

A REPORT

**BASELINE SURVEY:
Bhachau and Rapar taluka of Kachchh district**

YEAR : 2002-03

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EXECUTIVE SUMMARY

BASELINE SURVEY: BHACHAU AND RAPAR TALUKA OF KACHCHH DISTRICT (2002-03)

BSC entered Kachchh for relief activities in post-earthquake (2001) and in the process formed Lok Adhikar Manch (LAM) for advocacy and movement for people's right. Later, for long-term development initiatives and interventions, mainly three communities were identified for empowerment – Dalit, Koli and Muslim of Bhachau and Rapar taluka (popularly known as 'Vagad region').

Objectives of the Study

In light of BSC's role as a catalyst and to intervene for betterment of these communities, this study aims to create database with the following objectives:

- ✓ To create database that covers social, cultural (anthropological), economic (sources of livelihood and existing income generation activities), political (participation and influence in Panchyati Raj) processes and their situation;
- ✓ Accessibility to common property resources (CPRs), participation in civic functions/institutions of KDM; and
- ✓ To know the worldview of KDM.

Methodology

The information was generated through different research tools and techniques:

- a. **Socio-economic survey** at household/family level through sampling and structured schedule;
- b. A **village level survey** with structured schedule; and
- c. Information was generated through **formal and informal meetings with community leaders and women** with field guide.

A 'quasi-purposive sampling' has been developed, based on simple statistical calculation, that is, at least 10% of each social group - Koli, Dalit and Muslim in each village, at least 2-3 single women (widows, deserted and divorced women), destitute (male and female), and few poor families that belong to SEBC, such as Bharwad, Rabari, Ahir in each village.

The primary data have been collected from **906 HHs from 42 villages of Rapar (24/97) and Bhachau (18/71) taluka**, with the **total population of 4,114**. The population covered under the HH Survey represents 1.5% to the total population of Rapar and Bhachau taluka; however, the population of KDM is about 36% to the total population of the two taluka.

The **village level survey has covered 49 villages (about 30%)** of Rapar and Bhachau taluka, of which 28 belong to Rapar and 21 to Bhachau taluka.

The salient findings of household (HH) level and village level are:

1. Religion & social categories - Of total 906, about **84% are Hindu and 16% are Muslim**. They belong to different social categories - 330 HHs (36%) are SCs, 309 HHs (34%) are STs, 148 HHs (16%) are Muslim, 81 (9%) are OBC – Hindu, and 36 (4%) belong to 'other' castes/communities.

2. Type & size of family - About 67% are nuclear families, the rest (33%) are joint families. Average household size is 5 persons.
3. Literacy - Almost 88% are illiterate; 9 out of 4,076 are graduates and one post-graduate.
4. Occupation – About 70% work as labourers, 9% as cultivators, 7% are self-employed, and the rest (9%) are engaged in service (government and private), cattle rearing, driving and weaving. There are 45 persons (5%) who are not working (including destitute, disabled and retired).
5. Annual income – There are 44 HHs (5%) with ‘no income’; 145 HHs (16%) earn upto 11,000 rupees per annum; 298 HHs (32.9%) earn between 11,000 and 12,000 rupees; 250 HHs (27.6%) earn between 12,000 and 24,000 per annum; 107 HHs (11.8%) earn between 24,000 and 36,000; 40 HHs (4.4%) earn between 36,00 and 60,000 rupees per year; and 14 HHs (1.4%) earn more than 60,000 rupees annually.
6. Working days in a year – About 56% HHs work for 8-10 months a year; 17% for 6 months, 15% work round the year, and About 6% work less than 6 months and no information available for 6%.
7. Migration related details – In all 32 (3.3%) HHs reported migration in last 3 years. About 72% reported that ‘they don’t migrate’ while 31% said that ‘they haven’t migrated in last 3 years’ but could be migrating if necessary. The reasons for migration vary with lack employment, scarce resources in the village and lack of rain. Income of migrant families varying between 10,000 and 40,000 rupees per annum.
Of total 49, none of the families migrate from 9 villages, 6 of Bhachau and 3 of Rapar. Less than 50 families migrate from 27 villages – 19 of Rapar and 8 of Bhachau taluka. About 100 families migrate from in all 5 villages – 4 of Rapar and one of Bahchau taluka. **Thus the migration is higher from Rapar in comparison to Bhachau taluka.**
8. Asset holding – **About 11% have no asset.**
 - o House - Almost **87% reported having house as an asset.** Of these, about 50% have one room house; 23% have two-room house. Almost 60% do not have legal electric connections. Among KDM, 80 to 88% HHs have ownership of house, 100% of OBC and 83% of ‘others’.
 - o Land - **In all 191 (21%) are land holders,** of them, 60% are small (< 8 acres) farmers, 21% are marginal (9-17) and 19% are big farmers (18 – 26 & more acres). Almost 15% have this facility. Of total 191, there are 79 (41.4%) HHs belong to ST, 67 (35%) to SC, 10 (5.2%) to Muslim, 18 (9.4%) OBC and 17 (8.9%) to ‘others’ category. There is no information about one HH in this regard. Almost three-fourths (74%) cultivate the land once in a year, mainly for self-consumption, very few sold vegetables (2) and pulses (1) and used for fodder (4) and some sold half the crop and the rest for self.
 - o Cattle – **In all 239 (26.4%) HHs own and rear 430 cattle.** More than three-fourths (88%) have ‘moto maal’ (cow, buffalo and bullocks) and the rest have ‘zino maal’ (goat and sheep), few have camel. Majority of them (192 HHs) reported that the milk and its products are for house consumption and do not earn money; of the rest (47), the income varies between 5,000 and 25,000 rupees a year. Cattle rearing among different social groups – SC (39%), ST (37%), Muslim (9%), OBC (11%) and others (4%).

- o Vehicles – In all **52 (5.5%) have vehicles**. The use of vehicles vary - 8 HHs use vehicle for agriculture purpose, 14 for self-transportation, 18 for travel of others and 10 that give vehicles on rent to earn money. Eleven HHs reported that they earn nothing out of vehicle, 21 HHs are able to earn less than 5,000 rupees annually, 12 HHs earn between 5,001 and 12,000, and 6 HHs earn between 12,001 and 24,000 per annum. Of total 52 owners, SCs 26 (48%), STs 14 (28%), Muslim 6 (12%), OBC 4 (8%) and 2 (4%) ‘others’ own vehicles.
 - o Ornaments - **Almost 55% have ornaments**. Most of them have silver and silver-gold mixed ornaments.
 - o Most important asset and opinions about asset - The house (708) is considered to be the most important asset among all; followed by ornaments (462); cattle (189); cultivable land (151); non-fertile land (18) and vehicle (44). However, 93 respondents have said ‘no asset is important’.
9. Indebtedness – Of total 906, only 14 families reported to have debts to repay. The amount of debt is between 5,000 and 25,000 rupees. Of them, 5 HHs has to take loan for social occasion; 3 HHs have to buy asset; 2 HHs have taken loan for business (as weaver); two have taken loan for health treatment; one has taken loan to get a job.
10. Availing basic/civic amenities
- o Drinking water – They get water from various sources, such as, well, hand pump, village pond, through pipeline, tanker and from bore-well. The use of wells in Rapar (private well - 5.6% and community well - 23.8%) is higher than Bhachau (3.8% and 15.8% respectively) taluka. However, pipeline/tap and tanker has significantly better prospect in Bhachau (19.2%, tanker - 14%) than Rapar (7.18% and 8.4% respectively). About three-fourths (73.5%) get water within the village.
 - o In all 41 villages get sweet drinking water.
 - o Transportation – People use chhakdo rickshaw, jeep, tractor, ST bus and truck for transportation/travel. Almost 89% HHs travel by ST bus; 54.5% HHs travel in hired bus, jeep or truck. Of total 906 HHs, 52 (5.7%) HHs reported that **ST bus doesn't come to their village**; 48 (5.3%) HHs informed that ST bus visits **once a day**; and the rest informed that the ST bus visit 2- 5 times a day in their villages.
 - o In all 8 villages reported that ST bus doesn't visit the village. Chhakdo rickshaw is available at 42 villages; Jeep at 16 villages and Tempo, tractor, private travel bus and self-owned vehicles are generally the mode of travel for few villages.
 - o Telecommunication – People avail telecommunication facility from different places – within the village (owned, pay someone, use STD/PCO) or outside village. In all about three-fourths avail within village while 256 (28.3%) respondents who have to go out of their villages for telecommunication, which is quite far (in many cases more than 20 Kms.).
 - o Health care – People use health services provided by the Government hospitals greater than the private hospitals; 99% seek treatment from doctors. **The government hospital (GH) at district level** is best used for the special diseases (31.1%), very low for other types of health problems. **The GH at taluka level** is unit used by the highest number of people, for every type of illness or health problems. **The GH village level** is the second best used place for treatment, used by a third, for general illness, followed by long illness and then special disease. **The private dispensary at village level** is utilized by about a tenth, mainly for general illness (11.1%) and long illness (3.1%).

The private hospital at town is utilized higher than village level dispensary, for all types of health problem. The **domestic delivery and abortion** are about 5.5% of the total cases. Almost 40% and less sought treatment within village; about 35% traveled upto 25 kms while about 50% traveled more than 25 kms for special diseases and about 25% for delivery and abortions.

- o Different sources like government (15 villages through PHC or CHC), private medical persons (10 villages) and clinics (13 villages) and mobile unit (8 villages) supported by NGOs provide medical services in these villages. About half (26) of villages - 15 villages reported that the worker visits once in a week and 11 villages have resident health workers get services, the rest of the half (**23 villages**) **do not get any services from health workers – ANM and Malaria worker.**
- o Civic rights – As many as 95% are ration cardholders, of them, half have it in their name and the rest have as joint ownership. As much as 80-90% of the ration card holders get food grains, sugar and kerosene, but almost negligible numbers got seeds and fertilizers. As many as 97% people reported that their names are enlisted as voters.
- o **There are 7 villages without any fair price shop (FPS).**
- o Benefits of government schemes – In all 37 (4%) persons received benefits of government schemes; the rest have either not applied or thought of applying for the scheme. Of these, 10 received it for Indira Avas Yojana, 6 widows for pension, 4 for business and no information is available for the rest of them. Among beneficiaries of the schemes, the largest number is of SCs (21), followed by OBCs (6), STs (5), Muslim (2) and 'others' (3). The 'others' received widows' pension.

11. Structures created for development –

- o About co-operatives - Of total 906 HHs, 67 (7.4%) HHs reported that they have a co-operative or SHG in their respective villages, of them, 45 (11.5%) belong to Bhachau and 22 (4.3%) belong to Rapar taluka. The village survey informed that of 18 villages that have co-operatives, 7 are dysfunctional. In all 111 (12.3%) HHs are willing to form co-operative while 98 are negative and the rest - 697 (77%) said that they have no particular opinion on this issue.
- o Other forum created – In all 14 such *Mabila Mandal* were created, 3 in Bhachau and 11 in Rapar taluka while 9 *Yuwak Mandal* were created, one in Bhachau and 8 in Rapar taluka. In all 4 SHG (one in Bhachau, 3 in Rapar) such groups are created, with the support of FICCI-CARE; and 15 socio-religious groups (9 in Rapar, 6 in Bhachau) are created by Swaminaaraayan sect (SS) or Swadhyaay Parivaar (SP) or Vishwa Hindu Parishad (VHP).
- o Participation in election / voting - As much as 785 (86.6%) persons reported that they are participating in the election and exercise voting rights, very few (9) are negative about participation. In all 698 (77.6%) respondents informed that they vote for all the elections and 524 said that their spouses also vote with them.

12. Interaction with society, facing hostility or discrimination at different places

- o Different types of hardship people face – Slightly more than half (516 HHs) reported that they do not have to face any hardship; about a third (309 HHs) reported that they face hardship with lack of basic amenities; 32 (3.5%) reported lack of mental peace; 83 (9.2%) reported untouchability; and 1% reported physical harassment as well as lack of co-operation from the village-mates. All those who reported untouchability, physical harassment and lack of co-operation, belong to Scheduled Castes.

- o Hostility or discrimination at different places – The following places were covered to know hostility or discrimination - (i) Religious and social places or practices (temple, fairs & festivals); (ii) Places for getting various social services (for fetching water, barber’s shop, tea stall or *dhaabaa* and upper caste’s house); and (iii) Places for better functioning (Panchayat office).
- o Different social groups facing hardship – The number of HHs vary at different place, between 36 and 247. The maximum number of SCs (80-90%) face discrimination at various places, mainly at temple, fairs & festivals, barber’s shop and while fetching water, based on social and religious beliefs. The total number of ST (4-40%) facing difficulty, along with Muslim and OBC at Gram Panchayat’s office and at tea stall while ‘others’ face difficulties at upper caste person’s house. This could mean that weaker economic situation is a disadvantage for them and in case of dalits the social & religious taboo combined with weaker economic status multiply their marginalisation and discrimination.
- o More number of HHs face hostility from Rapar in comparison to Bhachau, especially at temple, fairs & festivals.
- o Opinion for reducing hardship/removing discrimination - The opinions in this regard could be broadly divided into three sets of answers – (i) Maintaining status quo or not clearly providing any optimistic answer; (ii) Efforts put in past to bring about positive changes; and (iii) Futuristic and optimistic efforts. As many as 95% belong to first set, of the rest, 4 HHs reported that they had complained to government official and 7 informed that they would like to organize themselves to solve these problems.

13. Vulnerable groups – widows, destitute

- o Total number, sex, taluka, religion, social categories - The total number of **widowed person is 194**; of them, 143 (73.6%) are female and 51 (26.4%) are male. In all, 103 (53.1) are from Bhachau taluka while 91 (46.9%) are from Rapar taluka. In all 169 (87.1%) follow Hindu religion and 23 (11.8%) follow Islam, no information about 2 widowed persons. As per social categories, 56 (28.8%) belong to SCs; 39 (20.1%) to STs; 23 (11.8%) are Muslim, 49 (25.3%) to OBCs and 25 (12.8%) to ‘others’ category.
- o Income generation activities – Of total 194, 109 (56.2%) are engaged in labour (agriculture, casual); 18 (9.3%) are cultivators; 14 (7.2%) are self-employed; 41 (21.2%) are not working including retired and destitute; of the rest, 2 are in private service, 3 are mason, 2 survive on begging and one is a driver.
- o The economic vulnerability of this group is obvious with their occupation and income data - 32 (16.5%) have ‘no income’; 21 (10.6%) earn between 12,001-36,000 rupees per year, of them, 13 are widows; and one (0.6%) earn more than 36,000 rupees who is a widower. **Among 143 widows, 103 (72%) earn less than 12,000 per year; of all 166 (85.6%) earn less than 12,000 per year. These figures portray a very clear picture of the widows, as poorer among the poor and thus the most vulnerable group.**
- o Almost half the widowed (94 – 48.6%) work for 8-10 months in a year; 17 (8.8%) work almost round the year and 27 (14%) work for 6 months. In all 36 (18.6%) widowed reported ‘do not work’ (not applicable) and there is no information about 6 persons.
- o Asset holding among widows - The asset holding among these widowed is almost in proportion to the total asset holders, mainly for house (87%), land (cultivable & non-cultivable – 20%) and cattle (26%). However, the proportion for vehicles (1.6%) and ornaments (35%) are much lower than the overall population among widowed persons.

- o Government services & benefits received by widows – The ration card ownership is as high as 95%. Slightly more than half (102) reported their names are enlisted on the voting roll. In all 12 reported to have benefits of the government schemes.
- o Widows facing hostility or discrimination at different places – More than two-thirds of widowed (152 – 78.%) face discrimination at temple and fairs & festivals (169 – 87%), which indicates that widowed have very little scope to appear at public places. About a third of widowed (68 – 35%) have reported about hostility they face at upper caste person's house. The others reported visiting tea stall (35); barber's shop (19); and Panchayat office (3), as many widows need not go to these places, and most of them would be widowed males.
- o Opinions of widows for reducing hardship/removing discrimination – In all 127 (65.5%) reported that 'it is not applicable to them', which is contradictory to the extent of discrimination that they have reported. This also could mean that these respondents do not see themselves as torch bearers for solving the problems and so reported this.

The salient findings of village level are:

The analysis presented here is although not accomplished, yet, indicates trends and proportions, describe processes, guides to understand existing ground reality with its inherent limitations. We decided to go ahead with this information, as no census has been conducted in Kachchh after earthquake in 2001 and may not be conducted for a decade or so.

Of total 49 villages, 13 belong to Group Panchayat and 26 villages reported to have *vaandh*.

14. Village as an administrative unit

- o Education related - There are 37 villages with *aangamvaadi* (pre-primary) schools, 12 with primary school, 5 with secondary and one with higher secondary school. More than two-thirds villages have to travel more than 10 kms (in 7 cases more than 41 kms) for higher education.
- o After a year of earthquake, **half the villages (25) reported that the school is functioning in the new building**. Of the rest, 3 schools still run in open, 5 in the tent, 4 in damaged building, 3 in repaired building and one in the dispensary. There is no information about 5 villages.
- o Literacy level - **In all 11 (22.4%) villages have reported literacy less than 25%**; only 2 villages have reported literacy more than 75%, the rest (32) have literacy between 25.1 and 75 percent.
- o System for public hygiene – In all 9 villages reported that the Gram Panchayat takes care of hygienic conditions in the village, the rest don't initiate any action.
- o Electricity – As many as **46 villages get electricity from the nearby electric sub-station**. After earthquake, 9 villages have restored electric connections legally.
- o Approach road related – There are 8 villages on the highway and thus there is no approach road. Of 41 villages with approach road, 11 with bad condition of the approach road.

15. Village as a political unit

- o Details about Sarpanch – Most of the Sarpanch were elected during 1998 and 2001. Of 49, 12 are women Sarpanch. The 45 Sarpanch follow Hindu religion while 2 follow Islam. Of them, 13 belong to Koli (3 women Sarpanch), 9 belong to SC (2 women

Sarpanch), 8 are Rajput, Darbaar (2 women Sarpanch), 6 are Aahir (4 women Sarpanch) and 6 are Patel, 2 are Taraya and one each belongs to Gadhvi, Suthar and Chawda. Of 12 women Sarpanch, at least half (6) get support from the village residents, while 2 informed that they are not supported. Four villages couldn't provide information with certainty.

- o Political activities in the village – In 16 villages, no political party is active; of the rest, Congress and BJP both are active in the village. As many as 20 (41%) villages informed that 'they haven't done anything'. Traditionally, Congress had a good hold, since last 5-10 years, BJP has developed a good hold in at least half the villages. RSS or VHP is active in 2 villages - Chhadwaadaa of Bhachau and Fategadh of Rapar taluka.
- o About Gram Sabha – The number of Gram Sabha in the village varies from none to more than 10 per year. People's participation is almost 100% in election in 30 villages while about 60% in 3 villages and 7 villages informed that 'only leaders' participate in GS of the village. Women's participation in GS is nil in 16 villages while 25 villages informed 'very few' and 'some'.
- o Saamajik Nyaay Samiti (SNS) – Of total 49 villages, 13 reported to have functional SNS. Of 13 villages, 7 villages have SC chairperson, 5 have ST while one has Aahir.
- o Gram Panchayat Office – After earthquake, of 13 villages responded, each reported different places where GPO is functional, e.g. one in open, one in Bhungo, one in hut, one in tent, one at deputy Sarpanch's place, 3 in primary school, 3 in damaged building and 2 at other places which are rented.

16. Village as a social unit

As per estimates and partial information available in this regard, social composition of the village includes mainly three types of social groups –

- (i) Caste & community,
- (ii) Vulnerable groups – single women, disables persons, destitute and BPL families, and
- (iii) Occupation based – cultivators, labourers, pastoral, artisan, service class and others.

Castes & communities and its proportion to the total population of the village

- o Proportion of SC to total population is 13.8 %, while as per census data it is 11%.
- o Proportion of ST to total population is 23.7%, while as per census data it is 6.88%.
- o Proportion of OBC to total population is 16%.
- o Proportion of Muslim to total population is 11.1% No information about 6 villages and 2 villages with no Muslim population in Rapar taluka.
- o Proportion of savarna to total population is 35.4%.
- o Proportion of 'others' to total population is 0.6%, while no data from census is available in this regard, and thus comparison is not possible. A clarification required is that it is 1% for Rapar and nil for Bhachau taluka.

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refer census to fill up this information.

Vulnerable groups

- o The proportion of single women, especially widows, is 21.4% to total population of vulnerable groups while 9.9% to total population.
- o The proportion of disabled persons to total population is 2.3%.
- o The proportion of destitute to total population is 1.87%.
- o The proportion of BPL to total population is 31.9%.

Occupation based

- o There are 61.6% cultivators in proportion to the total population,
- o Total percent of labourer is 25%,
- o Of rest, 18% - service (1.9%); business (6%); artisans (3%) and cattle rearers (6.8%).

17. Social problems – child marriage, alcoholism, superstition and witchcraft
 - o Child marriage – Of total 49 villages, **11 (22.4%) villages reported that they have witnessed child marriage in the village;** no information is available for 14 villages.
 - o Alcoholism – As many as **28 (57%) villages informed that problem of alcoholism is prevalent;** no information is available for 14 villages.
 - o Superstitions and witchcraft – **As many as two-thirds of the villages (37) reported that people do believe in some superstitions and perform witchcraft whenever required;** no information is available for 5 villages.
 - o Situation of widows – In all **21 villages reported that the situation of widows are weak or bad and 19 villages informed that widows' situation is good or normal.**
18. Social needs of dalits and discrimination – graveyard, hair cutting saloon, garbi, flourmill – As many as **32 (65.3%) villages reported that they have a separate graveyards for dalits,** like separate graveyards for Muslims and upper castes; no information is available for 11 villages. In 3 villages *dalits* have to go outside the village for hair cutting & shaving; no information is available for 23 villages in this regard. Of 23 villages who provide information, **14 villages reported separate garbi for dalits.** One village (Ghanithar) of Rapar taluka informed that they have separate flourmill for *dalits*.
19. Equipping people for natural calamities - drought, cyclone, earthquake
 - o Mental state of people to face calamity – Of total 49, no information is available of 18 villages and of the rest (30) villages, 9 villages reported that the people are still not mentally prepared or mentally weak to face any calamity. As many as 36 villages reported that people are not equipped to face any disaster.
 - o Details about situation during drought – Almost half (25) of the villages reported that they do create or have a provision of fodder during drought while 22 villages informed that they haven't any provision for fodder as well as water.
 - o Relief work by the government - In all 32 villages informed that the relief work is started this year, as rainfall was scanty and scarcity was declared; of them 17 belong to Bhachau and 15 belong to Rapar taluka. All villages reported that “maati-kaam” is the activity they take up as relief work. The wages paid for relief activity vary for the payment – Rs. 25/- to Rs. 60/- per day in different villages.
 - o Management of panjara pol – Total 9 villages reported that they manage *panjara pol* for fodder and to meet the requirements of the cattle; one by the government while 8 are run by the NGOs in the area.
20. Economic opportunities at village – cultivating land and crops, working at industrial units
 - o Cultivating land and crops - The crops are mainly three types – food grains (Bajri & Juar in almost all villages), pulses (40 villages) and vegetables (33 villages), and cash crops (cotton – 28 villages, castor - 18, Isabgol - 25 and Tal, Midiyaval). **This means that most of the people cultivate for self-consumption, little for earning money.**
 - o Different economic activities – Cultivators, service class and Businesspersons in all villages, charcoal makers (mainly *dalits (harijan)*, Vaghari and Koli (both are ST)

communities) in 45 villages, salt makers in 11 villages, (mainly *dalits (barijan)* and Koli communities are engaged as salt workers). Artisans in 35 villages (mainly Suthar (carpenter), Luhar (ironsmith), Soni, (goldsmith), Kumbhar (potter), somewhere *Harijan* and Koli).

- o Details about industrial units near the village - There are in all 23 industrial units around these villages. There are 9 small scale, 7 medium scale and 7 large-scale units. Of total 23 units, 8 for salt making; 2 for mining (stone); 2 are quarries; 5 for crockery making and 6 for china clay. This shows very limited capacity of industrial units to provide employment. The information about forest does not throw light on forest as a resource for the people, and the role of the Government in conservation and promotion. For example, it is known that members of Koli and *dalit* communities can make charcoal from *baaval*, but whether they have an access to that or not, what is the policy regarding use of *baaval* and other forest produce and so on.

Summing up

Looking at the data in the context of marginalisation and vulnerability, the following concerns need attention:

- (i) Economic hardship – income generation activities combined with lower annual income, higher number of working days in a year, lack of or little productive asset holding indicate existing poverty (as per the indicators developed by the Government of India),
- (ii) Social situation – low level of literacy and less exposure to developed society aggravates hardship and hostility, as shared by the respondents, which indicate inequality and discrimination in the society,
- (iii) Situation of most vulnerable groups like widows, destitute and disabled, some of them having no occupation and nil income, survived on begging,
- (iv) The region needs development alternatives, in form of institutions as well as new ventures, such as, creating civic or social forum, benefits of government schemes and support for betterment, food grain bank and so on.
- (v) The better infrastructure facility along with voting in election and getting food grain shows a trend of betterment, however, the society has to understand the stark contrast between infrastructure development & indicators of human development - low literacy level, low female sex ratio among KDM and fewer opportunities for income generation and low productive assets.
- (vi) The situation related to migration, indebtedness and asset holding may have been captured partially, only indicate the trends, even then, the fact remains that these problems do exist and if not attended properly, may contribute to worsening the situation. Development alternatives should be explored to curb these menace.
- (vii) Large-scale destruction took place after earthquake and mainly the school buildings and shelters have been rebuilt; there is a need to rebuild Gram Panchayat Office, other public places and the remaining schools and hospitals.
- (viii) Lack of cleanliness and hygienic conditions pose a threat for health hazards. The Gram panchayat should be more effective in disposal of waste.
- (ix) Pastoral as an economy has remained largely a concern of individuals or families or a particular caste/community, which could be expanded with pasture land and such common property resources. The Gram Panchayat has not move forward in this direction.
- (x) The dalits face discrimination at various level, for many activities, which is endorsed by village as a social unit (separate graveyard, *garbi*, hair cutting saloon etc.)

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I take this opportunity to thank every one who has contributed to the study with different ways and means.

When BSC decided to conduct a baseline survey, the data available was scanty and scattered, as census was not conducted in 2001 due to earthquake and residents of Kachchh were busy restoring livelihood and shelters. One of the main aims of the survey was to contribute in long term planning and intervention in field areas of BSC – mainly Vagad region (Bhachau and Rapar taluka) of Kachchh. The methodology and instruments have gone under revision for several times, in fact, enriched with the experiences and exposure of Kachchh team – the community organizers (Moyuddin, Neha, Jadiben, Tarunbhai, Meesam, Purshottambhai, Ranjanben, Darshna, and Dhirubhai - ANALA) and team of investigators (Dilip, Ghelabhai, both Premjibhai, Shamjibhai, Virendra, Hiteshbhai and Jayshree). Tara Sinha has been a partner in the entire journey of the study and I am grateful to her for the same.

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Many revelations have been surfaced about Vagad and Kachchh as a region and as a plural society, as the landscape of the study was extensive. The study has captured and posed some key questions for “desired development” of the region and potentiality of the residents to bring about social change, which could be fully explored for their empowerment.

The study has been a tremendous learning for all of us along with all those who have participated at different points. I hope the study would certainly be of use, which it aimed for.

Dr. Varsha Ganguly
April 2003

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CHAPTER 5

SUMMARY OF FINDINGS – HOUSEHOLD & VILLAGE LEVEL SURVEY

Background: the study

The primary data was generated through different research methods and techniques –

- a. **Socio-economic survey** at family/household (HH) level through sampling and structured schedule;
- b. A **village level survey** with structured schedule;
- c. Information was generated through **formal and informal meetings with community leaders** with field guide.

Sampling

It is a ‘quasi-purposive sampling’, based on simple statistical calculation (whenever applicable). The sampling aimed to cover about 10% of the population of Koli, Dalit and Muslim; at least 2-3 single women (widows, deserted and divorced women); destitute (male and female) and few poor families that belong to SEBC, such as Bharwad, Rabari, Ahir in each village.

The household level survey has covered 906 households with total population of 4,114 from two taluka – Rapar and Bhachau of Kachchh district. Out of 906, 515 households belong to Rapar while 391 belong to Bhachau taluka.

The village level survey has covered 49 villages, 21 of Bhachau and 29 of Rapar taluka.

The report consists of four chapters:

- First chapter is the **Introduction**;
- The second chapter covers the **macro level issues in Kachchh**, mainly from the 1991 Census, regarding demographic details, basic amenities and asset holding. In the end, it mentions the issues for intervention.
- The third chapter presents **Household (HH) level data analysis**, consists of mainly six sections –
 - (i) **Profile of Sampling**;
 - (ii) **Economic situation** - income generation activities, extent of migration, asset holding and future plan, and indebtedness;
 - (iii) **Government sponsored activities** - availing basic amenities like water, transportation, communication and health care facilities; civic and political rights and participation such as, ration card, enrolled on voting list, voting in election and availing benefits of the government schemes;
 - (iv) **Forums created for development** - co-operative society or SHG, suggestions to reduce hardships);

- (v) **Interaction with the society and type of discrimination** – at different public places – social and religious, day to day need related and places that provide guidance & assistance like Panchayat office & social organization; and
- (vi) **Situation of vulnerable groups** like widows, disabled and destitute.
- The fourth chapter presents **village level data analysis**, consists of mainly three sections –
 - (i) **Village as administrative and political unit** – About (group) panchayat, number of *vaandh*, availability of basic amenities, and political processes;
 - (ii) **Villages as social unit** – social composition; social or civic forum created; social problems and situation of *dalits*;
 - (iii) **Economic opportunities available at village** – cultivation and crops; work at industrial units and use of forests.

A. SUMMARY OF FINDINGS – HOUSEHOLD LEVEL

The salient findings of household (HH) level are:

(i) profile of population / Sampling:

- Number of HH and villages - **In all 906 households** from 42 villages for HH level survey of Rapar (24) and Bhachau (18) taluka are covered.
- Total population - Total population of the Study is **4,114, which is 1.5% of the total population** of the two taluka.
- Social composition -
 - o Religion - About **84% are Hindu and 16% are Muslim** (Muslim population in Kachchh is about 19%).
 - o Castes – Different castes are covered under the category - SC, ST, Muslim (also OBC), OBC (Hindu) and ‘others – who belong to none of the above’.
 - 330 HHs (36%) are SCs,
 - 309 HHs (34%) are STs,
 - 148 HHs (16%) are Muslim,
 - 81 (9%) are OBC – Hindu, and
 - 36 (4%) belong to ‘other’ castes/communities.

Total population of KDM in Kachchh is about 36% to the total population of Kachchh.

- Type and size of HH –
 - o About 67% are nuclear families, the rest (33%) are joint families.
 - o Average household size is 5 persons.
- Literacy - Almost 88% are illiterate; 9 out of 4,076 are graduates and one post-graduate.
- Occupation –
 - About 70% work as labourers,
 - 9% as cultivators,

- 7% are self-employed, and
- The rest (9%) are engaged in service (government and private), cattle rearing, driving and weaving.
- There are 45 persons (5%) who are not working (including destitute, disabled and retired).

➤ Marital status – About 54% are ever married, 40% are unmarried and 6% are widowed.

(ii) Economic situation:

➤ Income generation –

- There are 44 HHs (5%) with ‘no income’;
- 145 HHs (16%) earn upto 11,000 rupees per annum;
- 298 HHs (32.9%) earn between 11,000 and 12,000 rupees;
- 250 HHs (27.6%) earn between 12,000 and 24,000 per annum;
- 107 HHs (11.8%) earn between 24,000 and 36,000;
- 40 HHs (4.4%) earn between 36,00 and 60,000 rupees per year; and
- 14 HHs (1.4%) earn more than 60,000 rupees annually.

➤ Working days in a year –

- About 56% HHs work for 8-10 months a year;
- 17% for 6 months,
- 15% work round the year, and
- About 6% work less than 6 months and no information available for 6%.

➤ Migration related details –

- In all 32 (3.3%) HHs reported migration in last 3 years. About 72% reported that ‘they don’t migrate’ while 31% said that ‘they haven’t migrated in last 3 years’ but could be migrating if necessary.
- Of 32, 25 families reported to migrate with spouse.
- The reasons for migration vary with lack employment, scarce resources in the village and lack of rain.
- Income of migrant families varying between 10,000 and 40,000 rupees per annum.

➤ Asset holding –

- **About 11% have no asset.**
- House - Almost **87% reported having house as an asset**. Of these, about 50% have one room house; 23% have two-room house.
 - About a fourth has separate kitchen; 7.5% have separate bathroom and 5% have separate toilet.
 - Almost 60% do not have legal electric connections.
 - Among KDM, **80 to 88% HHs have ownership of house, 100% of OBC and 83% of ‘others’.**
- Land - In all 191 (21.1%) are land holders.
 - Type of farmers - In all 60% are small (< 8 acres) farmers, 21% are marginal (9-17) and 19% are big farmers (18 – 26 & more acres).
 - Irrigation facility - Almost 15% have this facility.

- Social groups & land holding - Of total 191, there are **79 (41.4%) HHs belong to ST, 67 (35%) to SC, 10 (5.2%) to Muslim, 18 (9.4%) OBC and 17 (8.9%) to 'others' category.** There is no information about one HH in this regard.
 - Higher number of ST families own land with irrigation facility among different social groups. Among small farmers, SC are higher in number while among marginal and big farmers, ST and others' have reported higher number.
 - Consumption of crop - Almost three-fourths (74%) cultivate the land once in a year, mainly for self-consumption, very few sold vegetables (2) and pulses (1) and used for fodder (4) and some sold half the crop and the rest for self.
 - Possession of land - **Not a single case of encroachment of land is reported.** About 83% reported land in their name and under their possession. One HH has mortgaged their land.
 - Almost 90% plan to continue to cultivate in near future.
 - Borrowing system for cultivation - Most of them have to borrow seeds and the return of seed after harvesting is with the ration of 1:1.25 or 1:50, locally known as 'charap'.
- o Cattle – In all 239 (26.4%) HHs own and rear cattle; there are in all 430 cattle.
- More than three-fourths (88%) have 'moto maal' (cow, buffalo and bullocks) and the rest have 'zino maal' (goat and sheep), few have camel.
 - Majority of them (192 HHs) reported that the milk and its products are for house consumption and do not earn money; of the rest (47), the income varies between 5,000 and 25,000 rupees a year.
 - Almost 60% reported that female members look after cattle, a fourth by male members and the rest by hired persons.
 - Cattle rearing among different social groups – SC (39%), ST (37%), Muslim (9%), OBC (11%) and others (4%).
- o Vehicles - About 52 (5.5%) HHs have vehicles.
- The use of vehicles vary - 8 HHs use vehicle for agriculture purpose, 14 for self-transportation, 18 for travel of others and 10 that give vehicles on rent to earn money.
 - Eleven HHs reported that they earn nothing out of vehicle, 21 HHs are able to earn less than 5,000 rupees, 12 HHs earn between 5,001 and 12,000, and 6 HHs earn between 12,001 and 24,000 per annum.
 - Social groups and ownership of vehicles - Of total 52 owners, SCs 26 (48%), STs 14 (28%), Muslim 6 (12%), OBC 4 (8%) and 2 (4%) 'others' own vehicles.
- o Ornaments - Almost 55% have ornaments.
- Most of them have silver and silver-gold mixed ornaments.
 - Those who own ornaments replied that they wear ornaments; give it to the daughters; and also consider ornaments as an asset, which could be sued in difficult times.
- o Most important asset and opinions about asset - The house (708) is considered to be the most important asset among all; followed by ornaments (462); cattle (189); cultivable land (151); non-fertile land (18) and vehicle (44). In all 6 respondents have suggested other assets like house plot and goods for trading.
- In all 93 respondents have said 'no asset is important'.

- Of 906, 721 believed that ‘asset is a life support system’ while 153 of the opinion that ‘could be helpful in difficult times’ and 10 said that ‘it is productive’.
- Having no asset means ‘not respected in the society’ and ‘hard/labour work’.
- Indebtedness – Of total 906, only 14 families reported to have debts to repay.
 - Of 14, 3 have debt for less than 5,000 rupees; one with upto 10,000 rupees; 4 HHs have debt upto 25,000 rupees while 6 have more than 25,000 rupees.
 - Among 14, 5 HHs has to take loan for social occasion; 3 HHs have to buy asset; 2 HHs have taken loan for business (as weaver); two have taken loan for health treatment; one has taken loan to get a job.

(iii) Government sponsored activities:

➤ Availing basic/civic amenities

- About drinking water - The residents of Bhachau and Rapar use various sources for drinking water, such as, private well, community well, private hand pump, village pond or river, through pipeline (legal and illegal), tanker and from bore-well (fields).
 - The situation regarding drinking water is almost similar in winter and monsoon but it changes in summer, with ground and surface water level depleting; it is generally substantiated with getting water from public tap and water tanker.
- Water for other uses - The situation in both the taluka is different regarding use of well, water through pipeline & tap, getting water tanker and buying water tanker.
 - The percentage of respondents using private wells in Rapar (5.6%) is higher than Bhachau (3.8%) taluka; similarly for using community well in Rapar (23.8%) and Bhachau (15.8%) taluka.
 - But the situation differs in getting water through pipeline/tap (Bhachau –19.2% has significantly better prospect than Rapar – 7.18% taluka) and for tanker (Bhachau – 14% and Rapar – 8.4%).
 - Rapar needs better facility through pipeline and water tanker, while Bhachau needs better ground water facility through wells.
 - ‘Separate community well’ used by 22 HHs in Rapar could mean ‘discrimination’ with a particular community.
- Distance to be traveled for fetching water - About three-fourths (73.5%) get water within the village. The situation changes in summer - in Rapar taluka, people go to nearby fields to fetch water but in Bhachau taluka, people have to travel almost double the distance than in the other season to fetch water from pond or elsewhere.
- About transportation – People use of different vehicles for transportation/travel, such as, automobiles (three-wheeler - *chhakdo rickshan*) and four-wheelers (jeep, tractor, ST bus and truck).
 - Almost 89% travel by ST bus; 54.5% travel in hired bus, jeep or truck.
 - Transportation facility provided by the State, through ST bus - **Doesn’t come to their village** – 52 (5.7%) HHs; 48 (5.3%) HHs informed that ST bus visits **once a day in the village**; in all 165 (18.2%) reported that the ST bus visits **twice a day** to their villages; 296 (32.7%) respondents who said that the ST bus visits **3-5 times a**

day in their villages and 340 (37.5%) respondents said that the ST bus visits **more than 5 times a day** in their villages. Seven out of 18 villages of Bhachau and 18 villages of 24 Rapar taluka avail transportation facility through ST bus.

- About telecommunication – People avail telecommunication facility from different places – within the village (owned, pay someone, use STD/PCO) or outside village.
 - 623 (68.8%) reported that they have facility of PCO/STD at the village;
 - Ninety-one (10%) reported that they visit someone's house in the village and pay for the phone-call;
 - One respondent of Rapar taluka informed that he/she has telephone at home; one informed that he/she doesn't need the phone; and
 - 256 (28.3%) respondents who have to go out of their villages for telecommunication, which is quite far (in many cases more than 20 Kms.).
- About health care – The information about health care covers – type of illness and extent of seeking treatment, whom do they go for treatment, where and how far they have to go.
 - Extent of health care seeking – Higher number of males sought treatment followed by family members and the least is by the female of the family. This pattern is observed for treatment of general illness (cold, cough, fever), illness longer than 10 days and specific diseases. For delivery and abortion, almost 70% of females sought treatment.
 - Place of treatment - **The government hospital at district level** is best used for the special diseases (31.1%), very low for other types of health problems. **The government hospital at taluka level** is unit used by the highest number of people, for every type of illness or health problems; about half HHs sought treatment from here – highest for long illness, followed by delivery & abortion and then special diseases and general illness. **The government hospital village level** is the second best used place for treatment, used by a third, for general illness, followed by long illness and then special disease. **The private dispensary at village level** is utilized by about a tenth, mainly for general illness (11.1%) and long illness (3.1%). **The private hospital at town** is utilized higher than village level dispensary, for all types of health problem. The **domestic delivery and abortion** are about 5.5% of the total cases.
 - Who treats - As many as 99% seeking treatment from a qualified doctor, using government run hospital at village, taluka and district level as well as private dispensaries indicate that there is a higher level of awareness about medical problems and whom to approach for treatment.
 - Distances one has to travel for health care seeking – Almost 40% and less sought treatment within village; about 15% and less traveled less than 10 kms. for treatment; about 20% traveled between 11 and 25 kms; about 50% traveled more than 25 kms for special diseases and about 25% for delivery and abortions.
 - People have better awareness about health problems, to seek treatment from whom and from where, and even if they have to travel longer distances, they travel for seeking treatment. This awareness could be a result of post-earthquake phenomenon where several health providers had visited these areas and provided treatment with free of charge or very nominal charge during earthquake.
 - Another reason could be that like availability of drinking water and telecommunication facility, the government has been able to provide better health services to people of these taluka.

➤ Civic rights –

- o Ration card related information – As many as 95% are ration cardholders, of them, half have it in their name and the rest have as joint ownership. Similarly about half have regular ration card and the rest have ‘raahatvaalu’ ration card. As much as 80-90% of the ration card holders get food grains, sugar and kerosene, but almost negligible numbers got seeds and fertilizers.
- o Name enlisted for voting – As many as 97% people reported that their names are enlisted as voters.
- o Benefits of government schemes – In all 37 (4%) persons received benefits of government schemes; the rest have either not applied or thought of applying for the scheme. Of these, 10 received it for Indira Avas Yojana, 6 widows for pension, 4 for business and no information is available for the rest of them. About half reported that they were benefited with this like social status elevated or economically better off, while the rest observed no noticeable change in their life.
- o Among beneficiaries of the schemes, the largest number is of SCs (21), followed by OBCs (6), STs (5), Muslim (2) and ‘others’ (3). The ‘others’ received widows’ pension.

(iv) Civic and political participation

➤ About co-operatives

- o Whether co-operative formed - Of total 906 HHs, 67 (7.4%) reported that they have a co-operative in their respective villages, of them, 45 (11.5%) belong to Bhachau and 22 (4.3%) belong to Rapar taluka. The village survey informed that of 18 villages that have co-operatives, 7 are dysfunctional.
- o Who initiated co-operative society – In all 67 respondents answered this question.
 - Of 67, 4 informed that an NGO – FICCI-CARE has initiated co-operative society; the purpose and activities were not reported in detail.
 - In all 57 persons reported that the villagers themselves initiated it and 6 provided no information in this regard.
- o Reasons for not having co-operative society – In all 94 responded to this question while the rest informed as ‘not applicable’ or ‘no information’.
 - Of 94, 76 said that ‘people are not aware of it’,
 - 4 opined that ‘it is very difficult to organize people’ on this issue,
 - 3 informed that ‘it is difficult to form co-operative society’, which could mean that the procedures to be followed for registration, are difficult to meet.
 - 11 informed that ‘the co-operative is not registered’, which could mean that they have initiated the process but hasn’t resulted into registration.
- o Do you wish to form co-operative society – This question was positively answered by 111 (12.3%) persons; 98 are negative about forming co-operative society; about a third, 300 (33.1%) said that they have no particular opinion on this issue; 397 (43.8) didn’t respond or said that it is not applicable to them.
- o Other forum created – Other forum created could be classified into three categories –

- Informal, created by the village residents – Mandal: In all 14 such *Mabila Mandal* were created, 3 in Bhachau and 11 in Rapar taluka while 9 *Yuvak Mandal* were created, one in Bhachau and 8 in Rapar taluka;
- Formal, initiated and created with outsider's support – SHG: In all 4 (one in Bhachau, 3 in Rapar) such groups are created, with the support of FICCI-CARE; and
- Semi-formal, created for social and religious activities: In all 15 (9 in Rapar, 6 in Bhachau) groups are created by Swaaminaaraayan sect (SS) or Swaadhyay Parivaar (SP) or Vishwa Hindu Parishad (VHP).

- Participation in election / voting - As much as 785 (86.6%) persons reported that they are participating in the election and exercise voting rights, very few (9) are negative about participation.
 - In all 698 (77.6%) respondents informed that they vote for all the elections and 524 said that their spouses also vote with them.

(v) Interaction with society, facing hostility or discrimination at different places

- Different types of hardship people face –
 - Slightly more than half (516 HHs) reported that they do not have to face any hardship;
 - About a third (309 HHs) reported that they face hardship with lack of basic amenities;
 - Seventy nine reported that they face lots of hardship;
 - Thirty two (3.5%) reported lack of mental peace;
 - Eighty-three (9.2%) reported untouchability; and 1% reported physical harassment as well as lack of co-operation from the village-mates. All those who reported untouchability, physical harassment and lack of co-operation, belong to Scheduled Castes.

The problems of lack of facility; lots of hardship and lack of mental peace are reported by all the social groups, almost evenly among them.

- Hostility or discrimination at different places – The following places were covered to know hostility or discrimination, based on 'untouchability criteria' mentioned in Indian Constitution, Untouchability (offence) Act, 1955 and definition described by Commissioner of Census.
 - i. Religious and social places or practices (temple, fairs & festivals);
 - ii. Places for getting various social services (for fetching water, barber's shop, tea stall or *dhaabaa*, upper caste's house and social organization); and
 - iii. Places for better functioning (Panchayat office and library)
 - Hostility for temple entry - About a fourth (238 HHs – 26.3%) of the respondents informed that they cannot visit temple without hostility.
 - Of 238, 175 (34%) belong to Rapar and 63 (16.1%) belong to Bhachau. This means higher number of people of Rapar face greater hostility than of Bhachau.
 - Of 238 discriminated, 216 (90.4%) are SCs, 16 (6.7%) are STs, 2 are Muslim and one OBC.
 - Hostility at fairs & festivals – In all 145 HHs (16%) said that they aren't able to participate fairs & festivals without hostility; 18 HHs (2%) said that as they are not able

to visit fairs & festivals organized by upper castes, they organize such events separately for them – *dalits*.

