



SOCIO-ECONOMIC STATUS OF TRIBAL CHILDREN: A CASE STUDY OF PATIALA CITY

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ABSTRACT

Children below the age of 18 years account for nearly 40 per cent of India's population (Rustagi, Mishra and Mehta, 2011). Enabling all children of India to realize their full creative potential is of utmost importance for India's sustainable economic growth to join in club of developed countries. It has been observed that there is big chunk of children who are not equally benefitted of tremendous economic growth India has witnessed since independence. Large chunk of this lot comes from extreme marginalized sections of society especially tribes which already has been substantiated by studies conducted on tribes and tribal children. For instance, Rustagi, Mishra and Mehta (2011), in their studies titled *Scheduled Tribe Children in India: Multiple Deprivations and Locational Disadvantage* stated that tens of millions tribal children still facing the basic challenges of survival and healthy development. Tribal children received especially with regard to concerns such as education, nutrition, mortality, and so on. In this light, this research paper delineates about socio-economic status of Tribal children of Patiala city.

This paper illustrates socio-economic conditions of tribal children through multiple quantitative and qualitative indicators like education, age group, religion, income, occupation, type of family and type of houses. An attempt has been made to picturise multiple deprivations faced by tribal children, which ultimately affects tribal communities in India (*Ibid*).

The tribal children of 06 to 15 years age group in Patiala city of Punjab make the universe of this study. In the process of interviewing the respondents, census method was used in the selection of tribal settlements and households. Purposive sampling was used to select the respondents (children belonging to 06 to 15 years age group). The tools and techniques which were used for data collection were interview schedule and non-participant observation. The interview schedule was administered to 366 tribal children of 06 to 15 years age group. In this research work, social investigation was conducted by two methods- census and purposive Sampling.

Keywords: Socio-economic, interview schedule, education, occupation etc.

This term 'tribe' is derived from a Latin word 'tribuz' meaning one of the three divisions into which the early Romans were grouped (Burman 1960). The term tribe also means a group claiming common ancestry. In India, the local equivalent of the term 'tribe' is often assumed to be '*jana*' or 'communities of people' based on the usage of the term in ancient Buddhist and *puranic* texts. In this perspective, the term *jana* was used in opposition to the term *jati* to indicate that these communities were outside the *jati* or hierarchical caste system of social organisation. However, this view was not universally accepted, (Government of India 2014).

According to L.P. Vidyarthi, 'Tribe is a social group with definite territory, common name, common district, common culture, and behaviour of an endogamous group, common taboos, and existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy' (Vidyarthi 1981).

Singh (2010), in his study has pointed out that the very rise of the concept of 'tribe' might be attributed to the confrontation of the West with the rest of the world. The Imperial Rulers tried to define the latter as the 'uncivilized other' 'primitive', 'savages', 'barbarians', 'aborigines', 'uncultured' etc. This also reflects their notion of white man's supremacy.

As per the Census of India, 2011, at pan India level there are 104.30 million tribal people out of whom 52.4 million are males and 51.9 million females. It constitutes 8.6 per cent of the total population of India. The total male Scheduled Tribe population according to the 2011 census is 5,24,09,823 of which 4,71,26,341 are residing in rural areas and 52,83,482 are in urban areas. Among the Union Territories, Lakshadweep ranks top with the highest proportion of Scheduled Tribe population of 94.8 per cent. Uttar Pradesh stands last with the lowest proportion of Scheduled Tribe population of 0.56 per cent (Census of India 2011).

As per Census 2001, share of scheduled tribes in the population comprises only 8 per cent, the share of children is relatively higher among tribal populations (45 per cent) compared to the non-tribals (41 per cent) in India (Census of India 2001). Out of the total 84 million Scheduled Tribe population, 38 millions are children falling below 18 years of age group. Highest poverty levels found among the tribals in comparison to other social groups. Tribals are one of the poorest and most deprived population lots in India and are generally residing in the poor living conditions (http://www.ihdindia.org/IHD-Unicefwp-PDF/IHD-UNICEFpreet_sunil).

According to the Census of Punjab, 2011 there is no tribal population in the state instead certain tribal communities have been clubbed under the head 'other communities' that are a part of the Scheduled Castes list. But numerous tribes are very much existing in the state including the erstwhile criminal tribes¹. A study conducted by department of Sociology and Social Anthropology, Punjabi University, Patiala attests to the very presence of these communities in Punjab. Singh (2010) in his study has identified and certified the presence of Bauria², Bazigar Banjara³, Bangala⁴, Barad⁵, Gandhila⁶, Nat⁷ and Sansi⁸. As per Census of Punjab, 2011, population of these communities of Punjab is presented in the form of table 1.1.

Table 1.1

Distribution of Population (Sex and Area wise) of 'Other' Communities of Punjab. [Census of India (Punjab) 2011]

Tribes	Males	Females	Total Population	Rural Area	Urban Area	Total Population
Bazigar Banjara	1,24,033	1,17,092	2,41,125	1,90,325	50,800	2,41,125
Bangala	2,436	2,254	4,690	933	3,757	4,690
Barar	4,417	4,034	8,451	1,277	7,174	8,451
Bauria	65,107	60,152	1,25,259	1,11,710	13,549	1,25,259
Deha	5,325	5,235	10,560	664	9,896	10,560
Gandhila	1,825	1,688	3,513	2,151	1,362	3,513
Nat	2,032	1,870	3,902	821	3,081	3,902
Sansi	62,889	59,312	1,22,201	89,244	32,967	1,22,201
Sikligar	6,219	5,588	11,807	2,859	8,948	11,807

From the table 1.1, it is deduced that Bazigar are highest in population followed by Bauria, Sansi, Sikligar, Deha, Barar, Bangala, Nat and Gandhila.

The present study deals with tribal children of four tribes primarily that are, Bazigar, Sikligar, Deha and Ghihare. Since the study is limited to Patiala city. These only four tribes have been identified in this very city. Some other tribes are also found but these are outside the limits of the municipal corporation, hence excluded from the present study.

