guidance related to doses to be taken. They receive medicine out of old stock and with an expiry date long back. They do not come to distribute the free medicines instead insist the poor people to come and collect the medicine at their own cost from the Health Centers. At times, they discourage them to do all the paper work and advice to consult private hospital where the same personnel often receive some monetary benefits from private institutions. The services of private hospitals are generally availed by the economically better off section. But nowadays a poor person also tries to get quick and efficient service for which he falls into the trap of indebtedness to meet the expenses. The logic behind visiting private hospitals is to remain fit so that they can earn daily wages. In this context, the basic complaints about the staff of the centres are not taking pre consent before an operation and fail to do pre counseling before any serious operations. Only they receive counseling related to family planning, breast feeding, tuberculosis, leprosy and HIV / AIDS. They receive orientation during the outbreak of any serious epidemic for few days. There is absolutely no continuous follow up during such calamities. The measures of preventive care are missing but the curative functions of the health system are visible in the field area to some extent.

#### 8.2 The Role of State with reference to Education

Gram Mitra (Education) – Here the role of Gram Mitras are to survey of all children in the age of 1-14 and enrollment in the school for 1-6 age groups and ensure that they should be enrolled in anganwadis, participate in school enrollment program, inform about schemes of education and women and children development programs. Guardian of dropout children should be persuaded by them. Information about scholarship for SC/ST children from social welfare department, survey of rural illiterate people are the major functions of education Gram Mitra.

The other schemes to related education are: Vidhya Sadhana Yojana is about providing bicycle for girl child studying in standard eight; book bank for the students studying in technical, engineering, agriculture, livestock and veterinary etc; scholarship of Rs. 1000/- for purchasing stationary and equipments for engineering students; provision of hostel for students completed their S.S.C and also facilities of ashramsala; provision for ideal residential schools for secondary education; and provision of scholarships for pursuing M. Phil and Ph.D.

<b>Department/ Designation</b>	Male	Female	Total
District Education Office	1	0	1
Social Welfare (Scholarship)	1	1	2
Higher Secondary teacher	1	0	1
Head Master – Ashramsala	1	0	1
Primary Teachers	1	3	4
Physical EducationTeachers	1	0	1
ITI instructors	2	0	2
Gram Mitra(Education)	1	1	2
Skill development (SCOPE)	1	0	1
Total	10	5	15

Table No. 8.2: Officials Interviewed For Education

The representative voices from educational sector agreed upon the high dropout rate of the children at primary level due to different kind of migration of their parents. The issues of teaching in their own dialect and the demand of learning in Gujarati and English create complete confusions among the stakeholders of education. Most of the time the teachers are overburdened with different administrative work assigned by state government and center, thereby they are unable to focus on exclusive teaching. The lack of good quality infrastructure and indifference of the parents acts as constraint for the realization of the rights to education. The education of girl children lags behind due to high dropout rate and traditional outlook overburdened by poverty and ignorance. No doubt education as a social good has shown some results in improving their standard of living but confine itself to very negligible population.

The youth play a pivotal role in supporting their family financially. Only 3% of Kokna youth and same percentage of Varli youth have the knowledge of Nehru Yuvak Kendras (NYK) operational at district and taluka levels. One third of youth population's ignorance about such program which adversely impacts the growth of the youth is a big challenge for national integration. These are poor indicators for the sports and cultural growth of any community where they can be brought into the cultural stream and to be assimilated with all kinds of national development programmes for national integration. Only 5% each of Kokna and Varli college going youngsters are aware of the national service schemes operated at college levels. The rest of the youngsters are not aware of such schemes. Hence they are

not exposed to community service and successful integration through college education. The high level of drop outs before college is depriving the whole society of future leadership roles. All the dropouts are added to the unskilled informal labour force. Only 4% of Kokna and 5% of Varli youth have the knowledge of specific schemes like Prime Minister Rozgar Yojana (PMRY), Swarna Jayanti Gram Swarojgar Yojana (SGSY), Training for Rural Youth for Self Development (TRYSEM) and other skill development programs undertaken by government. 35% of Koknas and 43% of Varlis have never been a part of cultural exchange program and failed to showcase their own music, dance, culture and other artistic talents which bring diversity and richness to culture of the society as a whole. The showcase of such talents only limited to district or state level inauguration functions. The schemes of the state government now started to co-opt upward mobile youth with an eye to reap political benefits. But, participation in such programmes in real sense has not contributed to the overall development of personality in a dignified and respectful way. This above data suggests serious lacunae in reaching out to tribal youth through these programmes.

Education is incomplete without the proper infrastructure like man and material. 50% of Koknas and 47% of Varlis are satisfied with their teachers as they judge them through their sincerity and hard work. They have very high respect for teachers of the school who perform their duty with commitment. 37% of total population out of which 31% of Koknas and 43% of Varlis are not at all satisfied with teacher's attitude and aptitude. They complain about non performance of their duties in their class, conduct and behavior both inside and outside class to the village education committee. They are particularly unhappy about the contract system in teaching profession. Teachers are not in a position to meet academic and administrative demand at one time. It is a general expectation of the parents that their sons and daughters to become primary teachers.

54% of Koknas and 49% of Varlis are happy with the school management and its functions. Their satisfaction is derived from their participation in school functions. The decision making process cannot go ahead without village education committee and other committees which act as a bridge between government and the school.

Thus the responsibilities and accountability of the school as a system has started to improve slowly. The sense of participation materializes by offering cooperation in attending different meetings and helping the school to finish different construction and repair projects. 47% of populations are not at all happy with the affairs of school management. Often this section of population have not taken into confidence or consulted while planning and implementing different decisions like recruitment of staff and implementation of various repair and construction projects. They felt completely ignored as they have never been pursued by the teachers to attend the meetings where the progress of their wards has been discussed. Incidences of irregular attendance and being busy with personal work are also sources of unhappiness and dissatisfaction.

Percentage of passing of the students and the overall result of the school is also one of the factors of dissatisfaction. 73% of Koknas and 72% of Varlis have never offered their voluntary help in organizing any activity like cleaning the school premises, gardening and plantation and helping in building and construction work of the classrooms. 27% of Koknas and 26% of Varlis have involved in voluntary community work which they spoke at length about how they enjoyed contributed to the process of making the school a famous centre for knowledge dissemination. The concept of social audit regarding the performance of teachers and their role is yet to begin in this area of study. They believe that it is the duty of government officials to do such work. 41% of Koknas and 27% of Varlis have special demands like improving upon teacher – pupil ratio, opening of higher level of classes wherever there is not, good roads, drinking water, toilet for girls, fully electrified rooms with computer facilities, and unbroken supply of electricity etc. The other demands include children's park, playground, library and laboratories wherever required.

47% of total populations are aware of the programmes like Kanya Kelavani, Shala Vandan which promote enrollment in the schools especially emphasizing girl's education. But, this type of effort does not reach to more than 50% of population. It also suggests the ways the educational administration at taluka and district level work. The state government is yet to achieve the awareness among the tribals

related to promoting education as a right. This is due to short term cyclical and seasonal migration of tribal families which are the byproducts of poverty. It results in increased levels of school drop outs and negates the government efforts. A few prominent non government organizations in the field of education like Parle G Trust, Khadkee School of Tribal Children, Sarvoday Pariwar Trust, Gandhi Vidhyapeet, Vedachhi, Pradesh Seva Samiti, Valod, Gram Seva Swaraj Vyara, Akhil Bharatiya Kalyan Parishad with limited objectives and competitive ideologies have only able to cover a minor section of population.

#### 8.3 The Role of State with reference to Environment

**Jameen Sampadhan Madikha** got suvidha provision for land acquisition and other structural facilities. Through this scheme village site lands are made available to the villagers where the land is not available for rural housing. Price of land is determined by district level evaluation committee.

**Thirth Gram Yojana** – Under this program the state government contributes Rs. 1, 00,000 to increase the coverage of the village site for the overall development of villages.

**Panchavati Yojana-** It is planned to restore, with the cooperation of the villages people the afforested land and promoting aforestation near the residential areas of the villages. Its primary objective is to maintain faith in traditional cultural heritage.

Department/ Designation	Male	Female	Total
Ranger	1	0	1
Forester	1	0	1
Bit Guard (Van Pal)	2	0	2
Pollution Control Board	1	0	1
Panchayat official (Vanbandhu)	1	1	2
Panchayat official (FRA)	2	0	2
Forest co-operatives	2	0	2
WASMO officials	2	0	2
State Reserve Police	1	0	1
Industry Inspector	1	0	1

Total | 14 | 1 | 15

Table No. 8.3: Officials Interviewed For Environment

The opinion of officials associated with environment blames the lifestyle and livelihood of tribals. Legal unawareness, less familiarity with common laws and over whelming dominance of oral traditions makes it difficult to implement different programmes. The conflict related to jurisdiction between different departments makes them hesitant to take responsibility in implementing different welfare programmes. Again, the lack of manpower and overdose of paperwork holds them back to achieve their well intended goals and objectives. Certain programmes by state has well received and implemented in the studied area have added to their quality of life. It is very difficult for the officials to work with the tribals in matters of industrial health, safety and security as they are unskilled and untrained.

For the issues of environment one has to begin with discussing employment generation cum conservation program like Van Vandhu Kalyan Yojana where 49% of Koknas and 49% of Varlis have taken active part as beneficiaries. The remaining population have not availed benefit. Social forestry is a key component where one gets economic incentives, conserve the soil and forest cover along with plantation to grow and sustain over a period. 67% of populations have never heard of any agency which promotes pollution control measures or forest development activities. Sometimes the small cooperatives like timber cooperatives, tendu leaves cooperatives, mahuda cooperatives and weaving cooperatives are almost defunct and non functional. Slowly milk cooperative movement is gaining momentum in the studied area. Only 22% of Koknas and 27% of Varli are associated in such activities. 75% of populations are not aware of such cooperatives which depend upon ones occupation. Only 19% each of Kokna and Varli tribe are aware of the government rate of minimum support price fixed for different products from time to time. 79% of Kokna and 81% of Varli has no such knowledge about the prices of different forest produce. Majority of the tribes are exposed to the trap of tout and agents who exploit the gullible poor tribal sellers and buyers. It speaks about the non regulated nature of rural market. The complete dependence of the tribals on the agents or middlemen deprives them of knowing and selling the products with government fixed prices.

The weekly 'Haat' is an important place for such exchanges. Although the dealers, agents have license and registration but they do not display their rate fixed by the government and cheat the tribes in not giving the proper and correct price for their items. There is no serious check or raid by the department of civil supplies and forest. Only 19% of Koknas and 16% of Varlis are presently doing business with government agencies. But the experience of securing money takes lots of time and paper work and untimely payment makes them disinterested to do transaction with government sponsored agencies. 23% of each, Kokna and Varli tribes observe and experience the conflict between different departments like revenue and forest; forest and industry; and Panchayati raj and revenue. The conflict extends to difference of interest between community and various departments. The more visible conflict of interest is between department of forest and the tribes. The control of common property resources lies with government but customary rights are enjoyed by the tribals from generations. The sense of ownership and communally owned property got sanctioned by oral and folk tradition is now altered by modern norms and rules. This results in misunderstanding, conflicts and small feuds. The lack of education /illiteracy coupled with non availability of information pertaining to their rights sometimes resulting in harsh punishments to tribes.

### 8.4 The Role of State with reference to other Welfare Activities

**E-Gram Yojana** – Provides E-services through computers. Talatis are in charge of this E-village software. It distributes thorough E-villages certificates of birth and death, proof of income, proof of caste/ tribe, bonafide certificate, proof of residence, forms and application for different government schemes. Provision of training centres for exchange and proliferation of information for Panchayat members and employees is one of the components of this Yojana. The Finance Commission looks after the safe drinking water, drainage, solid waste management, street lights which are the core areas under the guidance of central

government. Accordingly the funds are distributed to village Panchayat (70%), taluka Panchayat (15%), Zilla Panchayat (15%).

**Gram Mitra Yojana** – It is introduced to ensure that youth in the villages of the state may avail information on various developmental schemes with a lump sum honorarium of Rs. 1000. Five gram mitra are there at every Panchayat where one is in charge of each field like agriculture, education, health, development and human welfare.

Gram Mitra (Agriculture)- The work of agriculture Gram Mitras have to inform beneficiaries regarding agriculture, horticulture, animal husbandry, regarding schemes of assistance, disseminate knowledge about drip irrigation, quickly to inform cooperative of irrigation, milk etc. Sharing agricultural knowledge of modern practices, to distribute soil health, Kisan credit card, to remain present in animal husbandry camps, fairs to include people during Krishi Mahotsav etc are other works of agriculture Gram Mitra.

**Gram Mitra (Development)** – Informing beneficiaries about different government schemes available, training and updating gram sabha, preparing BPL lists and priority lists in coordination with district Panchayat and district rural development agency. Providing various E- services and distribution of forms etc are the duties of development Gram Mitra.

Gram Mitra (Welfare) - Information, publicity of schemes by Tribal Development department/ Social justice and empowerment, fill the forms on the basis of BPL list of individual bankable schemes, enrolment of children of migrated families, physically challenged, children admission in ashram shala/hostel, police may be informed of the crimes in the village and crimes may be settled at local level are the main duties of welfare Gram Mitra. Village people are educated in prevention of child labour, child marriages, gambling, and oriented against atrocities towards on SC/STs. To work against blind faith, superstition and discrimination between son and daughter, orient people to celebrate National festivals like 15<sup>th</sup> August, 26th January. Nirmal Gujarat, building APL toilets,

scavenging tax, classification of records, shifting of dung hills, a health checkups, door to door garbage collection are taken care by Welfare Gram Mitra under this program.

Samras Gram Yojana – It is a scheme where the Panchayat do not conduct any election in order to avoid scattering of the communities on the lines of caste/tribe, religion etc. There is no party system and (based on the principle of consensus) people elect unanimously the representative for administration of Panchayats. Main aim of this Yojana is to manage their funds. Overview of various welfare schemes are like: Distribution of pump sets, drip irrigation, community well, financial assistance for starting grocery shop, pandals and flour mill. Grant in aid for balwadi center, tribal research and training center, shelter home for destitute and community marriages.

Department/ Designation	Male	Female	Total
Talati	2	1	3
Sarpanch	2	2	4
Mamlatdar	1	0	1
Agriculture and Extension	2	0	2
Social welfare officer	2	0	2
Labor inspector	2	0	2
Gram Mitra (Agriculture, Welfare,	2	1	3
Development)			
District Rural Development Agency	1	0	1
Police Officials	2	1	3
Total	16	5	21

Table No. 8.4: Officials Interviewed for Welfare activities

The welfare activities by the state and center are always appreciated by the tribals in the studied area. The officials at Panchayat level complain about increasing field and administrative work. Illiteracy, ignorance and unawareness among tribals make their work more complex. Most of the welfare schemes are time bound and target oriented. The administrative workload and lack of updated training brings more hurdles in implementing such schemes. All the stakeholders of social welfare schemes are unanimous in admitting lack of qualified and trained manpower. Different schemes related to social welfare is making mark and bringing

significant changes in the lives of tribes but lack of planning and coordination distracts their single minded commitment and focus.

Only 29% of Kokna and 25% of Varli women have received or have the knowledge of widow pension schemes. 19% of Kokna women and 22% of Varli women did not receive such pension. Those who have received the pension complained about the harassment and running around they had to do to get the sanctioned amount. Panchayat level officials demand bribe to enroll their names in the schemes to the extent of demanding different kinds of favors which are narrated by the respondents in the area of the study. 11% of Kokna elderly population and 6% of Varli elderly population are aware of the eligibility for getting pension if they are dependent on their children and unable to do any work. Though dependency is not constituted of exclusive of economic exchanges in tribal societies, but the modern forces of changes have brought instances of staying separate from their main joint family. The welfare administration is not in a position to conduct a thorough comparison through survey about the welfare measures for senior citizens. 37% of Kokna and 41% of Varli women did not have any knowledge of such welfare measures. Implementation of welfare programmes for dependent parents is not a prioritize area of the welfare department. One can observe the absence of any civil society group to pursue the cause of the pathetic conditions of senior citizens and impact the policy making process. The neglected parents receive Rs. 1200 per month which is very less to meet their daily needs to survive. 35% of each Kokna and Varli women have no knowledge of or are not beneficiary of any schemes available to them depending on their occupational profile or any other. The needs of the women and the economic role and functions of the state are completely mismatched. The question of distribution of resources with giving training in developing different skills to earn money on their own and to become self reliant culminating in taking care of their families is yet to achieve the target whether we discuss about Millennium Development Goal (MDG) or Right to Development (RTD) or any other models of growth. Resource constraint in terms of man power, planning, execution which only limits to publicity and hoardings are the major bottleneck to achieve such goals. There are no serious efforts to really develop the true potential of the individual or the group under study.

When asked to aged population about the schemes or benefits for senior citizens, 1% of Kokna and 2% of Varli elderly population aware of the old age homes meant for them. 19% of Koknas and 22% of Varlis have never benefited from such novel schemes. 12% of Kokna and 9% of elderly Varli population is presently getting financial assistance from the government. 7% of Kokna and 12% of Varli elderly population have never got any kind of assistance. From the above data it can be inferred that the help/support of the government for the upliftment of old population is not on the right direction when one talks about protecting and promoting the rights of each individual. The provisions are not reaching to the targeted groups. Majority of old population are living in poverty, hunger, malnutrition, loss of sight and poor standard of living. The negligence by the Panchayat level officials to include them in different schemes is one of the important reasons to be counted if at all a society wants to give its elderly population due dignity and respect.

When we discuss the development of infrastructures of the state which play the fundamental role in creation of equitable and just society, we cannot ignore the basic need for the individual. The physical, emotional needs only help a person to realize its true potential and capabilities. So, the knowledge and awareness about different welfare measures which enable the individuals to some sort of claims or entitlements from the state. 57% of Koknas and 45% of Varlis have knowledge of beneficiaries of housing schemes sponsored by state and central governments. But, in reality it deprives almost equal number of population who made attempts to know and avail such houses. But, only 16% of Koknas and 24% of Varlis have received any loan or grant to build the house. It reflects the problems in operationalizing and implementing such schemes. The efforts required to pursue the matter by officers at Panchayat level, taluka level and bank officials take years for realization effective implementation of housing schemes. The lengthy procedures for supervision and different parameters along with the commissions / bribes involve in negotiating the demands of all stake holders in releasing the

sanctioned amount for the construction of the house makes the materialization of the project very cumbersome.

About 49% of Koknas and 37% of Varlis know about the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) or any other scheme which gives them work and employment for a certain period. 56% of population could not participate in any such schemes. The procedures and malpractices involved in getting entry to such schemes are very frustrating for the tribals. It speaks volumes about the deprivation of population of their basic right to decent work with a decent wage. If half of the population is out of the wage earning activities, migration will be a natural outcome which puts them in more vulnerable situation in the city. 40% of Koknas and 35% of Varlis have taken training for Self Help Groups (SHGs) or Sakhi Mandals to make them economically self reliant. Yet more than half of populations have not taken any training related to SHG formation and other programs like savings and expenditure. Innovative ways of income generation are the casualties of such non involvement. So, in other words, half of the population is deprived of such economic activities and pushed toward uncertain future. The agencies responsible for formation and supervision of SHG are taking adhoc approach and doing mere lip service. They are not following it up to the functional level or real working of SHG's. The complete absence of supervision and monitoring mechanism are also observed.

37% of Kokna and 40% of Varli have knowledge about Pradhan Mantri Gramodyay Yojana which basically involves construction and maintenance of rural roads. The non participation is high among the tribes. It indicates again the failure of reaching out to such creative and meaningful wage generation programmes. 40% of Koknas and 41% of Varlis are involved in income generating schemes launched by Panchayat. But, 59% of tribals have never been beneficiaries of such schemes. It reflects very poor involvement by the tribals and poor strategizing by the welfare agencies thereby deepening the social, cultural and general backwardness of the people. About 61% of Koknas and 56% of Varlis have agreed that they stay connected with main road via a single narrow road; and 61% of Koknas and 68% of Varlis have expressed their displeasure of the

condition and connectivity of the road. Communication and transport are the modern life line of any state or nation for its growth and development. But here it is full with testimonies and narratives about the malpractices and inferior quality works done by outside contractors. 70% of Koknas and 73% of Varlis are unhappy about the transport facilities available to their hamlet or falia. The lack of direct bus facilities, less frequency of buses run by state transport services give the private operators to monopolize in fixing the amount for their services. Again, it adds to the woes of poor wage earner who commutes daily to the nearby towns in search of daily wage. About 71% of population said they can be very meaningful in preserving their culture, customs and have the will to act as an agent of social change. The whole community thinks and hopes that there will be improvement in human conditions and suffering. This indicates their strong commitment for preservation of symbols of their cultural heritage which is the basic to the identity of groups under study. 60% of tribals opined that they do not have common burial ground as they practice to bury their dead bodies in their premises of houses or land nearby as per their customs. 65% of tribals credited the welfare measures whatsoever small or big have brought changes in their lives. 35% of tribals are apprehensive about such measures as they fear the money will go to the pockets of government officials.

The role of the state can only be understood when one contextualizes the conditions or the positions of agricultural workers as it is the only one livelihood generating activity and only reliable source of income generation. One cannot ignore the contributions of industrial workers. 68% of tribals claim that they have their own land which they cultivate since years. But, the amount of land holdings gives a real picture of their economic conditions and quality of life. Only 46% of Koknas and 37% of Varlis have written records of their land. More than half of tribals do not have any written record which indicates the role of rich and oral traditions in matters of property in tribal societies. In context of property relationship and ownership the case of implementation of Forest Right Act (2006) is very slow in this studied area. The numbers of pending claimants are more. The distribution process of giving permanent 'Patta' is very lengthy though the identification of forest dwellers is not an easy task due to strong oral traditions and

unrecorded history. 21% of tribals have displaced from their own land due to different developmental programmes. Most of the time, it is not voluntary. The compensation and rehabilitation is not satisfactory to the tribals. Displacement means so much hardship initially but over a period of time, they have accepted their fate with no promise from administration and without any special provisions to improve their conditions. 29% each of Kokna and Varli tribes have faced problems related to land received after compensation. In many cases, it is less fertile and located in the tail areas of irrigation where it requires more physical labour to cultivate any type of crop. 13% of tribals who have complete record of their land in their names are only paying taxes to the government in the form of land and water tax which is very minimal and paid once in a year. 77% of tribals are not paying any taxes where people having no land or no farming of their own. Around 38% of tribals have the knowledge of fixed tax rate (Rs 500/Year) of the government. Around 34% of tribals are aware about special schemes related to their specific occupation like weaving work from bamboo, pottery, fishery and other rural artisans. 65% of tribals who reside in rural area are not beneficiaries of such schemes. This is a very difficult task for government to identify a particular group as occupation is diversified. The rampant migration process also adds to the difficulties of the block level officials in identification and creating the target group. The tourism and hospitality industry though offers some free training to become a tourist guide and to become cabin crew members, but such numbers are negligible due to the long distance of training centres and ignorance of tribes under study. 32% of the tribals have received training for micro finance from District Rural Development Agency (DRDA).

Receiving training and continue with follow up programs, regular meetings, maintenance of accounts, advance training are missing from such executions. It has yet to cover 65% of tribal population under study. The problems related to resource flow, fund management coupled with the dominance of village power structure dominates the decision making processes and creates hurdles in the growth of enterprising activities with self finance. Though programs like Tribals Sub Plan (TSP), Integrated Tribal Development Program (ITDP) and Rural Employment Generation Program (RLEGP) are working for the tribals over

decades but the poverty level is not declining. Though the role of Rural Commission of Labour in settling the wage disputes can be appreciated but it has failed to handle maximum number of cases due to red-tapism over the years.

64% of tribals suggested that the state government has been neglecting the region as a whole in relation to development work and it is very selective in its approach. The state and centre is not giving any special assistance to the region which can be utilized exclusively for the tribal welfare. The tourism potential should be explored where local people can be involved in meaningful and creative wage activities. There has to be a special drive to improve the food and nutrition habits and safe clean drinking water in each and every household. 64% of tribals are not at all happy with the existing schooling facilities. Majority are demanding higher classes and more residential schools and ashram shalas for better education which in turn help them to overcome the backwardness.

Nari Gaurav Niti takes cognizance of huge presence of women work force. Under this the provisions are dropping stamp registration fees on property owned by women, ensuring to admit children in their mother's name and granting special status to the villagers where women helmed economic and administrative activities. The other agencies which are supposed to give employment opportunities to tribals are also not able to generate employment and not helping the cause of creating an inclusive society.

## 8.5 Centrally Sponsored Schemes implemented by State

The centrally sponsored scheme (CSS) is backed by central assistance and implemented by state government like department of agricultural and cooperation ministry implants National Horticulture mission, micromanagement of agriculture (MMA) schemes, micro irrigation. Department of drinking water supply implements Accredited rural water supply (ARWS), Central Rural Sanitation Program (CRSP), Department of Elementary Education and Literacy implants National program of Nutritional support to primary education, Sarvashiksha Abhiyan (including KGBV / TE), Department of Health implement National Rural

Health Mission (NHRM), Integrated Watershed Management program (DPAP, DDP, IWDP). Department of Rural Development implements National Rural Employment Guarantee Program, rural housing and Indira Awas Yojana. Department of Women and Child Development implements services like Integrated Child Development Scheme (ICDS) including training and Rajiv Gandhi Scheme for Empowerment of Adolescent girls. In addition to this the Ministry of Water Resources, Department of Agriculture and Cooperation, Department of Animal Husbandry, Dairying and Fisheries, Ministry of Social Justice and Empowerment, Department of Drinking Water supply, Ministry of Environmental Forests, Department of Consumer Affairs, Department of Food and Public Distribution system and Department of Land Reserves jointly with the various department of state government undertaken the task of implementing different welfare schemes.

Panchayati Raj institution are for enumerating the drop out school children, the aged, elderly, destitute, handicapped as well as most backward and neglected groups. Along with Gram Sabhas, the possibility entrusted to the institutions and effectiveness of schemes related to human and animal health, scholarship and ration card are the main domain of Panchayats. It includes giving the knowledge about cropping patterns, soil conditions, and land holdings by village Panchayat level. Formulation and distribution of materials relate to awareness campaign, bringing awareness campaign about consumer literacy, necessity of routine immunization, supplementary nutrition, and clean drinking water. This shows the sense of ownership of intervention, building of accurate data, base electoral role school dropout. The issues of major and minor, dam irrigation project, the smoother implementation requires prior consultation with elected and non elected representatives, operation, future maintenance and management to be carried out by Panchayats like drinking water schemes, WASMO (Water of Sanitation Management Organization) rural roads, running hostels, old age home, ration shops, crèches. Panchayat is in charge of taking attendance of teachers, anganwadi workers, ASHA, extension staff. Progress report can be sent to block level in this context. Medical examination in schools and immunization is also done. Staffs under the supervision of Panchayat help in run mid day meal scheme, construction work in the school like drinking water projects and schools. The NGO's played a critical role for agriculture and animal husbandry may provide for fodder development, hostels etc. Development of diary, cooperatives, and awareness about National AIDS Control Organization (NACO) are also the work of NGO's. Birth and death registration, ration card distribution, running and licensing ration shop, land revenue administration and prevention of child labour are also the works performed by Panchayats. All these programs run in collaboration with different ministries and agencies at multiple levels involves working in cooperation between state and centre. (Data is shown in APPENDIX -10).

### **CHAPTER 9**

## **CONCLUDING REMARKS**

The human rights issues of any group can be better understood if one take and analyze the vulnerability component as the parameter for a decent human development index. The human rights dimension of related to social, political, economic and legal issues are the crux of this research. The main focus is on health, environment and education which measure the risk they are taking or living with to realize their rights as a human being. Social context talks about the family, marriage, civil rights and other discriminatory practices and atrocities. Again, the cultural and religious freedom is more critical to tribals as it is their way of life, thereby bringing new dimension to the understanding of human rights issue and connects it to the broad social life. The economic part has tried to understand the issues of insecurity in employment, vulnerability in working conditions, the position of small and large business and industrial workers. Health, education and environmental issues have become more critical when we see their level of poverty, illiteracy and poor resources. Politics plays a pivotal role in shaping and unshaping of human rights. The ideology, reservation, voting, political representation, protection of their interests, freedom of press, association and above all the role of media and right to information brings better governance and better quality of life for any groups. In this light an attempt has been made to put all these issues in a broader perspective.

The discussion on criminal justice system speaks about the legal issues entailed in human rights. The issues of bail, jail, police treatment, due processes of law, dispute settlement have been analyzed to understand the context of tribal society where the customary law and justice executing system present a puzzle for the modern formal legal processes. The central issues here are the health which is basic for survival and it cannot be possible without sufficient food, decent nutrition, clothing, water, sanitation, hygiene, cleanliness and reproductive health. The health of women as well as children cannot be neglected to know about the complex nature of the problem. The health of industrial workers, agriculture workers and differently abled people is also very critical in this study. Implementations of the policies/programmes are critical to understand their human rights.

The most important vehicle for social development is education where the issues of primary education, the medium of instruction, scholarship, midday meal, training of the teachers, the teacher - pupil ratio, the issues of drop out children have serious implications for an inclusive society. The issues of forest and also issues related matters have serious ramifications on the lives of tribals. The land ownership issues, dispute related to water sharing, drinking water, and all conflicts related to common property or common goods are consuming their precious time and energy. The land ownership and its other implication like displacement from the land, migration are also part of the grueling issues in achieving the path of human rights, their goals and objectives. One can observe a partial impact of human rights on social, economic, political and legal awareness. Human Rights impact on focused area like Health, Education, Environment and role of state are also not so significant in the context of present study. There is an attempt to find the link between health, environment and education in the context of human rights. The troika of health, environment, and education are intricately related and influence each other in bringing better quality of life with dignity. Even though, there are many schemes, provisions, programmes, enactments by the state and centre the impact of them on the tribals are doubtful.

There are some schemes which are well appreciated by the tribals and trying to take good advantage of them. In the context of health like dial 108 for emergency ambulance services; Janani Surakshya Yojana; in the context of education, it is Kanya Kelavni Yojana and different schemes related to promotion of girl child education at Panchayat level; in the context of social welfare it is the overall development of girl child through schemes and campaign like Beti Bachao Andolan; in the context of environment The Vanbandhu Kalyan Yojana, the ten point program of chief minister's office and the importance to cattle and live stock. But there are many issues to be tackled by the state and centre in addition to the above like the right to a decent work, a social security, pensions for the widow, the leakages in Public Distribution System, the sickness, disease, dogmas etc influence of them are not significantly visible and operates in a subtle ways. The state and the centre are believed to be the guarantors, protectors and promoters of Human Rights. But when it comes to implementation, they are not very successful because of bureaucratic functioning, nepotism, and red tapism. In order to implement them the state needs transparency, seriousness and empathy towards these deprived populations. They need to double the

administrative efforts. Decentralize in social auditing; accountability and good governance is the key to provide a decent standard of living which is yet to make mark in the field area.

Not only right, it is the duty to be cultivated by the individual to secure healthy, clean environment and participate in conserving the forest. Of course good employment and good working condition should not be sacrificed. Rural transport, technology, incentives, connectivity and importance to agriculture bring good support to farmers thereby encouraging them to build a true democratic society by more decentralization of different institutions.

This has been an effort to make human right a critical parameter of any planning and policy execution. The human rights model of governance has certainly advantages to reach towards more equitable and just society. The generation of knowledge in understanding the plight, with vulnerability as the tool which gives an appropriate picture of human rights where everybody become an active agent of social change urging to fulfill the vision of our democracy are the crux of this research which hopes to generate important insights to human rights discourse in social science parlance.

# **BIBLIOGRAPHY**

Adivasi: Legal Provisions, Languages and Locations, (2004). BHASHA Research Centre Baroda and Tribal Research Academy, Tejgadh, Chottaudepur.

Agarwal, H. O. (2000). Human Rights. Central Law Agency.

Ahmed, I.I. and M. Lipton (1999), Impact of Structural Adjustment on Sustainable Rural Livelihoods: A Review of the Literature, *IDS Working Paper 62*. Institute for Development Studies.

Ahmed, S. (2005). The politics of bad feeling. *Australian Critical Race and Whiteness Studies Association Journal*, 1 (1), 72-85.

Alston, P. (1988). Making space for new human rights: The case of the right to development. *Harvad. Human Rights Review, 1*(3).

Arnold, D. and D. Hardiman (2010). Power in the forest- the Dangs 1820-1940, *Subaltern Studies* Vol.8, Oxford University Press.

Austin, G. (1999). *The Indian Constitution: conerstone of a nation*. Oxford University Press.

Barsh, R. L. (1991). The right to developmenty as Human Right: Results of the Global Consultation. *Human Rights Quarterly*, 322-338.

Basu, D. D. (1994). Human rights in constitutional law. Prentice-Hall of India.

Baviskar, A. (1995). *In the belly of the river: tribal conflicts over development in the Narmada Valley.* Oxford University Press.

Baxi, U. (1986). Towards a sociology of Indian law. Satvahan.

Baxi, U. (1994). *Inhuman wrongs and human rights: unconventional essays*. Har-Anand Publications.

Baxi, U. (2005). Market Fundamentalisms: Business ethics at the altar of human rights. *Human Rights Law Revew*, 5 (1), 1-26.

Baxi, U. (2007). *Human rights in a posthuman world: critical essays*. Oxford University Press.

Baxi, U., Sen, G., & Fernandes, J. (1987). *Right To Be Human*. (U. Baxi, Ed.) Lancer International Centre.

Beitz, C. R. (1989). *Political Equality: An Assay in Democratic Theory*. Princeton University Press.

Benson, C. and E. J. Clay (2000). Developing Countries and the Economic Impacts of Natural Disasters in *Managing Disaster Risk in Emerging Economies*, A. Kreimer and M. Arnold, (eds), The World Bank.

Bhatt A. (1990). Poverty, tribals and development: a rehabilitation approach, Manohar Publications.

Bhatty, K. (1998). Educational deprivation in India: a survey of field investigations. *Economic and Political Weekly*, 1731--1740.

Bhushan, V. & Sachdeva, D. R. (2001). *Introduction to Sociology*, 3<sup>rd</sup> edition, Allahabad, Kitab Mahal.

Bijoy, C. R., & Raman, K. R. (2003). Muthanga: The real story: Adivasi movement to recover land. *Economic and political Weekly*, 38(20). pp. 1975 - 1982.

Blackie, P., T. Cannon, I. Davis, B. Wisner (1994). *At Risk: Natural Hazards, People's Vulnerability, and Disasters*. Routledge.

Bose, P. K. (1981). Stratification among tribals in Gujarat. *Economic and Political Weekly*, *Vol XVI (6)*,191-196.

Breman J. (1985). Of Peasant, Migrants and Workers, Rural Labour Circulation and Capitalist Production in West India. Clarendon Press.

Breman, J. (1974). Mobilisation of Landless Labourers: Halpaties of South Gujarat. Economic and Political Weekly Vol IX, 489-496.

Breman, J. (1999). The Study of Industrial Labour in Post colonial India-The formal sector: an Introductory Review. *Contributions to Indian Sociology*, *33* (1-2), 1-41.

Breman, J. (2007). Labour Bondages in West India. Oxford University Press.

Campbell, T. (1986). Human Rights: From Rhetoric Reality. Blackwell.

Carter, M. & J. May. (1999) Poverty, Livelihood and Class in Rural South Africa World Development 27:1-20

Centre For Study Of Developing Societies. (1996). Conference Proceedings. Conference on 'culture, rights and culture of rights': organised by centter for study of developing societies.

Chambers, R. (1989), Editorial Introduction: Vulnerability, Coping, and Policy, *IDS Bulletin*, 20(2): 1-7.

Chand, A. (1985). *Politics of human rights and civil liberties: a global survey*. UDH Publishers.

Chandra, U. (1999). Human Rights (2nd ed.). Allahabad Law Agency.

Chitkara, M. G. (1996). Human rights: commitment and betraval. APH Publishing.

Chung, K., Haddad L., Ramakrishna J., & Riely F. (1997). *Identifying the Food Insecure: The Application of Mixed-Method Approaches in India*. International Food Policy Research Institute.

Claude and Weston (ed): (1992). *Human Rights in the World Community*, University of Pennsylvania Press.

Cobo, J. M. (1987). Report Of The Special Rapporteur On 'The Problem Of Discrimination Against Indigenous Populations' (E/CN.4/Sub.2/1986/7/Add.4).

Colchester, M. (2007). Beyond tensure: right based approaches to peoples and forests, some lessons from the forest peoples porgrammes. Retrieved August 17, 2010, from www.rightsandresources.org.

Cowan, J. K. (2006). Culture and Rights after culture and rights. *American Anthropologist*, 108 (1), 9-24.

Cranston, W. M. (1986). *Philosophers and pamphleteers: political theorists of the Enlightenment*. Oxford University Press.

Crawford, C. (1988). *The Beginnings of Nietzsche's Theory of Language*. Walter De Gruyter Incorporated.

Crawford, J. & Falk, R. (ed): (2001). Rights of People, Oxford University Press.

Davis, A.P. (1996). Targeting the Vulnerable in Emergency Situations: Who is vulnerable? *Lancet* 348(9031) pp 868-871.

Denzim, K. N. & Lincoln, Y. (ed): (1994). *Handbook of Qualitative Research*, Sage Publication.

Dercon, S. and P. Krishnan (1999). In Sickness and in Health: Risk-sharing within households in Ethiopia, *Journal of Political Economy*. 108 (4), 688-727

Desai, AR (ed): (1990, 1991). *Repression and Resistance in India*, Vol- I and Vol-II, Popular Prakashan.

Desai, H.P. & Gandhi P., (2007). Glimpses of Gujarat, Vol -I ABD Publications,

Desai, I. P. (1971). Raniparaj Ma Jagarti (Gujarati), Surat Jilla Swatantrya Itihas Samiti.

Deva, S. (2007). Indian Perspective on a Global Canvas. *Human rights, justice & constitutional empowerment*, 237.

Devrajan, S. and Shekhar, S. (2004). Making Services Work For India Poor, Economic and Political Weekly, 39 (9), pp. 907-919.

