

Socio-Economic Status of De-notified & Nomadic Communities in Jaipur (Phagi and Chaksu)

By

Deepa Gautam

*Dissertation submitted for the partial fulfillment of the
MBA Rural Management*

Academic year, 2015-2017



The IIHMR University, Jaipur

1, Prabhu Dayal Marg, Sanganer, Airport
Jaipur 302029, Rajasthan
Ph: 0141 3924700, Fax: 3924738
Website: www.iihmr.edu.in

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Ph: 0141 3924700, Fax: 3924738
Website: www.iihmr.edu.in

TO WHOMSOEVER MAY CONCERN

This is to certify that **Ms. Deepa Gautam** student of **MBA in Rural Management** from the **IIHMR University, Jaipur** has undergone internship training at **Swa-Sahyog-Sanstha** from 6th February to 6th May.

The Candidate has successfully carried out the study designated to him during internship training and his approach to the study has been sincere, scientific and analytical.

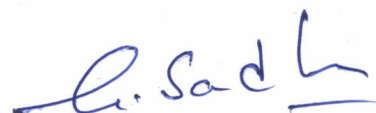
The Internship is in fulfillment of the course requirements.

I wish him all success in all his future endeavors.



Dean, Academics and Student Affairs

The IIHMR University, Jaipur



Professor

The IIHMR University, Jaipur



SWA - SAHYOG SANSTHA

स्व - सहयोग संस्था

E-mail :

sss1_goutam@rediffmail.com
swasahyogsanstha@gmail.com

ADMINISTRATIVE OFFICE :-

Village & P. O. Shil Ki Doongari
Tehsil-Chaksu - 303901
Distt. Jaipur (Raj.) INDIA
Mob. +919414209703

प्रशासनिक कार्यालय :

ग्राम पो. शील की डूंगरी

तहसील - चाकसू - 303901

जिला - जयपुर (राज.) भारत

दूरभाष - 07466-247573

Ref No. SSS/2017-18/11

Date... 18.5.2017

TO WHOM IT MAY CONCERN

This is to certify that **Ms. Deepa Gautam** student of **MBA in Rural Management** from the **Indian Institute of Health Management Research University (IIHMR)** Jaipur has undergone her dissertation training at **Swa-Sahyog-Sanstha** from 6th February to 6th May in project **"Nomadic Development program in Rajasthan"** with **Swa -Sahyog -Sanstha, Jaipur.**

Ms. Deepa worked closely with the team and other staff of the organization and conducted a study on **"Socio-Economic Status of De-notified & Nomadic Communities in Jaipur District"**

The Candidate has successfully carried out the study designated to him during internship training and his approach to the study has been sincere, scientific and analytical.

Ms. Deepa during the period of her dissertation program with us she had been exposed to different process. She has completed her study and submitted the final report.

I wish him all success in all his future endeavors.

Mr. Satya Narayan Gautam

President

Swa -Sahyog -Sanstha

Swa Sahyog Sanstha

Shilki Doongari, Chaksu, Jaipur (Raj.)

THE IIHMR UNIVERSITY, JAIPUR

CERTIFICATE BY SCHOLAR

This is to certify that the dissertation titled '**Socio-Economic Status of De-notified Nomadic Communities in Jaipur District (Phagi and Chaksu)**' and submitted by **Ms. Deepa Gautam Enrollment No. 002** under the supervision of **Dr. Sazzad Parwez, Assistant professor, IIHMR University Jaipur** for award of **MBA in Rural Management** of the University carried out during the period from **6th February to 6th May, 2017** embodies my original work and has not formed the basis for the award of any degree, diploma associate ship, fellowship, titles in this or any other institute or other similar institution of higher learning.

Deepa Gautam

Signature of student

CERTIFICATE BY SCHOLAR

This is to certify that all ethical issues have been considered while collecting data for my dissertation titled '**Socio-Economic Status of De-notified Nomadic Communities in Jaipur District ' (Phagi and Chaksu)**' and submitted by **Ms. Deepa Gautam** Enrollment No. 002 under the supervision of **Dr. Sazzad Parwez** Assistant professor **IIHMR University Jaipur** for award of **MBA in Rural Management** of the University carried out during the period from **6th February to 6th May 2017** embodies my original work and has not formed the basis for the award of any degree, diploma associate ship, fellowship, titles in this or any other institute or other similar institution of higher learning.

Deepa Gautam

Signature of student

Article I. Abstract

De-notified & Nomadic Communities are the most neglected and marginalized sections of Indian society. They are victims of stigma, social neglect and exploitation for centuries. Even after so many decades of Independence, they lack even the most basic amenities of life. Women among them suffer the most. Their literacy rate is very low. Most of them don't have access to health care facilities. They suffer from a number of atrocities not only by people of other communities but within their own families' **A Research Study on 'Socio-Economic Status De-notified & Nomadic Communities in Jaipur Distict' (Phagi and Chaksu)**. The objective of this study was to develop a deep insight into the socio-economic problems of women of these communities, appraise the effectiveness of various government schemes and interventions meant to improve their status of living and help government evolve new strategies to bring about a positive and sustainable change in their lives. One of the major problems faced by policy makers has been the lack of relevant data and information about various socio-economic issues concerning these communities. Since this section of society has been on the margins for centuries, not many research studies have been conducted on their problem, which makes the task of policy makers difficult for developing adequate welfare policies and schemes for them. Therefore we hope this present study will be able to bridge this gap and will provide an insight in the problems faced by women of these social groups. 'socio economic status of nomadic and de-notified communities in" Jaipur Distict' (Phagi and Chaksu) conducting this study, which we hope will highlight the problems faced by these women, and will help in making the suitable recommendations for their welfare and social uplift. The age group is responder 18 to 65. Sample size will be decided this is a qualitative and quantities study. In This study we used descriptive research design for collection information about nomadic communities. The current study data followed to 6 nomadic communities in Jaipur District' (Phagi and Chaksu).

Dr. Sazzad Parwez
Assistant professor
IIHMR UNIVERSITY
JAIPUR

Ms. Deepa Gautam
MBA in Rural Management
Roll No. 002

Article II.

Acknowledgement

The toughest of endeavors in the world is not possible without the support of helping hand which guides and motivates a person to take on any challenge head on. Inputs from such helping hands are always like very essential because more often or not certain mistakes which go unnoticed from our eyes.

I am thankful to **Mr. Satya Narayan Gautam President of Swa-Sahyog-Sanstha**. Who had provided all the required facilities to carry out the dissertation project work and nurturing my skills to execute the requirements?

I am heartily thankful to my guide **Assistant Professor Dr. Sazzd Parwez IIHMR University** whose encouragement, guidance and support from the initial to the final level enabled me to develop an understanding of the subject. I offer my regards and blessings to all my Professors of IIHMR University and all the people who supported me in any respect during the completion of the dissertation project.

Last but not the least I thank my dear parents, teachers and friends who have been source of support, strength, inspiration and encouragement for whatever I am today.

Ms. Deepa Gautam

Date:

Table of Contents

Article I.	Abstrac7	Error! Bookmark not defined.
Article II.	Acknowledgement	8
Article III.	ABBREVIATIONS:	10
Article IV.	Executive Summary	11
Article V.	INTRODUCTION	13
Article VI.	<i>Objectives of the study</i>	15
Article VII.	<i>Brief Profiles of Selected Communities</i>	15
Article VIII.	<i>Organization profile</i>	22
Article IX.	<i>Literature review</i>	24
Article X.	Research methodology	25
Article XI.	<i>Sample Size</i>	25
Article XII.	Data analysis and interpretation	26
Article XIII.	Findings of the study	55
Article XIV.	Recommendations for Central Government	59
Article XV.	Recommendations for State Government	
Article XVI.	Conclusions	60
Article XVII.	Reference:-	61
Article XVIII.	Annexure	62

Article III. ABBREVIATIONS:

ABBREVIATIONS	Expansion
NGO	Non- government Organization
DNT	De-notified tribal
NT	Notified tribal
OBC	OBC - Other Backward Classes
ST	Scheduled Tribes
SC	Scheduled caste
KVIT	Khadi & Village Industries Commission (KVIC),
REGP	Rural Employment Generation Programme
GP	Gram panchayats
LP	Local authorities
CTA	Criminal Tribes Act
GOI	Government of India
SSA	Sarva Shiksha Abhiyan
ICDS	Integrate child development scheme
DA	District Administration
NT	Nomadic Tribes
SNT	Semi-nomadic Tribes

Article IV. Executive Summary

Nomadic communities constitute approximately 7% of Indian population. In 1871, the British passed the "Criminal Tribes Act" and notified about 150 tribes in India as criminal tribes. It repealed the Criminal Tribes Act with effect from 31 August 1952 by the Criminal Tribes (Repeal) Act, 1952). And this is how they came to be known as De-notified Communities. Gadia Lohar, communities is a one such nomadic community of Rajasthan. The Gadia Lohar community is most social and economically disadvantage group in the district. For many centuries Gadia Lohar are socially neglects group and they led a life of marginalization. About 500 nomadic communities in India, numbering perhaps 80 million people around 7 percent of the country's billion-plus population. Ironically In 1959, "Habitual Offender's Act" was passed by many state governments again subjecting them to the same social stigma of criminality or born criminals. There is no doubt that even after so many decades of independence, these communities are still one of the most neglected and marginalized social groups of Indian society. In 1952, Criminal Tribes Act was repealed and around 150 communities were de-notified. In Rajasthan 32 communities are notified in total population 35 laces. The present study has tried to develop a deep insight into various problems faced by women of De-notified & Nomadic communities. The study addressed various socio-economic issues concerning them with a human rights perspective.the study was aimed at having an objective assessment of the effectiveness of various welfare programmes. Nomadic communities are move on one place to another place for livelihood. Nomadic life is very hard. These communities are very poor. These communities are extremely neglects and marginalize communities.

The study report thus reflects the perception of community on various issues. The unit for data collection was household. The entire respondent was age group 18 to 65. The sample size of the study was 100 respondents. The study covered 6 Denotofied and Nomadic communities i.e. Qalandar, Gadia Lohar, Banjara, Sanshi, Sapera and Kanjar. The criterion for the selection of the communities for this study was based on the coverage of maximum socio-economic variation and their geographical spread across the state. It included social variables such as their habitation, socio-economic status, nature and pattern of livelihood etc. After analyzing the information and data collected from respondents and on the basis of critical study of the situation the following conclusions were drawn from the study. Housing is the major problem of these communities. Since most of them have been nomadic and have been wandering in the past to earn their living, most of them never had a permanent home or settlement.

Most of the families put up their Jhuggis in a slum or at a vacant patch of land alongside the road as they can't afford any other accommodation. The condition of living is not a better. It is also a wonder as to how a family of six and seven members live in an 8feet x8 feet Jhuggi. Most of the families don't have enough space in their houses to have a separate toilet. So most of the people either use public toilets or go to open field. Even the women have to go to defecate in the open Open defecation is a major cause of poor community sanitation, and a threat to public health. Women are more vulnerable to various infections. Most of the households surveyed don't have access to safe drinking water. Either Displacement is major problem of these communities settlement by local authorities. The level of education among women of de-notified communities is very low. They are move on one place to another place for livelihood so don't sent our children's in schools. Children also take active part in income generating activities in many of these communities. Children's are show in street magic show for earn income for livelihood. The level of illiterate rate is very high. The level of illiterates is high main cause migrate of one place to another place. There is a need for residential school for these communities children's especially for their girls. Since the parents of these children are very poor and are forced to migrate very frequently to earn their living.

Majority of people from de-notified & Nomadic Communities want to earn their livelihood through their traditional occupations. Qalander are still enagaged in their traditional occupation of holding street monkey show. Earlier many of them had bears too.

That most of the women of Denotified and Nomadic Communities take care of various responsibilities such as cooking food, washing clothes, cleaning house, taking care of children etc. Women from these communities are very hard working. Almost all families belonging to these communities are very poor, and live just hand to mouth. The Survey data show preference of boys against girls in matters of childbirth. When asked this question, 80 percent of the respondents showed their preference for boys.

There was a marked discrimination against women and girls in matter of health concern. It was common perceptions that since women are to stay at home; they will get well with time on their own. Many of them held the view that nature has made a woman's body tough to fight a disease. These communities are victim of social stigma and prejudice for centuries. The mainstream society is still not ready to accept them as equals. So overall these communities are very neglects and marginalized communities.