Methodology

The tribal children of 06 to 15 years age group in Patiala city of Punjab make the universe of this study. The present study is conducted in Patiala city of Punjab well known as *shahi-shehar*, the Royal city. According to the Census of Punjab, 2011, total population of Patiala city is 405,164. Out of which 215,606 are males and 189,558 are females. Sex ratio is 879/1000. It accounts for the second highest literacy rate (89.95 per cent) in Punjab after SAS Nagar (Census of Punjab 2011).

There are four tribes namely, Bazigar, Sikligar, Dehe and Ghihare (the latter two are Sansi's subgroups) living in the city. All such households of these tribal groups have been included in the study that had children in the relevant age group that is 06-15 years irrespective of gender. Census method is used in the selection of tribes in Patiala city. There are four tribes namely, Bazigar, Sikligar, Dehe and Ghihare (the latter two are Sansi's subgroups) living in the city. All such households of these tribal groups have been included in the study that had children in the relevant age group that is 06-15 years irrespective of gender.

Eight tribal settlements have been identified in the Patiala city. It includes Bazigar and Sikligar *bastis* opposite to the PRTC (PEPSU Road Transport Corporation) Workshop, Sikligar *basti* at Rajpura colony (near bus stand), Ghihare *basti* at Kishan Nagar (near Lakad Mandi), Dehe *bastis* at Bhim Nagar, Kailash Nagar, Sanauri Adda and Dhiru di Majri. A total of 366 respondents belonging to 06-15 years age group have been taken for the study.

Purposive sampling was used to select the respondents (children belonging to 06 to 15 years age group). Given the nature of the problem under study it is decided to follow the census method since only those households had to be selected that had children between 06-15 years. Hence all such households across all settlements were taken whose number stands at 211. And the total number of respondents stands at 366. It cuts across gender lines thus we have 191 boys and 175 girls included in this study. The tools and techniques which were used for data collection were interview schedule and non-participant observation.

In social research, it is not only important but equally essential to explain the social profile of the respondents, because it has important bearing on the attitudes, behavior and activities of the individuals. People belonging to different socio-economic background are likely to perceive various social aspects differently; their behavior is bound to be different. The information on the background of respondents is

essential for further analysis of the data which is collected and presented in the ensuing chapters. The special characteristics of the respondents such as age, sex, tribe, religion, education, type of house, occupation, income, type of family, educational level of the family, etc. are to be discussed in order to know the social profile. These features are explained below:

1. Tribe

In the present study the four tribes have been taken which include Bazigar, Sikligar, Dehe and Gihhara. The respondents according to the above mentioned categories are shown in the table 1.1:

Table 1.1
Distribution of the respondents according to their tribe

Tribes	No. of Respondents	Percentage
Bazigar	81	22.13
Sikligar	137	37.43
Dehe	119	32.51
Gihhara	29	07.93
Total	366	100.00

Table 1.1 clearly unveils that 37.43 per cent of the respondents belong to the Sikligar tribe, followed by 32.51 per cent belongs to the Dehe tribe; 22.13 per cent belong to the Bazigar tribe and 07.93 per cent belong to the Gihhara tribe.

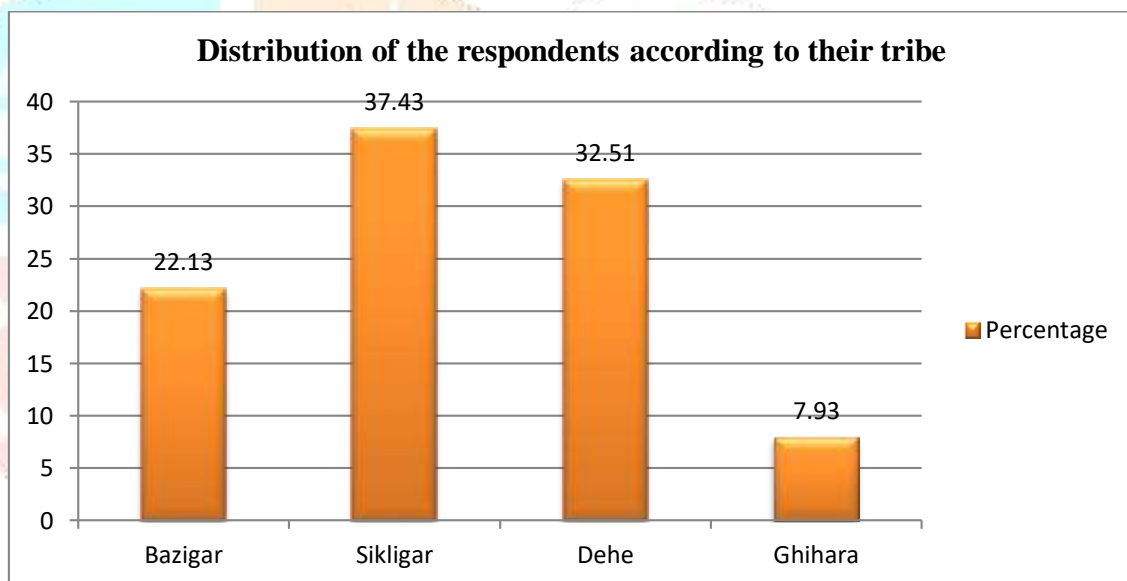


Fig 1.1: Graphical presentation of distribution of respondents according to their tribe



Bazigar Children
(Bazigar Basti opposite to PRTC Workshop)

2. Religion

Religion is one of the oldest serving social institutions of humanity. It is very sensitive and private matter of human life touches every temporal aspect of social cultural life of human beings. According to Clifford Geertz, 'Religion is a system of symbols which acts to establish powerful, pervasive and long-standing moods and motivations in men by formulating conceptions of general order of existence and clothing these conceptions with such an area of factuality that the moods and motivations seem uniquely realistic'(Mack 2014). The proportion of the religious affiliation of the respondents in the presents study is given in the table 1.2:

Table 1.2
Distribution of Respondents according to their religious affiliation

Religion	Frequency	Percentage
Hindu	139	37.97
Sikh	209	57.11
Christian	18	04.92
Total	366	100.00

The data presented in the table 1.2 reveals that preponderance of the respondents that is 57.11 per cent are Sikh, followed by 37.97 per cent are Hindu; and a meager proportion of 04.92 per cent are Christians. This indicates that the majority of the children, in the sample, are Sikh by religion. Many tribal families are followers of Radha Soami, Sanyasi, Udasi, Vairagi and Nirmala sects. In spite of this, they are attached with their traditions and totem worship.