- Of 145, 129 (90%) are SCs, 12 (8.2%) are STs, one is Muslim and 3 are OBC.

This is a noteworthy trend, as SCs have to organize or manage on their own, imitating or creating parallel organizations / structures / events like upper castes. For example, *dalits* have their separate priests (Garva or Garo Brahmins of SCs) who perform religious rituals.

- o Hostility while fetching water – In all 71 (7.8%) reported that they do face hostility or discrimination while fetching water.
 - Of 71, 50 (70%) are SCs, 17 (29%) are STs and 4 are OBC.
- o At barber's shop – In all 159 (17.5%) reported that they are not allowed to go to barber's shop or the barber would ask them to go to their barbers and would not provide services like hair cutting, shaving or religious rituals of tonsure. Thus 6 of them reported that they go to a separate barber's shop, which are run by SCs or some barbers that provide services. Similarly, 34 (3.8%) respondents informed that 'there no shop in our village that provide services to us' and hence 2 respondents shared that they have to go out of village for this purpose.
 - Of 159, 152 (96%) are SCs, 4 are STs, one is Muslim and 2 are OBC.
- o At tea stall or snack serving places (*dhabaa*) – In all **150 (16.6%) respondents face hostility**; 7 respondents reported that they have to visit separate such shop to get tea or snack and 34 (3.8%) reported that 'no such shop is exist in our village', which means that they have to go out of village to get snacks or tea.
 - Of 150, 144 (96%) are SCs, 3 are STs, one is Muslim and 2 are OBC.
- o To visit upper caste's house – **247 (27.3%), that is, more than a fourth reported that they couldn't visit upper caste person.**
 - Of 247, 225 (92.2%) are SCs, 6 are STs, 5 are Muslim, 7 are OBC, 4 are 'others' and no information about one HH.
- o Hostility at Panchayat office – **In all 36 (4%) reported that they face discrimination while visiting panchayat office**; among them, 15 (42%) are SCs, 16 (44%) are STs and 2 are OBCs and no information about 3 HHs.
- o Pattern observed through responses - If the responses on extent of hostility or discrimination are analyzed further, it clearly shows two patterns – (i) The respondents either report positively or negatively – whether they face hostility or not; (ii) There are some respondents who have reported that either they have to organize event / structures separately or they have to go out of village to seek the services or to save themselves from hostility or discrimination.
- o Different social groups facing hardship – The maximum number of SCs (80-90%) face discrimination at various places, mainly at temple, fairs & festivals, barber's shop and while fetching water, based on social and religious beliefs. The total number of ST (4-40%) facing difficulty, along with Muslim and OBC at Gram Panchayat's office and at tea stall while 'others' face difficulties at upper caste person's house. This could mean that weaker economic situation is a disadvantage for them and in case of dalits the social & religious taboo combined with weaker economic status multiply their marginalisation and discrimination.

- o Opinion for reducing hardship/removing discrimination - The opinions in this regard could be broadly divided into three sets of answers – (i) Maintaining status quo or not clearly providing any optimistic answer; (ii) Efforts put in past to bring about positive changes; and (iii) Futuristic and optimistic efforts. As many as 95% belong to first set, of the rest, 4 HHs reported that they had complained to government official and 7 informed that they would like to organize themselves to solve these problems.

(vi) Vulnerable groups – widows, destitute

➤ Total number, sex, taluka, religion, social categories

- o The total number of **widowed person is 194**.
- o Of them, 143 (73.6%) are female and 51 (26.4%) are male.
- o In all, 103 (53.1) are from Bhachau taluka while 91 (46.9%) are from Rapar taluka.
- o In all 169 (87.1%) follow Hindu religion and 23 (11.8%) follow Islam, no information about 2 widowed persons.
- o As per social categories, 56 (28.8%) belong to SCs; 39 (20.1%) to STs; 23 (11.8%) are Muslim, 49 (25.3%) to OBCs and 25 (12.8%) to 'others' category.

➤ Income generation activities – Of total 194,

- o 109 (56.2%) are engaged in labour (agriculture, casual);
- o 18 (9.3%) are cultivators;
- o 14 (7.2%) are self-employed;
- o 41 (21.2%) are not working including retired and destitute;
- o Among the rest, 2 are in private service, 3 are mason, 2 survive on begging and one is a driver.

➤ The economic vulnerability of this group is obvious with their occupation and income data.

- o 32 (16.5%) have 'no income'.
- o 35 (18%) earn less than 5,000 rupees a year, of them, 29 are widows;
- o 76 (39.2%) earn between 5,001-11,000 rupees per year, of them, 57 are widows;
- o 23 (11.8%) earn between 11,001-12,000 rupees per year, of them, 17 are widows;
- o 21 (10.6%) earn between 12,001-36,000 rupees per year, of them, 13 are widows; and one (0.6%) earn more than 36,000 rupees who is a widower.

Among 143 widows, 103 (72%) earn less than 12,000 per year; of all 166 (85.6%) earn less than 12,000 per year. These figures portray a very clear picture of the widows, as poorer among the poor and thus the most vulnerable group.

- o Almost half the widowed (94 – 48.6%) work for 8-10 months in a year; 17 (8.8%) work almost round the year and 27 (14%) work for 6 months. In all 36 (18.6%) widowed reported 'do not work' (not applicable) and there is no information about 6 persons.

➤ Asset holding among widows -

- o The asset holding among these widowed is almost in proportion to the total asset holders, mainly for house (87%), land (cultivable & non-cultivable – 20%) and cattle (26%). However, the proportion for vehicles (1.6%) and ornaments (35%) are much lower than the overall population among widowed persons.

➤ Government services & benefits received by widows –

- o The ration card ownership is as high as 95%.
 - o Slightly more than half (102) reported their names are enlisted on the voting roll.
 - o In all 12 reported to have benefits of the government schemes.
- Widows facing hostility or discrimination at different places –
- o More than two-thirds of widowed (152 – 78.%) face discrimination at temple and fairs & festivals (169 – 87%), which indicates that widowed have very little scope to appear at public places.
 - o About a third of widowed (68 – 35%) have reported about hostility they face at upper caste person’s house.
 - o The number of persons are relatively getting smaller in regard to hostility at various places like visiting tea stall (35); barber’s shop (19); and Panchayat office (3), as many widows need not go to these places, and most of them would be widowed males.
- Opinions of widows for reducing hardship/removing discrimination –
- o 127 (65.5%) reported that ‘it is not applicable to them’, which is contradictory to the extent of discrimination that they have reported. This also could mean that these respondents do not see themselves as torchbearers for solving the problems and so reported this.
 - o Of the rest, about 35%, majority of them (29%) are pessimistic, saying that ‘they can’t do anything’ to solve these problems and others said that ‘they don’t know what to do’. Thus there are only 5-6% of widowed who could be made aware of the possible solutions and they could be willing to act upon, which is a very small number of the total population.

B. SUMMARY OF FINDINGS – VILLAGE LEVEL DATA

Process of data collection

The village level data has been collected with the help of structured schedule. The key informants for information on village are – Sarpanch, Talati, schoolteacher and/or community leaders. None of them are very confident and felt capable to provide required information. We have cleaned up data with crosschecking with different persons in the village.

All these causes did hamper the process of data collection and its analysis. The analysis presented here indicates trends and proportions, describe processes, guides to understand existing ground reality with its inherent limitations. We decided to go ahead with this information, as no census has been conducted in Kachchh after earthquake in 2001 and may not be conducted for a decade or so.

Village level Sampling

- **In all 49 villages have been covered under this survey, of them, 28 belong to Rapar and 21 to Bhachau taluka.** Thus little less than a third (29%) of villages of the two taluka are covered.
- Group Panchayat – Of total 49, responses from 35 villages shared that 13 belong to Group Panchayat; of them, 3 belong to Bhachau and 10 belong to Rapar taluka.

- Number of villages with *vaandh* - In all 26 villages reported to have *vaandh* of 49 villages. There are villages with one *vaandh* while some have as many as 8 *vaandh*; mostly the villages have one or two or three *vaandh*.

(i) Village as an administrative unit

➤ Drinking water – type & sources

- Type of drinking water - The villages reported mainly two types of drinking water – sweet and saline. Majority of villages (41) reported to have sweet drinking water; 2 of Rapar and one village of Bhachau taluka reported to get saline water and there is no information about 5 villages.
- Different source of water - The villages get drinking water from different sources like wells (private & public), pipeline hand pump, bore-well and tankers.

➤ Education related -

- Educational facility at village –
 - There are 37 villages with *aanganwaaadi* (pre-primary) schools, 12 with primary school, 5 with secondary and one with higher secondary school.
 - Informal educational facility is available at 6 villages in form of day care center, one village with crèche and one with a scheme – Samaj Kalyan Srahadi Project.
- Distance to be traveled for higher education -
In all 10 villages that didn't respond, of total 39, **32 villages have to travel more than 10 kms (in 7 cases more than 41 kms).**
- Physical condition of the school after earthquake –
 - Due to earthquake, majority of the schools were damaged. **As many as half the villages (25) reported that the school is functioning in the new building.** Of the rest, 3 schools still run in open, 5 in the tent, 4 in damaged building, 3 in repaired building and one in the dispensary. There is no information about 5 villages in this regard.
 - Among half the villages that reported reconstruction of school, 6 informed that the government built it, 12 by the NGOs, 7 by the industries and 2 by UNICEF.
- Literacy level - **In all 11 (22.4%) villages have reported literacy less than 25%; only 2 villages have reported literacy more than 75%, the rest (32) have literacy between 25.1 and 75 percent.**

➤ Health care related -

- Health care facilities available in a village – Different sources like government (15 villages through PHC or CHC), private medical persons (10 villages) and clinics (13 villages) and mobile unit (8 villages) supported by NGOs provide medical services in these villages.
- Visit by the health worker – Different villages have reported different frequencies of ANM and Malaria workers – varying from never to once in a month. About half (26) of villages - 15 villages reported that the worker visits once in a week and 11 villages have resident health workers get services, **the rest of the half (23 villages) do not get any services from these health workers.**

- o Distance to be traveled for health care – The longest distance reported was 55 kms to seek health care, while 2 villages reported less than 10 kms. However, no information is available of 38 villages in this regard; any comment in this regard is not valid.
- o Any epidemic in last 5 years – One village reported that malaria is on rise after earthquake, as reconstruction of building has taken place on large scale and the due to extensive use of water and dampness has contributed to rise of mosquitoes and malaria.
- o System for public hygiene – The health and hygiene are closely related. In all 9 villages reported that the Gram Panchayat takes care of hygienic conditions in the village, but **36 villages reported the callousness of Gram Panchayat in this regard.**
- Electricity related – availability & connection – As many as **46 villages get electricity from the nearby electric sub-station.** After earthquake, most of the villages are yet to restore connection, after reconstruction of the house. Thus, most of them have reported that they have illegal connections, except 9 villages where the electric connections were legally restored.
- Approach road related – There are 8 villages on the highway and thus there is no approach road.
 - o How long is the approach road – Longer the approach road, away the village from the highway. Of 41 villages with approach road,
 - 25 of them, more than half are within 5 kms of the highway while 7 villages are as far as more than 11 kms.
 - o Condition of the approach road – Of 41 villages with approach road,
 - 13 villages have good approach road,
 - 17 with medium and
 - 10 with bad condition of the approach road.
 - One village reported to have approach road in a very bad condition.
- Transportation related –
 - o ST bus available from the village in a day –
 - In all 20 villages reported that they get ST bus for > 9 times in a day, of them, 8 are on the highway and 12 are < 2 kms away from highway.
 - However, 8 villages reported that ST bus doesn't visit the village.
 - o Type of vehicle available for travel –
 - Other than ST bus, Chhakdo rickshaw is available at 42 villages; Jeep is available at 16 villages; other vehicles like Tempo, tractor, private travel bus and self-owned vehicles are generally the mode of travel for few villages.
- Allotment of ration card and related services
 - o Fair price shops and its services – Almost 80-90% of the families in the village reported to have ration card. There are **7 villages without any fair price shop (FPS)** while the rest (42) have one or more FPS in the village.
 - o Whether goods available regularly at FPS – In all 45 villages reported that they get goods regularly at the respective FPS, 3 reported that they face problems in getting goods. There is no information about one village in this regard.
 - o Any malpractice by FPS – Almost half the villages (23) reported that they haven't observed any malpractice by FPS while 14 reported that they did so.
 - o Difficulties faced by villager in getting goods – In all 15 villages informed that they don't face any difficulties in getting goods but **17 villages do face difficulties and 4 villages**

informed that they have to travel long distance for getting goods from FPS.

There is no information about 13 villages in this regard.

- Details about police station and services provided – In all 12 police stations have been named that are nearest to the village, of them, 7 belong to Rapar and 5 belong to Bhachau.

b. Village as a political unit

This sub-section includes political processes and actors like Gram Panchayat as a political unit, its election, its functionaries and functions, role of political leaders and parties in the village, participation of the villagers and effectiveness of Gram Sabha.

Of total 49 villages, 22 belong to Group Panchayat (GP) while the rest are independent villages, mostly with *vaandh*.

- Details about Sarpanch – Of total 49, no information is available for 31 candidates, of the rest were elected during 1998 and the year 2001.
 - Religion and caste of Sarpanch – In all 45 Sarpanch follow Hindu religion while 2 follow Islam. Among 49,
 - The highest number (13) Sarpanch belong to Koli tribe, of them, 3 are women,
 - 9 belong to Scheduled Castes, of them, 2 are women,
 - 8 are Rajput, Darbaar, of them, one is a woman,
 - 6 are Aahir and 6 are Patel, of them, 4 are Aahir women are Sarpanch,
 - 2 are Taraya and
 - One each belongs to Gadhvi, Suthar and Chawda.

This composition indicates that the range of castes participates and could have Sarpanch of their choice, however, the dominance is observed for Koli, SCs, Rajput, Aahir and Patel.

- Whether woman Sarpanch is supported – Of total 12 villages with woman Sarpanch, half (6) informed that they do get support from the village residents, while 2 informed that they are not supported. Four villages couldn't provide information with certainty.
- Details about political activities in the village -
 - Political parties that are active – Of total 49 villages,
 - As many as a third (16) villages informed that none of the parties are active;
 - However, almost two-thirds (29) of the villages informed that Congress and Bhartiya Janta party (BJP), both are active in the village.
 - Which political parties have done something for the village –
 - As many as 20 (41%) villages informed that 'they haven't done anything'. Of the rest (24), the opinions are divided between both the parties, e.g. 7 villages informed that both parties have done something while 10 villages named exclusively BJP and 7 named Congress exclusively.
 - There is no information about 5 villages.

- o Branch of RSS/VHP in the village – Two villages, Chhadwaadaa of Bhachau and Fategadh of Rapar taluka informed that RSS or VHP organizes programmes regularly at the villages.
 - o People’s participation in the election – People’s participation is almost 100% in election in 34 villages while about 85% in 3 villages and about 60% in 4 villages. There is no information about 4 villages.
 - o About Gram Sabha organized in the village – The number of Gram Sabha in the village varies from none to more than 10 per year. People’s participation is almost 100% in election in 30 villages while about 60% in 3 villages and 7 villages informed that ‘only leaders’ participate in GS of the village. There is no information about 7 villages. Women’s participation in GS is nil in 16 villages while 25 villages informed ‘very few’ and ‘some’. There is no information about 8 villages.
 - o Women members in Gram Panchayat – Of total 49 villages, 46 villages informed that the number of women members in GP varies between 2 and 7, while one informed as ‘not applicable’ and there is no information about 2 villages. Women member’s participation in GP is nil in 18 villages while 25 villages informed ‘positive’ and one reported ‘sometimes’. There is no information about 4 villages.
- Details about Saamajik Nyaay Samiti (SNS) –
- o Present status of SNS – Of total 49 villages, 13 reported to have functional SNS. Among 13 villages, the number of active members varies between one and 7. Of 13 villages, 7 villages have SC chairperson, 5 have ST while one has Aahir.
- Details about Gram Panchayat Office in the village – location and present status
- o Location – Of total 49, 45 villages have GPO within the village while 4 have away from the village.
 - Present status – After earthquake, whether the building of GPO has been repaired and functional or not was the question. Of 13 villages responded, each reported different places where GPO is functional, e.g. one in open, one in Bhungo, one in hut, one in tent, one at deputy Sarpanch’s place, 3 in primary school, 3 in damaged building and 2 at other places which are rented.

(ii) Village as a social unit

a. Social composition

The social composition of the village includes mainly two types of social groups –

- (iv) Caste & community, and
- (v) Vulnerable groups – single women, disables persons, destitute and BPL families.

(i) Castes & communities and its proportion to the total population of the village

- Proportion of SC to total population is 13.8 %, while as per census data it is 11%. It is 14.3% for Rapar and 13.4% for Bhachau taluka, while as per census it is 12.6% for Rapar and 9.41% for Bhachau taluka.
- Proportion of ST to total population is 23.7%, while as per census data it is 6.88%. It is 27% for Rapar and 19% for Bhachau taluka, while as per census it is 6.35% for Rapar and 7.42% for Bhachau taluka.
- Proportion of OBC to total population is 16%.
- Proportion of Muslim to total population is 11.1% No information about 6 villages and 2 villages with no Muslim population in Rapar taluka.
- Proportion of savarna to total population is 35.4%.
- Proportion of 'others' to total population is 0.6%, while no data from census is available in this regard, and thus comparison is not possible. A clarification required is that it is 1% for Rapar and nil for Bhachau taluka.

Comment [x2]: Page: 124
refer census to fill up this information.

(ii) Vulnerable groups

- The proportion of single women, especially widows, is 21.4% to total population of vulnerable groups while 9.9% to total population.
- The proportion of disabled persons to total population is 2.3%.
- The proportion of destitute to total population is 1.87%.
- The proportion of BPL to total population is 31.9%.

b. **Social problems – child marriage, alcoholism, superstition and witchcraft**

- Child marriage – Of total 49 villages, **11 (22.4%) villages reported that they have witnessed child marriage in the village**, in all 34 villages informed that this problem doesn't exist in the village and no information is available for 14 villages.
- Alcoholism – As many as **28 (57%) villages informed that problem of alcoholism is prevalent** while 9 villages informed that this problem doesn't exist and no information is available for 14 villages.
- Superstitions and witchcraft – **As many as two-thirds of the villages (37) reported that people do believe in some superstitions and perform witchcraft whenever required** while 7 villages informed that they do not face this problem and no information is available for 5 villages.
- Situation of widows – The opinion of villages are divided over 'normal or good' and 'bad or weak', as **21 villages reported that the situation of widows are weak or bad and 19 villages informed that widows' situation is good or normal**.
- Any other problem – Mainly two problems were mentioned by 3 villages – one village informed that the problem of discrimination between high caste and low caste exist while 2 villages informed that males of the village do not work.

c. **Social or civic forum created**

There are mainly two types of institutions are active – like FICCI-CARE that initiated SHG for economic betterment and religious sect like SS and SP that have formed informal groups for religious activities. The role of co-operatives and *Mandal* are not very clear in this context.

- o Whether any co-operative society is formed – In all 18 villages reported that co-operative society was formed.
- o Present status of co-operative society – Of total 18 co-operatives formed, 11 are functional while the rest (7) are dysfunctional.
- o Other forum created – Other forum created could be classified into three categories –
 - Informal, created by the village residents – Mandal: In all 14 such *Mabila Mandal* were created, 3 in Bhachau and 11 in Rapar taluka while 9 *Yuvak Mandal* were created, one in Bhachau and 8 in Rapar taluka;
 - Formal, initiated and created with outsider's support – SHG: In all 4 such groups are created, with the support of FICCI-CARE; and
 - Semi-formal, created for social and religious activities – by Swaaminaaraayan sect (SS) or Swaadhyay Parivaar (SP) or Vishwa Hindu Parishad (VHP). In all 15 such groups are created through SP and 4 by SP and SS.

d. Social needs of *dalits* and whether they get services

- Social needs of *dalits* – graveyard, participating in social and cultural events, utilizing other services like flourmill and hair cutting saloon
 - o Separate graveyards for *dalits* – As many as **32 (65.3%) villages reported that they have a separate graveyards for dalits**, like separate graveyards for Muslims and upper castes; no information is available for 11 villages.
 - o Where do *dalits* go for hair cutting –
 - In all 15 villages informed that dalits can have this services within the village while 3 villages reported that they have to go outside the village.
 - Dalits face problems in 7 villages.
 - No information is available for 23 villages.
 - o Separate *garbi* (folkdance) for *dalits* –
 - There is no information about half of the village (26).
 - **Among the rest (23), 14 villages informed that there is a separate *garbi* for dalits while 9 villages do not have separate *garbi***, which could mean that *dalits* do not have an opportunity to celebrate on their own.
 - o Separate flourmill for *dalits* – One village (Ghanithar) of Rapar taluka informed that they have separate flourmill for *dalits*.

Like household survey, discrimination against dalits is seen in the form of separate graveyard, separate hair cutting saloon, separate *garbi* and separate flourmill rarely.

e. Equipping people for natural calamities - drought, cyclone, earthquake

There are three aspects of this issue – what do people do to face any calamity, what did they do at the time of calamity and what would they like to do in future as a coping mechanism to face any natural calamity and disastrous consequences.

- o Mental state of people to face calamity – Of total 49, no information is available of 18 villages and of the rest (30) villages,
 - Twenty-three villages reported that now the state of mind of the people is normal and may be they are mentally prepared.

- Nine villages reported that the people are still not mentally prepared or mentally weak to face any calamity.
- Any effort to equip people – As many as 36 villages reported that people are not equipped to face any disaster.
- Action taken by people during earthquake – As many as 28 villages reported that none of the actions were taken during earthquake and 9 villages reported that people simply faced it.

This could mean that there is a scope to introduce actions for disaster management for equipping people for such natural calamities.

➤ Details about situation during drought –

- Provision for fodder – Almost half (25) of the villages reported that they do create or have a provision of fodder during drought while 22 villages informed that they haven't any provision for fodder and no information is available for 2 villages.
- Provision for water –
 - Like fodder, 22 villages reported that they don't have provision for water.
 - Seventeen villages informed that they get water with the help of tanker, 2 with camel cart and One with tube well.
- Relief work by the government and related issues – activity and wages –
 - In all 32 villages informed that the relief work is started this year, as rainfall was scanty and scarcity was declared; of them 17 belong to Bhachau and 15 belong to Rapar taluka.
 - Of the rest (13), 10 belong to Rapar and 3 belong to Bhachau, reported that relief work hasn't started.
 - All villages reported that “maati-kaam” is the activity they take up as relief work and paid for that. The wages paid for relief activity vary for the payment – Rs. 25/- to Rs. 60/- per day in different villages.
- Management of *panjara pol* – Of total 49, 9 villages reported that they manage *panjara pol* for fodder and to meet the requirements of the cattle. One fodder depot run by the government while 8 are run by the NGOs in the area.

The data on disaster mitigation and role of the government and civil society indicates that people have not been equipped to face natural calamity; none of the development agents have been working towards this. As an intervention for development, new ideas could be introduced like food grain bank, methods of water conservation and so on.

(iii) Economic opportunities at village

This subsection includes existing opportunities and practices for livelihood – cultivating land, working at industrial units, carrying out pastoral activity and so on.

The village residents are engaged in the village as – cultivators (61.6%), labourers (25%) and others (18%), such as, service (1.9%), businesspersons or self-employed (6%), artisans (3%) and pastoral (6.8%).

➤ Income generation activities in the village

Almost all villages have cultivators. In all 45 villages have residents who are serving in public or private firms. As many as **41 villages informed that many people are engaged in labour** (as charcoal makers) and **11 villages with salt workers**. Mainly *dalits (barijan)* and Koli communities are engaged as salt workers while *dalits (barijan)*, Vaghari and Koli (both are ST) communities are engaged as charcoal makers. In all **35 villages have artisans and 25 villages with cattle rearers** (Patel, Rabari, Bharwad, Rajput, somewhere *Harijan*, Muslim and Koli are considered to be cattle rearers. Traditionally, Rabari, Bharwad and Aahir are known as pastoral castes).

- Details about crops – The crops are divided into three types – food grains, pulses and vegetables, and cash crops (herbs or shrubs).
- Food grains – Bajri and Juvar are the main food grains which are cultivated in most of the villages; Bajri in 45 villages and Juvar in 39 villages.
 - Pulses and vegetables - Other than these food grains, pulses and vegetables are considered important – for self-consumption as well as to sell, if required. The pulses are cultivated in 40 villages while the vegetables in 33 villages.
 - Cash crops – The cotton (28), castor (18), Isabgol (25) and Tal (sesame) are the regular items of harvesting, to earn livelihood. These crops give immediate return and thus known as ‘cash crops’ and implicit meaning is that these crops are for selling, not for self-consumption.

Very few villages have reported other produce like Midiyaval (herb) and groundnut while wheat and Korad as food grains are harvested by one village each. Midiyaval is Bhachau specific while wheat is Rapar specific.

Most of the families take mixed crops, food grain for self-consumption while some cash crops for market.

Other than agriculture labour, working at different industrial units is another opportunity to earn wages.

- Details about industrial units near the village - There are in all 23 industrial units around these villages.
- Types of units – There are 9 small scale, 7 medium scale and 7 large-scale units.
 - Product – Of total 23 units, 8 for salt making; 2 for mining (stone); 2 are quarries; 5 for crockery making and 6 for china clay.
- Details about migration – The migration of the families is mainly due to economic reward.
- Number of families migrate every year from the village – Of total 49,
 - None of the families migrate from 9 villages, 6 of Bhachau and 3 of Rapar. Less than 50 families migrate from 27 villages – 19 of Rapar and 8 of Bhachau taluka.
 - About 100 families migrate from in all 5 villages – 4 of Rapar and one of Bahchau taluka.
 - There is no information about 8 villages.

Thus the migration is higher from Rapar in comparison to Bhachau taluka.

- o Place where they migrate – The migrants of Kachchh usually migrating as casual labourers, mostly migrate to nearby town or Gandhidham. Some Koli and *dalit* families have linkages with Kathiyavad or Saurashtra and some migrate to Mumbai, if an upper caste person from the village support and encourage for employment.
 - Migrating to Mumbai is reported in 5 villages, 3 of Bhachau and 2 of Rapar.
 - Gandhidham is one of most popular destination to earn livelihood; in all 19 villages reported migration – 7 of Bhachau and 12 of Rapar taluka.
 - Nearby villages or wherever they get the work is one of the considerations for migration and mostly people of Rapar migrate to Bhachau town.
- o Whether the village is a destination where other people migrate to the village – There are in all 12 villages, 6 in each taluka that attract migrants and provide livelihood. In Rapar, Fategadhi, Kidiyanagar, Khandek, Vallabhpar, Kumbhariya and Chitrod are the destination villages for the migrants while in Bhachau, Bharudiya, Samakhiyali, Kanthkot, Chhadavada, Chobari and Vandhiya are the destination villages.
- Details about forest - The information about forest does not throw light on forest as a resource for the people, and the role of the Government in conservation and promotion. For example, it is known that members of Koli and *dalit* communities can make charcoal from *baaval*, but whether they have an access to that or not, what is the policy regarding use of *baaval* and other forest produce and so on.

C. SUMMING UP

Looking at the data in the context of marginalisation and vulnerability, the following concerns need attention:

- (xi) Economic hardship – income generation activities combined with lower annual income, higher number of working days in a year, lack of or little productive asset holding indicate existing poverty (as per the indicators developed by the Government of India),
- (xii) Social situation – low level of literacy and less exposure to developed society aggravates hardship and hostility, as shared by the respondents, which indicate inequality and discrimination in the society,
- (xiii) Situation of most vulnerable groups like widows, destitute and disabled, some of them having no occupation and nil income, survived on begging,
- (xiv) The region needs development alternatives, in form of institutions as well as new ventures, such as, creating civic or social forum, benefits of government schemes and support for betterment, food grain bank and so on.
- (xv) The better infrastructure facility along with voting in election and getting food grain shows a trend of betterment, however, the society has to understand the stark contrast between infrastructure development & human development indicators - low literacy level, low female sex ratio among KDM and fewer opportunities for income generation and low productive assets.
- (xvi) The situation related to migration, indebtedness and asset holding may have been captured partially, only indicate the trends, even then, the fact remains that these problems do exist and if not attended properly, may contribute to worsening the situation. Development alternatives should be explored to curb these menace.

- (xvii) Large-scale destruction took place after earthquake and mainly the school buildings and shelters have been rebuilt; there is a need to rebuild Gram Panchayat Office, other public places and the remaining schools and hospitals. as no NGO and the government has put in any effort to equip people to face natural calamity, which could be made a part of long-term intervention.
- (xviii) Lack of cleanliness and hygienic conditions pose a threat for health hazards. The Gram panchayat should be more effective in disposal of waste.
- (xix) Pastoral as an economy has remained largely a concern of individuals or families or a particular caste/community, which could be expanded with pasture land and such common property resources. The Gram Panchayat has not move forward in this direction.
- (xx) The dalits face discrimination at various level, for many activities, which is endorsed by village as a social unit (separate graveyard, *garbi*, hair cutting saloon etc.). This problem could be addressed with suitable strategy for social transformation.

CHAPTER 1

INTRODUCTION: BASELINE SURVEY OF RAPAR AND BHACHAU TALUKA (VAGAD AREA) OF KACHCHH DISTRICT

Kachchh: a region

Kachchh has been known for its handicrafts; the devastating earthquake in the year 2001 added a dimension of natural calamity turned into a disaster of large scale. The relief activities in Kachchh after earthquake has brought many other aspects of Kachchh to the fore, such as, the caste system and marginalisation of poor and backwards castes and communities and serious problems of unequal distribution and utilization of natural resources for development.

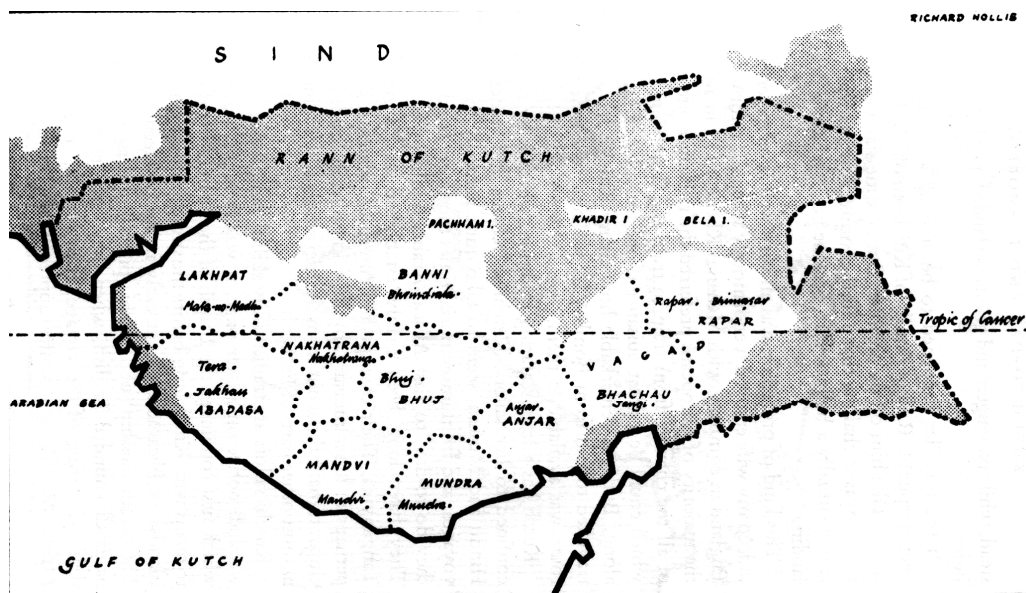
Kachchh is the largest border district in Gujarat, even larger than a state of Kerala in India. The present population is about one and a quarter million (13 lakhs). The name 'kachchh' is derived from the Sanskrit word 'Kashyap' meaning tortoise, describes its topography, which is varied with saline and fertile land, seawater, plains and hills, desert and grasslands. Kachchh is almost like an island and before the road entrance was made at Surajbari, it was a boat ride connection to Kathiawar and other parts of Gujarat. There is a desert in north and western side while the Gulf of Kachchh on southern side. Inside Kachchh were the islands of Pachchham, Khadir and Bela, now connected by permanent roads.

Traditionally, Kachchh was divided into different areas, namely, Kand, Garado, Abdaso, Pranthal, Prawar, Modaso, Banni, Khadir, Halar Chovisi, Bhuvad Chovisi, Anjar, Aani, Kantho, and Vagad. The present administrative units are made into nine talukas, namely, Abdasa, Lakhpata, Nakhatrana, Bhuj, Mandavi, Mundra, Anjar, Bhachau and Rapar. **The present study has focused on two taluka - Rapar and Bhachau taluka, far west of Kachchh. (refer map of Kachchh) which largely a part of traditional areas of Vagad, Pranthal and western Kantho areas.**

The studies on Kachchh as a region describe that ecology and heritage of Kachchh is now under threat, unless concern transcends the local considerations. Underground water is depleting rapidly, sucked by pumps for salt making and having no direct relation between operating costs and consumption or waste, running on heavily subsidized electricity or with illegal connections. Salinity ingress along the coastal and Rann areas is much talked about (Randhawa: 2001). Kachchh as a region needs deeper thinking in the context of its development of economy other than traditional pastoralism, salt industry and fishing on seacoast; its ecology; utilization of land and water; and about its inhabitants (Bhagat and Sheth: 1995).

There are very few socio-economic studies of Kachchh and data are assorted. The Census data provides demographic details and infrastructure facilities; it doesn't provide insights for social, economic and political process and existing scenario in Kachchh and situation of deprived and marginalized sections of the society. The existing literature focus on traditions, geographic diversities and handicraft related descriptions. In absence of database on social, political and economic scenario of Kachchh, BSC decided to conduct a socio-economic survey to meet the need of the hour and to plan long-term interventions in the area, especially with marginalized communities.

MAP OF KACHCHH



Source: Rushbrook Williams, 1958

BSC entered Kachchh for relief activities after the earthquake in 2001 and while carrying out activities, learnt more about the prevailing situation in Kachchh, such as:

- Kachchh as a region has remained backward as the attitude of the Government of India towards the region is to treat as one of the border areas and as a result, there is a disparity among different regions/talukas in Kachchh;
- Kachchh as a society is peculiar with its caste system and its composition, discriminating practices and social ills, gender inequality across all castes and communities is observed;

- Prevalent socio-economic and political problems in Kachchh, especially over exploitation of ground water for salt production in Small Rann of Kachchh, use of lime stone & Bauxite for mining & lack of political clout to advocate ecologically balanced development;
- Its distinct geographic characteristics and disparities and uneven development (economic imbalances, availability of infrastructure facilities, precarious natural resources that needed to be developed like water and land).

In fact, all these problems of Kachchh were in existence since long but these were aggravated by natural disaster like earthquake and the marginalized was further marginalized with existing discriminating practices, inequity and negligence of backward castes.

When BSC decided to play a role as a catalyst for social change – to support the marginalized (Koli, Dalit, Muslim – ST, SC and minority - KDM) and ameliorate their condition, develop livelihood options; also with a strategic consideration that Kachchh is closer to Banaskantha. BSC has been able to develop a base in Bansakantha since almost 5 years and the potential for replicating development activities over north Gujarat in future. The strategy adopted was of working with and through community based organization (CBOs) and community leaders in Kachchh similar to the other parts of Gujarat (Bhal region – Kheda, Anand and Ahmedabad districts; and Banaskantha district).

As part of development initiatives and interventions, BSC has started forming women's saving groups, formation of Lok Adhikar Manch (LAM) for advocacy and movement for people's right and consultation with community leaders to form CBOs since almost a year.

Objectives of the Study

In light of BSC's role as a catalyst and to intervene for betterment of the marginalized communities, this study aims to create database with the following objectives:

- ✓ To create database that covers social, cultural (anthropological), economic (sources of livelihood and existing income generation activities), political processes (participation and influence in Panchyati Raj) and situation of KDM;
- ✓ Accessibility to common property resources (CPRs), participation in civic functions/institutions of KDM; and
- ✓ To know the worldview of marginalized and vulnerable communities for effective intervention and to form community based organization.

Methodology

This information was generated through different research methods and techniques –

- d. **Socio-economic survey** at household/family level through sampling and structured schedule;
- e. A **village level survey** with structured schedule; and
- f. Information was generated through **formal and informal meetings with community leaders and women** with field guide.

Sampling

The sampling was drawn while considering organizational requirement and strengths. There are 168 villages in Bhachau (71 villages) and Rapar taluka (97 villages). We have covered at least 25% of the villages, i.e. 18 villages in Bhachau and 24 villages in Rapar taluka.

The villages for household (HH) level survey were selected based on the following criteria:

- i. A village where BSC has a rapport or some activities have been carrying out; and
- ii. After selecting villages of category (i), we felt that all these villages do not represent the entire taluka. Few villages were selected with 'visual representation' criteria, that is, the corners or places of taluka, which were not covered by the first category, and yet an integral part of taluka, also that some were very large with more than 5,000 population and potential that BSC may start working with them after this survey. Few such villages were made part of the sampling.
- iii. All these villages have the population of KDM. Initially, the villages selected based on criteria (i) & (ii), some of them didn't have population of all the three priority communities. Some of the villages were changed after going through Census data and experience of the BSC team members, whether each one has a population of KDM, single women, especially widows and destitute, vulnerable groups like orphans, disables and few poor and socially and educationally backward families of Bharwad, Rabari, Ahir castes.

Thus, it is a 'quasi-purposive sampling', based on simple statistical calculation, whenever applicable, but aims to meet the objectives of the Study. The sampling aimed to cover about 10% of the population of Koli, Dalit and Muslim; at least 2-3 single women (widows, deserted and divorced women); destitute (male and female); and few poor families that belong to Socially and Educationally Backward Classes (SEBC), such as Bharwad, Rabari, Ahir in each village. The total of HH forms filled thus varied between 12 and 36, as some villages have about 900 to 1,000 while some have more than 5,000. (details about households is presented in chapter 3) The investigators were told to add one or two persons from the category of single women or destitute or poor families.

The village level survey included both the types of villages – villages where BSC has a rapport or activities and other villages covered through HH level survey (details about villages is presented in chapter 4).

Structured schedule for HH level and village level survey

It is a collective venture; the schedules were developed after consulting BSC teams (Kachchh and Ahmedabad) to identify issues that need to be covered under the survey and field visit to Kachchh and were finalized for pre-testing after another round of consultation with the team members.

All the identified field investigators were from the priority communities, belong to Kachchh and has studied at least 12th standard. A day long training (29th August 2002) was organized for investigators and the schedules were pre-tested on the same day. The schedules

were finalized with necessary changes after pre-testing and incorporating investigators experiences and comments.

The HH survey aimed to capture basic information about family, its assets, about its social, economic and political status and participation. The village level survey aimed at gathering information that describe social, religious, political and economic processes and activities carried out in a village and trends observed by the village leaders.

Data collection, analysis and organization

The data of HH level was collected during 25th September and 25th October 2002 while village level survey was conducted during 25th September and 25th December 2002.

We faced some difficulties in filling village level survey form, as it required some data that could be provided mainly by a key person like Talati or some government official. Other information about village asked for participation of key persons like Sarpanch, schoolteacher, panchayat member and community leaders. Finding these persons at a time was a difficult task and moreover filling form; villages are far off and visiting each twice or thrice to complete the form was even more difficult and time consuming.

The Statistical Package for Social Sciences (SPSS) was used for data entry and analysis. The data entry of HH survey took almost 50 days and analysis took about 25 days. The village level information was entered at the end of December 2002 and was analyzed in January-February 2003.

Details about the primary data collected for the Survey

The primary data have been collected at household and village level. For household level, in all 906 HHs were covered from 42 villages of Rapar and Bhachau taluka, with the total population of 4,114. The population covered under the Survey represents 1.5% to the total population of Rapar and Bhachau taluka. There are 515 HHs from 24 villages of Rapar and 391 HHs from 18 villages of Bhachau taluka.

The following information is covered under the household survey:

- o Details about the respondent – age, caste, social category, language (mother tongue), religion, education, income generation activity, residential address, no. of family members and related details of each members (sex, age, literacy, main occupation and annual income)
 - o Assets hold by a family and other details – house, land, livestock, vehicle, ornaments, returns from each one and future planning
 - o Status of property/asset ownership – owned, mortgaged, sold, indebted, sharecropping
 - o Facilities available at house – electricity, drinking water and sanitation etc.
 - o Sources of livelihood and income generation and pattern of migration
 - o Holding ration card, availing related services, attitudes for utilizing health services
 - o Level of awareness– government schemes, government structures, civic bodies
 - o Participation in political and civic activities like election, voting I election, membership of co-operative society
-

The village level survey has covered 49 villages of Rapar and Bhachau taluka, of which 28 belong to Rapar and 21 to Bhachau taluka.

The following information is covered under the village survey:

- o Basic details about village – name, belong to which traditional area of Kachchh, whether part of Jooth Gram Panchayat, details provided by whom, etc.
 - o Geographic details – size, location, type of land, crops taken, etc.
 - o Details about political leaders – Sarpanch, Samajik Nyay Samiti members, its president, etc.
 - o Social composition – different castes and communities, disadvantaged members like single women, orphans, disabled, destitute, etc.
 - o Economic activities performed by the villagers and opportunities available at village for income generation, whether the villagers migrate or attract other migrant villagers
 - o Accessibility to common property resources
 - o Facilities available and related details/status – drinking water, water for other uses, education, health facilities, irrigation, sanitation, electricity, approach road, grave yard, telecommunication
 - o Civic bodies and their status – co-operatives, school run by NGOs, *mandals* etc.
 - o People's participation in political process and activities, such as, voting in election, attending Gram Sabha, political leaders and their contribution
 - o Social problems – suicides, alcoholism, violence on women, etc.
 - o Whether the villagers are now equipped to face natural disasters like earthquake, drought and availability of infrastructure facility and support from the government and other social agencies
 - o Discrimination faced by Dalits – for temple entry, *garba*, for using flourmill, at barber shop, for grave yard land, etc.
-

Structure of the report

The report consists of five chapters.

The first chapter is the introduction that shares basic information about the area covered under study, objectives and methodology of the study and about the process of data analysis, organization and presentation.

The second chapter presents macro level issues in Kachchh, to understand prevalent situation regarding the marginalized communities and issue for intervention. The data in this chapter is mainly taken from Census 1991, as no major study has been carried out in past that cover these aspects. It also initiates discussion for identifying issues that indicate need for intervention in the area.

The third chapter presents the HH level data analysis and organization; divided into six sub-sections, namely, (1) profile of the sample; (2) economic situation incorporating annual income, main occupation, asset holding, extent of migration and indebtedness; (3) government sponsored activities – basic and civic amenities provided by the government like water, transportation, telecommunication and health care; ration card and enlisting name on voting roll; and benefits of the various government schemes; (4) participation in civic forums like co-operatives and political participation like voting for different elections; (5) interaction with society and hostility or discrimination faced at various places; and (6) situation of vulnerable group like widowed and destitute.

The fourth chapter describes the analysis of village level data with three sub-sections – (1) village as administrative and political unit; (2) village as social unit; and economic opportunities available at village.

The fifth and the last chapter presents summary of findings and discussions for intervention.

The appendices consist of instruments (schedule to collect HH and village level data, poverty indicators for the 10th Five Year Plan to identify Below Poverty Line (BPL) families in the rural areas during the year 2003 and other information in tabular form which are important but not accommodated as part of the report. The report also consists of list of abbreviation, glossary and references that explain necessary terms and expressions used in the report and are area-specific.

Profile of the area as described by people

*Sbiyale Sorath bhalo, unale Gujarat,
Varase to vagad bhalo, kachchho bare maas*

This adage describes the characteristics of different parts of Gujarat State in reference to different seasons and life style of people. It says that, Sorath, also known as Saurashtra, is an area located far west in Gujarat, which is good for winter, as it located on seacoast. The residents of kachchh and Suarashtra describe 'Gujarat', the rest of the portion of Gujarat state, which is good during summer. If there is good rain, Vagad region is good and Kachchh otherwise is good round the year.

*Vagad thasbe vagado, Mandavi thasbe massan;
Saravo thasbe shaber, te di utarasbe bhagavanno kop*

This adage is almost a century old, but has been oft quoted after the earthquake in 2001, where the epicenter was near Bhuj, headquarter of kachchh district and the destruction was widespread, all over the district.

The adage is more of a future prediction, saying that, when Vagad region will turn into deserted place, Mandavi, the greener part of Kachchh will turn into graveyard, when Gandhidham ('saravo', a local name for the same), will become a city, the God will curse the civilization. This has become true over a last decade or so when Gandhidham has been developed as a city with the development of Kandala Port at Gulf of Kachchh. Vagad as a region has started facing consecutive drought or has witnessed expansion of salt industry in the area due to which it has turned into desert and the residents have started changing their occupations – from pastoral activity and agriculture to salt production or into allied activities. With all these changes taking place in Kachchh, it has to face the ill fortune, as per the curse of the God.

*Daadaa-dikeri vaagadmaa naa desho jo,
Vaagad ni vadhiyaari saasu, dohyali re lol;
Divalade dalaave maa mane raatalade kantaave,
Pachalaa parodhiye paanie mogle;...
...raataladi ponke nahi maa maaro ghadulo unde nahi,
kuvaani paavathade uje-aathame.*

This is well-known song that sung by a married daughter to send a message to her mother, describing her hardships – with in-laws and the environment and her duties are difficult to perform, as the water level is very deep. It says that don't marry me in Vagad region, as the mothers-in-law of the region are very strict and rude, least considerate for the daughter-in-laws. The mother-in-law wakes her daughter-in-law in the mid-night or very early morning, in the light of a lantern, and asks her to perform household duties till late night... when the mother-in-law sends the daughter-in-law to fetch water, the water level is so down that the daughter-in-law has to spend day & night at the well. This song describes all possible hardship that any young woman has to face to perform her household duties.