Chapter 01

Article V. INTRODUCTION

Nomadic communities constitute approximately 7% of Indian population. In 1871, the British passed the "Criminal Tribes Act" and notified about 150 tribes in India as criminal tribes. It repealed the Criminal Tribes Act with effect from 31 August 1952 by the Criminal Tribes (Repeal) Act, 1952). And this is how they came to be known as De-notified Communities. Gadia Lohar, communities is a one such nomadic community of Rajasthan. The Gadia Lohar community is most social and economically disadvantage group in the district. For many centuries Gadia Lohar are socially neglects group and they led a life of marginalization. About 500 nomadic communities in India, numbering perhaps 80 million people around 7 percent of the country's billion-plus population.

Ironically In 1959, "Habitual Offender's Act" was passed by many state governments again subjecting them to the same social stigma of criminality or born criminals. There is no doubt that even after so many decades of independence, these communities are still one of the most neglected and marginalized social groups of Indian society. In 1952, Criminal Tribes Act was repealed and around 150 communities were de-notified. In Rajasthan 32 communities are notified in total population 35 laces. But unfortunately soon after that many state governments pass 'Habitual Offenders Act' a similar act, which not only stigmatized them again but curtailed their freedom. Mostly all communities are follow traditional occupation for livelihood. Likewise, many communities such as Qalanders and Saperas were deprived of their livelihood by 'Prevention of Cruelty to Animals Act, 1960', without any alternative source of earning or relief offered. A nomad is a person no settle home, who move one place to another place for livelihood. Almost all families belonging to these communities are very poor, and live just hand to mouth. Housing is themajor problem of these communities. They never had a permanent home or settlement. Most of the families put up their jugghi in a slum or at a vacant patch of land alongside the road as they can't afford an accommodation. The condition is of living very bad and Displacement is major problem of these communities. Most of the families don't have enough space to build in their houses to have a separate toilet. So most of the families either use public toilets or go into open field.

The women have gone to defecate in the open field. People are ready to build and use toilets at home. Most of these communities also don't have access to safe drinking water. Either there is no tapped water or it is far away from the settlement. It is often the duty of the women and adolescent girls to go and collect water. Displaced which results in the loss of livelihood and disruption of their children's education. The level of education among women of de-notified communities is very low. They are move one place to another place for livelihood from face problems they are not able to send their children to schools. These communities' men also include boys present street show magician. Most of the deliveries take place at home with the untrained dais. Since most of the people are very poor they can't afford private hospital. The interviews with respondents also revealed that there was lack of awareness about ante-natal and post natal care. Lake of awareness and ignorance is the main reason for these people not availing the benefits of govt. health facilities and government welfare scheme. The life of a nomad is very hard and difficult surrounded his life. Domestic violence was reported by many women inflicted mostly by their husbands under the influence of alcohol. Women bear all this in silence as it is considered the fundamental right of a husband to beat his wife.

1.1 Historical Development

Nomadic and de-notified communities' government of India passes a Act the Criminal Tribes Act (CTA) in 1871 and as a result of which nearly 150 such communities stood 'notified' as criminal. De-notified Tribes (DNTs), also known as Vimukta Jati, are the tribes that were originally listed under the Criminal Tribes Act of 1871, as "Criminal Tribes" and "addicted to the systematic commission of non -bail able offences. The CTA, 1924, was replacing by the Criminal Tribes Laws (Repeal) Act, 1952 on the recommendations of the Shri Ananthasayanam Ayyangar Committee. Nomads are people who are constantly on the move and have no permanent home. On the other hand, Semi Nomadic groups tend to have a fixed habitat for a part of the year and are itinerant in the rest of the year. Most DNT/NTs are categorized as SC, ST or OBC though many of the DNT/NT is not covered in any of these categories.

1.2 statements of the problems

Nomadic community is face lots of problems because Nomadic community moves one place to another place for livelihood. Nomadic community (Gadiya Lohar) community is base only iron work they are called blacksmith. Blacksmith occupations iron work. They are face lots of problems like social and economical deprivations, Loss of Control over Natural Resources like land, forests, wildlife, water, soil, fish, etc. Lack of Education According to the 1991 Census, nearly 70 per cent of the tribal's is illiterates. Displacement and Rehabilitation, lack of human rights, lack of identify, do not land rights they have homeless , lack of health and nutrition's , lack of identify and citizenship right, gender issue, lack of empowerment, poverty , lack of employment, stigma, increase population , child marriage, multi partner.

Article VI. Objectives of the study

- To understand level of literacy, Health issues, level of poverty.
- To understand identify and citizenship rights of nomad community.
- To develop deep insight into the socio-economic factors responsible for the problem of Women of De-notified & Nomadic Communities
- To appraise the effectiveness of various government schemes

Brief profile of selected communities

Gadia Lohar



Gadiya Lohar community is called blacksmith. They are a nomadic community which originally came from Rajasthan. They are lohar (ironsmith) by profession who move on from one place to another place on bullock carts. The bullock carts are their homes. Gadiya lohar community is follow traditional occupation. They are called blacksmith they are working ironwork. They call themselves Rajputs. According to the story told by them, after the defeat of Chittor in 1568 by the Mughal emperor Akbar, they were forced to retreat into the dense forests. Women of Gadia Lohars are very hard working. In the past, Gadiya lohar never stayed at one place or long and were always on the move. They used their bullock carts for transport with all their household belongings on the cart. But with the changing social reality and uncertainty of their trade, they now want to settle down permanently at one place. Gadia Lohar women wear earrings, bangles, necklaces and rings. Their bangles are made of ivory. The anklets are of copper. The necklaces are made of gold and silver. The women wear bangles on their arm too, right from the shoulders. Women also wear pendant between the hair partitions and tie it to the hair. They also wear metallic waistband and nose ornament called nath. These community are very poor and

valunarlable groups. Level of education is very poor. Health status is very poor. So these communities are neglects and marginalize community.

Kanjars



Kanjar is a de-notified and nomadic community. This community is belong to Rajasthan. They are follow traditional occupation .In the Colonial period; kanjar were listed under the Criminal Tribes Act, 1871. After independence, they were de-notified in 1952, when the Criminal Tribes Act was replaced with the Habitual Offenders Act, but the community continues to be victims of social stigma and marginalization. Hunting was the traditional occupational of Kanjars, but over a period of time, many of them were forced to adopt new means of livelihood. Many people are goes in village to village foe marriage in drum beating. The community is also involved in tanning of skins out of which drums are made and sold. Kanjars are also involved in trapping birds and animals, which they sell to local traders.

They are living in village. Kanjars are also traditionally involved in making and selling of terracotta toys walking around as a hawkers from door to door. They supplement this activity through begging as well as entertaining through singing and dancing. Kanjar women are very good singer and dancer's women, but most of them now use that for begging. They also earn their livelihood through working as waste collectors and collected garbage. Some of them sell utensils exchanging them with old cloths, and also sell toys in weekly markets. Level of education are very low, health status is very poor. They are very poor and valunarlable groups.

Sapera



Sapera is a denotified and nomadic community which originally belongs to Rajasthan and traditionally works as snake charmers. There was a time when India was known as a country of snake charmers. They are very expert snake catchers, and are often called in by villagers to catch snakes and remove the snake poison. A small number of Saperas has also been involved in the manufacture of a coarse rope called the munj. A large number of people from this community are still in nomadic stage, but some of them now have their permanent settlements. The community is extremely poor and marginalized. The Saperas are still largely involved in their traditional occupation of snake charming. They are nomadic, and visit villages, often employed to catch snakes. Many of them especially the youth are now engaged in drum beating at weddings and other functions. They have their own cast panchayats which are called to settle cases mainly related to matrimonial and property disputes. Women don't have any say in these panchayats. Level of education is very low among Saperas. It is even worse among women, who mostly stay at home taking care of household responsibilities, and are not allowed to work outside.

Qalandar



The Qalandar are a Muslim ethnic group also known as Qalander Faqir. Who then took to the profession of bear fighting, street monkey magic show, singing, dancing in street. They are follow traditional occupation. They actually belong in Rajasthan. Most of Qalandars In North India, a part of these people started leading bears, monkeys and other performing animals with which they wander, announcing the presence with an hour glass shaped drum called a damru, which is used in their performances for emphasis, while a larger part of these people settled in Uttar Pradesh, Bihar and Bengal and started settled life though continuing the old traditional mystic religious beliefs. These communities are living alongside a road so women and girls are fear and feel unsafe. Level of education is very low because these communities are migrate one place to another place for livelihood. A large number of Qalandar is still nomadic, involved in their traditional occupations of entertainment routines involving trained bears and monkeys. In addition, they are often skilled jugglers, acrobats, magicians, impersonators and beggars. The Qalandar is travel from communities to communities, setting camp in fallow fields. They are extremely marginalized group, suffering from discrimination and often victims of abuse. Level of education is low. Most of the people are illiterate. Some people have begun sending their children to schools, but due to poverty children's dropout schools. Most of them don't want their women to work outside. But some women were reported to be involved in rag picking and goat rearing. The family size among this community is also big. Community sanitation is very poor. There is no proper drainage system. People defecate in the open. As a result, the whole area is infested with flies and mosquitoes. The school dropout among children is very high. Most of the children leave school even before their primary education.

Banjara



The history of the Banjara is as colorful as their dress. They belong to a nomadic tribe whose sojourn in the Deccan dates back to three hundred year. Like a rainbow after a quick summer shower, her costume, a primitive burst of color, was a combination of blazing red, deep mustard, emerald green and yellow. In stark contrast beside her stood the giant granite grey boulders of Hyderabad banjara hills perched one on top of another. The banjara women's are very good singer and dancer. These communities' men and women are goes to village to village for marriage drum beating. The banjara women, however, are holding steadfast to their ancient mode of dress which is perhaps the most colorful and elaborate of any tribal group in India. Undoubtedly, their dress and jewelers sets them apart from all other. Their full length skirt is blazing red with borders embroidered in mustard and green thread. The odhani (mantle) which cover the head is long enough to drape down their backs almost touching the feet. This also elaborately embroidered and studded with little mirrors which embellish their cholis (blouses).

Chapter -2

Article VII. Organization profile

History and organizational framework:

Swa Sahyog Sanstha is a non-governmental organization established in 1989, Swa Sahyog Sanstha founded by Mr.Satya Narayan Gautam. The registration number of the organization is: 351/Jaipur/1989-90(22-12-1989)?. The organization is operational in Rajasthan, India. Swa Sahyog Sanstha works in the area of Advocacy and Research, Children, Civic Issues, Education & Literacy, Environment and natural resource management, Health & Nutrition, Housing and shelter, Human Rights, Labour & Employment, Land Resources, Micro Finance (SHGs), Panchayati Raj, Right to Information & Advocacy, Rural Development & Poverty Alleviation, Vocational Training, Water and Sanitation, Womens Development & Empowerment, Youth Affairs, etc. The NGO works towards the promotion of sustainable development.

INFORMATION REGARDING THE ORGANIZATION

❖	Name of the Organization	:	Swa – Sahyog Sanstha
❖	Address	:	Village & Post – Shilki Doongari, Tehsil – Chaksu – 303901, District – Jaipur – Rajasthan (India)
❖	Project Office	:	Vinoba Nagar, Newai Road –Bonli, Dist. Swai Madhopur ,Rajasthan
❖	Legal Status	:	▪ Swa-Sahyog Sanstha Registration No.351/JPR/1989-90 under the Societies Registration Act 28/1958. ▪ Swa – Sahyog Sanstha Registration under the Income Tax Act. 1961 under Section 12 – A.