Devereux, S (1999). Making Less Last Longer: Informal Safety Nets in Malawi, IDS

Differences in Health, Nutrition, and Population in Morocco (2007), April 10 The World Bank:

Dinar, A., R. Mendelsohn, R. Evenson, et. al. (1998), Measuring the Impact of Climate Change on Indian Agriculture, World Bank Technical Paper #402. The World Bank

Discussion Paper 373. Institute for Development Studies

District Census – Valsad and Navsari, (2001). Directorate of Census Operations, Gandhinagar, Gujarat.

Donnelly & Howard (1988). Human Rights Quarterly, Vol. 10, No. 2

Donnelly, J. (1999). The Social Construction Of International Human Rights. In N. J. Wheeler, & T. Dunne (eds.), *Human Rights in Global Politics*. Cambridge University Press.

Dráeze, J., & Sen, A. (2002). *India, Development and Participation*. Oxford University Press.

Dworkin, R. (1977). The philosophy of law. Oxford University Press.

Enthoven, R.E. (1975:1997). The Tribes and Caste of Bombay, Cosmo Publication.

Feinberg, J. (1980). Rights, justice, and the bounds of liberty: Essays in social philosophy. Princeton, Princeton University Press.

FEWS (1999) *The USAID Famine Early Warning System -Project for Africa*, FEWS Current Vulnerability Assessment Guidance Manual, USAID

Freeden, M. (1998). Rights. World View Publications.

Gare, G. M., & Aphale, M. B. (1982). The tribes of Maharashtra. *Tribal Research* and *Training Institute*, 78(1).

General, R. (2001). Census of India. Census Commissioner, India.

Gewirth, A. (1981). Reason and Morality. University of Chicago Press.

Golding, M. P. (1984). The Primacy of Welfare Rights. Social Philosophy and Policy , 1.

Goodbole, M. (2001). *Elementary Education As A Fundamental Right*, Economic and Political Weekly, 36 (50), pp. 4609.

Gore, M.S (2000). (ed) Third Survey of Research in Sociology and Social Anthropology, Vol. III, Manak Publication Private Limited.

Guha Ranjit(2010) (ed) Subaltern Studies Vol.3, Oxford University Press, 2010,

Guha, R. (2002). Environmentalist of the Poor. Economic and Political Weekly ,Jan 19, 204-207.

Guha, R. (2002). Social Ecology, Oxford University Press

Guignon, C. B. (1993). The Cambridge Companion to Heidegger. The Cambridge University Press.

Gujarat Rajyama Adivasi Sanskriti Ane Vikas Ni Sankshipt Jankhi, (2002), Commissioner Of Scheduled Tribe, Gandhinagar and Tribal Research Centre, Gujarat Vidhyapith, Ahmedabad

Gupta, D. (1999), Survivors or Survival Reconciling Citizenship and Cultural Particularism, Economic and Political Weekly, Vol. 35, pp. 2313 -2323.

Gupta, D. (1999). Civil Society or the state what happened to citizenship. *Institutions and Inequalities. Essays in Honour of Andre Beteille*, 234-258.

Gupta, V. K. (1996). *Perspectives on Human Rights*. Vikas Publishing House Private Limited.

Gwatkin, D.R., S. Rustein, K. Johnson, R. Pande, and A. Wagstaff (2000), *Socio-Economic Differences in Health, Nutrition, and Population in Morocco.*" The World Bank.

Habermas, J. (1987). The Philosophical Discourse of Modernit. Polity Press.

Haddger, W.N. (1999), Social Vulnerability to Climate Change and Extremes in Coastal Vietnam, *World Development*, 27(2) pp 249-269.

Hardiman, D. (1995). *The Coming of the Devi*, Oxford University Press.

Hardiman, D. (2006). Histories of subordinated people, Permanent Black.

Hartney, M. (1995). Some Confusions Concerning Collective Rights. In Kymlicka (Ed.), *Rights of Minority Cultures*. Oxford University Press.

Hobes, T. (1640). The Elements of Law, Natural and Politic. Oxford University Press.

*Indian Institute of Workers Education*, (2002), Ministry of Labour and Employment, Government of India, Monograph 1, Study Material for Education Officers.

Iyer, V. (1999). States of Emergency–Moderating their Effects on Human Rights. *Dalhousie LJ*, 22: 125.

Jaswal, P. S., & Jaswal, N. (1996). Human Rights And The Law. APH Publishing.

Jayal, N. G. (1998). Displaced Persons and Discourse of Rights. *Economic and Political Weekly*, 30(5), 30-36.

Jaykar, P. (1990). The Earth mother: Legends, Goddesses, and Ritual arts of India, Harper & Row.

Jodha, N. S., & Bhatia, A. (1998). Community Management of the Commons: Reempowerment Process and the Gaps.

Jodha, N. S., (1998). Poverty and Environmental Resource Degradation: An Alternative and Possible Solutions, Economic and Political Weekly, 33(36/37), pp. 2384-2390.

Johnson, D. P. (2008). Contemperory sociological theory: *An Integrated Multi Level Approach*, Springer.

Joshi, S. (2005). State, Forest and Tribal Rights: A Case of the Dangs Tribals. *Man and Development*, 22(3)137-148.

Joshi, V, (2009). *Adivasi Vikas Darshan*, Tribal Research Center, Gujarat Vidhyapith, Ahmedabad

Joshi, V., (2002), The Cultural Context of Development in Gujarat, in Hirway, I. and Kashyap, S.P. (ed): *Dynamics of Development*, Concept Publishing Company.

Kalathil, M. (1983). Repression of Tribals. Economic and Political Weekly, 1562-1562.

Katare, P., & Barik, B. (2002). *Development, Deprivation, and Human Rights Violation*. Rawat Publications.

Kelly, M. (1993), Operational Value of Anthropometric Surveillance in Famine Early Warning and Relief, *Disasters* 17(1) pp 48-55.

Kothari, C.R., (1992). Research Methodology: Methods and Techniques, Wiley Eastern Limited.

Kothari, R. (1975). Footsteps into the future: diagnosis of the present world and a design for an alternative. Free Press.

Kothari, R. (1994). Rise of the Dalits and the Renewed Debate on Caste. *Economic and Political Weekly*, 26, 1589-1594.

Kothari, R. K. (1994). From Communism to Democratic Freedom: Perestroika and New Thinking of Mikhail Gorbachev. Deep and Deep Publications.

Kothari, S., & Sethi, H. (1991). Rethinking human rights: Challenges for theory and action. Lokayan.

Krishnaswamy, S. (2009). Mashelkar Report on IP Rights Version II: Wrong Again. Economic and Political Weekly, 27-33.

Kymlicka, W. (1989). Liberal individualism and liberal neutrality. *Ethics*, 99 (4), 883--905.

Lal, R. B. (1996). Problems of Tribal Development in Gujarat. In R. S. Mann (Ed.), *Tribes of India: Ongoing Challanges* (pp. 143-150). Indian Anthropological Association.

Laqueur, W., & Rubin, B. (1990). The Human Rights Reader. Plume.

Laski, H. J. (1919). The pluralistic state. *The Phiolosphical Review*, 28 (6), 562-575.

Laura, G. (2006). Anthropologists are Obligated to Promote Human Rights and Social Justice Especially Among Vulnerable Communities. *Anthropology News*, 47 (7), 4-5.

Lobo, L. (1994). *Suppression of Valia Tribals*, Economic and Political Weekly, 29 (3), pp. 82 - 83.

Lobo, L. (2002). *Adivasi, Hindutva and Post - Godhra Riots in Gujarat*, Economic and Political Weekly, 37 (48), pp. 4844 - 4849.

Loughhead, S. and O. Mittai (2000), *Urban Poverty and Vulnerability in India: A Social Perspective*, Paper presented at the Urban Forum: Urban Poverty Reduction in the 21st Century, Sponsored by the World Bank, April 3-5, 2000, Chantilly, Virginia.

MacCormick, N. (1982). Rights, claims and remedies. *Law and Philosophy*, 1 (2), 337-357.

Mahajan, G. (2002). The Multicultural Path: Issues of Diversity and Discrimination in Democracy. Sage Publications.

Mandal, S. K., & Malhotra, R. (1992). The Agrarian Situation in hill tribal village: A case study of the Warlis of Gujarat. *Agriculture and aspects of tribal landscapes* (2), 59.

Marshall, T. H. (2006). The Welfare State Reader. Polity Press.

Mason, J. B., J.P. Habicht, H. Tabatabai, & V. Valverde (1984). *Nutritional Surveillance*. Geneva: World Health Organization Press.

Maxwell, D., C. Levin, M. Armar-Klemesu, M. Ruel, S. Morris, and C. Ahaideke (2000), *Urban Livelihoods and Food and Nutrition Security in Greater Accra, Ghana*, Research Report 112. International Food Policy Research Institute (IFPI).

McCloskey, H. J. (1976). Human Needs, Rights and Political Values. *American Philosophical Quarterly*, 13(1), 1-11.

McIlwaine, C. (1997), Vulnerable or Poor? A study of Ethnic and Gender Disadvantage among Afro-Caribbeans in Limon Costa Rica, *European Journal of Development Research* 9(2) pp35-61.

Mies, & Shiva, V. (eds.) (2010). Eco Feminism. Rawat publication.

Mitchell, G. D., 1979, A New Dictionary of Sociology, Routledge and Kegan Paul Ltd.

Mohanty, M. (2002). Changing Definition Of Rights In India. In A. Thorner, S. Patel, J. Bagchi, & K. Raj (Eds.), *Thinking social science in India: essays in honour of Alice Thorner*. Sage Publications.

Mohanty, B. B. (2001). Land Distribution among schedule castes and tribes. Economic and Political Weekly, 3857-3868.

Mohanty, J. N. (1999). Logic, Truth and the Modalities: From a Phenomenological Perspective. *Synthese Library*, 278.

Mohanty, M. (2002). Changing Definition of Rights in India. *Thinking Social Science in India*, Sage Publications..

Mohanty, P.K (2003). Tribal Education in India, Employment News, Dec 20 -26.

Morris, L. (2006). *Rights: Sociological Perspectives*. Routledge.

Moser, C. (1998), The Asset Vulnerability Framework: Reassessing Urban Poverty Reduction Strategies, *World Development*. 26(1) pp 1-19.

Moser, C. and J. Holland (1997), Household Responses to Poverty and Vulnerability. Volume 4: Confronting Crisis in Cawama, Lusaka, Zambia, *Urban Management Programme, Report No. 2*, The World Bank.

Nag, N. G., & Sah, M. L. (1980). Kokna, a schedule tribe in Dadra and Nagar Haveli. *Office of the Registrar General, India*, 50.

Narayan, D., R. Patel, K. Schafft, A. Rademacher and S. Koch-Schulte (2000). *Voices of the Poor: Can Anyone Hear Us?* Published by Oxford University Press for The World Bank.

Nathan, D., Kelkar, G., & Walter, P. (2004). *Globalization and Indigenous Peoples in Asia: Changing the Local-Global Interface*. Sage Publications.

National Research Council (1986), Nutrient Adequacy: Assessment Using Food Consumption.

Negi, R. S., & Maitra, A. (1974). ABO Blood groups in some Western and Southern Indian Tribes. In U. Pingle, B. N. Mukherjee, & S. K. Das, *Zeitschrift fur Morphologue und Anthropologie* (pp. 339-348). Personal Communication.

Nickel, J. W. (1987). Making Sense of Human Rights: Philosophical Reflections on the Universal Declaration of Human Right. University of California Press.

Nicolaisen, I. (2006). Anthropology should actively promote human rights. *Anthropology News*, 47 (7), 6.

Nirmal, C. J (ed): (2002). Human Rights in India: Historical, Social and Political Perspective, Oxford University Press.

Nussbaum, M. (1999). Women and equality: the capabilities approach. *International Labour Review*, 138(3), 227-245.

Parekh, B., Thomas, P., & International Political Science Association. (1987). *Political discourse: explorations in Indian and Western political thought* (illustrated ed.). (B. Parekh, & P. Thomas, Eds.) Sage Publications.

Parulekar, G. (1975). *Adivasis Revolt: The Story of Warli Peasants in Struggle*. National Book Agency.

Patel, A. (1999). Becoming Hindu: Adivasis in South Gujarat. *Untochable Dalits In Modern India*, 103.

Patel, P.M. (2005). *Political Mobilization of Lower Classes Part-I* Third Millennium, Vol-8, No. 4.

Pati, R. N., & Dash, J. (2002). *Tribal and Indigenous People of India, Problems and Prospects*. APH Publishing.

Paul, Samuel & et al, (2004). *State of India Public Services : Benchmark of the States*, Economic and Political Weekly, 920 - 933.

Phadke, A. (2003). *Right to Health Care*, Economic and Political Weekly, 38 (41). 4308.

Pinto, A. (1999). *Protection on Human Rights: A Critique*, New Delhi, National Seminar, Indian Social Institute,.

Pinto, S. (1995). Communalisation of Tribals in South Gujarat. *Economic and Political Weekly*, 2416-2419.

Prasad, A. (2004). Environmentalism and the Left: Contemporary Debates and Future Agendas in Tribal Areas, Left World Books.

Prasad, P. (2000). Health Care Access and Marginalised Social Spaces: Leptospirosis in South Gujarat. Economic and Political Weekly, 3688-3694.

Punalekar, S. P and Randive J. (1984). Tribal Education: An Extensive Study, Centre for Social Studies.

Punalekar, S. P., & Randive, J. (1984). Tribal Education: An Inter-State Study. *Sociological Bulletin*, 28 (1).

Putnam, R. D. (1993), Making Democracy Work: Civic Tradition in Modern Italy, Princeton University Press.

Quane, H. (2005). The Rights of Indigenous peoples and the development process. *Human Rights Quarterly*, 27, 652-682.

Raghavan, V. (2007). Communications law in India: legal aspects of telecom, broadcasting, and cable services. *LexisNexis Butterworths*.

Rai, V. (1999). *Human Rights: An Issue Area between India and U.S.A*, M. Phil Dissertation submitted to M.S. University of Baroda.

Randeria, S. (2002). Protecting the Rights of Indigenous Communities in the New Architecture of Global Governance: The Interplay of International Institutions and Post-Colonial States. *Proceedings of the Conference of the Commission on Folk Law and Legal Pluralism.* Chiang Mai.

Rao, C.N. (2009). Sociology, S. Chand & Company Ltd...

Rao, S. K. (1998). Health care services in tribal areas of Andhra Pradesh: A public policy perspective. Economic and Political Weekly, 481--486.

Rawls, J. (1971). A Theory of Justice. Harvard University.

Roy Burman, B.K (1994). *Indigenous and Tribal People*, Mital Publications.

Roy, A. N. (2007). Human Rights Tasks, Duties and Functions. Aavishkar Publishers.

Rubin, B. M. (1979). How others report us: America in the foreign press. Sage Publications.

Sachchidanand and Prasad R.P. (ed): (1998). *Encyclopedia of People of India*, Discovery Publishing House.

Save, K. J. (1945). *The Warlis*. Sole distributors: Padma Publications.

Scott J. and Marshall G. (2009). *Oxford Dictionary of Sociology*, Oxford University Press.

Sen, A. (1992). *Inequality Reexamined*. Oxford University Press.

Sen, A. (2002). Rationality and Freedom, Oxford University Press.

Sengupta, A. (2001). Right to Development as a Human Right. Economic and Political Weekly, 36(27), 2527--2536.

Sengupta, A. (2007). Report on Conditions of Work and Promotion of Livelihoods in the Unorganised sector. Government of India. National Commission for Enterprises in the Unorganised Sector.

Serra, R (1999), Putnam in India: Is Social Capital a Meaningful and Measurable Concept at the Indian State Level?, *IDS Working Paper No. 92*. Institute for Development Studies.

Shah, A.M, (2003). *The Tribes - So called of Gujarat: In the Perspective of Time*, Economic and Political Weekly, 38 (2) pp.95 - 97.

Shah, G. (1975). Politics of Scheduled Castes and Tribes: Adivasis and Harijans. Vora.

Shah, G. (2004). Social Movements in India: A Review of Literature. Sage Publication.

Shah, G. (ed): (2002). Development and Deprivation in Gujarat, Sage Publications.

Shah, G. (ed): (2004). Social Movements in India, Sage Publication.,

Shah, H. (1998). Ecological Concerns, Seminar, 470 (Oct), pp. 36-40.

Shantayanam, D. (2004). World Bank Economists' Forum. World Bank Publications.

Shantayanan , D., & Shah, S. (2004). Making services work for India's poor. Economic and Political Weekly, 39(9), 907--919.

Sharma, A. (2006). Are Human Rights Western. Oxford University Press.

Sharma, C. (2007). Integrating the Right to Enviornment and Developmental Justice in Indian Constitution . *Human Rights, Justice and Constitutional Empowerment* , 310.

Sharma, M., I. Burton, M. van Aalst, M. Dilley, & G. Acharya (2000), *Mimeo-Reducing Vulnerability to Environmental Variability: Background Paper for the Bank's Environmental Strategy*, The World Bank.

Sharma, M., I. Burton, M. van Aalst, M. Dilley, and G. Acharya (2000). *Mimeo Reducing Vulnerability to Environmental Variability: Background Paper for the Bank's Environmental Strategy*, The World Bank.

Shestack, J. J. (1984). 'Jurisprudence of Human Rights', in Meron (ed): Human Rights in International Law, London, Clarendron Press.

Shiviah, M. (1995). Human Rights and the Third World: Towards a Reassessment of Ideological Dynamics. Economic and Political Weekly, 30(46), 2937--2946.

Singh, K. S (2001). The Scheduled Tribes in *People of India* Series Vol. III, Oxford University Press.

Singh, P. (2007). Equality and compensatory discrimination. *Human Rights, Justice and Constitutional Empowermernt*, 126.

Singh, P. (2007). Human Rights, Justice and Constitutional Empowerment. In *Equality and compensatory discrimination* (p. 126). Oxford University Press.

Sinha, S. and M. Lipton (2000). *Mimeo- Undesirable Fluctuations, Risk and Poverty: A Review*, University of Sussex.

Sreenivaslu. (2008). *Human Rights: Many sides to a coin*. N.S. Regal Publication.

Srivastava, H. C., & Yadav, R. S. (2000). *Malaria Outbreak in a Tribal area of Gujarat State India*., The Southeast Asian Journal of Tropical Medicine and Public health, 31(2), 219.

Stavenhagen, R. (1986) the Indigenous Problematique, Seminar, 323 (July), 15 - 19.

Swarnakar, R.C (1995). *Indian Tribes: Health Ecology and Social Structure*, Rupa Books (Pvt) Limited.

Thiruvengadam, A. K. (2007). The Global Dailouge among Courts: Social Rights Jurisprudence of the Supreme Court of India From Comparative Perspective. *Human Rights, Justice and Constitutional Empowerment*, 264-309.

Tribhuvan D. R. and Finkenauer M. (2003). *Threads together – A comparative study of Tribal Rock Paintings*, Discovery Publishing House.

Turner, B. (1992). Regulating Bodies: Essays in Medical Sociology. Psychology Press.

Turner, B. (2001). The End(S) of Humanity: Vulnerability And The Metaphors of Membership. *The Hedgehog Review*, 7-32.

Turner, B. (2001). The Erosion of Citizenship. *British Journal of Sociology*, 52 (2), 189-200.

Turner, B. (2006). *Vulnerablity and Human Rights*. Pennsylvania: Pennsylvania State University Press.

Turner, T. S. (2009). The crisis of late structuralism, Perspectivisim and animism: rethinking culture, nature, spirit, and bodilness. *Tipiti: Journal of the society for Anthropology of Lowland South America*, 7 (1), 1.

Uberoi, P., Gupta, D., & Das, V. (1999). *Tradition, pluralism and identity: in honour of T.N. Madan.* Sage Publications.

Unni, J., & Rani, U. (2003). Social Protection for informal workers in India: Insecurities, instruments and institutional mechanisms. *Development and Change*, 34 (1), 127-161.

Vasak, K. (1979). For the Third Generation of Human Rights: the Rights of Solidarity. Inaugural Lecture to the 10th Study Session (p. 2). Starsbarg: International Institute of Human Rights.

Vella, V. and M. Vichi (1997). *Mimeo - Classification of Poverty in South Africa Using Cluster Analysis*, The World Bank.

Vincent, R. J. (1986). *Human Rights and International Relations*. Cambridge University Press.

Wilson, A., Rich, & Mitchell, J. P. (Eds.). (2001). *Human Rights in Global Perspective : Anthropological studies of rights, claims and entitlements*. Routledge Publications.

Xaxa, V. (2008). *State, society, and tribes: Issues in post-colonial India,* Pearson Education India.

Young, H. and S. Jaspars (1995), Nutritional Assessments, Food Security and Famine, *Disasters*. 19(1): 26-36.

## **WEB SOURCES**

http://www.jstor.org

http://www.right-to-education.org/node/233accessed date: 24<sup>th</sup>September 2011

http://www.sociologistswithoutborders.com/accessed date: 14<sup>th</sup>September 2011

http://www.wikipedia.org, accessed date: 24th august 2011

http://www2.ohchr.org/english/issues/environment/environ/bp4.htmaccessed date: 24<sup>th</sup>September 2011

http://www2.ohchr.org/english/issues/health/right/accessed date: 24th September 2011

Human Rights. (2006, October). Anthropology and Human Rights. Retrieved 10 30, 2012, from AAANET: www.aaanet.org/press/an/1006/human\_rights\_oct.html#turner

United Nations. (1968, May 13). *Final act of the International conference on human rights*. Retrieved August 08, 2010, from untreaty.un.org: untreaty.un.org/cod/avl/pdf/ha/fatchr/Final Act of TehranConf.pdf

www.law.mq.edu.au/public/download/

www.rightsandresources.org/documents/files

www.un.org/en/documents/udhr/

www.worldbank.org/sp

# **BIBLIOGRAPHY**

Adivasi: Legal Provisions, Languages and Locations, (2004). BHASHA Research Centre Baroda and Tribal Research Academy, Tejgadh, Chottaudepur.

Agarwal, H. O. (2000). Human Rights. Central Law Agency.

Ahmed, I.I. and M. Lipton (1999), Impact of Structural Adjustment on Sustainable Rural Livelihoods: A Review of the Literature, *IDS Working Paper 62*. Institute for Development Studies.

Ahmed, S. (2005). The politics of bad feeling. *Australian Critical Race and Whiteness Studies Association Journal*, 1 (1), 72-85.

Alston, P. (1988). Making space for new human rights: The case of the right to development. *Harvad. Human Rights Review, 1*(3).

Arnold, D. and D. Hardiman (2010). Power in the forest- the Dangs 1820-1940, *Subaltern Studies* Vol.8, Oxford University Press.

Austin, G. (1999). *The Indian Constitution: conerstone of a nation*. Oxford University Press.

Barsh, R. L. (1991). The right to developmenty as Human Right: Results of the Global Consultation. *Human Rights Quarterly*, 322-338.

Basu, D. D. (1994). Human rights in constitutional law. Prentice-Hall of India.

Baviskar, A. (1995). *In the belly of the river: tribal conflicts over development in the Narmada Valley.* Oxford University Press.

Baxi, U. (1986). Towards a sociology of Indian law. Satvahan.

Baxi, U. (1994). *Inhuman wrongs and human rights: unconventional essays*. Har-Anand Publications.

Baxi, U. (2005). Market Fundamentalisms: Business ethics at the altar of human rights. *Human Rights Law Revew*, 5 (1), 1-26.

Baxi, U. (2007). *Human rights in a posthuman world: critical essays*. Oxford University Press.

Baxi, U., Sen, G., & Fernandes, J. (1987). *Right To Be Human*. (U. Baxi, Ed.) Lancer International Centre.

Beitz, C. R. (1989). *Political Equality: An Assay in Democratic Theory*. Princeton University Press.

Benson, C. and E. J. Clay (2000). Developing Countries and the Economic Impacts of Natural Disasters in *Managing Disaster Risk in Emerging Economies*, A. Kreimer and M. Arnold, (eds), The World Bank.

Bhatt A. (1990). Poverty, tribals and development: a rehabilitation approach, Manohar Publications.

Bhatty, K. (1998). Educational deprivation in India: a survey of field investigations. *Economic and Political Weekly*, 1731--1740.

Bhushan, V. & Sachdeva, D. R. (2001). *Introduction to Sociology*, 3<sup>rd</sup> edition, Allahabad, Kitab Mahal.

Bijoy, C. R., & Raman, K. R. (2003). Muthanga: The real story: Adivasi movement to recover land. *Economic and political Weekly*, 38(20). pp. 1975 - 1982.

Blackie, P., T. Cannon, I. Davis, B. Wisner (1994). *At Risk: Natural Hazards, People's Vulnerability, and Disasters*. Routledge.

Bose, P. K. (1981). Stratification among tribals in Gujarat. *Economic and Political Weekly*, *Vol XVI (6)*,191-196.

Breman J. (1985). Of Peasant, Migrants and Workers, Rural Labour Circulation and Capitalist Production in West India. Clarendon Press.

Breman, J. (1974). Mobilisation of Landless Labourers: Halpaties of South Gujarat. Economic and Political Weekly Vol IX, 489-496.

Breman, J. (1999). The Study of Industrial Labour in Post colonial India-The formal sector: an Introductory Review. *Contributions to Indian Sociology*, *33* (1-2), 1-41.

Breman, J. (2007). Labour Bondages in West India. Oxford University Press.

Campbell, T. (1986). Human Rights: From Rhetoric Reality. Blackwell.

Carter, M. & J. May. (1999) Poverty, Livelihood and Class in Rural South Africa World Development 27:1-20

Centre For Study Of Developing Societies. (1996). Conference Proceedings. Conference on 'culture, rights and culture of rights': organised by centter for study of developing societies.

Chambers, R. (1989), Editorial Introduction: Vulnerability, Coping, and Policy, *IDS Bulletin*, 20(2): 1-7.

Chand, A. (1985). *Politics of human rights and civil liberties: a global survey*. UDH Publishers.

Chandra, U. (1999). Human Rights (2nd ed.). Allahabad Law Agency.

Chitkara, M. G. (1996). Human rights: commitment and betraval. APH Publishing.

Chung, K., Haddad L., Ramakrishna J., & Riely F. (1997). *Identifying the Food Insecure: The Application of Mixed-Method Approaches in India*. International Food Policy Research Institute.

Claude and Weston (ed): (1992). *Human Rights in the World Community*, University of Pennsylvania Press.

Cobo, J. M. (1987). Report Of The Special Rapporteur On 'The Problem Of Discrimination Against Indigenous Populations' (E/CN.4/Sub.2/1986/7/Add.4).

Colchester, M. (2007). Beyond tensure: right based approaches to peoples and forests, some lessons from the forest peoples porgrammes. Retrieved August 17, 2010, from www.rightsandresources.org.

Cowan, J. K. (2006). Culture and Rights after culture and rights. *American Anthropologist*, 108 (1), 9-24.

Cranston, W. M. (1986). *Philosophers and pamphleteers: political theorists of the Enlightenment*. Oxford University Press.

Crawford, C. (1988). *The Beginnings of Nietzsche's Theory of Language*. Walter De Gruyter Incorporated.

Crawford, J. & Falk, R. (ed): (2001). Rights of People, Oxford University Press.

Davis, A.P. (1996). Targeting the Vulnerable in Emergency Situations: Who is vulnerable? *Lancet* 348(9031) pp 868-871.

Denzim, K. N. & Lincoln, Y. (ed): (1994). *Handbook of Qualitative Research*, Sage Publication.

Dercon, S. and P. Krishnan (1999). In Sickness and in Health: Risk-sharing within households in Ethiopia, *Journal of Political Economy*. 108 (4), 688-727

Desai, AR (ed): (1990, 1991). *Repression and Resistance in India*, Vol- I and Vol-II, Popular Prakashan.

Desai, H.P. & Gandhi P., (2007). Glimpses of Gujarat, Vol -I ABD Publications,

Desai, I. P. (1971). Raniparaj Ma Jagarti (Gujarati), Surat Jilla Swatantrya Itihas Samiti.

Deva, S. (2007). Indian Perspective on a Global Canvas. *Human rights, justice & constitutional empowerment*, 237.

Devrajan, S. and Shekhar, S. (2004). Making Services Work For India Poor, Economic and Political Weekly, 39 (9), pp. 907-919.

Devereux, S (1999). Making Less Last Longer: Informal Safety Nets in Malawi, IDS

Differences in Health, Nutrition, and Population in Morocco (2007), April 10 The World Bank:

Dinar, A., R. Mendelsohn, R. Evenson, et. al. (1998), Measuring the Impact of Climate Change on Indian Agriculture, World Bank Technical Paper #402. The World Bank

Discussion Paper 373. Institute for Development Studies

District Census – Valsad and Navsari, (2001). Directorate of Census Operations, Gandhinagar, Gujarat.

Donnelly & Howard (1988). Human Rights Quarterly, Vol. 10, No. 2

Donnelly, J. (1999). The Social Construction Of International Human Rights. In N. J. Wheeler, & T. Dunne (eds.), *Human Rights in Global Politics*. Cambridge University Press.

Dráeze, J., & Sen, A. (2002). *India, Development and Participation*. Oxford University Press.

Dworkin, R. (1977). The philosophy of law. Oxford University Press.

Enthoven, R.E. (1975:1997). The Tribes and Caste of Bombay, Cosmo Publication.

Feinberg, J. (1980). Rights, justice, and the bounds of liberty: Essays in social philosophy. Princeton, Princeton University Press.

FEWS (1999) *The USAID Famine Early Warning System -Project for Africa*, FEWS Current Vulnerability Assessment Guidance Manual, USAID

Freeden, M. (1998). Rights. World View Publications.

Gare, G. M., & Aphale, M. B. (1982). The tribes of Maharashtra. *Tribal Research* and *Training Institute*, 78(1).

General, R. (2001). Census of India. Census Commissioner, India.

Gewirth, A. (1981). Reason and Morality. University of Chicago Press.

Golding, M. P. (1984). The Primacy of Welfare Rights. Social Philosophy and Policy , 1.

Goodbole, M. (2001). *Elementary Education As A Fundamental Right*, Economic and Political Weekly, 36 (50), pp. 4609.

Gore, M.S (2000). (ed) Third Survey of Research in Sociology and Social Anthropology, Vol. III, Manak Publication Private Limited.

Guha Ranjit(2010) (ed) Subaltern Studies Vol.3, Oxford University Press, 2010,

Guha, R. (2002). Environmentalist of the Poor. Economic and Political Weekly ,Jan 19, 204-207.

Guha, R. (2002). Social Ecology, Oxford University Press

Guignon, C. B. (1993). The Cambridge Companion to Heidegger. The Cambridge University Press.

Gujarat Rajyama Adivasi Sanskriti Ane Vikas Ni Sankshipt Jankhi, (2002), Commissioner Of Scheduled Tribe, Gandhinagar and Tribal Research Centre, Gujarat Vidhyapith, Ahmedabad

Gupta, D. (1999), Survivors or Survival Reconciling Citizenship and Cultural Particularism, Economic and Political Weekly, Vol. 35, pp. 2313 -2323.

Gupta, D. (1999). Civil Society or the state what happened to citizenship. *Institutions and Inequalities. Essays in Honour of Andre Beteille*, 234-258.

Gupta, V. K. (1996). *Perspectives on Human Rights*. Vikas Publishing House Private Limited.

Gwatkin, D.R., S. Rustein, K. Johnson, R. Pande, and A. Wagstaff (2000), *Socio-Economic Differences in Health, Nutrition, and Population in Morocco.*" The World Bank.

Habermas, J. (1987). The Philosophical Discourse of Modernit. Polity Press.

Haddger, W.N. (1999), Social Vulnerability to Climate Change and Extremes in Coastal Vietnam, *World Development*, 27(2) pp 249-269.

Hardiman, D. (1995). *The Coming of the Devi*, Oxford University Press.

Hardiman, D. (2006). Histories of subordinated people, Permanent Black.

Hartney, M. (1995). Some Confusions Concerning Collective Rights. In Kymlicka (Ed.), *Rights of Minority Cultures*. Oxford University Press.

Hobes, T. (1640). The Elements of Law, Natural and Politic. Oxford University Press.

*Indian Institute of Workers Education*, (2002), Ministry of Labour and Employment, Government of India, Monograph 1, Study Material for Education Officers.

Iyer, V. (1999). States of Emergency–Moderating their Effects on Human Rights. *Dalhousie LJ*, 22: 125.

Jaswal, P. S., & Jaswal, N. (1996). Human Rights And The Law. APH Publishing.

Jayal, N. G. (1998). Displaced Persons and Discourse of Rights. *Economic and Political Weekly*, 30(5), 30-36.

Jaykar, P. (1990). The Earth mother: Legends, Goddesses, and Ritual arts of India, Harper & Row.

Jodha, N. S., & Bhatia, A. (1998). Community Management of the Commons: Reempowerment Process and the Gaps.

Jodha, N. S., (1998). Poverty and Environmental Resource Degradation: An Alternative and Possible Solutions, Economic and Political Weekly, 33(36/37), pp. 2384-2390.

Johnson, D. P. (2008). Contemperory sociological theory: *An Integrated Multi Level Approach*, Springer.

Joshi, S. (2005). State, Forest and Tribal Rights: A Case of the Dangs Tribals. *Man and Development*, 22(3)137-148.

Joshi, V, (2009). *Adivasi Vikas Darshan*, Tribal Research Center, Gujarat Vidhyapith, Ahmedabad

Joshi, V., (2002), The Cultural Context of Development in Gujarat, in Hirway, I. and Kashyap, S.P. (ed): *Dynamics of Development*, Concept Publishing Company.

Kalathil, M. (1983). Repression of Tribals. Economic and Political Weekly, 1562-1562.

Katare, P., & Barik, B. (2002). *Development, Deprivation, and Human Rights Violation*. Rawat Publications.

Kelly, M. (1993), Operational Value of Anthropometric Surveillance in Famine Early Warning and Relief, *Disasters* 17(1) pp 48-55.

Kothari, C.R., (1992). Research Methodology: Methods and Techniques, Wiley Eastern Limited.

Kothari, R. (1975). Footsteps into the future: diagnosis of the present world and a design for an alternative. Free Press.

Kothari, R. (1994). Rise of the Dalits and the Renewed Debate on Caste. *Economic and Political Weekly*, 26, 1589-1594.

Kothari, R. K. (1994). From Communism to Democratic Freedom: Perestroika and New Thinking of Mikhail Gorbachev. Deep and Deep Publications.

Kothari, S., & Sethi, H. (1991). Rethinking human rights: Challenges for theory and action. Lokayan.

Krishnaswamy, S. (2009). Mashelkar Report on IP Rights Version II: Wrong Again. Economic and Political Weekly, 27-33.

Kymlicka, W. (1989). Liberal individualism and liberal neutrality. *Ethics*, 99 (4), 883--905.

Lal, R. B. (1996). Problems of Tribal Development in Gujarat. In R. S. Mann (Ed.), *Tribes of India: Ongoing Challanges* (pp. 143-150). Indian Anthropological Association.

Laqueur, W., & Rubin, B. (1990). The Human Rights Reader. Plume.

Laski, H. J. (1919). The pluralistic state. *The Phiolosphical Review*, 28 (6), 562-575.

Laura, G. (2006). Anthropologists are Obligated to Promote Human Rights and Social Justice Especially Among Vulnerable Communities. *Anthropology News*, 47 (7), 4-5.

Lobo, L. (1994). *Suppression of Valia Tribals*, Economic and Political Weekly, 29 (3), pp. 82 - 83.

Lobo, L. (2002). *Adivasi, Hindutva and Post - Godhra Riots in Gujarat*, Economic and Political Weekly, 37 (48), pp. 4844 - 4849.

Loughhead, S. and O. Mittai (2000), *Urban Poverty and Vulnerability in India: A Social Perspective*, Paper presented at the Urban Forum: Urban Poverty Reduction in the 21st Century, Sponsored by the World Bank, April 3-5, 2000, Chantilly, Virginia.

MacCormick, N. (1982). Rights, claims and remedies. *Law and Philosophy*, 1 (2), 337-357.

Mahajan, G. (2002). The Multicultural Path: Issues of Diversity and Discrimination in Democracy. Sage Publications.

Mandal, S. K., & Malhotra, R. (1992). The Agrarian Situation in hill tribal village: A case study of the Warlis of Gujarat. *Agriculture and aspects of tribal landscapes* (2), 59.

Marshall, T. H. (2006). The Welfare State Reader. Polity Press.

Mason, J. B., J.P. Habicht, H. Tabatabai, & V. Valverde (1984). *Nutritional Surveillance*. Geneva: World Health Organization Press.

Maxwell, D., C. Levin, M. Armar-Klemesu, M. Ruel, S. Morris, and C. Ahaideke (2000), *Urban Livelihoods and Food and Nutrition Security in Greater Accra, Ghana*, Research Report 112. International Food Policy Research Institute (IFPI).

McCloskey, H. J. (1976). Human Needs, Rights and Political Values. *American Philosophical Quarterly*, 13(1), 1-11.

McIlwaine, C. (1997), Vulnerable or Poor? A study of Ethnic and Gender Disadvantage among Afro-Caribbeans in Limon Costa Rica, *European Journal of Development Research* 9(2) pp35-61.

Mies, & Shiva, V. (eds.) (2010). Eco Feminism. Rawat publication.

Mitchell, G. D., 1979, A New Dictionary of Sociology, Routledge and Kegan Paul Ltd.

Mohanty, M. (2002). Changing Definition Of Rights In India. In A. Thorner, S. Patel, J. Bagchi, & K. Raj (Eds.), *Thinking social science in India: essays in honour of Alice Thorner*. Sage Publications.

Mohanty, B. B. (2001). Land Distribution among schedule castes and tribes. Economic and Political Weekly, 3857-3868.

Mohanty, J. N. (1999). Logic, Truth and the Modalities: From a Phenomenological Perspective. *Synthese Library*, 278.

Mohanty, M. (2002). Changing Definition of Rights in India. *Thinking Social Science in India*, Sage Publications..

Mohanty, P.K (2003). Tribal Education in India, Employment News, Dec 20 -26.

Morris, L. (2006). *Rights: Sociological Perspectives*. Routledge.

Moser, C. (1998), The Asset Vulnerability Framework: Reassessing Urban Poverty Reduction Strategies, *World Development*. 26(1) pp 1-19.