Profile of the communities / social groups - KDM

The profile of the community is prepared based on the meetings with the respective community members and the community leaders, some information is added with the existing literature or secondary data on the topic.

Koli community

The Koli of Kachchh are accorded a status of Schedule Tribe; outside Kachchh, and Educationally Backward Classes SEBC.

The Anthropological Survey of India claims that other Koli have been studied extensively for various bio-anthropological characteristics (Singh: 1997); contrary to this, there is almost no secondary data, except Census data, Koli of Kachchh. The total population of Koli in Kachchh was 19,952 as per 1991 Census, 5.14% to the total population. Bhachau has 7.42% and Rapar has 6.35% of ST population including Koli, Vaghari and Paraghi communities.

There are different sub-castes of Koli (Chunvalia, Ghedia, Dhor / Kolcha, Kharwa) residing all over Gujarat, but mainly Talapada, Parakara and Deshi Koli are found in Kachchh district. According to one of the community leaders, Popatbhai, there are 60 families of Chunvalia Koli, about 3,300 votes of Talapada Koli, about 1,200 votes of Parakara and about 250-275 families of Deshi Koli reside in Kachchh. The Parakara Koli families are the poorest and backward among all Koli; they are believed to be migrated from Pakistan.

It is controversial that whether all these sub-castes are exogamous or Parakara and Deshi Koli are exclusively endogamous. Kabiriya Koli were also reported, who follow Kabir Panth and are strictly endogamous. The other sub-castes follow Hindu religion; mainly worship the mother Goddess – Chamunda, Sikotar and Momai.

Deshi Koli have sub clans like Chavan, Medrani, Jadeja and Mahaliya. They do not allow intra-clan marriage, or cross-cousin marriage. Some informed that very few, those who are very poor, allow 'sata padhdhati', that is, marriage of the daughter in exchange of the son and the son is married in exchange from the same family. They have bride price (called 'dej' in local language) tradition for marriage. They do not organize marriage during the month of 'Chaitra' as per Hindu calendar. They allow widow remarriage and remarriage of the divorced women too as remarriage of widower and divorced men.

Koli by and large follow rituals for birth, marriage and death similarly like other Hindu castes. For example, the *dai* (birth attendant) is given some gift or paid when she reports the

birth of a child. The name is given to the child by father's sister and the *joshi* or *jyotisbi* (fortune teller, generally a Brahmin) is called on the sixth day of the birth.

The gender discrimination is widespread and reinforced with rituals, for example, if daughter is born then *joshi* is not called or no celebration for tonsure of a girl.

The rituals after death are strictly followed and '*pretbhojan*' (offering meals to all clan members on the 11th to 13th day of the death), which is a main cause for indebtedness.

It is believed that traditionally Koli of Kachchh were engaged into salt making with natural processing methods and were living as a wandering tribe. They were also equipped with the skills of coal making from *baval*, a local shrub as well as a watchman, who could identify the footsteps of the thieves and could catch them. Some of them were thus serving the kings of princely states in Kachchh. The kings use to gift them land as a reward and thus many Koli families are landholders.

At present also, the highest number of Koli families are engaged in salt making and coal making. Mainly Deshi Koli cultivates the land and are also engaged in animal husbandry.

Overall 40% of Koli are literate, of them, the literacy is higher among Deshi Koli with about 52%; about 48% in Talapada Koli while very less among Parakara Koli. There are two-three *ashramsbaalaa* (resident schools) for Koli children as they are run for ST children in other parts of Gujarat.

Most of them are non-vegetarian, except Kabiriya Koli.

According to one of the community leaders, there is lack of unity among different sub-castes of Koli. A legend supporting this observation and describing peculiar characteristics is presented here. It goes as - "Once an upper caste person decided to employ a Koli family and wishes to take them out of Kachchh. The employer loaded the luggage on the camel and decided to leave the next morning. In the morning, the Koli told the employer that we Koli have bad name as nuisance creator, lack discipline and disobey orders, so please tie my hands and do not give me a chance to be a miscreant. The employer tied the hands on the backside and asked the Koli to walk along with the camel and his pet monkey. They walked down few kilometers without any problem. After sometime, the Koli felt uneasy; he pinched monkey and the monkey couldn't understand what happened to him so he jumped on the camel. The camel couldn't understand the attack by the monkey and started running and went out of control of the owner. The camel ran away, the monkey also ran away and the employer was stranded unaware."

The entire Koli community bear similar image - lack of unity and discipline, and lack of morality was specifically described by a salt pan owner who has employed many Koli on the pan and had suffered in past (Ganguly: 2000).

Dalit community

The total population of Scheduled Castes (also known as Dalits) is 44,728 in Kachchh, which is 11.53% to the total population. Bhachau has 9.41% and Rapar has 12.60% of SC population to the total population.

The community leaders or *dalit* members describe mainly five sub-castes – Garva (Brahmin) or Garo, Maru Gurjar, Maheshwari, Meghval or Vankar and Charaniya; however, no such names are covered in the Census, which required further investigation and understanding of these sub-categories of *dalits* in Kachchh. Most of them address themselves as ‘harijan’ or ‘Hindu Harijan’.

Each sub-caste/category reports own community as strictly endogamous that largely follow Hindu religion and rituals for birth, marriage and death. Some of them allow widow remarriage and second marriage of the married man who doesn’t have an issue from the first marriage, but not divorce. They also have bride price for marriage. Most of them bury the dead body rather than burning it.

Each sub-caste has its own constitution and all the caste members strictly follow it. They also have punishment of out-casting families who break the rule of the law.

The Dalits worship the mother Goddess – Chamunda, Momaya and Ashapura. They allow cross-cousin marriage, and preferably marriage in exchange between two families (*sata paddhati*) too. They do not organize marriage in the month of *Chaitra* as per Hindu calendar.

There are not more than 50 families in Vagad region of Garo. They are divided into *Vagad chovishi* and *Kantha chovishi*. The literacy level is low among them. They are considered as the Brahmin for all Dalits and are mainly engaged in performing the religious rituals. According to one of the woman member, Babiben, very few families of Garo are serving – either in private firm or in the Government.

All Dalits in Kachchh face untouchability and discrimination. The educated youth, which participated in the group meeting, reported discrimination with rage and informed about different types of discrimination at different places.

The youth however reported a complex situation, where many of the Dalits are member of ‘Swadhyay Parivar’, contributing in its expansion, but are never recognized as a contributor. They also shared their experience saying that, the village leader of ‘Swadhyay Parivar’ is always an upper caste member and they allow harijan as long as they are interested in carrying out activities or a function, but most of the time the *harijan* have to sit outside during prayer meetings.

The youngsters shared that very few barbers in their own village serve them for hair cutting or shaving; they are not allowed to play ‘garba’ (traditional dance) in the common village level ‘garba’; not to the temple; and so on. One of the serious problems they face is of graveyard. In most of the villages, the graveyard for each caste and religion are separate and in many cases, the graveyards are encroached by other castes or communities.

The gender discrimination is widespread and reinforced with rituals, for example, if daughter is born then *joshi* is not called or no celebration for tonsure of a girl.

The rituals after death are strictly followed and *pretbhojan*, which is a main cause for indebtedness.

Dalits as a whole, many of them are engaged in salt making, next to Koli. Some have small landholding and are engaged in agriculture. Most of the landless families migrate to nearby towns or salt-pans for casual labour and are engaged in informal sector and are unorganised. They work as agricultural labourers, construction labourers, on salt-pans, as casual labourers and so on. Most of the women members also have to work as labourers to earn livelihood.

Muslim community

The total population of Muslims in Kachchh is 2,47,986 as per 1991 Census, which is 19.6% to the total population.

There are many communities in Kachchh that follow Islam as a religion. As many as 90% are Sunni Muslim and about 10% are Shiya Muslim. They are known with name and category or a place of origin, for example, 'Trahya' who is Saiyed, 'Sama' who are Pathan, 'Mehana' who are Mughal 'Node' who are Sheikh, 'Manjothi' who are Sodha, 'Khalifa' who are barbers and so on. There are few fakir, Bloch and Sidhariya communities in Kachchh. Most of these communities of Vagad region belong to SEBC.

Each community has its own rituals and customs regarding birth, marriage and death; has been engaged in some specific occupation, for example, Khalifa are working as barbers, Manjothi generally work as potters and Node are generally engaged in pastoral activity. Only common identity they have is as 'Muslim', where they all dine together without any discrimination and the role of Maulvi for Nikaah (marriage) or customs after death (called *Iddat*) or religious preaching remains same.

Most of them allow widow remarriage and also divorce.

The literacy level is very low among some communities like Node, Manjothi / Kumbhar, Khalifa and Fakir.

Most of the community members reported that the Muslims in Kachchh are largely poor and work as casual labourers. Landlessness and loss of traditional occupation have compelled them to migrate. They migrate to nearby places to earn livelihood, especially to salt-pans in Small Rann of Kachchh, grinding & packing units of salt, brick kilns and as construction labourers. Many of them have left their traditional business like pottery or pastoral activity.

CHAPTER 2

MACRO & MICRO LEVEL ISSUES IN KACHCHH – FROM CENSUS (1991) DATA

This aims to throw light to understanding macro level issues emerging from the Census (1991) data, with comparison between the State level (Gujarat), District level (Kachchh) and taluka level (Bhachau and Rapar) and between two taluka.

Total population – Kachchh and Gujarat

Total population of Gujarat was 4,12,09,582 while of Kachchh was 12,62,507 and of Bhachau and Rapar (1,14,759 and 1,50,517 respectively) as per 1991 census.

- The population of Kachchh in Gujarat was 3.06% and was ranked 15th in the State.
- Within Kachchh, Bhuj had the highest population followed by Rapar, while Bhachau was the fifth in rank. The population of Bhachau and Rapar in Kachchh was 9.08% and 11.92% respectively.

Population in rural and urban areas of Kachchh and Gujarat – Total rural population of Kachchh in Gujarat is 3.23%; the district ranked 16th in rural population of the State.

- Bhachau stands 5th while Rapar stands 2nd among all taluka of the district.
- There are 10 towns in the district. The total urban population of the district is 3,87,857 persons which is 2.72 per cent of the total urban population of the State. The district ranks 11th in urban population among the districts of the State. Gandhidham and Bhuj city has the maximum urban population; Naliya town has the minimum urban population of 8,105.
- Bhachau stands sixth while Rapar stands eighth among all the towns.

This shows that Bhachau and Rapar have no significant pattern of habitation in rural and urban areas in comparison to other areas of Kachchh.

Number of villages and Population - There are 9 taluka in Kachchh with 949 villages, out of which 884 were inhabited. Abdasa reported highest number of villages (165) followed by Bhuj (158), Nakhatrana (132) and Lakhpat (100). Mundra taluka had the minimum (60) number of villages.

- Rapar has 97 villages while Bhachau has 71 villages; which ranked as fifth and eighth respectively.
- Rapar has 8 villages with < 200 population, 64 villages with population between 201-2,000 and 3 with > 5,000 population.
- Bhachau has 3 villages with < 200 population, 51 villages with population between 201-2,000 and 4 with > 5,000 population.

Population sex-wise and sex ratio in rural population (number of females per 1,000 males) – Kachchh and Gujarat – **In Gujarat, the ratio was 934 while in Kachchh it was 964 (which is more than the State).** The sex ratio of total rural population was 987 while it was 915 of urban population of the district. Among the talukas, Nakhatrana taluka has the highest sex ratio of 1,029, followed by Mundra taluka 1,027 Mandvi taluka 1,023 and Abdasa taluka 1,004. **The overall sex ratio of the district is higher in rural areas than in the urban areas.**

- **Rapar taluka has the lowest sex ratio of 926** while **Bhachau has 988**, ranks fifth among all rural taluka.
 - There is a narrow difference between Gujarat and Rapar in this respect.
- Geographic area and density of population in Kachchh and Gujarat – The total geographic area of Gujarat is 1,96,024 sq. km. while of Kachchh is 45,652 and 1,985 of Bhachau and 3,024 of Rapar taluka.
- Out of total 884 inhabited villages, maximum number of villages i.e. 288 or 32.58 % are within the density range of 21 - 50 persons per sq. km., 178 or 20.14 per cent villages within the range of 51-100 persons per sq. km., 104 or 11.76 per cent villages within the range of 101 -200 persons per sq. km., 198 villages recorded a low density upto 20 persons per sq. km. whereas only 68 villages had a high density of more than 501 persons per sq. km.
 - Villages of Rapar and Bhachau fall into first (21-50 persons per sq. km.) and second (51-100 persons per sq. km.) category respectively.

Proportion of scheduled castes and scheduled tribes of Kachchh and Gujarat –

Scheduled castes population of Kachchh district constitutes 4.91 per cent of the total SC population of the State. Except 236 villages, all the villages in the district have SC population.

The proportion of scheduled castes population to total population of the district is 11.90 per cent. This is higher than 7.41 per cent scheduled castes population of the state as a whole. Of the total rural and urban population of the district, the quantum of scheduled castes population living in the rural areas is higher than urban areas of the district (12.06 in rural areas and 11.53 per cent in urban).

- Rapar stands 2nd (12.60%) among all taluka of Kachchh while Bhachau ranks 5th (9.41%) in regards to SC population in the district.

Scheduled tribes population of Kachchh was 87,723, which is only 1.42 per cent of the total ST population of the State. **The proportion of scheduled tribes population is only 6.95 per cent of the total population of the district. Compared to the State's percentage of 14.92, the percentage for the district is low.** Out of total 884 villages, 326 villages or 36.88 percent have no ST population.

- Rapar stands 3rd (6.35%) while Bhachau ranks 1st (7.42%) among all the talukas in the district in regards to ST population to total population. **These two talukas have higher proportion of ST population in comparison to the State's average.**

Literacy rate in Kachchh –

The literacy rate for the whole district is 52.75 during 1991 Census, which is lower than the State's literacy rate of 61.29. The male and female literacy rates are 64.26 and 40.89 respectively in the district, which is both lower than the State's literacy rate of 73.13 and 48.61 respectively.

The male literacy rates are much higher than the female literacy rates for both rural and urban areas as well as for the State as a whole.

The literacy rate for rural areas of the district is 44.85. The literacy rates for males and females are 56.88 and 42.82 respectively for all the villages of the district. Among the talukas of the district, Nakhatrana taluka has the maximum literacy rate of 56.61. **Out of total 9 talukas, 5**

talukas have the higher literacy rates while 4 talukas have lower literacy rates than the district's literacy rate of rural area.

- Rapar taluka has the **lowest** literacy rate of 30.06%. Bhachau with 37.57% of literacy stands 7th in rank among all talukas of Kachchh.
- Both the talukas have lower literacy rate than the State's average.
- **Female literacy rate is alarmingly lower than males in rural areas of both talukas (15.37% in Rapar and 23.82% I Bhachau).**

Total workers and non-workers – The total workforce (including main workers & marginal workers) form 36.28 per cent of the total population of the district, against 40.23 per cent in the State, which means that **the workforce in Kachchh is less than the State.**

The work participation rates for males and females at the district level are respectively 51.68 and 20.30 per cent, which means that **female working participation rate is very low than the male working participation rate in the workforce.**

The percentage of non- workers to total population of the district is 63.72 against 59.77 for the Gujarat State. **The proportion of non-workers to total population is higher in urban areas than in the rural areas of the district.**

- Total workers to total population in Bhachau are 39.02% out of which 52.84% are males and 21.85% are female. This means that the **male workers are more than double than female workers.** In compare to other talukas, Bhachau stands **fifth** in this regard.
- Total workers to total population in Rapar are 37.94% out of which 51.32% are males and 26.57% are female. **Like Bhachau, the male workers are more than double than female workers.** In compare to other talukas, Rapar stands seventh in this regard.

This statistics shows that there are a large number of workers who do not have enough work or employment; the female workers constitute only one-fourth of total workforce and a tenth of main workers.

- i. Cultivators – Bhachau and Rapar (43.63% and 39.41%), both has reported higher number of cultivators that District (26.57%) and the State (33.37%). This also means that **more number of people cultivates land in compare to the district and the State** in these talukas.
- ii. Agricultural labourers - Bhachau and Rapar (30.23% and 33.65%), both has reported higher number of cultivators that District (25.85) and the State (22.92). This also means that **more number of people work as agricultural labourers in compare to the district and the State** in these talukas.
- iii. Livestock, forestry, fishing, plantation and allied activities – In these activities, the participation in Rapar (5.61) is marginally higher than the District (5.26) but significantly higher than the State (2.40) while in Bhachau (4.51), it is lower than the district but higher than the State, which reflects the area specificity for work opportunities. The participation of female in these activities is as low as 1 and 0.95 (Bhachau and Rapar respectively), which means these activities are mainly performed by males.
- iv. Mining and quarrying – Both Bhachau (0.19) and Rapar (0.082) has much lower percentage of these workers than the District (0.94) and the State (0.42). This confirms

with the geographic location of these taluka and possibilities of these activities to be performed.

- v. Household industries - Both Bhachau (1.72) and Rapar (2.00) has marginally lower percentage of these workers than the District (2.13) but higher than the State (1.39). Among these, female participation is much higher with 3.13 and 3.17 in Bhachau and Rapar respectively. This indicates that **when there is lower participation in other sectors, the house-based industry with higher female participation is observed.**
- vi. Other services like construction, trade & commerce, transport, storage and communications – In all these activities, both Bhachau and Rapar taluka have much lower workforce in comparison to the District and the State. **This indicates lack of opportunities for development of these activities.**

The statistics indicate that more than a third of workforce is engaged in cultivation, about third engaged in agricultural labour and the rest is engaged in other activities, which is higher than the State average, such as, forestry, fishing, and household industries, which could mean that there is a lack of opportunities of very little opportunities for getting work and earning wages or livelihood.

Availability of different amenities – This category includes amenities like education, medical, drinking water, post & telegraph, communications, approach road and power supply.

- i. Education – Both talukas have >97% facilities for education, much higher in comparison to other talukas in the District. Unfortunately, **Rapar despite having good facility, reported vary low literacy rate and alarmingly low in female.**
- ii. Medical – The range of this facility is between 33 to 82 percent in the district in different villages of different talukas. Bhachau (65.22) stands third while Rapar (51.55) stands sixth.
- iii. Drinking water – Other than Lakhpat and Mandavi taluka, all other taluka reported villages having facility of drinking water.
- iv. Post & telegraph - The range of this facility is between 30 to 76 percent in the district in different villages of different talukas. Bhachau (65.22) stands fifth while Rapar (65.98) stands fourth. Lakhpat is the lowest in range.
- v. Communications – Other than Lakhpat (86.9), all other taluka has this facility for >90%. Bhachau stands third while Rapar stands sixth in this regard.
- vi. Approach road - The range of this facility is between 36 to 88 percent in the district in different villages of different talukas. Bhachau (53.62) stands fourth while Rapar (38.14) stands eighth. Lakhpat is the lowest in range.
- vii. Power supply - Other than Lakhpat (80.95), all other taluka has this facility for >90%. Bhachau stands fifth while Rapar stands seventh in this regard.

Land use – Among other taluka s of Kachchh, percentage of cultivable area to total area varies from 18 to 61. Bhachau (58.10) stands second while Rapar (46.95) stands fifth in this regard. Out of this cultivable land, percentage of irrigated area varies between 2 to 22 and Bhachau has the lowest among them and Rapar (4.34) is the second lowest. This indicates that **despite having more than half the cultivable land of the total area, the irrigation facility is considerable low and thus the participation in agriculture and agricultural labour is much higher.**

Identifying issues for interventions

In light of above statistical information, the following inferences could be drawn. While drawing inference, we need to be clear that the development need not to be equated with infrastructure facility, which is a responsibility of the State, but we need to know the characteristics of the region/area under study, aspirations or need of the poor and backward people for better quality of life, available resources and creating sources of livelihood based on these resources, and effectiveness of infrastructure facilities for better quality of life, such as education, work opportunities, land use and so on. With these considerations, the points that have emerged are presented below. We also need to establish inter-linkages between different issues and see through them to identify area of intervention.

We should also be clear about the limitations of the Census data, which gives macro picture of the region, where in we need to create micro level data in order to get holistic perspective and issues to be identified. For example, Census data gives statistical information about land use pattern, crops, livestock, minerals and co-operatives, which is at district level while we need data on taluka level and hence there are some data which can not be used due to this limitation.

- Literacy need to be improved - Bhachau and Rapar have good educational facility but reported lower literacy rate, alarmingly lower female literacy rate.
- Better facility needed for land (irrigation, crop pattern) based production - Both taluka have almost half the cultivable land out of total area but irrigation facility is for this large portion of land is as low as 2 to 5 percent. This means that if we plan to get higher production or better return from the land, we must work towards improvement of land, irrigation for more than one crop (other than rain-fed crop).
- Meaningful work participation should be planned - Only one-third population is engaged as main workers and among them, female participation is one-fourth. This means that we need to create options and opportunities for livelihood or meaningful work participation that provides livelihood and intern improves quality of life.
- Strengthening traditional economic activities – Higher percentage of workers working in activities like house-based industries, livestock, fishing and plantation has been reported in comparison to the State. These activities are traditional and area-specific. If we wish to promote these activities, then it is necessary to explore for its sustenance and potentiality for expansion and seek opinion of people who have been engaged in these income-generating activities.
- Need to assess development pattern and its impact on marginalized communities - Compare to Lakhpat and Abdasa, Bhachau and Rapar have better infrastructure facilities with industrial development and allied activities. We need to assess (whether it is eco- friendly, providing better opportunities to the local poor and marginalized communities, contributing towards overall human development of the area, etc.) the development that has taken place in last decade. Based on the assessment, we need to work towards formulating & implementing people-oriented strategy.

- Need to balance female sex ratio - Rapar taluka has reported the lowest sex ratio among all the taluka of Kachchh, which means we need to find out whether any social-cultural, economic phenomena or processes that contributes to this situation.
- Concerns for SC & ST - Higher proportion of SC & ST population in Rapar and Bhachau taluka in compare to the State is revealing. We need to find out historical and socio-cultural, political reasons behind this situation. As these two groups have remained on the periphery of development, we need to focus on their development with holistic approach and multi-pronged strategy.

IMPORTANT STATISTICS – 1991 census

Content	Details	State Gujarat	District Kachchh	Taluka Rapar	Taluka Bhachau
POPULATION	Total Persons	4,12,09,582	12,62,507	1,50,517	1,14,759
	Total Males	2,13,55,209	6,42,823	77,960	58,150
	Total Females	1,99,54,373	6,19,684	72,557	56,609
RURAL AREAS	Total Persons	2,70,63,521	8,74,650	1,34,051	96,351
	Total Males	1,38,84,299	4,40,279	69,598	48,467
	Total Females	1,31,79,222	4,34,371	64,453	47,884
URBAN AREAS	Total Persons	1,42,46,061	3,87,857	16,466	18,408
	Total Males	74,70,910	2,02,544	8,362	9,683
	Total Females	67,75,151	1,85,313	8,104	8,725
TOTAL AREA (Sq. kms.)		1,96,024	45,652	3023.66	1985.23
DENSITY OF POPULATION (Per Sq. km)		211	28	50	58
SEX RATIO (Number of females per 1,000 males)		934	964	926	988
LITERACY RATE (Excluding Children in the age 0 – 6 yrs)	Total Persons	61.29	T 52.75 U 70.20 R 44.85	U 56.53 R 30.06	U 61.70 R 37.57
	Total Males	73.13	T 64.26 U 79.91 R 56.88	U 68.95 R 43.78	U 73.44 R 51.35
	Total Females	48.64	T 40.89 U 59.58 R 32.82	U 44.09 R 15.37	U 48.83 R 23.82
PERCENTAGE OF URBAN POPULATION TO		34.56	30.72	10.93	16.04

TOTAL POPULATION					
(i) MAIN WORKERS	Total Persons	34.12	32.63	T 32.27 U 28.79 R 32.70	T 31.93 R 27.88 R 32.71
	Total Males	53.17	51.25	T 51.86 U 48.88 R 52.23	T 49.96 U 45.71 R 50.81
	Total Females	13.73	13.31	T 11.22 U 8.06 R 11.62	T 13.41 U 8.09 R 14.39
Content	Details	State Gujarat	District Kachchh	Taluka Rapar	Taluka Bhachau
(ii) MARGINAL WORKERS	Total Persons	6.11	3.65	T 4.88 U 2.06 R 5.24	T 5.35 U 0.31 R 6.31
	Total Males	0.40	0.43	T 0.55 U 0.06 R 0.61	T 0.44 U 0.10 R 0.51
	Total Females	12.23	6.99	T 9.54 U 4.13 R 10.23	T 10.39 U 0.54 R 12.18
(iii) NON-WORKERS	Total Persons	59.77	63.72	T 62.83 U 69.15 R 62.06	T 62.72 U 71.81 R 60.98
	Total Males	46.43	48.32	T 47.58 U 51.06 R 47.16	T 49.60 U 54.19 R 48.68
	Total Females	74.04	79.70	T 79.23 U 79.23 R 87.81	T 76.19 U 91.37 R 73.43

BREAK-UP OF MAIN WORKERS – PERCENTAGE

(i) CULTIVATORS	Total Persons	33.37	26.57	43.63	39.41
	Total Males	34.05	26.67	47.40	39.98
	Total Females	30.57	26.15	24.91	37.23
(ii) AGRICULTURAL LABOURERS	Total Persons	22.92	25.85	33.65	30.23
	Total Males	17.57	20.75	27.40	26.06
	Total Females	45.09	46.21	64.69	46.16
(iii) LIVESTOCK, FISHING, FORESTRY, HUNTING AND PLANTATIONS, ORCHARDS AND ALLIED ACTIVITIES	Total Persons	3.05	5.26	5.61	4.51
	Total Males	2.40	6.22	6.55	5.43
	Total Females	5.76	1.44	0.95	1.00
(iv) MINING AND	Total Persons	0.42	0.94	0.082	0.19

QUARRYING	Total Males	0.45	0.86	0.091	0.20
	Total Females	0.29	1.24	0.037	0.14

(v) **MANUFACTURING, PROCESSING, SERVICING, REPAIRS**

(va) HOUSEHOLD INDUSTRY	Total Persons	1.39	2.13	2.00	1.72
	Total Males	1.33	1.44	1.76	1.35
	Total Females	1.66	4.90	3.17	3.13
(vb) OTHER THAN HOUSEHOLD INDUSTRY	Total Persons	14.46	7.93	1.89	6.33
	Total Males	17.15	8.44	2.21	6.34
	Total Females	3.33	5.87	0.33	6.29

table continued.....

.....table continued

Content	Details	State Gujarat	District Kachchh	Taluka Rapar	Taluka Bhachau
(vi) CONSTRUCTION	Total Persons	2.01	3.43	1.32	1.67
	Total Males	10.44	10.63	1.44	2.00
	Total Females	0.45	1.09	0.72	0.42
(vii) TRADE AND COMMERCE	Total Persons	8.87	8.91	4.78	6.05
	Total Males	10.44	10.63	5.63	7.41
	Total Females	2.34	2.03	0.54	0.84
(viii) TRANSPORT; STORAGE AND COMMUNICATIONS	Total Persons	3.79	7.80	1.71	3.10
	Total Males	4.59	9.49	2.04	3.87
	Total Females	0.45	1.09	0.05	0.16
(ix) OTHER SERVICES	Total Persons	9.72	11.18	5.31	6.78
	Total Males	9.72	11.69	5.46	7.35
	Total Females	9.72	9.15	4.59	4.62

PERCENTAGE OF SCHEDULED CASTES POPULATION TO TOTAL POPULATION

	Total Persons	7.41	11.90	10.59	9.84
	Total Males	7.44	12.06	10.71	10.09
	Total Females	7.37	11.73	10.46	9.57

PERCENTAGE OF SCHEDULED TRIBES POPULATION TO TOTAL POPULATION

	Total Persons	14.92	6.95	16.90	13.87
	Total Males	14.67	7.17	17.42	14.49
	Total Females	15.18	6.71	16.35	13.24

NUMBER OF OCCUPIED RESIDENTIAL HOUSES

	Total	73,42,184	2,44,844	27,184	2,796
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TOTAL NUMBER OF VILLAGES

	Total	18,509	949	97	71
"	Inhabited	18,028	884	97	69
"	Uninhabited	481	65	0	2

CHAPTER 3

DATA ANALYSIS & ORGANIZATION OF HOUSEHOLD LEVEL SURVEY

This chapter presents the findings of the household (HH) survey in Bhachau and Rapar taluka of Kachhh. The findings are arranged under the following sections and sub-sections:

1. **Basic information** –
 - a. **Sample** - Taluka, village, number of HH, number of persons/total population, sex, age, education, occupation, religion, language, marital status;
 - b. **Social composition** - social categories/groups – Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward families (OBC – including Hindu & Muslim castes/communities) and ‘others’ (those who do not belong to either of the above three categories);
 - c. **About family** - Type of family (joint, nuclear) and size of family;
2. **Economic activities and related issues**
 - a. **Income generation activities and annual income** – main occupation and annual income, workplace, availability of work in a year;
 - b. **Migration** - extent of migration (during last 3 years, with spouse, why, where, for what, income earned), reason for migration;
 - c. **Asset holding** – type and extent of asset owned (house, land, cattle, vehicle, ornament, ration card, voting right), number of families without any asset, whether asset holder have necessary documents of ownership of assets, views on asset holding & its importance and future planning for the use of asset;
 - d. **Indebtedness** – extent of indebtedness, amount, ability to repay or future plans to repay;
3. **Government sponsored activities**
 - a. **Availing basic/civic amenities** – Availing basic amenities provided by the government like drinking water, transportation, telecommunication, health care and so on;
 - b. **Civic rights** – Ration card ownership and right to vote (name on the voting list); access to basic needs like food grain and fuel through ration card;
 - c. **Government schemes** – Availing benefits of the government schemes, may that be scheme started by the government for poverty alleviation, rural development or social welfare. The issues covered are - availing benefits, reasons for not availing benefits - difficulties people face, how did people avail benefits, outcome of schemes;
4. **Participation in civic forum & political activities** – number of co-operative societies exist in a village, extent of membership of co-operative society, views on forming co-operative society, participation in election/voting, different levels – village, taluka, district, State and national;
5. **Interaction with the society/village-mates and facing hardship at village, hostility or discrimination at various places** –

- a. The problems or hardship faced at village and what do they think about reducing hardship or removing discrimination;
 - b. Untouchability or discrimination practiced at different public and private places, such as - facing hostility at public places like at fairs and festivals or entering temple or daily activities & functioning like fetching water, private places like visiting barber shop for hair cutting & shaving, having tea and snack at tea-stall or eating joints; and at Panchayat office;
6. **Situation of widows and destitute as vulnerable groups** – A separate analysis of the collected data of this group has been done to understand their needs, vulnerability and opinions to improve situation.

For each issue, the presentation of findings includes variations that exist by taluka and by caste or social categories/groups like SC, ST, Muslim, OBC (Hindu) and 'others' (that is, none of the above category).

We need to clarify here that the category 'vulnerable groups' characterizes social, economic and political/administrative indicators; each group faces different sets of social or economic or political/administrative marginalisation. We have attempted to give voice to the concerns and sufferings of these groups with this data.

At the end of this chapter, we have presented key findings for each of the taluka and each of the major social groups based on these issues.

3.1. PROFILE OF SAMPLE

(4,114 persons from 906 households and 24 villages of Rapar and Bhachau taluka)

a. Basic information - sample

In all 906 households with total population of 4,114 were covered from 24 villages of two taluka – Rapar and Bhachau of Kachchh district. Out of 906, 515 households (HH) belong to Rapar while 391 belong to Bhachau taluka.

Of total 906 HHs, in all 4,114 persons were registered, of them, no information is available about 38 persons (23 from Rapar and 15 from Bhachau), which bring it down to total of 4,076 persons.

The families mainly belong to SC (called *Dalits*), ST (mainly Koli), Muslims (all communities belong to OBC), Other Backward Classes – OBC (Hindu - Bharwad, Rabari, Aahir), and vulnerable groups (widows, destitute, disabled, Below Poverty Line families).

In all 515 (56.8%) families in Rapar taluka and 391 (43.2%) in Bhachau taluka are covered under this survey. Rapar is larger in geographic area (3023.66 Sq. Kms) and hosts more number of residents (1,50,517) with lesser density of population (50 per Sq. Km.) than Bhachau (1985.23 Sq. Kms area, total population - 1,14,759 and 58 per Sq. Km density of population).

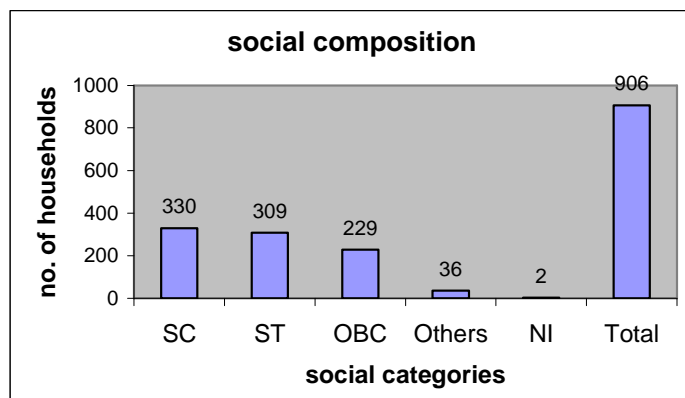
The universe of the Study (total 4,076 persons) has covered about 1.54% population of both the taluka (2,65,276) as per 1991 census. **Rapar with universe of 2,466 represents 1.63% of total population (1,50,517) and similarly Bhachau with 1,610 represents 1.4% of total population (1,14,759).**

Of total 97 villages of Rapar and Bhachau, 18 villages (of total 71) from Bhachau taluka and 24 villages (of total 96) from Rapar taluka were covered, which comes to almost a fourth of total villages of each taluka.

Table 1
Details about number of households, persons in each taluka

No.	Name of taluka	No. of households	No. of persons		Total no. of persons
			Male	Female	
1	Bhachau	391	850	760	1,610
2	Rapar	515	1,282	1,184	2,466
	Sub total	906	2,132	1,944	4,076
3	No inf.	-	-	-	38
	Total	906	-	-	4,114

The following chart and table – 2 describes the social composition -



- **The proportion of SC is 36.4%** (includes castes such as Meghval, Vankar, Chamar, Bhangi, Turi, Garva, Shekha, Bavaji, Barot, Maharaj, Chauhan & Harijan);
 - **The proportion of ST is 34.1%** (includes Koli);
 - **The proportion of OBC is 25.3% including Muslims.**
 - The proportion of OBC - **Hindus exclusively represents 8.9%** of the total sample (includes Rabari, Bharvad, Kumbhar, Suthar, Aahir, Bavaji, Jogi, Valand, Sadhu and Nath baba),
 - The proportion of **OBC - Muslim exclusively represents 16.3%** (includes some Muslim communities like Zaria, Sindhi, Kumbhar and Maharaj),
- This means that the Muslim families covered under survey belong to OBC.

- **The proportion of ‘others’ (not belong to the above categories) is 4%** (includes upper and middle castes like Rajput, Darbar, Patel, Thakkar, Darji and Soni while some castes that belong OBC have reported among this category such as Suthar, Luhar, Gauswami) especially widows, destitute and disables belong to this category,
- There is **no information about 2 households**, which represents 0.2%.

Table 2
Basic information about the household surveyed

No	Name of village	Families belong to						Total
		SC	ST	OBC	Muslim	Others	NI	
1	Sai	04	03	02	03	01	-	13
2	Trambau	07	16	-	03	-	-	26
3	Hamirpar Moti	10	04	-	03	-	-	17
4	Lodrani	08	15	03	05	-	01	31
5	Vrajvani	01	04	03	-	06	-	14
6	Jatawada	08	09	01	04	03	-	25
7	Bela	09	06	04	04	01	-	24
8	Davri	04	16	-	04	02	-	26
9	Selari	07	01	-	04	-	-	12
10	Fategadh	10	04	-	06	04	-	24
11	Khandek	06	03	04	01	-	-	14
12	Ghanithar	05	05	02	01	-	-	13
13	Umaiya	11	04	04	04	-	-	23
14	Bhimasar	12	18	02	06	-	01	38
15	Kidiyanagar	13	03	01	04	02	-	23
16	Adesar	11	05	02	05	-	-	23
17	Palasava	14	07	-	04	-	-	25
18	Kanmer	13	11	-	03	-	-	27
19	Lakhagadh	08	10	03	-	-	-	21
20	Vallabhpar	02	18	-	01	-	-	21
21	Pragpar	07	03	02	04	-	-	16
22	Kumbhariya	04	03	04	04	-	-	15
23	Sukhpar	04	11	02	-	-	-	17
24	Chitrod	17	03	-	04	03	-	27
	Rapar	195	182	39	75	22	02	515
25	Shivlakha	03	04	03	03	-	-	13
26	Adhoi	20	19	-	06	05	-	50
27	Vamka	04	03	04	03	-	-	14
28	Bharudiya	05	10	01	04	02	-	22
29	Ambaliyara	06	04	-	03	-	-	13
30	Samakhiyali	10	09	03	07	-	-	29
31	Kadol	03	03	06	04	-	-	16
32	Kakarava	04	03	07	03	-	-	17
33	Toraniya	02	04	01	03	03	-	13
34	Shikarpur	06	04	-	08	01	-	19
35	Chndrodi	08	01	06	03	-	-	18

36	Kanthkot	06	08	-	04	03	-	21
37	Chobari	11	10	02	-	02	-	23
38	Vandhiya	07	05	03	04	-	-	19
39	Lakadiya	23	15	02	07	-	-	47
40	Vondh	07	12	-	08	-	-	27
41	Chhadawada	06	10	-	03	-	-	19
42	Gharana	04	03	04	-	-	-	11
	Bhachau	135	127	42	73	14	-	391
	Total	330	309	81	148	36	02	906

b. Social composition

The other details of the sample are presented with two types of groups –

- i. Total number of Households (HH), and
- ii. Total number of persons.

The items such as religion, language and main occupation of family and type of family are presented at HH level while total population, family size, religion, sex ratio, age, education, marital status are calculated and presented with total number of persons.

BASIC DETAILS	
Total number of Households (N=906)	Total number of persons (N=4,114)
Religion	Total population
Language	Sex & Sex ratio
Type of family	Age groups
Size of family	Educational level
Main occupation	Marital status

- **Religion** – Out of total 906 HH, **758 (83.7%) families follow Hindu religion while 148 (16.3%) follow Muslim religion.**

- o Out of 758 Hindu, 439 are residents of Rapar while 318 are of Bhachau;
- o Out of 148 Muslims, 75 (14.6%) belong to Rapar and 73 (18%) to Bhachau taluka.

The percentage of Muslim population in Kachchh is 2,47,986 (19.6%), while the Muslim population covered under survey is about 16.3%, which is slightly less than of kachchh district.

- **Language** – Out of total 906 HH, 903 families speak Gujarati as mother tongue, 2 families speak Kathiawadi and one speaks Kachchhi. Surprisingly, **none of the families reported speaking Vagdi dialect¹, despite being part of Vagad region.**

- **Type of family** – Out of 906, there are **607 (67%) nuclear families** (286 in Bhachau and 244 in Rapar), **247 (33%) are joint families** (87 in Bhachau and 160 in Rapar), and information about 51 families is missing.

¹ While talking to KDM men & women in meeting about language, they informed that they do speak ‘vagadi’ but it is a dialect and not a language and thus they reported ‘Gujarati’ as first language.

To understand the pattern regarding nuclear family, which is a third of the population, the data was further analysed as per religion and social categories. This revealed that 277 out of 321 Hindu families (86%) of Rapar taluka and 231 out of 286 (80.7%) in Bhachau are nuclear families while 43 out of 75 (57.3%) in Rapar and 55 out of 73 (75.3%) in Muslim of Bhachau live as nuclear family. This indicated high proportion of nuclear families among Hindus.

Looking at social categories, it then clearly showed that 208 out of 330 Scheduled caste families (63%) and 223 out of 309 ST families (68%) live as nuclear families.

Thus, on an average of the sample, **almost 67% of the families are nuclear families (cutting across religion and social categories), which explain the tradition of an adult son being married should be separated (*judo chulo karvo*) from the main family and look after his household.**

Table 3
Demographic profile – HH level (religion, language) per taluka

" No.	Content	Name of taluka, caste, religion, social group	No. of HH		Total (N=906)	% of total
			Bhachau (N=391)	Rapar (N=515)		
1	Religion	1. Hindu	318	440	758	83.7
		2. Muslim	73	75	148	16.3
2	Language / Dialect	1. Gujarati	390	513	903	99.7
		2. Kachchhi	1	-	01	0.1
		3. Kathiawadi	-	2	02	0.2
3	Type of family	1. Joint	87	160	247	27.3
		2. Nuclear	286	321	607	67.0
		3. NI	18	34	52	5.7
4	Size of family	1. 1 member	44	37	81	8.9
		2. 2 members	51	42	93	10.3
		3. 3-5 members	194	245	439	48.5
		4. 6-9 members	100	175	275	30.4
		5. > 10 members	02	16	18	1.9
5	Main Occupation	1. Cultivator	38	52	90	9.9
		2. Self-employed	39	26	65	7.2
		3. Labourer	246	383	629	69.5
		4. Govt service	5	9	14	1.5
		5. Private service	3	4	07	0.7
		6. Masonry	11	4	15	1.6
		7. Bhiksha/Begging	-	6	06	0.7
		8. Cattle rearing	5	5	10	1.1
		9. Driver	11	2	13	1.4
		10. Weaving	4	1	05	0.6
		11. Not working	26	23	49	5.4
		12. Others (household, catering, etc.)	3	-	03	0.3

➤ Size of family –

- o There are **81 (8.9%) families** reported that they are single member family, it indicates that about a tenth of such families exist in these two taluka.

- o Almost at par with the first group, **93 (10.2%) families reported 2 members**. The families belong to these two categories need attention, as they could destitute or widowed and living with none or one person.
- o Among all, **439 (48.5%) reported members between 3 & 5**, which is half the population. This group represents the highest number among this category; also confirms **the average families size of about 5 members**.
- o However, **275 (41.4%) families reported 5 to 9 members**, out of which most of them (247/275) would be joint families.
- o In all **18 families reported member more than 10 members**, out of which one of them has reported 32 members. These families mostly could be joint families, as out of 293 (last two groups), 247 are joint families.

Three patterns of family is observed –

- a. Families with single or two members – mostly destitute or widows;
- b. At least half of them confirm the pattern of average family of 5 members;
- c. Those who reported more than 6 family members, at least two-thirds of them belong to joint families.

The average family size is 4.54, that is, about 5 persons per household.

- **Main occupation – Almost two-third of total HH (629 out of 906 - about 70%) reported working as a labourer as a main occupation**, following 90 (9.93%) as cultivator, 65 (7.1%) as self-employed, while the rest reported different occupations such as serving in Government (14) & private firms (7), cattle rearing (10), driving (13), weaving (5) and so on.
 - o The Category of ‘not working’ (49) includes retired persons (14) and destitute (35), out of which 6 persons survive on begging. This constitutes 5.4% of the total HHs; the details are presented about this category under ‘economic activities related’ section.
 - o Almost two-third working as labourer is very revealing, this may confirm very low asset holding, which is dealt in this chapter in detail.

The following table presents statistics of total population sex-wise, age-wise, education and marital status.

- **Total population** – In all 4,114 persons are reported to be members of 906 HHs.
 - o Out of total 4,114 persons, 2,489 are residents of Rapar taluka and 1,625 are of Bhachau taluka and no information about 39 persons. The number of missing information is large, as there were joint families with more than 20 members; the schedule could accommodate 15 details of family members. Thus, the information is organised with total 4,076 persons in the following table.

Table 4
Demographic profile (sex, age, education, marital status)

No	Content	Name of taluka - No. of HH (%)		Total (N=4114)	% of total
		Bhachau (N=1625)	Rapar (N=2489)		
1	Sex	850	1,282	2,132	51.82
	1. Male	760	1,184	1,944	47.25
	2. Female	1,610	2,466	4,076	99.15
	3. NI	15	24	39	4.30
	Total persons	1,625	2,489	4,114	
2	Age (years)	(N=1610)	(N=2466)	(N=4076)	

	1. < 1	14	36	50	1.23
	2. 1 – 5	205	365	570	13.98
	3. 6 - 10	195	329	524	12.86
	4. 11- 20	392	612	1004	24.63
	5. 21 – 30	298	425	723	17.74
	6. 31 - 40	217	259	476	11.68
	7. 41 – 50	157	224	381	9.35
	8. 51 - 60	79	124	203	4.98
	9. > 61	41	61	102	2.50
	10. No Information	12	31	43	1.05
3	Education				
	1. Illiterate	1,046	1,685	2,731	67.00
	2. Pre-school	3	6	9	0.22
	3. Std. 1 – 4	164	210	374	9.19
	4. Std. 5 - 7	109	146	255	6.26
	5. Std. 8 –10	96	71	167	4.10
	6. Std. 11 – 12	17	7	24	0.59
	7. Graduation	8	1	9	0.22
	8. Post-graduate	-	1	1	0.02
	9. PTC	1	-	1	0.02
	10. Not studying	166	338	504	12.38
	11. NI	15	24	39	-
" No	Content	Name of taluka - No. of HH (%)		Total (N=4114)	% of total
		Bhachau (N=1625)	Rapar (N=2489)		
4	Marital status				
	1. Ever married	649	981	1,630	39.99
	2. Unmarried	828	1336	2,164	53.09
	3. Widowed	123	128	251	6.16
	4. Divorced	1	5	06	0.15
	5. Deserted	2	5	07	0.17
	6. NI	7	11	18	0.44

- Age groups – The maximum number of the persons belong to the age groups of 11-20 (1,004) and 21-30 (723), followed by younger population below 10 years (1,024). **This shows that the universe represents younger population of both the taluka.**
- Education – Of total 4,114 persons –
 - In all 505 persons are not studying and there is no information about 39 persons, this brings to a total of 3,570 persons.
 - Of 3,570 persons, total 2,731 persons reported that they haven't gone to school, which brings the **level of illiteracy to 88.8%**, which is alarmingly higher. This fact was also confirmed with the Census data (see chapter 2).
 - Of total 3,570 persons,
 - Only 376 (10.5%) have received primary education upto 4th standard,
 - The number decreases to 255 (7.1%) for those who have passed 5th to 7th standard, and
 - Only 167 (4.6%) persons have passed upto 10th standard.