			▪ Swa – Sahyog Sanstha Registered under FCRA (Foreign Contribution Regulation Act.) 1976 Registration No. 125560073.
❖	Contact Person	:	S.N. Gautam – Secretar
❖	Phone / Mobile No.	:	+01429-243875 / 919414209703.
❖	E-mail	:	sss1_goutam@rediffmail.com swasahyogsanstha@gmail.com
❖	Vision of the Organization	:	Creation of a social and economic self-reliant society.
❖	Mission of the Organization	:	Facilitating self-reliance among the socially and economically backward communities in Rajasthan.
❖	Aim's and Philosophy of the Organization:		
	The basic aims of the organization are to promote the development of those sections of our society who are blowing the poverty line & who are unorganized. It tries to create institutions of the people at the gross routs level who will react to the needs of their people in a responsible manner, as well as build up a positive relationship with the government institutions for the promotion of development works.		
❖	Development Priorities of the Organization:		
	▪ Livelihood promotion program. ▪ Education program. ▪ Health / Sanitation program. ▪ Focus group development program (Nomadic Community)		

Chapter 3

Article VIII.3.1 Literature review

In our country, known for the extreme poverty of the masses, the tribal's constitute the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribal's are exerting a dragging effect on the Indian economy. It is one of the few nations in the world with thriving tribal population in different parts of the country. In Indian population approximately 7 percent nomadic and 500 communities in India

The De-notified, Nomadic and Semi-Nomadic people in India. Due to the wandering traditions over hundreds of years without any ostensible means of livelihood under the influence of the caste system, they are forced to live under sub human conditions. The nomads are known for their cultural richness, special cultural identity and diversity but have lot of problems which influence them socially, culturally as well as economically. Their lifestyles have progressively come under strain (Dutt, 2004). The major difficulties of nomadic found through the investigation of major research projects are never seen their problems as they were been the part of their culture. According to National Convention, 2005 and Krätli & Dyer, 2009, extreme poverty, ignorance from outside world, early marriage, homeless and migratory life, illiteracy, superstitions, unemployment, lack of unity and political leadership, scattered groups, alcoholism, drug abuse, lack of civic amenities, social services in the nomadic settlements, harassment by police, loss of traditional occupations, inconvenient present occupation such as working on daily wages in construction group, hotels, robbery and thieves, difficulty in perusing formal schooling due to nomadic life style of the parents, non availing of the welfare measures schemes, physical and mental disabilities among the old aged, malnutrition, lack of basic facilities such as safe drinking water, electricity, afraid of government officials, unavailability of birth certificate resulting in difficulties with schooling, identification with citizenship, pressure of private loans, health issues due to life style, malnutrition and hygiene etc. Due to the changing socio-economic face of the current society, many of them have been forced to give up their peripatetic lifestyle and settle down to earn their livelihood. Nomads have found it increasingly difficult to meet their basic requirements of shelter, security, livelihood etc. Further they have found extremely difficult to gain the acceptance of the societies they have chosen to settle down with.

Chapter 4

Research methodology

4.1 Sampling Design

This is a qualitative and quantities study. In This study we used descriptive research design for collection information about nomadic communities. The current study data followed to 6 nomadic communities in Jaipur District' (Phagi and Chaksu)

4.2 Sample Size

The sample size of the study was 100 respondents. The study covered 6 De-notified and Nomadic communities i.e. Qalandar, Gadia Lohar, Sapera, Sanshi, Bajara and Kanjar. The criterion for the selection of the communities for this study was based on the coverage of maximum socio-economic variation and their geographical spread across the state. It included social variables such as their habitation, socio-economic status, nature and pattern of livelihood etc. The current study data followed to 6 nomadic communities in Jaipur District' (Phagi and Chaksu)

Primary Data

The primary data for the study will be collected by means of structured questionnaire and will be distributed personally to the 100 respondents to get their responses. Focus groups discusses, community meeting, personal interview etc.

Secondary data

The secondary data for collected newspaper, reports, action aid conference, government nomadic reports.

Design of Questionnaire

The questionnaire is designed to collect the data to keep in view the objective of the study. It will be mostly closed ended and open ended short questions for the convenience of respondents

Chapter -5

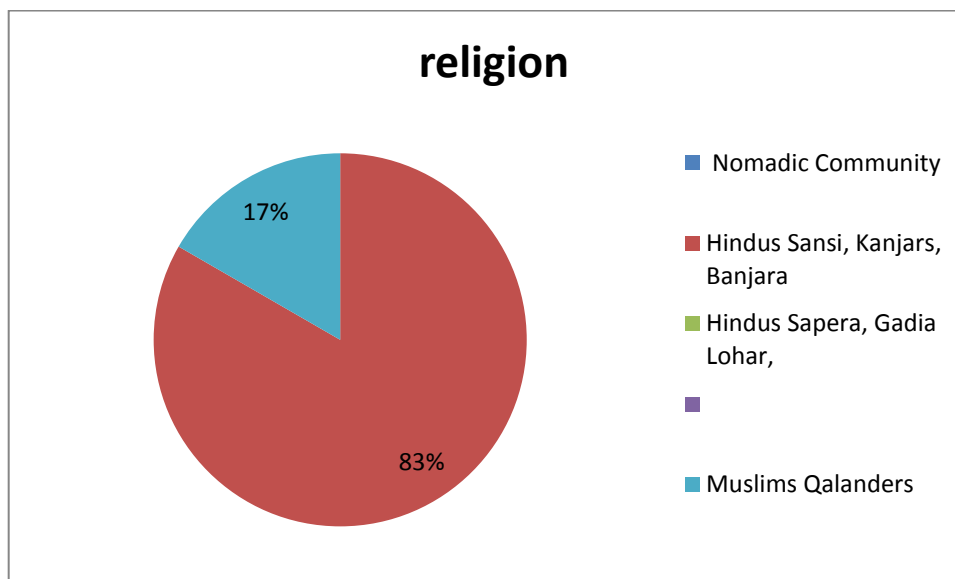
Data analysis and interpretation

Socio-Economic Profile of the Respondents

The constitution of India has given these communities various rights including the reservation under SC, ST, and OBC categories. Most of the communities de-notified and nomadic communities are categories ST, SC and OBC. Govt. Of India has running the social welfare programme for development. Because these communities are very poor and marginalized social group.

Table-1
Religious Profile of Respondent

Religion	Denotified & Nomadic Community
Hindus	Sansi, Kanjars, Banjara Sapera, Gadia Lohar,
Muslims	Qalanders



The tables show the distribution of de-notified and nomadic communities across religions and their classification under SC and OBC.

Table-2
Distribution of De-notified & Nomadic Communities across
SC & OBCs

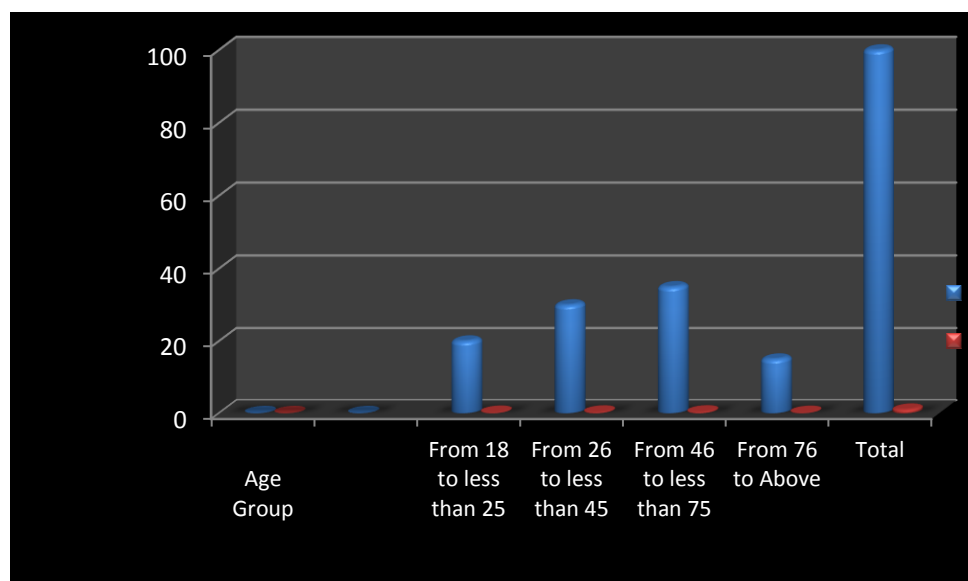
Denotified Community	Scheduled Cast	OBC
Qalandar		
Gadia Lohar		
Sapera		
Sanshi		
Kanjar		
Banjaras		

Interpretation:

The Table show distribution of de-notified & nomadic communities across SC and OBC Qalandar, GadiyaLohar, &Banjara communities under come other backward classes and Sapera, Sanshi, Kanjar come scheduled cast.

Table-3
Age Profile of Respondents

Age Group	No. of Respondents	Percentage
From 18 to less than 25	20	20%
From 26 to less than 45	30	30%
From 46 to less than 75	35	35%
From 76 to Above	15	15%
Total	100	100%

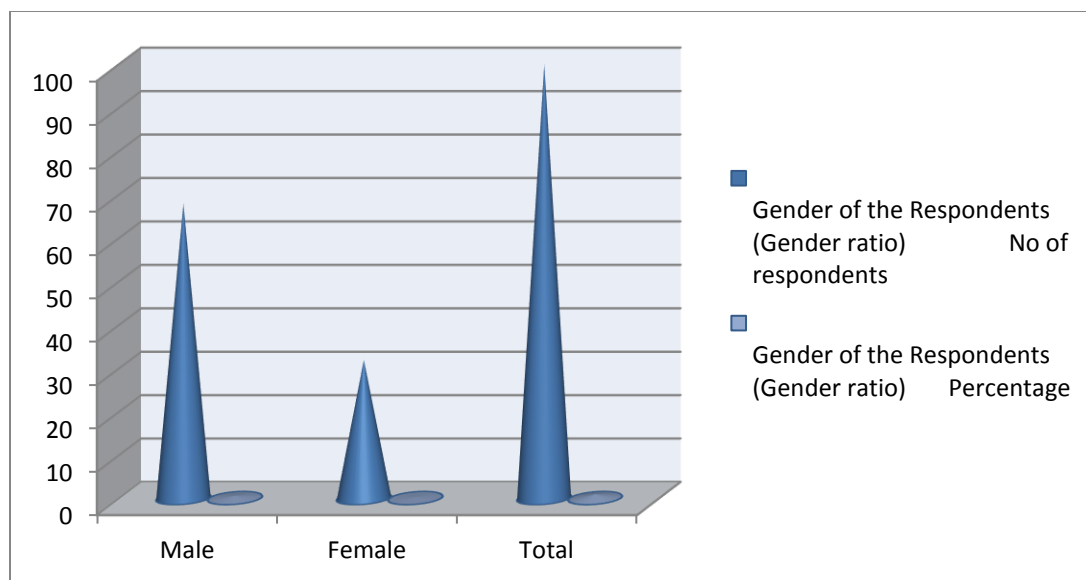


Interpretation:-

The table above shows the age group of responder from 18 to less than 20 percent age groups is under, from the age group from 26 to less than 45 age group only 30 percent responder is come, from 46 to less than 75 age group responder 35 percent people age group is coming and from 76 to above 15 percent age group responders.

Table-4
Gender of the Respondents (Gender ratio)

Gender	No of respondents	Percentage
Male	68	68%
Female	32	32%
Total	100	100%

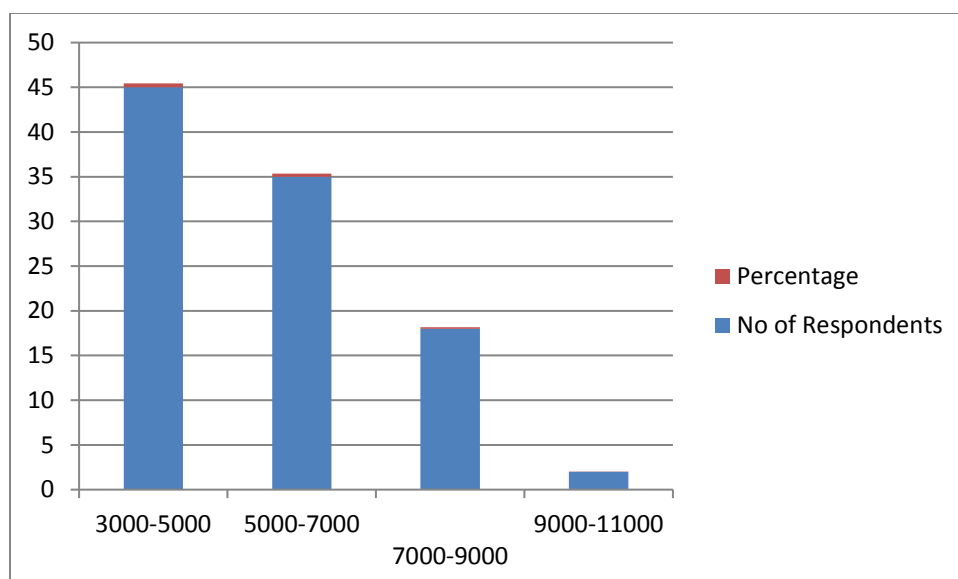


Interpretation:

The table show gender of responder (Gender ratio) the ratio of gender 68% male is responder and only 32% women is responder.