Moser, C. and J. Holland (1997), Household Responses to Poverty and Vulnerability. Volume 4: Confronting Crisis in Cawama, Lusaka, Zambia, *Urban Management Programme, Report No. 2*, The World Bank.

Nag, N. G., & Sah, M. L. (1980). Kokna, a schedule tribe in Dadra and Nagar Haveli. *Office of the Registrar General, India*, 50.

Narayan, D., R. Patel, K. Schafft, A. Rademacher and S. Koch-Schulte (2000). *Voices of the Poor: Can Anyone Hear Us?* Published by Oxford University Press for The World Bank.

Nathan, D., Kelkar, G., & Walter, P. (2004). *Globalization and Indigenous Peoples in Asia: Changing the Local-Global Interface*. Sage Publications.

National Research Council (1986), Nutrient Adequacy: Assessment Using Food Consumption.

Negi, R. S., & Maitra, A. (1974). ABO Blood groups in some Western and Southern Indian Tribes. In U. Pingle, B. N. Mukherjee, & S. K. Das, *Zeitschrift fur Morphologue und Anthropologie* (pp. 339-348). Personal Communication.

Nickel, J. W. (1987). Making Sense of Human Rights: Philosophical Reflections on the Universal Declaration of Human Right. University of California Press.

Nicolaisen, I. (2006). Anthropology should actively promote human rights. *Anthropology News*, 47 (7), 6.

Nirmal, C. J (ed): (2002). Human Rights in India: Historical, Social and Political Perspective, Oxford University Press.

Nussbaum, M. (1999). Women and equality: the capabilities approach. *International Labour Review*, 138(3), 227-245.

Parekh, B., Thomas, P., & International Political Science Association. (1987). *Political discourse: explorations in Indian and Western political thought* (illustrated ed.). (B. Parekh, & P. Thomas, Eds.) Sage Publications.

Parulekar, G. (1975). *Adivasis Revolt: The Story of Warli Peasants in Struggle*. National Book Agency.

Patel, A. (1999). Becoming Hindu: Adivasis in South Gujarat. *Untochable Dalits In Modern India*, 103.

Patel, P.M. (2005). *Political Mobilization of Lower Classes Part-I* Third Millennium, Vol-8, No. 4.

Pati, R. N., & Dash, J. (2002). *Tribal and Indigenous People of India, Problems and Prospects*. APH Publishing.

Paul, Samuel & et al, (2004). *State of India Public Services : Benchmark of the States*, Economic and Political Weekly, 920 - 933.

Phadke, A. (2003). *Right to Health Care*, Economic and Political Weekly, 38 (41). 4308.

Pinto, A. (1999). *Protection on Human Rights: A Critique*, New Delhi, National Seminar, Indian Social Institute,.

Pinto, S. (1995). Communalisation of Tribals in South Gujarat. *Economic and Political Weekly*, 2416-2419.

Prasad, A. (2004). Environmentalism and the Left: Contemporary Debates and Future Agendas in Tribal Areas, Left World Books.

Prasad, P. (2000). Health Care Access and Marginalised Social Spaces: Leptospirosis in South Gujarat. Economic and Political Weekly, 3688-3694.

Punalekar, S. P and Randive J. (1984). Tribal Education: An Extensive Study, Centre for Social Studies.

Punalekar, S. P., & Randive, J. (1984). Tribal Education: An Inter-State Study. *Sociological Bulletin*, 28 (1).

Putnam, R. D. (1993), Making Democracy Work: Civic Tradition in Modern Italy, Princeton University Press.

Quane, H. (2005). The Rights of Indigenous peoples and the development process. *Human Rights Quarterly*, 27, 652-682.

Raghavan, V. (2007). Communications law in India: legal aspects of telecom, broadcasting, and cable services. *LexisNexis Butterworths*.

Rai, V. (1999). *Human Rights: An Issue Area between India and U.S.A*, M. Phil Dissertation submitted to M.S. University of Baroda.

Randeria, S. (2002). Protecting the Rights of Indigenous Communities in the New Architecture of Global Governance: The Interplay of International Institutions and Post-Colonial States. *Proceedings of the Conference of the Commission on Folk Law and Legal Pluralism.* Chiang Mai.

Rao, C.N. (2009). Sociology, S. Chand & Company Ltd...

Rao, S. K. (1998). Health care services in tribal areas of Andhra Pradesh: A public policy perspective. Economic and Political Weekly, 481--486.

Rawls, J. (1971). A Theory of Justice. Harvard University.

Roy Burman, B.K (1994). *Indigenous and Tribal People*, Mital Publications.

Roy, A. N. (2007). Human Rights Tasks, Duties and Functions. Aavishkar Publishers.

Rubin, B. M. (1979). How others report us: America in the foreign press. Sage Publications.

Sachchidanand and Prasad R.P. (ed): (1998). *Encyclopedia of People of India*, Discovery Publishing House.

Save, K. J. (1945). *The Warlis*. Sole distributors: Padma Publications.

Scott J. and Marshall G. (2009). *Oxford Dictionary of Sociology*, Oxford University Press.

Sen, A. (1992). *Inequality Reexamined*. Oxford University Press.

Sen, A. (2002). Rationality and Freedom, Oxford University Press.

Sengupta, A. (2001). Right to Development as a Human Right. Economic and Political Weekly, 36(27), 2527--2536.

Sengupta, A. (2007). Report on Conditions of Work and Promotion of Livelihoods in the Unorganised sector. Government of India. National Commission for Enterprises in the Unorganised Sector.

Serra, R (1999), Putnam in India: Is Social Capital a Meaningful and Measurable Concept at the Indian State Level?, *IDS Working Paper No. 92*. Institute for Development Studies.

Shah, A.M, (2003). *The Tribes - So called of Gujarat: In the Perspective of Time*, Economic and Political Weekly, 38 (2) pp.95 - 97.

Shah, G. (1975). Politics of Scheduled Castes and Tribes: Adivasis and Harijans. Vora.

Shah, G. (2004). Social Movements in India: A Review of Literature. Sage Publication.

Shah, G. (ed): (2002). Development and Deprivation in Gujarat, Sage Publications.

Shah, G. (ed): (2004). Social Movements in India, Sage Publication.,

Shah, H. (1998). Ecological Concerns, Seminar, 470 (Oct), pp. 36-40.

Shantayanam, D. (2004). World Bank Economists' Forum. World Bank Publications.

Shantayanan , D., & Shah, S. (2004). Making services work for India's poor. Economic and Political Weekly, 39(9), 907--919.

Sharma, A. (2006). Are Human Rights Western. Oxford University Press.

Sharma, C. (2007). Integrating the Right to Enviornment and Developmental Justice in Indian Constitution . *Human Rights, Justice and Constitutional Empowerment*, 310.

Sharma, M., I. Burton, M. van Aalst, M. Dilley, & G. Acharya (2000), *Mimeo-Reducing Vulnerability to Environmental Variability: Background Paper for the Bank's Environmental Strategy*, The World Bank.

Sharma, M., I. Burton, M. van Aalst, M. Dilley, and G. Acharya (2000). *Mimeo Reducing Vulnerability to Environmental Variability: Background Paper for the Bank's Environmental Strategy*, The World Bank.

Shestack, J. J. (1984). 'Jurisprudence of Human Rights', in Meron (ed): Human Rights in International Law, London, Clarendron Press.

Shiviah, M. (1995). Human Rights and the Third World: Towards a Reassessment of Ideological Dynamics. Economic and Political Weekly, 30(46), 2937--2946.

Singh, K. S (2001). The Scheduled Tribes in *People of India* Series Vol. III, Oxford University Press.

Singh, P. (2007). Equality and compensatory discrimination. *Human Rights, Justice and Constitutional Empowermernt*, 126.

Singh, P. (2007). Human Rights, Justice and Constitutional Empowerment. In *Equality and compensatory discrimination* (p. 126). Oxford University Press.

Sinha, S. and M. Lipton (2000). *Mimeo- Undesirable Fluctuations, Risk and Poverty: A Review*, University of Sussex.

Sreenivaslu. (2008). Human Rights: Many sides to a coin. N.S. Regal Publication.

Srivastava, H. C., & Yadav, R. S. (2000). *Malaria Outbreak in a Tribal area of Gujarat State India*., The Southeast Asian Journal of Tropical Medicine and Public health, 31(2), 219.

Stavenhagen, R. (1986) the Indigenous Problematique, Seminar, 323 (July), 15 - 19.

Swarnakar, R.C (1995). *Indian Tribes: Health Ecology and Social Structure*, Rupa Books (Pvt) Limited.

Thiruvengadam, A. K. (2007). The Global Dailouge among Courts: Social Rights Jurisprudence of the Supreme Court of India From Comparative Perspective. *Human Rights, Justice and Constitutional Empowerment*, 264-309.

Tribhuvan D. R. and Finkenauer M. (2003). *Threads together – A comparative study of Tribal Rock Paintings*, Discovery Publishing House.

Turner, B. (1992). Regulating Bodies: Essays in Medical Sociology. Psychology Press.

Turner, B. (2001). The End(S) of Humanity: Vulnerability And The Metaphors of Membership. *The Hedgehog Review*, 7-32.

Turner, B. (2001). The Erosion of Citizenship. *British Journal of Sociology*, 52 (2), 189-200.

Turner, B. (2006). *Vulnerablity and Human Rights*. Pennsylvania: Pennsylvania State University Press.

Turner, T. S. (2009). The crisis of late structuralism, Perspectivisim and animism: rethinking culture, nature, spirit, and bodilness. *Tipiti: Journal of the society for Anthropology of Lowland South America*, 7 (1), 1.

Uberoi, P., Gupta, D., & Das, V. (1999). *Tradition, pluralism and identity: in honour of T.N. Madan.* Sage Publications.

Unni, J., & Rani, U. (2003). Social Protection for informal workers in India: Insecurities, instruments and institutional mechanisms. *Development and Change*, 34 (1), 127-161.

Vasak, K. (1979). For the Third Generation of Human Rights: the Rights of Solidarity. Inaugural Lecture to the 10th Study Session (p. 2). Starsbarg: International Institute of Human Rights.

Vella, V. and M. Vichi (1997). *Mimeo - Classification of Poverty in South Africa Using Cluster Analysis*, The World Bank.

Vincent, R. J. (1986). *Human Rights and International Relations*. Cambridge University Press.

Wilson, A., Rich, & Mitchell, J. P. (Eds.). (2001). *Human Rights in Global Perspective : Anthropological studies of rights, claims and entitlements*. Routledge Publications.

Xaxa, V. (2008). *State, society, and tribes: Issues in post-colonial India,* Pearson Education India.

Young, H. and S. Jaspars (1995), Nutritional Assessments, Food Security and Famine, *Disasters*. 19(1): 26-36.

#### **WEB SOURCES**

http://www.jstor.org

http://www.right-to-education.org/node/233accessed date: 24<sup>th</sup>September 2011

http://www.sociologistswithoutborders.com/accessed date: 14<sup>th</sup>September 2011

http://www.wikipedia.org, accessed date: 24th august 2011

http://www2.ohchr.org/english/issues/environment/environ/bp4.htmaccessed date: 24<sup>th</sup>September 2011

http://www2.ohchr.org/english/issues/health/right/accessed date: 24th September 2011

Human Rights. (2006, October). Anthropology and Human Rights. Retrieved 10 30, 2012, from AAANET: www.aaanet.org/press/an/1006/human\_rights\_oct.html#turner

United Nations. (1968, May 13). *Final act of the International conference on human rights*. Retrieved August 08, 2010, from untreaty.un.org: untreaty.un.org/cod/avl/pdf/ha/fatchr/Final Act of TehranConf.pdf

www.law.mq.edu.au/public/download/

www.rightsandresources.org/documents/files

www.un.org/en/documents/udhr/

www.worldbank.org/sp

## APPENDIX -1 (i - vii)

						Kokna	(150)										Varli	(150)					
Social Context of			Urbar	า (60)				Rura	l (90)			%		Urbar	า (60)				Rura	I (90)			%
Human Rights		You	ung	Mid	ldle	Υοι	ıng	Mic	ldle	0	ld	/0	You	ung	Mid	dle	You	ung	Mic	ldle	0	ld	/0
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	11	13	11	8	13	12	11	13	11	14	78	8	7	12	10	8	4	4	11	7	12	55
SUPPORT TO START FAMILY	No	4	2	1	7	2	3	4	2	2	1	19	7	8	2	5	7	11	11	4	7	3	43
	NA	0	0	3	0	0	0	0	0	2	0	3	0	0	1	0	0	0	0	0	1	0	1
	Yes	2	9	4	6	1	6	4	7	4	11	36	2	5	3	2	3	11	2	4	3	8	29
RESTRICTIONS ON MOVEMENT	No	5	5	3	8	2	9	8	7	3	4	36	4	8	4	12	7	4	13	10	11	7	53
	NA	8	1	8	1	12	0	3	1	8	0	28	9	2	8	1	5	0	0	1	1	0	18
OPPORTUNITY	Yes	12	13	11	11	14	12	12	13	13	15	84	9	10	12	11	10	13	12	11	8	13	73
TO CHOOSE	No	2	2	4	4	1	3	3	2	0	0	14	5	5	3	4	5	2	3	4	6	2	26
PARTNER	NA	1	0	0	0	0	0	0	0	2	0	2	1	0	0	0	0	0	0	0	1	0	1
	Yes	7	10	11	8	11	5	10	10	2	1	50	9	3	12	7	9	15	9	10	3	0	51
MARRIAGEABLE AGE	No	8	5	4	7	4	10	5	5	10	14	48	6	12	3	8	6	0	6	5	11	15	48
AGE	NA	0	0	0	0	0	0	0	0	3	0	2	0	0	0	0	0	0	0	0	1	0	1
	Yes	2	4	11	10	3	8	9	8	4	3	41	2	3	12	9	5	10	8	9	4	6	45
ARRANGED MARRIAGES	No	5	0	4	4	7	4	6	7	9	12	39	5	2	3	5	7	4	7	6	10	9	39
WARRIAGES	NA	8	11	0	1	5	3	0	0	2	0	20	8	10	0	1	3	1	0	0	1	0	16
	Yes	4	6	11	10	6	4	7	12	9	4	49	3	6	8	10	2	5	4	7	5	9	39
CONSULTATION FOR MARRIAGE	No	2	6	4	4	0	7	8	3	4	11	33	5	1	7	4	7	5	10	7	9	6	41
FOR WARRIAGE	NA	9	3	0	1	9	4	0	0	2	0	19	7	8	0	1	6	5	1	1	1	0	20
	Yes	0	0	0	0	0	2	1	0	12	6	14	0	0	1	0	3	10	9	3	14	12	35
JOINT/ NUCLEAR	No	0	6	0	0	0	4	2	2	1	0	10	0	0	0	0	1	2	2	4	0	0	6
FAMILY	NA	15	9	15	15	15	9	12	13	2	9	76	15	15	14	15	11	3	4	8	1	3	59

						Kokna	a (150)	)									Varli	(150)					
Social Context of			Urba	n (60)				Rura	ıl (90)			%		Urba	n (60)				Rura	al (90)			%
Human Rights		Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	ld	/6	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle	C	ld	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	3	11	4	13	5	4	7	8	11	5	47	6	10	4	13	6	4	3	8	6	10	47
AWARENESS OF UNTOUCHABILITY	No	11	4	11	2	10	11	8	7	4	10	52	8	5	11	2	9	11	12	7	9	5	53
	NA	1	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	1
EVDEDIENCE OF	Yes	1	8	0	2	0	2	1	1	11	2	19	4	5	3	1	0	8	1	1	6	6	23
EXPERIENCE OF UNTOUCHABLITIY	No	14	6	15	13	15	13	14	14	4	13	81	11	10	12	14	15	7	14	14	9	9	77
	NA	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
ALL OWNER	Yes	4	10	5	7	12	9	5	12	9	2	50	7	11	9	5	10	12	3	10	8	3	52
ALLOW INTO HOUSES	No	11	5	10	8	3	6	10	3	6	13	50	8	4	6	10	5	3	11	5	7	12	47
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1
HIRE FOR	Yes	4	13	9	8	13	9	6	10	11	2	57	5	8	10	6	12	10	4	10	6	3	49
HOUSEHOLD	No	11	2	6	7	2	6	9	3	4	13	42	10	7	5	9	3	5	11	5	9	12	51
WORK	NA	0	0	0	0	0	0	0	2	0	0	1	0	0	0	0	0	0	0	0	0	0	0
INTERDINING IN	Yes	12	10	10	9	10	11	4	9	4	11	60	12	6	14	7	6	1	3	8	4	6	45
<b>HOTEL &amp; SOCIAL</b>	No	3	5	5	6	5	4	11	6	11	4	40	3	9	1	8	9	14	12	7	11	9	55
FUNCTIONS	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
INVITATION FOR	Yes	11	10	8	8	4	7	4	8	5	10	50	11	6	11	6	3	6	2	4	4	4	38
MARRIAGE	No	4	5	7	7	11	8	11	7	10	5	50	4	9	4	9	12	9	13	11	11	11	62
CEREMONIES	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
PHYSICAL	Yes	5	3	3	4	9	5	5	5	9	3	34	3	4	7	5	6	5	10	7	6	6	39
DISTANCE IN	No	10	12	12	11	6	10	10	10	6	12	66	12	11	8	10	9	10	5	8	9	9	61
PUBLIC PLACE	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

						Kokna	a (150)	١									Varli	(150)					
Social Context of			Urba	n (60)				Rura	l (90)			%		Urbai	n (60)				Rura	ıl (90)			%
Human Rights		Yo	ung	Mic	ddle	You	ung	Mic	ldle	С	ld	/0	Yo	ung	Mic	ldle	You	ung	Mic	ddle	С	ld	/6
	T	M	F	М	F	М	F	M	F	М	F		М	F	М	F	М	F	М	F	М	F	
ALLOW TO	Yes	9	3	10	7	13	6	6	10	10	2	51	2	1	9	6	7	11	6	4	9	0	37
PURCHASE LAND	No	6	12	5	8	2	9	9	5	5	13	49	13	14	6	9	7	3	9	11	6	15	62
LAND	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1
EXPERIENCE	Yes	3	1	2	5	3	9	3	7	9	3	30	3	1	3	5	6	8	10	13	10	6	43
OF NEGATIVE REMARKS	No	12	14	13	10	12	6	12	8	6	12	70	12	14	12	10	9	7	5	2	5	9	57
REWARKS	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
EVENEDIENOS OS	Yes	2	6	0	6	0	4	0	5	12	3	25	2	2	1	3	2	2	1	5	7	5	20
EXPERIENCE OF DISCRIMINATION	No	13	9	15	9	15	11	15	10	3	12	75	13	13	14	12	13	13	14	10	8	10	80
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
DIFFICULTY FOR	Yes	1	7	0	2	1	2	4	3	3	1	16	2	2	1	1	0	6	1	1	2	2	12
SCHOOL	No	7	5	10	12	13	13	11	12	7	13	69	7	7	12	13	15	9	14	14	10	10	74
ADMISSION	NA	7	3	5	1	1	0	0	0	5	1	15	6	6	2	1	0	0	0	0	3	3	14
FREEDOM TO	Yes	3	10	3	9	14	10	5	13	6	3	51	2	4	4	9	11	10	14	10	9	3	51
SEAT IN	No	4	2	7	5	0	5	10	2	1	12	32	6	5	9	5	4	5	1	5	1	9	33
CLASSROOM	NA	8	3	5	1	1	0	0	0	8	0	17	7	6	2	1	0	0	0	0	5	3	16
	Yes	1	7	1	3	1	8	7	5	6	11	33	4	5	4	4	1	10	3	6	4	5	31
TEACHERS TREATMENT	No	6	5	9	11	13	7	8	10	6	3	52	4	4	9	10	14	5	12	9	9	7	55
	NA	8	3	5	1	1	0	0	0	3	1	15	7	6	2	1	0	0	0	0	2	3	14
	Yes	10	11	10	11	11	9	11	15	13	3	69	4	5	9	11	10	15	13	11	13	6	65
MIDDAY MEAL	No	4	2	5	4	1	4	4	0	0	11	23	6	4	6	4	4	0	2	4	1	9	27
	NA	1	2	0	0	3	2	0	0	2	1	7	5	6	0	0	1	0	0	0	1	0	9

						Kokna	a (150)	)									Varli	(150)					
Social Context of			Urba	n (60)				Rura	ıl (90)			%		Urba	n (60)				Rura	ıl (90)			%
Human Rights		Yo	ung	Mic	ddle	Yo	ung	Mic	dle	С	ld	/6	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	/0
	T	М	F	М	F	M	F	M	F	М	F		М	F	М	F	М	F	М	F	М	F	
OPPORTUNITIES TO WORK AS	Yes	13	13	12	13	12	13	12	11	11	13	82	11	8	13	12	9	12	3	11	7	9	63
AGRICULTURAL	No	2	2	3	2	3	2	1	4	4	1	16	4	7	2	3	6	3	12	4	8	4	35
LABOR	NA	0	0	0	0	0	0	2	0	0	1	2	0	0	0	0	0	0	0	0	0	2	1
DISCRIMINATION	Yes	3	11	3	5	4	6	5	8	10	4	39	7	7	4	5	2	9	3	7	4	7	37
IN JOB	No	12	4	12	10	10	9	6	7	5	10	57	8	8	11	10	13	6	12	8	11	6	62
	NA	0	0	0	0	1	0	4	0	0	1	4	0	0	0	0	0	0	0	0	0	2	1
VERDICT IN	Yes	11	12	12	5	11	13	12	9	6	12	69	11	6	11	5	9	9	7	14	7	12	61
CONFLICT	No	4	3	3	10	4	2	1	6	9	3	30	4	9	4	10	6	6	8	1	8	3	39
	NA	0	0	0	0	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
LENDING	Yes	1	10	1	4	4	8	2	7	4	13	36	1	4	1	4	3	4	6	7	4	12	31
MONEY FROM	No	14	5	14	11	9	7	11	8	7	1	58	14	11	13	11	12	11	9	8	10	1	67
MASTER	NA	0	0	0	0	2	0	2	0	4	1	6	0	0	1	0	0	0	0	0	1	2	3
PHYSICAL	Yes	8	8	7	5	1	4	5	3	0	10	34	11	4	8	5	2	3	2	2	1	4	28
ABUSE FOR RETURNING	No	7	5	8	10	9	11	6	9	7	4	51	4	10	6	10	10	11	13	12	10	11	65
MONEY	NA	0	2	0	0	5	0	4	3	8	1	15	0	1	1	0	3	1	0	1	4	0	7
	Yes	9	9	7	5	1	4	5	0	0	9	33	10	9	7	5	3	1	1	3	2	4	30
EXPERIENCE OF LEGAL TUSSLE	No	6	6	8	10	14	11	10	15	14	5	66	5	6	8	10	12	14	14	12	13	11	70
LLOAL TOOOLL	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0
PHYSICAL	Yes	2	4	3	4	2	1	7	2	9	3	25	5	10	5	4	2	6	3	2	5	3	30
FIGHTING DURING INTER	No	13	11	12	11	13	14	8	13	6	12	75	10	5	10	11	13	9	12	13	10	12	70
COMMUNITY MARRIAGE	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

						Kokna	a (150)	)									Varli	(150)					
Social Context of			Urba	n (60)				Rura	l (90)			%		Urba	า (60)				Rura	al (90)			%
Human Rights		Yo	ung	Mid	ddle	Yo	ung	Mic	ldle	С	ld	,,,	Yo	ung	Mic	ldle	Yo	ung	Mic	ddle	C	ld	/0
	1	М	F	М	F	M	F	М	F	М	F		М	F	М	F	M	F	М	F	М	F	
EVDEDIENOE OF	Yes	3	4	1	2	6	2	1	3	7	12	27	4	10	4	3	8	2	3	2	4	7	31
EXPERIENCE OF VERBAL ABUSE	No	12	11	14	13	9	13	14	12	8	3	73	11	5	11	12	7	13	12	13	11	8	69
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TDEATMENT OF	Yes	10	9	11	5	7	10	11	3	0	11	51	14	7	10	6	4	3	7	6	4	7	45
TREATMENT OF WOMAN	No	5	6	4	10	8	5	4	12	15	4	49	1	8	5	9	11	12	8	9	11	8	55
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
DI IVOIO AI	Yes	9	11	10	10	1	6	4	3	0	9	42	9	11	7	7	4	7	1	5	1	4	37
PHYSICAL ABUSE	No	6	4	5	5	14	9	11	12	10	6	55	4	4	7	8	11	6	14	10	11	11	57
7.2002	NA	0	0	0	0	0	0	0	0	5	0	3	2	0	1	0	0	2	0	0	3	0	5
	Yes	3	0	4	0	4	9	1	8	7	5	27	5	2	7	0	5	10	10	9	6	8	41
CHILD LABOR	No	10	10	9	11	2	6	9	3	5	9	49	8	8	8	13	7	4	5	5	8	5	47
	NA	2	5	2	4	9	0	5	4	3	1	23	2	5	0	2	3	1	0	1	1	2	11
SPACE	Yes	4	5	6	8	12	8	3	12	14	6	52	3	3	5	6	6	10	7	9	7	11	45
RESERVED FOR	No	11	10	9	7	3	7	8	3	1	9	45	12	12	10	9	9	3	8	6	8	4	54
DEITY	NA	0	0	0	0	0	0	4	0	0	0	3	0	0	0	0	0	2	0	0	0	0	1
	Yes	3	4	2	7	10	3	5	7	11	2	36	3	3	3	5	6	5	5	5	4	2	27
SPOTS TOURIST	No	12	11	13	8	5	12	8	8	4	13	63	12	12	12	10	9	10	10	10	11	11	71
	NA	0	0	0	0	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	2	1
OPPOSITION	Yes	1	9	1	4	0	2	5	3	0	0	17	7	9	2	4	2	1	1	3	1	1	21
DURING CUSTOMARY	No	14	6	14	11	15	13	10	12	14	15	83	8	6	13	11	13	14	14	12	14	14	79
ACTIVITIES	NA	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0

						Kokna	a (150)										Varli	(150)					
Social Context of			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Human Rights		Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	С	ld	/6	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	ld	
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	M	F	М	F	
	Yes	1	1	0	0	2	3	6	7	1	2	15	1	1	0	0	1	3	2	4	2	0	9
MEMBERSHIP SECTS	No	14	14	15	15	13	12	9	8	14	13	85	14	14	15	15	14	12	13	11	13	15	91
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
RELIGION IN	Yes	3	3	3	4	11	3	8	7	6	0	32	2	1	3	2	4	3	2	2	4	1	16
OFFICE DOCUMENTS	No	12	12	12	11	4	12	7	8	7	12	65	13	14	12	13	9	12	13	13	11	14	83
OFFICIAL	NA	0	0	0	0	0	0	0	0	2	3	3	0	0	0	0	2	0	0	0	0	0	1
PARTICIPATION	Yes	3	3	3	8	11	4	5	2	6	2	31	0	2	4	7	4	2	2	1	2	2	17
IN OTHERS RELIGIOUS	No	12	12	12	7	4	11	10	13	9	13	69	15	13	11	8	11	13	13	14	13	13	83
FESTIVALS	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
OBJECTIONS	Yes	10	9	10	5	0	6	4	2	1	9	37	11	7	13	5	2	1	2	3	1	5	33
RELATED TO	No	5	6	5	10	15	9	11	13	14	6	63	4	8	2	10	13	14	13	12	14	10	67
PARTICIPATION	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Yes	13	9	12	15	9	6	6	5	10	12	65	12	13	14	15	4	1	5	3	5	12	56
ANIMAL SACRIFICE	No	2	6	3	0	6	9	9	10	5	3	35	3	2	1	0	11	14	10	12	10	3	44
OAOINI IOL	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
WORSHIP OF	Yes	5	4	3	10	9	5	8	6	8	4	41	2	3	4	10	4	1	5	4	3	6	28
PLANTS AND	No	10	11	12	5	6	10	7	9	7	11	59	13	12	11	5	11	14	10	11	12	9	72
TREES	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Yes	10	12	8	8	9	10	11	6	10	13	65	8	9	10	9	7	2	4	6	8	13	51
BELIEF IN MAGIC	No	5	3	7	7	6	5	4	9	5	2	35	7	5	5	6	6	13	11	9	7	2	47
	NA	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	2	0	0	0	0	0	2

						Kokna	a (150)	)									Varli	(150)					
Social Context of			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Human Rights		Yo	ung	Mid	ddle	Yo	ung	Mic	ddle	C	ld	/6	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	/0
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
FOLLOWING	Yes	4	4	3	6	13	7	9	4	6	3	39	3	2	3	5	7	3	9	6	7	9	36
FATHER'S	No	11	11	12	9	2	7	6	11	7	12	59	12	12	12	10	6	7	6	8	7	6	57
RELIGION	NA	0	0	0	0	0	1	0	0	2	0	2	0	1	0	0	2	5	0	1	1	0	7
	Yes	0	1	0	0	1	4	4	8	0	1	13	0	0	1	0	4	5	5	5	5	1	17
VOLUNTARY CONVERSION	No	9	4	8	5	1	3	4	4	0	1	26	12	10	7	5	2	8	6	4	2	2	39
CONVERCION	NA	6	10	7	10	13	8	7	3	15	13	61	3	5	7	10	9	2	4	6	8	12	44
	Yes	0	1	0	0	1	2	4	7	2	0	11	0	1	2	0	1	10	1	4	4	0	15
MEMBERSHIP IN COMMITTEE	No	15	14	15	15	14	13	11	8	13	15	89	15	14	13	15	14	5	14	11	11	15	85
COMMITTEE	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TO VISIT	Yes	4	2	3	10	7	5	4	4	4	1	29	2	2	4	10	3	2	6	6	6	3	29
WORSHIP	No	11	13	12	5	8	9	11	11	11	13	69	13	13	11	5	12	8	9	8	9	12	67
PLACES	NA	0	0	0	0	0	1	0	0	0	1	1	0	0	0	0	0	5	0	1	0	0	4
VISIT TO	Yes	1	3	1	0	1	2	3	8	3	2	16	0	1	4	0	1	5	3	3	2	1	13
WORSHIP PLACES AFTER	No	9	4	8	5	1	5	5	4	0	1	28	12	10	8	5	7	9	8	6	7	2	49
CONVERSIONS	NA	5	8	6	10	13	8	7	3	12	12	56	3	4	3	10	7	1	4	6	6	12	37

#### APPENDIX-2 (i-v)

						Kokna	a (150)										Varli	(150)					
Economic Context	of		Urba	n (60)				Rura	ıl (90)					Urba	n (60)				Rura	al (90)			
Human Rights	O1	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle	C	old	%	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle	(	Old	%
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	13	12	12	9	13	7	12	7	5	11	67	14	10	13	7	10	5	4	6	5	6	53
EQUAL JOB OPPORTUNITY	No	2	3	3	6	2	8	3	8	6	1	28	1	4	2	8	5	10	11	9	8	4	41
OF FORTONITI	NA	0	0	0	0	0	0	0	0	4	3	5	0	1	0	0	0	0	0	0	2	5	5
KNOWLEDGE OF	Yes	2	2	0	4	7	1	5	5	0	0	17	1	4	1	7	4	3	2	1	2	0	17
JOB	No	13	13	15	11	8	14	10	10	12	13	79	14	11	14	8	11	12	12	14	11	13	80
RESERVATION	NA	0	0	0	0	0	0	0	0	3	2	3	0	0	0	0	0	0	1	0	2	2	3
	Yes	4	5	5	10	7	6	9	9	1	0	37	2	5	6	10	2	8	5	4	4	0	31
KNOWLEDGE OF MALE WORKERS	No	11	9	10	5	3	9	5	6	8	10	51	13	10	9	5	10	7	10	11	9	6	60
WW.EE WORKER	NA	0	1	0	0	5	0	1	0	6	5	12	0	0	0	0	3	0	0	0	2	9	9
	Yes	2	6	1	0	0	5	2	1	0	9	17	1	0	2	0	1	1	1	4	0	3	9
FAMILY BUSINESS	No	2	0	0	0	2	2	4	2	0	0	8	3	0	0	0	2	5	3	3	4	1	14
	NA	11	9	14	15	13	8	9	12	15	6	75	11	15	13	15	12	9	11	8	11	11	77
KNOWLEDGE OF	Yes	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	1
QUALITY	No	5	7	1	4	2	7	6	3	0	9	29	2	0	2	4	2	6	3	7	3	4	22
CONTROL	NA	10	8	14	11	13	7	9	12	15	6	70	13	15	13	11	13	9	12	8	11	11	77
	Yes	6	7	5	11	13	6	5	6	8	4	47	4	7	7	13	7	12	8	6	5	7	51
FIX WAGES	No	7	8	9	4	1	7	4	6	0	0	31	9	7	6	2	6	3	7	9	5	1	37
	NA	2	0	1	0	1	2	6	3	7	11	22	2	1	2	0	2	0	0	0	5	7	13
	Yes	3	0	4	4	1	4	1	3	1	0	14	3	1	5	2	2	7	2	5	1	0	19
FINANCIAL BENEFITS	No	11	15	10	11	13	9	8	9	4	3	62	11	14	7	13	11	8	13	10	8	8	69
DLIVEFILO	NA	1	0	1	0	1	2	6	3	10	12	24	1	0	3	0	2	0	0	0	6	7	13

						Kokna	a (150)										Varli	(150)					
Economic Context	of		Urba	n (60)				Rura	ıl (90)			%		Urba	n (60)				Rura	al (90)			- %
Human Rights		Yo	ung	Mid	ddle	Yo	ung	Mic	ddle	C	Old	/0	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle	C	Old	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
EMBLOVED DV	Yes	6	10	6	7	8	7	5	10	4	3	44	6	5	8	8	5	9	6	9	5	7	45
EMPLOYER BY CUTTING WAGES	No	8	5	8	8	6	6	4	2	2	0	33	8	10	4	7	8	6	9	6	5	1	43
	NA	1	0	1	0	1	2	6	3	9	12	23	1	0	3	0	2	0	0	0	5	7	12
DIFFEDENCE IN	Yes	2	5	0	4	2	2	3	4	0	0	15	1	8	0	7	0	3	3	1	3	0	17
DIFFERENCE IN PAYMENT	No	12	10	14	11	12	10	6	6	5	2	59	13	7	12	8	12	6	12	12	7	6	63
	NA	1	0	1	0	1	3	6	5	10	13	27	1	0	3	0	3	6	0	2	5	9	19
AS PER	Yes	6	3	6	5	1	1	5	1	0	0	19	9	9	5	5	1	2	3	3	4	0	27
GOVERNMENT	No	5	5	5	7	3	4	3	8	2	2	29	5	4	4	8	7	6	11	7	6	6	43
RATE	NA	4	7	4	3	11	10	7	6	13	13	52	1	2	6	2	7	7	1	5	5	9	30
	Yes	12	2	11	9	0	0	0	2	0	0	24	12	5	10	7	1	0	0	0	0	0	23
PROVISION OF LEAVE	No	2	5	0	4	0	0	0	1	0	0	8	2	10	0	5	0	1	1	1	2	1	15
	NA	1	8	4	2	15	15	15	12	15	15	68	1	0	5	3	14	14	14	14	13	14	61
	Yes	12	4	8	12	0	1	0	2	0	0	26	11	9	7	11	1	5	0	1	0	0	30
PROVISION OF BONUS	No	2	3	3	1	0	0	0	1	0	0	7	3	6	3	1	0	3	2	2	2	1	15
50,100	NA	1	8	4	2	15	14	15	12	15	15	67	1	0	5	3	14	7	13	12	13	14	55
	Yes	7	1	2	0	11	3	4	2	1	0	21	4	1	5	0	9	6	5	6	2	0	25
SAME MONEY FOR SAME WORK	No	6	14	9	15	1	10	0	8	4	2	46	7	14	4	15	4	7	6	8	6	5	51
TOTA GAINE WORK	NA	2	0	4	0	3	2	11	5	10	13	33	4	0	6	0	2	2	4	1	7	10	24
	Yes	1	0	1	1	9	3	7	3	5	0	20	1	0	3	0	7	5	2	5	4	0	18
JOB SECURITY	No	13	15	14	14	6	10	8	12	5	3	67	13	15	12	15	8	10	13	10	9	8	75
	NA	1	0	0	0	0	2	0	0	5	12	13	1	0	0	0	0	0	0	0	2	7	7

																	Varli	(150)					
Economic Context	of		Urba	n (60)				Rura	al (90)			%		Urba	n (60)				Rura	al (90)			<b>%</b>
Human Rights		Yo	ung	Mid	ddle	Yo	ung	Mic	ddle	C	Old	/0	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle		Old	
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
WORK TURNING	Yes	2	0	5	1	7	5	6	6	1	0	22	2	1	5	1	5	2	4	4	1	0	17
WORK THROUGH WHOLE YEAR	No	12	15	10	14	8	7	9	9	9	4	65	11	14	10	14	10	8	11	10	12	11	74
	NA	1	0	0	0	0	3	0	0	5	11	13	2	0	0	0	0	5	0	1	2	4	9
RETAIN MORE	Yes	6	10	6	8	1	1	2	7	2	1	29	4	5	7	7	4	5	4	1	2	2	27
THAN NORMAL	No	9	5	9	7	13	8	8	6	4	2	47	11	10	7	8	10	5	10	9	8	6	56
WORKING HOURS	NA	0	0	0	0	1	6	5	2	9	12	23	0	0	1	0	1	5	1	5	5	7	17
110F 0F MA 01/ 0B	Yes	0	0	2	0	2	1	0	0	0	0	3	0	0	2	0	0	0	1	0	0	0	2
USE OF MASK OR GLOBE	No	8	5	11	8	10	10	10	11	13	14	67	10	10	8	9	10	8	12	10	15	13	70
	NA	7	10	2	7	3	4	5	4	2	1	30	5	5	5	6	5	7	2	5	0	2	28
	Yes	7	5	11	13	12	9	12	10	5	4	59	9	8	7	14	10	7	13	9	10	10	65
GETTING BREAK	No	1	2	0	0	0	0	0	1	0	0	3	1	4	0	0	0	1	0	1	0	0	5
	NA	7	8	4	2	3	6	3	4	10	11	39	5	3	8	1	5	7	2	5	5	5	31
	Yes	1	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	1
MIDDAY MEAL BY EMPLOYER	No	7	7	13	13	12	9	12	11	5	3	61	9	12	9	14	10	8	13	10	10	10	70
EWII EOTEK	NA	7	8	2	2	3	6	3	4	10	12	38	5	3	6	1	5	7	2	5	5	5	29
	Yes	2	0	2	4	0	1	2	1	0	0	8	2	0	5	2	1	5	0	1	0	0	11
SAFETY RULES BY MANAGEMENT	No	12	13	13	9	2	2	0	0	0	1	35	12	14	8	10	3	2	3	0	0	3	37
DI WANAGEWENI	NA	1	2	0	2	13	12	13	14	15	14	57	1	1	2	3	11	8	12	14	15	12	53
	Yes	3	0	2	4	0	2	2	4	0	0	11	4	0	5	2	1	0	1	4	0	0	11
SAFETY TRAINING	No	12	14	13	9	2	1	0	1	0	1	35	11	15	8	10	3	3	2	1	0	3	37
	NA	0	1	0	2	13	12	13	10	15	14	53	0	0	2	3	11	12	12	10	15	12	51