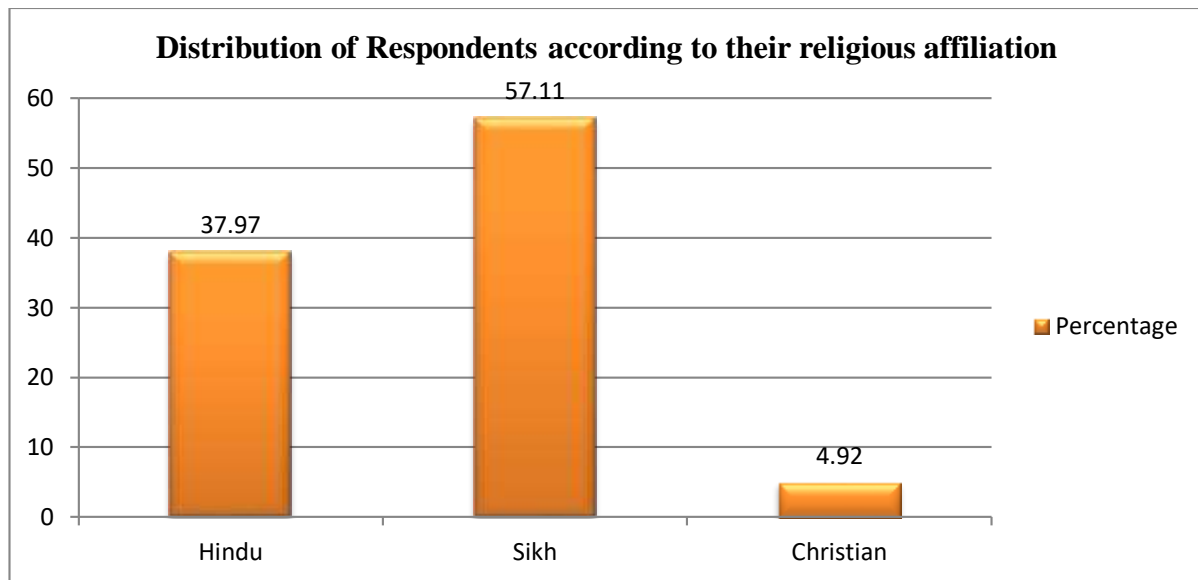


Fig 1.2: Graphical presentation of distribution of respondents according to their religious affiliation

3. Sex

Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. Gender builds on biological sex, but it exaggerates biological difference, and it carries biological difference into domains in which it is completely irrelevant. Sex is based in a combination of anatomical, endocrinal and chromosomal features, and the selection among these criteria for sex assignment is based very much on cultural beliefs about what actually makes someone male or female (web.stanford.edu/eckert/PDF/Chap1.pdf). The sex wise representation of the respondents is given in table 1.3:

Table 1.3
Distribution of respondents according to their sex categories

Sex	No. of Respondents	Percentage
Male	191	52.19
Female	175	47.81
Total	366	100.00

Table 1.3 clearly shows that more than half of the respondents that is, 52.19 per cent are males followed by 47.81 per cent females.

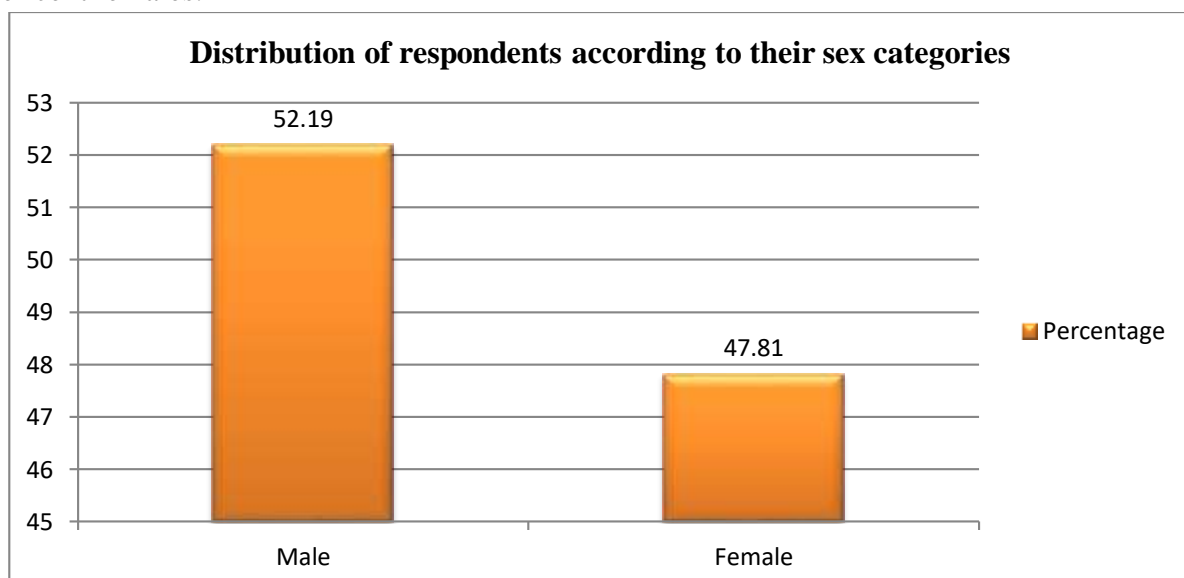


Fig 1.3: Graphical presentation of distribution of respondents according to their sex categories



Sikligar Children of Rajpura Colony

4. Age

Sikligar Children (Rajpura Colony, Patiala)

Age is an important factor as it impacts the human minds differently at various stages. Thought process of an individual is greatly influenced by age factor. It is important in influencing individual psychological and social perceptions. It is a biological concept but it is of interest to sociologists because it is accompanied by changes in how it is viewed and treated in society. In the life of an individual, age has a very important role in determining what is expected from her in performing various roles in society. The social and occupational engagements and obligations increases and decreases with age. In order to get a clear picture or idea, the entire sample has been classified into three age categories that are 06-09, 10-12 and 13-15. The distribution of respondents in these three age categories is shown in the table 1.4.