Table-5
Income of respondent

Income Ratio	No of Respondents	Percentage
3000-5000	45	45%
5000-7000	35	35%
7000-9000	18	18%
9000-11000	2	2%
Total	100	100%



Interoperation:-

The tables show income of the people. These communities are very poor so income statuses are very poor. Income ratio less than 3000 to 5000 only 45 per cent people are come this ratio. These communities are migration seasonal move on one place to another place for livelihood.

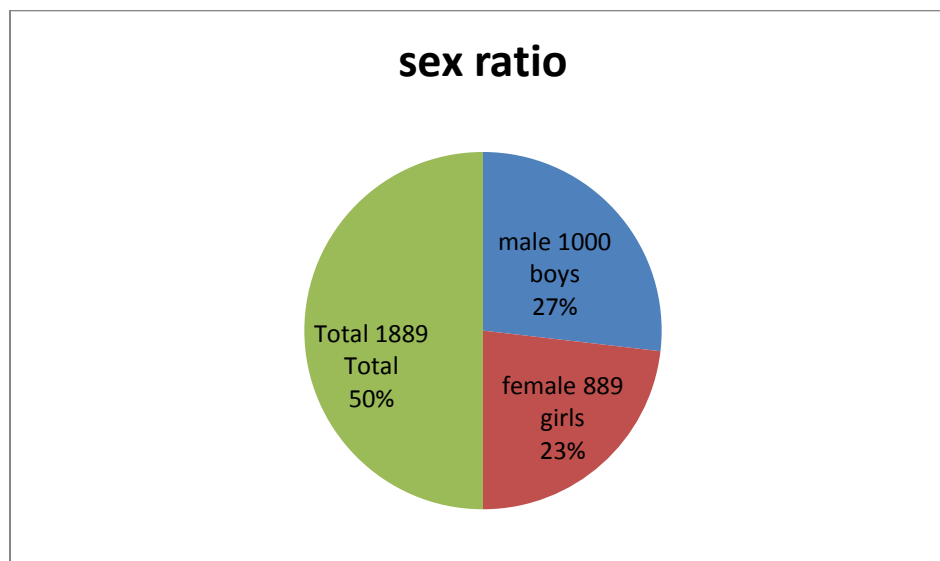
5000 to 7000 income ratios under come 35 percent population are come and 7000-9000 income ratio come population 18 percent and 9000-11000 cover under only 2% people.

Table -6
Total population size

S. No	Name of settlement	District	Block	GP/ Municipality	Total family	Population		
						M	F	Total
1	Phagi	Jaipur	Phagi	Municipality Phagi	50	137	123	260
2	Harsuliya	Jaipur	Phagi	Harsuliya	50	140	120	260
3	Jasingpura	Iaipur	Phagi	Harsuliya	23	66	48	114
4	Chaksu	Jaipur	Chaksu		46	107	94	201
Total					169	450	385	835

Table-7
Gender Scenario of population

sex ratio	No	Sex ratio	No
male	1000	boys	1000
female	889	girls	863
Total	1889	Total	1863



Interpretation:-

The gender scenario of population totals 1000 male 889 female. Total 1000 boy's 863 girls. Boys 27 % boys under the sex ration and 23% girls, 1000 boys.

Social Welfare Schemes

Table-9
Social Welfare Schemes

S. no.	Name of settlement	Widow pension	Old age pension	JSY	Housing grant	Raw material grant	Scheme welfare for of labors	N-S-Y	B-P-L
1	Phagi	1	18	6	24	35	5	2	23
2	Harsuliya	1	11	4	-	17	2	-	17
3	Jai Singh pura	-	10	3	7	11	2	-	23
4	Chaksu	2	5	0	0	0	3	0	10
	Total	4	44	13	31	63	12	2	63

Table-10
Possession of various documents

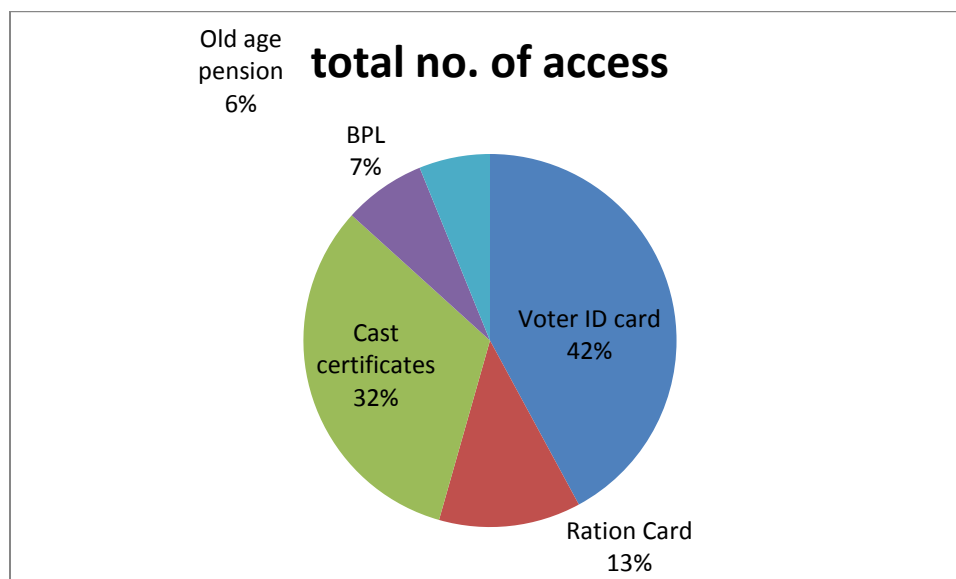
S-N	Name of settlement	Total family	Voter ID	Ration Card	Cast certificates	Income certificates	BPL	Land one war ship
1	Chaksu	46	10	10	0	0	10	0
2	Phagi	50	125	27	95	95	17	27
3	Harsuliya	50	115	32	88	88	13	32
4	Jasingpura	23	51	19	48	48	11	23
	Total	169	301	88	231	231	51	82

Figure -1

access welfare services	total no. of access	Percentage
Voter ID card	301	42%
Ration Card	88	13%
Cast certificates	231	32%
BPL	51	6%
Old age pension	44	7%

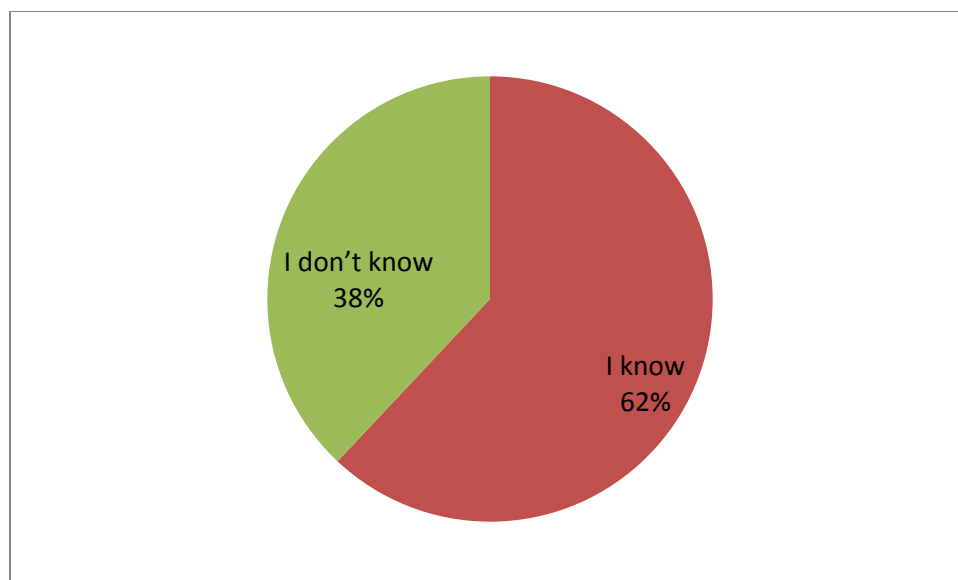
INTERPRETATION

42% percent of total respondents surveyed reported having voter identity cards. 58% people don't have access voter identity card due to lake of awareness. People don't aware what voter identity card (Aadar Card). 13% household accesses ration cards. 87% household doesn't access BPL facility and don't access ration card. The data shows that only 32 per cent households among denotified & nomadic communities had cast certificates. Getting cast certificates is the biggest problem, these communities face. Cast certificate is very important a person getting for other welfare entitlements. The biggest hurdle in the way of getting cast certificate for these communities is the problem of proving one's identity. People don't aware this community comes cast category like OBC, SC, ST.



Awareness about Cast Categorization as

SC/ST/OBC Awareness about Cast Categorization	Percentage of Respondents
I know	62
I don't know	38



Interpretation:

The data shows that only 62 percent of the respondents knew exactly about which cast category they belong to. Thus these highly marginalized communities are suffering from a sense of identity crisis, which makes it even more difficult for them to avail any of the welfare benefits.

Health Issues & Concerns

Table-12
Status of Health

S. N	Name of settlement	Immunization	ANC	PNC	Institutional delivery	Family planning			sterilization		
						Condom	IUD	Pills	M	F	
1	Phagi	75	6	4	6	47	-	-	-	6	
2	Harsuliya	90	4	4	4	24	-	-	-	7	
3	Jasingpura	22	3	3	3	17	-	-	-	4	
4	Chaksu	12	5	3	10	15	-	-	-	4	
	Total	199	18	14	23	13	-	-	-	21	

Table-13**Health Issues & Concerns**

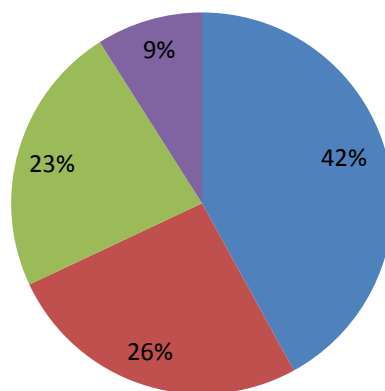
Preference for Health Services	No of responder	Percentage
Government Hospitals	42	42%
Private Doctors	26	26%
Home Remedies	23	23%
Tona Totka	9	9%
Total	100	100%

Interpretation:

The data below shows that maximum number of people goes to government hospitals for treatment. But since most of them are very poor and have to earn daily in order to survive, approaching government hospitals, which are usually very crowded is a time consuming proposition, and leads to considerable loss of income. Its main reason due to poverty and ignorance, many people in these communities still prefer treatment through black magic and tona totka. Therefore there is a need to create health awareness among de-notified and nomadic communities. So that the communities is prefers health services in government hospitals. The data show 42 percent people goes government hospital, and 26 percent people go to private hospital and 23%people take home remedies and 9percent people is include tona totka.

Preferance for health services

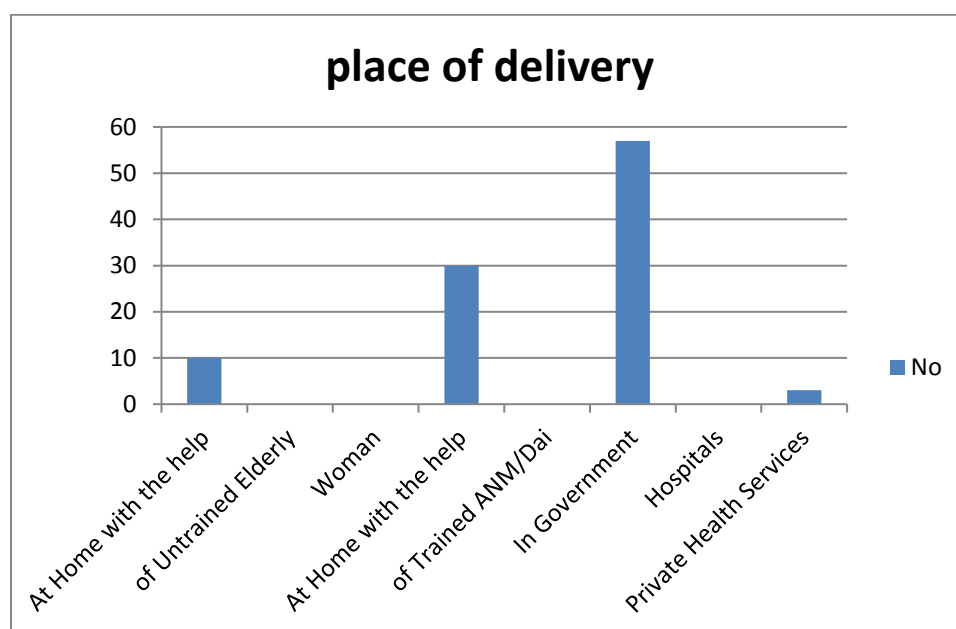
■ Government Hospitals ■ Private Doctors ■ Home Remedies ■ Tona Totka



Access to Maternity Services

Table-14
Access to Maternity Services

Place of delivery	No
At Home with the help of Untrained Elderly Woman	10
At Home with the help of Trained ANM/Dai	30
In Government Hospitals	57
Private Health Services	3



Interpretation:

Most of the deliveries take place at home with the help of untrained dais.. They are very poor and there is fear of loss of income. Since most of the people are very poor, they can't afford private nursing homes which are very expensive to afford. Even during the time of deliveries the men are often out of the home earn their livelihoods. The interviews with respondents also revealed that there was lack of awareness about ante-natal and post natal care. Besides the mostly reason poverty, ignorance is the main reason for these people not availing the benefits of govt. health facilities. The data show 57% delivery in government hospital and untrained dais.