						Kokna	a (150)										Varli	(150)					
Economic Context of Human			Urbaı	n (60)				Rura	ıl (90)			%		Urba	n (60)				Rura	al (90)			%
Rights		You	ung	Mic	ldle	Yo	ung	Mic	ddle	С	ld	/*	Yo	ung	Mic	ldle	Yo	ung	Mic	ddle	C	Old	
		М	F	М	F	М	F	М	F	M	F		М	F	M	F	M	F	М	F	М	F	
DEDLA OFMENT OF	Yes	2	0	1	0	0	1	2	1	0	0	5	4	0	2	0	1	5	0	1	0	0	9
REPLACEMENT OF MACHINES	No	13	13	14	13	2	1	0	0	0	1	38	11	14	11	12	3	4	3	0	0	3	41
	NA	0	2	0	2	13	13	13	14	15	14	57	0	1	2	3	11	6	12	14	15	12	51
	Yes	3	1	2	0	1	2	9	5	1	0	16	2	1	5	0	2	1	3	6	1	0	14
MEMBER OF UNION	No	12	14	13	15	14	13	6	10	14	15	84	13	14	10	15	13	14	12	9	14	14	85
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
FORCE TO JOIN	Yes	8	10	8	7	0	2	6	2	0	0	29	10	10	7	8	1	1	1	3	1	1	29
OCCUPATION/PROFESSION	No	7	5	7	8	15	13	9	13	15	15	71	5	5	8	7	14	14	14	12	14	14	71
UNIONS	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
LAND TAKEN DV	Yes	9	10	8	5	1	4	5	1	1	9	35	11	9	8	5	2	1	1	3	1	3	29
LAND TAKEN BY GOVERNMENT	No	6	5	7	10	14	11	10	14	14	6	65	4	6	7	10	13	14	14	12	14	12	71
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
IDDIOATION EAGUITIEG	Yes	4	2	2	6	11	4	6	8	4	1	32	7	1	3	5	7	3	2	4	3	0	23
IRRIGATION FACILITIES ALONG WITH OTHERS	No	10	13	12	9	4	11	9	7	11	13	66	8	14	9	10	8	12	13	11	12	15	75
	NA	1	0	1	0	0	0	0	0	0	1	2	0	0	3	0	0	0	0	0	0	0	2
	Yes	4	2	2	5	7	1	8	8	2	0	26	4	1	6	4	10	5	9	1	3	0	29
INFORMATION ON PURCHASE	No	11	13	13	10	8	12	7	7	13	5	66	11	14	9	11	5	10	6	14	12	8	67
	NA	0	0	0	0	0	2	0	0	0	10	8	0	0	0	0	0	0	0	0	0	7	5
	Yes	2	0	2	3	3	2	4	7	2	0	17	2	0	7	1	4	0	0	2	3	0	13
LOANS FROM BANKS	No	13	15	13	12	12	13	11	8	13	15	83	13	15	8	14	11	15	15	13	12	15	87
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

						Kokna	a (150)	)									Varli	(150)					
Economic Context of Human			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	d (90)			%
Rights		Yo	ung	Mic	ldle	Yo	ung	Mic	ddle	С	ld	/0	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	/6
····gc		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	2	1	1	5	1	3	1	4	2	0	13	1	2	4	5	3	7	4	3	1	0	20
GETTING SANCTIONED AMOUNT	No	11	11	13	6	11	8	12	8	4	1	57	12	12	10	6	12	7	9	10	12	4	63
AWOON	NA	2	3	1	4	3	4	2	3	9	14	30	2	1	1	4	0	1	2	2	2	11	17
	Yes	14	10	11	11	10	6	10	7	1	0	53	14	11	14	11	8	7	4	7	1	0	51
SAVINGS OR INVESTMENT AWARENESS	No	1	5	4	4	5	9	5	8	13	15	46	1	4	1	4	7	8	11	8	14	15	49
	NA	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0
	Yes	15	10	13	12	6	3	11	7	1	0	52	15	11	14	11	10	7	5	3	1	0	51
RECORD OF DEPOSITS	No	0	5	2	3	9	11	4	8	11	12	43	0	4	1	4	5	8	10	12	14	15	49
	NA	0	0	0	0	0	1	0	0	3	3	5	0	0	0	0	0	0	0	0	0	0	0
	Yes	1	2	0	0	4	2	6	6	1	0	15	1	2	1	0	4	6	4	2	1	0	14
PROBLEMS RELATED TO SEEDS, FERTILIZERS ETC.	No	13	12	15	15	11	13	9	9	12	14	82	13	13	14	15	11	9	11	13	14	15	85
ollbo, i littilizitto lito.	NA	1	1	0	0	0	0	0	0	2	1	3	1	0	0	0	0	0	0	0	0	0	1

# APPENDIX-3 (i-iv)

						Kokna	a (150	)									Varli	(150)					
Political Context of Human			Urbaı	า (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Rights		You	ung	Mic	ldle	Yo	ung	Mic	ldle	С	ld	, ,	You	ung	Mic	ddle	Yo	ung	Mic	ddle		Old	
	1	М	F	М	F	М	F	M	F	М	F		M	F	М	F	М	F	M	F	М	F	
FREEDOM TO SUPPORT	Yes	7	12	9	8	14	6	10	10	10	5	61	4	4	9	9	12	8	8	3	9	7	49
ANY POLITICAL PARTY	No	8	3	6	5	1	7	5	5	5	0	30	11	11	6	5	3	7	7	12	6	0	45
	NA	0	0	0	2	0	2	0	0	0	10	9	0	0	0	1	0	0	0	0	0	8	6
PRESSURE TO SUPPORT	Yes	8	4	7	7	0	3	6	5	0	0	27	11	10	9	8	4	2	3	5	1	0	35
ANYONE PARTY	No	7	11	8	8	15	12	9	10	15	13	72	4	5	6	7	11	13	12	10	14	10	61
	NA	0	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	0	5	3
SWITCH FROM ONE	Yes	12	10	11	7	7	5	10	4	2	10	52	13	10	14	8	3	3	1	5	3	3	42
PARTY TO ANOTHER	No	3	5	4	8	8	10	5	11	13	4	47	2	5	1	7	12	12	14	10	12	9	56
	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	3	2
RESERVATION IN	Yes	5	0	3	0	3	0	2	5	1	0	13	10	0	9	0	3	4	2	0	1	0	19
PANCHAYAT, ASSEMBLY	No	10	15	12	15	12	15	13	10	11	14	85	5	15	6	15	12	11	13	15	12	15	79
AND PARLIAMENT	NA	0	0	0	0	0	0	0	0	3	1	3	0	0	0	0	0	0	0	0	2	0	1
	Yes	7	5	5	6	10	4	5	8	6	0	37	4	5	9	6	11	11	6	2	6	0	40
AWARENESS VOTING AGE	No	8	10	10	9	5	11	10	7	9	15	63	11	10	6	9	4	4	9	13	9	15	60
7.02	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Yes	7	6	9	10	13	9	12	13	5	2	57	4	6	9	10	11	11	11	11	7	6	57
NAME IN VOTERS LIST	No	8	9	6	5	2	4	3	2	0	0	26	11	9	6	5	4	4	4	4	3	1	34
	NA	0	0	0	0	0	2	0	0	10	13	17	0	0	0	0	0	0	0	0	5	8	9
	Yes	5	6	9	10	15	9	12	14	4	3	58	2	5	9	10	13	8	11	10	5	7	53
CASTING OF OWN VOTE	No	10	9	6	5	0	6	3	1	11	11	41	13	10	6	5	2	7	4	5	10	6	45
	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	2	1

						Kokna	a (150	)									Varli	(150)					
Political Context of Human	l		Urbai	า (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Rights		You	ung	Mic	ddle	Yo	ung	Mic	ldle	0	ld	70	You	ung	Mic	ddle	Yo	ung	Mic	ddle	С	Old	70
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	11	10	10	7	6	2	6	1	0	0	35	12	9	14	6	8	4	3	3	2	0	41
VOTE MORE THAN ONCE	No	4	5	5	8	9	13	9	14	14	14	63	3	6	1	9	7	11	12	12	13	15	59
	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0
	Yes	10	9	8	1	2	4	7	4	0	0	30	12	7	9	1	5	2	4	3	1	0	29
ELIGIBILITY FOR PANCHAYAT ELECTION	No	5	6	7	14	13	9	8	11	11	5	59	3	8	6	14	10	13	11	12	12	12	67
.,	NA	0	0	0	0	0	2	0	0	4	10	11	0	0	0	0	0	0	0	0	2	3	3
	Yes	4	8	2	0	0	4	9	5	1	0	22	8	7	8	0	1	6	6	4	2	0	28
CONTESTED AT ANY LEVEL	No	11	7	13	15	15	11	6	10	14	14	77	6	8	7	15	14	9	9	11	13	13	70
	NA	0	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	2	2
	Yes	0	3	0	2	2	4	6	6	3	0	17	0	1	1	3	1	7	5	8	2	0	19
THREATENED OR BRIBED TO VOTE	No	15	12	15	13	13	11	9	9	12	14	82	15	14	14	12	14	8	10	7	13	13	80
5.4.525 10 1012	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	2	1
	Yes	2	1	1	0	0	3	4	6	0	0	11	1	1	3	0	1	1	5	5	0	0	11
ORGANIZING MEETINGS	No	13	14	14	15	15	12	11	9	15	15	89	14	14	12	15	14	14	10	10	15	14	88
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
	Yes	7	3	7	5	0	3	5	4	0	0	23	11	9	8	5	2	0	3	3	1	0	28
ORGANIZING ANY PUBLIC MEETING	No	8	12	8	10	15	12	10	11	15	14	77	4	6	7	10	13	15	12	12	14	12	70
- OBEIG WILL THING	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	3	2

						Kokna	a (150	)									Varli	(150)					
Political Context of Human	ı		Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Rights		You	ung	Mic	ddle	Yo	ung	Mic	ldle	0	ld	, ,	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	
	1	М	F	М	F	М	F	М	F	М	F		М	F	М	F	M	F	М	F	М	F	
ANY KIND OF TRIBAL	Yes	4	8	4	2	9	2	4	6	7	0	31	2	2	6	1	5	2	2	1	5	3	19
ASSOCIATION	No	11	7	11	13	6	13	11	9	8	14	69	13	13	9	14	10	13	13	14	10	11	80
	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	1	1
MEMBERSHIP IN ANY	Yes	2	1	1	0	0	0	5	1	5	0	10	1	1	4	0	1	1	3	2	6	0	13
ASSOCIATION	No	13	14	14	15	15	15	10	14	10	14	89	14	14	11	15	14	14	12	13	9	13	86
	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	2	1
DAYMENT FOR	Yes	0	0	0	0	1	2	3	1	0	0	5	0	1	2	0	4	3	5	3	2	1	14
PAYMENT FOR MEMBERSHIP	No	15	15	15	15	14	13	12	14	13	13	93	15	14	13	15	11	12	10	12	13	10	83
	NA	0	0	0	0	0	0	0	0	2	2	3	0	0	0	0	0	0	0	0	0	4	3
	Yes	2	0	3	0	2	1	3	2	3	0	11	1	0	6	0	2	0	2	0	1	0	8
MEMBER OF ANY OTHER ORGANIZATION	No	13	15	12	15	13	14	12	13	12	14	89	14	15	9	15	13	15	13	15	14	13	91
OKO/WIZ/WIOW	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	2	1
COMPULSORY OR	Yes	8	4	11	7	9	6	5	10	7	1	45	10	8	12	6	4	7	3	3	2	2	38
VOLUNTARY	No	7	11	4	7	5	9	10	5	6	9	49	5	7	3	8	11	8	12	11	12	4	54
MEMBERSHIP	NA	0	0	0	1	1	0	0	0	2	5	6	0	0	0	1	0	0	0	1	1	9	8
	Yes	5	4	6	3	13	8	6	10	10	1	44	2	3	9	4	7	6	9	9	7	1	38
ALLOW TO JOIN ANY OTHER ASSOCIATION	No	10	10	9	10	2	5	9	4	5	11	50	13	12	6	10	8	9	6	4	8	8	56
OTHER AGGODIATION	NA	0	1	0	2	0	2	0	1	0	3	6	0	0	0	1	0	0	0	2	0	6	6
	Yes	8	1	7	5	6	3	5	8	1	0	29	11	3	8	5	8	4	6	3	4	1	35
OPINION GIVEN TO MEDIA OR NGOS	No	7	14	8	10	9	10	10	7	13	5	62	4	12	7	10	7	11	9	12	10	9	61
WILDIA ON NGOS	NA	0	0	0	0	0	2	0	0	1	10	9	0	0	0	0	0	0	0	0	1	5	4

						Kokna	a (150	)									Varli	(150)	)				
Political Context of Human R	ights		Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
	•	You	ung	Mic	ldle	Yo	ung	Mic	ldle	С	ld	/0	Yo	ung	Mic	ldle	You	ung	Mic	ddle	C	Old	/0
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
WATOU OF LIGHT	Yes	12	5	9	7	6	3	10	12	1	0	43	6	5	7	7	4	3	4	4	0	0	27
WATCH OR LISTEN TV/RADIO	No	3	10	6	8	9	12	5	3	13	15	56	9	10	8	8	11	12	11	11	14	15	73
	NA	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	1	0	1
MATCH ANY DOOD AMME	Yes	7	4	5	6	9	2	8	10	1	0	35	7	6	7	5	7	5	3	2	2	0	29
WATCH ANY PROGRAMME RELATED COMMUNITY	No	8	11	10	9	6	13	7	5	13	15	65	8	9	8	10	8	10	12	13	12	15	70
	NA	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	1	0	1
ATTENDED ANY SPEECH	Yes	5	2	3	5	2	1	7	5	1	0	21	2	3	5	5	2	1	2	1	0	0	14
OR RALLY RELATED TO	No	10	13	12	10	13	14	8	10	13	14	78	13	12	10	10	13	14	13	14	14	15	85
COMMUNITY	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	1	0	1
PARTICIPATION EVENT	Yes	7	4	7	10	1	1	4	6	0	0	27	11	10	8	9	3	3	5	5	1	0	37
RELATED TO RIGHTS BY	No	8	11	8	5	14	14	11	9	14	14	72	4	5	7	6	12	12	10	10	13	15	63
MEDIA	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	1	0	1
	Yes	4	1	1	5	1	0	5	4	0	0	14	3	2	2	5	2	0	5	0	0	0	13
COVERAGE OF ISSUES BY LOCAL MEDIA	No	11	14	14	10	13	15	10	11	12	13	82	12	13	13	10	13	15	10	15	13	13	85
EGONE MEDIA	NA	0	0	0	0	1	0	0	0	3	2	4	0	0	0	0	0	0	0	0	2	2	3
	Yes	9	4	11	10	2	1	10	4	4	0	37	11	12	12	10	7	0	4	2	3	1	41
SUBSCRIPTION TO NEWS PAPER	No	6	11	4	5	13	14	5	11	10	13	61	4	3	3	5	8	15	11	13	11	9	55
IAILIN	NA	0	0	0	0	0	0	0	0	1	2	2	0	0	0	0	0	0	0	0	1	5	4
ASKING FOR INFORMATION	Yes	8	3	6	5	2	1	3	2	0	0	20	8	9	5	5	3	0	1	2	0	1	23
RELATED TO PUBLIC SERVICE/DEVELOPMENT	No	7	12	9	10	13	14	12	13	14	11	77	7	6	10	10	12	15	14	13	14	9	73
WORK	NA	0	0	0	0	0	0	0	0	1	4	3	0	0	0	0	0	0	0	0	1	5	4

## APPENDIX-4 (i-iv)

						Kokna	a (150	)									Varli	(150)					
Legal Context of Human Rights			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Legar Context of Human Rights		Yo	ung	Mic	ddle	Yo	ung	Mic	ldle	C	Old		Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	1	6	4	0	0	0	7	0	1	0	13	1	0	1	0	2	0	5	0	1	0	7
ARRESTED BY POLICE	No	13	9	11	15	15	15	7	15	12	15	85	13	15	14	15	13	13	10	15	13	15	91
	NA	1	0	0	0	0	0	1	0	2	0	3	1	0	0	0	0	2	0	0	1	0	3
ANN/ 01/A D 0 D 0 IN D 01/0 D	Yes	7	11	12	5	0	0	7	1	2	0	30	7	9	7	5	2	0	3	1	0	1	23
ANY CHARGES IN POLICE STATION	No	6	2	1	4	4	13	6	9	11	12	45	7	5	6	5	8	13	12	13	15	9	62
	NA	2	2	2	6	11	2	2	5	2	3	25	1	1	2	5	5	2	0	1	0	5	15
	Yes	1	6	1	0	0	0	6	0	1	0	10	1	0	0	0	2	0	4	0	0	0	5
PRESSURISES TO CONFESS FOR THE OFFENCE	No	4	2	4	4	4	10	6	7	8	11	40	3	5	5	5	5	2	8	9	12	8	41
	NA	10	7	10	11	11	5	3	8	6	4	50	11	10	10	10	8	13	3	6	3	7	54
	Yes	0	0	0	0	0	0	1	0	1	0	1	0	0	0	0	0	0	2	2	1	0	3
SATISFACTION FROM TRIAL PROCESS	No	0	8	1	2	0	3	6	2	0	2	16	0	1	0	3	3	9	5	3	2	6	21
1100200	NA	15	7	14	13	15	12	8	13	14	13	83	15	14	15	12	12	6	8	10	12	9	75
	Yes	1	9	7	3	0	0	4	1	3	0	19	0	3	4	1	3	0	4	0	0	1	11
DETENTION BY POLICE	No	13	5	8	12	15	14	11	14	12	15	79	12	8	11	14	12	15	10	14	15	14	83
	NA	1	1	0	0	0	1	0	0	0	0	2	3	4	0	0	0	0	1	1	0	0	6
	Yes	2	9	8	3	8	1	7	5	5	1	33	1	3	6	1	8	0	2	0	1	1	15
INTERROGATION BY POLICE	No	13	5	7	12	7	13	8	10	10	14	66	12	8	9	14	7	10	13	14	14	14	77
	NA	0	1	0	0	0	1	0	0	0	0	1	2	4	0	0	0	5	0	1	0	0	8
	Yes	1	9	6	1	0	1	3	1	3	0	17	0	3	4	0	1	0	2	1	0	1	8
STAYED IN THE JAIL	No	10	1	8	10	11	6	6	7	4	2	43	11	2	8	8	10	12	11	7	10	1	53
	NA	4	5	1	4	4	8	6	7	8	13	40	4	10	3	7	4	3	2	7	5	13	39

						Kokna	a (150)	)									Varli	(150)					
Legal Context			Urba	n (60)				Rura	ıl (90)			%		Urba	n (60)				Rura	ıl (90)			- %
Legar Comext		Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	С	ld	/"	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	(	Old	
	,	М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
ALLOW TO MEET LAWYER,	Yes	0	0	3	2	0	0	3	0	1	0	6	0	0	1	1	2	0	1	0	1	0	4
FAMILY MEMBERS AND	No	4	8	0	2	2	6	7	5	5	10	33	3	5	1	4	4	4	12	9	11	9	41
FRIENDS	NA	11	7	12	11	13	9	5	10	9	5	61	12	10	13	10	9	11	2	6	3	6	55
	Yes	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	1	0	1
HIRING OF LAWYER	No	0	6	3	2	0	3	7	1	1	0	15	0	0	2	1	5	8	10	5	7	1	26
	NA	15	9	11	13	15	12	8	14	14	15	84	15	15	13	14	10	7	4	10	7	14	73
	Yes	0	0	0	0	0	1	1	0	1	0	2	0	0	0	0	0	5	1	1	1	0	5
AVAILED FREE SERVICE	No	4	10	5	6	7	7	11	9	5	12	51	3	6	4	8	12	6	13	10	12	14	59
	NA	11	5	10	9	8	7	3	6	9	3	47	12	9	11	7	3	4	1	4	2	1	36
	Yes	4	2	1	2	4	8	5	6	9	11	35	3	5	3	4	4	1	6	7	5	8	31
KNOWLEDGE OF FREE LEGAL AID	No	9	10	13	11	5	4	8	4	4	1	46	8	5	10	8	7	7	9	6	10	2	48
	NA	2	3	1	2	6	3	2	5	2	3	19	4	5	2	3	4	7	0	2	0	5	21
	Yes	0	0	4	2	0	0	3	0	0	0	6	0	0	1	1	2	0	2	0	1	0	5
TORTURE TO CONFESS	No	1	0	0	0	0	3	2	1	1	0	5	1	0	1	0	1	8	8	5	4	0	19
	NA	14	15	11	13	15	12	10	14	14	15	89	14	15	13	14	12	7	5	10	10	15	77
	Yes	3	8	3	2	0	2	3	0	0	10	21	2	4	1	4	0	0	1	1	0	5	12
POLICE VISIT AT NIGHT	No	9	4	11	11	9	10	9	10	11	2	57	8	6	12	8	11	6	14	12	13	5	63
	NA	3	3	1	2	6	3	3	5	4	3	22	5	5	2	3	4	9	0	2	2	5	25
	Yes	0	0	0	0	0	1	1	0	0	0	1	0	0	0	0	0	0	3	1	0	0	3
RECEIVED COPY OF FIR	No	1	0	4	2	0	3	4	1	1	0	11	1	0	2	1	5	3	9	5	8	1	23
	NA	14	15	11	13	15	11	10	14	14	15	88	14	15	13	14	10	12	3	9	7	14	74

						Kokna	a (150)										Varli	(150)					
Legal Context			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	al (90)			%
Legar Context		You	ung	Mic	ddle	Yo	ung	Mic	ddle	С	ld	, ,	Yo	ung	Mic	ddle	Yo	ung	Mic	ddle	C	Old	
	1	М	F	М	F	М	F	M	F	М	F		М	F	М	F	М	F	М	F	М	F	
DOOKED TAKE FOR CAME	Yes	0	0	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	2	0	1	0	3
BOOKED TWICE FOR SAME ACCUSATION	No	1	0	5	2	6	2	4	5	2	1	19	1	0	1	1	7	1	6	3	5	0	17
	NA	14	15	10	13	9	13	10	10	13	14	81	14	15	13	14	8	14	7	12	9	15	81
	Yes	0	0	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	2	0	1	0	3
ANY KIND OF PROTEST	No	1	0	5	2	6	2	4	5	2	1	19	1	0	1	1	7	1	6	3	5	0	17
	NA	14	15	10	13	9	13	10	10	13	14	81	14	15	13	14	8	14	7	12	9	15	81
INFORMATION OF	Yes	0	0	4	0	0	0	2	0	1	0	5	0	0	1	0	2	0	1	0	0	0	3
GROUNDS OF	No	0	0	0	2	0	1	2	1	0	0	4	0	0	0	1	1	0	2	3	2	0	6
ACCUSATION	NA	15	15	11	13	15	14	11	14	14	15	91	15	15	14	14	12	15	12	12	13	15	91
ANY KIND OF	Yes	1	6	0	0	0	2	2	0	0	9	13	0	0	0	0	0	0	0	0	0	3	2
REFORMATORY PROGRAMME DURING	No	0	2	4	4	0	4	5	4	1	2	17	0	1	1	4	3	9	3	5	2	5	22
STAY IN JAIL	NA	14	7	11	11	15	9	8	11	14	4	69	15	14	14	11	12	6	12	10	13	7	76
	Yes	0	6	0	0	0	1	2	0	0	0	6	0	0	0	0	0	5	3	1	0	0	6
NAME IN HABITUAL OFFENDER CATEGORY	No	13	8	14	15	9	13	12	11	13	14	81	11	11	13	15	11	10	12	14	15	15	85
OF ENDER OATEOORT	NA	2	1	1	0	6	1	1	4	2	1	13	4	4	2	0	4	0	0	0	0	0	9
	Yes	1	2	6	6	3	4	6	3	4	3	25	2	2	3	5	2	5	3	8	3	7	27
UNDERGOING ANY KIND OF MARTIAL CONFLICT	No	13	2	9	9	9	9	9	12	11	12	63	6	3	12	10	12	10	12	7	12	8	61
OF WARTIAL CONFLICT	NA	1	11	0	0	3	2	0	0	0	0	11	7	10	0	0	1	0	0	0	0	0	12
EXPERIENCE OF ANY	Yes	0	0	0	4	1	2	4	0	0	0	7	2	0	1	4	1	2	0	3	0	0	9
DISPUTE IN CASE OF	No	13	4	15	11	9	11	9	15	11	14	75	6	3	14	11	11	13	14	12	12	13	73
DOWRY	NA	2	11	0	0	5	2	2	0	4	1	18	7	12	0	0	3	0	1	0	3	2	19

						Kokna	a (150)	)									Varli	(150)					
Legal Context			Urba	n (60)				Rura	l (90)			%		Urba	n (60)				Rura	ıl (90)			%
Legal Context		Yo	ung	Mic	ldle	Yo	ung	Mic	ddle	C	ld	/6	Yo	ung	Mic	ddle	Yo	ung	Mid	ddle	C	Old	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Yes	0	6	0	3	0	1	3	1	0	0	9	1	0	1	1	1	0	1	0	0	0	3
COMPLAIN OF PHYSICAL HARASSMENT	No	14	8	13	12	14	13	8	11	9	13	77	7	13	9	14	14	15	13	13	14	12	83
THE CONTENT	NA	1	1	2	0	1	1	4	3	6	2	14	7	2	5	0	0	0	1	2	1	3	14
LIELD EDOM DOLLOF ON	Yes	0	6	0	1	0	0	2	0	0	0	6	0	0	0	0	1	0	0	0	0	0	1
HELP FROM POLICE ON ABUSE	No	15	8	15	14	14	14	9	14	9	13	83	8	13	12	15	14	15	14	14	14	15	89
	NA	0	1	0	0	1	1	4	1	6	2	11	7	2	3	0	0	0	1	1	1	0	10
	Yes	0	6	5	3	3	1	6	1	3	0	19	0	0	2	1	3	1	2	2	0	0	7
LITIGATION ON PROPERTY	No	15	9	10	12	12	14	9	14	12	15	81	13	15	13	14	12	14	13	12	15	15	91
	NA	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	1	0	0	2
	Yes	0	6	5	3	4	2	5	1	1	0	18	1	0	3	1	3	6	1	3	0	0	12
PROPERTY DISPUTE TAKEN TO POLICE	No	15	9	10	12	11	13	8	14	13	14	79	12	15	12	14	12	9	14	12	15	15	87
TANCEL TO FOLIOL	NA	0	0	0	0	0	0	2	0	1	1	3	2	0	0	0	0	0	0	0	0	0	1

## APPENDIX – 5 ( i- v)

						Kokna	(150)										Varli	(150)					
On Social Aspects	of		Urbar	ո (60)				Rura	I (90)			%		Urbar	า (60)				Rura	l (90)	1		%
Human Rights		You	ıng	Mid	dle	You	ıng	Mic	ldle	0	ld	70	You	ung	Mid	dle	You	ung	Mic	ldle	0	ld	~
		М	F	M	F	M	F	M	F	М	F		М	F	М	F	M	F	М	F	М	F	
	Υ	8	10	9	7	10	10	3	7	11	13	59	8	11	7	9	7	10	4	11	7	10	56
B.P.L. CARD HOLDER	N	7	5	6	8	5	5	12	8	4	2	41	7	4	8	6	8	5	11	4	8	5	44
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
SHARING OF WATER WITH	Υ	3	2	7	6	13	6	4	8	9	1	39	2	1	5	5	5	1	5	7	6	3	27
OTHER	N	10	10	7	7	2	9	11	7	6	14	55	11	12	10	6	10	14	10	8	9	12	68
COMMUNITIES FOR CULTIVATION	NA	2	3	1	2	0	0	0	0	0	0	5	2	2	0	4	0	0	0	0	0	0	5
ANY	Υ	3	0	2	2	3	0	3	2	0	3	12	1	0	5	1	1	0	2	1	1	6	12
DIFFICULTIES IN SHARING	Ν	10	12	12	11	12	15	12	13	15	12	83	12	13	10	10	14	15	13	14	14	9	83
WATER	NA	2	3	1	2	0	0	0	0	0	0	5	2	2	0	4	0	0	0	0	0	0	5
PRESSURE TO	Υ	0	2	0	2	0	1	0	2	0	0	5	0	7	0	1	1	5	0	0	0	0	9
HAVE ONLY	N	1	12	0	12	0	13	4	12	0	15	46	1	5	0	13	1	9	0	13	1	14	38
MALE CHILD	NA	14	1	15	1	15	1	11	1	15	0	49	14	3	15	1	13	1	15	2	14	1	53
VOLUNTEERING	Υ	0	3	0	3	0	3	1	7	0	2	13	0	1	0	1	1	8	0	4	0	8	15
FOR WELFARE OF THE	Ν	0	11	0	11	0	11	3	7	0	13	37	0	11	0	13	1	6	1	9	1	7	33
COMMUNITY	NA	15	1	15	1	15	1	11	1	15	0	50	15	3	15	1	13	1	14	2	14	0	52
SENDING	Υ	2	4	5	5	3	10	5	8	11	14	45	2	4	3	6	0	1	6	9	12	13	37
CHILDREN FOR	N	12	10	10	10	12	5	9	7	4	1	53	7	7	12	9	15	14	9	6	3	2	56
WORK	NA	1	1	0	0	0	0	1	0	0	0	2	6	4	0	0	0	0	0	0	0	0	7

						Kokna	(150)										Varli	(150)					
On Social Aspects	of		Urbaı	า (60)				Rura	(90)			%		Urbar	า (60)				Rura	l (90)			%
Human Rights		You	ıng	Mid	dle	Υοι	ıng	Mic	dle	0	ld	70	You	ung	Mid	ldle	You	ung	Mid	dle	0	ld	/0
		М	F	М	F	M	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
CHILDREN	Υ	2	5	5	5	1	7	3	5	11	12	37	2	5	3	6	0	6	6	5	10	8	34
WORKING FOR OTHERS	N	13	9	10	10	14	8	11	10	4	3	61	8	6	12	9	15	9	9	10	5	7	60
OTHERS	NA	0	1	0	0	0	0	1	0	0	0	1	5	4	0	0	0	0	0	0	0	0	6
USING WATER OTHER THAN	Υ	3	4	5	2	13	7	8	8	14	4	45	3	6	2	3	7	6	6	8	8	10	39
DRINKING,	Ν	12	11	10	13	1	8	7	7	1	11	54	12	9	13	12	8	9	9	7	7	5	61
BATHING AND WASHING	NA	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
GETTING INCOME BY	Υ	9	10	10	7	7	9	7	9	2	10	53	11	9	11	8	8	3	2	8	3	5	45
USING ANY	N	6	5	5	8	8	6	8	6	13	4	46	4	6	4	7	7	12	13	7	12	10	55
OTHER ENVIRONMENTAL RESOURCES	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
KNOWLEDGE OF	Υ	13	12	11	11	12	8	14	8	6	13	72	11	9	14	10	8	8	1	4	2	9	51
TOURIST PLACES AROUND THE	N	2	3	4	4	3	7	1	7	9	0	27	4	6	1	5	7	7	14	11	13	2	47
LOCALITY	NA	0	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	0	4	3
EXCLUSIVE DEPENDENCE	Υ	11	12	15	11	6	10	15	9	12	12	75	12	10	15	10	7	5	6	9	9	10	62
ON	N	4	3	0	4	9	5	0	6	3	1	23	3	5	0	5	8	10	9	6	6	3	37
ENVIRONMENT FOR INCOME GENERATION	NA	0	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	0	2	1
EVER ATTENDED RALLY, PUBLIC	Υ	4	0	2	0	3	0	8	2	1	0	13	2	0	6	0	2	0	2	0	2	0	9
SPEECH	N	11	15	13	15	12	15	7	13	14	15	87	13	15	9	15	13	15	13	15	13	13	89
RELATED TO COMMUNITY ISSUES	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	1

						Kokna	(150)	)									Varli	(150)					
Social Aspects of Human			Urbar	า (60)				Rura	l (90)			%		Urbar	า (60)				Rura	I (90)			%
Rights		You	ung	Mid	ldle	You	ıng	Mic	ldle	0	ld	70	You	ıng	Mic	ldle	You	ıng	Mic	ldle	0	ld	/0
		М	F	М	F	М	F	M	F	М	F		М	F	М	F	М	F	М	F	М	F	
PARTICIPATION IN EVENT	Υ	9	1	3	1	1	0	5	2	0	0	15	5	2	6	1	1	0	1	0	1	0	11
ORGANISED BY LOCAL PRINT/ELECTRONIC	Ν	6	14	12	14	14	12	10	13	13	4	75	9	13	9	14	14	15	14	14	14	9	83
MEDIA	NA	0	0	0	0	0	3	0	0	2	11	11	1	0	0	0	0	0	0	1	0	6	5
FIND COVERAGE OF	Υ	5	0	2	0	1	1	5	2	0	0	11	3	0	5	0	3	7	0	1	0	0	13
SUCH INCIDENCES IN	Ν	10	15	12	15	12	12	10	13	15	5	79	12	15	10	15	12	8	15	14	14	10	83
LOCAL PRINT MEDIA	NA	0	0	1	0	2	2	0	0	0	10	10	0	0	0	0	0	0	0	0	1	5	4
	Υ	13	14	11	9	11	11	13	10	7	12	74	12	13	13	12	8	6	2	9	2	4	54
POSSESION OF RATION CARD	N	2	1	4	6	4	4	2	5	8	3	26	3	2	2	3	7	9	13	6	13	11	46
	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	Υ	9	9	8	5	1	6	6	3	1	10	39	10	9	10	5	2	1	1	3	0	4	30
ORGANISED PUBLIC MEETING	Ν	6	6	7	10	14	9	9	12	14	4	61	5	6	5	10	13	14	14	12	15	11	70
	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
INHABITATION/PURCHASE	Υ	7	1	4	5	10	4	7	5	3	0	31	6	1	6	4	8	0	3	3	5	0	24
OF LAND/HOUSE NEAR	N	8	12	11	10	5	8	7	9	10	4	56	9	14	9	11	7	10	12	11	10	10	69
OTHER COMMUNITIES	NA	0	2	0	0	0	3	1	1	2	11	13	0	0	0	0	0	5	0	1	0	5	7
POSSESSION OF	Υ	0	0	0	3	0	1	0	2	0	0	4	0	0	1	4	0	2	2	1	2	1	9
DOCUMENTS RELATED	N	4	1	0	2	0	5	1	4	7	11	23	3	0	1	3	3	8	9	4	10	9	33
TO DISABILITY	NA	11	14	15	10	15	9	14	9	8	4	73	12	15	13	8	12	5	4	10	3	5	58

						Kokna	(150)										Varli	(150)					
On Social Aspects of Hu	man		Urbar	า (60)				Rura	l (90)			%		Urbar	า (60)				Rura	I (90)			%
Rights		You	ung	Mid	ldle	You	ung	Mid	ldle	0	ld	70	You	ıng	Mic	ldle	You	ung	Mic	ldle	0	ld	/0
		М	F	M	F	М	F	М	F	M	F		М	F	M	F	М	F	М	F	M	F	
RECEIVING OF INFORMATION	Υ	5	10	6	1	4	1	11	6	3	0	31	3	5	9	0	5	4	2	2	5	3	25
REGARDING DEATH	Ν	9	2	9	5	3	8	3	5	4	0	32	10	6	4	6	5	9	13	10	8	0	47
OF COMMUNITY MEMBER/KIN OF ACCIDENT	NA	1	3	0	9	8	6	1	4	8	15	37	2	4	2	9	5	2	0	3	2	12	27
VISIT ALONG WITH	Υ	4	9	6	1	5	4	8	5	3	0	30	7	9	11	0	5	9	3	7	3	1	37
POLICE TO THE	Z	11	4	9	5	2	6	6	6	1	0	33	8	6	3	6	5	4	12	7	7	0	39
PLACE OF ACCIDENT	NA	0	2	0	9	8	5	1	4	11	15	37	0	0	1	9	5	2	0	1	5	14	25
OPINION TAKEN	Υ	5	9	6	4	4	6	10	6	1	0	34	8	8	11	4	5	8	3	9	2	1	39
RELATED TO	N	10	4	9	8	3	3	4	5	4	1	34	7	7	3	7	5	5	12	4	8	0	39
CREMATION/BURIAL	NA	0	2	0	3	8	6	1	4	10	14	32	0	0	1	4	5	2	0	2	5	14	22
DISPOSAL OF DEAD	Υ	5	10	5	1	4	6	12	7	3	0	35	7	7	11	0	7	8	1	9	2	1	35
BODY IN PROPER	Ν	10	3	9	5	2	2	2	3	0	0	24	8	8	3	6	3	5	14	4	8	0	39
MANNER BY POLICE	NA	0	2	1	9	9	7	1	5	12	15	41	0	0	1	9	5	2	0	2	5	14	25
VERDICT AS PER THE EXPECTATION IN	Υ	12	3	8	3	10	6	11	11	6	3	49	9	5	10	2	12	4	6	10	6	6	47
CASE OF CONFLICT	N	3	4	7	10	5	7	4	4	8	10	41	6	10	5	10	3	10	9	4	8	5	47
WITH OTHER TRIBAL COMMUNITIES	NA	0	8	0	2	0	2	0	0	1	2	10	0	0	0	3	0	1	0	1	1	4	7
	Υ	2	0	3	0	2	3	2	1	0	0	9	1	1	2	0	4	0	7	4	5	1	17
CONFLICT ENDED IN LEGAL TUSSLE	Ν	13	15	12	15	13	12	12	14	14	14	89	14	14	13	15	9	15	8	11	9	12	80
	NA	0	0	0	0	0	0	1	0	1	1	2	0	0	0	0	2	0	0	0	1	2	3