Table: 1.4

Distribution of the respondents according to their age categories

Age (in years)	No of Respondents	Percentage
06-09	186	50.82
10-12	117	31.97
13-15	63	17.21
Total	366	100.00

Table 1.4 clearly shows that a vast majority of the respondents that is 50.82 per cent belong to the age category of 06-09 years; 31.97 per cent belong to the age category of 10-12 years and the remaining of the respondents that is 17.21 per cent belong to the age category of 13-15 years. Thus the majority of the children are from the age category of 06-09 years.

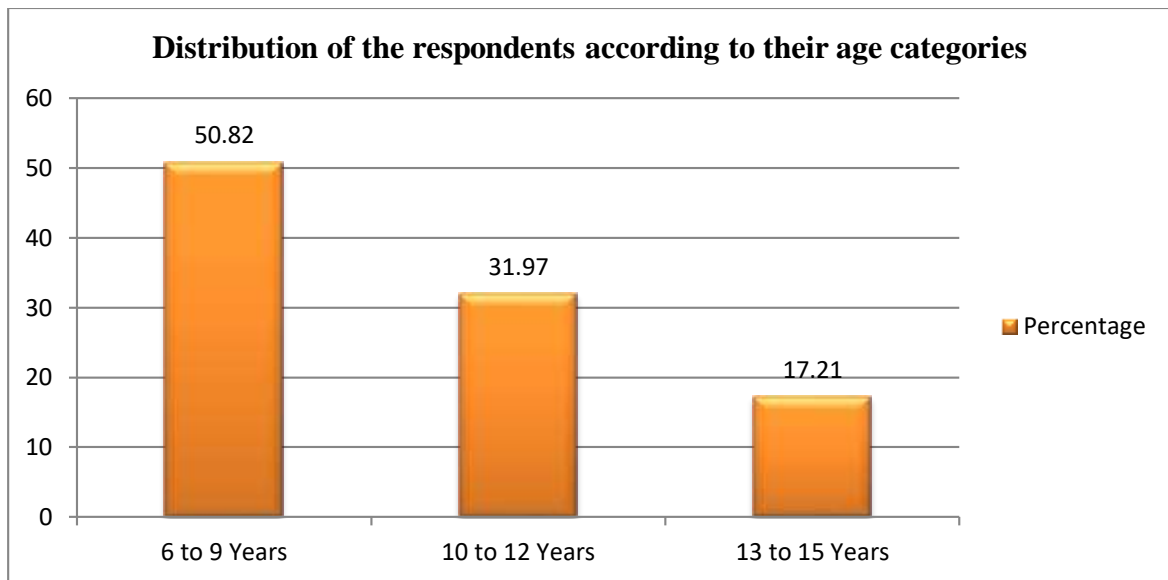


Fig 1.4: Graphical presentation of distribution of respondents according to their age categories

5. Occupation

The word 'occupation' is used mostly to refer to the specialized and established kind of work. An individual's personality is affected by his/her occupation. An occupation can be described as a particular action or course of action in which one is engaged especially, habitually to earn one's living. It is one of the social determinants of one's socio-economic status and it affects the life style, behavior, conduct and even morale as well as one's role in the society. Varying degrees of honour and prestige are attached to occupations (Vadhera 2012). The occupational status of the respondents has been classified into seven categories such as rag picking, waiter, labourer, drum (*dhol*) beating, domestic worker and shop worker. The distribution of the respondents according to the type of their occupation has been shown in the table 1.5.

Table 1.5

Distribution of respondents according to their occupation

Children nature of occupation	No. of respondents	Percentage
Rag picking	140	58.33
Domestic worker	48	20.00
Waiter	27	11.25
Shop worker ⁹	12	05.00
Wage Labourer	10	04.17
Drum (<i>dhol</i>) beating	03	01.25
Total	240	100.00

126 respondents were engaged in no occupation. Thus, the remaining 240 respondents were classified in the above mentioned table according to their occupational category. Table 1.5 reveals that more than half of the respondents that is 58.33 per cent were engaged in the rag picking; succeeded by 20.00 per cent of the respondents fall in the occupational category of domestic worker; 11.25 per cent work as waiter; 05.00 per cent are shop workers; 04.17 per cent work as wage labourer; and the remaining 01.25 per cent of the respondents fall in the occupational category of drum (*dhol*) beating. This bears witness that maximum of the tribal children are engaged in rag picking.

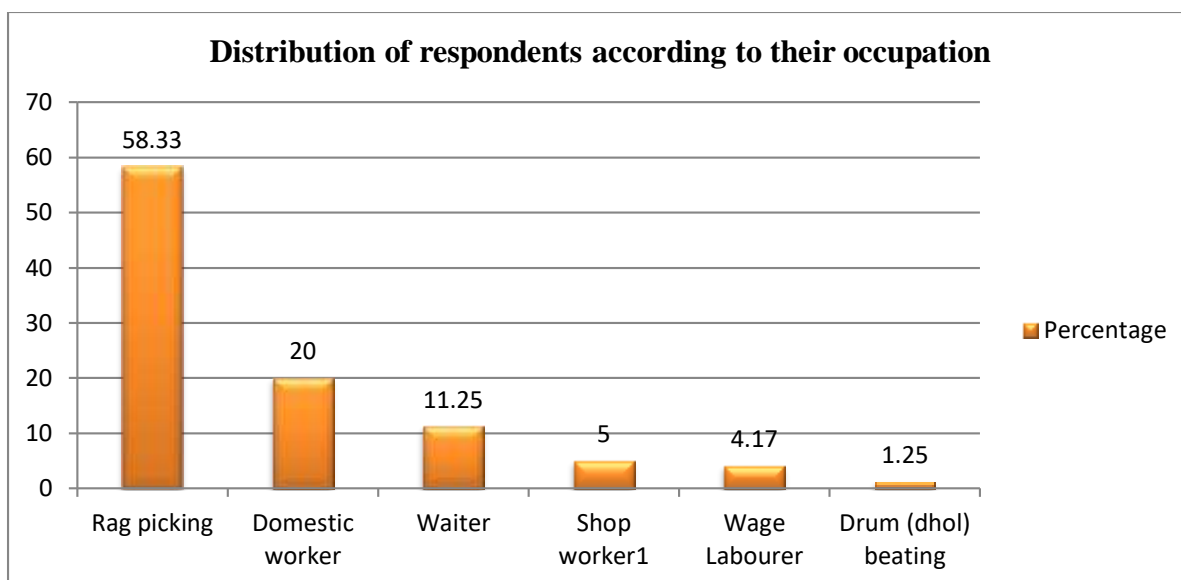


Fig 1.5: Graphical presentation of distribution of respondents according to their occupation