Housing & Access to Basic Amenities

Table
Place of Settlement

Community	Slums	Resettlement Colony	Village	In open space alongside the Road
Qalandar				
Gadia Lohar				
Sapera				
Kanjar				
Sanshi				
Banjaras				

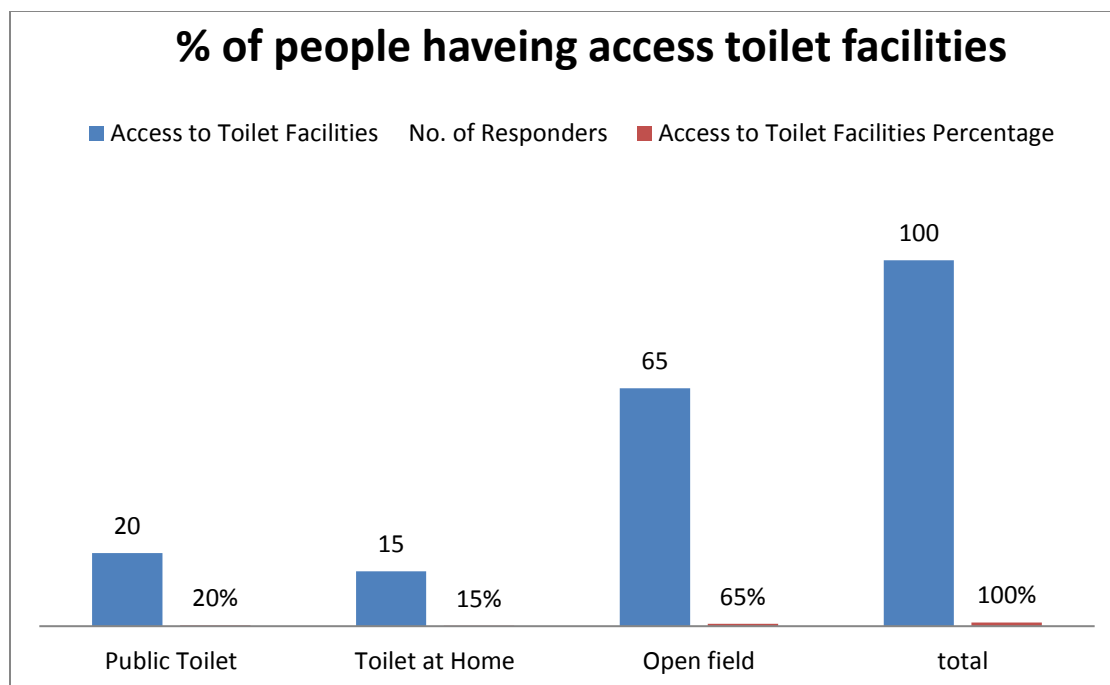
Interpretation:

Housing is the one of the major problems in this communities. Since most of them have been nomadic and have been wandering in the past to earn their living, they never had a permanent home or settlement. Qalandar and Kanjar are liv in Slums and sapera and Sanshi are live in village and GadiyaLohar and Banjaras are living in inopen space alongside the road. Living status very poor this communities. Move on is the most important reason displacement of house these communities move one place to another place. That reason no settle house and living slums, in open space alongside the road.

Access to Toilet Facilities

Table -16
Access to Toilet Facilities

Toilet Facilities	No. of Responders	Percentage
Public Toilet	20	20%
Toilet at Home	15	15%
Open field	65	65%
Total	100	100%



Interpretation:

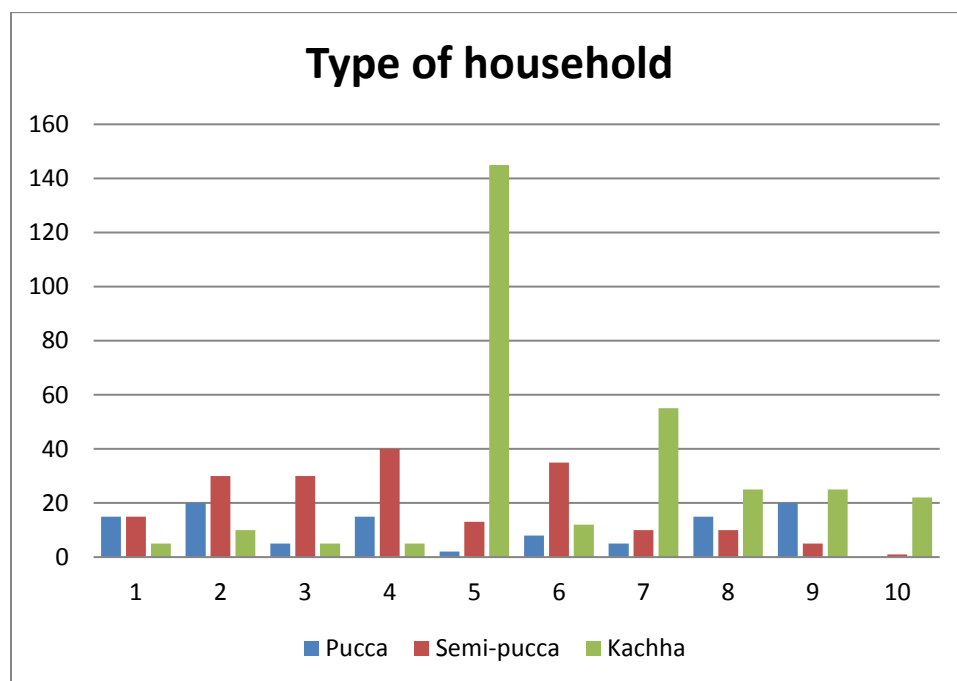
This communities move one place to another place so that reason this communities use mostly public toilet and open field. Open defecation is the major problems of these communities. Even Women have gone to toilet open field. Open defecation is a major problem of poor community sanitation, and a public health. Women are more vulnerable to various infections. As the figure show only 15 percent people use only toilet at home and 20 percent people are use public toilet but most of the people are using open field open defecation is a major problem of sanitation and health. Maximum 65% people are using toilets in open field. Women are facing this problem and feel shameless.

Type of household

Table-17

Type of house

Name of block	Type of house			Total family
	Pucca	Semi-pucca	Kachha	
Mitrapura	15	15	5	35
Sawar	20	30	10	60
Newai	5	30	5	40
Deoli	15	40	5	60
Malpura	2	13	145	160
Malarna dunger	8	35	12	55
Todaraising	5	10	55	70
Phagi	15	10	25	50
Harsuliy	20	5	25	50
Jasingpura	0	1	22	23



Interpretation:

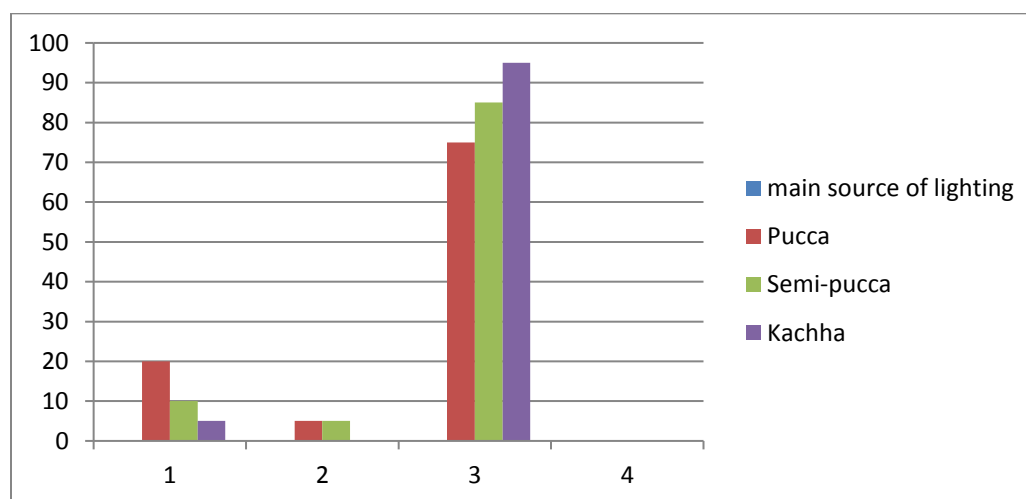
Most of the household kacha people are living in kacha .The figure show most of people are living in kacha household and semi pacca household. Household is the major problem this community because these communities are move one place to another place so don't have settle house. Move on is the main problem don't have settled house.

Access source of lighting

Table-18

Main source of lighting

main source of lighting	Electricity	Solar	Kerosene
Pucca	20	5	75
Semi-pucca	10	5	85
Kachha	5	0	95



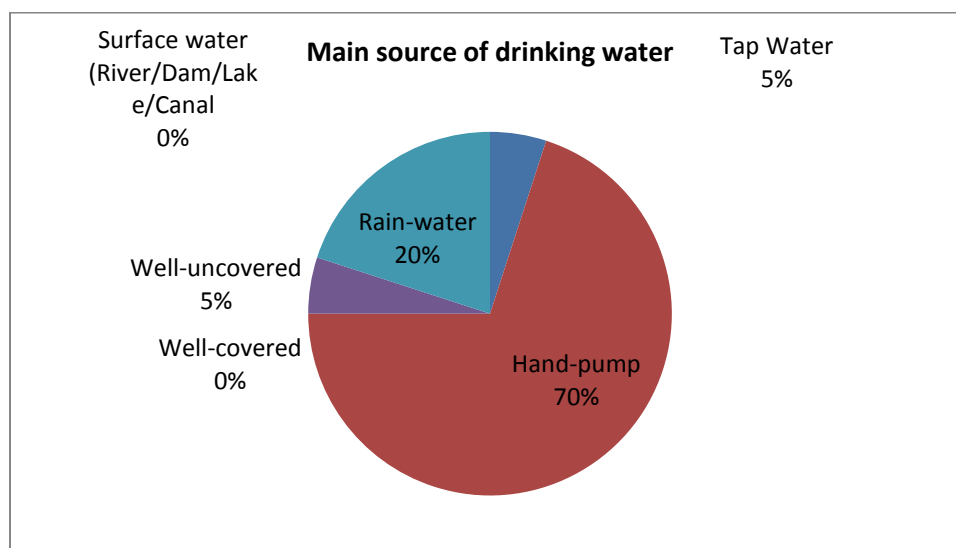
Interpretation:

The table show most of the people are use main source of lighting kerosene. People are don't use electricity like tube light, CLF blab and other electricity.