						Kokna	(150)	)									Varli	(150)					
On Social Aspects of Hu	ıman		Urbar	า (60)				Rura	I (90)			%		Urbar	า (60)				Rura	l (90)			%
Rights		You	ung	Mid	ldle	You	ung	Mic	ldle	0	ld	/0	You	ung	Mid	dle	You	ıng	Mid	ldle	0	ld	/0
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
REGISTRATION OF	Υ	8	9	11	7	2	1	5	2	1	0	31	10	9	10	9	2	3	4	3	0	0	33
COMPLAINT AGAINST THE CONFLICTING	Ν	7	6	4	8	13	14	10	13	13	14	68	5	6	5	6	11	12	11	12	14	11	62
PARTY	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	2	0	0	0	1	4	5
RECEIVED TRAINING	Υ	8	2	8	5	3	2	8	5	1	0	28	11	7	8	5	2	7	3	4	1	0	32
RELATED TO RIGHTS	Ν	7	13	7	10	12	13	7	10	10	14	69	4	8	7	10	13	8	12	11	12	14	66
OF WOMEN	NA	0	0	0	0	0	0	0	0	4	1	3	0	0	0	0	0	0	0	0	2	1	2
KNOWLEDGE OF	Υ	9	2	9	7	4	8	9	6	3	10	45	12	7	11	8	6	8	3	8	1	3	45
PROHIBITION FOR KILLING WILD	N	6	13	6	8	11	6	6	9	11	5	54	3	8	4	7	9	7	12	7	13	11	54
ANIMALS	NA	0	0	0	0	0	1	0	0	1	0	1	0	0	0	0	0	0	0	0	1	1	1

## APPENDIX – 6 (i-v)

						Kokna	(150)										Varli	(150)					
On Non-Social Aspects of			Urbar	ո (60)				Rura	l (90)	1		%		Urbar	า (60)				Rura	l (90)	1		%
Human Rights		You	ıng	Mid	ldle	You	ıng	Mid	ldle	0	ld	70	You	ung	Mid	ldle	You	ung	Mid	ldle	0	ld	70
		М	F	М	F	M	F	M	F	М	F		М	F	М	F	М	F	M	F	М	F	
RECEIVED ANY ADVICE	Υ	8	2	2	1	2	3	3	1	12	3	25	7	5	5	1	3	0	2	7	6	6	28
ON FAITH BASED	Ν	1	8	5	2	2	5	1	2	1	0	18	0	2	2	4	6	10	8	5	9	2	32
HEALING	NA	6	5	8	12	11	7	11	12	2	12	57	8	8	8	10	6	5	5	3	0	7	40
RECEIVED INFORMATION	Υ	3	1	1	4	0	1	1	2	0	0	9	2	0	4	2	0	0	1	0	1	0	7
ON HEALTH BY THE EMPLOYER DURING	N	12	14	11	11	14	12	8	13	5	3	69	13	15	10	13	14	15	12	15	10	9	84
WORK	NA	0	0	3	0	1	2	6	0	10	12	23	0	0	1	0	1	0	2	0	4	6	9
RECEIVED REGULAR	Υ	3	1	2	0	0	0	1	0	0	0	5	2	0	5	0	2	0	1	0	1	0	7
INFORMATION FROM THE	N	12	12	13	15	1	4	2	5	5	1	47	13	14	7	15	4	8	4	6	2	2	50
HEALTH CENTER	NA	0	2	0	0	14	11	12	10	10	14	49	0	1	3	0	9	7	10	9	12	13	43
RECEIVED ANY SAFETY	Υ	4	2	1	4	1	1	1	0	0	0	9	3	1	4	2	2	0	2	0	2	0	11
EQUIPMENT LIKE GLOVES/MASKS/HELMETS	N	10	13	13	11	13	14	8	13	10	13	79	11	13	9	13	10	15	12	15	12	12	81
FROM EMPLOYER	NA	1	0	1	0	1	0	6	2	5	2	12	1	1	2	0	3	0	1	0	1	3	8
REPLACEMENT OF OLD	Υ	1	1	4	1	2	4	3	2	4	0	15	1	1	4	1	3	0	4	3	7	0	16
MACHINES BY NEW ONES	N	14	14	11	14	12	11	7	11	7	12	75	14	13	11	14	11	15	10	12	8	10	79
BY EMPLOYER	NA	0	0	0	0	1	0	5	2	4	3	10	0	1	0	0	1	0	1	0	0	5	5
ANY KNOWLEDGE OF	Υ	3	3	12	3	4	1	3	3	4	0	24	3	6	8	1	7	0	4	1	7	0	25
KNOWING THE GENDER	Ν	12	12	3	12	11	14	10	12	11	15	75	12	9	7	14	8	15	11	14	8	15	75
OF CHILD BEFORE BIRTH	NA	0	0	0	0	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0

						Kokna	(150)	)									Varli	(150)					
On Non-Social Aspects of			Urbai	า (60)				Rura	l (90)			%		Urbai	n (60)				Rura	l (90)			%
Human Rights		You	ung	Mid	dle	You	ıng	Mid	ldle	0	ld	70	You	ung	Mic	ldle	You	ıng	Mic	ldle	0	ld	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
KNOWLEDGE OF SPECIAL	Υ	10	11	7	5	9	7	10	6	0	10	50	13	8	9	5	8	9	3	5	2	3	43
SCHEMES RELATING TO VILLAGE	Ν	5	4	8	10	6	8	5	9	13	4	48	2	7	6	10	7	6	12	10	12	12	56
SANITATION, CLEANLINESS	NA	0	0	0	0	0	0	0	0	2	1	2	0	0	0	0	0	0	0	0	1	0	1
FEELING OF POSITIVE IMPACT ABOUT	Υ	14	6	6	11	9	9	8	10	9	11	62	7	5	7	11	7	3	8	8	7	7	47
SANITATION AND	N	1	9	9	4	4	6	7	5	4	3	35	8	10	8	4	7	12	7	7	7	5	50
CLEANLINESS ON LIVING STYLE	NA	0	0	0	0	2	0	0	0	2	1	3	0	0	0	0	1	0	0	0	1	3	3
AWRENESS ABOUT	Υ	13	12	10	11	10	5	12	8	1	0	55	13	12	10	13	10	6	4	4	2	0	49
CAMPAIGN RELATED TO COMMON HEALTH &	N	2	3	5	4	5	10	3	7	14	13	44	2	3	5	2	5	9	11	11	13	15	51
HYGIENE	NA	0	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	0	0	0
PARTICIPATED IN	Υ	10	11	8	7	10	5	10	8	0	0	46	12	10	8	8	8	6	4	4	0	0	40
ACTIVITY UNDERTAKEN BY THE AGENCY ON	Z	5	4	7	8	5	10	5	7	15	13	53	3	5	7	7	7	9	11	11	15	15	60
HEALTH AND HYGIENE	NA	0	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0	0	0	0
COMPLAIN OF EXCESS	Υ	2	1	0	4	3	2	3	1	1	1	12	1	3	1	5	1	0	3	1	1	2	12
PUNISHMENT IN SCHOOL	Ν	13	12	15	11	12	12	11	14	12	13	83	10	8	13	10	14	15	12	14	13	13	81
BY THE WARD	NA	0	2	0	0	0	1	1	0	2	1	5	4	4	1	0	0	0	0	0	1	0	7
	Υ	1	3	0	9	4	1	3	4	3	1	19	1	5	1	12	1	3	4	2	5	2	24
RECEIVED OF COMPLAINT OF VERBAL ABUSE	Ν	14	10	15	6	11	14	11	11	12	13	78	10	3	13	3	14	12	11	13	10	13	68
	NA	0	2	0	0	0	0	1	0	0	1	3	4	7	1	0	0	0	0	0	0	0	8

						Kokna	(150)										Varli	(150)					
On Non-Social Aspects	of		Urbar	า (60)				Rura	I (90)			%		Urbar	า (60)				Rura	l (90)			%
Human Rights		Yo	ung	Mid	ldle	You	ung	Mic	ldle	0	ld	/0	You	ung	Mid	dle	You	ung	Mic	ldle	0	ld	/6
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
	Υ	8	3	6	7	7	2	11	4	2	0	33	7	6	6	8	3	3	6	4	2	0	30
PROTEST TO VERBAL ABUSE	N	7	10	8	8	8	13	3	11	13	13	63	4	5	8	7	12	12	9	11	13	12	62
	NA	0	2	1	0	0	0	1	0	0	2	4	4	4	1	0	0	0	0	0	0	3	8
KEEP VIGIL ON	Υ	10	3	7	2	5	1	11	7	3	0	33	12	6	8	1	3	3	6	4	2	0	30
TEACHERS	N	5	12	8	13	10	14	3	8	9	14	64	3	9	7	14	12	12	9	11	11	11	66
ATTENDANCE	NA	0	0	0	0	0	0	1	0	3	1	3	0	0	0	0	0	0	0	0	2	4	4
BRING NOTICE TO	Υ	11	3	2	2	4	3	12	8	1	0	31	13	6	5	1	5	8	4	5	0	0	31
AUTHORITIES ABOUT IRREGULARITIES BY	N	4	12	13	13	11	12	2	7	13	13	67	2	9	10	14	10	7	11	10	14	11	65
TEACHERS	NA	0	0	0	0	0	0	1	0	1	2	3	0	0	0	0	0	0	0	0	1	4	3
PARTICIPATION IN	Y	4	1	1	0	5	7	6	6	2	9	27	10	2	3	0	4	8	4	8	3	3	30
PROMOTING	N	11	14	14	15	10	8	9	9	6	4	67	5	13	12	15	11	7	11	7	8	11	67
LITERACY AWARNESS	NA	0	0	0	0	0	0	0	0	7	2	6	0	0	0	0	0	0	0	0	4	1	3
ANY IMPACT OF SUCH	Υ	11	11	14	10	14	8	14	14	8	3	71	8	9	15	9	11	11	5	12	3	5	59
AWARNESS	N	4	4	1	5	1	7	0	1	4	10	25	7	6	0	6	4	4	10	3	10	4	36
CAMPAIGN	NA	0	0	0	0	0	0	1	0	3	2	4	0	0	0	0	0	0	0	0	2	6	5
	Υ	7	12	10	10	12	8	13	14	12	2	67	10	7	11	13	10	6	5	9	6	4	54
GIVING IMPORTANCE ON EDUCATION	N	8	3	5	5	3	7	2	1	2	12	32	5	8	4	2	5	9	10	6	8	9	44
	NA	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	1	2	2

						Kokna	(150)	)									Varli	(150)					
On Non-Social Aspects of			Urbar	า (60)				Rura	l (90)			%		Urbai	า (60)				Rura	I (90)			%
Human Rights		You	ıng	Mid	dle	You	ıng	Mid	dle	0	ld	/0	You	ung	Mic	ldle	You	ıng	Mic	ldle	0	ld	/0
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	F	
VIEW ON USE OF WATER	Υ	9	12	8	7	6	3	6	1	1	0	35	11	11	8	9	3	2	5	5	3	0	38
FOR COMMERCIAL	N	6	3	7	8	9	12	9	14	14	14	64	4	4	7	6	12	13	10	10	12	15	62
PURPOSE	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
MEMBER OF ANY	Υ	9	3	7	5	2	2	8	2	1	0	26	12	9	9	5	2	6	2	4	1	0	33
PLANTATION OR PROTECTION	Ν	6	12	8	10	13	12	7	13	14	14	73	3	6	6	10	13	9	13	10	14	14	65
PROGRAMME	NA	0	0	0	0	0	1	0	0	0	1	1	0	0	0	0	0	0	0	1	0	1	1
ASSOCIATION WITH ANY	Υ	10	4	7	7	7	5	11	7	1	0	39	12	10	8	8	5	9	3	9	0	0	43
PROGRAMMES ORGANISED BY	N	5	11	8	8	8	10	4	8	14	14	60	3	5	7	7	10	6	12	6	15	14	57
PANCHAYAT	NA	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	1	1
AWARNESS ABOUT HARMFULNESS OF NON	Υ	15	7	12	15	4	4	12	11	0	2	55	15	13	14	15	5	8	5	9	0	3	58
DEGRADABLE	N	0	8	3	0	11	11	3	4	13	11	43	0	2	1	0	10	7	10	6	14	9	39
SUBSTANCES LIKE PLASTICS	NA	0	0	0	0	0	0	0	0	2	2	3	0	0	0	0	0	0	0	0	1	3	3
EVER PARTICIPATED WATER SHED	Υ	10	4	7	4	8	3	11	5	0	9	41	13	10	8	5	8	1	3	4	2	3	38
DEVELOPEMENT/	Ν	5	11	8	11	7	12	4	10	14	4	57	2	5	7	10	7	14	12	11	13	7	59
AFFORESTATION/PASTURE DEVELOPEMENT/BUILDING OF SMALL DAMS	NA	0	0	0	0	0	0	0	0	1	2	2	0	0	0	0	0	0	0	0	0	5	3
ATTENDED ANY PROGAMME LIKE BEE	Υ	5	10	8	6	7	6	10	7	6	12	51	11	10	8	7	5	8	3	5	2	7	44
KEEPING/BIO GAS/MODEL	Z	10	5	7	9	8	9	5	8	9	3	49	4	5	7	8	10	7	12	10	13	7	55
GAUSALA DEVELOPMENT/ORGANIC FARMING	NA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1

						Kokna	ı (150)										Varli	(150)					
On Non-Social Aspects	of		Urbai	n (60)				Rura	I (90)			0/		Urbar	า (60)				Rura	ıl (90)			0/
Human Rights		You	ung	Mic	ddle	Young Middle Old  Young Middle Young Middle Old			%														
		М	F	М	F	М	F	М	F	М	F		М	F	М	F	М	F	М	F	М	5 7 3	
HIGHLIGHTING LOCAL ENVIORNMENTAL	Υ	10	4	7	4	8	11	3	5	0	9	41	13	5	7	5	8	1	2	3	4	5	35
	N	5	11	8	11	7	4	12	10	14	4	57	2	10	8	10	7	14	13	12	11	7	63
ISSUES	NA	0	0	0	0	0	0	0	0	1	2	2	0	0	0	0	0	0	0	0	0	3	/ 63

#### APPENDIX-7 (a)

Education and I	Health	SENI	SCH	HILDREN IOOL			GOIN MARY/S SCH	I FAMILY IG TO ECONDAI IOOL	RY
		N I C	%	N	- %	N	%	N	- %
	V								,,
SERVICES OF THE	Y N	109 59	36 20	70 30	23 10	99 33	33 11	80 52	27 17
OJHA/MEDICINE MAN	NA	0	0	2	1	2	1	0	0
	Y	50	17	46	15	59	20	34	11
MEDICAL AILMENTS DUE TO ALCOHOL	N	118	39	54	18	73	24	98	33
CONSUMPTION	NA	0	0	2	1	2	1	0	0
	Y	56	19	43	14	59	20	37	12
ANY OTHER	N	112	37	58	19	74	25	95	32
CONSUMPTIONS	NA	0	0	1	0	1	0	0	0
PROBLEMS RELATED	Y	140	47	94	31	126	42	105	35
QUALITY AND	N	26	9	8	3	8	3	25	8
AVAILABILITY OF WATER	NA	2	1	0	0	0	0	2	1
WATER	Y	92	31	23	8	47	16	64	21
AWARENESS ABOUT	N	69	23	75	25	83	28	61	20
FAMILY PLANNING	NA	7	2	4	1	4	1	7	2
IANOMI EDOE OF	Υ	63	21	24	8	37	12	49	16
KNOWLEDGE OF WATER BORN	N	105	35	75	25	94	31	83	28
DISEASES	NA	0	0	3	1	3	1	0	0
	Υ	49	16	24	8	29	10	41	14
KNOWLEDGE OF SCHEME RELATED TO SANITATION AND CLEANLINESS	N	119	40	78	26	105	35	91	30
DADTICIDATION IN	Υ	48	16	28	9	32	11	41	14
PARTICIPATION IN SPECIAL DRIVE RELATED TO HEALTH AWARENESS TOILET AND SANITATION	N	120	40	74	25	102	34	91	30
KNOWLEDGE OF	Υ	124	41	50	17	75	25	97	32
VACCACINES FOR	N	44	15	49	16	56	19	35	12
CHILDREN	NA	0	0	3	1	3	1	0	0
TAKING WARD TO	Υ	110	37	52	17	76	25	83	28
IMMUNIZATION	N	53	18	49	16	56	19	45	15
PROGRAMME	NA	5	2	1	0	2	1	4	1
OLUL DDEN 00 505	Υ	46	15	59	20	84	28	19	6
CHILDREN GO FOR WORK	N	119	40	40	13	45	15	112	37
	NA	3	1	3	1	5	2	1	0

Education and F	lealth	SENI		HILDREN IOOL	I TO	PRI	GOIN MARY/S SCH	I FAMILY IG TO ECONDA IOOL	RY
		Ye	s	N	0	Ye	S	N	0
	1	N	%	N	%	N	%	N	%
ANY TRAINING RELATED NUTRITIONAL	Υ	35	12	11	4	17	6	29	10
HABITS AND	N	129	43	87	29	113	38	99	33
PREVENTION OF COMMON DISEASES	NA	4	1	4	1	4	1	4	1
WORK DUDING	Υ	53	18	35	12	54	18	34	11
WORK DURING PREGNANCY	N	22	7	12	4	14	5	20	7
	NA	93	31	55	18	66	22	78	26
141014 5005 05	Υ	59	20	41	14	65	22	35	12
KNOWLEDGE OF AGANWADI CENTRE	N	21	7	15	5	17	6	19	6
	NA	88	29	46	15	52	17	78	26
TAKEN TRAINING	Υ	15	5	7	2	11	4	11	4
FROM AGANWADI	Ν	65	22	48	16	70	23	43	14
WORKER	NA	88	29	47	16	53	18	78	26
RECIEVED FINANCIAL	Υ	13	4	9	3	14	5	8	3
ASSITANCE FOR	N	65	22	14	5	33	11	46	15
FAMILY PLANNING	NA	90	30	79	26	87	29	78	26
TAKEN TRAINING ON	Υ	13	4	17	6	20	7	10	3
COMMUNITY HEALTH /	N	67	22	38	13	61	20	44	15
NURSING OR PARA MEDICAL SERVICES	NA	88	29	47	16	53	18	78	26
ASSOCIATION WITH	Υ	8	3	5	2	5	2	8	3
GRAM PANCHAYAT FOR HEALTH	N	72	24	48	16	74	25	46	15
PROGRAMMES	NA	88	29	49	16	55	18	78	26
RECIEVED ANY TYPE	Υ	17	6	12	4	12	4	17	6
OF COUNSELING	N	62	21	30	10	55	18	37	12
RELATED TO HEALTH	NA	89	30	60	20	67	22	78	26
USE OF MASK AND	Υ	26	9	3	1	5	2	24	8
GLOVES DURING	N	77	26	49	16	68	23	54	18
AGRICULTURAL OPERATIONS	NA	65	22	50	17	61	20	54	18
	Υ	26	9	3	1	7	2	21	7
REPLACEMENTS OF MACHINES	N	79	26	32	11	55	18	53	18
IVIAULIINES	NA	63	21	67	22	72	24	58	19
ANY KIND OF TO AINING	Υ	18	6	4	1	4	1	18	6
ANY KIND OF TRAINING AND INSTRUCTIONS	N	89	30	33	11	59	20	59	20
RELATED TO OPERATIONS OF MACHINES	NA	61	20	65	22	71	24	55	18
RECIEVED TIMELY	Υ	109	36	42	14	63	21	86	29
IMFORMATION ABOUT	N	59	20	53	18	64	21	46	15
IMMUNIZATION	NA	0	0	7	2	7	2	0	0

Education and I	Health	SENI		HILDREN IOOL	I TO		GOIN MARY/S	I FAMILY I IG TO ECONDAI	
		Ye	S	N	0	Ye	S	N	0
		N	%	N	%	N	%	N	%
KNOWLEDGE OF MEDICAL	Υ	113	38	42	14	65	22	87	29
WORKER/ANM/ANY	N	53	18	38	13	52	17	38	13
OTHER HEALTH WORKER	NA	2	1	22	7	17	6	7	2
	Υ	85	28	41	14	64	21	60	20
VISIT BY HEALTH WORKERS TO VILLAGE	N	81	27	60	20	69	23	70	23
WORKERO TO VICE/ROE	NA	2	1	1	0	1	0	2	1
DOING FOLLOW UP	Υ	72	24	34	11	60	20	45	15
WORK BY MALE	N	94	31	67	22	73	24	85	28
WORKER	NA	2	1	1	0	1	0	2	1
SINCERE	Υ	75	25	31	10	47	16	56	19
PERFORMANCE OF WORK BY HEALTH	N	91	30	70	23	86	29	74	25
WORKER	NA	2	1	1	0	1	0	2	1
PROPER ATTENTION	Υ	89	30	66	22	82	27	69	23
OF THE PATIENT /	N	77	26	31	10	47	16	61	20
CASE	NA	2	1	5	2	5	2	2	1
PRESENCE OF	Υ	56	19	27	9	40	13	39	13
SUFFICIENT MEDICAL	N	103	34	38	13	62	21	79	26
STAFF	NA	9	3	37	12	32	11	14	5
PUNCTUALITY IN	Υ	47	16	36	12	48	16	32	11
ATTENDING THE	N	121	40	54	18	74	25	100	33
CASES	NA	0	0	12	4	12	4	0	0
SHOWING OF CARE	Υ	44	15	24	8	23	8	42	14
SHOWING OF CARE, CONCERN AND SYMPATHY	N	124	41	78	26	111	37	90	30

### APPENDIX-7 (b)

Education and I	Joalth	_	_	RELATED F SCHOO	_			ABOUT S ABHIYAN	
Education and P	leailii	Ye	s	No	)	Ye	:S	N	lo
		N	%	N	%	N	%	N	%
KNOWLEDGE OF	Υ	69	23	113	38	81	27	115	38
VACCACINES FOR	N	38	13	51	17	9	3	63	21
CHILDREN	NA	0	0	3	1	0	0	0	0
TAKING WARD TO	Υ	76	25	87	29	87	29	90	30
IMMUNIZATION	N	26	9	74	25	0	0	77	26
PROGRAMME	NA	5	2	6	2	3	1	11	4
	Υ	46	15	62	21	27	9	67	22
CHILDREN GO FOR	N	54	18	101	34	55	18	105	35
WORK	NA	7	2	4	1	8	3	6	2
ANY TRAINING	Υ	34	11	18	6	34	11	23	8
RELATED NUTRITIONAL	N	73	24	143	48	55	18	150	50
HABITS AND PREVENTION OF COMMON DISEASES	NA	0	0	6	2	1	0	5	2
	Υ	21	7	40	13	10	3	55	18
ANY INCIDENCE OF PHYSICAL APPROACH	N	31	10	46	15	16	5	46	15
TTTTOIONETTTTOTOTT	NA	55	18	81	27	64	21	77	26
SHOWING	Υ	31	10	41	14	15	5	59	20
INDIFFERENCE TO	N	0	0	31	10	8	3	25	8
SUCH SITUATION	NA	76	25	95	32	67	22	94	31
PROVISIONS FOR FREE	Υ	78	26	144	48	70	23	154	51
MEDICINES BY	N	29	10	22	7	20	7	23	8
HOSPITALS	NA	0	0	1	0	0	0	1	0
	Υ	30	10	82	27	34	11	83	28
VISIT BY HEALTH WORKERS TO VILLAGE	N	77	26	84	28	54	18	94	31
	NA	0	0	1	0	2	1	1	0
DOING FOLLOW UP	Υ	79	26	38	13	67	22	52	17
WORK BY MALE WORKER	N	28	9	128	43	21	7	125	42
WORKER	NA	0	0	1	0	2	1	1	0

### APPENDIX-7 (c)

Education and h	lealth			OF VILLA				G PAREN MEETING	-
		Ye	s	N	0	Ye	s	N	0
		N	%	N	%	N	%	N	%
050,4050,057,15	Υ	30	10	150	50	46	15	128	43
SERVICES OF THE OJHA/MEDICINE MAN	Ν	28	9	51	17	26	9	53	18
	NA	0	0	2	1	0	0	0	0
EAOV ADMICOLON EOD	Υ	35	12	91	30	43	14	83	28
EASY ADMISSION FOR PATIENT	N	23	8	106	35	29	10	97	32
. , , , , , ,	NA	0	0	6	2	0	0	1	0
EVDEDIENOE OF	Υ					28	9	60	20
EXPERIENCE OF QUITTING ALCOHOL	N					44	15	120	40
Q0111110712001102	NA					0	0	1	0
PROBLEMS RELATED	Υ					61	20	161	54
QUALITY AND AVAILABILITY OF	N					9	3	20	7
WATER	NA					2	1	0	0
ANA DENEGO A DOUT	Υ					38	13	94	31
AWARENESS ABOUT FAMILY PLANNING	Ν					34	11	80	27
7,11,11,21,11,21,11,11,10	NA					0	0	7	2
	Υ					28	9	27	9
UNDERGONE FAMILY PLANNING OPERATION	N					36	12	117	39
	NA					8	3	37	12
KNOWLEDGE OF WATER BORN	Υ	29	10	78	26	42	14	63	21
DISEASES	N	29	10	122	41	30	10	118	39
	NA	0	0	3	1	0	0	0	0
PARTICIPATION IN	Υ	39	13	49	16	40	13	45	15
SPECIAL DRIVE RELATED TO HEALTH AWARENESS TOILET AND SANITATION	N	19	6	154	51	32	11	136	45
1410141 5005 05	Υ					56	19	132	44
KNOWLEDGE OF VACCACINES FOR	N					16	5	49	16
CHILDREN	NA					0	0	0	0
TAKING WARD TO	Υ	49	16	126	42	60	20	111	37
IMMUNIZATION	N	9	3	70	23	12	4	64	21
PROGRAMME	NA	0	0	7	2	0	0	6	2
ANY TRAINING RELATED	Υ	20	7	35	12	19	6	35	12
NUTRITIONAL HABITS AND	N	35	12	166	55	51	17	143	48
PREVENTION OF COMMON DISEASES	NA	3	1	2	1	2	1	3	1

				F VILLAG		ATTEND	ING PAI MEE	RENT TEA	CHER
Education and F	lealth	Ye	s	No	0	Ye	s	No	)
		N	%	N	%	N	%	N	%
KNOWLEDGE OF	Υ	18	6	64	21	22	7	60	20
ANGANWADI	N	3	1	32	11	0	0	33	11
CENTRE/WORKER	NA	37	12	107	36	50	17	88	29
ASSOCIATION WITH	Υ	9	3	4	1	8	3	5	2
GRAM PANCHAYAT FOR HEALTH	N	12	4	91	30	14	5	87	29
PROGRAMMES	NA	37	12	108	36	50	17	89	30
PROVISIONS FOR FREE	Υ	55	18	162	54	71	24	138	46
MEDICINES BY	N	3	1	40	13	1	0	42	14
HOSPITALS	NA	0	0	1	0	0	0	1	0
KNOWLEDGE OF MEDICAL	Υ	49	16	125	42	58	19	113	38
WORKER/ANM/ANY OTHER HEALTH	N	9	3	77	26	14	5	67	22
WORKER	NA	0	0	1	0	0	0	1	0
PUNCTUALITY IN ATTENDING THE	Υ	29	10	59	20	29	10	57	19
CASES	N	29	10	138	46	43	14	123	41
	NA	0	0	6	2	0	0	1	0
SHOWING OF CARE,	Υ	13	4	55	18	15	5	53	18
CONCERN AND N	45	15	148	49	57	19	128	43	
SYMPATHY	NA	0	0	0	0	0	0	0	0

# APPENDIX-7(d)

Education and	Uoolth	IMF		LUTION ITED IF	ANY			ISTRUCT RIMARY L	
Education and	пеанн	Y	es	1	No	Υe	es	N	О
		N	%	N	%	N	%		%
KNOWLEDGE OF	Υ					17	6	98	33
WATER BORN	N					40	13	133	44
DISEASES	NA					0	0	0	0
PARTICIPATION IN	Υ					13	4	82	27
SPECIAL DRIVE RELATED TO HEALTH AWARENESS TOILET AND SANITATION	N					44	15	149	50
KNOWLEDGE OF	Υ					25	8	170	57
VACCACINES FOR	N					32	11	61	20
CHILDREN	NA					0	0	0	0
CHILDREN GO FOR	Υ	33	11	72	24	18	6	87	29
WORK	N	50	17	109	36	37	12	132	44
	NA	0	0	4	1	2	1	12	4
	Υ					16	5	85	28
KNOWLEDGE OF AGANWADI CENTRE					11	4	22	7	
, to, ii ti ii ii oei ti ii e	NA					30	10	124	41

# APPENDIX-7 (e)

Education and I	lealth	OF	R GUIDA ENTR	NY COAC ANCE FO ANCE	)R	ABILITY TO PAY ADMISSION AMOUNT FOR COACHING			
		Υe	1	N	1	Ye	1		1
		N	%	N	%	N	%	N	%
	Υ	32	11	92	31	56	18	73	24
EASY ADMISSION FOR PATIENT	Ν	38	13	85	28	44	15	95	32
FATILINI	NA	1	0	6	2	2	1	13	4
	Υ	20	7	75	25	30	10	83	28
CHILDREN GO FOR WORK	Ν	48	16	103	34	68	23	93	31
WORK	NA	3	1	5	2	4	1	4	1
PROVISIONS OF	Υ	3	1	12	4	10	3	5	2
BENEFITS BY	N	25	8	92	31	48	16	63	21
EMPLOYERS	NA	43	14	79	26	44	15	112	37
PROVISIONS OF	Υ					13	4	1	0
MEDICAL FACILITIES	Ν					38	13	68	23
BY INDUSTRIES	NA					51	17	111	37
PAYMENT FOR	Υ					11	4	18	6
SERVICES TO	Ν					90	30	149	50
HOSPITALS	NA					1	0	13	4
PROVISIONS FOR FREE	Υ					95	32	133	44
MEDICINES BY	Ν					7	2	46	15
HOSPITALS	DIOINEODI					0	0	1	0

### APPENDIX-7(f)

		GETII	NG A M	ID DAY I	MEAL	\	ISIT TO	SCHOOL	
Education and I	lealth	Ye	es	N	lo	Υe	es	N	0
		N	%	N	%	N	%	N	%
PROBLEMS RELATED	Υ	183	61	71	24	139	46	122	41
QUALITY AND	N	23	8	7	2	20	7	14	5
AVAILABILITY OF WATER	NA	0	0	0	0	2	1	0	0
	Υ					103	34	37	12
AWARENESS ABOUT FAMILY PLANNING	N					58	19	88	29
FAMILT PLANNING	NA					0	0	11	4
	Υ					40	13	16	5
UNDERGONE FAMILY PLANNING OPERATION	N					80	27	83	28
T LANNING OF LIVATION	NA					41	14	37	12
KNOWLEDGE OF	Υ	80	27	26	9	77	26	39	13
WATER BORN	N	126	42	52	17	84	28	94	33
DISEASES	NA	0	0	0	0	0	0	3	1
	Υ	99	33	20	7	52	17	58	19
CHILDREN GO FOR WORK	N	110	37	57	19	95	32	75	25
WORK	NA	5	2	1	0	14	5	3	1
ANY TRAINING	Υ	25	8	30	10	32	11	25	8
RELATED NUTRITIONAL	N	175	58	48	16	125	42	106	35
HABITS AND PREVENTION OF COMMON DISEASES	NA	6	2	0	0	4	1	5	2
	Υ					48	16	55	18
KNOWLEDGE OF	N					13	4	23	8
AGANWADI CENTRE	NA					100	33	58	19
TAKEN TRAINING	Υ					15	5	8	3
FROM AGANWADI	N					46	15	69	23
WORKER	NA					100	33	59	20
TAKEN TRAINING ON	Υ					10	3	21	7
COMMUNITY HEALTH /	N					51	17	56	19
NURSING OR PARA MEDICAL SERVICES	NA					100	33	59	20
DECIEVED TIMELY	Υ	120	40	49	16	113	38	62	21
RECIEVED TIMELY IMFORMATION ABOUT	N	81	27	29	10	48	16	67	22
IMMUNIZATION	NA	5	2	0	0	0	0	7	2
KNOWLEDGE OF	Υ					115	38	66	22
MEDICAL	N					30	10	62	21
WORKER/ANM/ANY OTHER HEALTH WORKER	NA					16	5	8	3
SHOWING OF CARE,	Υ					41	14	28	9
CONCERN AND	N					120	40	108	36
SYMPATHY	NA					0	0	0	0

### APPENDIX-7 (g)

	Education and Health			DL WITH ROUND		SCHOOL WITH LIBRARY				
Education and I	Health	Alth Yes No Yes		No	)					
		N	%	N	%	N	%	N	%	
AVAILABILITY OF	Υ	50	17	140	47					
DRUGS RELATED TO	Ν	8	3	44	15					
SNAKE OR DOG BITE	NA	15	5	3	1					
	Υ	36	12	61	20	8	3	74	25	
CHILDREN GO FOR WORK	Ν	35	12	114	38	3	1	145	48	
WORK	NA	2	1	12	4	0	0	14	5	

### APPENDIX-7(h)

		KNOWLEDGE OF NUMBER OF TEACHERS IN THE SCHOOL						
Education ar	nd Health	Ye	S	No	)			
		N	%	N	%			
	Υ	109	36	108	36			
PROBLEMS RELATED QUALITY AND AVAILABILITY OF WATER	N	10	3	17	6			
AVAIDABLETT OF WATER	NA	0	0	2	1			
	Υ	76	25	61	20			
AWARENESS ABOUT FAMILY PLANNING	N	43	14	59	20			
LAMMING	NA	0	0	7	2			
	Υ	30	10	56	19			
CHILDREN GO FOR WORK	N	78	26	69	23			
	NA	11	4	2	1			

# Appendix-7 (i)

Education and H	ealth	_	ETS FC	FOR SEF OR BOYS RLS		KNOWLEDGE ABOUT SCHOLARSHIP			
		Y	es	1	No	Υe	es	N	0
		N	%	N	%	N	%	N	%
AWARENESS ABOUT	Υ	67	22	71	24				
FAMILY PLANNING	N	51	17	64	21				
17 WILL 1 EXWANTED	NA	7	2	0	0				
UNDERGONE FAMILY	Υ					30	10	26	9
PLANNING OPERATION	N					94	31	69	23
FLANNING OF ERATION	NA					25	8	40	13
KNOWLEDGE OF WATER	Υ	73	24	40	13				
BORN DISEASES	Ν	52	17	95	32				
BONN DISEASES	NA	0	0	0	0				
KNOWLEDGE OF	Υ	72	24	28	9	59	20	40	13
SCHEME RELATED TO SANITATION AND CLEANLINESS	N	53	18	107	36	90	30	95	32
PROVISIONS OF	Υ					16	5	0	0
BENEFITS BY	N					62	21	63	21
EMPLOYERS	NA					71	24	72	24

### APPENDIX-7(j)

Education and I	Education and Health			OBLEMS		ANY KIND OF FAVOUR DEMANDED BY AUTHORITY			
	iouiiii	Ye	es.	N	0	Ye	s	No	כ
		N	%	N	%	N	%	N	%
	Υ	35	12	55	18	40	13	49	16
CHILDREN GO FOR WORK	N	37	12	133	44	25	8	134	45
Work	NA	5	2	0	0	7	2	1	0
PAYMENT FOR	Υ	12	4	17	6				
SERVICES TO	N	58	19	166	55				
HOSPITALS	NA	7	2	5	2				
PROVISIONS FOR FREE	Υ	58	19	153	51	71	24	141	47
MEDICINES BY	N	19	6	34	11	1	0	42	14
HOSPITALS	NA	0	0	1	0	0	0	1	0

### APPENDIX-7(k)

Education and F	lealth		_	/ FEES LIKE ION,ADMISSIO	ON	SUF	PORT	NANCIA FROM IISATIO	ANY
		Υe	es	No		Y	es	N	o
		N	%	N	%	Ν	%	N	%
	Υ	54	18	75	25				
EASY ADMISSION FOR PATIENT	N	46	15	98	33				
TOTATIENT	NA	1	0	14	5				
ANY FAVOUR FOR	Υ	59	20	44	15				
AUTHORITY FOR PATIENT	N	41	14	135	45				
ADMISSION	NA	1	0	8	3				
MEDICAL	Υ	64	21	50	17	59	20	48	16
AILMENTS DUE TO ALCOHOL	N	37	12	135	45	13	4	161	54
CONSUMPTION	NA	0	0	2	1	0	0	2	1
	Υ	16	5	94	31	25	8	86	29
CHILDREN GO FOR WORK	N	83	28	87	29	45	15	120	40
WORK	NA	2	1	6	2	2	1	5	2
RECIEVED	Υ	8	3	15	5	4	1	19	6
FINANCIAL ASSITANCE FOR	N	19	6	60	20	13	4	66	22
FAMILY PLANNING	NA	74	25	112	37	55	18	126	42
ANY HEALTH	Υ	51	17	39	13	41	14	49	16
HAZARD RELATED	N	15	5	24	8	7	2	31	10
TO OCCUPATION	NA	35	12	124	41	24	8	131	44
PROVISIONS OF	Υ	10	3	5	2	2	1	12	4
BENEFITS BY	N	54	18	65	22	46	15	73	24
EMPLOYERS	NA	37	12	117	39	24	8	126	42
PROVISIONS OF	Υ	12	4	2	1				
MEDICAL FACILITIES BY	N	52	17	62	21				
INDUSTRIES	NA	37	12	123	41				
PAYMENT FOR	Υ	6	2	23	8				
SERVICES TO	N	95	32	150	50				
HOSPITALS	NA	0	0	14	5				
PROVISIONS FOR	Υ	83	28	151	50	Ī			
FREE MEDICINES	N	18	6	35	12				
BY HOSPITALS	NA	0	0	1	0				