Dehe Children of Dhuru di Majri

6. Income

Income is considered to be the most important variable in determining socio-economic status of an individual. The income of an individual also influences the quality of life. In the present day materialistic word economic condition of an individual or the family plays an important role in getting higher education or achieving social status. In the present study the respondents have been divided into three categories relating to their income. The first group constitutes those respondents whose income category is up to Rs. 1,000; the second category with income of Rs. 1001 to 1500; and the third category with income Rs. 1501 to 2000. The distribution of the respondents in this regard is presented in the form of a table 1.6.

Table 1.6

Distribution of respondents according to their monthly income

Monthly income of respondents (in Rs.)	Frequency	Percentage
Up to 1000	92	38.33
1001-1500	136	56.67
1501-2000	12	05.00
Total	240	100.00

126 respondents are not engaged in any occupation and thus earning no income. Remaining 240 were respondents was classified in the above mentioned table according to their income category. Table 1.6 discloses that 56.67 per cent of the respondents belong to the income category of up to Rs. 1001-1500; succeeded by 38.33 per cent in the income category of Rs. 1000; and the remaining 05.00 per cent falls in the income category of Rs. 1501- 2000.

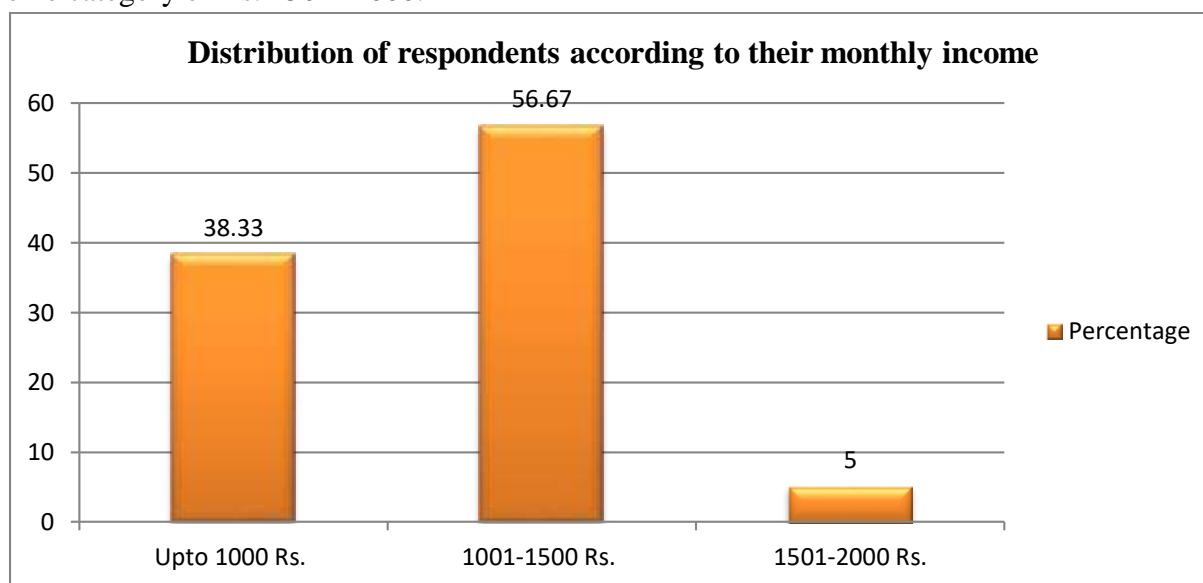


Fig 1.6: Graphical presentation of respondents according to their monthly income

7. Education

Education is an important means of socialization of an individual. The thinking patterns and beliefs of an educated person are different from that of an uneducated one. Education is considered an essential factor for national development. It is regarded as a powerful instrument for social, economic, political and cultural changes. Education induces tremendous transformation in people's attitudes for inculcating modernizing values. Education has a great impact on individual's status. The Kothari commission¹⁰ suggested that education should relate to the life, needs and aspirations of the people. It has to increase productivity, achieve social and national integration, step up the process of modernization and develop social, moral and spiritual values among the future citizens (Rani 2009).

Education is a fundamental right of all citizens. The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of 06-14 years as a Fundamental Right in such a manner as the State may, by law, determine. This Act came into effect on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group. (<http://mhrd.gov.in/rte>).

According to Gandhi, 'Education is the all round drawing out of the best in child and man –body, mind and spirit' (Kripalani 2005). The educational level of respondents has been classified into six broad categories such as illiterate, below primary, primary, middle, matric and higher secondary. The distribution of the respondents has been shown in the table 1.7:

Table 1.7
Distribution of respondents according to their education

Educated rate	Frequency	Percentage
Illiterate	15	04.10
Below Primary	182	49.73
Primary	88	24.04
Middle	77	21.04
Matric	04	01.09
Total	366	100.00

The distribution of the respondents in the table 1.7 clearly implies that nearly half of the respondents that is 49.73 per cent are educated up to the below primary education; succeeded by 24.04 per cent of the respondents fall in the educational category upto primary class; 21.04 per cents have middle class qualification; 04.10 per cent of the respondents are illiterate; 1.09 per cent are educated upto matric level. This indicates that majority of the tribal children have below primary educational qualification.