- The number drops significantly for higher secondary standards and graduation. Only 8 persons have graduated and one has post-graduate degree.
 - Only one has studied PTC.
- Marital status – Of total population, **more than half 2,164 persons (53.9%) is ever married, while 1,630 (40%) is unmarried.** As about a fourth of population is between the age 11 & 20 years, these figures show that half of them are unmarried persons. This means that at least a fourth of persons get married between the age 11 & 20 years.

In all 251 (6.2%) persons of the total are widowed (both male and female). Number of divorced and deserted is 6 and 7 respectively, which is a small number in compare to other categories while there is no information about 18 persons.

The group meeting of community leaders also revealed a similar observation saying that there are very few deserted and divorced, as the social tradition rarely allow divorce; one of the reasons behind this could that some people marry for the second time, in case there is no issue from the first marriage but do not desert the first wife, both the wives live together at husband's place; the second marriage of the male takes place with the consent of the first wife.

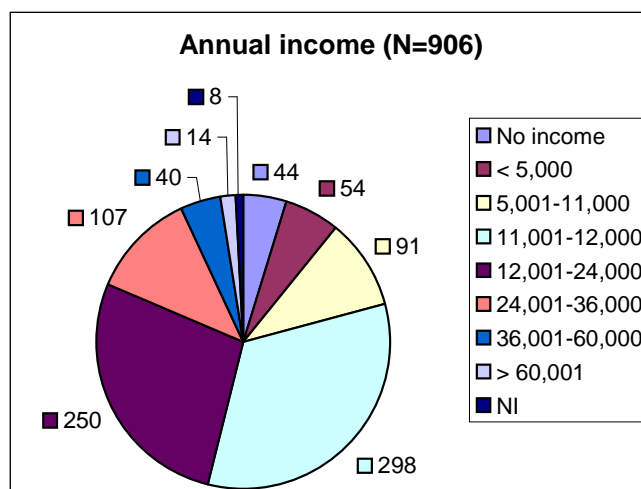
3.2. ECONOMIC SITUATION RELATED ISSUES

This sub-section covers the following aspects of economic situation:

- a. **Income generation activities and annual income** – main occupation and annual income, workplace, availability of work in a year;
- b. **Migration** - extent of migration (during last 3 years, with spouse, why, where, for what, income earned), reason for migration;
- c. **Asset holding** – type of asset owned, number of families without any asset, whether asset holder have necessary documents of ownership of assets, views on asset holding & its importance; and
- d. **Indebtedness** – extent of indebtedness, amount, ability to repay or future plans to repay.

3.2.A. INCOME GENERATION RELATED

The following graph shows that of total 906 –



- There are **44 (4.9%) families without any income;**
- There are **145 (16%) families earn less than 11,000 rupees per annum.** If we combine these two categories to identify families below poverty line (BPL)², there are 189 (20.9%) families that can be called BPL. There were 24.2% BPL families in Gujarat State in 1993-94 and in rural areas they were 22.2% BPL families. While following this definition of BPL family, the percentage is lower than of the State and of rural areas.
- There are **298 (32.9%) families reported annual income of 11,001 to 12,000 rupees.** If we combine first three categories, as the definition of BPL family varies³, there are in all 487 (53.8%) HHs earn less than 12,000 rupees a year (including 44 families without any income). In this case, the number of BPL families is much higher in comparison to the State (24.2%) and in rural areas (22.2%).

These families belong to almost all villages covered under the survey and except few villages (Umaiya, Ghanithar and Kidiyanagar of Rapar and Shivilakha, Aadhoi, Vamka, Toraniya, Chadwada of Bhachcu), their population is almost half or more than that of total sample from each village.

 - Of 515 in Rapar, 283 (55%) belong to this category,
 - Of 391 in Bhachau, 204 (52.2%) belong to this category.
- There are **159 (17.5%) families that earn between 12,000 and 24,000 rupees per annum,** followed by 107 (11.8%) families earn upto 36,000 rupees, and
- There are **40 (4.4%) earn upto 60,000 rupees per annum.**

² Vaishnav Bipinchandra and Ramanbhai Bhatt (Eds). (1998) Jilla Gram Vikas Agency Sahaykari Yojnao, Ahmedabad: Navsarjan Publications. Pp. 5

³ The Ministry of Rural Development, government of India has mentioned in one of their resolution letter for identification of BPL families survey – 2002 that 13 socio-economic indicators have been developed to identify BPL families in each village. For further reference, see appendix 3.

- The two categories, 'no income' and with annual income 'more than 60,000' are analyzed in detail, in order to understand the worst and the best possible ways to earn.
 - The 44 families with 'no income' include destitute, labourers, retired and those who are dependent on begging.
 - There are 14 families with income greater than 60,000 rupees per annum, who earn money as cultivators, labourers and self-employed or run a small business.
 - All of them have worked more than 8 to 10 months a year;
 - All are males;
 - Of 14 that earn >60,000 rupees per year, 5 belong to SC (Meghval), 6 to ST (Koli), 2 are Muslim and one belongs to OBC.
 - Of 14, 5 are from Rapar and 9 from Bhachau, which indicates that Bhachau offers better opportunity for earning.

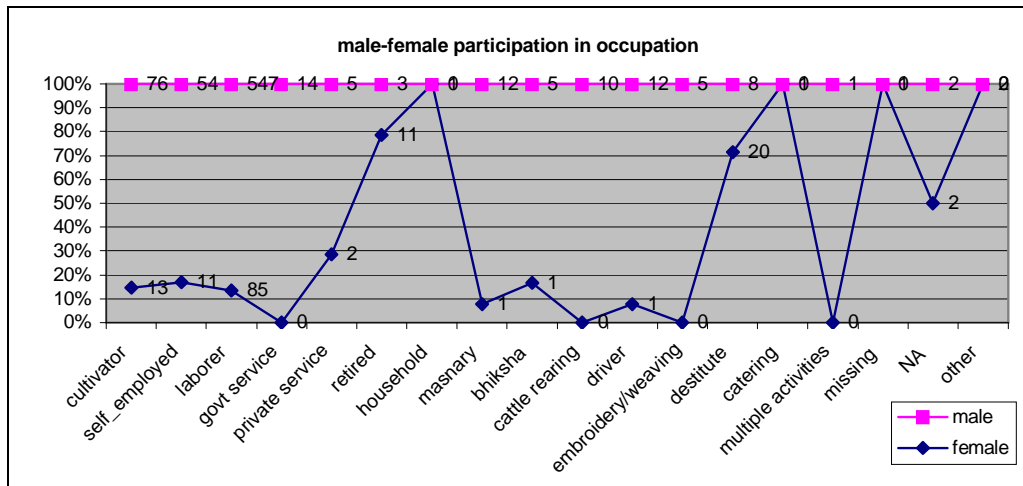
The following table on **occupation and income** shows that -

- There are 629 (76.4%) families are working as labourers. The annual income ranges from nothing to more than 60,000 rupees a year. Of these, 7 families earn more than 60,000 rupees in a year, 3 belong to Rapar and 4 to Bhachau. They are mainly engaged in salt making.
- There are 90 (9.93%) cultivators and 65 (7.2%) families are self-employed.
- The rest are in –
 - Government service (14);
 - Private service (7);
 - Working as mason (15);
 - Cattle rearing (10);
 - Working as a driver (13); and
 - Working as weavers (5).
- Other than non-working 49 families, 6 families of Rapar survive on begging. During group meetings and consultations with the BSC team, it was observed that there are some people who survive only on begging or completely dependent on village-mates or relatives for survival; of these, there are some who work as a casual labourer but don't earn much, as they have to contribute in terms of work to get some food to eat.

Table 5
Main occupation and annual income – talukawise

Occupation	Name of taluka																Total	
	Rapar Annual income in rupees									Bhachau Annual income in rupees								
	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7		8
Cultivator	-	-	3	12	17	17	2	-	1	-	1	4	7	15	3	6	2	90
Self-employed	-	8	2	6	4	4	-	1	1	-	4	2	5	14	10	1	3	65
Labourer	2	14	47	155	118	30	11	3	3	3	14	26	103	60	24	12	4	629
Government service	-	-	-	3	3	3	-	-	-	-	-	-	-	2	2	1	-	14
Private service	-	-	-	2	2	-	-	-	-	-	-	1	-	1	1	-	-	07
Masonry	-	-	1	1	1	-	1	-	-	1	-	1	1	3	3	2	-	15
Begging	1	1	1	-	-	-	-	-	3	-	-	-	-	-	-	-	-	06
Cattle rearing	-	-	1	1	1	2	-	-	-	-	-	1	-	3	1	-	-	10
Driver	-	-	-	-	1	1	-	-	-	-	-	-	1	4	4	2	-	13
Weaving	-	-	-	-	1	-	-	-	-	-	-	-	1	-	1	2	-	05
Not working	16	6	-	-	-	-	-	1	-	21	5	-	-	-	-	-	-	49
Other	-	-	-	-	-	-	-	-	-	-	1	1	-	-	1	-	-	03
Total	19	29	55	180	148	57	14	5	8	25	25	36	118	102	50	26	9	

Key code: 1=no income; 2=<5,000; 3=5,001-11,000; 4=11,001-12,000; 5=12,001-24,000; 6=24,001-36,000; 7=36,001- 60,000; 8=>60,001; 9=NI



The **sexwise distribution of occupation and earning** reveals that – There are total 152 (16.8%) are female workers. Of these, 73 female workers are of Rapar and 79 of Bhachau. The rest, 449 of Rapar and 261 of Bhachau are male workers.

- Of different occupation, there are few male dominated, such as, driving, masonry, weaving and catering business.

- o The female workers are working as labourers (85/632), cultivators (13/89), self-employed (11/65) and private service (2/7).
- o Of the rest, 11 out of 15 are retired and 18 out of 28 are destitute, of which one is surviving on begging in Rapar taluka.

Thus, the largest numbers of female work as labourers, may be as 'jodi' (as a pair with husband or family member). This indicates their weaker economic situation, where they have to support family with their labour.

The following table (6) shows annual income of male and female workers.

Table 6
Details about annual income – sex – taluka

No.	Annual income (in rupees)	Name of taluka and number of earning members of households				Total
		Bhachau (N=370)		Rapar (N=497)		
		Male	Female	Male	Female	
2	Less than 5,000	12	14	16	22	64
3	5,001-11,000	94	24	157	25	300
4	11,001-12,000	31	5	48	5	89
5	12,001-24,000	59	13	144	4	220
6	24,000-36,000	27	5	56	2	90
7	36,001-60,000	21	5	12	2	40
8	More than 60,000	9	-	5	-	14
9	No information	-	-	7	-	07
Total earning members		261	79	449	73	862

The following table (7) shows number of working days for the household in each taluka.

More than half households, 506 (55.9%) work at least 8-10 months in a year. There are 153 (16.9%) households that work for 6 months, while 143 (15.8%) families work round the year. In all 44 families don't work, which have no income. The rest (including no information), almost 60 families work for less than 4 months.

This also means that there are sources for employment (may that be salt making, charcoal making, agriculture or self-employment), which seeks at least half the HHs for more than 8 months and these families despite earning low wages or good for survival prefer to work in the local or nearby areas. The following details on migration almost explain this trend.

Table 7
Number of working days in a year - talukawise

No.	Number of working days in a year	Name of taluka		Total
		Bhachau	Rapar	
1	< 3 months	-	2	2
2	Almost 3 months	3	2	5
3	4 months	15	30	45

4	6 months	64	88	152
5	8-10 months	217	289	506
6	Round the year	65	78	143
7	NA (no income)	26	19	45
9	No information	1	7	8
	Total	391	515	906

As shown in following table (8), in all **32 (3.3%) families have migrated in last 3 years**, of these, 12 families have migrated all the three years.

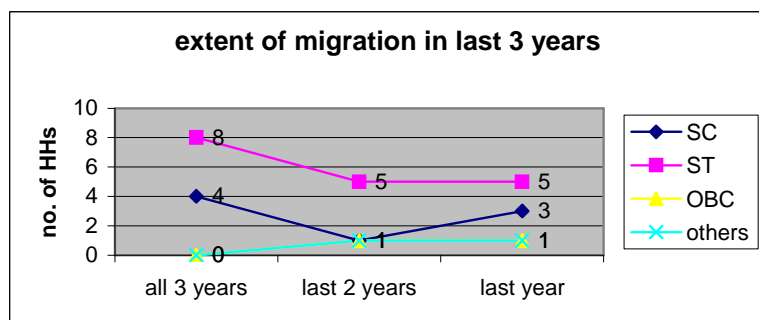


Table 8
Extent of migration – talukawise

Details about migration	Name of taluka		Total
	Bhachau	Rapar	
Did you migrate in last 3 years			
1. Yes, all 3 years	5	7	12
2. Yes, 2 years	1	9	10
3. Yes, last year	1	9	10
4. Not a single time	111	171	282
5. Do not migrate	273	319	693

There is a large number of households (76.5%) don't migrate while 282 (31.1%) HHs reported that they haven't migrated meaning they may migrate if necessary.

The group discussions with women of Rapar taluka shared recent trends in migration. One of the women said,

“Earlier (prior to earthquake) we used to migrate to Gandhidham for livelihood and were working as a daily wage labourers in a factory that exported some herbs for hair-care and were earning 200 rupees a day. From my family four of us (me, my husband, my son and daughter-in-law) were going and could earn 600-800 rupees a day. That year, we paid off all our borrowings. Why only us, our neighbours also were freed from their indebtedness in the same way. Now a day, there are many ‘mama’ or ‘mamu’ (tribal labourers from Panchmahals) come to Gandhidham and work with daily wages of 30-40 rupees. With such drastic decrease in wages, the families from Rapar have decided not to go to Gandhidham, rather preferred to work at nearby salt pans.”

This explains almost a third of families haven't migrated in last three years.

The earthquake in January 2001 adversely affected the opportunities to earn, as most of the factories in Kachchh were not functioning through out the year and there was a drought in the following year (2002), there were more number of people ready to work as labourers (agricultural or casual) but no industry or farms were able to provide them work.

The reasons for migration varies but broadly it shows that migration is the last option that people think of. As this is a question with multiple answers, the total number of families per taluka is more than the actual respondents.

- Reasons for migration – Of 32 migrant families, 22 reported that there is no employment available in the village, of these respondents, 22 belong to Rapar and 3 belong to Bhachau taluka. In Rapar, the respondents of Trambo, Hamirpar Moti, Jatawada, Selari, Bhimasar, Kidiyanagar, Kanmer, Chitro and Lakhagadh villages and in Bhachau they belong to Shivilakha, Vandhiya and Lakadiya villages. Interestingly, these are the villages where few persons are earning more than 60,000 per annum as labourers or self-employed or cultivators.

Table 9
Reasons for migration – talukawise

Reasons for migration (multiple answers)	Name of taluka		Total
	Bhachau	Rapar	
Scarce resources to support all of us	1	4	5
Enough land but not rain	1	3	4
No employment in village	3	20	23
Not enough rain since last 2 years	-	8	8
Not applicable (do not migrate)	384	489	872
Total	389	524	912

This indicates unevenness in availability of opportunities for income generation and prevalent disparities in each village in terms of social and economic situation. This observation is supported with a small of number of respondents, saying that, they have very little resources at home to support all of them, while 11 respondents informed that despite having land, lack of rain has compelled them to migrate in search of livelihood.

The further analysis of these migrant families (sex, name of village, taluka, social groups, occupation and income) is done in order to understand their situation.

- Sex, name of village, taluka of migrant families - Of 32 migrants, 25 reported to migrate with spouse. Of them, 26 (21 with spouse) are from Rapar and 6 (4 with spouse) from Bhachau. They are residents 11 villages of Rapar and 5 villages of Bhachau have migrated in last 3 years.
- Social category of the migrant families – Mainly Meghval (SC) and Koli (ST) families have been migrating in last 3 years, there is no information about 2 households.

- o Among SCs (total 330 households), 4 Meghval families have migrated all the 3 years, while one had migrate in last 2 years and 3 have migrate last year.
 - o Among STs (total 309 households), 8 Koli families (4 each from each taluka) have migrated all the 3 years, while 5 have migrated in last 2 years and 6 have migrates last year.
 - o Among Muslim (148 HHs) and OBCs (81 HHs), none of them have migrated all the 3 years, while one had migrated in last 2 years and 2 Muslim HHs have migrated last year.
 - o Among others (total 36), one family (Patel) had migrated for last 2 years.
- Occupation of migrants, place of work - Among 32, 28 families have migrated as labourers (for salt making and coal making), one for private service while the other has migrated as a cultivator (share cropper), no information about 2 families. They have migrated to Surendranagar, Bhuj, Rajkot and Anand in for work.
- Income earned by migrants – The maximum income earned in a year is 40,000 rupees, except one family that had earned income more than 40,000 rupees. Of these, 10 earned less than 10,000; 14 earned between 10,000 and 20,000 rupees; 4 families earned between 20,000 and 30,000 and 3 families earned between 30,000 and 40,000 rupees in a year.
- Source of employment – Of 32 migrants, 15 reported to find employment by self, 3 reported by the employer, 6 through relative and the rest 8 were informed through a labour contractor.

3.2.B. ASSET RELATED INFORMATION

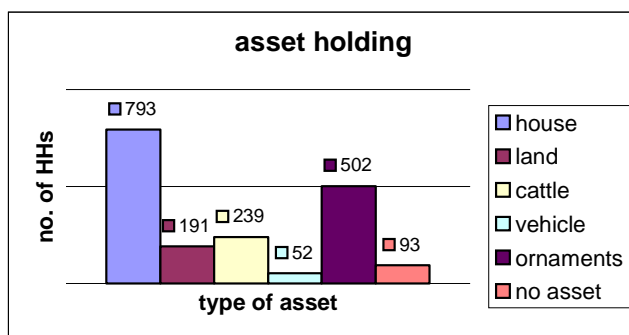
Asset holding, its importance in terms of utility and productivity of each household indicates quality of life, especially economic sustainability at place of stay (village). The assets here include house, land, livestock, vehicle and ornaments.

Each asset is described with its present status – its utility and productivity, role of respondents and outsiders to support a particular asset, for example, house – what happened after earthquake and its present status.

The details are given with social groups and taluka to understand social and geographic dimensions of the issue.

The following chart shows extent and type of asset holding by each social group in each taluka. **Of 906 respondents, there are 97 (10.7%) households who have no asset.**

- Ownership of House - Of 906, in all **793 (87.5%) families have house**, of which 351 families are residents of Bhachau taluka and 442 are of Rapar taluka. This is the only asset which people reported with the highest number among other assets. Among them, SC (88%), ST (84%), Muslim (79%).



- Ownership of land - Of 906, **191 (21.1%) HHs own land**, which means about a fifth of them are land holders. Of them, 159 (83.2%) have ownership in their name while 29 have joint ownership. This shows that like nuclear families, the *vaarsaai* or *khaataafod* of the land also has taken place along with separate kitchen of the married son. The lower percentage of landholders indicates that cultivating land on their own for house consumption is not possible for almost 80% families, which is almost a precondition of self-reliance for food.
 - Ownership of livestock – In all **239 (26.4%) families, about a fourth reported to have cattle that they possess**, of which 142 (27.6%) are from Rapar and 97 (24.8%) from Bhachau. Thus both taluka have reported almost equal number of families having cattle.
 - Ownership of vehicle – Of 906, **52 (5.52%) families reported to have vehicle**, which may be for agriculture purpose or for income generation, of which 30 belong to Bhachau and 22 belong to Rapar taluka.
 - Ownership of ornaments – In all **502 (55.4%) reported to own ornaments**, which means at least half the families do not have ornaments. This is striking, as it is obligatory for each family to give ornaments to the bride and groom by own family as well as in-law's family. This also could mean that they had ornaments but might have old or mortgaged or given away as social obligation
- a. Details about House as an asset
- Of 906 HHs, 112 do not have house, which means, there are at least 12.4% families are deprived of this basic need.
 - What happened during earthquake and present status of house –
 - Of 793 families that own house, 713 reported that their houses were totally damaged and of them, 690 (76.2%) reported that they have built a new house, which they owned. Of these, 392 (76.1%) belong to Rapar and 298 (76.2%) belong to Bhachau. Of the rest, 4 were given by non-government organizations (NGOs), 3 were inherited, and the government gave one plot for house.
 - The others who built new houses include 34 partially damages and 6 with minor damage. Eleven families reported that it is not applicable to them, meaning nothing must have happened to their houses. There is no information available for 142 families.
 - At present, 165 (18.2%) families live in *pucca* (cement, iron, brick, stone, roof) house; 436 in *semi-pucca* (cement, iron, brick, stone, roof); 29 in *kachcha* (mati, chuno, no bricks); 32 in tent; 174 in huts (grass, wood, jute, etc) and 23 families live in

some other type (called *ingalvaalu*, which is *semi-pucca*) of house. Thus, almost half the families live in *semi-pucca* houses.

Table 10
Details about house – ownership (house and plot), condition during earthquake and at present, help for rebuilding house

No.	House related information	Number of HH		Total (N=906)
		Bhachau (N=391)	Rapar (N=515)	
1	Who own house			
	1. Yes	351	442	793
	2. No	40	72	112
2	Who own plot for house			
	1. Self	322	451	773
	2. Government	42	22	64
	3. Inherited	7	6	13
	4. Other	14	2	16
	5. Not applicable	3	12	15
	6. No information	3	20	23
3	Status of present house			
	1. Newly built, owned	298	392	690
	2. Newly built, old not repaired	-	23	23
	3. Other (rented, inherited)	21	10	31
	4. Not applicable	38	41	79
	5. No information	34	49	83

table continued.....

.....table continued

No.	House related information	Number of HH		Total
		Bhachau	Rapar	
4	Type of house			
	1. Pucca	89	76	165
	2. Semi-pucca	187	249	436
	3. kachcha	9	20	29
	4. In tent	10	22	32
	5. Hut	60	115	175
	6. Other type (Ingalvaalu, Bhunga)	26	1	27
	7. Not applicable	3	4	07
	8. No information	7	28	35
5	What happened due to earthquake			
	1. Totally damaged	340	373	713
	2. Partially damaged	2	32	34
	3. Marginally damaged	-	6	06
	4. Not applicable	5	6	11
	5. No information	44	98	142
6	Who helped in rebuilding the house			
	1. Self	5	20	25
	2. Government	284	354	638
	3. NGO	34	46	80

	4. Other	20	-	20
	5. Not applicable	4	9	13
	6. No information	44	86	130
7	Having necessary documents			
	1. Yes	321	444	765
	2. No	34	30	64
	3. No information	36	41	77
8	Details about present house			
	1. Number of rooms			
	i. 1	219	281	500
	ii. 2	96	107	203
	iii. 3	10	4	14
	iv. > 4	2	-	02
	v. Not applicable/No inf.	64	123	187
	2. Separate bathroom			
	i. Yes	33	34	67
	ii. No	356	474	830
	iii. No information	2	7	9
	3. Separate toilet			
	i. Yes	20	23	43
	ii. No	369	485	682
	iii. No information	2	7	9
	4. Separate kitchen			
	i. Yes	79	135	214
	ii. No	309	373	682
	iii. No information	3	7	10
	5. Electric connection			
	i. Yes, legal	177	162	339
	ii. No connection	198	342	540
	iii. Yes, illegal	7	4	11
	iv. Rented	7	-	07
	v. No information	2	7	09

- o Who helped you in repairing/building house – Of the total, 25 families built or repaired houses by themselves; 638 families were supported by the government; 80 by NGOs while 80 families didn't get support from anyone else.
- o Ownership of plot for house – Of those who own house, 773 own the plot for the house; 64 families live on government owned plot; 13 families live in house which have been inherited but not in their names while there is no information about 23 families.
- o Residential proof – Of those who own house, 693 (76.5%) reported to have proof of plot ownership; 79 have no documents while 83 have their survey plot numbers with them. One family has encroached the plot for housing. Of those who have residential proof, 386 (75%) are the residents of Rapar and 297 (76%) are of Bhachau taluka.
- o Type of house – Of 906, there is no information about 9 HHs, remaining 897 HHs reported that -
 - 500 (55.8%) HHs have one room house, 203 (22.6%) have two room house, 14 (1.6%) have three room house and 2 have house with four rooms, there is no information for the rest of them. Thus, more than half the families live in one room house, almost a fourth live in two-room house. The families with four rooms belong to Bhachau, which shows that like better opportunity to earn, Bhachau offers better housing in terms of number of rooms.

- 214 (23.9%) HHs have separate kitchen.
- 67 (7.5%) HHs have separate bathroom.
- 43 (4.8%) HHs have separate toilet.
- 339 (37.8%) HHs have legal electric connections while 540 (60.2%) HHs do not have electric connections. In all 11 HHs reported that they have illegal connections while 7 HHs have taken electricity on rent.

The overall picture emerges based on these statistics is that half the families live in one-room house, only a fourth have separate kitchen, about third have legal electric connection and very few families have separate toilet and bathroom. Thus, the house for these families is almost like a shelter rather than an asset that would be helpful in difficult times.

Looking at ownership of house as per social groups, 83-88% families belong to SC, ST, Muslim and 'others' while OBCs have 100% ownership of house.

b. Details about land as an asset

The details of land as an asset are presented here to understand the extent of ownership and land holding, its use and production, economy and present status.

- Number of land owners - Of 906, 191 (21.1%) HHs own land, which means about a fifth of them are land holders. Of them, 159 (83.2%) have ownership in their name while 29 have joint ownership. This shows that like nuclear families, the *vaarsaai* or *kbaataafod* of the land also has taken place along with separate kitchen of the married son. There is no information about 2 land owners.
- Type of land - Of 191, majority of them (156 HHs) have the land which is cultivable but without irrigation facility. Thus **28 (15%) HHs with irrigation facility** are able to take crop more than once a year. One family reported sandy land and 4 reported to have wasteland.
 - Those who have cultivable land (183 HHs) take at least a crop once a year. Of them, 173 HHs have land under their possession, one family reported that their land is mortgaged and there is no information about 13 families.
 - **In all 141 HHs take crop once a year, 13 take twice a year while 18 take thrice a year. There is no information about 19 HHs.**

Table 11
Details about land – ownership, type, size, present status, use, production

No.	Land related information – of land owners	Number of HH – talukawise		Total
		Bhachau	Rapar	
1	Do you own land 1. Yes 2. No	(N=391) 78 313	(N=515) 113 402	(N=906) 191 715
2	Whose ownership 1. Self 2. Joint 3. Other 4. No information	(N=78) 66 12 - -	(N=113) 93 17 1 2	(N=191) 159 29 1 2
3	Type of land 1. Cultivable (irrigated) 2. Cultivable (non-irrigated) 3. Sandy 4. Wasteland (no crop since 3 years) 5. No information	(N=78) 6 69 1 2 -	(N=113) 22 87 - 2 2	 28 156 01 04 02
4	Size of land 1. < 8 acres 2. 9-16 acres 3. 17 - 25 acres 4. > 26 acres 5. No information	(N=78) 50 18 3 9 -	(N=113) 65 23 12 7 4	 115 41 15 16 04
5	Present status of land 1. Self-posessed 2. Mortgaged 3. No information	(N=78) 75 - 3	(N=113) 98 1 10	 173 01 13
6	Use of land 1. Cultivating 2. Not cultivating	(N=78) 73 5	(N=113) 108 3	 181 08
7	Cultivated 1. Once a year 2. Twice a year 3. Thrice a year 4. No information	(N=78) 63 5 3 7	(N=113) 78 8 15 12	 141 13 18 19
8	Which crop was cultivated 1. Bajri 2. Juvar 3. Wheat 4. Fodder 5. Vegetables 6. Pulses 7. Other	(N=78) 36 8 1 1 - 24 -	(N=113) 51 9 - 1 4 37 1	 87 17 01 02 04 61 01

	8. Nothing / Not applicable	8	10	18
		Bhachau	Rapar	
9	Production and its use	(N=78)	(N=113)	
	1. Nothing worth marketing	20	32	52
	2. For home consumption	4	5	09
	3. Some for self, some for sell	41	53	94
	4. For cattle	3	1	04
	5. Vegetables sold	-	2	02
	6. Pulses sold	1	-	01
	7. All crops sold	2	2	04
	8. No information	7	18	25
10	Future planning for land	(N=78)	(N=113)	
	1. No plans	28	30	58
	2. Continue to cultivate this way	38	72	110
	3. To make well – irrigation	3	2	05
	4. Would improve land	1	1	02
	5. May sell	4	4	08
	6. Other	1	1	02
	7. No information	3	3	06

- Extent of land holding - Of 191, 115 (60%) have land less than 8 acres, which makes them small farmers while 41 (21.5%) with land between 9 to 16 acres are marginal farmers and 15 (7.9%) with land between 17 and 25 acres are big farmers. There are 16 HHs with land more than 26 acres and no information about 4 land owners. **Thus, there are in all 41 (21.5%), that is, more than a fifth are big farmers.**
- Use of land - Of the land owners, 87 reported to have *Bajri* (millet), 17 *Juar* and 61 had pulses. Other crops/produce like vegetables, wheat, fodder are reported by very small of number (in a single digit) of cultivators.
 - Of these, 94 informed that some crop was for sell and some for self-consumption and 52 said that none of them were worth marketing. This means that more than half crop was for the household consumption and the rest these cultivators tried to sell in the market to get some cash.
 - Four cultivators sold the entire crop, 2 sold vegetables while one sold pulses.
 - Nine reported to keep entire crop for house consumption while 4 HHs reported the fodder was for house consumption.

Almost three-fourths HHs cultivate land for self-consumption.
- Future plans for land - While sharing about the future plan for the land, almost half of them (110) said that they will continue to cultivate the land and 56 said that they don't have any plans. Eight HHs plan to sell off while 7 have decided for either land improvement of facility for irrigation.
- Land holding (191) among different social groups in comparison to total land holders - SC (35%), ST (41%), Muslim (5.2%), OBC (9.4%) and others (9%).
- Land holding among total population of respective social group – SC (20%), that is, 67 out of 330; ST (25%), that is, 79 out of 309; Muslim (3%), OBC (5%) and others (47%).

Table 12

Social categories and details about land – number of owners, size of land, present status and use of land

Social category	About land – by land holder																
	Owner	% to total land holders	Type of land				Size of land				Present status		Use of land				
			1	2	3	4	A	b	c	d	*	#	A	B	C	D	E
SC	67	20	11	51	2	3	44	14	3	2	58	-	2	54	-	-	11
ST	79	25	14	64	1	-	47	19	6	7	73	1	1	67	10	-	1
Muslim	10	5	2	8	-	-	4	2	2	2	9	1	-	10	-	-	-
OBC	18	9	1	17	-	-	12	2	2	2	17	1	-	16	-	-	2
Others	17	47	-	16	1	-	8	4	2	3	16	-	1	13	-	1	2
No inf.	1	.1	-	-	-	3	-	-	-	4	-	14	-	-	-	-	-
Total	191	-	28	156	4	6	115	41	15	20	176	15	4	160	10	1	16

Type of land: 1=cultivable (irrigated); 2=cultivable (non-irrigated); 3= wasteland; 4=no information

Size of land: a=less than 8 acres; b=9-16 acres; c=17-25 acres; d=more than 26 acres

Present status of land: *=under my possession; #=in my name but mortgaged

Use of land: A=nothing; B=crop for self; C=crop for livestock; D=other use

➤ **Social groups and type of land** reveals that -

- **Of SC families**, 11 (16%) have irrigated land, 51 (76%) have non-irrigated cultivable land, 2 HHs have wasteland and no information is available for 3 HHs.
- **Of ST families**, 14 (18%) have irrigated land, 64 (81%) have non-irrigated cultivable land and one HH has wasteland.
- **Of Muslim**, 2 have irrigated and 8 have non-irrigated cultivable land.
- **Of OBC**, one (6%) HH has irrigated land and 17 (94%) have non-irrigated cultivable land.

This clarifies that in comparison with other social groups, higher number of ST families has land without irrigation facility.

➤ **Social groups with size of land** reveals that –

- Of total 191, **115 (60%) have land less than 8 acres**, of which, 44 (66%) SC, 47 (60%) ST, 16 (57%) OBC and 8 (47%) ‘other’ families belong to small farmer category in Kachchh district.
- **Among 41 (21.4%) families having land between 9 and 16 acres**, 14 (21%) SC, 19 (24%) ST, 4 (14%) OBC and 4 (24%) ‘other’ families belong to marginal farmers.
- **Among 15 (7.8%) families having land between 17 and 25 acres**, 3 (4.5%) SC, 6 (7.6%) ST, 4 (14.3%) OBC and 2 (11.8%) ‘other’ families belong to marginal farmers.
- **Among 20 (10.5%) families having land more than 26 acres**, 2 are SCs, 7 are STs, 3 are Muslim one is OBC and 3 are ‘others’.

This data shows that **among small farmers, number of SC families is higher than other social groups; among marginal farmer, number ST and ‘other’ families have bigger**

number than other social groups while among big farmers, OBC and 'other' are leading than the rest of social groups.

- **Land holding and its present status** reveals that except one HH, which has mortgaged the land and lack of information (14 HHs), **all the land has been under the owner's possession.**
- Looking at **social groups and use of land** it shows that land has been cultivated to meet different needs such as, crop for self-consumption, fodder for livestock and so on. In all 4 HHs informed that they have not cultivated land, of these, one belong SC, 2 belong to ST and one to 'others'; there is no information about 16 HHs. Of the rest, **160 cultivated land for self-consumption and 10 ST HHs for fodder.**
 - Of 160 cultivators, 54 (80.6%) belong to SC, 67 (85%) belong to ST, all Muslim HHs, 16 (89%) to OBC and 13 (76.5%) to 'others'. This means, on an average, **more than two-thirds of the families cultivated land for self-consumption.**

Among social groups, ST (Koli) have higher number of land holders, marginal and big farmers and most of them cultivate land for self-consumption.

During group meetings, while discussing about land and production, few important points were observed. Most of the participants informed that for cultivation, they need to borrow seeds from the well off, upper caste members of the village, in case, no loan is available from the government or co-operative. Whatever is borrowed for cultivation is called 'charap'; they need to return seeds with the ratio of 1:1.25 or 1:1.5. They further informed that the weather of Kachchh is good for cultivation and soil is productive, so that whenever there is a good rain, they are able to get good return/crop.

c. Details about cattle as an asset

The details about cattle is presented here to understand extent of cattle and its ownership, types of cattle, use, production, income, future planning and who takes care of cattle, in order to understand role of women in this economy.

- Number of cattle owners - Of 906 HHs, 239 (26.8%) HHs reported to own cattle, which means **slightly more than a fourth of families own cattle.** Of these, 97 (24.8%) HHs belong to Bhachau and 142 (27.5%) belong to Rapar taluka. Rapar is known for its pastoral economy, especially the goats and sheep, reared by castes like Bharwad, Rabari and some Ahir families. Total number of cattle is 430, owned by 239 HHs.
- Type of cattle – Of 239 cattle owners, 90 have cows, 76 have buffalo, 117 have goat, 9 have sheep, 4 have camel, 46 have bullocks and 3 have other cattle like horse and calf. Generally, the cattle are categorised as 'zino maal' (smaller domestic animals) and 'moto maal' (bigger domestic animals) in local language in order to describe its use and economy.

It is believed that the *zino maal* (goat, sheep) is generally able to survive on little intake and also eat whatever is available and hence the poorer keep these cattle; these cattle are used for milking as well as for wool. While *moto maal* (cow, buffalo, bullock) need proper feeding and so the people who afford to provide fodder to these cattle rear them, believed to be economically better off. These cattle are used for milking and bullocks are for ploughing the land.

Table 13
Details about cattle – ownership, type, its use, income, taking care, future planning

No.	Cattle related information	Number of HH - talukawise				Total	
		Bhachau		Rapar			
1	Do you have cattle?	(N=391)		(N=515)			
	1. Yes	97		142		239	
	2. No	294		373		667	
		No. of cattle	No. of HHs	No. of cattle	No. of HHs	Total no. of cattle	Total no. of HHs
2	Type of cattle	(N=131)	(N=97)	(N=215)	(N=142)	(N=430)	(N=239)
	1. Cows	37	31	53	40	90	71
	2. Buffalo	32	26	44	23	76	49
	3. Goat	47	32	70	49	117	81
	4. Sheep	2	1	7	4	09	05
	5. Camel	1	1	3	2	04	03
	6. Bullock	11	5	35	24	46	29
	7. Other	1	1	2	-	03	01
3	Number of cattle						
	1. 1	72	51	99	62	171	113
	2. 2	42	32	69	46	111	78
	3. 3	9	7	21	15	30	22
	4. 4	1	1	8	7	09	08
	5. 5	2	1	3	-	05	01
	6. 6-20	1	1	5	3	06	04
	7. 21-40	2	2	1	1	03	03
	8. 41-60	1	1	3	2	04	03
	9. 61-100	-	-	4	2	04	02
	10. >101	1	1	2	2	03	03
4	Use of cattle						
	1. Selling milk	17	14	20	12	37	26
	2. Selling milk products	2	1	3	-	05	01
	3. Selling wool	-	-	2	2	02	02
	4. For transportation	1	1	4	3	05	04
	5. For cultivation	9	5	25	21	34	26
	6. For home consumption	99	75	152	102	251	177
	7. Other	-	1	2	2	02	03
5	Income (in rupees)						
	1. Nothing	106	79	164	113	270	192
	2. < 5,000	13	9	29	17	42	26
	3. 50001 – 10,000	2	1	7	4	09	05
	4. 10,001 – 20,000	4	6	6	4	10	10
	5. > 21,001	1	1	4	3	05	04
6	Who looks after cattle	(N=131)	(N=97)	(N=215)	(N=142)	(N=430)	(N=239)
	1. Females of the family	78	61	118	74	196	135
	2. Males of the family	27	19	59	43	86	62
	3. Hired person	16	9	15	10	31	19
	4. No information	7	8	16	15	23	23
7	Future planning						

1. No plans	74	54	104	75	178	129
2. May sell them	5	4	24	12	29	16
3. Will continue	39	28	52	35	91	63
4. Not getting much	10	1	28	2	38	03

- Number of cattle owned – Of total 430 cattle owned by 239 HHs, that is, on an average 1.8 or 2 cattle per HH.
 - In all 113 families have one cattle, 72 HHs have 2 cattle, 22 have 3 cattle, 8 have 4 and one has 5 cattle.
 - Four HHs have cattle between 6 and 20, 3 HHs have cattle between 21 and 40, 3 HHs have cattle between 41 and 60, 2 HHs have cattle between 61 and 100 and 2 have more than 101.
- Use of cattle – The families use cattle for various purposes.
 - Of 239 HHs, 177 informed that they keep cattle for self and its produce for the house consumption.
 - In all 26 informed that they sell milk and one household sell milk products and earn money.
 - The cattle are used for transportation by 4 families while 26 used for cultivation. There are total 29 owners of bullock, of which 26 use them cultivation while the rest must be using for transportation.
 - There are 2 households who sell wool of the cattle and earn money.
- Income with cattle rearing – The earning is related to use of cattle, for example, 192 families do not earn anything as the products are for self-consumption.
 - There are 21 families that earn less than 5,000 rupees per year, 5 families earn between 5,001 and 10,000 rupees annually while 10 families earn between 10,001 and 20,000 rupees annually.
 - Four households informed that they earn more than 21,000 rupees every year; these families would be having more than 101 cattle, so that they are able to earn and survive mainly with cattle rearing.
- Who looks after cattle – Whether the household earn or do not earn with cattle, there are higher number of females who look after cattle in comparison to male members or hired person.
 - Of 239 HHs, 135 (56.5%) HHs reported that the female members of the family look after cattle, followed by 62 (26%) male members and 19 by hired person. There is no information about 23 HHs.
- Future plan for cattle - There are in all 192 HHs, which have either no plan or may continue this way of cattle rearing. Sixteen (6.7%) HHs informed that they would like to sell off the cattle that they own. Thus a small percentage of total HHs, do not continue this way of cattle rearing.
- Cattle ownership (239 HHs) among different social groups in comparison to total cattle rearers is – SC (39%), ST (37%), Muslim (9%), OBC (11%) and others (4%). Cattle ownership among different social groups in comparison to its total - SC (28%), ST (28%), Muslim (15%), OBC (32%) and others (25%).

d. Details about vehicle as an asset

The details about vehicles cover extent of ownership, type of vehicles owned, its use, income earned and future plan for the vehicle.

- Number of vehicle owners – Of 906, there are 52 HHs that own vehicles. Of these, 30 are from Bhachau while 22 of Rapar taluka.
- Type of vehicles – Of 52, 7 are bicycle, 6 are motorcycle, 3 are tractors, 17 bullock carts, 4 camel carts, 3 jeep and 12 *chhakado* rickshaw. There are no motorcycle, tractor and jeep owners in Rapar taluka.
- Use of vehicle – Like cattle, there are different uses for the vehicle. There are 8 HHs who use vehicle for agriculture purpose, 14 for self-transportation, 18 for travel of others and 10 that give vehicles on rent to earn money.
- Income earned with vehicle – There are 11 HHs that earn nothing out of vehicle, 21 HHs are able to earn less than 5,000 rupees, 12 HHs earn between 5,001 and 12,000, and 6 HHs earn between 12,001 and 24,000 per annum.
- Present condition of vehicle and future plan for the vehicle – Of 52, 42 have informed that the condition of the vehicle is good. Of the rest, 5 felt that the vehicle need repairing while the other 3 felt that to be changed but they do not have better alternative to do so and there is no information about the income from 2 vehicle owners. The future plan is in tune with their opinion about the condition of the vehicle, as those who feel to change vehicle, they expressed that they would like to change vehicle in near future.

Table 14
Details about vehicles

No.	Vehicle related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Do you have vehicles?			
	1. Yes	30	22	52
	2. No	362	494	856
2	Type of vehicle owned	(N=30)	(N=22)	(N=52)
	1. Bicycle	4	3	07
	2. Motorcycle	6	-	06
	3. Tractor	1	-	01
	4. Tractor & trailer	2	-	02
	5. Bullock cart	5	12	17
	6. Camel cart	-	4	04
	7. Jeep	3	-	03
	8. Chhakado rickshaw	9	3	12
3	Use of vehicle			
	1. Agriculture related	4	4	08
	2. For transportation – self	6	8	14
	3. For transportation – for others	4	3	07
	4. To earn money – given on rent	8	2	10
	5. Other (travel)	8	3	11
	6. No information	-	2	02
4	Income due to vehicle (in rupees)			
	1. No income	4	7	11
	2. < 5,000	10	11	21
	3. 5,001- 12,000	9	3	12

	4. 12,001 – 24,000	6	-	06
	5. No information	1	1	02
5	Present condition of vehicle			
	1. Good condition	26	16	42
	2. Need repairing	2	2	04
	3. Need urgent repairing	-	1	01
	4. Need to be changed	-	1	01
	5. Need to spend but no alternative	1	1	02
	6. No information	1	1	02
6	Future planning for vehicle			
	1. This is good	22	19	41
	2. Plan to buy new	3	1	04
	3. Wish to buy new	2	-	02
	4. Plan to sell it	1	-	01
	5. No information	2	-	02

- Vehicle ownership among different social groups in comparison to total owners - SC (7.2%), ST (4.5%), Muslim (4%), OBC (4.9%) and others (5.5%). Vehicle ownership (52 HHs) among different social groups to its total – SC 24 (48%), ST 14 (28%), Muslim 6 (12%), OBC 4 (8%) and others 2 (4%).

Table 15
Social category – details about vehicle

Social groups	Details about vehicle																	
	Type of vehicle		Annual income					Future plan										
	Ow ner	%to total pop	1	2	3	4	5	6	7	1	2	3	4	5	A	B	C	D
SC	26	7.2	4	5	2	7	2	2	4	4	8	9	3	1	19	5	2	-
ST	14	4.5	2	1	-	6	-	1	4	3	6	2	3	1	11	1	-	2
Muslim	6	4	-	-	1	1	1	-	1	2	3	1	-	-	6	-	-	-
OBC	4	4.9	1	-	-	1	1	-	1	1	3	-	-	-	3	-	-	1
Others	02	5.5	-	-	1	1	-	-	-	1	1	-	-	-	2	-	-	-
Total	52		7	6	3	16	4	3	13	11	21	12	06	02	40	06	02	04

Type of Vehicle: 1=bicycle; 2=motorcycle; 3=tractor & trolley; 4=bullock cart; 5=camel cart; 6=jeep; 7=chhakdo rickshaw **Annual income:** 1=no income; 2=<5,000; 3=5,001-12,000; 4=12,001-24,000; 5=no information

Future plan: A=to continue with this vehicle; B=to buy new; C=may sell; D=no information

- Among 52, 11 HHs do not earn anything with the vehicle, 21 earn less than 5,000 rupees per annum, 12 HHs earn between 5,001 and 12,000 while 6 earn between 12,001 and 24,000 rupees annually.
- **Of 21 that earn less than 5,000 rupees per year**, 8 belong to SC, 6 to ST, 3 to Muslim, 3 to OBC and one to 'others'.
 - **Of 12 that earn between 5,001 and 12,000 rupees per year**, 9 belong to SC, 2 to ST and one is Muslim.
 - **Of 6 that earn between 12,001 and 24,000 rupees per year**, 3 belong to SC and 3 to ST.

e. Details about ornaments as an asset

The details about ornaments cover mainly the extent of ownership, type of ornaments owned and opinion about it as an asset.