### APPENDIX-7(I)

Education and H	ealth	Κľ	NOWI	EDGE LOA	OF STUDY N		ENTIVE RE OKS,NOTEE ORM	BOOKS,BAC	
		Y	es		No	Y	es	N	0
		N	%	N	%	N	%	N	%
0	Υ	24	8	86	29	32	11	60	20
CHILDREN GO FOR WORK	N	83	28	86	29	82	27	87	29
T OK WORK	NA	6	2	11	4	0	0	9	3
PROVISIONS OF	Υ					11	4	4	1
BENEFITS BY	N					50	17	70	23
EMPLOYERS	NA					53	18	82	27
PAYMENT FOR	Υ	10	3	19	6	7	2	22	7
SERVICES TO	N	99	33	156	52	104	35	123	41
HOSPITALS	NA	4	1	8	3	3	1	11	4
PROVISIONS	Υ					109	36	107	36
FOR FREE MEDICINES BY	N					5	2	48	16
HOSPITALS	NA					0	0	1	0

### APPENDIX-7 (m)

Education and H	lealth	-	JDYIN		TAGES OF OVERNMENT ITION		RENESS AE OSPECT AF SECON	TER HIGHE	
		Y	es		No	Y	'es	N	0
		N	%	N	%	N	%	N	%
SERVICES OF	Υ	96	32	99	33				
THE OJHA/MEDICINE	N	34	11	47	16				
MAN	NA	0	0	0	0				
AWARENESS	Υ	59	20	81	27				
ABOUT FAMILY	N	71	24	58	19				
PLANNING	NA	0	0	7	2				
KNOWLEDGE OF	Υ	59	20	57	19				
WATER BORN	N	71	24	89	30				
DISEASES	NA	0	0	0	0				
	Υ	51	17	51	17	31	10	59	20
CHILDREN GO FOR WORK	N	68	23	92	31	67	22	89	30
	NA	11	4	3	1	4	1	13	4
TAKEN TRAINING ON COMMUNITY	Υ					19	6	11	4
HEALTH /	N					19	6	61	20
NURSING OR PARA MEDICAL SERVICES	NA					64	21	89	30

Education and F	lealth	G	STUDY SOVER	NTAGES (ING IN NMENT UTION			SPECT A	ABOUT CAF FTER HIGH NDARY	
		Ye	s	N	)	Ye	s	N	0
		N	%	N	%	N	%	N	%
ASSOCIATION WITH	Υ	7	2	6	2	7	2	6	2
GRAM PANCHAYAT FOR HEALTH	N	61	20	58	19	31	10	66	22
PROGRAMMES	NA	62	21	82	27	64	21	89	30
ANY KIND OF TRAINING	Υ	18	6	3	1	15	5	6	2
AND INSTRUCTIONS	N	51	17	93	31	50	17	85	28
RELATED TO OPERATIONS OF MACHINES	NA	61	20	50	17	37	12	70	23
PROVISIONS FOR	Υ	127	42	105	35				
FREE MEDICINES BY	N	3	1	40	13				
HOSPITALS	NA	0	0	1	0				
SINCERE	Υ	66	22	63	21				
PERFORMANCE OF	N	62	21	82	27				
WORK BY HEALTH WORKER	NA	2	1	1	0				
PROPER ATTENTION	Υ	86	29	85	28				
OF THE PATIENT /	N	42	14	60	20				
CASE	NA	2	1	1	0				
PRESENCE OF	Υ	55	18	55	18				
SUFFICIENT MEDICAL	N	54	18	87	29				
STAFF	NA	21	7	4	1				
PUNCTUALITY IN	Υ	57	19	52	17				
ATTENDING THE	N	72	24	94	31				
CASES	NA	1	0	0	0				
SHOWING OF CARE	Υ	32	11	34	11				
SHOWING OF CARE, CONCERN AND	N	98	33	112	37				
SYMPATHY	NA	0	0	0	0				

### APPENDIX-7 (n)

Education and	<b>L</b> loolth	-		ABOUT EDUCAT		PLAY		ED ANY KINI PRTS	O OF
Education and	пеанн	Ye	es	No	)	Ye	s	No	)
		N	%	N	%	N	%	N	%
MEDICAL AILMENTS DUE	Υ	58	19	47	16	42	14	47	16
TO ALCOHOL	N	52	17	74	25	17	6	102	34
CONSUMPTION	NA	0	0	0	0	0	0	0	0
	Υ	46	15	44	15	37	12	41	14
EXPERIENCE OF QUITTING ALCOHOL	N	64	21	76	25	21	7	108	36
QOTTING / LOOTIOE	NA	0	0	1	0	1	0	0	0
	Υ	46	15	58	19	36	12	54	18
ANY OTHER CONSUMPTIONS	N	64	21	63	21	23	8	95	32
CONCOMI TIONS	NA	0	0	0	0	0	0	0	0
IANOMI EDOE OF MATER	Υ	67	22	39	13				
KNOWLEDGE OF WATER BORN DISEASES	N	43	14	82	27				
201111210211020	NA	0	0	0	0				
KNOWLEDGE OF	Υ	57	19	35	12				
SCHEME RELATED TO	N	53	18	86	29				
SANITATION AND CLEANLINESS	NA	0	0	0	0				
PROVISIONS OF	Υ	13	4	3	1	6	2	8	3
BENEFITS BY	N	65	22	57	19	37	12	69	23
EMPLOYERS	NA	32	11	61	20	16	5	72	24

### APPENDIX-7 (o)

Education a	and Health	EVER BEN		ROM TRAINI ORTS	NG FOR
Education	and mount	Yes		No	
		N	%	N	%
	Υ	30	10	48	16
EXPERIENCE OF QUITTING ALCOHOL	N	4	1	125	42
	NA	0	0	1	0
LANGUE EDGE OF WATER RODY	Υ	28	9	59	20
KNOWLEDGE OF WATER BORN DISEASES	N	6	2	115	38
BIOL/NOEG	NA	0	0	0	0
	Υ	33	11	44	15
KNOWLEDGE OF SCHEME RELATED TO	N	1	0	130	43
SANITATION AND CLEANLINESS	NA	0	0	0	0
DARTIOIDATION IN ORGANI DRIVE	Υ	24	8	48	16
PARTICIPATION IN SPECIAL DRIVE RELATED TO HEALTH AWARENESS	N	10	3	126	42
TOILET AND SANITATION	NA	0	0	0	0
ANY TRAINING RELATED NUTRITIONAL	Υ	19	6	21	7
HABITS AND PREVENTION OF COMMON	N	15	5	149	50
DISEASES	NA	0	0	4	1
KNOWLEDGE OF MEDICAL	Υ	34	11	114	38
WORKER/ANM/ANY OTHER HEALTH	N	0	0	52	17
WORKER	NA	0	0	8	3
	Υ	6	2	91	30
VISIT BY HEALTH WORKERS TO VILLAGE	N	28	9	82	27
VIED (OE	NA	0	0	1	0
	Υ	25	8	80	27
SINCERE PERFORMANCE OF WORK BY HEALTH WORKER	N	9	3	93	31
THE WORKER	NA	0	0	1	0
	Υ	34	11	89	30
PROPER ATTENTION OF THE PATIENT / CASE	N	0	0	84	28
0.102	NA	0	0	1	0
	Υ	32	11	42	14
PUNCTUALITY IN ATTENDING THE CASES	N	2	1	131	44
0.1020	NA	0	0	1	0

# APPENDIX-8 (a)

Health And Er	nvironment	DEPE	ENDENT (	ON FORE	ST		D FOR PR ENVIRON		IG	USE OF S	SAME WA	TER SOURO	CE FOR
		Yes	5	N	0	Yes	S	N	0	Yes	6	No	)
		N	%	N	%	N	%	N	%	N	%	N	%
	Υ	168	56	39	13	131	44	76	25				
SERVICES OF THE OJHA/MEDICINE MAN	N	58	19	33	11	71	24	20	7				
OSITA/WEDICINE WAN	NA	2	1	0	0	2	1	0	0				
AVAILABILITY OF DRUGS	Υ	158	53	41	14	125	42	74	25				
RELATED TO SNAKE OR DOG	N	46	15	17	6	57	19	6	2				
BITE	NA	24	8	14	5	22	7	16	5				
	Υ	111	37	12	4	66	22	57	19				
MEDICAL AILMENTS DUE TO ALCOHOL CONSUMPTION	N	115	38	60	20	137	46	38	13				
ALCOHOL CONSONIF HON	NA	2	1	0	0	1	0	1	0				
PROBLEMS RELATED TO	Υ									163	54	101	34
QUALITY AND AVAILABILITY OF	N									17	6	17	6
WATER	NA									2	1	0	0
	Υ	99	33	17	6					53	18	63	21
KNOWLEDGE OF WATER BORN DISEASES	N	126	42	55	18					126	42	55	18
DIOLAGEO	NA	3	1	0	0					3	1	0	0

Health And En	vironment	DEPI	ENDENT (	ON FORES	ST		D FOR PF ENVIRON	ROTECTIN IMENT	IG	USE OF S	AME WAT ALL PUR	ER SOURC POSES	E FOR
		Yes	3	N	0	Yes	S	N	0	Yes	3	No	
		N	%	Ν	%	N	%	N	%	N	%	N	%
KNOWLEDGE OF SCHEME	Υ	94	31	7	2	44	15	57	19	37	12	64	21
RELATED TO SANITATION AND CLEANLINESS	N	134	45	65	22	160	53	39	13	145	48	54	18
	Υ									8	3	24	8
PAYMENT FOR DRINKING WATER	N									174	58	87	29
WATER	NA									0	0	7	2
	Υ									102	34	97	32
KNOWLEDGE OF VACCACINES FOR CHILDREN	N									77	26	21	7
FOR CHILDREN	NA									3	1	0	0
	Υ									105	35	78	26
TAKING WARD TO IMMUNIZATION PROGRAMME	N									72	24	30	10
INNIVIONIZATION FROGRAMME	NA									5	2	10	3
	Υ	83	28	30	10	86	29	27	9				
CHILDREN NOT GOING TO SCHOOL	N	129	43	41	14	111	37	59	20				
JOHOOL	NA	16	5	1	0	7	2	10	3				
ANY TRAINING RELATED	Υ	53	18	4	1								
NUTRITIONAL HABITS AND PREVENTION OF COMMON	N	170	57	64	21								
DISEASES	NA	5	2	4	1								

Health And En	vironment	DEPENDI	ENT ON FORE	EST		NEED FC	R PROTECTI	NG ENVIRON	IMENT
		Yes		No		Yes		No	
		N	%	N	%	N	%	N	%
	Υ	28	9	3	1	28	9	3	1
TAKEN TRAINING ON COMMUNITY HEALTH /	N	73	24	37	12	72	24	38	13
NURSING OR PARA MEDICAL SERVICES	NA	127	42	32	11	104	35	55	18
	Υ	27	9	20	7	25	8	22	7
SUPPORT FROM FAMILY MEMBERS IN ACTIVITIES INVOLVED FOR ELDERS	N	15	5	2	1	15	5	2	1
NOTIVITED INVOLVED FOR ELDERO	NA	186	62	50	17	164	55	72	24
	Υ	129	43	39	13	125	42	43	14
SENDING CHILDREN TO SCHOOL	N	70	23	32	11	70	23	32	11
	NA	29	10	1	0	9	3	21	7
	Υ	101	34	33	11				
CHILDREN IN FAMILY NOT GOING TO PRIMARY/SECONDARY SCHOOL	N	95	32	37	12				
TRIMARI/SECONDARY SCHOOL	NA	32	11	2	1				
	Υ					36	12	22	7
MEMBER OF VILLAGE EDUCATION COMMITEE	N					154	51	49	16
	NA					14	5	25	8
	Υ					45	15	12	4
ENEFIT OF INSTRUCTION IN DIALECT AT	N					148	49	83	28
<del></del>	NA					11	4	1	0

Health And Envir	onment		DENT ON	FOREST			FOR PROTONMENT	TECTING			SAME WARPOSES	ATER SOU	RCE FOR
		Yes		No		Yes		No		Yes		No	
		N	%	N	%	N	%	N	%	N	%	N	%
	Υ					109	36	52	17				
VISIT TO SCHOOL	N					92	31	44	15				
	NA					3	1	0	0				
	Υ	154	51	52	17								
GETING A MID DAY MEAL	N	62	21	16	5								
	NA	12	4	4	1								
	Υ									64	21	61	20
PROVISION FOR SEPRATE TOILETS FOR BOYS AND GIRLS	N									91	30	44	15
TOLETOT ON BOTO MAD OINED	NA									27	9	13	4

### APPENDIX-8 (b)

Health And Env	rironment			E OF WATE	ER IN		LUTED A	RCES OF W S COMPAR YEARS				N DRINKIN TED WATE	
		Yes	i	No	)	Yes	S	No	1	Yes	S	No	)
		N	%	N	%	N	%	N	%	N	%	N	%
	Υ	98	33	109	36								
SERVICES OF THE OJHA/MEDICINE MAN	N	13	4	78	26								
	NA	2	1	0	0								
AVAILABILITY OF DRUGS	Υ					96	32	103	34				
RELATED TO SNAKE OR DOG	N					35	12	28	9				
BITE	NA					14	5	24	8				
	Υ									28	9	95	32
MEDICAL AILMENTS DUE TO ALCOHOL CONSUMPTION	N									92	31	83	28
ALGORIOZ GONGOWII TIGIN	NA									0	0	1	0
	Υ					112	37	152	51	110	37	153	51
PROBLEMS RELATED QUALITY AND AVAILABILITY OF WATER	N					31	10	3	1	10	3	24	8
	NA					2	1	0	0	0	0	2	1
	Υ	71	24	45	15	40	13	76	25				
KNOWLEDGE OF WATER BORN DISEASES	N	39	13	142	47	102	34	79	26				
	NA	3	1	0	0	3	1	0	0				
KNOW! EDGE OF SCHEME	Υ									20	7	81	27
KNOWLEDGE OF SCHEME RELATED TO SANITATION AND	N	_		_		_		_		100	33	98	33
CLEANLINESS	NA									0	0	0	0

Health And Env	rironment			CE OF WATE RY BELIEF	ER IN	_		RCES OF WA S COMPAR YEARS				N DRINKIN TED WATEI	_
		Ye	s	No	)	Yes	S	No		Yes	S	No	
		N	%	N	%	N	%	N	%	N	%	N	%
	Υ					28	9	4	1	19	6	13	4
PAYMENT DRINKING WATER	N					117	39	144	48	94	31	166	55
	NA					0	0	7	2	7	2	0	0
	Υ					99	33	100	33	78	26	121	40
KNOWLEDGE OF VACCACINES FOR CHILDREN	N					43	14	55	18	42	14	55	18
T ON OTHERNEN	NA					3	1	0	0	0	0	3	1
	Υ					97	32	86	29	67	22	116	39
TAKING WARD TO IMMUNIZATION PROGRAMME	N					47	16	55	18	49	16	52	17
	NA					1	0	14	5	4	1	11	4
ASSOCIATION WITH GRAM	Υ					9	3	4	1	3	1	10	3
PANCHAYAT FOR HEALTH	N					70	23	56	19	63	21	63	21
PROGRAMMES	NA					66	22	95	32	54	18	106	35
TAKEN TRAINING ON	Υ					19	6	12	4				
COMMUNITY HEALTH /	N					62	21	48	16				
NURSING OR PARA MEDICAL SERVICES	NA					64	21	95	32				

Health And Environment		ANY REFERENCE OF WATER IN CUSTOMARY BELIEF			AGREE ON SOURCES OF WATER ARE POLLUTED AS COMPARED TO PAST YEARS				DIFFICULTY IN DRINKING CONTAMINATED WATER				
		Yes		No	١	Yes	6	No		Ye	S	No	)
		N	%	N	%	N	%	N	%	N	%	N	%
RECIEVED ANY TYPE OF	Υ	18	6	11	4	25	8	4	1	14	5	15	5
COUNSELING RELATED TO	N	25	8	67	22	50	17	42	14	47	16	45	15
HEALTH	NA	70	23	109	36	70	23	109	36	59	20	119	40
KNOWLEDGE OF MEDICAL	Υ									69	23	115	38
	N									43	14	48	16
HEALTH WORKER	NA									8	3	16	5
	Υ									67	22	62	21
VISIT BY HEALTH WORKERS TO VILLAGE	N									50	17	117	39
VILLAGE	NA									3	1	0	0
	Υ									25	8	108	36
DOING FOLLOW UP WORK BY MALE WORKER	N									92	31	71	24
WALL WORKER	NA									3	1	0	0
	Υ									95	32	111	37
GETING A MID DAY MEAL	N									25	8	53	18
	NA									0	0	15	5

# APENDIX-8 (c)

Health And	Environment	RECEIVED T		INPUTS FOR DIS R DRAINAGE	SPOSAL OF	PROTESTED OR BROUGHT TO NOTICE ISSUES RELATED TO POLLUTING INDUSTRIES					
		Ye	es	No		Ye	s	No			
		N	%	N	%	N	%	N	%		
	Υ	33	11	231	77	76	25	173	58		
PROBLEMS RELATED QUALITY AND AVAILABILITY OF WATER	N	9	3	25	8	11	4	22	7		
, which is the control of the contro	NA	2	1	0	0	0	0	2	1		
	Υ					69	23	47	16		
KNOWLEDGE OF WATER BORN DISEASES	N					18	6	147	49		
BIOL/IGEG	NA					0	0	3	1		
	Υ	24	8	77	26						
KNOWLEDGE OF SCHEME RELATED TO SANITATION AND CLEANLINESS	N	20	7	179	60						
SAMITATION AND GLEANLINEGE	NA	0	0	0	0						
PARTICIPATION IN SPECIAL DRIVE	Υ	26	9	70	23						
RELATED TO HEALTH AWARENESS TOILET AND SANITATION	N	18	6	186	62						
	Υ					23	8	42	14		
ANY INCIDENCE OF PHYSICAL APPROACH	N					12	4	53	18		
AFFROACH	NA					52	17	102	34		
	Υ	7	2	6	2						
ASSOCIATION WITH GRAM PANCHAYAT FOR HEALTH PROGRAMMES	N	11	4	115	38						
TOTAL TENED TO STORY WINNES	NA	26	9	135	45						

# APPENDIX-9 (a)

Environment and	Education	DEPI	ENDENT (	ON FORES	ST		D FOR PF ENVIRON	ROTECTIN NMENT	IG
			Yes		0	Yes		N	0
		N	%	N	%	N	%	N	%
	Υ	129	43	39	13	125	42	43	14
SENDING CHILDREN TO SCHOOL	N	70	23	32	11	70	23	32	11
	NA	29	10	1	0	9	3	21	7
	Υ	101	34	33	11				
CHILDREN IN FAMILY NOT GOING TO PRIMARY/SECONDARY SCHOOL		95	32	37	12				
	NA	32	11	2	1				
	Υ	57	19	15	5				
ATTENDING PARENT TEACHER MEETING	N	140	47	41	14				
	NA	31	10	16	5				
	Υ					109	36	52	17
VISIT TO SCHOOL	N					92	31	44	15
	NA					3	1	0	0
	Υ					70	23	49	16
KNOWLEDGE OF NUMBER OF TEACHERS IN THE SCHOOL						95	32	32	11
						39	13	15	5
	Υ					108	36	41	14
KNOWLEDGE ABOUT SCHOLARSHIP	N					96	32	39	13
	NA					0	0	16	5

# APPENDIX-9 (b)

Environment and	Education		DISPOSA	CHNICAL IN L OF WATE INAGE		NOTIC	CE ISSUE	R BROUGH S RELATE INDUSTRI	D TO
		Ye	es	No	)	Υe	es	No	
		N	%	N	%	N	%	N	%
	Υ					36	12	22	7
MEMBER OF VILLAGE EDUCATION COMMITEE	N					43	14	160	53
	NA					8	3	15	5
	Υ	27	9	74	25				
ABILITY TO PAY FEES LIKE EXAMINATION, TUTION, ADMISSION	N	17	6	170	57				
	NA	0	0	12	4				
	Υ	19	6	53	18				
ANY FINANCIAL SUPPORT FROM ANY ORGANISATION	N	24	8	187	62				
	NA	1	0	16	5				
	Υ	19	6	95	32				
INCENTIVE RECEIVED LIKE TEXTBOOKS,NOTEBOOKS,BAGS,UNIFORMS	N	25	8	131	44				
	NA	0	0	30	10				

### APPENDIX-9 (c)

Environment an	nd Education			_AND TO A RIVATE AG		VOLUN	NTARY LA	AND DONA	ATION
		Yes	3	No		Yes		No	)
		N	%	N	%	N	%	N	%
	Υ	37	12	127	42				
SENDING CHILDREN TO SCHOOL	N	11	4	90	30				
	NA	1	0	19	6				
	Υ					5	2	116	39
CHILDREN IN FAMILY NOT GOING TO PRIMARY/SECONDARY SCHOOL	N					18	6	108	36
	NA					0	0	26	9
	Υ					11	4	135	45
VISIT TO SCHOOL	N					12	4	115	38
	NA					0	0	0	0
	Υ					10	3	99	33
KNOWLEDGE OF NUMBER OF TEACHERS IN THE SCHOOL	N					10	3	107	36
	NA					3	1	44	15
	Υ	44	15	98	33	20	7	118	39
KNOWLEDGE ABOUT SCHOLARSHIP	N	5	2	124	41	3	1	116	39
	NA	0	0	14	5	0	0	16	5
	Υ	27	9	72	24				
ABILITY TO PAY FEES LIKE EXAMINATION, TUTION, ADMISSION	N	22	7	161	54				
	NA	0	0	3	1				

# **APPENDIX - 10 ( i - vi)**

			TR	IBE		
Role of State		Kokna	ı (150)	Varli	(150)	%Total
		N	%	N	%	
Women						
	Υ	21	14	11	7	11
EXTRA PAYMENT FOR CAESARIAN OPERATION	N	50	33	76	51	42
ones, and of Environ	NA	79	53	63	42	47
TAKE ANTI TETANUS	Υ	34	23	28	19	21
INJECTION DURING	N	9	6	23	15	11
PREGNANCY	NA	107	71	99	66	69
	Υ	34	23	28	19	21
TAKEN CALCIUM/IRON TABLET DURING PREGNANCY	N	10	7	23	15	11
ADLE I DURING FREGIVANCY	NA	106	71	99	66	68
UNDERGONE MONTHLY	Υ	27	18	25	17	17
BLOOD PRESSURE AND	N	25	17	29	19	18
WEIGHT CHECK UP	NA	98	65	96	64	65
	Υ	14	9	19	13	11
SERVICES OF CHILD SPECIALISTS	N	54	36	49	33	34
0. 20. 2.010	NA	82	55	82	55	55
	Υ	26	17	21	14	16
SERVICES OF SEPRATE PEDIATRIC WARD	N	42	28	47	31	30
T LDIVINIO WARD	NA	82	55	82	55	55
	Υ	13	9	12	8	8
KNOWLEDGE ABOUT FEMALE NURSES IN EVERY WARD	N	56	37	61	41	39
Nonded in Event white	NA	81	54	77	51	53
	Υ	14	9	14	9	9
KNOWLEDGE OF THEIR STAY IN HOSPITAL PREMISES	N	53	35	56	37	36
invineer male in the invited	NA	83	55	80	53	54
	Υ	16	11	6	4	7
PRESENCE OF SUFFICIENT FEMALE DOCTORS	N	37	25	54	36	30
	NA	97	65	90	60	62
KNOWLEDGE OF NUMBER OF	Υ	9	6	3	2	4
CASES HANDLED BY DOCTOR	N	43	29	59	39	34
PER DAY	NA	98	65	88	59	62
KNOWLEDGE OF SERVICES	Υ	7	5	4	3	4
OF FEMALE GYNEACHOLOGIST IN	N	47	31	55	37	34
HOSPITAL	NA	96	64	91	61	62
DIFFCULTIES IN SHARING	Υ	54	36	38	25	31
GYNEAC PROBLEMS WITH	N	12	8	22	15	11
MALE DOCTORS	NA	84	56	90	60	58
	Υ	4	3	3	2	2
KNOWLEDGE OF SEPRATE SURGICAL WARD	N	63	42	62	41	42
CONCIONE WAILD	NA	83	55	85	57	56

			TRI	IBE		
Role of State		Kokna	(150)	Varli	(150)	%Total
		N	%	N	%	
Women	•					
	Υ	44	29	38	25	27
KNOWLEDGE OF WIDOW PENSIONS SCHEME	N	28	19	33	22	20
	NA	78	52	79	53	52
KNOWLEDGE OF DEPENDENT	Υ	16	11	9	6	8
CHILDREN PENSIONS	N	56	37	62	41	39
SCHEME	NA	78	52	79	53	52
	Υ	19	13	12	8	10
KNOWLEDGE OF SPEICIAL SCHEME FOR WOMEN	N	52	35	53	35	35
CONTENT ON WOMEN	NA	79	53	85	57	55
Aged						
	Υ	1	1	3	2	1
AWARE ABOUT BENEFITS FOR SENIOR CIRTIZENS	N	30	20	33	22	21
TOR GENIOR GIRTIZENG	NA	119	79	114	76	78
	Υ	2	1	3	2	2
AWARE ABOUT OLD AGE HOME	N	29	19	33	22	21
TIONE	NA	119	79	114	76	78
RECIEVING OF OLD AGE	Υ	18	12	13	9	10
ASSITANCE/ALLOWANCES	N	10	7	18	12	9
FROM GOVERNENT	NA	122	81	119	79	80
Differently Abled	I. I.	<u>'</u>			1	
ANY SPECIAL HEALTH	Υ	4	3	5	3	3
PROVISION FOR	N	15	10	15	10	10
DIFFERENTLY ABLED CHILD	NA	131	87	130	87	87
KNOWLEDGE OF SPEICAL	Υ	9	6	13	9	7
SCHOOLS FOR DIFFERENTLY ABLED	N	141	94	137	91	93
	Υ	5	3	12	8	6
DIFFERENTLY ABLED CHILD	N	4	3	4	3	3
GOING TO COMMON SCHOOL	NA	141	94	134	89	92
	Υ	3	2	7	5	3
ENCOURAGEMENT FOR	N	7	5	14	9	<u></u>
ADMISSION BY THE SCHOOL	NA	140	93	129	86	90
DOCCEOCION OF	Υ	7	5	10	7	6
POSSESSION OF DOCUMENTS RELATED TO	N	18	12	18	12	12
DISABILITY	NA	125	83	122	81	82
	Y	6	4	9	6	5
AVAILABILTY FINANCIAL	N	17	11	20	13	12
ASSITANCE	NA	127	85	121	81	83

			TR	RIBE		
Role of State		Kokn	a (150)	Varli	(150)	%Total
		N	%	N	%	
Youth						
IANOMI EDOE OF MENDIA	Υ	4	3	4	3	3
KNOWLEDGE OF NEHRU YUVAK KENDRA	N	47	31	56	37	34
	NA	99	66	90	60	63
1/21/21/1/ ED OF ADOLET	Υ	7	5	8	5	5
KNOWLEDGE ABOUT NATIONAL SERVICE SCHEME	N	47	31	54	36	34
	NA	96	64	88	59	61
	Υ	6	4	7	5	4
KNOWLEDGE OF SCHEME FOR YOUTH WELFARE	N	48	32	55	37	34
T OK TOOTH WEEL / IKE	NA	96	64	88	59	61
	Υ	3	2	5	3	3
PART OF CULTURAL EXCHANGE PROGRAMME	N	52	35	64	43	39
EXOTINITIOE I ROGICATIVILE	NA	95	63	81	54	59
Health						
KNOWLEDGE OF HEALTH	Υ	64	43	59	39	41
RELATED SCHEMES	N	86	57	91	61	59
SATISFIED WITH THE	Υ	58	39	74	49	44
MEDICAL STAFF AVAILABLE	N	72	48	68	45	47
AT HOSPITAL	NA	20	13	8	5	9
ANY KNOWLEDGE OF	Υ	56	37	79	53	45
GOVERNMENT RECUIREMENT FOR	N	63	42	55	37	39
DOCTORS/COMPOUNDERS AND NURSES	NA	31	21	16	11	16
KNOWLEDGE OF STAFF	Υ	77	51	82	55	53
PRESENCE/ABSENCE DURING	N	70	47	63	42	44
WORKING DAY	NA	3	2	5	3	3
RECIEVES PROPER	Υ	76	51	85	57	54
GUIDENCE FROM STAFF IN	N	73	49	65	43	46
TIME	NA	1	1	0	0	0

			TF	RIBE		
Role of State		Kokn	a (150)	Varli	(150)	%Total
		N	%	N	%	
Education		•				
SATISFIED WITH TRAINED	Υ	75	50	71	47	49
AND COMPETENT TEACHERS	N	47	31	65	43	37
AND STAFFS	NA	28	19	14	9	14
HAPPY WITH SCHOOL	Υ	81	54	73	49	51
MANAGEMENT AND	N	66	44	73	49	46
FUNCTIONS	NA	3	2	4	3	2
	Υ	40	27	39	26	26
OFFER COOPERATION TO THE TEACHERS	N	109	73	108	72	72
INE IEACHEKS	NA	1	1	3	2	1
	Υ	61	41	41	27	34
ANY PARTICULAR DEMAND RELATED TO SCHOOLING	N	86	57	102	68	63
RELATED TO SCHOOLING	NA	3	2	7	5	3
KNOWLEDGE OF	Υ	79	53	63	42	47
PROGRAMMES OF GOVERNMENT PROMOTING	N	70	47	85	57	52
SCHOOL EDUCATION	NA	1	1	2	1	1
Environment					<u> </u>	
KNOWLEDGE OF	Υ	74	49	72	48	49
PROGRAMME LIKE VANBANDHU KALYAN YOJNA	N	76	51	78	52	51
AWARENESS ABOUT	Υ	51	34	49	33	33
POLLUTION CONTROL						
BOARD/FOREST DEVELOPMENT AGENCY	N	99	66	101	67	67
	Υ	33	22	41	27	25
ANY EXPERIENCE OF WORKING WITH THEM	N	116	77	109	73	75
WORKING WITH THEM	NA	1	1	0	0	0
KNOWLEDGE OF	Υ	29	19	29	19	19
GOVERNMENT FIXED PRICE	N	119	79	121	81	80
FOR FOREST PRODUCTS	NA	2	1	0	0	1
DEPENDANCE ON	Υ	28	19	24	16	17
GOVERNMENT AGENCIES FOR SELLING	N	122	81	126	84	83
OBSERVATION OF CONFLIT	Υ	34	23	35	23	23
OF INTEREST BETWEEN THE	N	115	77	115	77	77
COMMUNITY AND GOVERNMENT DEPARTMENT	NA	1	1	0	0	0

			TF	RIBE		
Role of State		Koki	na (150)	Varli	i (150)	% Total
		N	%	N	%	
Development Infrastructure	1			T	ı	
KNOWLEDGE OF HOUSING	Υ	85	57	67	45	51
SCHEMES	N	65	43	83	55	49
RECIEVED ANY GRANTS/LOANS FOR	Υ	24	16	36	24	20
HOUSING	N	126	84	114	76	80
AWARE ABOUT SCHEMES RELATED TO	Υ	74	49	56	37	43
EMPLOYMENT/WORK	N	76	51	94	63	57
	Υ	60	40	53	35	38
RECIEVED TRAINING ON MICROFINANCE/SHG	N	88	59	97	65	62
	NA	2	1	0	0	1
AWARE ABOUT	Υ	56	37	60	40	39
PRADHANMANTRI	N	93	62	90	60	61
GRAMODAYA YOJNA	NA	1	1	0	0	0
KNOWLEDGE OF SCHEMES	Υ	60	40	62	41	41
OPERATING THROUGH	N	89	59	88	59	59
PANCHAYAT	NA	1	1	0	0	0
ONLY AVAILABLE	Υ	91	61	84	56	58
CONNECTING ROAD FOR	N	58	39	64	43	41
MAXIMUM TRANSPORT	NA	1	1	2	1	1
SATISFIED WITH PRESENT	Υ	58	39	48	32	35
CONDITIONS OF ROADS	N	92	61	102	68	65
HAPPY WITH TRANSPORT	Υ	43	29	40	27	28
FACILITIES	N	107	71	110	73	72
ANY MEANINGFUL ROLE CAN	Υ	117	78	95	63	71
BE PLAYED YOU AND YOUR COMMUNITY	N	33	22	55	37	29
COMMON GROUND FOR	Υ	57	38	62	41	40
CREMATION/BURRIAL	N	93	62	88	59	60
AGREEING THAT THE	Υ	111	74	83	55	65
WELFARE MESSURE HELPING PEOPLE	N	39	26	67	45	35

			TF	RIBE		
Role of State		Kok	na (150)	Varl	i (150)	%Total
		N	%	N	%	
Agriculture Workers and Allied	Vorkers	/ Industria	l Workers	•		
	Υ	112	75	91	61	68
HAVING OWN LAND	N	35	23	53	35	29
	NA	3	2	6	4	3
LIAVING WEITTEN BEGORD	Υ	69	46	55	37	41
HAVING WRITTEN RECORD OF LAND	N	75	50	84	56	53
	NA	6	4	11	7	6
	Υ	32	21	30	20	21
DISPLACED FROM THE LAND	N	114	76	113	75	76
	NA	4	3	7	5	4
PROBLEMS REGARDING	Υ	43	29	44	29	29
QUALITY OF THE LAND GIVEN	N	74	49	88	59	54
BY GOVERNMENT	NA	33	22	18	12	17
	Υ	24	16	16	11	13
PAYING TAXES	N	109	73	122	81	77
	NA	17	11	12	8	10
	Υ	58	39	57	38	38
AWARE ABOUT FIXED TAX	N	76	51	86	57	54
	NA	16	11	7	5	8
KNOWLEDGE OF SPECIAL	Υ	52	35	49	33	34
SCHEMES FOR	N	80	53	96	64	59
OCCUPATIONAL GROUPS	NA	18	12	5	3	8
	Υ	50	33	51	34	34
BENEFICARY OF ANY SCHEME	N	97	65	98	65	65
33.12.112	NA	3	2	1	1	1
	Υ	49	33	46	31	32
RECIEVED TRAINING ON MICROFINANCE/SHG	N	96	64	100	67	65
	NA	5	3	4	3	3
Suggestion/Views/Opinions						
AGREEING THAT REGION IS GIVEN LESS PRIORTITY FOR	Υ	104	69	89	59	64
	N	44	29	57	38	34
DEVELOPMENTAL WORK	NA	2	1	4	3	2
	Υ	47	31	53	35	33
HAPPY WITH PRESENT SCHOOLING FACILITIES	N	100	67	93	62	64
	NA	3	2	4	3	2

#### **ANNEXURE-1**

Article 342 provides for the recognition of Scheduled Tribes in favour of whom protective discrimination can be exercised. The Fundamental Right as enshrined in the Constitution guarantee equality of all before law provided in Article 14. While Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth it enables the state to make special provision for the advancement of any socially and educationally backward classes of citizens including the Scheduled Tribes. Similarly Article 16guarantees equality of opportunity in matters of public employment, it also contains an enabling clause for reservation of appointments or posts in favor of any backward class of citizens, which in the opinion of the state, is not adequately represented in the services under the state. Article 19 provides for the protection of certain rights regarding freedom of speech; Article 23 prohibits traffic in human beings and forced labour; Article 25 guarantees freedom of conscience and free profession, practice and propagation of religion; Article 29 provides for protection of interests of minorities and Article 30 recognizes the right of minorities to establish and administer educational institutions.

Apart from Fundamental Rights the Constitution includes non-justifiable principles of states policy. Among them Article 38, 46 and 48A are of particular relevance to the scheduled tribe people.

Article 38, enjoins upon the state to secure a social order for the promotion of welfare of the people. It is specially to be mentioned that clause 2 of this Article requires the state to strive to minimize the inequalities in status, facilities, and opportunities, not only amongst individuals but also amongst groups of people.

Article 46 requires the state to promote with special care the educational and economic interests of Scheduled Castes and Scheduled Tribes and to protect them from social injustice and all forms of all exploitation.

Article 48A requires the state to endeavor to protect and improve the environment and safeguard the forest and wildlife of the country.

Article 244, which applies to the administration and control of Scheduled Areas (covered by a Schedule called Fifth Schedule) and Scheduled Tribes in any state other

than the state of Assam, Meghalaya, Mizoram and Tripura and to the administration of Scheduled Area covered by another Schedule called the Sixth Schedule.

Article 275 provides for payments "out of the Consolidated Fund of India grants-in-aid of the revenues of a state such as capital and recurring sums as necessary to enable that state to meet the costs of such schemes of development, as may be undertaken by the state with the approval of Government of India for the purpose of promoting the welfare of Scheduled tribes in the state or raising the level of administration of Scheduled Areas therein to that of the administration of that state".

Article 330 stipulates the reservation of seats for Scheduled Castes and Scheduled Tribes in the House of People and Article 332 stipulates the reservation of the seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the State.

Article 335 stipulates that the claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in making appointments to the services and posts in the connection with the affairs of the Union or the States.

Article338 provides for the appointment of a special Officer for Scheduled castes and Scheduled Tribes.

Article 339 provides that the President may at any time and shall, at the expiration of ten years from the commencement of the Constitution by order appoint a Commission to report on the administration of Scheduled Areas and welfare of Scheduled Tribes in the states.

Article 350A stipulates that it shall be the Endeavour of every state and of every local authority within the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to the children belonging to the linguistic minority groups.

Article 371A provide that the no Act of Parliament in respect of a) religious or social practices of the Nagas b) Naga customary law and procedure c) administration of civil and criminal justice involving decisions according to Naga customary law d)

ownership and transfer of land and its resources, shall apply to the state of Nagaland unless the Legislative Assembly of Nagaland by a resolution so decides.

Similarly, Article 371B, 371C contains special provisions to protect the interests of tribal people of Assam and Manipur.

In the context of Article 244 mention has been made of the Fifth and Sixth Schedule provided for a Tribes Advisory Council at the state level, three fourth members of which are tribal MLAs. The TA Council is to be consulted as and when Governor promulgates regulations on specified matters for peace and good governance of the Scheduled Areas. Besides, it shall be the duty of TA Council to advice on such matters pertaining to the welfare and advancement of schedule Tribes in the states as may be referred to them by the Governor.