Access to Water

Table-19
Main source of drinking water

Main source of drinking water	Percentage of use water
Tap Water	5
Hand-pump	70
Well-covered	0
Well-uncovered	5
Rain-water	20
Surface water (River/Dam/Lake/Canal)	0



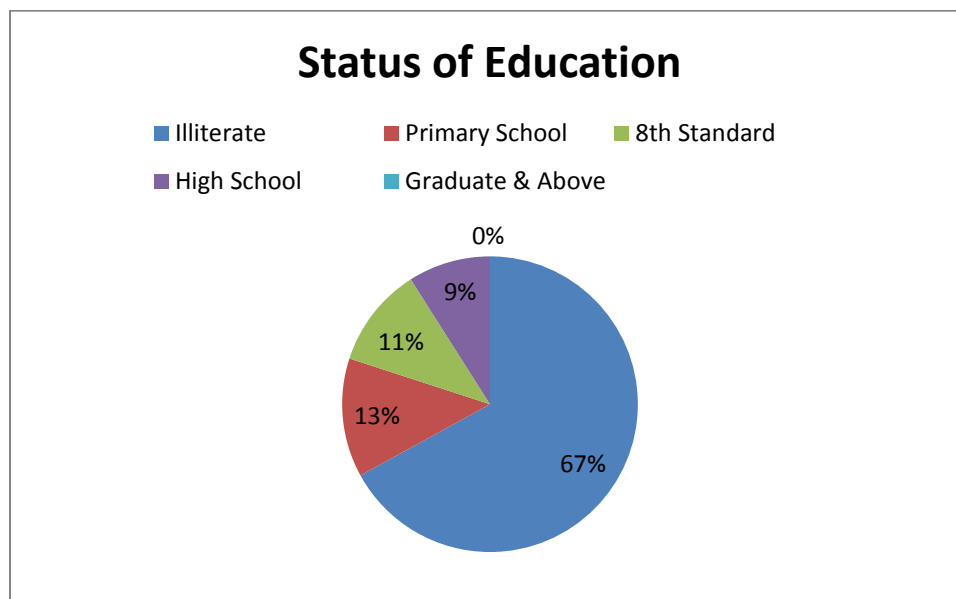
Interpretation:

Most of the households surveyed don't have access to safe drinking water. Either there is no tapped water or it is far away from the settlement. It is often the duty of the women and adolescent girls to go and collect water. Water is short supply they are using water only drinking and kitchen. Only 5 percent people have tap water. Mostly people are use hand pump and rain water. 70% household is use hand pump and public water supply.

Access to Education

Table-20
Level of Education

Status of Education	No. of student	Percentage
Illiterate	67	67%
Primary School	13	13%
8th Standard	11	11%
High School	9	9%
Graduate & Above	0	0%
Total	100	100%



Interpretation:

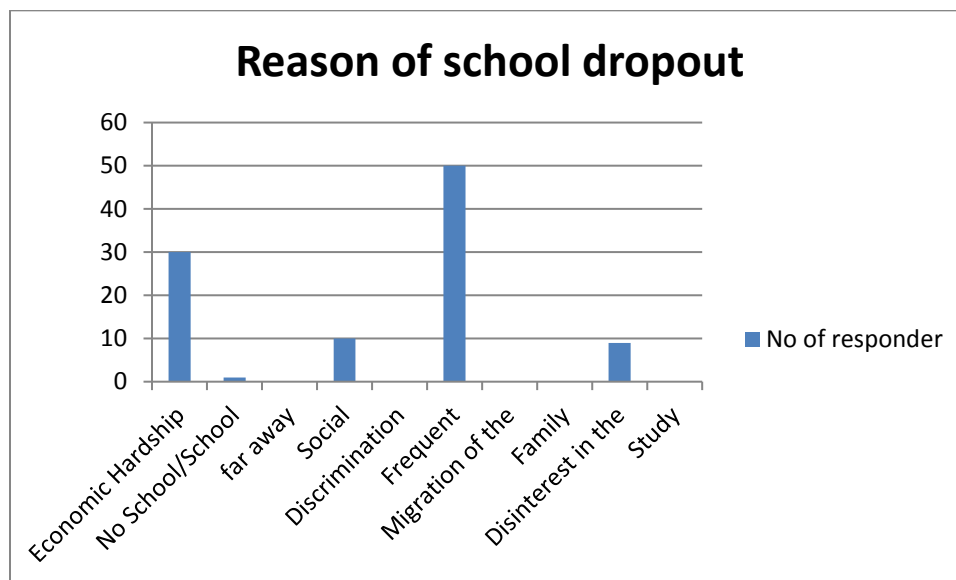
The level of education this community is very low. These communities move on one place to another place for livelihood so don't send school your children's. Children's is also part of their profession many boys show magic show in road. So it's main reason the level of education very low and second reason lack of awareness and ignorance. These communities are very poor. So don't send school your children's. The data show most of the people are illiterate. 67% people are illiterate. Only 13percent are going to school primary school, 11percent are going to 8 standards only 9% are going to high school. No one have graduate &above.

Reasons for School Dropouts

Table -21

Reasons for School Dropouts

Reasons for school dropouts	No of responder
Economic Hardship	30
No School/School far away	1
Social Discrimination	10
Frequent Migration of the Family	50
Disinterest in the Study	9
Total	100



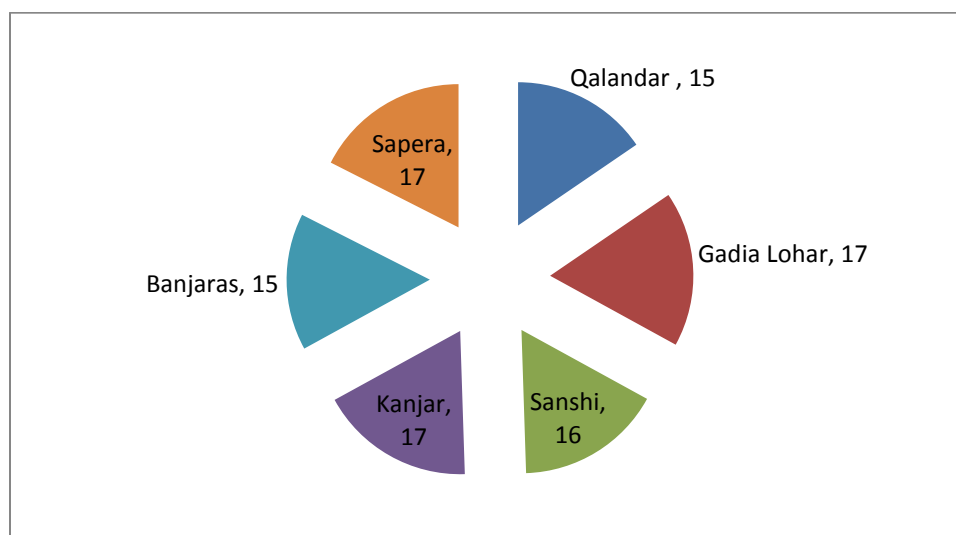
Interpretation:

The level of education is very low. Sexual harassment and mental disturbance is most important reason to girl's school dropouts. Second migration is one of the most and important reason to school dropouts they do not sent regular school own children's. The table data show 30% people dropout's school economic hardship, school is so far, social discrimination, migration is the one of the most reasons of school dropouts and lake of education , and ignorance disinterest in the study.

Age of Girls at Marriage

Table-22
Age of Girls at Marriage

Community	Average Age of Girls at Marriage
Qalandar	15
Gadia Lohar	17
Sanshi	16
Kanjar	17
Banjaras	15
Sapera	17



Interpretation:

Child marriage and multi partner system is very biggest problems this communities. The age of girl's child marriage age gadiya lohar communities are 17 years complete then doing marriage other communities is also doing child marriage.

Livelihood Patter

Table-23
Major Source of Livelihood of Denotified/Nomadic Communities

Denotified Community	Major Source of Livelihood
Qalandar	Street Magic Shows, Selling of Precious stones, Begging, labour
Gadia Lohar	Blacksmith
Sapera	Snake Charmers, Drum Beating at Marriages, Begging etc.
Sanshi	Labour, Selling Liquor
Kanjar	Begging, Street Singing, Bartering utensils with old cloths
Banjara	Blacksmith, Drum Beating at Marriages, Begging etc.

Interpretation:

Gadiya lohar community follows traditional occupations blacksmith and qalandar is do street magic show, sapera is doing snake charmers, drum beating at marriage. Sanshi is doing labour and housing construction, Kanjar is Do Street singing, bartering. And Banjara is same blacksmith, drum beating at marriages.

Table-24
Communities following Traditional Occupations

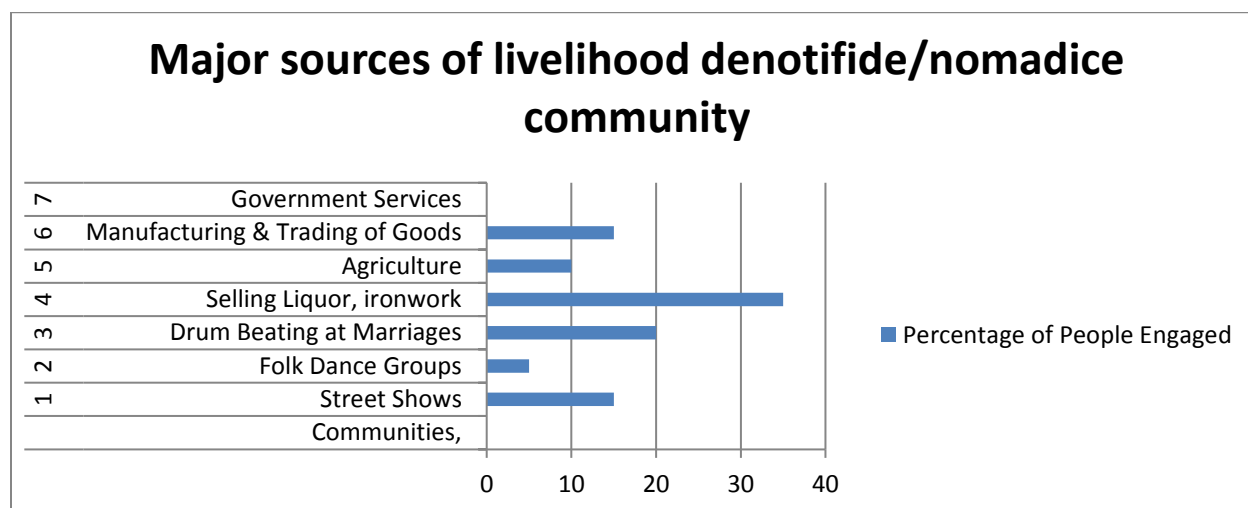
Following Traditional Occupation	Gadia Lohar, Banjara
Partially Following Traditional Occupation	Kanjar, Qalander, Sapera
Completely Shifted to New Occupation	Sanshi

Interpretation:

Most of the communities follow traditional occupations gadiya lohar and Banjara follow traditional occupations and kanjar, Qalandar and sapera are following partially traditional occupation and sanshi is completely shifted tonew occupation.

Table -25
Major Sources of Livelihood of Denotified/Nomadic Communities

No	Major Sources of Livelihood of Denotified /Nomadic Communities,	Percentage of People Engaged
1	Street Shows	15
2	Folk Dance Groups	5
3	Drum Beating at Marriages	20
4	Selling Liquor, ironwork	35
5	Agriculture	10
6	Manufacturing & Trading of Goods	15
7	Government Services	0



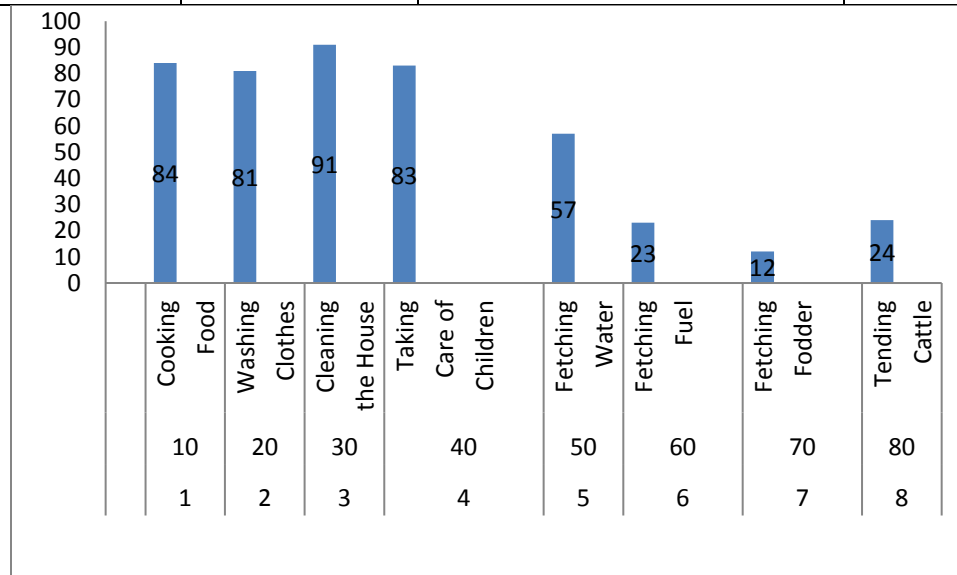
Interpretation:

Most of the communities are follow traditional occupation most of the people are doing street magic show, folk dance group, drum beating at marriage, ironwork, agriculture, some of other manufacturing and trading of goods. Do one had government job because education status is very low.