- Of total 906 HHs, 502 (55.2%) own ornaments. Of them, 232 HHs belong to Bhachau and 270 to Rapar taluka. This is the highest number among all assets; slightly more than half the HHs poses ornaments.

While talking to community leaders during group meetings, all of them shared that giving ornaments to off-spring or relative on any social occasion is part of custom cut across all social groups. If we go by this information, everybody should have ornaments, as they are given at different point of time, on different occasions like childbirth and marriage. As many as 45% of HHs reported that they do not own ornaments that means that some point of time they had but have been sold or mortgaged, which narrates weaker economic situation.

- Type of ornaments – Of 502 HHs, 94 own ornaments of gold while 408 reported mix of gold & silver. None of the HH has reported ornaments of pure gold.

Table 16

Details about ornaments – type of ornaments owned, opinion about ornaments

No.	Ornaments related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Do you own ornament?			
	1. Yes	232	270	502
	2. No	155	242	397
	3. No information	4	3	07
2	Type of ornaments owned	(N=232)	(N=270)	(N=502)
	1. Of silver	40	54	94
	2. Of gold/silver	192	216	408
3*	What do you think about ornaments			
	1. Is an asset	89	102	191
	2. Sell whenever required	60	83	143
	3. Mortgage whenever required	90	111	201
	4. May give it to the daughter	102	130	232
	5. Wear them	218	257	475
	6. Not applicable	155	242	397

* multiple response

- Opinion about ornament as an asset – Of 906, 397 HHs that do not own ornaments, have replied the question saying that ‘it is not applicable’, the rest, 502 that own ornaments, have shared different opinions about ornaments, such as, wear them (475); may give it to daughter (232); mortgage whenever required (201); consider it as an asset (191) and sell whenever required (143).

f. Opinion about assets

The views of the respondents are gathered in order to understand their monetary requirement and notion of security, where they could fall back to the asset in difficult times. The opinions are about most important assets, why asset is important and what happens if there is no asset.

Table 17
Opinion about assets, importance of asset - talukawise

No.	Asset related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
1*	Most important asset			
	1. House	314	404	708
	2. Ornaments	225	237	462
	3. Cattle	81	108	189
	4. Cultivable land	64	87	151
	5. Non fertile land	7	11	18
	6. Vehicle	28	16	44
	7. Other (house plot, goods, etc.)	1	5	06
	8. No asset	33	60	93

table continued.....

.....table continued

No.	Asset related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
2	Why this asset are important – reason			(N=906)
	1. Is productive	4	6	10
	2. Can't live without it	62	47	109
	3. Life support system	213	299	512
	4. Could be helpful in difficult times	70	83	153
	5. Not applicable	34	60	94
	6. No information	8	20	28
3*	If you don't have any asset – consequences			
	1. Have to face economic hardship	107	146	253
	2. Have to face physical hardship	68	138	206
	3. Not respected in society	41	72	113
	4. Has to do labour work	186	180	366
	5. Other	-	1	01

* multiple response

➤ Most important asset –

- The house (708) is considered to be the most important asset among all; followed by ornaments (462); cattle (189); cultivable land (151); non-fertile land (18) and vehicle (44). In all 6 respondents have suggested other assets like house plot and goods for trading.
- In all 93 respondents have said 'no asset is important'.

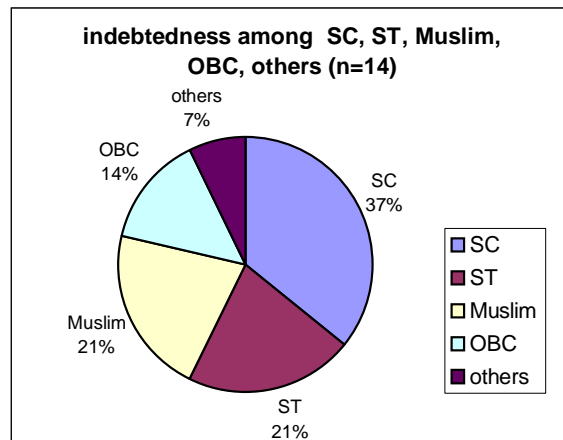
- Why these assets are important –
 - Of 906, 512 have shared that ‘asset is a life support system’ while 109 said that ‘can’t live without it’; making it most essential commodity.
 - There are 153 of the opinion that ‘could be helpful in difficult times’ and 10 said that ‘it is productive’.
 - The rest either didn’t respond or said that ‘it is not applicable’ to them.
- Consequences of having no asset – Many of the respondents are well aware of adverse consequences of assetlessness.
 - More than a third (366) opined that ‘one has work as labour’; about a fourth (253) said that ‘have to face economic hardship’ while 206 opined that ‘have to face physical hardship’.
 - More than a tenth described an adverse effect saying that ‘not respected in the society’ while one has not narrated a particular consequence.

3.2.C. INDEBTEDNESS RELATED INFORMATION

Of total 906, only 14 families reported to have debts to repay. This could be seen as families who have borrowed cash, have reported it as ‘indebtedness’. In a group discussion, it came out that most of the families with cultivable land are indebted, as they had borrowed seeds but due to earthquake and drought, consecutive two years either the land was not cultivated or the crops have failed. This has increased their indebtedness – not in cash but in kind.

Looking at indebtedness as part of economic situation given an idea of economic liability of the HH, sources of borrowing, rate of interest as added economic liability and future plan to repay the debts.

- Of 906, 14 HHs informed that they are informed that they are indebted. Of these, 6 are from Bhachau and 8 from Rapar taluka.
 - Of them, 3 are Muslim and 11 are Hindu.
 - One is female while the rest are males.
 - Among social groups, 5 are SC, 3 are ST, 3 are Muslim, 2 are OBC and one is ‘others’.



- Amount of debt – Of 14, 3 have debt for less than 5,000 rupees; one with upto 10,000 rupees; 4 HHs have debt upto 25,000 rupees while 6 have more than 25,000 rupees.

Table 18

Details about indebtedness – how much, from whom, how, why, at what rate of interest, how do you plan to repay

No.	Indebtedness related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Are you indebted?			
	1. Yes	6	8	14
	2. No	385	507	892
2	How much debt – amount in Rupees	(N=6)	(N=8)	(N=14)
	1. < 5,000	1	2	03
	2. 5001 – 10,000	1	-	01
	3. 10,000 – 25,000	1	3	04
	4. > 25,000	3	3	06
3	From whom – source of borrowing money			
	1. From Government (loan)	3	3	06
	2. From relative, with interest	3	2	05
	3. From relative, without interest	-	3	03
4	How			
	1. By mortgaging the land	-	1	01
	2. By pawning ornaments	1	-	01
	3. From relative with interest	2	2	04
	4. From relative without interest	-	1	01
	5. From Government with interest	3	3	06

table continued.....

.....table continued

No.	Indebtedness related information	Number of HH - talukawise		Total
		Bhachau	Rapar	
5	Why – purpose			
	1. For social occasion	2	3	05
	2. For health treatment – due to illness	-	2	02
	3. To buy asset	1	2	03
	4. To get job	-	1	01
	5. Any other reason (weaving, house)	2	-	02
	6. No information	1	-	01
6	At what rate of interest			
	1. Monthly 4-5 %	1	1	02
	2. < 4% per month	2	2	04
	3. > 5% per month	-	1	01
	4. Without interest	-	1	01
	5. 10% per month	1	-	01
	6. No information	2	3	05

7	How do you plan to repay			
	1. Will earn more & repay	4	3	07
	2. May not be able to pay	-	1	01
	3. Don't know	1	4	05
	4. Other	1	-	01

- Source of borrowing money and rate of interest – Of 14, 6 have taken loan from the government; 5 have borrowed from relatives, with interest while 3 have borrowed money from relatives without interest.
 - Islam has prohibited taking interest on borrowings/loan, but 2 Muslim respondents shared that they have to pay interest; one has to pay 4% per month while the other has to pay 5% per month.
 - Of 14, 5 have not revealed the information, of rest, 4 have taken with 4% rate of interest per month while one has taken with 5% rate of interest.
 - One has taken loan without interest
 - One has taken loan with 10% interest per month, which is the highest among all. This shows the desperation of that respondent to have financial support through borrowing money.
- How they managed loan – against which asset – Those who have taken loan from the government and from relative, they have to pay interest. One of the HHs has taken loan without interest; one has pawned jewellery while one has mortgaged their land.
- Reason for borrowing money – The reasons vary for borrowings.
 - Among 14, 5 HHs has to take loan for social occasion;
 - Three have to buy asset;
 - Two have taken loan for business (as weaver);
 - Two have taken loan for health treatment;
 - One has taken loan to get a job.
- How to repay debt – Of 14, 7 respondents assured that ‘they will earn more and repay’ while 5 are not sure how will they pay back dues. One clearly said that he/she would not be able to pay while one said that he/she would pay by ‘other way’.

3.3. GOVERNMENT SPONSORED ACTIVITIES

This section covers the following issues, in which, the government is the focal point:

- a. **Availing basic/civic amenities** – Availing basic amenities provided by the government like drinking water, transportation, communication, health care and so on;
- b. **Civic and political rights** - Basic rights of the citizen is recognized through right to vote (name on voting list), participation in political process like election, and access to basic needs like food grain and fuel through ration card;
- c. **Government schemes** – Availing benefits of the government schemes, may that be scheme started by the government for poverty alleviation, rural development or social welfare.

a. Availing basic/civic amenities

This sub-section covers the details about basic amenities provided by the government like drinking water, transportation, communication and health care.

ABOUT DRINKING WATER

The details about water cover sources of drinking water and water for other uses, availability of water in different seasons (winter, summer and monsoon), distances one has to travel to fetch water and who fetches the water.

Table 19
Details about source of drinking water – talukawise
(source of getting drinking water – in different seasons)

No.	Sources of drinking water	Number of HH getting drinking water in different seasons – talukawise					
		Winter		Summer		Monsoon	
		Bhachau	Rapar	Bhachau	Rapar	Bhachau	Rapar
1	Private/owned well	15	29	15	36	14	29
2	Community well	62	123	58	118	62	123
3	Private Handpump	1	3	1	3	1	3
4	Village pond/ river	73	38	67	33	76	38
5	Public tap	97	181	97	184	97	181
6	Water supply at home - Tap	75	37	75	37	75	37
7	Water Tanker by govt.	55	43	65	43	53	43
8	We pay for buying tanker	7	30	7	30	7	30
9	Separate community well	-	22	-	22	-	22
10	Pipeline without permission of village panchayat	5	-	5	-	5	-
11	Outside fields	-	2	-	2	-	2
12	On fields	1	-	1	-	1	-
13	Community well outside village	-	2	-	2	-	2
14	Pond - outside the Village	-	1	-	1	-	1
15	Other source	-	1	-	1	-	1
	No information	-	3	-	3	-	3
	Total	391	515	391	515	391	515

The following table (21) provides information about **different sources of drinking water, in three seasons** – winter, summer and monsoon, in the villages of Bhachau and Rapar taluka. The table describes 15 sources for drinking water, such as, private well, community well, private hand pump, village pond or river, through pipeline (legal and illegal), tanker and from fields. The close look at statistics explains that the situation regarding drinking water is almost similar in winter and monsoon but it changes in summer, with ground and surface water level depleting; it is generally substantiated with getting water from public tap and water tanker.

Looking at use of different sources of water through pipeline, hand pump, water tanker, from field and community well are not changing.

The situation in both the taluka is different regarding use of well, water through pipeline & tap, getting water tanker and buying water tanker. For example, the percentage of respondents using private wells in Rapar (5.6%) is higher than Bhachau (3.8%) taluka; similarly for using community well in Rapar (23.8%) and Bhachau (15.8%) taluka. But the situation differs in getting water through pipeline/tap and tanker, where Bhachau (19.2%) has significantly better prospect than Rapar (7.18%) taluka and Bhachau (14%) and Rapar (8.4%) respectively.

These figures indicate that Rapar needs better facility through pipeline and water tanker, while Bhachau needs better ground water facility through wells. Another revelation while comparing the two taluka, is use of 'separate community well' in Rapar, which could mean 'discrimination' with a particular community.

Table 20
Source of getting water for other purposes – in different seasons – talukawise

No.	Sources of water for other uses	Number of HH getting water for other uses in different seasons -talukawise					
		Winter		Summer		Monsoon	
		Bhachau	Rapar	Bhachau	Rapar	Bhachau	Rapar
1	Private/owned well	13	26	14	33	13	26
2	Community well	57	115	56	113	57	115
3	Private Handpump	1	3	1	3	1	3
4	Village pond/ river	100	48	97	42	100	48
5	Public tap	88	182	88	185	88	182
6	Water supply at home - Tap	75	36	75	37	75	36
7	Water Tanker by govt.	42	41	45	40	42	41
8	We pay for buying tanker	7	30	7	30	7	30
9	Separate community well	-	25	-	22	-	22
10	Pipeline without permission of village panchayat	5	-	5	-	-	5
11	Outside fields	-	2	-	2	-	2
12	On fields	1	-	1	-	1	-
13	Community well outside village	-	2	-	2	-	2
14	Pond - outside the Village	-	1	-	1	-	1
15	Other source	-	1	-	1	-	1
	No information	-	3	-	3	-	3
	Total	391	515	391	515	391	515

The use of sources of water for other purpose is slightly different than drinking water, for example, the respondents prefer to get water from pond/river rather than from private or community well. Similarly, while comparing sources, it indicates that the use of water tanker is higher for drinking water rather than for other purposes.

While keeping the need of water in different seasons, through different sources, for other purposes, the situation changes like as it for drinking water in different seasons. There is

decrease in use of community well and increase in public well and public tap in summer in Rapar taluka.

The difference between Bhachau (22.5%) and Rapar (33.5%) taluka regarding use of public tap is significant.

The following table describes the efforts that people have to put to get water for other purposes, like how far they have to go to fetch water and whose responsibility is to get water in a family.

➤ Getting water – from how far

Almost three-fourths (73.5%) HHs get water within village may be through pipeline or tap in any season in both taluka. The situation changes in summer in both the taluka, in Rapar taluka changes, as people go to nearby fields in rather than going far to fetch water from pond but in Bhachau taluka, people have to travel almost double the distance than in the other season to fetch water.

Regarding fetching water, largely it remains the responsibility of women in both, Rapar (97.1%) and Bhachau (96.7%) taluka. Only 3-4% of male members go for fetching water in both the taluka.

Table 21
Details about getting water - how far, who fetch water

No.	Sources of drinking water	Number of HH getting water for other uses in different seasons -talukawise					
		Winter		Summer		Monsoon	
		Bhachau	Rapar	Bhachau	Rapar	Bhachau	Rapar
1.	Getting drinking water - how far	(N=391)	(N=515)				
	1. Within village	281	385	283	385	282	385
	2. 2-4 farms away	56	93	52	99	55	92
	3. 1-2 <i>gan</i> (4-6 Kms.)	5	24	5	17	5	24
	4. > 3 <i>gan</i> (7-10 Kms.)	-	-	2	-	-	-
	5. At home - pipeline	47	7	47	8	47	8
	6. At home – with handpump/ well	2	3	2	3	2	3
	7. No information	-	3	-	3	-	3
2.	Who fetch water						
	1. Female	378	500	378	500	378	500
	2. Male member	10	9	10	9	10	9
	3. Someone else	1	2	1	2	1	2
	4. No information	2	4	2	4	2	4

ABOUT TRANSPORTATION

The details about transportation cover mode of travel and frequency of State Transport (ST) bus in the village in a day.

The following table describes use of different vehicles for transportation/travel, such as, automobiles, carts and bicycles. The automobiles include three-wheeler (chhakdo rickshaw) and four-wheelers (jeep, tractor, ST bus and truck). This is a question with multiple answers and thus the total doesn't match with total number of HH.

- Almost 89% travel by ST bus; followed by 54.5% travel in hired bus, jeep or truck.
- Twelve HHs reported to travel with their owned two-wheeler and 6 HHs with their tractor; 2 HHs use Bullock cart for transportation.
- Twenty-five reported that 'it is not applicable' meaning they don't travel while 23 didn't provide information.
- Twenty-eight respondents responded that they prefer to walk down.

Table 22
Details about transportation – talukawise

No.	Details about transportation	Number of HH - talukawise		Total
		Bhachau	Rapar	
1*	How do you travel (multiple answers)			
	1. In the bus (ST)	342	462	805
	2. In owned two-wheeler	9	3	12
	3. In owned tractor	2	4	06
	4. Hire truck/jeep/bus	241	253	494
	5. Walk down	4	24	28
	6. Bullock cart	1	1	02
	7. Not applicable	14	11	25
	8. No information	2	21	23
2	How many times in a day the State Transport bus visit your village	(N=391)	(N=515)	(N=906)
	1. None	27	25	52
	2. Yes, once a day	21	27	48
	3. Yes, twice a day	79	86	165
	4. Yes, 3-5 times a day	115	181	296
	5. Yes, > 5 times in a day	148	192	340
	6. No information	1	4	05

* multiple response

One of the concerns is to know whether the transportation facility provided by the State, through ST bus is adequate to meet the needs of the villagers to travel or not. Answering this question,

- **Fifty-two (5.7%) HHs informed that ST bus doesn't come to their village.** Of these, 27 are from Bhachau while 25 from Rapar taluka. In Bhachau taluka, the respondents from Ambaliyara and Chandrodi, Chhadwada and in Rapar taluka, the residents of Sai, Hamirpar Moti, Palasava and Lakhagadh provided this information. **However, Lakhagadh is Rapar**

taluka is the only village where everybody provided the similar information, in all other villages, the other respondents have reported that the ST bus visits more than once in a day.

- Forty-eight (5.3%) HHs informed that ST bus visits once a day in the village. These include Trambo, Vrajvani, Ghanithar, Kanmer, Vallabhpar, Pragpar and Sukhpar villages of Rapar taluka and Ambaliyara, Kakarva, Chhadwada villages of Bhachau taluka.
- In all 165 (18.2%) reported that the ST bus visits twice a day to their villages.
- There are 296 (32.7%) respondents who said that the ST bus visits 3-5 times a day in their villages.
- In all 340 (37.5%) respondents who said that the ST bus visits more than 5 times a day in their villages. Seven out of 18 villages of Bhachau and 18 villages of 24 Rapar taluka avail transportation facility through ST bus.

ABOUT TELECOMMUNICATION

The following table on **telecommunication facility** describes different places from where people avail this service – within the village or outside village.

- One respondent of Rapar taluka informed that he/she has telephone at home; one informed that he/she doesn't need the phone.
- **Ninety-one (10%) reported that they visit someone's house in the village and pay for the phone-call**, which means that some families have telephone connection in the village or the respondents are not aware about the difference between phone connection and PCO/STD facility. These villages are – Sai, Trambo, Jatawada, Ganithar, Umaiya, Lakhagadh, Vallabhpar, Kumbhariya and Sukhpar of Rapar taluka and Vamka, Ambaliyara, Kadol, Kakarva, Chandrodi, Kanthkot, Toraniya and Chhadwada of Bhachau taluka.
- In all **623 (68.8%) reported that they have facility of PCO/STD at the village itself** and they use this facility for telecommunication. The respondents of Vrajvani in Rapar and Chhadwada in Bhachau taluka don't use this facility; other respondents of these villages reported that they use phone at someone's place and pay for it.
- There are **256 (28.3%) respondents who have to go out of their villages for telecommunication**, which is quite far (in many cases more than 20 Kms.).

Table 23
Details about facility for telecommunication – talukawise

No.	Details about facility for telecommunication	Number of HH - talukawise		Total
		Bhachau	Rapar	
1*	Where do you go for telecommunication?			
	1. To STD/PCO in the village	267	356	623
	2. At someone's house and pay for the phone-call	29	62	91
	3. To STD/PCO far from the village	116	140	256
	4. Telephone at home	-	1	01
	5. Doesn't need	-	1	01
	6. Don't know	1	4	05
	7. At any other place	2	2	04

* multiple response

By and large, people get facility of telecommunication within village; slightly more than a fourth who have to go out of village for telecommunication.

ABOUT HEALTH CARE

The following table on **who was ill and type of health problem** describes the frequency and type of health problem or illness. One of the concerns of this table is to see whether there is any discrimination between male and female in order to seek treatment.

- For general illness, such as, cough, cold, fever, stomachache etc., as many as 545 (60.2%) males sought treatment, 240 (26.5%) family members took treatment. The numbers of female members and son are much smaller than the two categories.
- For long illness also the pattern of seeking treatment is somewhat similar, with highest number of males (29.8%) followed by family members (26.8%) and least female members (11.6% females and 12.9% daughters) among all.
- For special disease, the pattern of seeking treatment is also similar to general and long illness, that is, highest number of males (29.6%) followed by family members (26.7%) and least female members (9.9% females and 16.3% daughters) among all. However, the number of female members and number of son has decreased as compared to long illness.
- For delivery and abortion, the number of females seeking treatment is as high as 70% (637 and 643 respectively).

While discussing this matter with women in group meetings, almost all reported that now a days, with awareness about health care and availability of health care facilities, nobody is willing to take risk. Mostly, all hire vehicle and carry women to nearby health care center (public or private). Very rarely, with financial constraint, the men do not take wives or daughter-in-laws for treatment. The women had not witnessed death of women during delivery or abortion more than 3 or 4 in a year in their village or caste/community. Similarly, the deaths of infants were also not greater than 5 to 6 in a year in the respective village or caste/community.

Table 24
Details about who was ill - type of health problem

Who was ill	Type of health problem				
	General	Long illness	Special disease	Delivery	Abortion
Male	545	270	268	6	1
Female	89	105	90	637	643
Son	19	161	137	6	1
Daughter	10	117	148	1	1
Family	240	243	242	-	-
No inf./not applicable	3	10	21	259	260
Total	906	906	906	906	906

Looking at the following table on **type of health problem/illness and place of seeking treatment** reveals that the government run hospital at taluka level followed by government run hospital at village level are the places that are visited by the highest number of people in these taluka. The private hospitals at town or city are utilized by at least 10 to 15% of the population for different types of health problem.

Table 25
Details about type of health problem and place of seeking treatment

Place of seeking treatment	Type of health problem				
	General	Long illness	Special disease	Delivery	Abortion
Govt. hospital – District level	2	5	282	5	2
Govt. hospital - Taluka level	348	529	383	443	421
Govt. hospital – Village level	345	230	58	98	82
Private dispensary - Village level	101	28	4	9	9
Private hospital – town/city	102	99	155	49	48
Domestic delivery /remedy	2	2	2	41	82
Other place	1	2	-	2	2
No information /not applicable	5	11	22	259	260
Total	906	906	906	906	906

- The government hospital at district level is best used for the special diseases (31.1%); very low for other types of health problems.
- The government hospital at taluka level is unit used by the highest number of people, for every type of illness or health problems – highest for long illness (58.4%), followed by delivery and abortion (48.9% and 46.5% respectively) and then for special disease (42.3%) and general illness (38.4%).
- The government hospital village level is the second best used place for treatment, especially for general illness (38%), followed by long illness (25.4%) and then special disease (6.4%). This hospital is also used for delivery (10.8%) and abortion (9.1%), more than the special disease.
- The private dispensary at village level is utilized mainly for general illness (11.1%) and long illness (3.1%). There are very few people who used it for special disease, delivery and abortion.
- The private hospital at town is utilized higher than village level dispensary, for all types of health problem, especially in case of other problems than general illness.
- The domestic delivery and abortion are about 5.5% of the total cases.

Looking at **type of health problem and who provides treatment**, as much as 99% of people reported seek treatment from a qualified doctor. A very few seek treatment from other people like an educated village-mate (3 respondents); traditional faith healer (2 for specific disease and 8 for delivery and abortion); 1 or 2 from medical shop; and 1 to 5 who depends on self or domestic remedy for illness or delivery and abortion.

Table 26
Details about type of health problem and who provides treatment

Who treats	Type of health problem				
	General	Long illness	Special disease	Delivery	Abortion
Qualified doctor	898	890	879	632	631
Educated village-mate	3	3	-	-	-
Traditional faith healer - Bhuva/Oza	-	-	2	8	8
Medical shop	1	1	2	1	1
Self /Domestic remedy	1	1	2	5	5
No information	3	11	21	260	261
Total	906	906	906	906	906

As many as 99% seeking treatment from a qualified doctor, using government run hospital at village, taluka and district level as well as private dispensaries indicate that there is a higher level of awareness about medical problems and whom to approach for treatment.

Table 27
Details about type of health problem and Distance from the village one has to travel to seek treatment

Distance one has to travel to seek treatment	Type of health problem				
	General	Long illness	Special disease	Delivery	Abortion
Within village	372	219	25	93	95
> 10 Kms.	141	133	73	64	64
11-25 Kms.	201	245	130	182	180
> 26 Kms.	114	205	455	228	227
No information	78	104	223	339	340
Total	906	906	906	906	906

Looking at **type of health problem and distance one has to travel to seek treatment from the village**, the table shows that the places for seeking treatment varies considerably with type of health problems and distances one has to travel.

- Within village - As many as 372 (41.1%) seek treatment for general illness, followed by 219 (24.2%) for long illness, about 10.4% for delivery and abortion and very small number of people seek treatment for special disease.
- Less than 10 kms – The situation changes when one has to travel about 10 kms – in all 141 (15.6%) reported that they have to travel this distance to seek treatment, followed by 133 (14.6%) for long illness, 73 (8.1%) from specific disease and 64 (7.1%) for delivery and abortion.

This could mean that some hospital or dispensary are not within village but may be a common place for Group Panchayat or villages that are closely clustered.

- 11 to 25 kms – This category was created to understand whether the distances are as long as more than 25 kms or moderate like this category. This category, in fact, describes that there

are about a fourth of villages in Rapar taluka while about a fifth of villages in Bhachau taluka where the health services are not available in the village itself and thus they have to travel to nearby bigger village or a town.

- o In all 201 (22.2%) reported to travel for general illness, 245 (27%) for long illness, 130 (14.3%) for specific disease and 180 to 182 (20.2%) for delivery and abortion.
- More than 26 kms – The number decrease for general illness and long illness in comparison to the distances to be traveled for treatment while number increases for special disease, delivery and abortion in this case. **This could mean that as the health problem become serious or complex with specific disease or delivery and abortions, the people travel longer to seek treatment from a specialized health care provider.**
- o The highest number (455) of people, a half, travel longer distances for specific disease while 228, a fourth of people travel for delivery and abortion.

While compiling data on health care, it seems that people have better awareness about health problems, to seek treatment from whom and from where, and even if they have to travel longer distances, they travel for seeking treatment. This awareness could be a result of post-earthquake phenomenon where several health providers had visited these areas and provided treatment with free of charge or very nominal charge during earthquake.

Another reason could be that like availability of drinking water and telecommunication facility, the government has been able to provide better health services to people of these taluka.

b. Civic and political rights

This sub-section cover the details about basic rights of the citizen - access to basic needs like food grain and fuel through ration card; right to vote (name on voting list) and participation in political process like election.

Looking at **Ration Card related information,**

- In all 865 (95.6%) are ration cardholders; among them, 443 have separate ownership while 422 (46.6%) have joint ownership. There is very little difference between two taluka in this regard.
- There are 433 (47.8%) cardholders who have ‘regular’ type of ration card while 427 have ‘raahatvaalu’ ration card and only 2 respondents reported to have both the types of ration card.

The question about getting benefits with ration card had multiple answers, such as, receiving food grains along with oil and fuel (kerosene) at subsidized price.

- Of total 865 ration cardholders, 840 (92.7%) receive cereals like wheat and paddy/rice.
- In all 812 (93.9%) reported to get sugar;
- In all 793 (91.7%) have received oil and 748 (86.5%) received kerosene.
- Only 2 families reported to receive seeds or fertilizers based on ration card.

Table 28

Details about ration card – talukawise (having ration card or not, type of RC, availing benefits)

No.	Ration Card related information	Number of HH - talukawise	Total
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		Bhachau	Rapar	
1	Ration card ownership	(N=391)	(N=515)	(N=906)
	1. Yes, joint name	182	240	422
	2. Yes, separate card	193	250	443
	3. No	23	14	37
	4. No information	2	2	04
2	What type of ration card	(N=490)	(N=375)	(N=865)
	1. Regular	237	196	433
	2. Rahatvaalu	136	291	427
	3. Both types	1	1	02
	4. No information	1	2	03
3*	What benefits do you avail with ration card (multiple answers)	(N=490)	(N=375)	(N=865)
	1. Wheat	362	478	840
	2. Rice	361	480	841
	3. Oil	349	444	793
	4. Sugar	341	471	812
	5. Kerosene	311	437	748
	6. Seeds/Fertilizers	-	2	02
	7. No information	30	10	40

* multiple response

This shows that as much as 80-90% of the ration card holders get food grains, sugar and kerosene, but almost negligible numbers got seeds and fertilizers.

Table 29
Ration card – social category

Social category	Details - Ration card									
	Holder						Type			
	Joint	Self	Don't have it	No inf.	Total no. of holders	% to total pop.	Regular	Raahat vaalu	Both	No inf.
SC	149	166	15	-	315	95	159	152	1	-
ST	158	131	18	2	289	93	134	152	1	-
Muslim	70	74	2	2	144	97	69	79	-	-
OBC	28	51	2	-	79	97	41	40	-	-
Others	17	19	-	-	36	100	30	6	-	-
No inf.	-	2	-	-	2	-	-	2	-	3
Total	422	443	37	04	865	95	433	427	02	03

- Ration card holding (865 HHs) among different social groups – SC (36.4%), ST (33.4%), Muslim (16.6%), OBC (9.1%) and others (4.1%). Ration card holding among different social groups in comparison to its total population - SC (95%), ST (93%), Muslim (97%), OBC (97%) and others (100%).

While analyzing situation with **social categories and ownership of ration card**, it is clear that -

- **Of total 330 SCs**, 315 are ration cardholders and among them, 159 have regular type while 152 have 'raahatvaalu' ration card;
- **Of total 309 STs**, 289 are ration cardholders and among them, 134 have regular type while 152 have 'raahatvaalu' ration card;
- Of total 148 Muslim (OBC), 144 are ration cardholders and among them, 69 have regular type while 79 have 'raahatvaalu' ration card
- Of total 81 OBCs, are ration cardholders and among them, 40 have regular type while 41 have 'raahatvaalu' ration card; and
- Of total 36 'others', only 2 reported to have ration card, which could mean that the 'others' are either economically well-off and not having the ration card or the ration card is allotted mainly to socially and economically backward castes/communities.

Table 30
Voting rights – talukawise

Voting rights	Number of HH - talukawise		Total
	Bhachau	Rapar	
Is your name enlisted for voting?	(N=391)	(N=515)	(N=906)
1. Yes	386	499	885
2. No	5	9	14
3. Don't know	-	7	7

Very similar situation is observed in case of **name enlisted for voting**, where 885 (97.6%) respondents reported that their names are enlisted; 14 said that they are not enlist and there is no information about 7 HHs.

c. Benefits of Government Schemes and related information

This sub-section covers details about how many HHs availed benefits of the government schemes; which scheme; what is the impact of the benefit with the scheme and those who didn't avail benefits – why they didn't and what are the cause factors that kept them away from availing benefits of the government schemes.

Table 31
Details about availing government schemes – availed benefits, if yes, which; if no, why not – reasons - talukawise

No.	Availed benefits of government schemes	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Have you availed benefits of government schemes?	(N=391)	(N=515)	(N=906)
	1. Yes	10	27	37
	2. Has applied but not availed	-	5	05
	3. No	380	482	862
	4. No information	01	01	02
2	If benefits of scheme, which - Name of the scheme(s)	(N=10)	(N=27)	(N=37)
	1. House/house plot	2	2	04
	2. Indira Avas Yojana 1981	1	9	10
	3. Widow Pension	3	3	06

	4. For business (weaving, cabin)	3	1	04
	5. No information	1	12	13
3	Benefits with the scheme(s)	(N=10)	(N=27)	(N=37)
	1. Nothing noteworthy	3	9	12
	2. Economic betterment	5	2	07
	3. Social status elevated	-	1	01
	4. Political rewards	2	6	08
	5. Can't say	-	9	09
4	If not availed, why not – reasons	(N=380)	(N=482)	(N=862)
	1. Never looked for	31	66	97
	2. It is very difficult to get	78	62	140
	3. Bribing is difficult	7	7	14
	4. Don't have necessary documents	2	4	06
	5. Tried hard but didn't get	36	52	88
	6. Reason not known	73	54	127
	7. No response	153	235	388
5	Did you face any problem in availing scheme(s)?	(N=10)	(N=27)	(N=37)
	1. Yes	4	3	07
	2. No	6	15	21
	3. No response	-	9	09
6*	If no problem faced – reason for getting scheme easily	(N=10)	(N=27)	(N=37)
	1. The govt. official helped	9	19	26
	2. Social worker/NGO helped	1	1	02
	3. Bribed	-	1	01
	4. No response	-	6	06

Looking at **Details about availing government schemes** reveals that –

- Of total 906 HHs, **37 (4.1%) have received benefits of government schemes while 5 have applied but not received.** Of rest, 862 (95.1) haven't received or even thought of applying for any of the government scheme, which is very revealing.
 - Of the 37 HHs, 4 received benefits for house or house plot;
 - 10 for Indira Avas Yojana (IAY);
 - 6 widows received pension for 3 years; and
 - 4 received for business, such as, weaving, rickshaw and cabin.
 - There is no information about 13 HHs in this regard.
- Of the total beneficiaries,
 - About half (16) reported that they have been benefited, such as, social status was elevated (1) or economic situation was improved (7) or political rewards were achieved (8);
 - Of the rest, 9 HHs couldn't say anything; and
 - 12 said that 'no considerable gain' was observed.
- Of the total 37 beneficiaries, 21 reported that 'they didn't face any difficulty' and 7 said that 'they faced difficulties' in availing schemes. Those who didn't face any problem, shared that the government officials were helpful; 2 HHs shared that NGOs were helpful while one family had to bribe the government officials.

- Those who didn't avail the benefits of the schemes, almost half (388) haven't responded and the rest (474) described reasons for not applying or shared their perceptions about availing the schemes, such as –
 - Of them, 140 (29.5%) reported that 'it is very difficult to get';
 - 127 didn't give any reason;
 - 97 said that they had never looked for such schemes;
 - 88 reported that 'they have tried hard but didn't get it';
 - 14 reported that 'bribing is necessary and we can't afford to bribe'; and
 - 6 informed that 'we don't have necessary documents'.

Table 32
Details about availing benefits with government schemes – social category

Social groups	Details about government schemes									
	Beneficiaries	Which scheme					Reasons for availing			
		House / plot	Indira Aavaas Yojana	Widow pension	Income generation	No inf.	Govt. official helpful	SW/NG O's help	Bri-bred	NI
SC	20	3	9	-	3	5	17	-	-	3
ST	6	-	1	-	1	4	4	1	1	-
Muslim	2	-	-	1	-	1	2	-	-	-
OBC	6	1	-	2	-	3	3	-	-	3
Others	3	-	-	3	-	-	1	-	-	2
Total	37 (4%)	04	10	06	04	13	27	01	01	8

Among beneficiaries, the largest number is of SCs (20), followed by ST & OBC - Hindu (8), 'others' (3) and Muslim (2). The 'others' are mainly widows who got pension for 3 years.

3.4. CIVIC AMENITIES AND POLITICAL PARTICIPATION

This sub-section covers information about civic and political participation – initiative for and participation in civic forum like co-operative society, *mandal* or *mandali* (of youth or women) in a village and political participation, such as, participating in election at various levels – local (village, taluka and district panchayat), regional / state (for legislative assembly) and national (for parliament) by the respondents and their family members.

The following table on **Details about co-operative society** describes whether there is any co-operative society in existence in the village or not; if co-operative society exists then who initiated or formed it; if there is not many co-operatives then what are the reasons and whether the respondents are willing to form co-operative society or not.

Table 33
Details about co-operative society - talukawise

No.	Details about co-operative society	Number of HH – talukawise		Total
		Bhachau	Rapar	
1	Is there any co-operative society in your village?	(N=391)	(N=515)	(N=906)
	1. Yes, functional	45	22	67
	2. No, not established	346	489	835
	3. Don't know	-	4	04
2	Details of co-op. soc. in the village	(N=45)	(N=22)	(N=67)
	1. Initiated by FICCI CARE	-	4	04
	2. Initiated by people	44	13	57
	3. No Information	1	5	06
3	Reasons for not having co-op soc.	(N=391)	(N=515)	(N=906)
	1. Villagers are not aware	16	60	76
	2. Difficult to organize people in this village	2	2	04
	3. Very difficult to form	1	2	03
	4. Not registered	5	6	11
	5. Not applicable/No information	367	445	812
4	Do you wish to form co-op. soc.?	(N=391)	(N=515)	(N=906)
	1. Yes	27	84	111
	2. No	44	54	98
	3. Can't say	136	164	300
	4. Not applicable/No information	184	213	397

- Whether co-operative formed - Of total 906 respondents, 67 reported that they have a co-operative in their respective villages, of them, 45 belong to Bhachau and 22 belong to Rapar taluka.
 - The village residents of Trambo, Davri, Palasava and Lakhagadh of Rapar taluka and Aadhoi of Bhachau reported that they have a co-operative society in the village; however, except Aadhoi, the residents of the rest of the villages, have contradicted this information, saying that 'co-operative is not formed'.
 - A large number of respondents – 835 (92.2%) replied that they haven't formed co-operative in their village. This could mean that there is a wide scope or greater potential to explore on this front.
 - There is no response from 4 respondents of Rapar in this regard.
- Who initiated co-operative society – In all 67 respondents answered this question.
 - Of 67, 4 informed that an NGO – FICCI CARE has initiated co-operative society; the purpose and activities were not reported in detail.
 - In all 57 person reported that it was initiated by the villagers themselves and 6 provided no information in this regard.
- Reasons for not having co-operative society – In all 94 responded to this question while the rest informed as 'not applicable' or 'no information'.
 - Of 94, 76 said that 'people are not aware of it',
 - 4 opined that 'it is very difficult to organize people' on this issue,

- o 3 informed that ‘it is difficult to form co-operative society’, which could mean that the procedures to be followed for registration, are difficult to meet.
 - o 11 informed that ‘the co-operative is not registered’, which could mean that they have initiated the process but hasn’t resulted into registration.
- Do you wish to form co-operative society –
- o This question was positively answered by 111 (12.3%) persons,
 - o 98 are negative about forming co-operative society,
 - o About a third, 300 (33.1%) said that they have no particular opinion on this issue,
 - o 397 (43.8) didn’t respond or said that it is not applicable to them.
- Forming co-operative (67 HHs) among different social groups – SC (36.4%), ST (33.4%), Muslim (16.6%), OBC (9.1%) and others (4.1%). Ration card holding among different social groups in comparison to its total population - SC (95%), ST (93%), Muslim (97%), OBC (97%) and others (100%).

Table 34
Opinions of social groups about co-operative society

Social groups	Details about co-operative society										
	Whether formed			Reasons for not forming				Wish to form			
	Yes	% to total pop	No inf.	No awareness	Difficult to form	Other reasons	Don't know,NA/NI	Yes	No	Can't say	NA/NI
SC	30	9.0	1	17	1	2	310	11	36	130	153
ST	20	6.5	3	50	3	8	248	85	22	71	131
Muslim	7	4.7	-	7	-	-	141	7	17	59	65
OBC	3	3.7	-	2	-	1	78	6	17	32	26
Others	7	19.4	-	-	-	-	36	2	5	8	21
No inf.	-	-	-	-	-	-	2	-	1	-	1
Total	67 (7.4%)		04	76	04	14	812	111 (12%)	98	300	396

The data indicates that about 12% people are interested in creating such forum for collective work or joint venture, the rest are both unaware and inclined to ‘no-response’ or negative about such initiatives.

Understanding the **opinions of social groups about co-operative society**, the following points emerged –

- **Of total 330 SCs**, about 10% informed that they have co-operative society at the village; of them, 20 shared their opinion saying that ‘people are not aware of it’ (17), ‘difficult to form’ and other reasons (2); and half of them shared that ‘they are willing to form co-operative society.
- **Of total 309 STs**, 20 informed that they have co-operative society at the village; 50 opined that that ‘lack of awareness’ plays a part in such low number of co-operatives; and 85 expressed their willingness to form co-operative society.

- **Of total 148 Muslim**, 7 informed that they have co-operative society at the village; 7 informed that 'lack of awareness' is the reasons for not having co-operative society and expressed their willingness to form co-operative society.
- **Of total OBCs**, 3 informed that they have co-operative society at the village; 2 felt that 'lack of awareness' and one said 'other reasons' for not having co-operative society and 6 expressed their willingness to form co-operative society.
- **Of total 36**, 7 informed that they have co-operative society at the village; but none of them provided any specific reason for not having co-operative society and only 2 showed their willingness to form co-operative society.

After looking at data on participation in civic forum like co-operative society, the following tables present details on participation in voting for different election, as a citizen of India and participation of their spouses.

This table shows that as much as 785 (86.6%) persons are participating in the election and exercise voting rights, very few (9) are negative about participation. However, the details on this issue are interesting, as the following table describes voting pattern for different elections and level of awareness of respondents when a categorical question has to be answered to exercise their voting right.

Table 35
Participation in election (for voting) – talukawise

Participation in election (for voting)	Number of HH - talukawise		Total
	Bhachau	Rapar	
Do you & your family members vote?			
Yes			
1. Yes, every time	21	54	75
2. Yes, everyone goes	349	436	785
3. Yes, some of us	9	12	21
No			
1. No, never	7	2	09
2. Not applicable	4	5	09
No information	1	6	07
Total	391	515	906

- In all **698 (77.6%) respondents** informed that they vote for all the elections and 524 said that their spouses also vote with them.
- The participation of these respondents for **village level election – for panchayat is about 20%**, with 184 answering positively and informed that 137 vote with their spouses.

Table 36
Voting in election* – talukawise

No.	Voting – for which election	Voting - talukawise					
		You go for voting			Your spouse go for voting		
		Bhachau	Rapar	Total	Bhachau	Rapar	Total
1	Village level – Sarpanch	66	118	184	50	87	137
2	Gram Panchayat	64	116	180	49	85	134
3	Taluka Panchayat	39	72	111	28	54	82
4	District Panchayat	12	18	30	8	17	25
5	State Legislative Assembly	8	10	18	7	15	22
6	Parliament	1	1	2	3	2	05
7	All elections	314	384	698	210	314	524
8	None of them	5	3	8	2	3	5
9	Not Applicable	6	6	12	-	-	-
10	No information	-	4	04	8	10	18

* multiple response

- The participation decreases for elections - all other level (taluka, district, state, and national). This could mean that the respondents are not aware that the elections are at different levels.
- Very few (8) informed that they have never participated in elections and among them, their spouses also have not voted for any of the elections.

3.5. INTERACTION WITH SAVARNA (UPPER CASTES), FACING HOSTILITY OR DISCRIMINATION AT DIFFERENT PLACES

This sub-section covers the following two points:

- i. The problems or hardship faced at village and what do they think about reducing hardship or removing discrimination;
- ii. The issue of untouchability/discrimination based on caste or occupation at public places and with *savarna* (upper caste people). Some criteria of 'untouchability'⁴ were adopted to get responses from the respondents under the Survey, such as -
 - a. Whether the *Dalits* (scheduled castes and oppressed) are able to visit public places (religions places, particularly temple of Hindu God or goddesses or religious ceremony or activity like Pooja, Havan or Yagna, Graba, etc., Panchayat Office, public well or tap for fetching water) without hostility, harassment or discrimination;
 - b. Whether the *Dalits* are able to visit upper caste person's house without hostility, harassment or discrimination;
 - c. Whether *Dalits* are able to participate in fairs & festivals;
 - d. Whether free to go to barber's shop for haircutting, shaving etc.;
 - e. Whether able to visit tea stall or snack serving places or hotels.

⁴ The main three sources are referred, modified and adopted for the criteria of 'untouchability' – presented in the Constitution of India, defined by commissioner of Census and in The Untouchability (Offences) Act, 1955.

The following table describes **different types of hardship that people face**. The question received multiple answers and so the percentage of each answer is treated separately, out of 906 respondents.

Table 37
Hardship faced in the village – talukawise

No	Hardship faced at the village* (multiple answers)	Number of HH– talukawise		Total
		Bhachau	Rapar	
1	No problem at all	263	253	516
2	Lack of facilities (water, school, dispensary, road)	106	203	309
3	Have to face lots of hardship	19	60	79
4	Lack of mental peace	6	26	32
5	Untouchability/discrimination	16	67	83
6	Sometimes physically harassed (beating, humiliated, condemned)	1	9	10
7	Lack of co-operation from the village-mates	2	8	10
8	Any other hardship	1	4	05

- No problem at all – As many as 516 (57%) respondents said that they have no problem in the village while 440 (43%) reported to face problems of one kind or the other.
- Lack of facilities – In all 309 reported that they face some problem due to lack of basic facility like water, education due to no school or school teacher, no health care due to no dispensary in the village.
 - In fact, looking at villages, almost all except Selari and Pragpar villages of Rapar and Ambaliyara, Samkhiyali, Lakadiya and Chadwada villages of Bhachau taluka do not have this problem.
- Lots of hardship – In all 79 (8.7%) respondents shared that they face lots of hardship. More than half of the village residents reported.
 - Looking at it at village-wise, residents of Sai, Selari, Kanmer and Adesar of Rapar and Shivlakhya, Aadhoi, Bharudiya, Samkhiyali, Toraniya, Kakrakva, Chandrodi, Chobari, Vondh and Chhadwada villages of Bhachau have not reported positively for this issue.
 - Mainly Dalits (41), Koli (20) and OBCs (15) have reported to face this problem.
 - There are in all 19 people of 8 villages reported to face this problem.
- Lack of mental peace –
 - Of 32, 26 people face this problem but the residents of Sai, Lodrani, Khandek, Umaiya, Kidiyanagar, Lakhagadh and Pragpar villages of Rapar taluka have not reported this problem.
 - The rest 6, the residents of Vamka, Shikarpur, Chanrodi, Shikarpur, Lakadiya and Chhadwada in Bhachau reported this problem.
- Untouchability – In all 83 respondents reported to face this problem.
 - Of them, 67 belong to Rapar while 16 to Bhachau taluka.
 - In all 4 villages (Vallabhpar, Pragpar, Jatawada and Vrajvani) of Rapar and 9 villages of Bhachau do not face this problem.
- Sometimes physically harassed – In all 10 respondents have reported this problem.