The ethos of the Sixth Schedule is self-management and autonomy in selected tribal areas of North East India. It provides for Autonomous District Councils have law making power (in matters connected with special customs, land, forest etc), judicial power regulatory power in such matters as establishing and managing primary schools, fisheries, road transport, construction of roads etc. law making power is however constrained by the fact until assented to by the Governor, the law promulgated by the Council shall have no effect, while the District Councils demand that the Governor is to exercise his discretion on this matter, the judicial pronouncements till now suggest that the Governor is to be guided by the advice of the state Ministry. The judicial power also cannot operate by the Council automatically; it has to be conferred by the Governor.

# **ANNEXURE-2**

The Sub-Commission on Prevention of Discrimination and Protection of Minorities, after having considered the Draft Declaration on the Rights of Indigenous people has the following provisions:

- 1) Indigenous people have their right to full and effective enjoyment of all human rights and fundamental freedoms as recognized in the charter of United Nation, the Universal Declaration of Human Rights Law (Article 1).
- 2) Indigenous individuals and people are free and equal to all other individuals in dignity and have rights to be free from any adverse kind of discrimination, in particular based on their indigenous origin or identity (Article 2).
- 3) Indigenous people have the right of self-determination. By virtue of their right they freely determine their political status and freely pursue their economic, social and cultural development (Article 3).
- 4) Indigenous people have the right to maintain and strengthen their distinct political, economic, social and cultural characteristics, as well as their legal systems (Article 4).
- 5) Every indigenous individual has the right to a nationality (Article-5).
- 6) Indigenous people have the collective and individual right to maintain and develop their distinct identities and characteristics (Article-5).
- 7) Indigenous people have the collective and individual right to maintain and develop their distinctive identities and characteristics (Article-8).
- 8) Indigenous people and individuals have their right to belong to an indigenous community or nation, in accordance with the traditions and customs of community or nation concerned (Article 9).
- 9) Indigenous people shall not be forcibly removed from their lands and territories (Article-10).
- 10) Indigenous people have their right to special protection and security in periods of armed conflict (Article-11).
- 11) Indigenous people have their right to practice and revitalize their cultural traditions and customs (Article-12).
- 12) Indigenous people have the right to the dignity and diversity of their cultures, traditions, histories and aspirations (Article-16).

- 13) Indigenous people have the right to have the right to enjoy fully all rights established under international labour legislation (Article18).
- 14) Indigenous people have the right to determine and develop priorities and strategies for exercising their right to development (Article-23).
- 15) Indigenous people have the right to the conservation, restoration and protection of the total environment and productive capacity of their lands, territories and resources (Article-28).
- 16) Indigenous people have the collective right to determine the responsibilities of individuals to their communities (Article 34). (Agarwal,2000)

# **ANNEXURE-3**

The distributions of tribal population in different district of Gujarat are as follows:-

District	Percentage of STs to total population of the State/	District wise percentage of total ST population
GUJARAT	14.8	100
Kachchh	8.2	1.7
Banaskantha	8.2	2.8
Patan	1.1	0.2
Mehasana	0.5	0.1
Sabarkantha	20.2	5.6
Gandhinagar	1.3	0.2
Ahmadabad	1	0.8
Surendranagar	0.9	0.2
Rajkot	0.4	0.2
Jamnagar	0.5	0.1
Porbandar	1.2	0.1
Junagadh	0.8	0.3
Amreli	0.2	0
Bhavnagar	0.3	0.1
Anand	1.2	0.3
Kheda	1.6	0.4
Panchmahals	27.5	7.4
Dahod	72.3	15.8
Vadodara	26.6	12.9
Narmada	78.1	5.4
Bharuch	32.4	5.9
Surat	28.2	18.8
The Dangs	93.8	2.3
Navsari	48.1	7.9
Valsad 17)	54.8	10.3

# **ANNEXURE 4**

# NAME OF THE PLACES WHERE STUDY IS CONDUCTED

# 1. Navsari District

# Rural

# 1.1. Bansda(Vansda) Taluka

- Ambapani
- Boriachh
- Dholumber
- Kevdi
- Kharjai
- Khataamba
- Mahuva
- Navtad
- Sara

# 1.2. Chikhli Taluka

- Alipur
- Bamanbhel
- Dholumbar

# Urban

# 1.3. Chikhli Town

# 2. Valsad District

# Rural

# 2.1. Dharampur Taluka

- Ambatalat
- Assura
- Bopi
- Hanmatmal
- Maniya Chundi
- Pandvakadak

# Urban

# 2.2. Valsad Town

# **ANNEXURE -5**

# A SOCIOLOGICAL STUDY OF THE KOKNA AND VARLI TRIBES OF SOUTH GUJARAT WITH SPECIAL EMPHASIS ON HUMAN RIGHTS

Research scholar: Mr. Deba Ranjan Hota Research Guide: Dr. M. Sreedevi Xavier													
GENERAL QUESTIONS													
1.Name:													
	Clan Name	e/Suri	rname Pe			rsona	l nam	ie		Father's name			
2 4 11	Urban		Ward	d	Area		a House I		).		District		
2. Address:	ss:						**						
	Rural		Ward	d	Area House No.						Distric	t	
3. Tribe:	Kokna		Varli										
	4 S 1 C (a) Kokna: i ii												
4. Sub Clan	(a) Kokna: (b) Varli:		i				i						
											\		
5. Age:	Young (12-	24)	M	iddle A	ge (2	<u> </u>		0	Old Age (60 and above)				
4. Sex:	Male Female												
5. Marital	Unmarried	N	Married Div			vorced Sepa			arated		Widowed		
status:													
				Secondar		Higl	her	er Colle		Un	iversit		
6.Education:	Illiterate	Prin	nary			Sec		e		у		Ph.D	
7. Mother	Language		Dialect Spoken Bi					lingual					
Tongue:													
8. Traditional	occupation:												
9. A)	☐ Service		☐ Agricultural ☐ Manua					ıal Labo	l Labor				
Present Occupation	Present Small				☐ Large Business ☐ Ind				dustrial				
Business											iei		
	T = .				1.						Ι		
10 Household	Land	Cattle Lo			oms Wea			aving		Any Other			
Property													
11 A ) Persona	al Income:		11 R	) Hone	sehol	d Inc	ome		Toto	l In	come		
Rs.		,							Total Income Rs,				

		Endoga	amy	Exo	gamy	Monogamy					Polygamy	gamy			
12. Types of	;							Polyandry		dry	Polygyny		Group Marriage		
marriage		Marria	ge by												
		Force	Elopemen			Service			ayment	t i	Brideprice	)	Dowry		
	13 Family Nuclear Joint Extended														
•	13 Family			Nuclear							Extend	led			
Structure	)														
44.5			Patriarchal Matriar						11   12						
14. Forms	-		Patria	archa	11		Matria	arcn	ıaı		Egalita	ırıan			
Authority															
15. Resid	ence	<u> </u>	Patril	ocal			Matril	loca	1		Neolog	Neolocal			
Pattern	ciicc		1 dtill		Watthocal				1100100	recorded					
16. Inheritance			Patrilineal				Matrilineal				Bilater	Bilateral			
&Succession															
17. Famil					1										
	Nam	e	Relation		Age Ed		ucation		Occupation		n	]	Income		
		Indige	moula	1											
18 Religi	18. Religion Religi		·		Iinduis	sm	Islan	1		Chris	stianity	Any Other			
10. Kengi															
		I													
10 Conv	outod	1 to:	Chris	tiani	ity	Islamis	Hi	nduisn	1	Any Otl	Any Other				
19. Converted to:															
					1										
20. Converted since how long															
21		17.							NI.						
21.		Yes If yes, Native place					No Since When								
Migration	1:	ııı ye	s, math	ve p	iace				Since	wnen					

# I. ISSUES RELATED TO THE SOCIAL, ECONOMIC, POLITICAL, LEGAL, HEALTH, EDUCATION & ENVIRONMENT CONTEXT OF HUMAN RIGHTS OF THE TRIBES.

# A. ISSUES RELATED TO SOCIAL CONTEXT OF HUMAN RIGHTS OF THE TRIBES

#### A.1 FAMILY

- 1. What kind of problems one has to face to establish one's own family?
- 2. Do you receive any kind of support to start an independent family? Yes/no, if yes what are they?
- 3. Who decides about the size of your family?
- 4. If not allowed to take part in the decision of the above what are the reasons given for that? What kind of opposition you have to face and from whom?
- 5. What you have to do for acceptance of your opinion or concerns? If the gender of the unborn child is not as per expectation of the husband or the family what you do?
- 6. Any kind of such experience, how you decide about that and if you don't oblige voluntarily what are the consequences of your refusal?
- 7. If you violate or disobey the instructions, orders or any other norms of your family how do the male/female members react to the situation?
- 8. Do they abuse? If yes how and what type of verbal, emotional abuse you experience?
- 9. Do they put any kind of restriction on your movement? Yes/No if yes, how do they do?

#### A 2 MARRIAGE

- 1. Do you get the opportunity to choose your partner on your own? Yes/No. If no, who takes the final decision on this?
- 2. Are you aware about the marriageable age for a boy and a girl? Yes/No. If yes what is the marriageable age for a boy and a girl?
- 3. What was your age at marriage?
- 4. Was it an arranged one? Yes/No. If no, is it as per your choice?
- 5. Any instances of cross-cousin marriage/parallel-cousin /Uncle-Niece/Levirate/Sororal
- 6. What do you see as a precondition for selecting your partner?
- 7. Who are the prominent actors during solemnization of marriage?
- 8. What kind of things normally given during marriage?
- 9. How do you see sudden death of the partner? Do you speak ill about it?
- 10. If you are planning for adoption, what is your preference boy or girl? Why?
- 11. With whom you share joking relationship and avoidance relationship?
- 12. What kind of reactions people have towards unmarried man/unmarried woman? Are there any kinds of special arrangement for them? If yes, what are they?
- 13. Who decides about your marriage? Have you done marriage of your own choice?
- 14. Have you done on your own choice what kind consequences like (insult or abuse) one has to face?
- 15. Are you consulted during your own son's/daughter's marriage? Yes /No what kind of role you play?
- 16. After divorce or any kind of separation of parents who takes care of the maintenance of the children? How the issue of guardianship and maintenance is decided and by whom?

#### **A3 INHERITANCE**

- 1. Can you give the details about inheritance and succession?
- 2. Who inherits the movable & immovable property? How property is distributed?

#### A.4 AGED

- 1. Do you stay with your family? Yes/No if no, where do you stay?
- 2. Do you get proper food as per your wish & in time?
- 3. Do you get proper attention &care from your family members? Are you happy with the treatment you receive from your family members?

#### A.5 DIFFERENTLY ABLED

- 1. How are you treated by your family members?
- 2. Do the society at large stigmatize you for your disability?
- 3. What type of disability is noticed?
- 4. What problems you have, physically, due to this disability?
- 5. What problems you have, psychologically, due to this disability?

# A.6 SHELTER/BURIAL/ROADS

- 1. Which type of house you are staying in? Kutcha / Puckaa / Mixed
- 2. How many rooms do you have?
- 3. What are the basic difficulties you face during natural calamities like heavy rain, flood, earthquake etc?
- 4. Where do you take shelter in such circumstances?

#### **A.7 CIVIL RIGHTS**

#### a) Untouchability

- 1. Are you aware of untouchability? Yes/No
- 2. Do you have any kind of personal experience of untouchability in your day to day life or any such incidence in the past? Yes/No
- 3. What are the main grounds of such incidence?
- 4. Do the other higher caste people allow you to enter into their houses? Yes/No
- 5. Do they hire you to do their household work? Yes/No
- 6. Do the upper caste people inter-dine sitting besides you in hotels & other social functions? Yes/No
- 7. Do they invite you for their marriage ceremonies and other social functions? Yes/No
- 8. Do the upper caste people maintain physical distance at different places like pond, shops, theatre/public show and traveling in public transport? Yes/ No
- 9. Where do you go to collect water for drinking and bathing?
- 10. Who are the other people come to the same places to collect water?
- 11. Does the other community/caste allow you to inhabit or purchase any land for making house? Yes/ No if not reasons-----
- 12. Have you ever experienced any kind of negative remarks against your community? Yes/
- 13. What type of justification they give for such kind of remarks?

#### b) Discrimination

- 1. Have you ever faced any kind of discrimination? Yes/ No if yes, what is your observation/experience?
- 2. Do you face any kind of difficulties in admitting your ward to the school where other caste/communities children study? Yes/ No if yes, how do they oppose entry? How you manage this admission?
- 3. Does your child has freedom to sit anywhere in the classroom? Yes/ No if no, where does she/he sit?
- 4. Does the teacher show different treatment or any other type of harshness in treating your ward? Yes/ No, any particular incidence you would like to share.

- 5. Does your child get mid-day meal regularly at the school along with others? Yes/ No if no, reasons.
- 6. Where do you go to buy provisions or groceries?
- 7. Do you find any kind of unfair treatment/misbehavior/giving less priority in attending you/any other kind of discrimination? Yes/No
- 8. Do you get opportunities as per others (caste Hindu) to work as agricultural labour in the field of higher castes? Yes/No
- 9. Do the higher caste masters discriminate in giving only certain kinds of jobs as against other jobs? Yes/No, if Yes, reasons.
- 10. In case of any conflict with other tribe/any other community how do you settle? Do you get verdict as per your expectation? Yes/ No if no, in whose favour it is given most of the times?
- 11. What kind of problems do you face in raising the differently abled ward? How does your community view this?

#### c) Atrocities

- 1. Do you take money from your master? Yes/No. on what occasion? What are the terms & conditions?
- 2. If you fail to fulfill the terms & conditions what do they do? Do they resort to any kind of physical abuse? Yes/ No? Detail account of the experience-----
- 3. If you do not follow their instruction or oblige them or argue with them, what do they do?
- 4. Is there any experience where such thing has ended in big legal tussle? Yes/ No
- 5. Are there any instances of physical fighting in case of inter- community marriage? Yes/No If yes, Details----
- 6. Do you have any kind of experience regarding consistent verbal abuse, passing derogatory comment on your communities' ritual status? Yes/ No If yes, who are more vocal? What kind of reference they make?
- 7. Do the other caste or community people treat your woman at par with their own caste woman? Yes/No
- 8. Do you have experience of any kind of physical abuse? Yes/ No, if yes, please give details of that incidence
- 9. According to you what are the most potential conditions for women to be physically abused, harassed?
- 10. What kind of treatment children get if they commit mistakes while working for the other communities?
- 11. Do you think they take maximum hours of work from the children? Yes/No, if yes how?
- 12. Do you know any instance where such harassment to children is being done? Details----

#### A.8 CULTURAL

- 1. What are the indigenous things exclusively belonging to your communities which you wish to preserve in the field of dialect, music, art, painting, game, dance and literature? Give Details—
- 2. What are the most important festivals you celebrate? Details
- 3. How do you celebrate the festivals and other inter and intra social group activities?
- 4. Is there any particular locality reserved for your deities? Yes/No If yes, Name-----
- 5. What you do at those places? How do you maintain the sanctity of those places?
- 6. Are there any spots of tourist importance? Yes/No, If yes, Name of the spot-----
- 7. Why is it famous? -----
- 8. What kind of benefit it has? Details-----
- 9. Have you ever faced opposition or resistance while living your life style or on performing any cultural/customary activities? Yes/No if yes who opposes most and what is their point of objection? What kind of experience—you have in this context?

#### A.9 RELIGION

- 1. What are the names of the deities you worship?
- 2. How do you celebrate the (birth, rites de passage, Mundan, Morsel giving, Cradle ceremony, attaining adulthood or any other, marriage, death etc? Details of the rituals associated with them
- 3. Are you a member of any sect? Yes/No, If yes, name of the sect
- 4. Do you show your religion in official documents? Yes/ No, If yes, what for? If no, reasons?
- 5. Do you participate in religious festivals other than yours? Yes/ No, What kind of activities you perform?
- 6. Have you ever been faced any kind of objections for doing that? Yes/No, if yes what are they?
- 7. How your religion/religious practices are condemned or appreciated by caste Hindus?
- 8. Do you offer any kind of animal sacrifice to the deity? Yes/ No, If yes, Details of festivals & offerings\_\_\_\_\_
- 9. 9 Do you worship any particular kind of plants / trees/objects Yes/No, Details of that? Reasons
- 10. Is there any forbiddance for worshiping on particular occasions? Details
- 11. Do you believe in witchcraft, sorcery, magic (black)? Yes/No if yes share your personal experiences.
- 12. Are you following the same religion your father followed? Yes/No if no, to which religion you got converted?
- 13. When did you convert? Reasons \_\_\_\_\_
- 14. Was it voluntary? Yes/no
- 15. If no, how were you convinced?
- 16. Who has taken the main responsibility for this?
- 17. What type of changes do you find after conversion?
- 18. Are you having any position in any organization or committee related to your religion? Yes/No if yes name of the post---- & activities ----
- 19. Are you allowed to visit the worship places of others? Yes/ No
- 20. Do you visit your forefather's worship places even after conversion? Yes/ No. If yes, why? If no, why?

#### B. ISSUES RELATED TO ECONOMIC CONTEXT OF HUMAN RIGHTS

- 1. Where are you working presently?
  - a) Agriculture & Allied Worker(cattle rearing, diary, animal husbandry)
  - b) Industrial Worker
  - c) Service
  - d) Business/Shops (Small and Large)
  - e) Manual worker
  - f) Farmer & Small Tenants
  - g) Customer
  - h) Any Other

#### **B.1 EMPLOYMENT**

- 1. Do you get equal opportunities to secure jobs as per other caste Hindus? Yes/No If No, Reasons---
- 2. If yes name of the present employer-----

#### Service / Manual Worker-

- 3. Do you know that you have reservation in job? Yes/No
- 4. Nature of employment contractual/semi contractual/Any other
- 5. Type of work-----

6. Are their male workers for the same work at your present work place? Yes/No.

If yes, what type of other work do they perform?

# **Business Small or Large**

- 7. What do you sell/manufacture?
- 8. Where do you sell?
- 9. Who are your customers?
- 10. How much you earn per day?
- 11. Is it your family business? Yes/No
- 12. How did you start this business?
- 13. How many people are working under you?

#### **Artisans**

- 14. What you do to maintain your quality?
- 15. Do you get checked your products? Yes/No

### Farmers & Small Tenants, Artisans

- 16. How much cultivable land you own?
- 17. Is it family inherited/given by government/bought? How do you start this profession?
- 18. What do you cultivate?
- 19. How much earnings you get from it? How much you save?

#### **B.2 WAGES**

- 1. What is your present salary/wages per day? Is it fixed? Yes/ No
- 2. What are the terms & condition of your contract?
- 3. Does your employer provide other kinds of financial benefits? Yes/No if yes what are they?
- 4. How is your payment system?
- 5. Does the employer cut your wage? Yes/No if yes, on which context?
- 6. Do you find any difference between actual payment and amount received? Yes/No if yes, what type of discrepancies?
- 7. Is it as per government rate? Yes/No

#### **Industrial Worker/Service**

- 8. Is there any provision for taking leaves? Yes/ No if yes what are they?
- 9. If you take leave how it is regulated by your employer?
- 10. Is there any provision of bonus, overtime? Yes/No, if yes, what are they?

# Manual Worker/Any Other

11. Do you get the same amount of money as of your male counterpart for the same type of work? Yes/No if not, what type differences are found? Why?

#### **B.3 LABOUR & WORK**

- 1. What are the different kinds of labour arrangement under which you are employed presently? Bonded/Contract/Daily Wage/Child Lab our / Any other (specify)
- 2. How do you get into it?
- 3. If the work output of yours is not satisfactory to the employer, what type of punishment you receive?
- 4. Is your present job secure? Yes or No, if not Details-----,
- 5. 5 Do you get this work throughout the year? Yes/No

#### **B.4 WORKING CONDITION & TIME**

- 1. How much time you work? Morning----a.m. to evening ----p.m.
- 2. How many hours you work per day?
- 3. Does your employer retain you more than the scheduled time? Yes or No, if yes, how much they pay per hour? Is it considered as over time (OT)?
- 4. What are the important safety concerns at your work place? Details----
- 5. What precaution you take to protect yourself?

6. What kind of support you get from your employer regarding safety?

#### Agricultural Worker/Farmer, Small Tenant

- 7. Do you use mask, gloves while using pesticides? Yes/No if yes, when? Who provides these?

  If not why?
- 8. Do you get break? Yes/No if yes, Details---
- 9. Do the employer provide mid day meal? Yes or No if yes, Details-----

#### Industrial Worker/Service/Manual Worker

- 10. What is the infrastructure available at your work place?
  Drinking water/Toilet/Wash basin/Canteen/Medical facilities/Employee's cooperative/
  Rest shed/any other---
- 11. Does the management follow the safety rules? Yes/ No if yes, what are they?
- 12. Do you receive any kind of training and instructions regarding this? Yes/No, if yes, what are they?
- 13. How old are the machines?
- 14. Do they get replaced at proper time? Yes/No if not what are the reasons given---

#### **B.5 FREEDOM OF TRADE, PROFESSION**

- 1. Are you a member of any union/association? Yes/No if yes name----, position-----
- 2. Is the membership allowed at free will or enforced upon?
- 3. What is your role for that union?
- 4. Do you ever been forced to do any kind of particular trade/occupation/profession? Yes/No, if yes, Details---

# **Farmer/Small Tenants**

- 5. Has the Govt. taken land from you? Yes/No if yes Purpose-----, Compensation received-----
- 6. Are you given equal chance to get irrigation facility along with caste Hindus? Yes / No. If yes, Details-----

#### **B.6 CONSUMER**

- 1. Do you collect information before purchasing anything? Yes/No
- 2. If you have any complaint regarding the prices/quality what you do?
- 3. Have you ever taken loans from the bank? Yes/No If yes, do you get proper information before taking loans from the banks?
- 4. Do you get the sanctioned amount ?Yes/No, if not details-----
- 5. Before you agree to take loan, do you go through the terms & conditions? What are they?
- 6. If you don't repay in time what you have to do?
- 7. Are you aware about different kind of savings/investment facilities available? Yes/No if yes what are they ?Details----
- 8. Do you keep records of all your deposits/savings? Yes/No
- 9. Where do you go to buy seeds & pesticides?
- 10. Have you ever experienced any kind problems related to seeds, hybrid seeds, fertilizer etc ?Yes/No, Details-----

#### ISSUES RELATED TO POLITICAL CONTEXT OF HUMAN RIGHTS

#### **C.1 SPEECH & EXPRESSION**

1 Do you ever express freely your opinions, feelings, emotions, convictions to your superior regarding religion, marriage, property, politics, decision making at local issues or any other? What way? Details for each.

Religion---

Marriage—

Property—

Politics----

Decision making-

Local issues---

Any other----

- 2 If so, what are the consequences? Any such instances you wish to share.
- 3 How does caste Hindus, in particular, receive your opinions, expressions etc?

#### C.2 IDEOLOGY

- 1. Are you enjoying the freedom of supporting or following any political party of your choice? Yes/No
- 2. Do you face any kind of pressure to support any one party? Yes/No
- 3. What kind of association or activities you involve with the party you support? In what capacity or position?
- 4. Did you change from one political party to another? Yes or No, Reasons\_\_\_\_\_

#### C-3.RESERVATION (POLITICAL)

1. Are you aware about % of reservation of seats for S.T. at Panchayat /State assembly/Parliament level? Yes/ No if yes, what are the provisions?

Panchayat Provisions-

State provisions-

Parliament provisions-

#### C 4 ADULT FRANCHISES OR VOTING

- 1. Are you aware about the voting age for a male & a female? Yes/No if yes, what is it?
- 2. Does your name come in the voter's list? Yes/ No if no and you are eligible what you do to get a voter identity card?
- 3. Do you caste your own vote? Yes/No if no, then who caste?
- 4. Did you ever vote more than once in any election? Yes/ No
- 5. Do you know the eligibility criteria to contest at Panchayat level? Yes/ No, If yes what are they?
- 6. Do you ever contested at any level? Yes/No, If yes at what level and what was the result?
- 7. Normally what kind of difficulties one has to face if he contests elections? -----
- 8. Do you vote at your free will or you are forced to vote to a particular party?
- 9. Are you ever threatened or bribed to vote to a particular party? Yes/No, if yes, Details
- 10. Were you ever stopped from casting your vote? If yes, reasons-----
- 11. As a community to which party you have loyalty? Reasons ------

### **C.5 ASSEMBLY**

- 1. Do you organize any get together? Yes /No if yes, with whom? What are the issues discussed? What kind of decisions you take and outcome of such meet?
- 2. Have you ever organized a public meeting? Yes/No if yes, reasons-----
- 3. How and where that was organized or conducted? Reasons-----
- 4. Do you take any kind of procession to press your point? How and where does it end? If it was not successful, what next plan of action you do?

#### **C.6 ASSOCIATION**

- 1. Do you have any kind of tribal association? Yes/No Name-----
- 2. Are you a member of this? Yes/No
- 3. What is the purpose of becoming a member? What is your role in the association? What are the duties and responsibilities?
- 4. Do you have to pay anything to become a member? Yes/No
- 5. What is the strength of the association?
- 6. Are you a member of any other association/organization? Yes/No. Name-----
- 7. 7 What kind of activities your associations undertake?
- 8. Is the membership of this organization compulsory or voluntary or forced upon? Yes/No, if yes details---
- 9. Are you allowed to join any other association? Yes /No

# **C.7 PRESS**

- 1. Do you express your ideas, opinions related to various problems to print / electronic media/ to different N.G.O.s? Yes/No
- 2. Do you listen to T. V. / radio? Yes/No if yes, what kind of programmes you prefer?
- 3. Do you ever listened or watched any program related to tribal or your community? Yes/No, if yes, what are they?
- 4. Have you ever attended any public speech, or rally related to tribes? Yes/No, if yes when and on what was the issue discussed there?
- 5. Have you ever participated in any kind of event organized by local print or electronic media related to rights of the tribal? Yes/No if yes,
- 6. Have you ever attended such kind of program organized by local voluntary organization? Details-----
- 7. Do you find coverage in the local print media of such issues? Yes/ No. If yes Details of such instances--

#### **C.8 MEDIA & INFORMATION**

- 1. Do you subscribe to any news paper? Yes/No if yes name and cost of the newspaper?
- 2. Have you sought any kind of information or written to any authority regarding any public service or developmental work? Yes/No if yes. Whom you have approached & for what?
- 4 How much time it took to get the result?
- 5 What was the outcome of your effort?
- 6 What types of difficulties are there to get the information?
- 7 How did you get the information?

# D. ISSUES RELATED TO LEGAL CONTEXT OF HUMAN RIGHTS OF TRIBES

# D.1 ARREST-BAIL—ACCUSATION, INTERROGATION, PRESSURE

- 1. Have you been arrested by the police? Yes/No if yes, Reasons & what is the current status of the case? Convicted/Acquitted /case still pending
- 2. Are you given bail according to the prescribed rules? Or Denied?
- 3. Are there any charges of any kind against you in the police station? Yes/No if yes, Details, since when------Accusation-----
- 4. Are you interrogated for a suspected offence? If yes, how?
- 5. Are you pressurized to confess for the offence you did not commit? Yes/No

#### **D.2 TRAIL**

- 6. Since how long your case is pending?
- 7. Are you satisfied with the trial process? Yes/No. if no, what are the difficulties you have faced?
- 8. How did the police take you to the police station?
- 9. Have you ever detained by the police? Yes/No if yes, Reasons----

- & whom did the police inform----- and within how many hours of your arrest/ detention-----
- 10. Have you been interrogated by the police? Yes/No, if yes, Reasons---- & how do they interrogate?

#### **D.3 PRISON & PRISONER**

- 11. Have you ever stayed in the jail? Yes/No. If yes, where and for how many days?
- 12. What facilities, food, & treatment you were given in the jail?

Facilities---

Food----

Treatment----

- 13. What were the different types of activities the different type of activities you were involved inside?
- 14. Are you allowed to meet your lawyer, family members/ friends/relatives freely? Yes/No if no, what were the reasons?

#### D.4 LEGAL AID

- 15. Did you hire any lawyer to fight your case? Yes/No if yes, what were the charges you paid or was it free? Yes/No , Charges---
- 16. Have you heard about free legal aid? Yes/No if yes, what is the process to avail it?

# D.5 POLICE TREATMENT----- TORTURE, ATROCITIES, CRUELTIES

- 17. How the police address & behave with you? Details-----
- 18. Do they torture to confess? Yes/No if yes, what kind of torture they have used?
- 19. What kind of atrocities and cruelties they have adopted during their interrogation? Details----
- 20. Do the police visit your residence at night? Yes/No. If yes, how often----- & why?

#### D 6 CRIMINAL JUSTICE/LEARNING

- 21. Did they give you a copy of the F.I.R. mentioning all the details? Yes/ No, if yes when did you get that? When did you get bail?
- 22. Have you been booked twice for the same accusation? Yes/No if yes, when & what were the charges?-----
  - Did you protest about the matter? Yes/No, if yes, with whom?-----
- 23. 23 After how many hours of your arrest your case has forwarded to the magistrate?
- 24. Were you informed of the grounds of accusation? Yes/No
- 25. Have you undergone any kind of reformatory program during your stay in the jail? Yes/No if yes, when----, Conducting agency----, Benefits-----
- 26. Does your name figure in habitual offender category as per police records? Yes/No if yes, details-----

#### D.7 DISPUTE SETTLEMENT-----DIVORCE, DOWRY, AND PROPERTY FIGHTS

- 27. How do you settle marital disputes?
- 28. At present are you going through any kind of marital conflict? Yes/no
- 29. How one can obtain divorce or can opt for separation?
- 30. In either of the case who takes care of the children?
- 31. How the issue of divorce is settled?
- 32. What kind of role police/court plays in divorce settlement?
- 33. If you want to adopt a child what do you do?
- 34. Do you have any experience of any dispute related to dowry? Yes/ No. If yes, what kind of legal step you have taken? What is the latest status of the case?
- 35. What kind of help you have got from police?
- 36. 36 In case of physical harassment have you ever complained to police about such incidence? Yes/No if yes what is the outcome of your complaint?

- 37. In case of any restriction on your movement on abuse have you ever taken the help of police or any other organization in this context? Yes/No if yes Details------
- 38. Do you have any kind of fight or litigation with relation to property? Yes /No, If yes with whom and since when?
- 39. What you do to settle the dispute in the above matter?
- 40. Have you ever been taken this type of matter to police? Yes/No if yes what kind of action has been taken by them? What is the outcome of your efforts?

# E ISSUES RELATED TO THE HEALTH IN THE CONTEXT OF HUMAN RIGHTS OF THE TRIBES

# E.1 GENERAL HEALTH ISSUES---- FOOD, CLOTHING, WATER, SANITATION, HYGIENE, CLEANLINESS, SHELTER, FAMILY PLANNING

- 1. What you do when someone falls sick?
- 2. What are the alternative forms of health services you resort to?
- 3. Do you seek any other kind of services like Ojha, magic etc? Yes/No if yes, for what type of ailment you prefer their services? Why do you prefer them? Share your personal experiences if any, related to that.
- 4. Do you get life saving drugs related to snake and dog bite? Yes / No. If not why? Explanation—
- 5. Do you get admission easily for the patient? Yes / No. If no, what is the most common problem you face in getting a patient admitted?
- 6. If hospital refused to admit what you do? What are the reasons for their refusals?
- 7. Have you done any favor of any type to the authorities to get your patient admitted or for any other purposes? Yes/No if yes what is your experience?
- 8. Do you consume alcohol? If yes, when and with whom?
- 9. Is it every day/occasional specific/any other celebration/sorrow situation/because of company?.
- 10. Have you any medical ailments due to such consumption? Yes/ No if yes what are they?
- 11. Do you have any experience of quitting it? Yes/No, if yes how you got rid of it? Details
- 12. What do you consume besides alcohol? Yes/No, if yes, have you ever faced any kind of trouble due to that?
- 13. What kind of help you have sought to come out of this kind of addiction? Details-
- 14. Do you get proper attention &care from your family members? Are you happy with the treatment you receive during your ill-health?
- 15. Which are the sources you use to get drinking water? Do you face any kind of problem regarding the quality and availability of water? Yes/No if yes what are they? Sources--- Quality & Availability— Difficulties---
- 16. Are you aware about family planning program? Yes/No if yes what are the provisions? Have you undergone the operation? Yes/No, Are you finding any difficulties? Yes/No if yes what are they? Provisions— Difficulties----
- 17. Do you find sufficient beds for the patient? Yes /No
- 18. Are there sufficient numbers of rooms? Yes/No, how is the condition of the rooms?
- 19. Do you have any idea of different diseases caused by water? Yes/No if yes what are they? How do you protect yourself? Diseases--- Protection—
- 20. Do you know any special scheme to encourage village sanitation, cleanliness? Yes / No. If yes, what is that? How is it beneficial to you? Schemes— Benefits---
- 21. Are you ever participated in any kind of special drive like (toilet, sanitation, health awareness campaign) Yes/No if yes Details---- Awareness Campaign---- Issues-----
- 22. How do you collect drinking water? From where---- Scheme-----
- 23. Do you have to pay for that? Yes / No, if Yes what are the charges?

#### **E.2 CHILDREN'S HEALTH**

- 1. Do you know about various vaccines given to small children? Yes/ No
- 2. What are different kinds of immunization available?
- 3. Do you take your ward to different immunization programmes? Yes/No if yes what are they?
- 4. Do they go for work? Yes /No. If yes where and how much they get paid?
- 5. What is the common health hazards associated to their work life?
- 6. Do you take precaution for that? Yes/No, if yes what you do for their good health?
- 7. Where do you go for taking treatment? How far is it?
- 8. Did you ever receive any kind of training related to nutritional habits and common diseases and their prevention of small children? Yes/No. If yes, when and by whom?
- 9. What are the most commonly prevalent diseases in your area? Reasons of the diseases--

#### **E.3 WOMEN'S HEALTH**

- 1. Who is the final decision taker in matter like family planning and other different birth control methods?
- 2. Have you ever faced any kind of indecent physical approach against your wish? Yes/No if yes when --- Where---- & By whom-----
- 3. How often you experience it?
- 4. How you handle such kind of situation?
- 5. Do you threaten them? Yes/No if yes what kind of threats you give them? How do they react?
- 6. Do you try to escape from such incidence? Yes/No
- 7. Do you show indifference to such kind of situation? Yes/No
- 8. If you violate or disobey the instructions, orders or any other norms of your family how do the male/female members react to the situation?
- 9. Do they abuse? How?
- 10. What type of verbal, emotional abuse you experience?
- 11. In case of any restriction (menstruation/stigma/punishment/abuse) do you have to face any difficulties in getting food, water, medicines and other? Details---
- 12. Do you visit the same hospital during pregnancies and other gynecological problems? Yes/No if yes which are the things you wish to improve in this context like ultra modern equipments, female doctor etc?
- 13. Do you work during pregnancy? Yes/No if yes what is the nature of job and are you given any relaxation during the working hours?
- 14. What are the facilities you can avail during this period? Details----Did you receive such facilities? Yes/No
- 15. Are you aware about the Anganwadi centres? Yes/No. If yes, what they do?
- 16. Have you ever taken training by them? Yes/No. If yes, what are they?
- 17. Did you ever receive any type of financial assistance regarding family planning or any other? Yes/No. If yes how much?
- 18. Have you taken any training on community health work/ nursing/any other Para- medical services? Yes/No if yes. When & by whom?
- 19. Do you ever associated with health programmes /schemes initiated by your gram Panchayat? Yes/No, if yes, Details---
- 20. Have you ever receive any type of counseling? Yes/No. If yes, on which issues? Who has organized?

#### E.4 INDUSTRIAL WORKER'S HEALTH

- 1. Which is the most common health hazard associated with your occupation?
- 2. Are you having any? Yes/No if yes what are they? Since when? Treated or treatment is going on.
- 3. What kind of work you perform in your work station which is very risky to your health?
- 4. Does your employer provide other kinds of benefits? Yes/No. If yes, what are they?
- 5. Does your industry provide any kind of medical facilities? Yes/No if yes, what are they?

- 6. What is the frequency of your checkup? What are the important safety concerns at your work place? Details----
- 7. What precaution you take to protect yourself?
- 8. What kind of support you get from your employer regarding safety?

#### E.5 AGRICULTURE WORKER'S HEALTH

- 1. Do you use mask, gloves while using pesticides? Yes/No if yes, when? Who provides these? If not, why?
- 2. What are the important safety concerns at your work place? Details----
- 3. What precaution you take to protect yourself? What are the machines you use for agricultural purpose?
- 4. How old are the machines? When do you change and what do you change?
- 5. Do they get replaced at proper time? Yes/No. If not, what are the reasons given
- 6. Do you receive any kind of training and instructions regarding this? Yes/No. If yes, what are they? What are the machines you use for agricultural purpose?

# E.6 ELDERLY'S HEALTH

- 1. What kind of activities you involve yourself to keep physically and emotionally healthy?
- 2. Do you receive the support from your family members for these kind of activities? Yes /no. If no, what kind of objection you encounter? From whom? What are the reasons given for?

#### E.7 DIFFERENTLY ABLEDS' HEALTH

- 1. What is the cause of disability?
- 2. What kind of problems do you face? How does your community view this?

# E.8 HEALTH RELATED INFRASTRUCTURE FACILITIES

- 1. Which is your preferred hospital----Govt. Dispensaries /Private Hospital and what kind of treatment is your first choice like Allopathic, Ayurvedic, Homeopathic/ or any other?
- 2. Which is the nearest health centre? Name ----, Distance ----
- 3. What are the facilities/services you avail when you visit government hospital? Details
- 4. Do you pay for the services? Yes/No. If yes, details of expenditure for each service----- If not what are the free services-----
- 5. Do the hospitals provide free medicine/drugs? Yes/No if yes, when? If no, what is the difference between the charges here or in private hospital?

  Details----- Charges of Private------,
  Charges of Government------
- 6. Do you get timely information about the immunization program? Yes/No if not reasons—
- 7. Are you aware about the Para medical workers/medical worker/A.N.M/any other health worker? Yes/No if yes, what kind of work they perform?