Daily Chores of Women

Table-26
Daily Chores of Women

No	No. of series	Daily Chores of Women	Average
1	10	Cooking Food	84
2	20	Washing Clothes	81
3	30	Cleaning the House	91
4	40	Taking Care of Children	83
5	50	Fetching Water	57
6	60	Fetching Fuel	23
7	70	Fetching Fodder	12
8	80	Tending Cattle	24



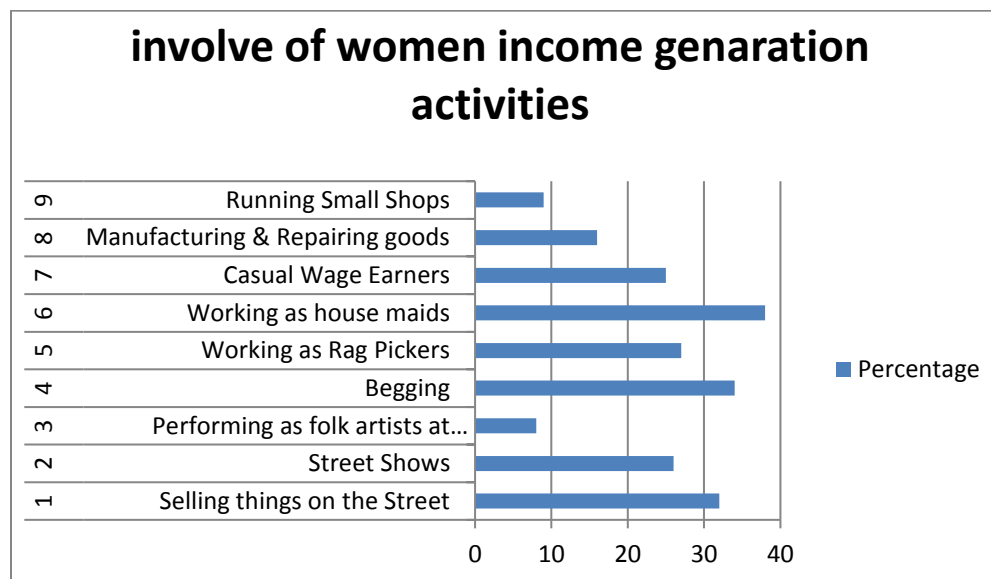
Interpretation:

Most of the women engage cooking food, washing house, children care, washing clothing etc.

Women in Income Generating Activities

Table-27
Involvement of Women in Income Generating Activities

No.	Income Generating Activities	Percentage
1	Selling things on the Street	32
2	Street Shows	26
3	Performing as folk artists at functions	8
4	Begging	34
5	Working as Rag Pickers	27
6	Working as house maids	38
7	Casual Wage Earners	25
8	Manufacturing & Repairing goods	16
9	Running Small Shops	9



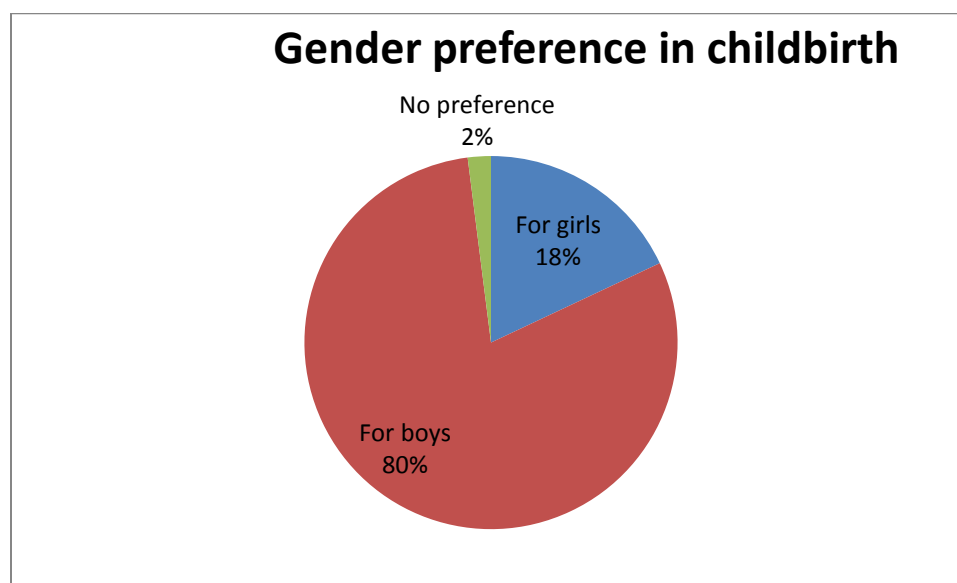
Interpretation:

They have a liking for knitting, stitching, embroidery, making mud toys, handicrafts . Selling things on the street, doing street show, performs folk dance, working as a rag pickers, manufacturing and repairing goods and running small shops.

Gender Equality & Human Rights

Table-28
Gender Preference for Childbirth

Gender Preference in Childbirth	Percentage of Respondents
For girls	18
For boys	80
No preference	2



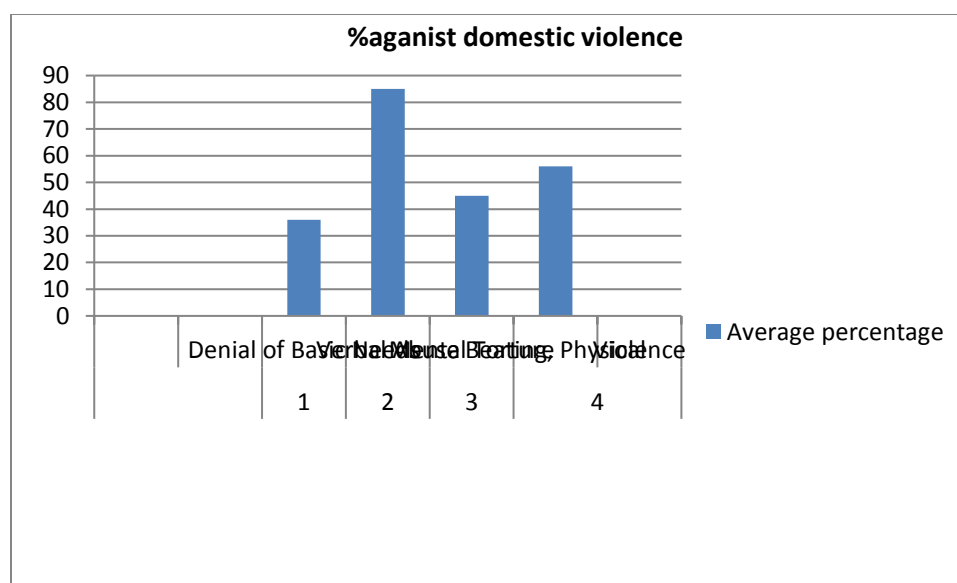
Interpretation:

The table shows 80 percent are prefer boys among the girls. Only 18 percent people are prefer girls because the deem girls god gift and god wish so god give a girl, and 2 percent people don't have prefer child some medical problems. Gender discrimination is biggest problems this communities. It was a common perception that since women is to stay at home; they will get well with time on their own. It was a common perception for prefer boys.

Domestic Violence

Table-29
Complains against Domestic Violence

No	Domestic Violence	Average percentage
1	Denial of Basic Needs	36
2	Verbal Abuse	85
3	Mental Torture	45
4	Beating, Physical Violence	56



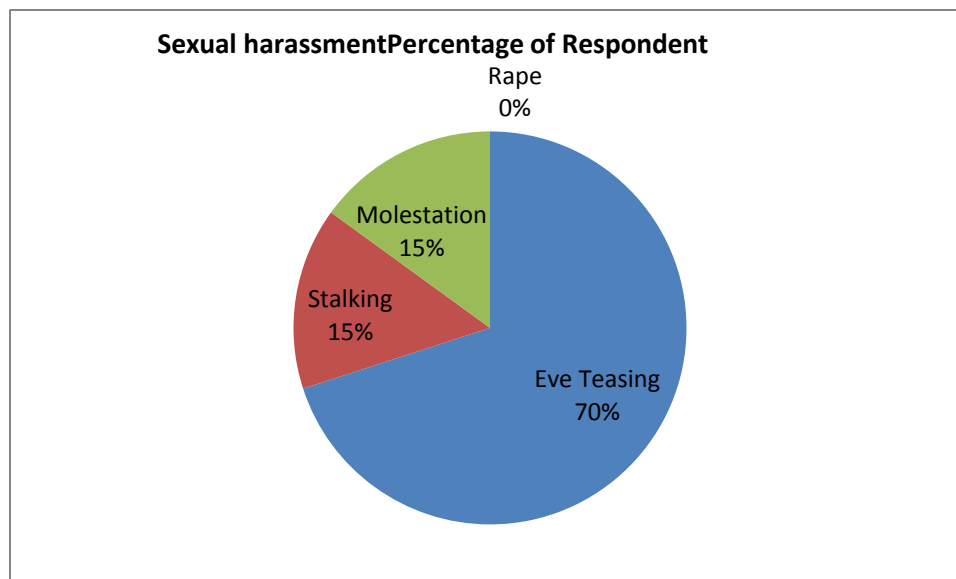
Interpretation:

These women are not neglected and exploited by people from outside the community. These communities are also suffering tremendous pain and agony inflicted by their own people within the family. Especially women are facing domestic problems. Like some of them face denial of basic need, verbal abuse, mental torture, beating, physical, violence.

Sexual Harassment faced by Women

Table-30
Cases of Sexual Harassment

Sexual Harassment	Percentage of Respondent
Eve Teasing	70
Stalking	15
Molestation	15
Rape	0



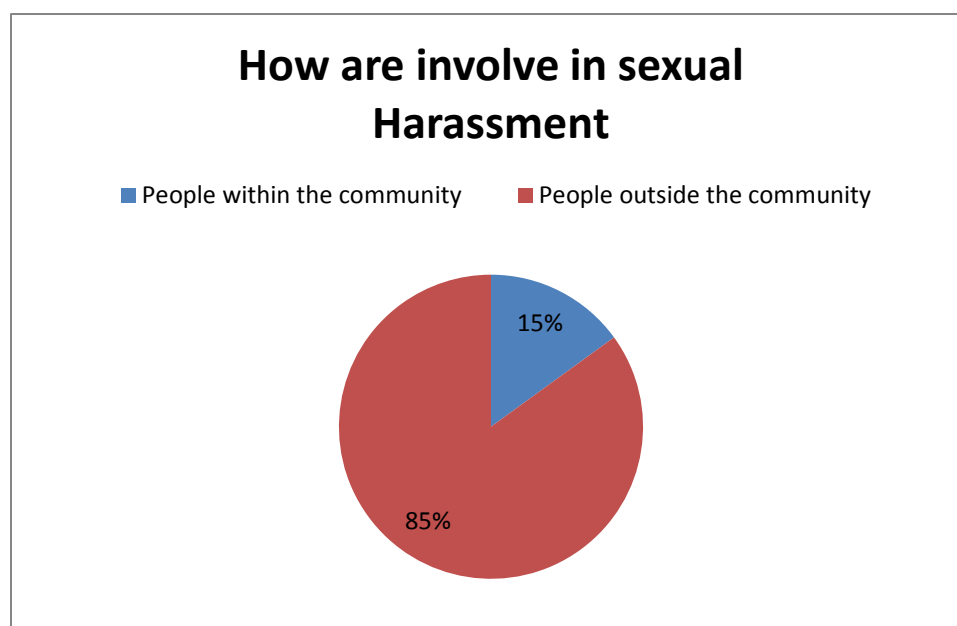
Interpretation:

Women and girls of these communities feel very unsafe and vulnerable as they often face sexual harassment by members of other communities. The most sufferers among them are women from Gadia Lohars because they live along side of road. So women and girls fear unsafe. Who live in alongside of road so fear truck drivers? We are very poor. Many women collect garbage in street so feel unsafe and suddenly happen sexual harassment. 70% women face Eve teasing, and mental torched, 15 percent women and girls face stalking, and 15 percent molestation faces those problems.