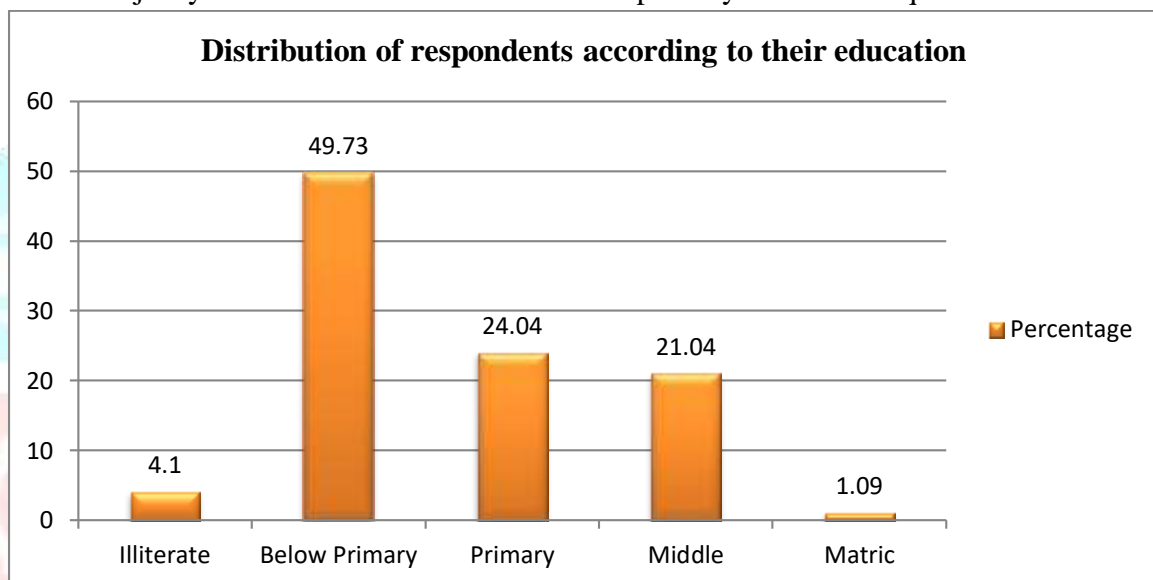


Fig 1.7: Graphical presentation of distribution of respondents according to their education

8. Type of family

Family is the basic institution in the socialization process of an individual. Moreover, the family ascribes an initial status to the individual prior to his achieving status on his own. The type of the family in which an individual lives has significant influence on his personal and social life. According to MacIver, 'Family is a group defined by sex relationship sufficiently precise and enduring, to provide for the procreation and upbringing of children' (MacIver and Page 1959). In India we can find various types of families such as nuclear, joint and extended. However, for the present study the classification of families as given by 'Morrison' is found to be more suitable. He mentioned three major categories of family i.e. the nuclear, quasi-joint and joint families. Accordingly, the nuclear family consists of one conjugal pair with or without other relations and the joint families consists of two or more conjugal pairs with or without other relatives and further if the husbands in the two parties are related as father and son, this type of family has been termed as quasi-joint (Morrison 1959). The distribution in this regard is presented in the table 1.8.

Table 1.8
Distribution of the respondents according to type of family

Type of family	Frequency	Percentage
Joint	18	08.53
Quasi- joint	07	03.32
Nuclear	186	88.15
Total	211	100.00

It is evident from the table 1.8 that an overwhelming majority of the respondents that is of 88.15 per cent belong to nuclear families, followed by 08.53 per cent belong to joint families, while only 03.32 per cent belong to quasi-joint families. This reflects that majority of the tribal children are from nuclear families.

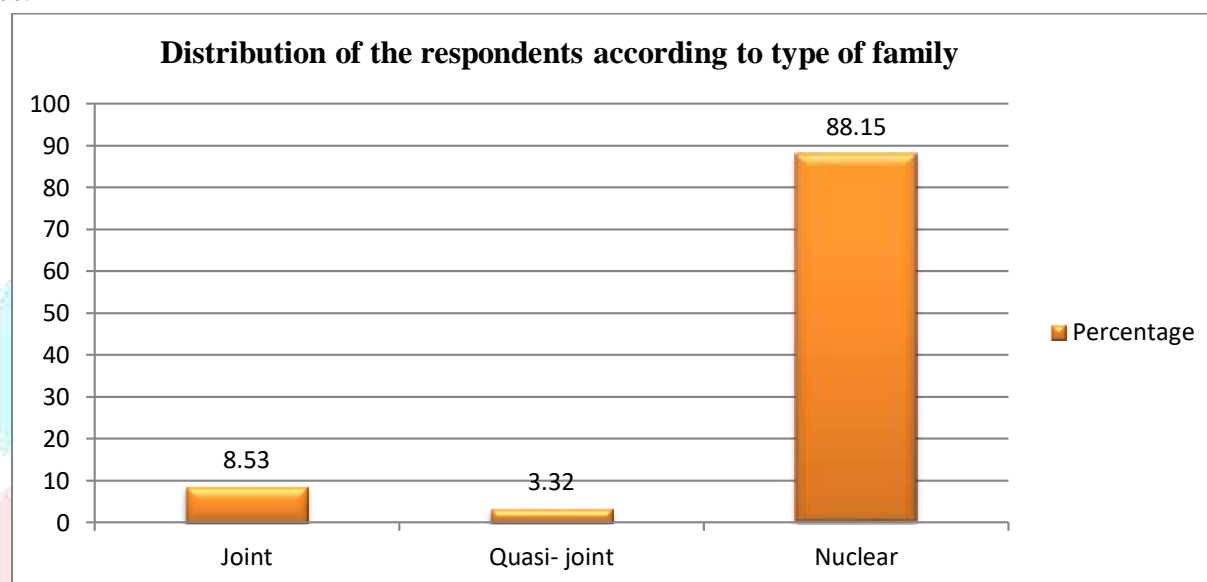


Fig 1.8: Graphical presentation of distribution of respondents according to type of family