- o Of them, 9 are from Rapar and one from Bhachau taluka.
- o The harassed one belong to Hamirpar, Fategadh, Ghanithar, Sukhpar villages of Rapar and Shikarpur of Bhachau taluka.
- Lack of co-operation from the village-mates – In all 10 respondents have reported this problem.
 - o The respondents of Trambo, Ffategadh, Ghanithar, Ssukhpar villages of Rapar and Shikarpur and Gharana of Bhachau taluka feel that they are not supported by the village-mates for solving problem or for their betterment.

Table 38
Hardship faced by different social groups

Social groups	Hardship faced at the village* (multiple answers)							
	No problem	Lack of facilities	Lots of hardship	Lack of mental peace	Untouchability/Discrimination	Physically harassed	Lack of cooperation	Other
SC	99	162	41	27	82	10	10	2
ST	218	83	20	2	1	-	-	2
Muslim	109	19	10	-	-	-	-	-
OBC	65	33	5	1	-	-	-	1
Others	24	11	3	2	-	-	-	-
No inf.	1	1	-	-	-	-	-	-
Total	516	309	79	32	83	10	10	05

Looking at the **problems faced by different social groups at village,**

- The problems of lack of facility; lots of hardship and lack of mental peace are reported by all the social groups, almost evenly among them.
- The problems of ‘discrimination’ or ‘untouchability’; sometimes physically harassed and lack of co-operation from the village-mates have been reported mainly by SC respondents:
 - o Of total 83 who feel discriminated, 82 are SCs and one is ST;
 - o All 10 are SC who reported physical harassment and lack of co-operation from village-mats for their betterment.

The various issues that indicate discrimination or hostility towards social and economic class and backward castes been explored to know the extent and to understand different forms. Broadly speaking, the different public places are divided into three groups –

- i. Religious and social places or practices (temple, fairs & festivals);
- ii. Places for getting various social services (for fetching water, barber’s shop, tea stall or *dhaabaa*, and upper caste’s house); and
- iii. Places for better functioning Panchayat office.

The purpose behind these questions was to find out the extent form of discrimination and alternatives available to the discriminated.

- (i) **Able to visit religious and social places or practices (temple, fairs & festivals) without hostility or discrimination:**

In some cases, the discriminated have in fact shared that they do not have an access to such places, while in some cases they had organized parallel events separately or go very far from village where their identity is not revealed (where the structures are not very 'caste biased' or 'caste oriented' in providing required services).

1. Able to visit temple without hostility – Of total 906, 668 (73.7%) reported 'yes' while 238 (26.3%) reported 'no'. This means that **about a fourth of the respondents feel that they cannot visit temple without hostility.**
 - o Of 668, 340 (66%) belong to Rapar and 328 (83.9%) belong to Bhachau. **This means that less number of people is able to visit temple in Rapar than Bhachau.**
 - Able to visit fairs & festivals – In all 743 (82%) reported that they are able to visit fairs & festivals while **145 (16%) said that they aren't able to do so.** In continuation to negative feedback, **18 (2%) said that as they are not able to visit fairs & festivals organized by upper castes, they organize such events separately for them – dalits.** This is a noteworthy trend, as SCs have to organize such events or manage on their own, imitating or creating parallel organizations / structures / events like upper castes. For example, *dalits* have their separate priests (Garva or Garo Brahmins of SCs) who perform religious rituals.
- (ii) **Able to visit places for getting various social services (for fetching water, barber's shop, tea stall or *dhaabaa*, and upper caste's house**
 - Able to visit place for fetching water – Of 906, there are 833 (92%) respondents reported that they do not face any hostility while fetching water from public place but **71 (7.8%) of them reported that they do face hostility or discrimination.** There is no information about 2 HHs in this regard.
 - Able to visit barber's shop –
 - o There are 693 (76.5%) respondents reported that they visit barber's shop without any problem,
 - o 159 (17.5%) reported that being SCs, they are not allowed to go to barber's shop or the barber would ask them to go to their barbers and would not provide services like hair cutting, shaving or religious rituals of tonsure,
 - o Thus 6 of them reported that they go to a separate barber shop, which are run by SCs or some barbers that provide services,
 - o Similarly, 34 (3.8%) respondents informed that 'there no shop in our village that provide services to us' and hence 2 respondents shared that they have to go out of village for this purpose,
 - o There is no information about 12 HHs in this regard.
 - Able to visit tea stall or snack serving places (*dhabaa*) – In all 699 (77.2%) respondents are able to visit tea stalls while 150 (16.6%) respondents face hostility. Thus 7 respondents reported that they have to visit separate such shop to get tea or snack and 34 (3.8%) reported that 'no such shop is exist in our village', which means that they have to go out of village to get snacks or tea. There is no information about 16 HHs in this regard.
 - Able to visit upper caste's house – Of total 906, 659 (72.7%) reported that visiting upper caste person's house is not a problem for them while **247 (27.3%), that is, more than a fourth reported that they can not visit upper caste person.**
- (iii) **Able to visit places for better functioning like Panchayat office**

- Able to visit Panchayat office – In all 870 (96%) reported that they do not face any discrimination while visiting panchayat office but 36 (4%) respondents informed that they do face problems in this regard.

If the responses on extent of hostility or discrimination are analyzed further, it clearly shows two patterns –

- (i) The respondents either report positively or negatively – whether they face hostility or not.
- (ii) There are some respondents who have reported that either they have to organize event / structures separately or they have to go out of village to seek the services or to save themselves from hostility or discrimination.

The following table on **feelings of social groups facing discrimination at different places** provides the details about places the social groups face hostility or discrimination in Kachchh.

Table 39
Visiting public places without discrimination – talukawise

No.	Visiting public places without discrimination / untouchability	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Able to visit temple without hostility	(N=391)	(N=515)	(N=906)
	1. Yes	328	340	668
	2. No	63	175	238
2	Able to participate freely in fairs & festivals without hostility			
	1. Yes	354	389	743
	2. No	35	110	145
	3. We celebrate our events are separately	2	16	18
3	Able to visit public place for fetching water without hostility			
	1. Yes	376	457	833
	2. No	15	58	71
	3. No information	2	-	02
4	Able to visit barber shop like <i>savarna</i>			
	1. Yes	349	344	693
	2. No	29	130	159
	3. We have our own shop	-	6	6
	4. No shop in our village	8	26	34
	5. Have to go out of village	2	-	2
	6. No information	3	9	12
5	Able to visit tea stall/snack serving places like <i>savarna</i>			
	1. Yes	351	348	699
	2. No	27	123	150
	3. Separate hotels/ <i>dhaabaa</i>	-	7	7
	4. No such shop in our village	10	24	34
	5. No information	3	13	16
6	Able to visit upper caste's house			

	1. Yes	339	320	659
	2. No	52	195	247
7	Able to visit Panchayat office without hostility			
	1. Yes	380	490	870
	2. No	11	25	36

- **Among SCs, the range varies between 15 and 225 (of total 330) of respondents facing discrimination at different places.** The member of SCs that face discrimination of total SC population varies 38 to 98 percent while among discriminated, percent of SC is higher compare to other social groups.
 - Maximum number 225, that is, among SCs, 65% of reported that visiting upper caste person's house is where they face hostility while among discriminated 90.7% are SCs.
 - 216 (65%) of SCs feel that they cannot enter temple freely and among discriminated 90.7% are SCs.
 - 152 that is 46% of SCs reported that they do not get services at barber's shop without hostility in their village and they have to go far from village to get services or have to go to shops which are made separately for them of total discriminated 95% are SCs.
 - 144 that is 43.3% of SCs reported that they do not get services at tea stall or *dhaabaa* without hostility in their village; 7 of them in farmed that they have to go far from village to eat or have to go to shops which are made separately for them. Among discriminated 94% are SCs.
 - There are 50 that is 15% of SCs persons feel that they are not able to fetch water from public places.
 - Among discriminated of 225, 171 SCs reported that they are treated as 'untouchables' by 'savarna'.
 - Among 36 that face hostility at Panchayat office, 16 are ST, 15 are SCs face problem.

This shows that the discrimination of SCs is mainly based on social and religious beliefs of 'purity' and 'pollution', their weaker economic status make them vulnerable to discrimination.

- **Among STs,** 17 persons face discrimination for fetching water and 16 feel difficult to visit Panchayat office and temple freely. Thus among STs, about 5% STs reported facing hostility. This seems to be difficult tasks for people rather than discrimination based on social or religious beliefs or notions.
- **Among Muslim,** the number of HHs varies from one to 5 facing hostility at various places, which means that very few HHs are treated as belong to different religion.
 - 5 HHs reported facing hostility at upper caste person's house, that is, about 2% of them and among discriminated face discrimination;
 - 2 HHs reported facing hostility for temple entry, that is, about one percent of Muslim and among discriminated face hostility;
 - One HH reported facing hostility at fairs & festival celebrations, at tea stall and at Barber's shop.

Table 40
Feelings of social groups facing discrimination at different places

No.	Visiting public places – facing discrimination	Social groups							Total	% of SC facing discrimination to total discriminated
		SC	% of SC among SC facing discrimination	ST	Muslim	OBC	Others	No inf.		
1	Temple entry	216	65.5	16	2	4	-	1	239	90.4
2	Fairs and festivals	129	39.1	12	1	3	-	-	144	89.6
3	For fetching water	50	15.2	17	-	4	-	-	71	70.4
4	Barber shop	152	46.1	4	1	2	-	-	159	95.6
5	Tea stall or <i>dbaabaa</i>	144	43.6	3	1	2	-	-	150	96.0
6	Upper caste's house	225	68.2	6	5	7	4	1	248	92.2
7	Panchayat office	15	4.5	16	-	2	-	3	36	41.6

- **Among OBCs (Hindu)**, there are 2 to 11 persons that feel they face hostility or discrimination at different places.
 - 7 HHs, that is about 9% of them face discrimination at upper caste person's house while among discriminated about 3% are OBC (Hindu);
 - 4 HHs face hostility for temple entry and fetching water, that is about 5% of them and among discriminated face hostility;
 - 3 faced hostility at fairs & festival celebrations, that is about 2-3% of them and among discriminated face hostility;
 - 2 persons reported facing discrimination at Barber's shop, tea stall and Panchayat office.
- Among 'others', 4 reported at upper caste person's house.

Maximum number of SCs face discrimination at various places, mainly based on social and religious beliefs. The total number of ST facing difficulty is about a fourth of total SCs that face difficulty, however, it is almost four times in comparison to the number OBCs that face difficulties to move freely at above mentioned places. The 'others' are the least ones to face difficulties or hostility at different places.

As the extent and form of discrimination have been revealed with the statistics, the opinions/suggestions were sought to reduce hardship/remove discrimination. The table on **opinion for reducing hardship/removing discrimination** describes possible solutions that the respondents have put forward.

The opinions could be broadly divided into three sets of answers –

- (i) Maintaining status quo or not clearly providing any optimistic answer;
- (ii) Efforts put in past to bring about positive changes; and
- (iii) Futuristic and optimistic efforts

- The first set of answers could incorporate the responses like ‘nothing’ (222), ‘not applicable’ (530), ‘don’t know’ (53) and ‘can’t do anything’ (59). If we club all the 4 opinions, the total comes to 864 (95.4%). This could mean that the respondents have nothing much to suggest towards betterment of the discriminated ones.
- The second set of answers consists of response like ‘we have complained many times to the government officials’ (4), which is a very small number compared to the entire sample of 906.
- The third set consists of response like ‘will organize ourselves’ (7), which is also a very small number compared to the entire sample of 906.

Table 41
Opinion for reducing hardship/removing discrimination

No	What do you think for reducing hardship/removing discrimination	Number of HH - talukawise		Total
		Bhachau	Rapar	
1	Nothing	52	170	222
2	Don't know what could be done	12	41	53
3	We can't do anything	14	45	59
4	Will organize ourselves	1	6	07
5	We have complained many times to government official	1	3	04
6	Not applicable	306	224	530
7	No information	5	26	31
	Total	391	515	906

If we analyze the same set of questions with the differences in taluka, it reveals a noticeable difference between Rapar and Bhachau, as Rapar has reported higher numbers and percentage than Bhachau in all the answers. This is suggestive that Rapar face higher proportion of discrimination and the responses are of mixed type (status quo, optimistic and futuristic).

Table 42
What do you think for removing discrimination? - castewise

No.	What do you think for reducing hardship/removing discrimination	Social groups						Total
		SC	ST	Muslim	OBC	Others	No inf.	
1	Nothing	119	58	7	27	10	1	222
2	Don't know what could be done	53	-	-	-	-	-	53
3	We can't do anything	59	-	-	-	-	-	59
4	Will organize ourselves	7	-	-	-	-	-	7
5	We have complained many times to government official	2	2	-	-	-	-	4
6	Not applicable	67	245	140	53	24	1	530
7	No information	23	4	1	1	2	-	31
	Total	330	309	148	81	36	02	906

If we analyze the same set of questions with the social groups, it reveals that –

- All the social groups have given responses like ‘nothing’ and ‘not applicable’.
- Other than the ‘nothing’ and ‘not applicable’, most of the responses are given by SCs and only 2 are by STs for ‘we have complained the government officials in past’.
- The non-participation of Muslim, OBC and ‘others’ regarding opinions is noteworthy, as they do not face discrimination or hostility and so do not identify and consequently do not participate actively or think about possible solutions to this problem or try to find out options for betterment of the discriminated ones.

The data on interaction with the society and especially *savarna* in the context of hostility or discrimination indicate that all the social groups have reported ‘hardship’ and ‘hostility’, which seemed to be more of ‘physical difficulty or hardship’ or ‘lack of better economic status resulted into hardship’ in compared to SCs. The SCs face hostility or discrimination on the counts of social and religious beliefs and practices rather than an indirect result of economic or physical hardship; in fact, the poverty must have aggravated their problems and ‘vulnerability to harassment or hostility’ much more than any other social group.

The little or non-participation of other social groups than SCs in providing suggestion to reduce hardship/reducing hostility or discrimination is significant, as it indicate ‘status quo’ or negative trends to show inability or unwillingness to bring about change for betterment of the discriminated ones.

3.6. SITUATION OF WIDOWS AND DESTITUTE AS VULNERABLE GROUPS

The situation of widows is presented in detail as a vulnerable group. The data collected is analysed and presented here for the widowed group separately with this concern. The total 194 (21.4%) widowed persons are part of the sampling, as at least 10% of them were asked to be covered in each village, while filling the forms for the Survey.

There are in all 194 widowed persons.

- Of them, 143 (73.6%) are female and 51 (26.4%) are male, that is, **about three-fourths are female widows and a fourth is male widowed.**
- In all, 103 (53.1) are from Bhachau taluka while 91 (46.9%) are from Rapar taluka.

Table 43
Number of widowed – sex – religion - taluka

No.	Sex	Number of widowed		Total
		Bhachau	Rapar	
1	Female	76	67	143 (73.6%)
2	Male	27	24	51 (26.4%)
	Total	103 (53.1%)	91 (46.9%)	194

The number of widowed varies from 2 to 6 in a villages of Rapar taluka while it varies between 3 and 12 in Bhachau taluka, as some of the villages are very big, with more than 5,000 population.

Table 44
Social background of the widowed – religion, social category, sex and taluka

No.	Social background	Taluka and sex						Total	% to total no. of widowed
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	Religion								
	Hindu	24	63	87	21	62	83	169	87.1
	Muslim	3	13	16	3	4	7	23	11.8
	No information	-	-	-	-	-	1	01	0.5
	Total	27	76	103	24	66	91	194	100.0
2	Social groups								
	SC	8	16	24	14	18	32	56	28.9
	ST	5	17	22	4	13	17	39	20.1
	Muslim	3	13	16	3	4	7	23	11.9
	OBC	9	21	30	2	17	19	49	25.2
	Others	2	9	11	1	13	14	25	12.9
	No information	-	-	-	-	2	2	2	1.0
	Total	27	76	103	24	67	91	194	100.0

Looking at **social background of widowed** (religion, social category, sex),

Religion and sex - In all 169 (87.1%) follow Hindu religion and 23 (11.8%) follow Islam.

- Of Hindu, 87 are from Bhachau taluka while 83 are from Rapar taluka.
 - Of 87, 63 are widows (females) and 24 are widowers in Bhachau taluka while of 83, 62 are widows and 21 are widowers in Rapar taluka.
- Of Muslim, 16 are from Bhachau while 7 are from Rapar taluka.
 - Of 16, 13 are widows and 3 are widowed males in Bhachau while of 7, 4 are widows and 3 are widowers in Rapar taluka.

Social categories and sex

- There are total 56 are SCs.
 - Of them, 24 are from Bhachau and 32 are from Rapar taluka.
 - Of 24 persons in Bhachau, 16 are widows and 8 are widowers.
 - Of 32 persons in Rapar, 18 are widows and 14 are widowed males.
- There are total 39 are STs.
 - Of them, 22 are from Bhachau and 17 are from Rapar taluka.
 - Of 22 persons in Bhachau, 17 are widows and 5 are widowers.
 - Of 17 persons in Rapar, 13 are widows and 4 are widowed males.

- There are 23 Muslim.
 - Of them 16 are from Bhachau and 23 are from Rapar taluka.
 - Of 23, 6 are widowers and 17 are widows.
- There are total 49 belong to OBCs.
 - Of them, 30 are from Bhachau and 19 are from Rapar taluka.
 - Of 49 persons, 38 are widows and 11 are widowers.
- There are total 25 belong to 'others' category, that is, none of the above categories or belong to upper and middle castes.
 - Of them, 11 are from Bhachau and 14 are from Rapar taluka.
 - Of 11 persons in Bhachau, 9 are widows and 2 are widowers.
 - Of 14 in Rapar, 13 are widows and one is a widowers.
- There is no information about 2 in this regard.

This reveals that among social categories, the highest number of widowed persons belongs to SCs (28.9%), followed by BSC. Among them (the 25.2% proportion of male and female), there are higher number of females belong to OBC compared to the rest of the categories.

Table 45
Occupation of the widowed – taluka and sex

No.	Occupation	Taluka and sex						Total	% to total no. of widowed
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	Cultivator	2	7	9	4	7	11	18	9.3
2	Self-employed	2	4	6	2	6	8	14	7.2
3	Labourer	14	44	58	16	35	51	109	56.2
4	Private service	-	1	1	-	1	1	02	1.0
5	Household	-	1	1	-	-	-	01	1.0
6	Masonry	2	1	3	-	-	-	03	1.1
7	Bhiksha/Begging	-	-	-	1	1	2	02	1.0
8	Driver	-	1	1	-	-	-	01	1.0
9	Catering	-	1	1	-	-	-	01	1.0
10	Not working	7	16	23	1	17	18	41	21.2
	Total	27	76	103	24	67	91	194	100

Looking at **occupation sexwise and talukawise**, it shows that -

- There are some occupations, which are believed to be male dominated, but in this case, the widows are engaged in them, such as, working as a driver, caterer, masonry work and in a private service.
- The highest numbers of them (109) are working as labourers.

- In all 41 reported that they don't work, of them, 8 are widowed males, and 33 are widows. All of them have reported themselves as 'destitute' that mainly survive on the food and other things given or donated by the village-mates.

This list of occupations compared with the main occupations of the other respondents (other than widowed) of the sample, it shows that none of the widowed reported to work for cattle rearing, weaving and in the government service.

Looking at the **income earned by the widows and widowers, according to taluka**, it reveals that –

- Majority of them (39.2%) work as labourers and earn between 5,000 and 11,000 rupees in a year. Of them, 57 are female and 19 are males.
- About a fifth (18%) earn less than 5,000 rupees a year, of them, 29 are female and 6 are males.
- Of total 45 persons who don't work (21.2%), 32 (16.5%) reported 'no income'. Of them, 14 are widows and 6 are widowers.

Table 46
Annual income of the widowed – taluka and sex

No.	Annual income	Taluka and sex						Total	% of total
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	No income	7	12	19	1	12	13	32	16.5
2	< 5,000	4	13	17	2	16	18	35	18.0
3	5,001-11,000	10	28	38	9	29	38	76	39.2
4	11,001-12,000	2	13	15	4	4	8	23	11.8
5	12,001-24,000	3	5	8	2	2	4	12	6.2
6	24,000-36,000	1	5	6	2	1	3	09	4.6
7	36,001-60,000	-	-	-	1	-	1	01	0.6
8	No inf.	-	-	-	3	3	6	06	3.1
	Total	27	76	103	24	67	91	194	100

- In all 23 (11.8%) reported income between 11,000 and 12,000 in a year. The total of these three categories come to 143 (73.7%), which means that about two-third live under Below Poverty Line and thus their economic and social marginalizations and vulnerabilities are clearer with these figures. **If we add the fourth category in light of poverty indicators that are modified for the present survey by the government, that is, between 11,000 and 12,000, the number increases to 166 (85.6%) which means 86% are 'poor'.**
- In all 22 widowed reported annual income more than 12,000 rupees in a year, and there is no information about 6 persons.

When we look at the number of days they have to work to meet both ends, as many as 111 (57.4%), that is **more than half the widowed work for more than 8 months in a year upto almost round the year**. Those who reported 'do not work' are described here as 'not applicable' and there is no information about 6 persons. These categories together form almost a fifth of the total widowed.

Among assets House ownership and land holding among the widowed is almost in proportion to the total asset holders, while ownership cattle, vehicle and ornaments are lower than the total population.

- House – Overall 87.5% families have house while among widowed 86.6% have house.
- Cultivable land – Overall there are about 20% landholders of cultivable land, while among widowed, it is 19.6%.

Table 47
Widowed working for number of days in a year – taluka and sex

No	Number of working days in a year	Taluka and sex						Total	% of total
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	Almost 3 months	-	1	1	1	2	3	04	2.1
2	4 months	2	4	6	5	2	3	09	4.6
3	6 months	4	9	13	10	4	14	27	13.9
4	8-10 months	12	40	52	5	37	42	94	48.6
5	Almost round the year	2	6	8	1	4	9	17	8.8
6	NA	7	16	23	-	13	13	36	18.6
8	No information	-	-	-	2	4	6	06	3.1
	Total	27	76	103	24	67	91	194	100

- Non-cultivable land – In all 7.6% families have non-cultivable land, while among widowed, there are 6.7% persons who have this type of land.

Table 48
Asset holding among widowed

No	Asset holding	Taluka and sex						Total	% to total no. of widowed
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	House	25	68	93	22	53	75	168	86.6
2	Cultivable land	6	12	18	6	14	20	38	19.6
3	Non-cultivable land	2	5	7	1	5	6	13	6.7
4	Cattle	3	14	17	7	15	22	39	20.1
5	Vehicle	1	-	1	-	2	2	03	1.5
6	Ornament	11	29	40	9	20	29	69	35.6

- Cattle – Overall 26.4% have reported livestock, while among widowed, 20% have cattle.

The ownership of vehicle and ornaments has noticeable difference, which again reveal their weaker economic situation.

- Vehicle – The widows reported vehicle ownership (1.6%) and main occupation as driving; it became then clear that initially their husbands have invested in the vehicle for income generation and after the deaths of husband, they have continued the occupation. The percentage is much lower than the overall 5.5% ownership among total households.
- Ornaments – Overall 55.5% have reported ownership of ornaments, while among widowed, it is 35%, which is lower than the overall.

To understand support from the government, the following table provides **details of government sponsored activities and benefits received by the widowed.**

- Of total 194, 189 reported having ration card, of them, 89 informed that it is in their name while 100 reported that it is jointly owned.
- In all 102 (52.6%), that is slightly more than half, reported to have their names on voting roll.
- In all 12 reported to have benefits of government schemes. In all 37 HHs have received benefits of the government schemes, of them, about a third has been received by the widowed persons.

Table 49
Details of government sponsored activities and benefits received by the widowed

No	Government sponsored activities & benefits	Taluka and sex						Total
		Bhachau			Rapar			
		Male	Female	Total	Male	Female	Total	
1	Ration card holder	12	24	36	9	44	53	189
2	Type of ration card they hold (N=89)							
	1. Regular	18	48	66	11	26	37	103
	2. Raahatvalu	8	25	33	12	41	53	86
	3. No inf.	-	1	1	-	-	-	01
3	Name on voting roll	27	75	102	24	66	90	102
4	Received benefit once, of government scheme (N=12)	1	3	4	1	7	8	12

To understand vulnerability of this group, the interaction with the society and situations in which they face hostility or discrimination are important. It reveals that –

- For temple entry, as many as 150 persons (77.3%), that is, **more than two-thirds face hostility**. This shows double marginalization – as widowed and as socially and economically backward caste/class member.
- The situation is grim in regard to participating in fairs & festivals, as 169 reported that they are discriminated or they hold separate event.

These are the two main spheres where widows would like to attain social and religious peace through participation; **facing discrimination at temple and fairs & festivals also indicate that widowed have very little scope to appear at public places.**

- As many as a third widowed have reported about hostility they face at upper caste person's house. This is a peculiar situation where they are socially and economically dependent on upper caste persons who have better economic status, but unfortunately, there is a constant rejection from upper castes to assimilate these groups.
- The widowed face hostility at various places like visiting tea stall (35); barber's shop (19); and Panchayat office (3). One of the reasons for a small number in this regard is that the widows do not visit these places.

Table 50
Hostility or discrimination faced by the widowed at public places

No	Hostility faced at public places N=194	Taluka and sex						Total	% of total
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	Temple entry	24	66	90	12	48	60	150	77.3
2	Fairs & festivals	26	72	98	17	54	71	169	87.1
3	Fetching water	-	3	3	4	5	9	12	6.2
4	Barber shop	1	2	3	5	11	16	19	9.8
5	Tea stall	2	7	9	8	18	26	35	18
6	Upper caste's house	2	7	9	11	48	59	68	35.1
7	Panchayat office	-	2	2	-	2	2	03	1.5

The opinions for reducing hostility or removing discrimination prevailing in the society reflect the wish or attitude to solve these problems.

- It is surprising that as many as 127 (65.5%) reported that 'it is not applicable to them', which is contradictory to the extent of discrimination that they have reported. This also could mean that these respondents do not see themselves as torch bearers for solving the problems and so reported this.
- Of the rest, about 35%, majority of them (29%) are pessimistic and said that they can't do anything to solve these problems and others said that 'they don't know what to do'. Thus there are only 5-6% of widowed who could be made aware of the possible solutions and they could be willing to act upon, which is a very small number of the total population.

Table 51
Opinions of the widowed to reduce hardship or to remove discrimination

No	Opinions to reduce hardship N=194	Taluka and sex						Total	% to total no. of widowed
		Bhachau			Rapar				
		Male	Female	Total	Male	Female	Total		
1	Nothing	3	9	12	12	32	44	56	28.9
2	Don't know what could be done	-	1	1	3	7	10	11	5.6
4	Not applicable	24	66	90	9	28	37	127	65.5
	Total	27	76	103	24	67	90	194	100

Summing up

Looking at the data in the context of marginalisation and vulnerability, the following concerns need attention:

- (i) Economic hardship – income generation activities combined with annual income and number of working days in a year as well as extent of asset holding indicate existing poverty (as per the indicators developed by the Government of India) among KDM.
- (ii) Social situation – low level of literacy and less exposure to developed society aggravates hardship and hostility, as shared by the respondents, which indicate inequality and discrimination in the society. The dalits (SCs) are most discriminated among KDM; mainly based on concept of ‘purity’ among Hindu while Muslims are not discriminated on religious lines.
- (iii) Situation of most vulnerable groups like widows, destitute and disabled, some of them having no occupation and nil income, survived on begging, and
- (iv) Importance of development alternatives, such as, creating civic or social forum, availing benefits of government schemes and support for betterment, which are largely absent.
- (v) Although voting in election is higher, holding ration card and getting commodities at subsidized price is higher, getting basic amenities like water, transportation, telecommunication and health care considerably well, the society has to understand the stark contrast between better infrastructure facilities and the fact that literacy level, female sex ratio and opportunities for income generation are considerably low for KDM.
- (vi) The situation related to migration, indebtedness and asset holding may have been captured partially, only indicate the trends, even then, the fact remains that these problems do exist and if not attended properly, may contribute to worsening the situation. Development alternatives should be explored to curb these menace.

CHAPTER 4

VILLAGE LEVEL ANALYSIS

Planning for data collection at village level

The data on village level was collected to understand a ‘village’ –

- i. As an **administrative unit** – as considered by the government for providing basic amenities (water, education, electricity, sanitation, health care) and collecting revenue;
- ii. As a **political unit** for Gram Panchayat (GP) and associated processes like election of village leaders and their functioning at village level; and
- iii. We wanted to **understand different processes** (primarily economic and social, cultural, political) that are going on, which contributes to its development, interaction between different castes and communities (economic transactions, opportunities available for income generation, wealth of the village and efforts put in by the villagers to sustain and strengthen them e.g. forming co-operative or Self Help Group - SHG) **and coping mechanisms to face natural calamities** (drought, cyclone, earthquake).
- iv. We are also interested in knowing about **various operations at various levels** (status and use of burial ground by different castes & communities, capacity of the villagers to face any natural calamity, participating in cultural activities and celebrating festivals, understanding of social problems like alcoholism, blind faith etc.).

Process of data collection and its limitations

The structured schedule aimed to capture these concerns and processes with the help of Sarpanch or community leader or schoolteacher (a person who is good information on his/her village). In the process of data collection, we learnt that the information was not easily available, as none of them felt confident and capable enough to provide details.

The Sarpanch felt that some of the information should be provided by Talati or some other person who has all the information, while some school teacher felt that they do not belong to the village and so not able to provide details and some community leaders felt that they know only ‘their’ caste or community, not others. Moreover, sometimes, Talati was not available so some parts of the scheduled was filled by Sarpanch and/or schoolteacher and later filled by Talati. Thus the information was gathered from different persons at different points of time. Yet, whatever information was provided by the respective person, it was incomplete, inadequately supported by evidences, and the key person/informant also clarified that “we can’t give this information completely, you shouldn’t count on it without cross-checking”. We have cleaned up data with crosschecking with different persons in the village.

All these causes did hamper the process of data collection and its analysis. **The analysis presented here is although not accomplished, yet, indicates trends and proportions, describe processes, guides to understand existing ground reality with its inherent limitations. No census has been conducted in Kachchh after earthquake in 2001 and may not be conducted for a decade or so. This could mean that 1991 census data has to be used for next decade, despite its little relevance in the coming years, especially in**

terms of time and respective information⁵, hence we decided to go ahead with this information.

Data analysis and organization

The analyzed data is organized with three major themes:

1. **Village as an administrative and political unit and role of the Government –**
 - a. **As an administrative** - Availability of basic amenities, such as, water, education, health care, transportation, approach road and allotment of ration card and police station;
 - b. **As a political unit** - Whether it is a part of group panchayat, have different *vaandh* as part of it, when last election held, details about the elected members of Panchayat and their participation, effectiveness of Gram Sabha (GS); details about political leader or political party and work done by them for the village residents;
2. **Village as a unit with different castes & communities and interaction between them –**
 - a. Social composition and their interaction for celebration of cultural events or religious ceremony;
 - b. Social or civic forum created by the villagers;
 - c. Status of social problems like alcoholism, blind faith, child marriage, problems of widows or single women, etc.; and
 - d. Status and utilization of the assets of the village like grave yard, Gauchar (pastureland);
 - e. Equipping people to face natural calamities (drought, cyclone, earthquake) and related activities, such as, relief work by the government, management of *panjara pol* (place where cattle are kept and provided fodder or work as fodder depot) and other such efforts.
3. **Economic opportunities at village –**
 - a. Existing opportunities and practices for livelihood – agriculture, industrial units, pastoral activity and about migration patterns;
 - b. Use of available natural resources like minerals, forest, vegetation; and
 - c. Coping mechanism during drought years.

Sampling

In all 49 villages have been covered under this survey, of them, 28 (of total 91) belong to Rapar and 21 (of total 68) to Bhachau taluka. Thus little less than a third (29%) of villages of the two taluka are covered (28% of Rapar with 93,217 population out of 1,50,517 and 29.5% of Bhachau taluka with 91,504 population out of 1,14,759).

Traditional name of area

Of 49, 13 could inform that they belong to which traditional area of Kachchh, the rest couldn't answer. This could mean that the residents are not aware about the traditional areas, such as, Vagad, Kantha, Pranthal and so on.

Group Panchayat

Similarly, partial information was available whether the villages belong to Group Panchayat (GP) or not. In all 35 villages answered this question, of them, 13 belong to Group

⁵ See appendix 4 which presents the comparison between the primary data collected under the survey and census data (1991).

Panchayat while 22 aren't; of 13 villages that belong to Group Panchayat, 3 belong to Bhachau and 10 belong to Rapar taluka.

Details about *vaandh*

We collected information about *vaandh*, which is a special characteristic of a village in Kachchh.

In all 26 villages reported to have *vaandh* of 49 villages. There are villages with one *vaandh* while some have as many as 8 *vaandh*; mostly the villages have one or two or three *vaandh*.

Table 52
Number of villages belongs to Group Panchayat and has *vaandh*

No.	Village – belong to GP, has <i>vaandh</i>	No. of villages - Name of taluka		Total (N=49)
		Bhachau (N=21)	Rapar (N=28)	
1	Belong to Group Panchayat			
	1. Yes	12	10	22
	2. No	9	18	27
2	Number of <i>vaandh</i>			
	1. One	1	4	05
	2. Two	6	2	08
	3. Three	-	6	06
	4. Four	1	-	01
	5. Five	1	1	02
	6. Six	2	-	02
	7. Seven	-	1	01
	8. Eight	1	-	01
9. No information	9	14	23	

In Census, the number of families living in *vaandh* are included as part of village but not mentioned separately. Administratively, the *vaandh* is neglected as no facilities are separately extended for them. Politically, in some villages, the number of poll booths is allocated based on the number of *vaandh* and it thus it is necessary to know its number and location.

4.1. VILLAGE AS AN ADMINISTRATIVE AND POLITICAL UNIT

a. Village as an administrative unit

This includes availability of basic amenities like water, education, health care, electricity, transportation, approach road and allotment of ration card and police station.

The following table is self explanatory regarding drinking water, it shows that -

➤ Drinking water – type & sources

- o Type of drinking water - The villages reported mainly two types of drinking water – sweet and saline.
 - **Majority of villages (41) reported to have sweet drinking water. Two villages (Palasava and Gedi) of Rapar and one village (Toraniya) of Bhachau taluka reported to get saline water and there is no information about 5 villages.**

- o Different source of water - The villages get drinking water from different sources like private wells, public wells, pipeline and tankers.
- Private wells - In all 15 villages reported to get water from private wells, of them, 4 villages have 50 private wells and one has 150 private wells. The rest has wells between one and 30 in a village.
 - No information is available for 34 villages and hence reaching to some conclusion on this matter is difficult.
 - Public wells – Twenty villages get water from public wells, of them, there are 14 villages are in Rapar and 6 in Bhachau. Of 14 villages of Rapar, there are 10 villages have one public well, 3 have 2 to 5 and one has 10 public wells in the village. Of total 6 public wells in Bhachau, 4 villages have one public well and 2 have 6 to 8 public wells. No information is available for 22 villages.
 - Pond – In all 19 villages reported to have ponds at the village, of them, 17 villages have one pond and the rest have 2 to 10 ponds.
 - Pipeline – In all 13 villages reported to have pipeline through which they get drinking water, of them 7 reported to have pipeline within the villages and the rest have outside the villages.

Table 53
Details about drinking water – type & sources

No.	Details about drinking water – type & sources	No. of villages		Total
		Bhachau (N=21)	Rapar (N=28)	
1	Type of drinking water –			
	a. Sweet – <i>mithu</i>	18	23	41
	b. Saline – <i>kharu</i>	1	2	03
	c. No information	2	3	05
2	Sources of water			
	a. <u>Private wells</u>			
	i. No well	5	10	15
	ii. 1 well	-	2	02
	iii. 3 – 8 wells	1	2	03
	iv. 20 – 30 wells	-	1	01
	v. 40 wells	1	-	01
	vi. No information	14	12	26
	b. <u>Public wells</u>			
	i. No well	3	4	07
	ii. 1 well	4	10	14
	iii. 2 – 5 wells	-	3	03
	iv. 6 – 8 wells	2	-	02
	v. 10 wells	-	1	01
	vi. No information	12	10	22
	c. <u>Pond</u>			
	i. 1 pond	8	9	17
	ii. 2-10 ponds	1	1	02
	d. <u>Pipeline</u>			
	i. Within village	2	5	07
	ii. Outside village	6	-	06

e. Tanker				
i. Daily	7	6	13	
ii. Once in a week	1	1	02	
iii. Twice in a week	1	-	01	
iv. Purchase by self	1	1	02	

- **Tanker** – Of total 18 villages getting drinking water through tanker, 13 reported to have tanker every day while one gets twice in a week. One village of each of Rapar and Bhachau taluka reported to buy tanker for the village to provide drinking water.

➤ **Education related -**

- o **Educational facility at village** – This information is with multiple answers, which means that a village can have primary as well as secondary school. Thus the total number is larger than the actual number of villages of the two taluka in this case.
 - There are 37 villages with *aanganwadi* (pre-primary) school, 12 with primary school, 5 with secondary and one with higher secondary school.
 - Informal educational facility is available at 6 villages in form of day care center, one village with crèche and one with a scheme – Samaj Kalyan Srahadi Project.

Table 54

Details about educational facility & educated in the village

No.	Educational facility	No. of villages		Total
		Bhachau	Rapar	
1	Educational facility*			
	a. Aanganwadi (pre-primary)	16	21	37
	b. Primary schools	5	7	12
	c. Secondary	3	2	05
	d. Higher Secondary	1	-	01
2	Informal educational facility			
	a. Day care	6	-	06
	b. Ghodiya ghar	-	1	01
	c. Samaj Kalyan Sarhadi project	1	-	01
3	Number of villages with secondary school			
	a. Yes	1	2	03
	b. No	16	8	24
	c. No information	4	18	22
4	Distance to be traveled for higher education			
	a. < 10 kms.	4	3	07
	b. 11 – 20 kms.	5	5	10
	c. 21 – 40 kms.	4	11	15
	d. 41 kms.	-	7	07
	e. No information	8	2	10
5	Physical condition of the school after earthquake			
	a. Very bad	16	14	30
	b. Bad	-	5	05
	c. Medium	-	2	02
	d. No information	5	7	12
6	Where is school functioning			

	a. In open	-	1	03
	b. In tent	2	3	05
	c. In damaged building	-	4	04
	d. In repaired building	-	3	03
	e. In new building	15	10	25
	f. In dispensary	1	-	01
	g. No information	-	5	05
7	Who helped for new building			
	a. Government	4	2	06
	b. NGO	8	4	12
	c. Industry	6	1	07
	d. UNICEF	-	2	02
	e. No information/ not built	3	19	22
8	% of literates in each village			
	a. <= 5	2	2	05
	b. 5.1 – 10	1	1	02
	c. 10.1 – 15	1	-	01
	d. 15.1 – 25	1	3	04
	e. 25.1 – 50	7	13	20
	f. 50.1 – 75	7	7	14
	g. > 75.1	1	1	02
	h. No information	1	1	01

- o Distance to be traveled for higher education -
Only one higher secondary school among 49 villages indicate that those who are interested in studies have to travel longer distances.
 - In all 7 villages have to travel less than 10 kms, 10 have to travel 11 to 20 kms,
 - 15 have to travel 21 to 40 kms, and
 - 7 have travel more than 41 kms.
 - There is no information about 10 villages.
- o Physical condition of the school after earthquake – This is an important concern for Kachchh, as the literacy level is low and if the reconstruction of school building does not take place then the education of the student suffer.
 - As many as half the villages (25) reported that the school is functioning in the new building of them, 6 informed that the government built it, 12 by the NGOs, 7 by the industries and 2 by UNICEF. Of the rest, 3 schools still run in open, 5 in the tent, 4 in damaged building, 3 in repaired building and one in the dispensary. There is no information about 5 villages in this regard.
 - As many as 30 (61.2%) villages reported that the condition of the school was very bad, 5 informed that it was bad and 2 informed as not very bad not very good.
 - There is no information about 12 villages in this regard.
- o Level of literacy -
 - upto 5% - There are 4 villages, 2 (Chandrodi and Navagam) of Bhachau and 3 (Kumbhariya and Pagivaandh) of Rapar taluka reported literacy less than 5%.
 - 5.1 – 10% - There are 2 villages one (Kakarava) of Bhachau and one (Bhimdevka) of Rapar taluka reported literacy less than 10%.
 - 10.1 – 15% - There is one (Bharudiya) village of Bhachau belong to this category.

Thus, in all there are **7 villages that has literacy level less than 15%**, which is considered as the lowest among the different district of Gujarat State and the District Primary Education Programme (DPEP) aim to raise literacy level in these taluka.

- 15.1 – 25% - There are 4 villages, one (Bandhadi) of Bhachau and 3 (Hamirpar Moti, Sukhpar and Trambau) of Rapar belong to this category.
- 25.1 – 50% - There are in all 20 villages, 7 of Bhachau and 13 of Rapar taluka.
- 50.1 – 75% - There are 7 villages, each in both the taluka.
- > 75.1% - There are 2 villages, one (Lakadiya) of Bhachau and one (Fategadh) of Rapar taluka in this category.
- No information is available about 2 (Chhadwada, Aadesar) villages, each in both the taluka.

This data reveals that in all 11 (22.4%) villages have reported literacy less than 25%.

➤ Health care related -

- o Health care facilities available in a village – Different sources like government, private medical persons and hospitals and mobile unit supported by NGOs provide medical services in these villages
 - By the government – In all 15 out of 49 villages get services by the government; with public health care unit (PHC) or community health care unit (CHC).
 - Private clinic – In all, there are 13 private clinics provide medical services in the two taluka.
 - Medical persons – In all 10 villages get health care by medical persons.
 - Mobile unit – This unit cover 8 villages.
- o Visit by the health worker – The government appoint auxiliary nurse midwife (ANM) and malaria worker for health care at doorstep in the rural areas. Different villages have reported different frequencies of these workers – varying from never to once in a month. As many as 15 villages reported that the worker visits once in a week and 11 villages have resident health workers; together these villages form 26, half the total villages.

Table 55
Details about health care facility

No.	Health care facility	No. of villages		Total
		Bhachau	Rapar	
1	Health care facility within village			
	a. By the government	7	8	15
	b. Private clinic/hospital	5	8	13
	c. Medical persons	7	3	10
	d. Mobile unit	2	6	08
	e. Dai	-	-	-
2	Visit of health workers to the village			
	a. Daily visit	-	1	01
	b. Once in a week	4	11	15
	c. Twice a week	2	1	03
	d. Once a month	6	-	06
	e. Twice a month	3	6	09

	f. Village resident	4	7	11
	g. Never	1	-	01
	h. No information	1	2	03
3	Distance to be traveled for health facility			
	a. < 10 kms.	-	2	02
	b. 11 – 30 kms	-	7	07
	c. > 31 kms.	-	2	02
	d. No information	21	17	38
4	Any epidemic in last 5 years?			
	a. Yes	-	-	-
	b. No	20	24	44
	c. Malaria increased after earthquake	-	1	01
	d. No information	1	3	04
5	System for public hygiene			
	a. By Gram Panchayat	5	4	09
	b. None	14	22	36
	c. No information	2	2	04

- o Distance to be travelled for health care – The longest distance reported was 55 kms to seek health care, while 2 villages reported less than 10 kms. However, no information is available of 38 villages in this regard; any comment in this regard is not valid.
- o Any epidemic in last 5 years – One village reported that malaria is on rise after earthquake, as reconstruction of building has taken place on large scale and the due to extensive use of water and dampness has contributed to rise of mosquitoes and malaria.
- o System for public hygiene – The health and hygiene are closely related. In all 9 villages reported that the Gram Panchayat takes care of hygienic conditions in the village, but 36 villages reported the callousness of Gram Panchayat in this regard.

Table 56
Details about electricity

No.	Details about electricity	No. of villages		Total
		Bhachau	Rapar	
1	Electricity availability			
	a. No electricity	1	1	02
	b. Different sub-station	19	27	46
	c. No information	1	-	01
2	Electric connections			
	a. Legal	1	8	09
	b. 100% illegal	10	6	16
	c. 30 - 90% illegal	4	12	16
	d. No information	6	2	8

- Electricity related –
 - o Availability of electricity – Of 49, **46 villages get electricity** from the nearby electric sub-station. There are 2 villages where electricity is not available while no information about one village,
 - o Electric connection – After earthquake, most of the villages are yet to restore connection, after reconstruction of the house. Thus, most of them have reported that they have illegal connections, except 9 villages where the electric connections were legally restored.

- Approach road related – There are 8 villages on the highway and thus there is no approach road.
 - o How long is the approach road – Longer the approach road, interior the village. Of 41 villages with approach road,
 - 25 of them, more than half are within 5 kms of the highway,
 - 7 villages are as far as more than 11 kms.
 - o Condition of the approach road – Of 41 villages with approach road,
 - 13 villages have approach road in good condition,
 - 17 with medium condition, and
 - 10 with bad condition of the approach road.
 - One village reported to have approach road in a very bad condition.