Who are involved in the Sexual Harassment

Table-31
Who are involved in the Sexual Harassment?

Sexual Harassment	Percentage of People involved
People within the community	15
People outside the community	85



Interpretation:

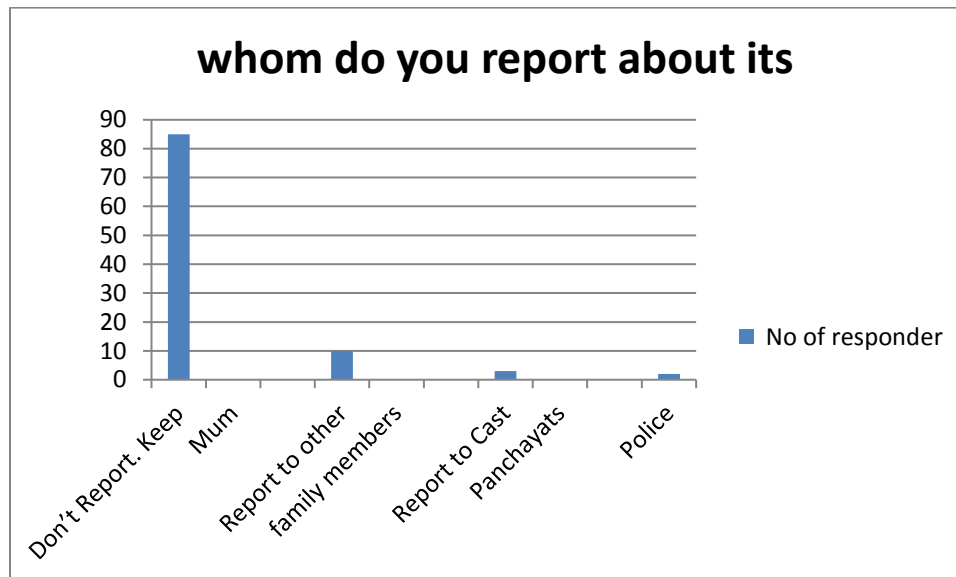
The figure above show that is the most of case of sexual harassments people from outside community are found to be involved. The data show 85percent sexual harassment is happened outside the community and 15 percent cases are happen people within the community. De-notified and nomadic communities are live alongside the road and open field so cases of sexual harassment gadiya lohar community are mostly happened because they are living outside road. They don't have settled house. Housing is the major problems of this community.

Whom do you report about it?

Table-32

Whom do you report about it?

Whom do you report about it	No of responder
Don't Report. Keep Mum	85
Report to other family members	10
Report to Cast Panchayats	3
Police	2



Interpretation:

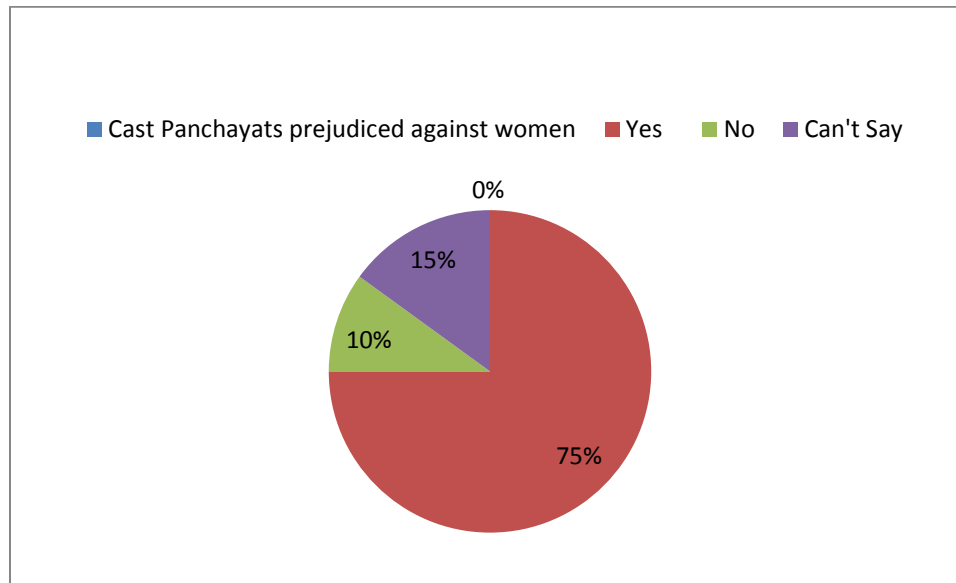
The data tables shows 85 percent cases are don't report fear of other communities because other community through mental harassment so people don't report. Only 10 percent women and girls say happen sexual harassment they don't told our family members during fear of members. Only 3 percent sexual harassment case is reported cast panchayats. Only 2 percent sexual harassment cases is reported policy station. Policy inspector don't write these communities reports. They are very poor. So don't pay money for policy which is very expensive.

Role of Caste Panchayats & Women

Table-33

Cast Panchayats prejudiced against women

Cast Panchayats prejudiced against women	No of responders
Yes	75
No	10
Can't Say	15



Interpretation:

The data show Caste Panchayats are biased against women, and give judgments, which are not only unjust and but fail to protect their rights. Thus there is a need to create awareness in the community especially among the members of their cast panchayats about gender equality so that the rights of these women could be protected.

CHAPTER-06

Findings of the study

6.1 Housing & Access to Basic Amenities

Housing is the major problem of these communities. Since most of them have been nomadic and have been wandering in the past to earn their living, they never had a permanent home or settlement. Of the communities surveyed, Qalanders, Kanjars live in slums and gadiya lohar living in outside the road. They have no living residential colony.

6.2 Access to Toilet Facilities

Most of the families don't have enough space in their house make toilets. Most of the people either use public toilets or go into open field. Even the women have to go to defecate in the open field so feel unsafe. People are ready to build and use toilets at own home. Open defecation is a major problem of poor community sanitation, and a threat to public health. Women are more vulnerable to various infections.

6.3 Access to Water

Most of the households don't have access to safe drinking water. There is no tapped water or it is far away from the settlement. It is often the duty of the women go and collect water which is time taking and very tiring. When water is in short supply, water is used only for drinking and kitchen.

6.4 Displacement of Settlements

Displacement of these communities of settlement by local authorities is a one of the major cause faced by these communities. The families remain under the constant fear of being displaced which result in the loss of livelihood and disruption of their children's education and the level of education is increasing.

7. Access to Education

7.1 Level of Education

The level of education among women of de-notified communities is very low. Since the very nature of their livelihood requires them to frequently move around, they are not able to send their children to

schools. Added to this, children are also a part of their profession of many of these communities which work as street acrobats or magicians and magic show.

7.2 Reasons for School Dropouts

Due to the compulsion of migrating from one place to another for livelihood, and the frequent displacement of their settlements by authorities, it is difficult for their children especially the girls go to be regular in schools.

8 Health Issues & Concerns

8.1 Access to Maternity Services

Most of the deliveries take place at home with the help of untrained dais. Since most of the people are very poor, they can't afford private nursing homes which are very expensive to afford. Besides poverty, ignorance is the main reason for these people not availing the benefits of govt. health facilities.

8.2 Age of Girls at Marriage

The age of girls at marriage is very low among de-notified and nomadic communities as compared to other sections of society. Low age at marriage is a major health issues for girls and women. It was also low among Gadia Lohars who mostly live and work in the open. They consider their women specially unmarried girls quite unsafe and prefer to arrange their marriages as soon as possible.

8.3 High Level of Malnourishment

Women of De-notified & Nomadic Communities suffer from high level of malnourishment. One of the major reasons for this is poor intake food .This is quite obvious because women and children are worst sufferers among the communities who are economically backward and marginalized. This is also because most of these communities live in the most unhygienic conditions, which make them especially the women very vulnerable to a number of infections.

9. Livelihood Pattern

The majority of the community are follow traditional occupation like Qalandar Street Magic Shows, Selling of Precious stones, Begging, labour, **Gadia Lohar** Blacksmith, **Sapera** Snake Charmers, Drum Beating at Marriages, Begging etc. **Sanshi** Labour, Selling Liquor, **Kanjar** Begging, Street Singing, Bartering utensils with old cloths sources and lack of skills. It's **Major** Source of Livelihood of De-notified/Nomadic Communities.

10 Gender Equality & Human Rights

10.1 Gender Discrimination in relation to Births & Health Services

Gender discrimination in the relation to birth and health service of 80 percent of the respondents showed their preference for boys they don't prefer girls it's a common perceptions. There was a discrimination against women & girls providing health services also. It was a common perception that since women is to stay at home; they will get well with time on their own. Many of them held the view that nature has made a woman's body tough to fight a disease.

10.2 Domestic Violence

These women are not only the victims of neglects and exploitation out side communities and face problems inside but also suffer tremendous pain and agony inflicted by their own people within the family. The life of a nomad is very hard and difficult. Drinking is a one of the common use in most of the de-notified and nomadic communities. This has been an integral part of their food habits.

10.3 Sexual Harassment faced by Women

Women and girls among these communities feel very unsafe and vulnerable as they often face sexual harassment by members of other communities and outside the community.

11 Accesses to Welfare Entitlements

11.1 Voter Identity Cards

42 percent of total respondents surveyed reported having voter identity cards. People are not aware actually what are voter identity card and what the need of voter identity card was.

11.2 Ration Cards

The ration cards many of the people don't have access ration card and public distribution system. These communities do not know what the ratio card is and what the use of ration card is.

11.3 Cast Certificates

Cast certificates are the major problem of these communities. People are don't know what cast category am come. These communities move one place yo another place for livelihood

11.4 BPL CARD

These communities are don't have BPL card because migrate is the one of the major problem of this communities. So people are not access BPL cards.

11.5 Old age pension

These communities don't aware of old age pension so not access old age pension.

11.6 Widow pension

People are not aware social welfare scheme so not aware widow pension. Less amount of people access widow pension.

CHAPTER-07

Recommendations

1. Government should launch special schemes for providing long term loans at very low interest with subsidy to these people for building their houses as most of them are homeless.
2. Women from these communities are very hardworking and skilful in various types of handicraft and artisanship. For example, women from Gadia Lohar & Saperas make excellent embroidery work, which is also in good demand.
3. A large number of girls from these communities dropout of school very early because their families are forced to migrate very frequently from one place to another.
4. There should be awareness campaigns to educate these communities to protect their women and girls against sexual abuse and trafficking in the name of tradition.

Conclusions

Nomadic communities are moving one place to another place for livelihood. These communities are very poor and margined and neglects. Women are facing main problems of these communities.

Women of de-notified & Nomadic communities are very hard working. Gadiya lohar communities are called blacksmith. They are work in ironwork. Gadia Lohar women play major part in the household profession of blacksmith. Nat and qulandar communities' women and girls actively take part in street shows. Therefore, it can be said that women are the backbone of de-notified and nomadic communities.

The level of education of girls among these communities is very low. There is gender bias against them when it comes to sending children to schools its main reason of migrate and poor condition. Many of those who go to schools are forced to dropout as soon as they attain puberty, or because there are no separate schools for girls, or there is a case of sexual harassment. Then girls are school dropout because face of problems. Women of these communities live under the most horrible conditions. They face humiliation due to the stigma, the community suffers from. They are also looked down upon by people of other communities. The social neglect, discrimination and prejudiced attitude of mainstream society make them the most marginalized in society.

So these communities are very poor so don't access better household and any other things. Health status is very poor these communities its reason poor food intake. And mostly people are go in government hospital do to fear of loss of income. Displacement of the major problem of these communities they don't have settle place. These communities are migrate one place to another place for livelihood. Many of the communities are follow tradition occupation. Income of source was very limited due to unskilled is the major problem of these communities. The level of education is very poor .reason of school dropout rate very high and disinterest is the major problems. These communities don't aware of government social welfare program and schemes so don't get benefit welfare scheme .people don't aware voter identify card , ration cards , old age pension and many other many problems are face these communities. Cast certification is the major problem of these communities. 42 percent of total respondents surveyed reported having voter identity cards. People are not aware actually what are voter identity card and what the need of voter identity card was.

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Article IX. Annexure

Article X. Annexure