9. Type of House

The kind of residence symbolizes about the ways of living of a community. Four tribal communities that are Bazigar, Sikligar, Dehe and Gihara, residents of Patiala city are taken. Each of the tribal community has different type of houses. Some have pucca houses made with cement and bricks, some have makeshift shelters (*jhuggis*) made with polythene sheets and wood and rest have mixed type of houses made up with cement, bricks, mud and wood. Sikligars of Rajpura colony, Dehe of Sanauri Adda, Dehe of Kailash Nagar and Gihara of Kishan Nagar have no *vehra* or compound. Very few houses of Dehe of Bhim Nagar and Dhiru di Majri, of Bazigar and Sikligar houses opposite PRTC Workshop have cemented or bricked compounds or passages. *Vehra* or the compound is mostly smeared with a layer of cow dung. The households of Sikligars of Rajpura colony, Dehe of Sanauri Adda and of Kailash Nagar and Gihare of Kishan Nagar have single room house. In one room house three to four generations live together which also include newly married couple. They have no separate kitchen, no store, no bathroom and no toilet. At each tribal settlement there is one public tap and one common bathroom both for males and females. Houses of Dehe of Bhim Nagar and Dhiru di Majri, Bazigar and Sikligar at opposite PRTC workshop generally comprise of sleeping quarters, open chullah at compound, and a bathroom. For urination and call of nature they go to open fields. Few houses of Dehe of Bhim Nagar and Dhiru di Majri and Bazigars of opposite PRTC Workshop have gas stoves and connections too, though they prefer cooking on a *chullah*. In one corner of each tribal settlement is situated the ancestral shrine or *devasthan* in the form of an altar (*chauntra*) or a small construction. The table 1.9 representing types of houses of the respondents as given below:

Table 1.9
Distribution of respondents according to their type of house

Type of House	Frequency	Percentage
Pucca	44	20.86
Makeshift shelters (<i>jhuggis</i>)	92	43.60
Mixed	75	35.54
Total	211	100.00

Table 1.9 it indicates that 43.60 per cent of the respondents are living in *jhuggis*; followed by 35.54 per cent have mixed type of houses and 20.86 per cent of the respondents have pucca houses.

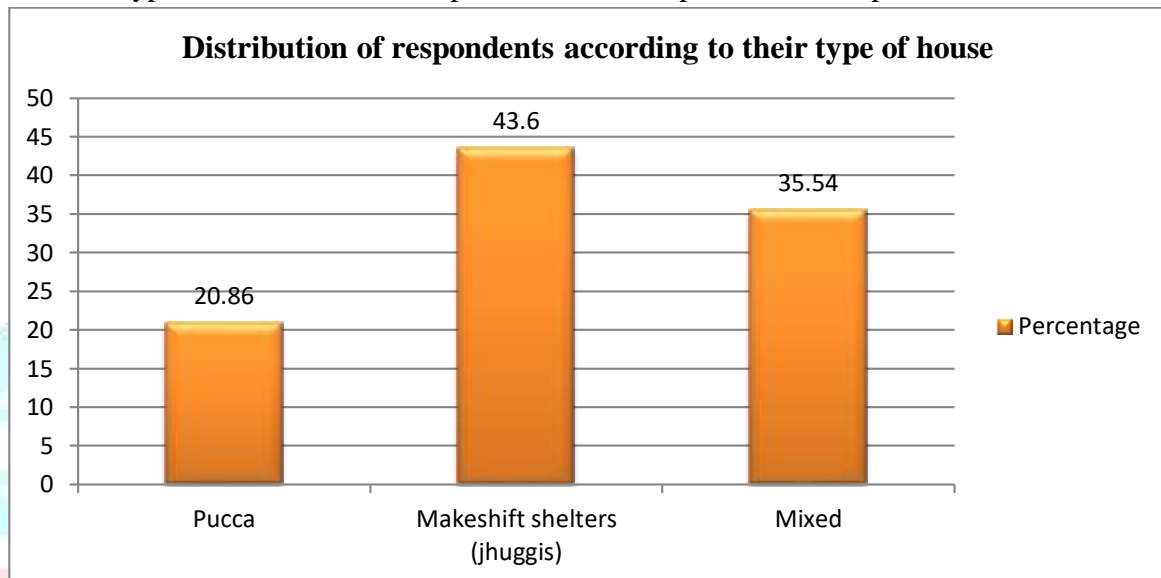


Fig 1.9: Graphical presentation of distribution of respondents according to their type of house



Bazigar Children of Basti opposite to PRTC Workshop

This piece of research helps to gain an understanding of the social and economic parameters like the present living patterns, educational status, religious affiliations, occupational status, economic status and so forth of the tribal children. After explaining the socio-economic profile of the respondents and their family, it uncovers that the majority of the tribal children are from the age category of 06-09 years i.e. 50.82 per cent and minority of children from 13-15 years that is 17.21 per cent.

Overwhelming majority (88.15 %) of the tribal children are from nuclear families having family category of 3-4. About 57.11 per cent of tribal children belong to Sikh religion followed by 37.97 to Hindu religion and 04.92 per cent to Christianity. Highest number of the respondents that is 52.19 per cent is males and followed by 47.81 per cent females. About 37.43 per cent respondents are from Sikligar tribe followed by 32.51 per cent Dehe; 22.13 per cent Bazigar and 07.93 per cent Ghihare tribe. Majority (49.73 %) of tribal children have below primary educational qualification and minority (21.04 %) have education upto middle class.

Vast majority (74.89%) of the tribal children's family has low educational score. Almost, parents are illiterate (95.86% fathers and 98.49 % mothers). Quality education is a social capital of every society. It is one of the important indicators of Human Development Index (HDI). Tribal children are deprived of this social capital. This further validates the deprivation and discrimination faced by them. At last, the factors like low educational and income level of family accompanied with large size of family directly responsible for low education of tribal children and their overall socialization. Very close glance on social, structural, cultural, economic and political constraints, can shed light to eradicate this problem.

Research also reveals that half of the children are earning or engaged in child labour. It is found that majority (58.33 %) of the children are engaged in rag-picking. Nature of hard and inhuman job at this tender age, highlight the pathetic conditions of their existence. It is mere violation of their fundamental right to get education and basic amenities. During the research, it also comes to light that 43.60 per cent respondents are living in makeshift shelters (*jhuggis*) followed by 35.54 per cent have mixed type of *pucca* and 20.86 per cent have *pucca* houses.