  Details of Work------
- 8. Do they visit your family or village? Yes/No, How often? Do they do any kind of follow up work? Yes/No
- 9. Do they perform their work sincerely? Yes/No if not what are the reasons you see of not doing their work?
- 10. Where do you go for taking treatment? How far it is?
- 11. In case of emergency of the patient do you get special kind of attention (care, admitting the patient, medicine, pathological services etc)?
- 12. Do you find them attending your case properly? Yes/No if no, what kind of observation you have regarding this?
- 13. How are the electricity and ambulance facilities of the hospital you visit frequently?
- 14. Where do you go to do your pathological test? Name---

15. How are the laboratory facilities and other services? What problems do you face if any like not sufficient doctors & staff/ lack of emergency services& drugs /operation facilities/complicated deliveries?

Problems----

- 16. Do you find sufficient medical staff to look after the patients? Yes/No do you find them punctual in attending the cases? Yes/No
- 17. How does the hospital staff (medical & Para-medical staff) treat you? Your experience----
- 18. Do they show any kind of care, concern & sympathy for the patient? Yes//No

# F.ISSUES RELATED TO EDUCATION IN THE CONTEXT OF HUMAN RIGHTS OF THE TRIBES

#### F.1 ELEMENTARY AND PRIMARY EDUCATION/SECONDARY EDUCATION

- 1. Do you send your children to school? Yes/No if no, Reasons------ If yes, give the details of the school, details about the wards.
- 2. 2. At what age they started going to school?
- 3. 3 Have you any children who are not going to Primary/Secondary school now? Yes/No. If yes, give reasons for not going or discontinuing in i)Primary- For Boys------For Girls-----
  - ii) In Secondary- for Boys ------For Girls----
- 4. What they do staying in the house?
- 5. What are the specific difficulties you face for not sending your girl child?
- 6. What is the timing of the school? Is there any problem related to that. Yes/No if yes, what are they?
- 7. Do you know about Sarva Siksha Abhiyan? Yes/No. If yes, what are the provisions under this?
- 8. Are you a member of Village Education Committee? Yes/No. If no, in which other way you are connected to school?
- 9. Do you attend any kind of meetings like (parent –teacher) organized by the school management? Yes/No. If yes, how do you participate? What type of things is discussed? Do you see any of the passed resolution implemented? Yes/No if yes what are the improvements?

Discussion Topic----

Passed Resolution if any---

Improvements if any-----

If the medium of instruction is given in your own dialect at primary level of schooling will it benefit? Yes/No if yes how? If not what will be the harm?

#### F.2 TEACHING AIDS /CONCESSIONS/COACHING

1. Does your ward ever receive any coaching or guidance for any kind of entrance? Yes/No if yes from where? For which type of Entrance? What are the charges? How about the quality of the facilities there?

Entrance---

Charges—

Quality----

2. Is the amount you paid for admission for coaching is within your reach? Yes/No if not what you did to pay such kind of fees?

#### F.3 MID-DAY MEAL

- 1. Do they get mid-day meal? Yes/No if yes what are the food items they provide?
- 2. How does your child like it? Rate the standard ---Good/Average/Bad

#### F. 4 SCHOOL INFRASTRUCTURE

- 1. Have you ever visited the school? Yes/No if yes what is your observation?
- 2. How is the condition of classroom, blackboard, and furniture?
- 3. Do the school have playground of its own? Yes/No. Do they have library? Yes/No
- 4. Is it fully electrified? Yes/No
- 5. How many female teachers are there? Are you aware about the number of teachers working in the school? Yes/no if yes how many? How many of them are appointed by government?

Number (Government) ----

Number (Private/Adhoc) ----

- 6. What are the terms & conditions for rest of the teacher?
- 7. What is their basic qualification? Do they have taken training to teach at this level?
- 8. What is the source of drinking water for children?
- 9. How is the road connectivity to the school?
- 10. Does the school have provision of separate toilet for boys & girls? Yes/No

# F.5 FELLOWSHIPS, SCHOLARSHIPS etc

1. Are you aware about different kinds of scholarships available for your ward? Yes/No if yes what are they? What are the special provisions for boys and girls? Details of Scholarship Amount-----,

Class----,

Agencies-----

Frequency-----

- 2. Do you face any kind of problem in receiving them? Yes/No if yes what are they?
- 3. Did you face any kind of favor demanded by the disbursing authority? Yes/No if yes what are the demands? If don't oblige to that what they do?

#### F.6 FEE

1. What fees you pay towards admission, tuition and examination in a year? (Primary, Secondary, College, Technical education & others). Details---

Primary---

Secondary—

College----

Technical/Vocational--

Any other-

- 2. Are you able to pay? Yes /No, if no how you manage this?
- 3. Did they get any financial support from any organization? Yes/No if yes what is the name of that organization? How they have supported?
- 4. Are you aware of any kind of study loan? Yes/No if yes have you ever taken it? What are the terms and conditions for that?

# F.7 INCENTIVES---TEXTBOOKS, NOTEBOOKS, BAGS, UNIFORMS

- 1. What kind of concessions you receive regarding expenses to schooling of your ward like fees, textbooks, uniform?
- 2. What are the agencies who supply textbooks and uniform?
- 3. Do you receive these in time? Yes/No if no what type of problems you face regarding this?
- 4. How do the school authorities manage this?
- 5. What other things you get free related to schooling of your ward? Details -----
- 6. Are there any advantages of studying in Government established institution? Yes/No if yes what are they?

#### **F.8 HIGHER EDUCATION**

- 1. Where does your ward go to get higher education after school? Place---
- 2. Are you aware of other career prospects after higher secondary? Yes/No if yes what are they? What are the institutions available for such course? Details about the Institute/College-----.

Course Offered----,

Duration----,

Charges-----

- 3. Where do you send your ward for technical education like engineering and medicine? How you finance the technical / medical education of your son /daughter?
- 4. How you have benefited by providing technical education to your ward?
- 5. Have you ever chosen any self-financed college for giving higher education or any professional education? Yes/No if yes what are the options available to your ward? How much you have paid & for which type of course?

#### F.9 SPORTS & EXTRA CURRICULAR ACTIVITIES

- 1. What type of opportunities do your children get in sports & other extracurricular activities? Details-----, What are the problems associated with this?
- 2. What types of activities are encouraged by the school? Why?
- 3. What types of activities are discouraged by the school? Why?
- 4. Does your ward receive proper information and guidance about different competitions and other extracurricular activities? Yes/No. If no, why? Experience----
- 5. Are you aware about physical education? Yes/No if yes what are the prospects of that in regard to the career and income?
- 6. Do you play any kind of sport? Yes/No if yes what is the sport you are involved in? What kind of support you are getting/received from government?
- 7. Are you benefited from any kind of training? Yes/No if yes who is/was the organizer of the training?
- 8. How sport can become an integral part of life?

# G.ISSUES RELATED TO THE ENVIRONMENT IN THE CONTEXT OF HUMAN RIGHTS OF THE TRIBES

# **G.1 FOREST**

- 1. How important is forest for you?
- 2. What is the name of the forest & how do you see your association with forest/Jungle?
- 3. What kind reference is given by your customs or traditions about the trees or forest? Details----

Customs--- Tree-----

- 4. Are you dependent on the forest? Yes/No if yes what the things you get from it? For whose consumption?
- 5. What are the Major Forest Produce (Timber, Fuel wood, Tendu leaves/Leaves for Bidi making) you collect and what do you do with them?

Items Uses

- 6. What are the Minor Forest Products (mahua, lac, and bee) you collect from jungle?
- 7. What are specific changes about forest, wildlife, land, river, lakes soil, and climate? Details--- Forest-----

Wildlife----

Land-----

River----

KIVCI----

Lakes-----

Soil----

- Climate-----
- 8. Which are the things polluting or causing severe damage to the environment?
- 9. Do we need protection of environment? Yes/No if yes why?

#### **G.2 WATER**

- 1. How do you use water? Do you use same source for all the purposes? Yes/No if no what are the different sources?
- 2. What are ancient sources of water for you? What kind of changes you have noticed?
- 3. Do you find any kind of reference of water in your customary belief system or in any mythological narratives? Yes/No if yes Details-----
- 4. Today what kind of changes you find to your customary claims over water?
- 5. Do you think that the sources of water are polluted now as compared to a few years? Yes/No if yes what are the causes of it?
- 6. What kind of seasonal pollution one can see?
- 7. Do you have any difficulty related to impure/contaminated drinking water? Yes/No if yes what are they?
- 8. What kind of arrangement you have to dispose used water/drainage? Have you received any kind of technical inputs in this context? Yes/No if yes by whom?
- 9. What kind of taxes you have to pay for water usages? Details----

#### G.3 AIR

- 1. What are the changes you have felt about the quality of air?
- 2. What kind of changes (Degradation) you have noticed regarding environment?
- 3. Which are the industries you think polluting the air in your area? Industries Production
- 4. Have you ever protested or brought into their notice these kinds of issues? Yes/No if yes what is their response or steps regarding this?

#### **G.4 LAND**

- 1. Have you ever given land to any agency Yes/No, if yes, what was the purpose and given to whom and when? Was it voluntary? Yes/No, what are the benefits/compensation do you receive? Details----
- 2. Where do you take your domestic animals for grazing?
- 3. Is it common for all? Yes/No
- 4. What are the changes you have noticed regarding the grazing land?
- 5. How fertile is the soil?

# II. IMPACT OF HUMAN RIGHTS ON SOCIAL &NON-SOCIAL ASPECTS OF THE TRIBES

#### **A.ON SOCIAL ASPECTS**

## A.1 SOCIAL (GENERAL)

- 1. Are you a B.P.L card holder? Yes/No if yes who provides it? What you have done to get that?
- 2. What are the benefits or entitlements for B.P.L card holder? Benefits-----
- 3. What are the general problems faced if marrying outside the tribal community?
- 4. Can a widow or widower go for a remarriage? What they have to do?
- 5. What you do in case your child refuses to oblige you or others to do work?
- 6. How do you share water for cultivation?
- 7. Do you share with other group? Yes/No if yes who are your irrigation partner?
- 8. Do you have any difficulty sharing with them? Yes/ No if yes what are they? Aged
- 9. According to you how would you like to be feel valuable for the community? Women
- 10. Whom do you prefer male or female child? Why?

- 11. Do you feel any kind of pressure to give birth to male child? Yes/No if yes what are they and by whom? Experience if any----
- 12. What is the general perception of girl child?
- 13. Do you volunteer yourself for any cause related to welfare of your community? Yes/No if yes, share your experience.

#### A.2 ECONOMIC

#### a) Children

- 1. Do you send them for work? Yes/No
- 2. Do they work for others? Yes/No
- 3. What type of work do they perform?
- 4. How much do they earn in a day?

#### b) Environment

- 5. Do you use water other than drinking, bathing and washing? Yes/ No, if yes what are they?
  - Purpose-----
- 6. Do you get any income by utilizing any of the other environmental sources? Yes/No if yes details of earnings?
- 7. How you use the river bed for income generation? Do you pay royalty for that? How much?
- 8. Do you know any spot nearby your place of tourist importance? Yes/No if yes what are they? How you are connected to them?
- 9. Where do you sell them and to whom? How much is your earnings from it?
- 10. What kind of wild animals fetches good money if you sell? Who are your customers?

#### c) Economic in General

11. Is it the main income earning activity for you? Yes/No

#### A.3 POLITICAL

- 1. Do you ever express freely your opinions, feelings, and emotions, convictions to your superior regarding politics, decision making at local issues or any other? What way?
- 2. Have you ever attended any public speech, or rally related to tribal? Yes/No, if yes when and on what was the issue discussed there?
- 3. Have you ever participated in any kind of event organized by local print or electronic media related to rights of the tribal? Yes/No if yes, when ----organizer----- topic-----
- 4. Have you ever attended such kind of program organized by local voluntary organizations? Details-----
- 5. Do you find coverage in the local print media of such issues? Yes/ No. If yes share your experience.
- 6. Do you have ration card? Yes/No if yes, how do you get it?
- 7. What is the purpose of becoming a member of association? What is your role in the association? What are the duties and responsibilities?
- 8. Have you ever organized a public meeting? Yes/No if yes, reasons-----
- 9. Normally what kind of difficulties one has to face if he contests elections? -----
- 10. In your opinion how women can be more empowered?

#### A.4 LEGAL

- 1. Does the other community/caste allow you to inhabit or purchase any land for making house? Yes/ No if not reasons-----
- 2. Do you have documents related to disability? Yes/ No
- 3. From which department did you collect? What do you do to get them?
- 4. If somebody dies somewhere due to any mishap or accident do you get information about his death through police? Yes/No

- 5. How you get information? Do they make arrangements to bring his body to his native place?
- 6. Do you visit that place along with them? Yes/No
- 7. Do they take your opinion regarding cremation or burial? Yes/No
- 8. Do you find the disposal of dead body has been done in proper manner? Yes/No
- 9. What kind of discrepancy did you notice during such incidence? In case of any conflict with other tribe/any other community how do you settle?
- 10. Do you get verdict as per your expectation? Yes/ No if no, in whose favour it is given most of the times?
- 11. If you do not follow their instruction or oblige your master or any other or argue with them, what do they do?
- 12. Is there any experience where such thing has ended in big legal tussle? Yes/No
- 13. Have you registered complaint against them? Yes/No, if yes, what is the final outcome?
- 14. Have you received any kind of training related to rights of the women or any other? Yes/No if yes when, what are the topics discussed and who has organized that?
- 15. Is there any wild type which is prohibited for killing? Yes/No if yes why it is so? Life imprisonment & Capital Punishment/Death penalty
- 16. What is your view on death penalty?
- 17. Did any co-villager got life imprisonment/Capital punishment? If yes, Reasons-----

# II B. ON NON-SOCIAL ASPECTS B 1 HEALTH

#### **OJHA**

- 1. How do you treat your patients?
- 2. What kind of prescription you give to your clients?
- 3. Which is the most common type of complaint do you receive?
- 4. What kind of traditional treatment or method you follow? Details -----
- 5. Do you give any advice on faith-based healing? Yes/No if yes, what are they? Details ----

#### a) GENERAL HEALTH

- 6. What kind of safety and awareness programmes you have attended if any? Details---
- 7. If you violate the instructions given by the authorities related to your health what kind of punishment do you get?
- 8. What are the other provisions of your industry to maintain good physical health of the workers?
- 9. How important your physical health to you and your employer?
- 10. What kind of improvement do you expect from your employer?
- 11. Does the employer inform you about the precaution to be followed while working? Yes/No
- 12. Does the health centre of the industry inform you on regular basis the dos and don'ts regarding your health care? Yes/No
- 13. In case of on duty hazard, does the employer compensate financially and take full responsibility of treatment?
- 14. Do the employer provide gloves/masks/helmets or any other required items when you are working? Yes/No
- 15. Does the employer replace the old & dangerous machines by new ones? Yes/No
- 16. Do you have the knowledge of knowing the gender of the child before birth? Yes/No
- 17. Do you know any special scheme to encourage village sanitation, cleanliness? Yes/No if yes, what is that? How is it beneficial to you?
- 18. Do you feel it has an impact on your living style? Yes/No if yes, what kind of impact?
- 19. What are the most commonly prevalent diseases in your area? Reasons of the diseases----
- 20. How do you get information about the prevention of these diseases? Sources---
- 21. How do you prepare yourself (preventive action) to fight epidemics?

- 22. Which are the agencies working with you? What type of help do you get from them?
- 23. Are you aware about the different awareness campaign related to common health & hygiene? Yes/No if yes how it is organized & by which agency or department and on which topic? What kind of experience do you have on watching a film on certain topic or any other?
- 24. Have you ever participated in any kind of activity undertaken by them? Yes/No if yes what is it? What are the benefits of association with them?
- 25. Do you know any N.G.O/Trust/Any other Organization working in this area of spreading awareness? Name----
- 26. How can you improve your knowledge on health education?

#### **B.2 EDUCATION**

- 1. What type of punishment does your ward receive? Does he ever complain about the excess in this context? Yes/No if yes what you do after listening/observing such incidence?
- 2. Have you got any complaint related to any type of verbal abuse by the teacher? Yes/No if yes what type of abuses they face and why?
- 3. Did you protest such happenings? Yes/No if yes with which authority/ what is the outcome?
- 4. What type of returns you expect to receive of education?
- 5. Do you keep vigil on teachers' attendance? Yes/No if yes what kind of observation you have regarding their absence?
- 6. Have you ever brought to the notice of any authority about the different irregularities by teachers? Yes/No if yes what are they? What was the outcome?
- 7. If you highlight any such things and discuss directly to the teacher how they have responded?
- 8. Have you ever participated in programmes related to promoting awareness for literacy or any other related to education? Yes/No if yes what are they? Who was the organizer? What are the themes of the campaign?
- 9. Do you see any impact of such kind of activities? Yes/No if yes what are they?
- 10. Should we give importance on education? Yes/No if yes what are the benefits to the society?

#### **B.3 ENVIRONMENT**

#### **OJHA**

- 1. If at all you depend on different medicinal plants and herbs from where do you get them? Purchase/self collection
- 2. Can you give details of yourself collection?
- 3. Is there any change in the availability of those plants/herbs? What are they? Details of variety, disease etc
- 4. What are the causes of low or non availability of such herbs?

#### **GENERAL**

- 1. Do you think water should be used for commercial purpose? Yes/No if yes according to you what types of uses are against the interest of the people?
- 2. What you can do to stake claim over water as your right & at the same time conserve it?
- 3. Are you a member of any plantation or protection program (Ban Panchayat)? Yes/ No if yes at what capacity----- Name of the program-----, Activities-----
- 4. Do you ever associated with the programmes/schemes initiated by your gram Panchayat? Yes/No, if yes, Details----
- 5. Are you aware about harmfulness of using non-degradable substances like plastic bags? Yes/No if yes how you can avoid such situation in your day to day life?
- 6. Have you ever highlighted any local issues concerning environment? Yes/No if yes what are they? To whom you have communicated? What is the outcome?

- 7. Have you ever participated in any awareness campaign in this context? When----, Organizer---, Impact-----
- 8. Have you ever participated in watershed development, aforestation, pasture development, roads and small dam building/Yes/No if yes details of agency and contribution
- 9. Have you ever attended any program on eco-friendly measures related to anything (bee-keeping, biogas, model gausala? (Organic-farming) Yes/No if yes, Organizers----, When-----, learning points-----

#### **III.GENERAL ROLE OF THE STATE**

#### A. WOMEN

- 1. 1. During pregnancy where do you go? Name of the hospital---- Charges-----
- 2. In case of caesarian what are the facilities one can avail? Details----
- 3. Do you have to give extra charge for that? Yes/No, if yes, amount--During pregnancy what kind of regular care do you receive? Details--Anti tetanus injection— Yes/No Calcium or iron tablet--- Yes/No
  Monthly checkup of Blood Pressure, Blood, Weight----Yes/No
- 4. What kind of counseling /advice you receive from the hospital staffs regarding family planning? Details---
- 5. Do the hospital have child specialist? Yes/No, if yes what are other pediatric facilities available? Details---
  - Do they have separate pediatric ward? Yes/No if yes, how many beds are there in one ward?
- 6. In case of critical case or further reference where do they refer? Name----- What are the charges there?
- 7. Who does the check-up most of the time? Male doctors/Female doctors/both
- 8. Who assists the doctors in different treatment? Male Nurses/ Female Nurses/ any other health worker
- 9. Do you know how many female nurses are there in every ward? Yes /No if Yes, Details--
- 10. Do they stay in the hospital premises? Yes/No if no, how many of the hospital staff reside inside the campus?
- 11. How many female doctors are there? No--- Do you think there are the sufficient numbers of female doctors? Yes/No,
  - Do you have any knowledge how many cases one doctor has to handle per day? Yes/ No, if yes, Details---
- 12. What are the common gyneac problems do you face?
- 13. Is there any female gynecologist in the hospital? Yes/No if no, do you find difficulties in discussing/sharing different gyneac problems with male doctors? Yes/No, if yes what are they? Details----
- 14. What are the surgical facilities available? Details---Do the hospital have separate surgical ward? Yes/No, If yes, what are the machines, tools, latest technology for surgery available there? Details—
- 15. Are you aware about widow pension scheme? Yes/No, if yes, Provisions----Name of the Department -----
- 16. Are you aware about dependent children pension scheme? Yes/ No, if yes, Provisions---Name of the department----
- 17. Are you aware of any special kind of schemes where only women can be beneficiaries? Yes/No if yes, what are they? Details---

#### B. AGED

- 1. Are you aware about the benefits for senior citizens? Yes/no, If yes can you name the services where you get concession or discounts?
- 2. Are you aware about old age home? Yes/no

3. Are you getting any kind of old age assistance from the Government agencies? Yes/ No If yes what you are receiving? From which department & how much? Since when?

#### C. DIFFERENTLY ABLED/DISABLED

- 1. Do you know about special provisions related to health of your ward? Yes/No. If yes what are they? From which agencies you come to know about these?
- 2. Do they have special school? Yes/No, or Is it the common school for all? Yes/No
- 3. What kind of difficulties they face in the common school? Does the teacher treat them differently?
- 4. Do the school encourage for admission? Yes/No
- 5. Do you have documents related to disability? Yes/ No
- 6. Are you aware of the different financial assistance available to them? Yes/No, if yes what are they?
- 7. From which department did you collect? What do you do to get them?

#### D.YOUTH

- 1. Are you aware about Nehru Yuvak Kendra and its function? Yes/No if yes, what kind of association you have? Do you know what kind of training they provide to youth?
- 2. Have you ever been part of National Service Scheme? Yes/No if yes, share your experience-----
- 3. Do you know any kind of scheme or program run for youth welfare? Yes/No if yes, what are they? What are the benefits you can get?
- 4. Have you ever been a part of any kind of cultural exchange program? Yes/No if yes which places you visited? What type of activities you perform & when? How did you enjoy it?

#### E. HEALTH

- 1. Are you aware about different schemes run by the state government related to health? Yes/No, if yes what are they and what are the provisions and benefits under these schemes? Details-
- 2. Do you think state government hospital/medical centers have sufficient staff in your village or locality? Yes/No if No what is your observation?
- 3. Does the government fill the post on regular basis like doctors, compounders, and nurses? Yes/No, if No, what are the vacant posts and since when?
- 4. Do the staff present during working day and on duty hour? Yes/No, if No what is your observation?
- 5. Do you get proper information and guidance from the staff in time? Yes/NO, if No, would you like to share your experience?

# F. EDUCATION

- 1. Do you think your school has sufficient trained teachers and staff for boys &girls and other staffs and competent? Yes/No, if No, what is your observation in this regard?
- 2. Are you happy with school management & functioning of the school? Yes/No, if No, what are the main concerns where school can improve?
- 3. Do you cooperate with the teachers in solving problems? Yes/No, if yes what kind of problems they share with you?
- 4. What kind of activities gets more attention during school hours?
- 5. Is there any particular demand you have regarding schooling or education? Yes/No, if yes what are they?
- 6. Are you aware about different programmes run by the government? Yes/No, if yes what are they and what are the provisions under these schemes? Details----

#### **G.ENVIRONMENT**

- 1. Are you aware about the government run programmes like Vanbandhu Yojana or any other? Yes/No, if yes, what are the provisions under these programmes? Details---
- 2. Are you aware of Pollution Control Board (State& Centre)/Forest Development Agency? Yes/No if yes what are their duties? Do you have any experience of working with them? Yes/No if yes when & on what?
- 3. Do you know the Government fixed price for your items? Yes/No if you don't get the government rate what you do?
- 4. Do you dependent on any government agencies for any kind of selling or any other transaction? Yes/No if yes what are the agencies?
- 5. What are the benefits you are getting by the agencies?
- 6. Who are the grass root level forest officials or any other government employees with whom you depend for your official work? Details----
- 7. Where do they stay?
- 8. What kind of activities needs their permission and to whom you approach? Details---Authority to be approached------Department-----Charges-----
- 9. If your activities come to the knowledge of the concern officials, for which you have not taken prior permission how you settle/negotiate/deal with them?
- 10. What is the punishment you have got and for which type of violation?
- 11. Do you see any kind of conflict of interest between the people and the concern department? Yes/No if yes what are they?

#### H.DEVELOPMENT-INFRASTRUCTURE

- 1. Are you aware about different kinds of schemes related to housing? Yes/No if yes, what are they-----,
- 2. Have you ever received any monetary grants/or loan under any scheme related to housing? Yes/ No, if yes

Amount ---- Agency ---- - Year ----

If yes how did you utilize it?

- 3. Can you name any scheme or schemes where you get employment or work? Yes/No if yes, what are they? Name of the schemes---Provisions
- 4. Have you ever received training on microfinance/self help group (SHG)? Yes/No if yes, when & by whom? How was it beneficial to you?
- 5. Are you aware about Pradhan Mantri Gramodyay Yojana? Yes/No what is it? (Shelter, Drinking water )
  - Yes/No? If yes what are the benefits you are eligible to receive under this?
- 6. Are you aware about different government run schemes operating through Panchayat? Yes/No, if yes what are they and what are the provisions under these? Details---
- 7. How far is the highway from your house?
- 8. Is it the same road you use for maximum transport? Yes/no
- 9. How often the main road get repaired?
- 10. Are you satisfied with the present condition of roads? Yes/No
- 11. What are the main problems you face with transportation?
- 12. Are you happy with present transport facilities of your area? Yes/No if no, how it can be improved? Do you see any meaningful role can be played by yourself and your community? Yes/No if yes, what can be done for this?
- 13. What you do to a dead body? Cremation/ burial/ Any other
- 14. Do you have common ground for cremation/burial? Yes/no
- 15. If no, where do you prefer to do burial/ cremation? Reasons ------
- 16. Do you think these types of welfare measures help people like you? Yes/No if yes, how do they help?

#### I. AGRICULTURAL WORKER &ALLIED

# WORKER/INDUSTRIALWORKER//SERVICE/BUSINESS/SHOPS/MANUALWORK ER/FARMER&SMALLTENANT/ANYOTHER/CUSTOMERS

- 1. Do you have your own land? Yes/No if yes how much? Do you have any written record of it? Yes? No if No since how long you are occupying & how much? How it is regulated?
- 2. Have you ever displaced from your land? Yes/No if yes When----Purpose----- Compensation received------Any other Benefit-----
- 3. If the land is. Given by government is there any problem regarding the quality? Yes/No if yes, give details-----
- 4. Are you paying taxes? Yes/No
- 5. What is latest government stand/communication/ regarding new tax if any?
- 6. Are you aware about the fixed tax by the government? Yes/No if yes what is the amount?
- 7. Is there any special scheme for your occupational group? Yes/No
- 8. Are you a beneficiary in any of the schemes? Yes/No if yes, what are they? What were the different provisions under this scheme? How you were selected?
- 9. What are the things or services you get at subsidized or free from state government?
- 10. What kind of financial assistance you can avail? Name of the agency----
- 11. Have you ever received training on microfinance/self help group (SHG)? Yes/No if yes when & by whom? How was it beneficial to you?
- 12. What are the different agencies/departments of state or centre you know which provide you different professional or occupational support & guidance? Like TRIFED----
- 13. Have you ever received any kind of special training related to farming/dairying/poultry/piggery/fish farming /aquaculture/ fodder development/any other?

#### J. SUGGESTIONS/VIEWS/OPINIONS/

- 1. What according to you most pressing problem in your area resulting to backwardness of the region?
- 2. Do you think your region is given less priority for various kinds of developmental work? Yes/No
- 3. What should be the priority of the government to improve the condition of your area?
- 4. What, according to you, needs special attention to bring your area at par with developed region?
- 5. What measures the Government should take in all to eradicate the backwardness of the region?
- 6. What are the welfare activities the Government has undertaken?
- 7. What kind of facilities would better serve your basic medical needs? Give suggestions----
- 8. How can you contribute/participate to improve the quality of schooling in your village?
- 9. Where are you lacking in achieving that? Suggestions----
- 10. Are you happy with present schooling facilities? Yes/No if No, in which do you want improvement?
- 11. What type of role your community should play in the context of conservation of nature? How all the concern people can work for better environment? Suggestions----

### **ANNEXURE -6**

#### **CASE STUDY - 1**

Navjibhai Chima aged 65 years residing at Kevdi village, taluka Vansda, district Navsari is the elderly chief (Agevan/Kathiya) of Kokna community. He became chief in the year 2006 and commands authority over 15 villages or 'Fadiya' of their own 'Kul'. He presides over decisions related to social, cultural, religious, political, legal and economic life of the Kokna community. Being illiterate he has very little land which he got from his ancestor. This small piece of land does not earn him much and also he does not poses legal ownership (Patta) on his own. He resides with his family which includes his two wives, his ten married and unmarried children.

He has final say in the marriages of boys and girls in their own community. He mediates during the engagement of boys and girls. He decides on the issues of widow remarriage and other forms of marriages. He also takes decisions related to divorce, property disputes, small thefts, and conflict and tension related to inter tribal disputes. Normally, his outlook is to see at least equal respect for the both the gender in community barring certain religious and cultural spheres.

He demonstrates a strong sense of community feeling and sharing of common food during 'Nawa' which is normally celebrated after the harvest of paddy crop usually in the month of Bhadarva and Asho. 'Dungar Mauli', the goddess of mountain is chosen once in five years, by certain procedure under his supervision. In this process he summons two or three Bhagats from their own community. They keep fasting, worship Gram Devi, beet the drums the whole night. Copper coin is put inside the bowl of rice poured by milk. They seek for the blessings from their Gram Devi for locating a sacred place for Dungar Mauli. Next morning, they visit the nearby mountain rock and place the copper coin as per the directions given by goddess in the dream of Chima.

Navjibhai enthusiastically described various goddesses worshiped and feared by Kokna community. According to him, Kanasri Devi, the goddess of paddy is a household feature, kept very sacredly and worshiped regularly for the good production of 'Dangar' (paddy) and 'Nagli' (wild millet). Himai dev is the god for

good crop worshiped during the time of Diwali. Tortoise is considered as carrier of Himai Dev as shown in the figures and because of this killing of tortoise considered as taboo among Koknas. Chima claims Bagh Dev as most important deity who protects them from natural disaster, protect their livestock from animals and diseases, protect crop from wild pests, and importantly peace and harmony among villagers. Normally, location of Bagh Dev's statue is set up near entrance of Falia or villages close Gram Dev.

Any important decisions related to community are discussed at a elevated place situated near Gram Devi. This place is considered as sacred place. According to Navjibhai, labor contracts and annual wages are fixed and determined at this place which serves as a moral obligation to the whole community. They believe, violation of this can bring malevolent troubles to the village. In contemporary time, Sarpanch and village council members utilize the same place and tactics to resolve the disputes related to marriage, divorce and property. Chima showed his unhappiness and dissatisfaction over new generation for not obeying and following the moral authority structure. As per his argument this is happening because of modern education, technology, averting their elders and traditions.

Navjibhai gave an account of Bhag Baras, an unique festival being celebrated before three days of Diwali. As per the ritual of this festival, the cowherd will collect some amount of Rice Dal and take some of money from each house that have cows and buffalos and he will invite all persons to the big grazing zone. All invitees are fed before starting of celebration; the food is collectively prepared for this purpose. After having food, all cows and buffalos are made to stand in circle formation. At the centre of circle, an egg will be put up. Then, they will make the cows and buffalos run inside that circle. If the egg in circle is broken than it would be considered that the year will pass smoothly and there will be peace and prosperity in the village. If the egg remains unbroken it brings bad omen for the whole community and village. This festival is now on the verge of decline and it is not a regular affair as the private investors are showing up their interests to grab the vacant grazing grounds for their development projects.

Chima is unhappy about the displacement taken place in that area. He explained his helplessness in front of developmental agencies and said "government can print notes, not land". This shows his analytical outlook and his ability to think critically about conditions regarding land and livelihood issues prevailed in that area. His vulnerability against governmental and non-governmental forces is evident of conditions that Kokna community is facing in remote places of Navsari district. Along with his discontent about land acquisitions and non participatory development around Kevdi village he also expressed some sense of appreciation for the improvement he observed in public distribution system and election reforms.

Navjibhai Chima radically explained that the Koknas are left with no option in the health sector where they are not able to get modern health care facilities and on other side they are losing their own knowledge about herbal medicines. Along with this he is also worried about fast depletion of herbs and disinterest of new generation to grasp the traditional knowledge about medicinal plants and herbs. He is afraid that if he tries to use available herbs or other plants and animals, he may have to face legal harassments and consequences. In his concluding response he critically rejected the very notion of modern education system. He said "you'll get food if study, and even if you don't you'll get..., nature has plenty for all of us in this world....."

#### **CASE STUDY - 2**

Jikli Powar, a Varli female aged 28 years, residing at village Bopi, Taluka Dharampur, District Valsad stays with her blind mother and one son aged 2 years with no land. Being a single parent, she works as contract labour. She does not have any kind of support from her siblings. Studied up to fourth standard handles all family responsibilities.

She shifted to Dharampur in search of work and wages where she was hired by a labor contractor. Initially, she got work at construction site in Dharampur. A non tribal labour contractor made her pregnant. And later he denied taking any responsibility of her. He also threatens her repeatedly by saying that he'll defame her and she won't be able to get any work in entire Dharampur. In 2007, he also threatened her not to complain to community and police by showing his political connections. As Jikli sorrowfully narrated "...that person told me, that you Dedh Praja is made for this only..., you are here only to entertain people like us...and it is his right to use and abuse us..,..Because we deserve that...else how will we run our family?".

Showing some courage, Jikli went to her community 'Vadil' and explained her condition to them. Community leader refused to help her by telling that culprit is a non tribal person and community cannot fight against non tribal person. After not getting any help from community people, she approached police. Police also denied taking action by advising her to claim money from labor contractor and settle dispute with him. Police officials showed readiness to be mediate to settle the dispute unofficially. When Jikli denied settling dispute unofficially, police official explained her about political influence of contractor. Official said "...if you lodge complaint about him, he'll remove her name from BPL list...and she'll not get any other facilities from Panchayat...". By doing this police denied to lodge complaint against that contractor.

For seeking treatment during pregnancy in PHC, she was asked to reveal identity of the father. As she refused to reveal the identity of the father she lost her eligibility to be beneficiary under Janani Suraksha Yojana, a program for pregnant mother by the State government. She denied abortion and courageously taken decision to be a single parent. Fortunately, she delivered the baby in PHC itself, without getting any

government benefit but with the help of a teacher of ashram shala of Bopi village. The Varli community did not deny her child but rather accepted her son as a community member.

Her mother was having difficulties in eyes. In a free eye check up camp her mother was detected with cataract. She initiated treatment for her mother as per the directions given in the camp. Being pregnant and facing other issues along with wage earning she failed to have follow ups with doctors of her mother. This resulted into permanent blindness of her mother which added a burden to her miseries.

Her mother was denied old age pension given under BPL benefits. Same Contractor influenced authorities for not providing any kind of benefits to her family. With no land, and no income source, this pension was very important for her to run her family. Jikli expressed her condition to the wife of Sarpanch. The wife of Sarpanch went to social welfare officer and reported her exceptional difficulties and travails of her life. Due to sympathetic attitude of social welfare officer, Jikli managed to enroll her mother for old age pension scheme.

Jikli understands the value of education. She gives credit of her strength and decisions to her little education up to standard fourth. With this she also feels sorry for not continuing education due to poverty and family burden. She didn't force her child to go for work; instead she encourages him for getting educated. According to her, education is a weapon for women. She also abhors superstitious beliefs and rituals.

Her courageous decision of being single parent kept her away from the SHGs which she wanted to be part of. She wanted to be self employed to get financial stability but being single parent in remote village stigmatize her. She tried to get second hand sewing machine and start her own enterprise but her effort was ridiculed by people.

She also faced problems in getting drinking water nearby home. Geographically, area in which she resides is at elevated locality. She wanted to extend supply of water at least up to anganwadi center which is near to her house. But government officials failed to extend water supply in this locality. Jikli is very apprehensive towards the quack medicine men migrated mainly from entering in village and treating women for reproductive health especially for abortion. 'Jholawala Doctors' have also opened

clinics in villages and are playing with the health of villagers especially of pregnant women.

She expressed her disappointment towards systems of government and society for not being sympathetic towards people like her. She blames contractor for being non tribal, because she believe that tribal community norms do not allow tribal males to do such immoral deed. She also blames new generation of tribals for not being supportive to single parents and stigmatizing them. Jikli analytically expressed her view on political situation which is manipulative and supportive to the elite people. Her discontent and disrespect for people who gets influenced and also influence government policy implementing workforce is clearly observed. Her narration pointed out the lapse of government to frame mechanisms to help such destitute who are the real victims and at mercy of government schemes.



Navjibhai Chima with his second wife



Jikli Powar with her Son

# FIELD EXPERIENCES AND OBSERVATIONS

- Initially I have faced difficulties in communicating with respondents due to lack of knowledge about local dialect. In course of time, I managed to converse with them as most of the people are bilingual.
- On many occasions, I became emotionally vulnerable while observing their pathetic conditions but gradually I overcame this difficulty by focusing and diverting my attention singularly on my goal.
- I had a great experience of staying in the houses of tribals of both communities from time to time. I participated in their cultural, religious and social gatherings with great enthusiasm which helped me a lot in understanding their world view.
- Initially, I had faced problems with my identity. The respondents couldn't
  accept me as I was considered to be an outsider. But in course of time, I
  managed to build a good and healthy rapport with the respondents. They
  accepted me and shared most of the valuable information which became a part
  of my present research.
- I had faced difficulties while collecting data from lower bureaucratic staff.
- Many times I was scared that I will lose objectivity because of my emotional judgement but ultimately I over came it through persistent efforts.

# **OBSERVATIONS**

- Tribals are simple and straight forward.
- It was observed that men dominate women in domestic as well as in public life
- Kinship ties are very strong among the tribals as relatives are more useful in all the circumstances
- It was observed that younger generation is slowly moving away from their indigenous religion towards Hindu religion.
- It was observed that elderly play a prominent role in day to day life.
- It was observed that traditional way of interactions with natural environment is on decline.
- It was observed that child labour is rampant amongst both the tribes.
- It was observed that the habitat of these tribals was quite unhygienic and unhealthy.