Table 57
Details about approach road

No.	Details about approach road	No. of villages		Total
		Bhachau	Rapar	
1	Approach road			
	a. Not applicable (on highway)	3	5	08
	b. No	18	23	41
2	How long is the approach road			
	a. < 2 kms	5	7	12
	b. 3 – 5 kms	9	4	13
	c. 6 – 10 kms	2	6	08
	d. > 11 kms	2	5	07
	e. NA	3	5	08
	f. No information	-	1	01
3	Condition of the approach road			
	a. Good	8	5	13
	b. Medium	6	11	17
	c. Bad	3	7	10
	d. Very bad	1	0	01
	e. NA	3	5	08

➤ Transportation related –

o ST bus available from the village in a day –

- As many as 20 villages reported that they get ST but more than 9 times in a day, of them, 8 are on the highway and 12 are less than 2 kms away from highway.
- However, 8 villages reported that ST bus doesn't visit the village, these villages could be the interior ones, more than 11 kms away from the highway.

Table 58
Details about transportation

No.	Details about transportation	No. of villages		Total
		Bhachau	Rapar	
1	ST bus available in a day from the village			
	a. None			
	b. Once	2	5	08
	c. Twice	3	2	07
	d. 3 – 8 times	2	3	05
	e. More than 9 times	8	10	05
		6	8	20
2	Type of vehicle available for travel			
	a. Chhaakdo rickshaw	24	22	42
	b. Jeep	5	11	16
	c. Tractor	2	1	03
	d. Tempo	4	1	05
	e. Private Travel bus	1	-	01
	f. Owned vehicle	-	1	01
	g. None	1	2	03

o Type of vehicle available for travel –

- Other than ST bus, *Chhakdo* rickshaw seem to be more affordable and accessible, as many as 42 villages reported to use these vehicles for travel;
- Jeep is another vehicle that is available for travel by 16 villages.
- Other vehicles like Tempo, tractor, private travel bus and self-owned vehicles are generally the mode of travel for few villages.

➤ Allotment of ration card and police station and related services

o Fair price shops and its services – Almost 80-90% of the families in the village reported to have ration card.

- There are 7 village without any fair price shop (FPS),
- 30 villages with one FPS,
- 9 with 2 FPS and
- 3 with 3 FPS in the respective village.

o Whether goods available regularly at FPS – In all 45 villages reported that they get goods regularly at the respective FPS; 3 reported that they face problems in getting goods. There is no information about one village in this regard.

- o Any malpractice by FPS – Almost half the villages (23) reported that they haven't observed any malpractice by FPS while 14 reported that they did so.
 - o Difficulties faced by villager in getting goods –
 - In all 15 villages informed that they don't face any difficulties in getting goods;
 - 17 villages do face difficulties;
 - 4 villages informed that they have to travel long distance for getting goods from FPS.
 - There is no information about 13 villages in this regard.
- Details about police station – In all 12 police stations have been named that are nearest to the village, of them, 7 belong to Rapar and 5 belong to Bhachau.
- o Distance – The distance is not very long, as 8 villages reported that the police station is not away more than 10 kms; 9 villages informed that not far more than 20 kms and 2 villages reported that the police station are away from more than 21 kms.
 - o Support provided by police – In all 9 villages informed that they get support from police whenever required, while 7 informed that they didn't get from police in past. There is no information about 33 villages. When asked this question to the informant, few informants sarcastically answered that *“Why police is required in rural areas? Mainly to handle nuisance of alcoholism, especially when some one goes out of control. Generally the police come, beaten up that guy / group or get some money and go away!”*

Table 59
Allotment of ration card and police station and related services

No.	Details about ration card and police station and related services	No. of villages		Total
		Bhachau	Rapar	
1	Number of Fair Price Shop in the village			
	a. None	1	6	07
	b. One	16	14	30
	c. Two	2	7	09
	d. Three	2	1	03
2	Whether goods available regularly			
	a. Yes	20	25	45
	b. No	1	2	03
	c. No information	-	1	01
3	Any malpractice by FPS			
	a. Yes	5	9	14
	b. No	10	13	23
	c. Never noticed	-	1	01
	d. No information	6	5	11
4	Difficulties faced by villagers			
	a. None	5	10	15
	b. Some	7	10	17
	c. Long distance	1	3	04
	d. No information	8	5	13
5	Number of police station, nearest to the villages covered under survey	5	7	12

6	Distance – police station			
	a. < 10 kms	4	4	08
	b. 11 – 20 kms	6	3	09
	c. > 21 kms	-	2	02
7	Support provided by police (N=12)			
	a. Yes	6	3	09
	b. No	4	3	07
	c. No information	11	22	33

b. Village as a political unit

This sub-section includes political processes and actors like Gram Panchayat as a political unit, its election, its functionaries and functions, role of political leaders and parties in the village, participation of the villagers and effectiveness of Gram Sabha.

Of total 49 villages, 22 belong to Group Panchayat (GP) while the rest are independent village Panchayat, mostly with *vaandh*.

The following table present information on Sarpanch of the village – when was elected, how, their caste and religion how many woman Sarpanch, and whether they are supported by panchayat members or not.

➤ Details about Sarpanch –

- When was elected – Of total 49, no information is available for 31 candidates, of the rest, 9 were elected in the year 2000, 6 in the year 2001 and 3 during 1998 and 2000.
- How was elected – Of total 49, there is no information about 5; majority of them (34) were elected and 10 were unanimously elected.
- Religion of Sarpanch – In all 45 Sarpanch follow Hindu religion while 2 follow Islam.
- Caste of Sarpanch – Among 49,
 - The highest number (13) Sarpanch belong to Koli tribe,
 - Nine belong to Scheduled Castes,
 - Eight are Rajput, Darbaar,
 - Six are Aahir and 6 are Patel,
 - Two are Taraya and
 - One each belongs to Gadhvi, Suthar and Chawda.

This composition indicates that the range of castes participates and could have Sarpanch of their choice, however, the dominance is observed for Koli, SCs, Rajput, Aahir and Patel.

- Number and Caste of woman Sarpanch – **There are in all 12 women Sarpanch of total 47 villages.** Among them, the highest number (4) of Sarpanch are Aahir, followed by 3 Koli and 2 each belong to SC and Rajput, one is Chawda.

There at least a fourth of total Sarpanch are woman Sarpanch and like male Sarpanch, there is a wide range of castes that participates and become Sarpanch in the village.

- Whether woman Sarpanch is supported – This is one of the important considerations, as the Sarpanch in a village holds key position. **Of total 12 villages with woman**

Sarpanch, at least half (6) informed that they do get support from the village residents, while 2 informed that they are not supported. Four villages couldn't provide information with certainty.

Table 60
Details about Sarpanch of the village

No.	Details about Sarpanch of the village	No. of villages		Total
		Bhachau	Rapar	
1	When was elected (year)			
	a. 1998	-	2	02
	b. 1999	-	1	01
	c. 2000	-	9	09
	d. 2001	4	2	06
	e. No information	17	14	31
2	How was elected			
	a. Elected	17	17	34
	b. Unanimously elected	3	7	10
	c. No information	1	4	05
3	Caste of Sarpanch			
	a. SC	4	5	09
	b. ST (Koli)	5	8	13
	c. Rajput, Darbar	2	6	08
	d. Patel	1	5	06
	e. Gadhvi	-	1	01
	f. Suthar	-	1	01
	g. Aahir	5	1	06
	h. Taraya	2	-	02
	i. Chawda	1	-	01
	j. No information	1	1	02
No.	Details about Sarpanch of the village	No. of villages		Total
		Bhachau	Rapar	
4	Religion			
	a. Hindu	18	27	45
	b. Muslim	2	-	02
	c. No information	1	1	02
5	Number of woman Sarpanch	6	6	12
6	Caste of woman Sarpanch (N=12)			
	a. SC	1	1	02
	b. ST (Koli)	1	2	03
	c. Rajput, Darbar	-	2	02
	d. Aahir	3	1	04
	e. Chawda	1	-	01
7	Whether woman Sarpanch is supported			
	a. Yes	3	3	06
	b. No	2	-	02
	c. Don't know	1	2	03
	d. No information	-	1	01

➤ Details about political activities in the village -

- o Political parties that are active – Of total 49 villages,
 - As many as a third (16) villages informed that none of the parties are active;
 - However, almost two-thirds (29) of the villages informed that Congress and Bhartiya Janta party (BJP), both are active in the village.
 - Two villages informed only BJP while one village informed that only Congress party is active in the village.
- o Which political parties have done something for the village –
 - As many as 20 (41%) villages informed that ‘they haven’t done anything’. While speaking to Panchayat members and party members of BJP and Congress at Kidiyanagar village, one of the members said that, “*What does any political party has to do? They don’t have any agenda as such...Sometime it so happens that police arrest someone for consuming alcohol or quarreling with some one, these party members help them to get out of police station. Thus they wait for such mishappening and that’s where they can do something...Mainly in Kachchb, Congress had a good hold till mid ‘90s, then BJP started its activities and now some Congress members have joined BJP. It’s not that there is more number of people has joined party to serve the society.*”
 - Of the rest (24), the opinions are divided between both the parties, e.g. 7 villages informed that both parties have done something while 10 villages named exclusively JP and 7 named Congress exclusively.
 - There is no information about 5 villages.
- o Branch of RSS/VHP in the village – Two villages, Chhadwaadaa of Bhachau and Fategadh of Rapar taluka informed that RSS or VHP organizes programmes regularly at the villages.
- o People’s participation in the election – People’s participation is almost 100% in election in 34 villages while about 85% in 3 villages and about 60% in 4 villages. There is no information about 4 villages.

Table 61
Details about political activities in the village

No.	Details about political activities in the village	No. of villages		Total
		Bhachau	Rapar	
1	Political parties that are active			
	a. None	8	8	16
	b. Congress	1	-	01
	c. BJP	-	2	02
	d. Congress & BJP	11	18	29
	e. No information	1	-	01
2	Which political party has done something for the village			
	a. None	10	10	20
	b. Congress	2	5	07
	c. BJP	3	7	10
	d. Congress & BJP	3	4	07
	e. No information	3	2	05
3	Branch of RSS/VHP in the village	1 (Chhadwada)	1 (Fategadh)	02

4	People's participation in election			
	a. Almost all	14	24	38
	b. 85%	2	1	03
	c. 60%	1	3	04
	d. No information	4	-	04
5	No. of Gram Sabha organized in a year			
	a. None	3	4	07
	b. Once	3	4	07
	c. Twice	3	9	12
	d. Thrice	3	3	06
	e. Four times	6	4	10
	f. 10 or more times	3	1	04
	g. No information	-	3	03
6	People's participation in Gram Sabha			
	a. Almost all	16	14	30
	b. 60%	1	2	03
	c. Only leaders	1	8	09
	d. No information	3	4	07
7	Participation of women in Gram Sabha			
	a. None	4	12	16
	b. Very few	5	2	07
	c. Some	9	9	18
	d. No information	3	5	08
8	Number of women members in Gram Panchayat			
	a. Two	10	16	26
	b. Three	5	7	12
	c. Four	2	3	05
	d. Six	2	-	02
	e. Seven	1	-	01
	f. Not applicable	1	-	01
	g. No information	-	2	02
9	Participation of women members in Gram Panchayat			
	a. Yes	14	11	25
	b. No	5	13	18
	c. Sometimes	1	-	01
	d. Not applicable	1	-	01
	e. No information	-	4	04

- o Number of Gram Sabha organized in the village – The number of Gram Sabha in the village varies from none to more than 10 per year.
- Seven villages reported that GS has not been organized till now,
 - Seven villages reported once in a year,
 - Twelve villages reported twice a year,
 - Six villages informed thrice a year,
 - Ten villages informed for times a year,
 - Four villages informed that GS is organized for more than 10 times a year.
- o People's participation in Gram Sabha - People's participation is almost 100% in election in 30 villages while about 60% in 3 villages and 7 villages informed that 'only leaders' participate in GS of the village. There is no information about 7 villages.

- o Women's participation in Gram Sabha - Women's participation in GS is nil in 16 villages while 25 villages informed 'very few' and 'some'. There is no information about 8 villages.
 - o Number of women members in Gram Panchayat – Of total 49 villages, 46 villages informed that the number of women members in GP varies between 2 and 7, while one informed as 'not applicable' and there is no information about 2 villages.
 - o Participation of women members in Gram Panchayat – Women member's participation in GP is nil in 18 villages while 25 villages informed 'positive' and one reported 'sometimes'. There is no information about 4 villages.
- Details about Saamajik Nyaay Samiti (SNS) –
- o Present status of SNS – Of total 49 villages, 13 reported to have functional SNS.
 - o How many members of SNS are active - Among 13 villages, one village has one member active, another has 2 members active while the third has 7 members active. There are 7 villages with 5 active members of SNS.

Table 62
Details about Saamajik Nyaay Samiti (Social Justice Committee) in the village

No.	Details about Social Justice Committee	No. of villages		Total
		Bhachau	Rapar	
1	Present status of SNS			
	Functional	5	8	13
	Dysfunctional	15	19	34
	Don't know	1	1	02
2	How many members of SNS are active			
	One member	-	1	01
	Three members	-	1	01
	Five members	3	4	07
	Seven members	1	-	01
	No information	2	2	04
	Not applicable	15	20	35
3	Caste of chairperson of SNS			
	SC	3	4	07
	ST	1	4	05
	Aahir	1	-	01
	No information	1	-	01
	Not applicable	15	20	35

- o Caste of chairperson of SNS – Ideally, the chairperson of SNS belongs to oppressed and backward castes. Of 13 villages, 7 villages have SC chairperson, 5 have ST while one has Aahir.
- Details about Gram Panchayat Office in the village
- o Location of GPO – Of total 49, 45 villages have GPO within the village while 4 have away from the village.

Table 63
Details about Gram Panchayat office in the village

No	Details about Gram Panchayat office	No. of villages		Total
		Bhachau	Rapar	
1	Location of GPO			
	Within village	21	24	45
	Away from village	-	4	04
2	Present status of GPO			
	In open	-	1	01
	In hut	-	1	01
	In Bhungo	1	-	01
	In tent	1	-	01
	At deputy Sarpanch's residence	1	-	01
	In primary school	3	-	03
	Damaged building	2	1	03
	New building	3	-	03
	Other (rented, etc.)	2	-	02
No information	8	25	33	

- o Present status of GPO – After earthquake, one of the concerns is to find out whether the building of GPO has been repaired and functional or not.
 - In this context, there is no response from 33 villages, of the rest, 3 villages reported that GPO is functional in the new building.
 - Of 13 villages, all the villages reported different places where GPO is functional, e.g. one in open, one in *Bhungo*, one in hut, one in tent, one at deputy Sarpanch's place, 3 in primary school, 3 in damaged building and 2 at other places which are rented.

4.2. VILLAGE AS A SOCIAL UNIT

This section describes village as a social unit, which incorporates the following aspects –

- a. Social composition - different castes & communities and interaction between them;
- b. Social or civic forum created by the villagers – Mahila Mandal, Yuvak Mandal, co-operatives or branch of Swaadhyay Privaar (SP), Swaminarayan Sect (SS);
- c. Social problems such as alcoholism, superstitions and witchcraft, child marriage, problems of single women and old people; and
- d. Social needs of *dalits* and whether they are able to get them - graveyard, participating in social and cultural events, utilizing other services like flourmill;
- e. Equipping people to face natural calamities (drought, cyclone, earthquake) and related activities, such as, relief work by the government, management of *panjara pol* (place where cattle are kept and provided fodder or work as fodder depot) and other such efforts.

a. Social composition

The social composition is an attempt to understand the village as a social unit and so the number of families was asked as per the social groups. The social composition of the village includes mainly two types of social groups –

- (i) Caste & community, and
- (ii) Vulnerable groups – single women, disabled persons, destitute and BPL families.

The following data is analysed and organized to reveal social composition – proportion of each social group vis-à-vis other groups (see appendix 4 for details).

(i) Details about caste and community and their proportion to total population:

- Proportion of SC to total population is 13.8 %, while as per census data it is 11%. It is 14.3% for Rapar and 13.4% for Bhachau taluka, while as per census it is 12.6% for Rapar and 9.41% for Bhachau taluka.
- Proportion of ST to total population is 23.7%, while as per census data it is 6.88%. It is 27% for Rapar and 19% for Bhachau taluka, while as per census it is 6.35% for Rapar and 7.42% for Bhachau taluka.
- Proportion of OBC to total population is 16%, however, there is no information about 12 villages.
- Proportion of Muslim to total population is 11.1% No information about 7 villages and 2 villages with no Muslim population in Rapar taluka.
- Proportion of *savarna* to total population is 35.4%, however, there is no information about 20 villages.
- Proportion of 'others' to total population is 0.6%, while no data from census is available in this regard, and thus comparison is not possible. A clarification required is that it is 1% for Rapar and nil for Bhachau taluka.

(ii) Details about vulnerable groups and their proportion to total populations:

- The proportion of single women, especially widows, is 21.4% to total population of vulnerable groups while 9.9% to total population.
- The proportion of disabled persons to total population is 2.3%.
- The proportion of orphan to total population is 33%
- The proportion of destitute to total population is 1.87%.
- The proportion of BPL to total population is 31.9%.

b. Social or civic forum created

This is another aspect to know about interaction between different castes and communities in the village, whether they get together to form any formal or informal alliances or forum or not. It mainly explores two forms – co-operative (formal) and *mandal* or group (formal – Self Help Group - SHG or informal – *Mahila Mandal* or *Yuvak Mandal*). It also explores whether any outside agency or forum is instrumental to initiate and create such forum or not, especially for social activities, social change, spiritual or religious purpose and so on.

- Details about social or civic forum created
 - Whether any co-operative society is formed – **In all 18 villages reported that co-operative society was formed.**
 - Present status of co-operative society – **Of total 18 co-operatives formed, 11 are functional while the rest (7) are dysfunctional.**

- o Other forum created – Other forum created could be classified into three categories –
 - Informal, created by the village residents – Mandal. In all 14 such *Mahila Mandal* were created, 3 in Bhachau and 11 in Rapar taluka while 9 *Yuvak Mandal* were created, one in Bhachau and 8 in Rapar taluka;
 - Formal, initiated and created with outsider’s support – SHG. In all 4 such groups are created, with the support of FICCI-CARE; and
 - Semi-formal, created for social and religious activities – by Swaaminaaraayan sect (SS) or Swaadhyay Parivaar (SP) or Vishwa Hindu Parishad (VHP). In all 15 such groups are created through SP and 4 by SP and SS.

This data shows that there are mainly two types of institutions are active – like FICCI-CARE that initiated SHG for economic betterment and religious sect like SS and SP that have formed informal groups for religious activities. The role of co-operatives and *Mandal* are not very clear in this context.

Table 64
Details about forum created by the village residents

No.	Forum created by the village residents	No. of villages		Total
		Bhachau	Rapar	
1	Any co-operative society is formed			
	a. Yes	7	11	18
	b. No	14	17	31
2	Present status of the co-operative society			
	a. Functional	3	8	11
	b. Dysfunctional	4	3	07
3	Other forum created			
	a. Mahila Mandal	3	11	14
	b. Yuvak Mandal	1	8	09
	c. Community Based Organization (CBO)	1	3	04
	d. Initiated by religious sect			
	i. Swadhyay Paivaar	6	9	15
	ii. Swaaminaaraayan sect	-	-	-
	iii. Both	2	2	04

c. Social problems – child marriage, alcoholism, superstition and witchcraft

When village as a social unit promotes social, cultural and religious activities through formal and informal groups, it is expected that it must be aware of and would be active towards social ills, prevalent in the village. Details were collected regarding some specific social problems like child marriage, alcoholism, superstition or blind faith and witchcraft as well as **situation of widows**. The following table describes the status of social problems.

➤ Social problems – child marriage, alcoholism, superstition, witchcraft

- o Child marriage – Of total 49 villages, **11 (22.4%) villages reported that they have witnessed child marriage in the village**, in all 34 villages informed that this problem doesn’t exist in the village and no information is available for 14 villages.

- o Alcoholism – As many as 28 (57%) villages informed that problem of alcoholism is prevalent while 9 villages informed that this problem doesn't exist and no information is available for 14 villages.

Table 65

Social problems - child marriage, alcoholism, superstition and witchcraft

No.	Social problems	No. of villages		Total
		Bhachau	Rapar	
1	Child marriage			
	a. Yes	4	7	11
	b. No	9	15	34
	c. No information	8	6	14
2	Alcoholism			
	a. Yes	11	17	28
	b. No	3	6	09
	c. No information	7	5	14
3	Superstitions and witchcraft			
	a. Yes	16	21	37
	b. No	3	4	07
	c. No information	2	3	05
4	Situation of widows			
	a. Good/normal	5	14	19
	b. Bad/weak	11	10	21
	c. 50% widows get pension from govt.	3	-	03
	d. 25% widows get pension from govt.	1	-	01
	e. No support from govt.	-	1	01
	f. No information	1	3	04
5	Any other social problem			
	a. Discrimination between high caste & low castes	-	1	01
	b. Males do not work	2	-	02

- o Superstitions and witchcraft – As many as two-thirds of the villages (37) reported that people do believe in some superstitions and perform witchcraft whenever required while 7 villages informed that they do not face this problem and no information is available for 5 villages.
- o Any other problem – Mainly two problems were mentioned by 3 villages – one village informed that the problem of discrimination between high caste and low caste exist while 2 villages informed that males of the village do not work.
- o Situation of widows – The opinion of villages are divided over 'normal or good' and 'bad or weak', as 21 villages reported that the situation of widows are weak or bad and 19 villages informed that widows' situation is good or normal.
 - In all 5 villages have given factual information; 4 out of 5 villages informed that widows get pension from the government and one village mentioned that there is no support provided from the government to widows.

The responses regarding situation are based on the presumption that only government can contribute towards betterment of widows, and otherwise those who are supported by their respective families do not have any problems. About a fifth of the villages shared concerns for

the widows that irrespective of the support from the government and the family or society, the situation of widows are bad or weak (socially and economically).

d. Social needs of dalits and whether they get services

In light of discrimination against *dalits* in the society, a few avenues are explored here to know needs of the *dalits* and whether they are met within the village or not. The following table provides information on needs of *dalits* – graveyard, participating in cultural events, getting services like hair cutting and flourmill.

Table 66
Social needs of *dalits* – graveyard, participating in social and cultural events, utilizing other services like flourmill and hair cutting saloon

No.	Social needs of <i>dalits</i>	No. of villages		Total
		Bhachau	Rapar	
1	Separate graveyards for <i>dalits</i>			
	a. Yes	17	15	32
	b. No information	1	10	11
2	Where do <i>dalits</i> go for hair cutting			
	a. Within village	7	8	15
	b. Outside village	-	3	03
	c. By self	2	6	08
	d. No information	12	11	23
3	Separate <i>garbi</i> for <i>dalits</i>			
	a. Yes	6	8	14
	b. No	3	6	09
	c. No information	12	14	26
4	Separate flourmill for <i>dalits</i>			
	a. Yes	-	1	01
	b. No information	12	12	24

- Social needs of *dalits* – graveyard, participating in social and cultural events, utilizing other services like flourmill and hair cutting saloon
 - o Separate graveyards for *dalits* – As many as **32 (65.3%) villages reported that they have a separate graveyards for dalits**, like separate graveyards for Muslims and upper castes; no information is available for 11 villages.
 - o Where do *dalits* go for hair cutting – This is an indicator of discrimination against dalits; in *jajmani* system, the dalits have to create their own system, parallel to the existing one, and thus, many dalits do not get services within the village for hair cutting and shaving.
 - In all 15 villages informed that dalits can have this services within the village,
 - But 3 villages reported that they have to go outside the village.
 - In case they do not get services within the village, they have to cut their hair and shave own their own.
 - No information is available for 23 villages.
 - o Separate *garbi* (folkdance) for *dalits* – *Garba* or *garbi* are known social and religious festival for Hindu, played during the last month (Aaso/Aswin) of Hindu calendar (or during September-October of Christian calendar), to worship mother goddess. To

maintain purity, dalits are not allowed to participate in the *garbi*, or else they have to make their separate *garbi*, away from the high caste ones.

- There is no information about half of the village (26).
 - **Among the rest (23), 14 villages informed that there is a separate *garbi* for dalits while 9 villages do not have separate *garbi***, which could mean that *dalits* do not have an opportunity to celebrate on their own.
 - In 2 villages, Kidiyanagar and Kumbhariya, *dalits* shared that, “We respect high caste’s sentiments and our faith in goddess. We do not enter *garbi* or temple, pay respect from the outside. This is how we maintained our *maryadaa* (limits).”
- o Separate flourmill for *dalits* – One village (Ghanithar) of Rapar taluka informed that they have separate flourmill for *dalits*.

Like household survey, discrimination against dalits is seen in the form of separate graveyard, separate hair cutting saloon, separate *garbi* and separate flourmill rarely.

e. Equipping people for natural calamities - drought, cyclone, earthquake

- Equipping for natural calamities – There are three aspects of this issue – what do people do to face any calamity, what did they do at the time of calamity and what would they like to do in future as a coping mechanism to face any natural calamity and disastrous consequences. Answers to this question could be taken as guidelines for disaster management, as the answers describe the prevalent situation, after almost 2 years of earthquake, in which lakhs of people were adversely affected.
- o Mental state of people to face calamity – Of total 49, no information is available of 18 villages and of the rest (30) villages,
- Twenty three (23) villages reported that now the state of mind of the people is normal and may be they are mentally prepared.
 - Nine village reported that the people are still not mentally prepared or mentally weak to face any calamity. Of these, 7 villages (Samkhiyari, Kadol, Vondh, Chhadwada, Bandhadi and Gharana) belong to Bhachau while 2 (Selari and Umaiya) belong to Rapar.
- o Any effort to equip people – After earthquake, the government started ‘Losajjataa Karyakram’ (a programme to equip people for natural calamities) to cope with natural disaster, under the name of ‘sajjata sena’ (equipped army), but couldn’t spread it in many villages. Thus one village reported that the people are equipped. We haven’t come across any NGO taking up such task. Hence, as many as 36 villages reported that people are not equipped to face any disaster.

Table 67
Equipping people for natural calamities – drought, cyclone, earthquake

No.	Equipping people for natural calamities	No. of villages - taluka		Total
		Bhachau	Rapar	
1	Mental state of people to face calamities			
	Normal/Prepared	8	15	23
	Weak/not prepared	7	2	09
	No information	6	11	18
2	Any effort to equip people?			
	Yes	1	-	01
	No	17	19	36
	No information	3	9	12
3	Action taken by people during earthquake			
	None	10	18	28
	Simply faced it	5	4	09
	No information	6	6	12

- o Action taken by people during earthquake – As many as 28 villages reported that none of the actions were taken during earthquake and 9 villages reported that people simply faced it. This could mean that there is a scope to introduce actions for disaster management for equipping people for such natural calamities.

➤ Details about situation during drought –

- o Provision for fodder – Almost half (25) of the villages reported that they do create or have a provision of fodder during drought while 22 villages informed that they haven't any provision for fodder and no information is available for 2 villages. All the villages are equal in number in both taluka whether they have provision of fodder or not.
- o Provision for water –
 - Like fodder, 22 villages reported that they don't have provision for water.
 - Seventeen villages informed that they get water with the help of tanker, 2 with camel cart and One with tube well.
- o Relief work by the government and related issues – activity and wages – During drought, starting relief work is considered as one of the major responsibilities of the government to provide work & wages, in form of cash and kind so that the starvation or malnourishment deaths could be prevented.
 - In all 32 villages informed that the relief work is started this year, as rainfall was scanty and scarcity was declared; of them 17 belong to Bhachau and 15 belong to Rapar taluka.
 - Of the rest (13), 10 belong to Rapar and 3 belong to Bhachau, reported that relief work hasn't started.
 - All villages reported that “maati-kaam” is the activity they take up as relief work and paid for that.

Table 68
Details about situation during drought

No.	Details about situation during drought	No. of villages - taluka		Total
		Bhachau	Rapar	
1	Provision for fodder			
	Fodder depot	12	13	25
	Nothing	8	14	22
	No information	1	1	02
2	Provision for water			
	No provision	5	12	17
	Provided by tanker	11	11	22
	Provided by camel cart	-	2	02
	From tube well	-	1	01
	No information	5	2	07
3	Relief work by the Govt.			
	Yes	17	15	32
	No	3	10	13
	No information	1	3	04
4	Relief work – activity			
	Maati-kaam	17	15	32
5	Wages paid for relief work	(N=17)	(N=15)	
	Rs. 25/ per day	-	1	01
	Rs. 40/- per day	4	3	07
	Rs. 42/- per day	1	-	01
	Rs. 50/- per day	4	1	05
	Rs. 60/- per day	1	3	04
	As per rules	5	5	10
	No information	2	2	05
6	Management of <i>panjara pol</i>			
	By government	1	-	01
	By NGO	8	-	08

- The wages vary for the payment – Rs. 25/- to Rs. 60/- per day in different villages.
- o Management of *panjara pol*– Of total 49, 9 villages reported that they manage *panjara pol* for fodder and to meet the requirements of the cattle. One fodder depot run by the government while 8 are run by the NGOs in the area.

The data on disaster mitigation and role of the government and civil society indicates that people have not been equipped to face natural calamity; none of the development agents have been working towards this. As an intervention for development, new ideas could be introduced like food grain bank, methods of water conservation and so on. There is a great potential for such intervention, as the residents of Kachchh, especially Vagad, have been facing different calamities since centuries and last 5 years were worst, as the cyclone in 1999 was followed by earthquake in 2001 and then drought in 2002 & 2003.

4.3. ECONOMIC OPPORTUNITIES AT VILLAGE

This subsection includes existing opportunities and practices for livelihood – cultivating land (mainly by land holders), working at industrial units (mainly by landless labourers), carrying

out pastoral activity (mainly by traditional pastoral castes and communities and few families with cattle into animal husbandry).

The following table provides information about different economic activities at village and number of families engaged in these activities. The village residents are engaged in the village as – cultivators, service, businesspersons or self-employed, artisans, cattle rearer (pastoral) and labourers (for salt work, charcoal making and agriculture labour, etc.).

➤ Income generation activities in the village

- o Cultivators and Businesspersons or self-employed – **Almost all villages have cultivators, except one, as information is not available.**
- o Service - **In all 45 villages reported that they have residents who are serving in public or private firms while 3 villages informed that there is nobody who has a service as a mean of livelihood.** There is no information about one village.
- o Labourers (agriculture and casual) – The landless labourers are working on the field in monsoon and winter as agriculture labourers and the remaining time during the year, they are engaged in casual labour, they migrate sometimes. Some labourers have land but are dependent on rain-fed agriculture and hence they either work on their fields or in case of failure of rain, work on others fields to earn livelihood.
 - **As many as 41 villages informed that many people are engaged in labour while 2 villages informed that there are no labourers.**
 - No information is available for 6 villages.
- o Salt workers – This is to specify villages and to know which social groups and cluster of villages are engaged as salt workers. Mainly *dalits (barijan)* and Koli communities are engaged as salt workers.
 - **In all 11 villages informed that there are salt workers** – 5 (Kidiyanagar, Kumbhariya, Pagivaandh, Gedi and Sukhpar) of Rapar and 6 (Shikarpur, Vondh, Vandhiyaa, Kakarva, Kanthkot and Gharana) of Bhachau villages.

Table 69
Income generation activities in the village

No.	Income generation activities in the village	No. of villages		Total
		Bhachau	Rapar	
1	Cultivators			
	a. Yes	21	27	48
	b. No information	-	1	01
2	Service			
	a. Yes	18	28	45
	b. No	3	-	03
	c. No information	-	-	01
3	Business			
	a. Yes	21	27	48
	b. No information	-	1	01

4	Labour			
	a. Yes	17	24	41
	b. No	-	2	02
	c. No information	4	2	06
5	Salt workers			
	a. Yes	6	5	11
	b. No	12	22	34
	c. No information	3	1	04
6	Charcoal workers			
	a. Yes	13	20	43
	b. No	3	6	09
	c. No information	5	2	07
7	Artisans			
	a. Yes	12	23	35
	b. No	2	4	06
	c. No information	7	1	08
8	Cattle rearer			
	a. Yes	7	18	25
	b. No	1	7	08
	c. No information	13	3	16
9	Other			
	a. Yes	3	1	04
	b. No information	18	27	45

- However, a clarification required here, regarding understanding about ‘salt worker’ as per the informant. Many people from villages of Rapar (Palasava, Adesar, Lakhagadh, Kanmer) go to adjoining salt-pans as casual workers. Thus they are accommodated as labourers rather than salt worker, while ‘salt worker’ in the minds of informants must be ‘salt maker’.
- o Charcoal makers – Mainly *dalits (harijan)*, Vaghari and Koli (both are ST) communities are engaged as charcoal makers.
 - **In all 43 villages reported that there are charcoal makers in their village.**
 - No information available for 7 villages.
- o Artisans – Mainly Suthar (carpenter), Luhar (ironsmith), Soni, (goldsmith), Kumbhar (potter), somewhere *Harijan* and Koli are considered to be artisans.
 - **In all 35 villages reported that there are artisans in their village.**
 - No information available for 8 villages.
- o Cattle rearer - Mainly Patel, Rabari, Bharwad, Rajput, somewhere *Harijan*, Muslim and Koli are considered to be cattle rearers. Traditionally, Rabari, Bharwad and Aahir are known as pastoral castes.
 - **In all 25 villages reported that there are cattle rearers in their village.**
 - No information available for 16 villages.
- o Others - Mainly Brahmin and Bawa castes are considered under this category. No information available for 45 villages and thus any comment on this is invalid.

Based on data collected, villagewise information about different social groups engaged in different occupation and its proportion to the total population is presented (see appendix 4 for details).

- **There are 61.6% cultivators in proportion to the total population.**
 - The average proportion of cultivators in Bhachau (66.8%) is marginally higher than Rapar taluka (57.5%), as proportion of cultivators to the total population of the village varies between 37 and 91 percent in Bhachau taluka and between 31 and 80 percent in Rapar taluka.
 - Bharudiya of Bhachau taluka are exceptions with 91% of cultivators to the total population, however, it should be noted that no information is available about the population of artisans and cattle rearer, which could affect the percentage of cultivators.
- The proportion of labourers to the total population is 25%.
- the proportion to other occupation to the total population is about 18%, including service (1.9%); business (6%); artisans (3%) and cattle rearers (6.8%).

Thus, cultivation is one of the most important and widely prevalent income generation activities, which could be considered as backbone of the economy⁶. The following tables present details about crops and industrial units near the villages as part of the economy.

- Details about crops – The crops are divided into three types – food grains, pulses and vegetables, and cash crops (herbs or shrubs).
 - Food grains – Bajri and Juvar are the main food grains which are cultivated in most of the villages; Bajri in 45 villages and Juvar in 39 villages.

Table 70
Details about crops

No.	Details about crops	No. of villages		Total
		Bhachau	Rapar	
1	Bajri	19	26	45
2	Juvar	17	22	39
3	Kapaas (cotton)	8	20	28
4	Kathol (pulse)	18	22	40
5	Castor	10	8	18
6	Wheat	-	1	01
7	Groundnut	1	1	02
8	Midiyaval (herb)	2	-	02
9	Korad	1	3	04
10	Isabgol	21	4	25
11	Tal (sesame)	9	6	15
12	Vegetables	14	19	33

⁶ The details about type of land and irrigation facility have been provided by only 7-8 villages and thus not applicable to rest of the villages of Rapar and Bhachau taluka. They are only indicative and hence presented as appendix – 5.

- o Pulses and vegetables - Other than these food grains, pulses and vegetables are considered important – for self-consumption as well as to sell, if required. The pulses are cultivated in 40 villages while the vegetables in 33 villages.
- o Cash crops – The cotton (28), castor (18), Isabgol (25) and Tal (sesame) are the regular items of harvesting, to earn livelihood. These crops give immediate return and thus known as ‘cash crops’ and implicit meaning is that these crops are for selling, not for self-consumption.

Very few villages have reported other produce like Midiyaval (herb) and groundnut while wheat and Korad as food grains are harvested by one village each. Midiyaval is Bhachau specific while wheat is Rapar specific.

This data shows that many families in these villages are engaged in mixed crops, food grain for self-consumption while castor and cotton for market. Similarly, they grow cash crops, vegetables and herbs for the market. And thus it creates an opportunity for agriculture labourers to earn livelihood.

Other than agriculture labour, working at different industrial units is another opportunity to earn wages.

- Details about industrial units near the village - There are in all 23 industrial units around these villages.
 - o Types of units – There are 9 small scale, 7 medium scale and 7 large-scale units.
 - o Product – Of total 23 units, 8 for salt making; 2 for mining (stone); 2 are quarries; 5 for crockery making and 6 for china clay.

Table 71
Details about industrial units (number, type, product)

No.	Details about industrial units	No. of villages - taluka		Total
		Bhachau	Rapar	
1	No. of industrial units	(N=14)	(N=9)	(N=23)
	a. <= 5	7	9	16
	b. 6-7	7	-	07
2	Types of units			
	a. Small scale	5	4	09
	b. Medium scale	7	-	07
	c. Large scale	2	5	07
3	Name of Product			
	a. Salt	8	-	08
	b. Patthar/Reti (mining)	-	2	02
	c. Konkrit (quarrying)	-	2	02
	d. Crockery	-	5	05
	e. China clay	6	-	06

The number of industrial units is not very big and all are based on locally available resources or raw material, for example, mining & quarrying of stone and getting china clay and make crockery.

- Details about migration – This is predominantly associated with employment and income generation; it also aims to find out whether there is in-migration or out-migration with the village. The migration of the families is mainly due to economic reward.
 - Number of families migrate every year from the village – Of total 49,
 - None of the families migrate from 9 villages, 6 of Bhachau (Shivlakha, Bharudiya, Samkhiyali, Gharan, Navagam and Bandhadi) and 3 of Rapar (Bhimasar, Adesar and Pragpar).
 - Place where they migrate – The migrants of Kachchh usually migrating as casual labourers, mostly migrate to nearby town or Gandhidham. Some Koli and *dalit* families have linkages with Kathiyavad or Saurashtra and some migrate to Mumbai, if an upper caste person from the village support and encourage for employment.
 - Migrating to Mumbai is reported in 5 villages, 3 of Bhachau and 2 of Rapar.
 - Gandhidham is one of most popular destination to earn livelihood; in all 19 villages reported migration – 7 of Bhachau and 12 of Rapar taluka.
 - Nearby villages or wherever they get the work is one of the considerations for migration and mostly people of Rapar migrate to Bhachau town.

Table 72
Details about migration

No.	Details about forest	No. of villages - taluka		Total
		Bhachau	Rapar	
1	No. of families migrate from the village every year			
	a. None	6	3	09
	b. < 50	8	19	27
	c. 51 to 100	-	3	03
	d. > 101	1	1	02
	e. No information	6	2	08
2	Place where they migrate	(N=15)	(N=23)	(N=34)
	a. Mumbai	3	2	05
	b. Gandhidham	7	12	19
	c. Kahiyavaad	-	2	02
	d. Nearby villages/wherever they get work	3	4	07
	e. No information	2	3	05
3	People migrate to this village	6	6	12

- Whether the village is a destination where other people migrate to the village – There are in all 12 villages, 6 in each taluka that attract migrants and provide livelihood. In Rapar, Fategadh, Kidiyanagar, Khandek, Vallabhpar, Kumbhariya and Chitrod are the destination villages for the migrants while in Bhachau, Bharudiya, Samakhiyali, Kanthkot, Chhadavada, Chobari and Vandhiya are the destination villages.

- Details about forest -

- o Forest – past & present – Earlier, there were forests around 15 villages, which is now reduced to 9 villages – 5 of Bhachau and 4 of Rapar taluka. In fact, there were forests around 10 villages of Rapar, which had been reduced to 4. This process has been witnessed by people of Rapar and has been described as, “Vagad as *vagado* (barren land)”.

Table 73
Details about forest

No.	Details about forest	No. of villages - taluka		Total
		Bhachau	Rapar	
1	Was there forest earlier			
	a. Yes	5	10	15
	b. No	16	18	34
2	Forest – past & present	(N=5)	(N=10)	(N=15)
	a. Many years ago	-	1	01
	b. Still there	1	-	01
	c. Don't know	4	9	13
3	Forest – at present	5	4	09
4*	Types of plants in forest			
	a. Medicinal	2	2	04
	b. Domestic	2	3	05
	c. Non-domestic	2	3	05
No.	Details about forest	No. of villages - taluka		Total
		Bhachau	Rapar	
5*	Plants sown by Forest Department			
	a. Israel Baval	3	1	04
	b. Gando Baval	1	1	02
	c. Dadam	2	-	02
	d. Gulmohar	1	-	01
6*	Details about wild life			
	a. Neelgai	1	1	02
	b. Ghudkhar (Wild Ass)	1	1	02
	c. Roz	1	3	04
	d. Varoo (Wolf)	-	1	01
	e. Shiyal (Fox)	4	2	06
	f. Rabbit	4	1	05

- o Types of plants – Mainly three types of plants three part of these forests – medicinal, for domestic use and non-domestic use. The forest department has sown some plants like baaval (Israeli and Gando), Gulmohar and Badaam few years ago.
- o Wildlife – Mainly Ghudkhar, Neelgai, Roz, Varoo, Shiyal and rabbits are part of these forests.

The information about forest does not throw light on forest as a resource for the people, and the role of the Government in conservation and promotion. For example, it is known that members of Koli and *dalit* communities can make charcoal from *baaval*, but whether they have an

access to that or not, what is the policy regarding use of *baaval* and other forest produce and so on.

Summing up

Despite its limitations due to discrepancy, this data is useful in understanding the social composition and occupations, and its proportion to the total population. It clearly describes the political situation – Gram panchayat and role of political parties and office bearers in the process of development. Based on this data the picture emerged is – KDM constitute about 30-35% of Rapar and Bhachau taluka, of them, almost 70% HHs reported ‘labour’ as main occupation, about 20% having cultivable land. However, most of the cultivation is rain-dependent and they are simultaneously engaged in labour.

The data articulates the following concerns:

- (i) Large-scale destruction took place after earthquake and mainly the school buildings and shelters have been rebuilt; there is a need to rebuild Gram Panchayat Office, other public places and the remaining schools and hospitals. Also that no NGO or government has put any effort to equip people to face natural calamity is worth attending and could be included as an activity as part of long-term intervention.
- (ii) Lack of cleanliness and hygienic conditions pose a threat for health hazards. The Gram panchayat should be more effective in disposal of waste.
- (iii) The dalits face discrimination at various levels, for many activities, which is endorsed by village as a social unit (separate graveyard, *garbi*, hair cutting saloon etc.). This issue could be addressed with a suitable strategy as part of social transformation.
- (iv) Very few social or civic forum (SHG & co-operatives) has been created to provide income generation activities, which are not able to meet the demands of economic development. The *mandal* or *mandali* (informal groups) have been created for social activities, mainly initiated and supported by religious sect, which indicate their penetration since a decade or so and consequently absence of activities that could bring about social change or have an orientation of social reform.
- (v) Situation related to migration of labourers has been described clearly and it suggests that as there are few industrial units and limited (mainly rain-fed) agricultural activities, the society needs to find alternatives to reduce extent of migration.
- (vi) Pastoral as an economy has remained largely a concern of individuals or families or a particular caste/community, which could be expanded with pasture land and such common property resources. The Gram Panchayat has not move forward in this direction.

GLOSSARY

Ashramshaalaa: Resident schools

Bhiksha: Literally means ‘to ask for’ or ‘begging’, may that for food or cloth or any item of necessity and in response to begging, whatever the donor donates and the person receives is the ‘bhiksha’ received.

Bhungo: A traditional way of making a shelter (tent-like structure), made of clay, the walls are made of cow/cattle- dung and coloured, decorated with mirrors, drawings and traditional handicraft items. It is believed to be a shelter of few communities/caste like Rabari, Jat in kachchh.

Dai: Birth attendant

Dalits: Literally meaning is ‘oppressed’, but here it is used as ‘members of scheduled caste’, as it denotes their social status, they are considered ‘untouchables’ and remain the lowest among four *varna* in caste system of Hindu.

Dhaaba: A tea stall cum food joint, generally on highways, where the food is available at reasonable price to truckers and travelers.

Jajmani system: A traditional system of clientele for various services like performing rituals, shaving beard or hair cutting, trading etc.

Gram Panchayat: Village governance unit comprised of village elected representatives, as part of local governance system known as ‘Panchayati Raj’.

Garbi/Garba: A folk dance, also a social and religious festival for Hindu, performed during the last month (*Ashwin* or *Aaso*) of Hindu calendar (or during September-October of Christian calendar), to worship mother goddess.

Joshi or Jyotishi: Fortune teller, generally a Brahmin.

Kantha: The word ‘kantha’ has two meanings – ‘a neck’ and ‘on the fence/edge’. Here, it is one of the traditional areas of Kachchh.

Mandal: An informal group.

Maati-kaam: An activity taken up as part of relief activity during scarcity/drought. ‘Maati’ literally mean the upper layer of the land or clay, and ‘kaam’ means it is to be dug to make pond or to make road.

Moto maal: It literally means the cattle that are bigger in size and need adequate fodder to survive and produce milk; cow, buffalo and bullock are categorized as ‘moto maal’.

Panjara pol: A place where a domestic cattle especially cows and buffaloes are taken care of, also works as a fodder depot.

Pret bhojan: Offering meals to all clan members on the 11th to 13th day of the death, as it is believed that whatever is offered to the relatives, reach the soul of the dead.

Raahatvaalu ration card – ‘raahatvaalu’ means the ration card allotted by the government as part of relief activities/operation during drought or scarcity period. The ration card holder may receive wages in cash and kind when they are working for ‘relief work’, food at further subsidized price. This special provision assigned with the card is known as ‘raahatvaalu ration card’.