Research also reveals that majority of the earning tribal children's income, their father's and mother's income fall in the income category between Rs. 1001-1500 (56.43%), Rs. 4001- 5000 (58.68%) and 1001- 2000 (17.79%) (50.48% mothers are housewives) respectively. On the other hand, majority (75.36%) of the tribal families fall in the per capita monthly income group of up to Rs. 601-1200 which is very low. Majority (70.41%) of the respondents' fathers are 'hawkers' which include junk hawkers, chairs hawkers, utensils hawkers and repairers; cloth hawkers; vegetable hawkers; chair hawkers; mosquitoes net seller; cage seller and salesman.

More than half of the per cent i.e. 50.48% of respondents mothers are housewives followed by occupation of 'labour' (28.36%) which include wage labourer (*mazdoor*), domestic workers, sewerage workers, sweepers; and tin fitting; succeeded by rag pickers; sack-maker (*bore-silna*), winnowing fan (*chhaj*) maker, iron-instruments seller and shop workers.

Research also reveals that tribals have no private property, no control over the forces of production. All the family members engaged in labour work to survive in this time of inflation. They sell their labour in the market and earn their livelihood. This labour cannot be in surplus as resources may be. This is what made them deprived, poor, discriminated and disadvantaged section of society.

NOTES

1. In 1871, the British Government of India 'notified' certain tribes as 'criminals' by passing a notorious Criminal Tribes Act of 1871'. Such people were notified, who, according to the British, were nomadic cattle grazers, wandering singers, acrobats, etc. It also included those who resisted the British aggression from time to time. From 1871-1944 this Act was amended, new areas and new communities were roped in. The itinerant traders lost their livelihood with the introduction of railways, roads and outsiders entering their lives. In 1952, Government of India officially 'denotified' the stigmatised ones, without making any provisions for their livelihood. In 1959, Government of India passed the 'Habitual Offender's Act' which is not much different from the 'Criminal Tribes Act, 1871.' From 1961, Government of India, through the state machineries is publishing state-wise lists of 'Denotified and Nomadic Tribes.' The police, in the British times killed, tortured and hounded them like beasts of prey (<http://indiatogether.org/bhasha/budhan/birth1871>).
2. The community derived its name from the word *baur*, the trap which this community use to lay to hunt animals. Bauria men are very good at hunting and imitating the calls of animals. They are excellent *khojis* or tracers. They are experts at recognizing the footprints. This extraordinary skill was used by the princely states for tracking down thieves, etc.(Singh 2010)

3. President of Bazigar Sabha share some historical inputs in these words, '*Bazigaran ne pehli baar bhangre nu film industry bich pahuchaya si. Ik bari Bazigaran ne Maharaja Ranjit Singh de samne apne kartab dassa c te Maharaja ne khush hoke unha nu Bazigar da khitab ditta si. jisda matlab hai jo bazi paunda hai.*' Meaning, 'Bazigar are the first who performs '*Bhangra*' (folk dance of Punjab) into bollywood film industry. Once upon a time, one Bazigar band displays their gymnastic skills before Maharaja Ranjit Singh in his *darbar* (court). On their captivated performance Maharaja Ranjit Singh conferred them on with the title 'Bazigar' that is, one who does '*bazi*' means acrobats.' They claim, '*Sade buzurga gadhe nu mondhe te ladh ke 100 meter lambe rasse te chal lende si*'. Meaning, 'Our ancestors had skills to walk on the hundred meters long rope carrying donkey on their back.'
4. Bangala are nomadic. Mostly, they are referred to as Sapera, Sapela or Jogi, whose main occupation is playing *been*, or gourd pipe, i.e, begging and selling herbal medicines. According to Ibbetson, they are native of Bengal (Ibbetson 1970).
5. According to Ibbetson, Barar, a low caste involved in begging and roughery. In Jullundur, the Barars make winnowing fans (*Chhaj*), baskets and sievers (*chhanrs*) of reed. They also hunt with dogs (*ibid.*)
6. According to Ibbetson, 'The Gandhilas are a low vagrant tribe. They wander about bare-headed and bare-footed, beg, work in grass and straw, catch quails, clean and sharpen knives and swords, cut wood and generally do odd jobs. They are said to eat tortoises and vermin. They also keep donkeys, and even engage in trade in small way.' (*ibid*)
7. Nat is derived from the Sanskrit word *nata*, which refers to a dancer. It is a community of people that have been traditionally associated with dance and acrobatic stage-shows, performed as a source of livelihood. Popularly, they are known as 'rope-dancers' (Singh 2010)
8. The Sansis are a wandering tribe. They are numerous in the districts around Lahore and Amritsar and are also found in considerable numbers in Ludhiana, Karnal and Gujrat. They trace their descent from one Sans Mal of Bhartpur whom they still revere as their Guru, and are said to worship his patron saint under the name of Malang Shah. They are divided into two great tribes, Kalka and Malka, which do not intermarry. They are great hunters, catching and eat all sorts of wild animals, both clean and unclean. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and their women very commonly dance and sing and prostitute themselves. They also act as genealogists to the Dogras of Ferozpur, the Rajputs of Hoshiarpur and Jullundar, and Sodhis of Anandpur (Ibbetson 1970)
9. It includes welder, barber, cold drinks seller and decoration of cars.
10. According to Kothari Commission Report, the Government of India should resolves to promote the development of education in the country in accordance with the following principles:
 - A. **Free and Compulsory Education:** Strenuous efforts should be made for the early fulfilment of the Directive Principle under Article 45 of the Constitution seeking to provide free and compulsory education for all children up to the age of 14.
 - B. **Equalization of Educational Opportunity:** Strenuous efforts should be made to equalize educational opportunity like (a) Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in rural and other backward areas (b) To promote social cohesion and national integration the Common School System as recommended by the Education Commission should be adopted. Efforts should be made to improve the standard of education in general schools (c) Educational facilities for the physically and mentally handicapped children should be expanded (d) Tuition fees at the primary stage should be abolished in all government, local authority and aided private schools as early as possible and preferably before the end of the Fourth Plan

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