Sarpanch: Elected leader of the village, head of the village governance unit (Gram Panchayat).

Sata paddhati: Preferential cross-cousin marriage, and preferably marriage in exchange between two families.

Savarna: Literally means ‘people with *varna*’, the implicit meaning is people belong to upper caste. As per caste system in India, ‘savarna’ acquired higher status, born from Brahma’s (the creator’s) mouth, chest and hands. This group practice untouchability with *dalits* (considered to be the lowest in *varna* system, as born from the legs) and sometimes discriminate people practicing to other religion like Islam.

Talati: Government official in-charge of village administration.

Vaandh: In a colloquial term, *vaandh* means an extended hamlet, which is a part of the village. In Census, the number of families living in *vaandh* are included as part of village but not mentioned separately. Administratively, the *vaandh* is neglected as no facilities are separately extended for them. Politically, in some villages, the number of poll booths is allocated based on the number of *vaandh* and thus it is necessary to know its number and location.

Vagad: The literal meaning of Vagado is ‘wild/unused forest like’, one of the traditional names given to the area in Kachchh.

Zeeno maal: ‘maal’ means cattle and ‘zeeno’ means small. The goat & sheep are generally categorized as ‘zeeno maal’ as they could survive on little intake and small in size.

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APPENDIX - 1
INSTRUMENT – SCHEDULE FOR HOUSEHOLD LEVEL SURVEY

FAMILY/HOUSEHOLD INFORMATION

Name of the interviewer	
Place where the schedule is filled	Village/workplace Taluka District
Time and date	

Personal information of the respondent

No.	Question	Answer	Code	Remarks
1.	Name of respondent			
2.	Age (in years)	Write actual number		
3.	Sex	Male Female	1 2	
4.	Caste and Sub-caste (write names)	Caste/Tribe Sub-caste	1 2	
5.	Caste and Sub-caste Belongs to	Scheduled Caste Scheduled Tribe OBC Not belong to either of the above	1 2 3 4	
6.	Religion	Hindu Muslim Christian Tribal None	1 2 3 4 5	
7.	Education	Not educated Can sign Can read & write Standard (write actual number) Other (specify)	1 2 3 4 99	
8.	Marital status (at present)	Ever married Unmarried Widowed Divorced Deserted	1 2 3 4 5	
9.	Mother tongue/language spoken at home	Gujarati Kachhhi Kathiawadi Other (specify)	1 2 3 99	
10.	Address	Village/workplace Taluka District		

**SECTION 1
FAMILY RELATED INFORMATION**

11. Details about family members

Family size (total number of persons, including those who have migrated) ----

Type of family: nuclear --- joint ---

Number of earning members -----

Main earning of the family from -----

No	Name	Relation with respondent ^a	Sex ^b	Age	Education	Marital status ^c	Main occupation ^d workplace	Income (annual)
1								
2								
3								
4								
5								
6								
7								
8								

Code key

- a** 01 = self
 04 = son
 07 = younger brother/ brother-in-law
 10 = nephew
 13 = elder sister-in-law
 16 = grand father
- 02 = spouse (husband/wife)
 05 = father-in-law
 08 = younger sister-in-law/ sister
 11 = niece
 14 = grand daughter
 17 = grand mother
- 03 = daughter
 06 = mother-in-law
 09 = nanand (sister-in-law)
 12 = elder brother/ brother-in-law
 15 = grand son
 18 = uncle 99 = other
- b** 01 = female
 02 = male
- c** 01 = married
 04 = divorced
 02 = unmarried
 05 = separated/deserted
 03 = widowed
 99 = other (specify)
- d** 01 = cultivator
 04 = govt. service
 07 = unemployed*
 10 = dependent
 02 = self-employed
 05 = private service
 08 = retired
 99 = other (specify)
 03 = laborer
 06 = student
 09 = household
 * = unemployed for > 1 year

12. Economic Activities

Details about the earning members of the family

No	Name	Income generation activity ^a	Workplace ^b	How many months have you worked	Did you stay at work place ^c	Income		
						Daily	Monthly	Annual
1		1						
		2						
		3						
		4						
		5						
2		1						
		2						
		3						
		4						

	5							
3	1							
	2							
	3							
	4							
	5							

Code key

- a 01 = cultivating own land 02 = cultivating rented land 03 = agri. Labour
04 = casual labour 05 = mason 06 = govt. service
08 = weaving 09 = self-employed (what) 07 = private service
- b 01 = within village 02 = outside village
- c 01 = yes 02 = no

No.	Question /Item	Answer /Classification	Code	Remarks
13*	Details about assets (at present) Multiple answers	House Cultivable land Cattle Vehicle Non-cultivable land Ornaments No asset/not applicable Other (specify)	Yes No yes No Yes No Yes No Yes No 98 99	01 02 01 02 01 02 01 02 01 02 01 02
14	Status of house – at present Details about house -	Owned, newly built after earthquake Didn't repair old one, newly built Rented Inherited Other (specify)		01 02 03 04 99
15*	What happened to house at the time of earthquake (multiple answers)	Totally damaged Partially damaged Minor damage Category given by Govt. – G1, G2, G3, G4, G5 Not applicable Other (details)		01 02 03 04 98 99
16*	Who helped you in building/repairing the house (Multiple answers)	Self Government NGO (name) Community None / nobody Other (specify)		01 02 03 04 05 99
17	Type of house – at present	Paku (cement, iron, brick, stone, roof) Semi-pucca (cement, chuno, mati) Kachu (mati, chuno, no bricks) Tent		01 02 03 04

		Hut (grass, wood, jute, etc.) Other (specify)	05 99	
18	Details about house plot land	Self-owned house plot Govt. owned house plot Encroached Inherited but not in my name No information Other (details)	01 02 03 04 97 99	
19*	Do you have any proof/ document for ownership of house plot land	No document Document of the land Survey plot number Encroached No information Not applicable Any other (details)	01 02 03 04 97 98 99	

table continued.....

.....table continued

No.	Question /Item	Answer /Classification	Code	Remarks
20*	Do you have any proof/ document for ownership of house	No document Receipt of the House tax Survey number of the house Revenue paid on house Any other document No information Not applicable	01 02 03 04 05 97 98	
21	Details about the present house (in sq. yards)	Plot size <100 sq. yards 101-150 sq. yards 251-400 sq. yards >401 sq. yards Construction < 40 sq. yards 41-60 sq. yards 61-80 sq. yards 81-100 sq. yards >101 sq. yards Number of rooms 1 2 3 > 4 Separate kitchen Yes No Separate bathroom Yes No Separate toilet Yes No	01 02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19	

04 = not even once

- f** 01 = bajri/millet 02 = juvar 03 = wheat
 04 = fodder 05 = vegetables 06 = kathol/pulses
 07 = nothing 98 = not applicable 99 = other (details)
- g** 01 = nothing worth marketing 02 = entire crop for self 03 = some crop for self, some
 04 = for fodder 05 = vegetables sold for sell
 07 = crop sold - entire 99 = other (details) 06 = pulses sold

No.	Question /Item	Answer /Classification	Code	Remarks
25	What are you planning for next 3 years for land	No plans Continue to plough Plough only during monsoon Facility for irrigation To get/buy water Land improvement May sell land Mortgage if required To rent for cultivation May take crop for livestock Other (details)	01 02 03 04 05 06 07 08 09 10 99	

26 Details about cattle/livestock (skip to next question if not applicable)

Type of cattle ^a	Number of cattle	Economic importance of cattle – product ^b	Annual income (approx) ^c	Who take care of cattle ^d	What are your future plan for cattle ^e	Remarks

Code key

- a** 01 = Cow 02 = Buffalo 03 = Goat
 04 = Sheep 05 = Camel 06 = Donkey
 07 = Horses 08 = Bullocks 99 = other (details)
- b** 01 = sell milk 02 = sell milk products 03 = sell wool
 04 = sell skin/leather 05 = sell natural manure 06 = for transportation
 07 = for cultivation 08 = for self 99 = other (details)
- c** 01 = <5,000 rupees 02 = 5,001 – 10,000 rupees 03 = 10,000-20,000 Rs
 04 = > 21,000 rupees
- d** 01 = wife/daughter/ female member 02 = male member 03 = hired person/ *govaal*
 99 = other (details)
- e** 01 = nothing special 02 = may sell 03 = continue this
 04 = not getting much 99 = other (details) economic activity

No.	Question /Item	Answer /Classification	Code	Remarks
27	What do you think about ornaments as an asset	As asset Sell if required Mortgage if required Gift it to daughter Wear/use it	01 02 03 04 05	

		Not applicable	98	
		Other (details)	99	
28*	Ornaments that you possess – of which metal (Multiple answers)	Silver	01	
		Gold	02	
		Copper	03	
		No ornaments	04	
		Other (details)	99	
29*	Which vehicles do you own (Multiple answers) (note if the same vehicle is more than one)	Bicycle	01	
		Motor cycle	02	
		Tractor	03	
		Bullock cart	04	
		Camel cart	05	
		Tractor	06	
		Tractor & trailer	07	
		Truck (small/big size)	08	
		Jeep	09	
		<i>Chhako</i> rickshaw	10	
		No vehicle	11	
		Other (details)	99	
30*	What are the different uses of the vehicle that you own (Multiple answers)	For agriculture	01	
		Travel	02	
		Transportation of goods – self	03	
		Transportation of goods – others (on rent)	04	
		To earn money – given on rent to someone	05	
		Not applicable	98	
		Other (details)	99	

table continued.....

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No.	Question /Item	Answer /Classification	Code	Remarks
31	Present condition of the vehicle	Good condition, good performance	01	
		Need repairs	02	
		Need immediate repairs	03	
		Need to be changed	04	
		Need to spend much more but no alternative	05	
		Other (details)	99	
32	What are your future plans for the vehicle	This vehicle is useful	01	
		Plan to buy new	02	
		Would be very difficult to buy new vehicle	03	
		Wish to buy another vehicle	04	
		Plan to sell it off	05	
		Other (details)	99	
33*	Which asset is the most important out of the asset you possess (give rank – maximum up to 3)	No asset	01	
		Cultivable land	02	
		Non-productive land	03	
		Livestock	04	
		Ornaments	05	
		Vehicle	06	
		House	07	
		Other goods	08	
		Other asset (details)	99	

34	Why & how these assets are so important for you	It is productive Can't live without it Support system Can be of use in difficult time Not applicable Other reason	01 02 03 04 05 99	
35	What difficulties can you face when you don't have any asset	Can face economic difficulties Face hardship No status in the society Has to work as a labourer Other (details)	01 02 03 04 99	

36 Details about debt/loan

Are you indebted/ has taken loan - at present ^a	If indebted – from whom did you borrow ^b	How did you borrow ^c	Rate of interest you pay ^d	Debt /loan for what purpose ^e	How much ^f	How do you plan to pay back ^g

Code key

- a** 01 = yes
b 01 = from moneylender
04 = from nobody
c 01 = land mortgaged
04 = from relative, without interest
d 01 = 4-5% per month (36 to 60 % annual)
e 01 = for social occasion
04 = to get employment
f 01 = by selling asset (which – write asset)
04 = may take help of someone
02 = no
02 = from relative, with interest
99 = other(from whom)
02 = ornaments mortgaged
05 = from relative, with interest
02 = < 4% per month
04 = without interest
02 = due to illness
05 = for higher education
02 = will earn more and pay back
05 = don't know
03 = from relative, neighbour, without interest
03 = from moneylender, with interest
06 = from neighbour, without interest
03 = > 5 % per month
05 = Muslims can't charge interest
03 = to buy asset
99 = other reason
03 = may not be able to pay back
98 = not applicable 99 = other (details)

No.	Question /Item	Answer /Classification	Code	Remarks
37	Do you have 'ration card'	Yes, jointly Yes, in my name No	01 02 03	
38	Which type of 'ration card'	Regular <u>Rahatvalu</u> Both types	01 02 03	
39*	What do you get at subsidised rate with the help of 'ration card'	Wheat Paddy Oil Sugar Kerosene Manure/fertiliser Seeds Other (details)	01 02 03 04 05 06 07 99	
40	Are you ever benefited with any government scheme	Yes No, never before Has applied but not availed	01 02 03	Q 47, if not availed

		Never tried/applied Any other (details)	04 99	
41	If benefited with govt. scheme, how many times	Yes, once Yes, twice Yes, 4-5 schemes Other (details)	01 02 03 99	
42	If benefited with govt. scheme, give details – name of the scheme, year, financial assistance, etc.			
43	How are you benefited with these schemes	Nothing significantly Economic activities have been supported Economically benefited Social upward mobility is achieved Political gain Other benefits (details)	01 02 03 04 05 99	
44	Did you face any difficulty in getting the schemes	Yes No	01 02	
45*	If you have faced any difficulty, give details /experiences	Had to bribe the official/s Had to visit offices several times Political pressure was applied Due to commission agents Goods were not available as per the scheme Other difficulties (details)	01 02 03 04 05 99	
46*	How could you get the scheme	Govt. official was helpful Had good connections with officials Social worker/org. helped Bribed/paid money Political pressure was applied Other (details)	01 02 03 04 05 99	
47*	If not benefited with govt. scheme, why & how were you not benefited	Never looked for Face lots of difficulties in getting the benefits Required documents/ evidences are not available Tried hard but didn't get Reason not known Not applicable Other (details)	01 02 03 04 05 98 99	

48 Details about water – drinking & other purposes/uses

Season	From where did you fetch drinking water	From where did you fetch water for other purposes	How far you have to go	Who goes to fetch water
Winter				
Summer				
Monsoon				

Code key

a 01 = Private/owned Well	02 = Community well	03 = Govt. hand pump
& 04 = Private hand pump	05 = village pond/river	06 = Public tap
b 07 = Water supply at home - tap	08 = Water tanker	09 = we pay for water tanker
10 = separate community well	11 = river	12 = pipeline without permission of village panchayat
99 = other (details)		
c 01 = Within village	02 = 2-4 farms away	03 = 1-2 <i>gau</i> (4-6 Kms)
04 = more than 3 <i>gau</i> (7-10 Kms)	05 = available at home through pipeline	06 = hand pupm/well at home
99 = Other (details)		
d 01 = female member	02 = male member	03 = other (who)

No.	Question /Item	Answer /Classification	Code	Remarks
49*	How do you travel (Multiple answers)	In bus Use owned vehicle Owned truck/tractor Board truck/tractor/rickshaw/ private bus Walk down Use bullock cart/camel cart Other (details)	01 02 03 04 05 06 99	
50	How many times a ST bus visits you village in a day	Yes, once Yes, twice Yes, 3-5 times Yes, more than 5 times No, it doesn't	01 02 03 04 05	
51	Is there any co-operative society existing in your village	Yes, functional Yes, established but not functioning No, not formed	01 02 03	
52	If any co-operative society existing, give details – name, activity, no. of members etc.			
53	If there is no co-op. soc., why not formed	Villagers are not aware of it What will we do after forming it People don't organise themselves Very difficult to form Don't know Other reason (specify)	01 02 03 04 97 99	
54	Do you wish to form a co-op. society in your village and start activities	Yes No Can't say Other (details)	01 02 03 99	
55	Are you on election voting list	Yes No Don't know Other (details)	01 02 03 99	

table continued.....

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No.	Question /Item	Answer /Classification	Code	Remarks
56	Do you & your family members go for voting	Yes, sometimes Yes, every time	01 02	

		Yes, everybody goes	03	
		Yes, some of us	04	
		No, never	05	
		Not applicable	98	
		Other (details)	99	
57*	Which election(s) do you vote for (Multiple answers)	Sarpanch	01	
		Gram Panchayat	02	
		Taluka panchayat	03	
		Jilla panchayat	04	
		Legislative assembly	05	
		Parliament	06	
		All	07	
		None	08	
		Don't know	97	
		Not applicable	98	
		Other (details)	99	
58*	Which election(s) your spouse vote for (Multiple answers)	Sarpanch	01	
		Gram Panchayat	02	
		Taluka panchayat	03	
		Jilla panchayat	04	
		Legislative assembly	05	
		Parliament	06	
		All	07	
		None	08	
		Don't know	97	
		Not applicable	98	
		Other (details)	99	
59*	Where do you go to call someone on telephone (Multiple answers)	PCO/STD	01	
		At someone's home and pay	02	
		I've a phone at home	03	
		Don't know	97	
		Other (details)	99	
60*	What problems do you face in this village (Multiple answers)	No problem at all	01	
		Not getting good facilities (water, school, health care, road etc.)	02	
		Have to face lots of hardship	03	
		Lack of mental peace	04	
		Untouchability/Discrimination	05	
		Villagers harass us sometimes (beating, humiliation, etc.)	06	
		Villagers don't support us in our activities	07	
		Any other problem (details)	99	
61	Which place you could visit freely in a village	Temple	Yes	01
			No	02
		Panchayat office	Yes	01
			No	02
		Social organization	Yes	01
			No	02
		Public place for getting water	Yes	01
			No	02
		Library	Yes	01
			No	02

table continued.....

.....table continued

No.	Question /Item	Answer /Classification	Code	Remarks
62	Can you freely visit a person/house belong to upper caste	Yes No If yes, whom could you visit freely If no, why not (give details)	01 02 03 04	
63	Can you participate freely in village fair, social gatherings, etc.	Yes No Our events are organised separately	01 02 03	
64	Can you go to barber shop like any upper caste person	Yes No We have our own barbers	01 02 03	
65	Can you go to any hotel/ <i>dbaba</i> for tea, snacks, etc.	Yes No Separate hotels for SCs/dalits	01 02 03	
66	What do you wish to solve/remove these problems	Nothing Don't know what could be done We can't do anything Would organise ourselves and face it Presented them to govt. officials several times Not applicable Other (details)	01 02 03 04 05 98 99	
67	Did you migrate in last 3 years	Yes, all the 3 years Yes, 2 years Yes, last year No, not a single time Not applicable Other (details)	01 02 03 04 98 99	
68	Did your spouse migrate in last 3 years	Yes, all the 3 years Yes, 2 years Yes, last year No, not a single time Not applicable Other (details)	01 02 03 04 98 99	
69*	Why did you chose to migrate (Multiple answers)	Very little resources to support all of us Enough land but not rain Other brothers cultivate the land No employment in village Due to earthquake in 2001 Not enough rain since last 2 years Not applicable Other (details)	01 02 03 04 05 06 98 99	
70	How many month do you get work / employment in a year	Less than 3 months Almost 3 months 4 months 6 months 8-10 months Almost round the year Other (details)	01 02 03 04 05 06 99	

71 Details about migration

No	Income generation activity	When in last 3 years		Where – name of the place of migration/ workplace			Why did you choose this activity ^a	How did you come to know about this activity ^b	Annual earning (approx. in Rs.) ^c
		Month	Year	Village	Taluka	District			
1	Agri./casual labour								
2	Salt making – whole season								
3	Salt making – peak season								
4	Fishing								
5	Coal making – whole season								
6	Coal making (1-4 months)								
7	Other activity								
8	With spouse								

a 01 = we know only this work
99 = other (details) 02 = no other work available 03 = only this work available regularly
b 01 = self 02 = by the employer 03 = through a relative
04 = through a labour contractor 99 = other (details)
c 01 = 10,000-20,000 02 = 21,000-30,000 03 = 31,000-40,000
04 = > 41,000

72 Details about health care

Type of illness	Who was ill	Where do you go for treatment (place) ^a	To whom do you go to seek treatment ^b	How far is the place for treatment from your village (in Kms)	Other details
General illness (cold, cough, fever, etc.)					
Illness – longer than 10 days					
Any disease (skin, digestion, eyes, etc.)					
Delivery					
Spontaneous abortion					

a 01 = male 02 = female 03 = son
04 = daughter
b 01 = govt. district hospital 02 = govt. taluka hospital 03 = govt. village hospital
04 = private dispensary at village 05 = private dispensary at town/city 06 = delivery at home
99 = other (details)
c 01 = to the doctor 02 = from some educated person in the village 03 = to *bhava/ozā* (faith healer)
04 = from medical shop 05 = traditional healer 99 = other (details)

APPENDIX - 2
INSTRUMENT – SCHEDULE FOR VILLAGE LEVEL SURVEY

A Socio-Economic Survey
Rapar & Bhachau taluka (Vagad region) of Kachchh district

INFORMATION ABOUT VILLAGE

1. Name of the village
2. Name of taluka
3. Traditional name of the area
4. Name of village panchayat
5. Is your village a part of Jooth Gram Panchayat (Group village panchayat)?
Yes ----- No -----
 - a. If yes, Name of Jooth Gram panchayat
 - b. Total how many villages/vaandh

Name of information provider
Designation
Date

Name of the village/ vaandh	Number	Which village/ vaandh has election booth

6. Details about Sarpanch
 - a. Name -
 - b. When he/she was elected -
 - c. Caste
 - d. Religion
 - e. If woman Sarpanch, give details –
 - a. whether she is able to function on her own
 - b. whether the villagers support her
7. Details about Samajik Nyay Samiti
 - a. Present status – functional, disfunctional
 - b. How many active members
 - c. Name of president (pramukh)
 - d. Caste of president
8. Physical characteristics of village
 - a. How to reach you village (which road leads to village) _____
 - b. Its size (sq. kms)

- c. Its area (sq. kms)
- d. Location (next to which village)
- e. Number, type and name of industrial units at the village or in surrounding area
 - 1. total number of industrial units
 - 2. type – small -----, medium -----, large scale -----
 - 3. for what – salt, soda ash
 - 4. names of these units

9. Total population of the village

- no. of persons
- no. of families

10. Social composition of village

Caste/religion/category	Number of families belong to	Name of faliya/ vas they stay at
Scheduled castes (Vankar, Chamar, Bhat, Bhangi, etc.)		
Scheduled tribes (Koli, Vaghari, Bhil, Paraghi)		
OBCs (castes under Baxi Panch)		
<u>Minorities/ Muslims</u>		
<u>Other castes</u>		

11. Details about social & economically backward families

Details about families	Number of families	Name of faliya/ vas they stay at
Single women		
Disabled		
Orphans		
Destitute		
Below Poverty Line (BPL)		
Others		

a. Details about facilities for education

- a. Details about school/day care/crèche
 - i. Facility for education – primary/secondary school
 - ii. School/day care/crèche run by NGO
 - iii. Any other
- b. If there is no school at village, how far it is from the village
 - i. distance
 - ii. level – primary / middle/ secondary/ higher secondary
 - iii. where to go for higher education
 - iv. how far is the taluka place
- c. Physical condition of the school building
 - i. What was the condition of the building after the earthquake in 2001
 - ii. How is the school functioning – in tent / damaged building / in open / new building

- iii. If new building has been build – who supported to build it – description of the building

13. Level of education in the village

- a. Total number of literates/educated
- b. Total number of illiterates
- c. Reason for illiteracy
- d. Is the teacher visiting the village & school regularly?

14. Details about Drinking water

- a. Quality of water – sweet-*mithu*/saline-*kharu*/*bhambbru*/other
- b. Sources and status of water availability –

Source and number	Status – functional/disfunctional	How far from village/ location
Wells - private - public - water level (winter, summer monsoon)		
Pond		
Pipeline		
Tanker - in a day - in a week		
Other		

15. Details about water irrigation facility

Source and number	Status – functional/disfunctional	How far from village/ location
Wells – private - public - water level (winter, summer monsoon)		
Pond – small scale - middle		
Khet talavadi		
No. of farmers who have irrigation facility		
Other		

16. Details about land

- a. Total land (sq. kms)
- b. Types of land (sq. kms)– *kaali*/*goradu*/*padtar*/*jaaja*/*lgauchar*/forest/other
- c. Total cultivable land (sq. kms)
- d. Total land that is cultivated every year
- e. Forest land
- f. Gauchar/pasture
- g. Other –
 - Irrigated
 - non-irrigated

17. **Distribution of land**

- a. Number of land owners
- b. Number of landless families in the village
- c. Number of small farmers (< 8 acres)
 - i. Irrigated
 - ii. Non-irrigated
- d. Number of marginal farmers (9-16 acres)
 - iii. Irrigated
 - iv. Non-irrigated
- e. Number of big farmers (> 17 acres)
 - v. Irrigated
 - vi. Non-irrigated

18. **Details of crops taken in the village**

- a. Name of crops (name all the crops)
- b. Name of traditional crops
- c. Why these traditional crops have been not taken now
- d. Number of families that take crops twice a year
- e. More details about families that take crops twice a year
 - i. Caste
 - ii. facilities they have
 - iii. type of land
 - iv. size of land

19. **Transportation & communication facility and roads**

- a. Approach road to the village
 - i. how long from the main road
 - ii. present status – good/ medium/ bad/ very bad
 - iii. no approach road
- b. Number of ST buses visit/available in a day
- c. Type of vehicles available for transportation/travel
- d. How far is the market (*baat*)
- e. How far is the taluka place
- f. How far is the bigger village in this area – names & distances
- g. Number of PCOs in a village
- h. Number of telephones in a village
- i. Write your observation about the village

20. **Details about forest land/forest**

- a. Was there a forest around the village?
 - i. if yes, before how many years
 - ii. what happened to this forest
 - iii. what happened then
 - iv. present status
- b. Types of plants / shrubs / herbs
- c. Has the number of plants been increased or decreased?
- d. Why so?

- e. Which are the plants sown by the forest department
- f. Why these plants?
- g. Impact on people's/cattle lives due to these plantations
- h. About wildlife –
 - i. which wild animals
 - ii. their present status (number - live)

21. Electricity

- a. From where does the village get electricity
- b. How many connections –
 - i. Total
 - ii. legal
 - iii. illegal
- c. Availability of electricity (hours)
- d. Write your observation about street lights and about electricity

22. Livestock

- a. Details

Type	Number	Number of families owning livestock	Daily production of milk and its selling	Earning from livestock/pastoral activities (selling wool, natural manure etc.)
Buffalo				
Cow				
Bullock				
Sheep				
Goat				
Camel				
Other				

- b. Total number of cattle
 - i. Increase or decreased
 - ii. Has type of cattle been changed
(also write your observation)
- c. Reasons for the increase/decrease
 - i. Natural (drought/cyclone/earthquake)
 - ii. Man made
 - iii. How many cattle died in the earthquake of 2001
 - iv. Impact on cattle of the earthquake
- d. who dispose the dead animals, how -

23. Occupation related details

Occupation	Caste	Number of families
Cultivators		
Pastoral		
Service		
Business/self-employed		

Agriculture/Casual labour		
Salt workers		
Charcol makers		
Artisans		
Others		

24. **Details - employment opportunities available at the village**

- a. which are the main income generation activities in a village

25. **Migration related details (pull and push factors)**

- a. Number of families
b. Where do they migrate
c. For which income generation activities
d. Do people migrate to the village? If yes, for what?

26. **Details about financial assistance available for agriculture (loan, subsidy)**

27. **Details about any co-operative society – existing / functional or dysfunctional**

Name and type	Inception year	Present status	Number of members	Remarks

29. **Details about other forum/ social organization**

- a. Mahila Mandal: Number, name, its activities
b. Yuvak Mandal: Number, name, its activities
c. Other Mandal/CBO: Number, name, its activities
d. Any other religious sect/group has formed any informal or formal group?

30. **Details about health facilities available at village and for the villagers**

- a. Facilities available within village
1. by the government
o Public health center (PHC)
o Community health Centre (CHC)
o any other
2. private clinic/doctor/medical person
3. for women's health – dai
b. How many times the following health workers visit the village
1. Malaria health worker
2. ANM
3. Medical supervisor
4. other
c. How far one has to go to get health facility – where (name, distance)
d. Was there any epidemic in last 5 years
i. If yes, give details
ii. who helped you
iii. What the villagers do in time of epidemic?
e. Who provides the following health care facilities

- i. Mobile unit
- ii. Medical facilities
- iii. Doctor visiting the village
- f. What is the system for public hygiene (cleaning & maintenance)
 - i. Who does cleaning
 - ii. By Gram Panchayat or private organization

31. How many time the following civil servant visit the village

- a. talati
- b. gram sevak

32. Details about ration card

- a. how many families have ration card in the village
- b. which type
 - i. *rabatvalu* (with relief)
 - ii. *rabat vinanu* (without relief)
 - iii. both the types
- c. how many Fair Price Shops (FPS) in the village
 - i. number
- d. details about FPS
 - i. are goods available regularly/smoothly
 - ii. are there any malpractices
 - iii. what are the difficulties faced by villagers in getting goods

33. Details about police station and security systems

- a. name of the nearest police station and distance
- b. assistance/support provided by police

34. About Politics – political events, participation parties, etc.

- a. Which political parties are active (name all of them)
- b. Names of political leaders (name & political party)
- c. Which political party has its dominance
- d. Which political party has worked for the villagers? What? Why? How?
- e. Is there any branch of RSS in the village?
 - i. What are its activity
 - ii. How many children participate in the events/activities regularly
- f. How many people participate in elections
- g. Do people discuss political events, moves, strategies etc. in the village?
- h. Dominant families in political spheres – why & how – historical, cultural, economic reasons behind it
- i. How many times Gram Sabha is organized
- j. What type of people participate in Gram Sabha
- k. What is the extent and type of participation of women in Gram Sabha
- l. Details of Panchayat members
 - i. Number of women members
 - ii. Participation of women

35. **Details about social problems**

- a. child marriages
- b. alcoholism
- c. superstitions (which)
- d. status of widows
- e. other social problems

36. **Details about equipping villagers about natural calamities**

- a. natural calamities
 - i. earthquake
 - ii. cyclone
 - iii. drought
- b. what is mental status of people? Are they equipped to face any of them?
- c. condition of the buildings
- d. what action people could take to face it
- e. what other preparations have been done?

37. **Details about Gram Panchayat Office**

- a. where – in the main village
- b. how far from other villages
- c. at the center of the village
- d. how far from Vaandh

38. **Details about Grave Yard**

- a. number of graveyards
- b. if separate for *dalits*
- c. if separate for Muslims
- d. if the land of grave yard has been encroached
- e. which facilities

39. **In the situation of drought/scarcity**

- a. what is the provision for fodder
- b. what is the provision for water
- c. relief work
 - i. by the government
 - ii. when the govt. declares relief work
 - iii. which activities under relief work are taken up – its relevance
 - iv. wages paid for relief work – system of wages
- d. management of *panjarapol*
 - i. by the government
 - ii. by NGO
- e. how many families migrate

40. How many *garbi* are organized in the village? Is there separate *garbi* for dalits? If yes, how many, where?

41. How many flourmills are in the village? Is there separate flourmill for dalits? If yes, how many, where?

APPENDIX - 3
INDICATORS TO IDENTIFY BELOW POVERTY LINE (BPL) FAMILIES IN RURAL
AREAS UNDER 10TH FIVE YEAR PLAN
(Translation of the Government Resolution of Ministry of Rural Development)

Guidelines to identify families Below Poverty Line – 2002 Survey

1. To identify BPL families, it is obligatory that each house of the village be surveyed. To cover the BPL families under different schemes for poverty alleviation programmes, it is necessary to identify BPL families first.
2. This survey is different from the previous survey to segregate BPL families from the others; under this survey, the BPL families have to be identified with social and economic indicators. The score would be calculated for their quality of life based on these indicators.
3. There are in all 13 indicators have been identified and each family has to be given score (0,1,2,3,4) and the total score has to be calculated at the end of this. The families will be then organised in descending order, the family with the least score will be at top of the list as BPL family.
4. The State/Union Territory will be able to modify the cut off score to classify the families as - 'very poor', 'poor', 'not so poor', and 'not poor'. The cut off score could be uniform across the State or could be different from district to district, considering ground reality.
5. The number of BPL families should be identified in such a way that the number should not be increased than the BPL families survey in 1999-2000.
6. While deciding on cut off score for BPL families, the guidelines developed by NSSO for calculating Consumer Expenditure Index could be taken into consideration. Each State/UT would be able to develop their own structure / calculation to identify BPL families.
7. To maintain transparency and to reduce error, the score of each family of the village will be displayed at a public place. The families with equal score will be presented to the Gram Sabha and the tie will be solved there. The gram Sabha will give the chronological order to the families with such score and that will be recognised.
8. PRIO or unit has to re-asses the cases if the number of 'very poor' and 'poor' families is very large in the village.
9. After the Gram Sabha approves the list of BPL families, the State/UT has to finalise the list and then no addition will be allowed in the list. In case some families cross the cut off score and earn more than the poverty line, they could be omitted from the list. Such assessment will be held once in Gram Sabha.
10. The survey of BPL families will cover all the families in rural areas in the country. The indicators to describe rural life and related information will help the census, which could be then used to launch area-specific and community-specific/people-oriented programmes and to make them successful. To make it meaningful, the careful analysis is required of information presented in the schedule attached.
11. The State/UT can assign this task to NGOs, if they find it meaningful or necessary.

12. The district collector will co-ordinate, monitor and assess these activities. He/she would be allowed to assign these tasks to subordinate staff.
13. The BPL families 2002 would be given BPL card / Smart Photo Identity card by the administration of State / UT. These families will be able to use it as an entry card, not to get any additional benefit.
14. The regional analysis of BPL families will be completed by December 2002 and the data will then be fed into computer for finalising the list of BPL families, based on the cut off score, which should be completed by March 2003.

Schedule for identification of BPL families 2002

Name of head of the family:

House no. and name (if any):

Name of the village:

total score (numbers):

Name of the Gram Panchayat:

Name of the unit:

sub-category:

Name of the district:

A. Family background

(a) Educational status

No.	Name	Age (years)	Sex	Relation with head of the family	Educational status

(b) Monthly average income of the family (in rupees)

Less than 250	250-499	500-1499	1500-2500	More than 2500

(c) Type of land

Owner	Land tenant	Both – owner and tenant	None

(d) Facility for drinking water (tick the most appropriate)

For Plains	No water source within 1.6 kms	Water source between 1.00-1.59 kms	Water source between 0.50-0.99 kms	Water source within 0.50 kms	Water source at home
For rocky area	No water source till the height of 100 metres	Water source at the height of 50-100 metres	Water source at the height less than 50 metres	Water source at home	

(e) Social category (tick only one)

Scheduled caste	Scheduled tribe	Other backward classes	Others
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B. Identification of poor family and its sub-categorisation

(tick the most appropriate)

No.	Characteristics	Score (number)				
		0	1	2	3	4
1	Landholding	Nothing	Non-irrigated land less than 1 hectare (or irrigated land less than 0.5 hectare)	Non-irrigated land 1 - 2 hectare (or irrigated land 0.5 – 1.0 hectare)	Non-irrigated land 2 - 5 hectare (or irrigated land 1 – 2.5 hectares)	Non-irrigated land more than 5 hectares (or irrigated land more than 2.5 hectares)
2	Type of house	No house	Kachchha	Semi-pacca	Pacca	Urban type
3	Regular Clothes to wear – total number, per person	Less than 2	2 or more than 2 but less than 4	4 or more than 4 but less than 6	6 or more than 6 but less than 10	10 or more
4	Food security	Less than a meal for most of the year	On an average a meal once a day and sometimes more than once	A meal once a day through out the year	Two meals a day with casual shortage of food	Adequate food intake
5	Hygiene	Night soil - in open	Public toilet with irregular water availability	Public toilet with regular water availability	Public toilet with regular water availability and regularly cleaned by cleaner	Private toilet
6	Ownership of consumer items (tick) 1. TV 2. Electric fan 3. Cooking vessels like Pressure cooker 4. Radio	Nothing	One of them	Only 2 items	Any of 3 items or all items	All items / owning one the following items – 1. Computer 2. Telephone 3. Refrigerator 4. Colour TV 5. Electric equipments in kitchen 6. Expensive furniture 7. LMV@ 8. LCV@ 9. Tractor

						10. Automobile – 2 wheeler or 3 wheeler 11. Power tiller 12. Thresher / Harvester
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table continued.....

.....table continued

No.	Characteristics	Score (number)				
		0	1	2	3	4
7	Higher educated adult members of the family	Illiterate	Primary education (5 th std.)	Secondary (10 th std. pass)	Graduate / professional or vocational diploma	Post-graduate / professional or vocational graduate
8	Labour	Bonded	Women and child labour	Only adult women and no child labour	Only adult males	Others
9	Earning related	Casual labour	Cultivator	Artisan	Service class	Others
10	Children (5 – 14 years old)	Not going to school and working	Going to school and working	-	-	Going to school and not working
11	Indebtedness	Informal consumption for daily use	Informal consumption for production use	Informal consumption for other use	Borrowed money from financial institution	No indebtedness and asset holding
12	Reason for migration	Casual work	Seasonal work	Other sources of livelihood	Not migrating	Other purpose
13	Assistance required	Daily wage (Public Distribution System)	Self-employment	Training and enhancement of skills	House building	Loan more than 1 lakh rupees or no assistance required

APPENDIX - 4
COMPARISON – CENSUS DATA (1991) & PRIMARY DATA (SURVEY)

Table 1
Social & Occupation wise Composition – to total population

No	Village name	Populati on as per 1991 census	No. of families mentioned by the key informants	No. of families (actual)& no. of persons (estimate)	
				For Social composition (SC, ST, OBC, Savama, others)	For Occupation (cultivators, labourers, others)
1	Sai	2707	4000	524 (2620)	805 (4025)
2	Trambau	1769	2900	700 (3500)	930 (4650)
3	Hamirpar Moti	2417	3500	325 (1625)	1063 (5315)
4	Lodrani	2691	3500	405 (2025)	452 (2260)
5	Vrajvani	1089	1500	261 (1305)	262 (1310)
6	Jatawada	3801	4500	1035 (5175)	860 (4300)
7	Bela	2828	3500	1065 (5325)	1087 (5435)
8	Davri	1087	1400	313 (1565)	248 (1240)
9	Selari	2697	3300	515 (2575)	570 (2850)
10	Fategadh	4401	6250	442 (2210)	1204 (6020)
11	Khandek	2133	2500	581 (2905)	632 (3160)
12	Ghanithar	1193	1700	420 (2100)	273 (1365)
13	Umaiya	2220	2220	420 (2100)	315 (1575)
14	Bhimasar	6280	10000	1933 (9665)	1975 (9875)
15	Kidiyanagar	5030	8000	670 (3350)	1145 (5725)
16	Adesar	4340	9000	1975 (9875)	1745 (8725)
17	Palasava	5261	10000	2050 (10250)	1912 (9560)
18	Kanmer	2525	3500	800 (4000)	714 (3570)
19	Lakhagadh	1481	2100	400 (2000)	483 (2415)
20	Vallabhpar	952	1400	260 (1300)	305 (1525)
21	Pragpar	2530	4000	187 (935)	374 (1870)
22	Kumbhariya	1068	1500	345 (1725)	328 (1640)
23	Sukhpar	753	1200	250 (1250)	179 (895)
24	Chitrod	3343	3411	600 (3000)	979 (4895)
25	Gedi	237	1100	226 (1130)	101 (505)
26	Pagivaandh	423	1200	126 (630)	27 (135) only Koli
27	Khanpar	3729	4900	173 (865) only Koli	1078 (5390)
28	Bhimdevka	484	1136	180 (900)	NI
	Rapar	69,479	1,03,217	16,761 (83,805)	20046 (1,00,230)
29	Shivlakha	1409	1850	620 (3100)	651 (3255)
30	Adhoi	6776	8667	800 (4000)	2075 (10375)

31	Vamka	1404	2000	85 (340)	327 (1635)
32	Bharudiya	2069	2269	435 (2175)	471 (2355)

table continued.....

.....table continued

No	Village name	Population as per 1991 census	No. of families mentioned by the key informants	No. of families (actual)& no. of persons (estimate)	
				For Social composition (SC, ST, OBC, Savarna, others)	For Occupation (cultivators, labourers, others)
33	Ambaliyara	1389	3500	361 (1805)	614 (3070)
34	Samakhiyali	2156	5500	635 (3175)	540 (2700)
35	Kadol	1094	2000	452 (2260)	525 (2625)
36	Kakarava	1104	2500	235 (1175)	98 (490)
37	Toraniya	659	1400	86 (430)	188 (940)
38	Shikarpur	3492	5000	395 (1975)	343 (1715)
39	Chndrodi	513	1000	78 (390)	53 (265)
40	Kanthkot	2246	4000	215 (1075)	579 (2895)
41	Chobari	5039	13868	650 (3250)	682 (3410)
42	Vandhiya	2650	4000	135 (675)	225 (1125)
43	Lakadiya	5145	4000	816 (4080)	1150 (5750)
44	Vondh	5508	7000	1580 (7900)	1350 (6750)
45	Chhadawada	1802	4500	310 (1550)	810 (4050)
46	Gharana	1977	3200	930 (4650)	827 (4135)
47	Navagam (Amrutpur)	NI	500	50 (250)	53 (265)
48	Ner	828	3500	430 (2150)	441 (2205)
49	Bandhadi	644	1250	114 (570)	140 (700)
	Bhachau	47,904	81,504	9,412 (47,060)	12142 (60,710)
	Total	1,17,323	1,84,721	26,193 (1,30,965)	32188 (1,60,990)

Table 2
Details about socially and economically backward families

No	Village name	Families belong to					Total
		Single women	Disabled	Orphan	Destitute	BPL	
1	Sai	35	25	6	2	300	368
2	Trambau	40	3	0	8	500	551
3	Hamirpar Moti	50	5	1	12	130	198
4	Lodrani	80	20	12	6	150	268
5	Vrajvani	25	12	3	1	150	191
6	Jatawada	60	25	6	8	600	699

7	Bela	50	15	4	2	460	531
8	Davri	22	8	0	1	135	166
9	Selari	60	25	4	5	225	319
10	Fategadh	200	3	3	1	80	287
11	Khandek	10	5	0	1	136	152
12	Ghanithar	20	12	1	2	25	60

table continued.....

.....table continued

No	Village name	Families belong to					Total
		Single women	Disabled	Orphan	Destitute	BPL	
13	Umaiya	23	15	3	2	275	318
14	Bhimasar	250	40	0	15	1500	1805
15	Kidiyanagar	200	30	10	150	NI	390
16	Adesar	40	30	2	10	350	432
17	Palasava	300	100	3	4	600	1007
18	Kanmer	60	20	2	2	250	334
19	Lakhagadh	7	10	0	1	150	168
20	Vallabhpar	10	2	0	1	40	53
21	Pragpar	90	10	0	5	125	230
22	Kumbhariya	25	10	0	0	NI	35
23	Sukhpar	8	5	1	1	185	200
24	Chitrod	75	20	NI	NI	NI	95
25	Gedi	100	10	5	30	250	395
26	Pagivaandh	11	2	1	3	30	47
27	Khanpar	18	2	0	2	25	47
28	Bhimdevka	NI	NI	NI	NI	43	43
	Rapar	1869	464	67	275	6714	9389
29	Shivlakha	10	7	0	1	255	273
30	Adhoi	70	8	4	65	275	422
31	Vamka	60	12	0	10	70	152
32	Bharudiya	30	6	0	25	100	161
33	Ambaliyara	50	20	10	7	200	287
34	Samakhiyali	70	20	0	10	141	241
35	Kadol	55	15	0	3	125	198
36	Kakarava	40	20	1	3	NI	64
37	Toraniya	27	4	0	5	64	100
38	Shikarpur	200	12	3	5	NI	220
39	Chndrodi	26	5	0	2	NI	33
40	Kanthkot	90	12	2	11	225	340
41	Chobari	21	5	1	4	NI	31

42	Vandhiya	12	5	NI	5	NI	22
43	Lakadiya	25	15	0	4	500	544
44	Vondh	150	50	3	100	300	603
45	Chhadawada	92	8	1	16	42	159
46	Gharana	30	7	0	1	225	263
47	Navagam (Amrutpur)	3	0	0	0	NI	3
48	Ner	25	5	6	3	230	269
49	Bandhadi	16	4	1	5	100	126
	Bhachau	1102	240	32	285	2852	4511
	Total	2971	704	99	560	9566	13900

APPENDIX - 5

DETAILS ABOUT LAND (AVAILABLE FOR CULTIVATION, UNDER CULTIVATION) AND IRRIGATION FACILITY

No.	Details about land and irrigation facility	No. of villages		Total N=30 NI=19
		Bhachau (N=12) NI = 9	Rapar (N=18) NI = 10	
1#	Total land available in the village			
	No. of villages	2	14	16
	No information	19	14	33
	Land (in hectare)	13095	86400	90495
2#	Total land under cultivation (hectares)	8794	52700	61494
3#	Irrigated land (hectares)	3500	3450	7950
	No. of villages	1	6	07
	% of irrigated land (hec.)	39.8%	6.5%	12.9%
4#	Total land available in the village			
	No. of villages	8	14	22
	No information	13	14	27
	Land (in acre)	80600	42800	118400
5#	Total land under cultivation (acres)	28950	46000	74950
6#	Irrigation facility (acres)	4500	1700	6200
	No. of villages	5	3	08
	% of irrigated land (acres)	15.5%	3.7%	8.2%
7	Type of land			
	Black soil	6	13	19
	Goradu	8	14	22
	Padtar (waste) land	4	6	10
	Faajal (barren) land	4	6	10
	Gauchar (pasture) land	9	15	24
	Forest land	1	8	09
	Other	7	9	16

= Only responded (7-8 villages), not applicable to the rest of Rapar or Bhachau villages.

ABBREVIATION

BPL:	Below Poverty Line
CBO:	Community Based Organization
CPR:	Common Property Resource
GP:	Gram panchayat
GPO:	Gram Panchayat Office
HH:	Household
KDM:	Koli, Dalit & Muslim
LAM:	Lok Adhikar Manch
OBC:	Other Backward Classes
SC:	Scheduled Caste
SEBC:	Socially and Educationally Backward Classes
SHG:	Self Help Group
SJC/SNS:	Samajik Justice Committee/Samajik Nyay Samiti
SP:	Swadhyay Parivaar
SPSS:	Statistical package for Social Science
SS:	Swaminaaraayan Sect
ST:	Scheduled Tribe