Chapter 3

Methods of Research

In the last chapter, one has already established the social and physical composition of the field for collecting information about the conditions of the women workers and their struggle in Jharia Coalfield. Looking at the physical terrain and the social composition as described at length it becomes evident that there were many challenges that could have affected the fieldwork. It was an extremely challenging task for any researcher but particularly so for a young woman. Apart from the social and physical complexities one must mention the fact that this area has been known for its violent mafia control and conflicts that have dominated these coal fields for generations. There is also a very strong patriarchal macho male culture particularly so amongst the dominant sections of the migrant populations in the area. Being a young woman researcher there were many challenges I had to face during this study. It is also important to note that I belonged to the upper end of the societal spectrum and hence faced problems in terms of accessibility and establishing trust with the interviewees. My primordial links to this culture therefore came with its own set of challenges. These challenges has been further compounded by the fact that this study is primarily about the coalmine workers; particularly women workers. Though they form the heart of the mining industries they occupy the lowest and the most vulnerable section of the mining community. In such a context, eliciting ‘coherent’ and ‘authentic’ responses was obviously not an easy task. A tangible sense of fear, suspicion and distrust was always present. Further the women were apprehensive and took time to open up. This chapter therefore will depict some of the set of challenges and obstacles that were a part of the study from the viewpoint of the researcher. This chapter would show my primordial links to this culture throughout, with its own set of challenges. The challenge has been further compounded by the fact that this study is primarily about the coal mines workers particularly women workers. Though they form the heart of the mining industries they occupy the lowest and the most vulnerable section of the society of the coal mines. In such a context, eliciting ‘coherent’ and ‘authentic’ responses was obviously not an easy task. A tangible sense of fear, suspicion and distrust was always present. Further women
found it difficult and it took time for them to open up. It will also highlight the research methodology of the study. The problems that were specific to this and how they have been overcome in due course.

The preliminary fieldwork which I conducted in January 2006 made it obvious that survey based questionnaires, however useful to generate macro data, would be partial at best and erroneous at worst. Based on the preliminary study of the coalmines, it became clearer as to what basic problems were evident in the lives of the women workers and how these were to be overcome when conducting the field work. I could figure out few basic problems of the women workers and how as a researcher I would have to go about conducting my field research and inquiring on what could be the sensitive issues. A few days after my regular visit to the field, a women coal guard asked me the reason why I was visiting their work area and the purpose behind my study. When I explained to her the reason for my visit she admonished me saying that if I was desirous of presenting a true picture of the women workers in the coalmines I should not meet them along with anyone else, especially any union people as they are the ‘real exploiters’ in all sense. This was excellent advice and I assured her that was exactly what I want to do. Though one had to establish links present in the field, however it became evident that union workers were not true representatives of the field. They were termed as ‘the real exploiters’ and therefore were a hinderance to relegating authentic data. The accessibility to the mines or to the workers individually on the other hand was not possible at all without a middleman, and the union people played a major role in introducing me to the worker. This made the garnering of ‘authentic’ view difficult. Visiting each and every worksite was not possible nor was it possible to meet all the women workers. Factionalism within the different groups of workers on the basis of caste, ethnic group etc was another hindrance where one group would advice me to keep away from the other and vice a versa. This in a sense gave me an important insight into the social dynamics of the place. When I entered the field I entered into a world of caste hierarchies and dynamics. Being from a high caste, I did not have ready access to lower caste or tribal people. Being a female researcher made the accessibility to Trade Union leaders difficult and therefore I had to look for ways to get introduced to the right kind of people and this took a long time. I finally decided to do my
fieldwork in July 2008 and have been visiting the field every two months till I finally managed to gather a reasonable amount of information.

In the previous chapter reference has already been made to the specific nature of the field. The challenges posed both by the nature of the field and the research question demanded an interactive qualitative field method. However this did not rule out the significance of quantitative methods. As one will shortly elaborate upon, an initial basic strategy of purposive sampling was required to identify both the coalmines to be studied and the respondents to be interviewed so that the study was both intensive and representative.

3.1 Choices of method

Initial fieldwork suggested that a combination of method would be the best way out to elicit both intensive and qualitative information without neglecting the larger profile of the area. One therefore used the following method.

- In-depth interview
- Oral History and narratives
- Group meeting
- Observation and Diary keeping
- Questionnaire

One has already mentioned that it was difficult to elicit information from women workers. However one found an interactive and dialogic approach extremely helpful to understand their lives, work and their struggle. Often the questions and queries that they asked, offered a better perspective on what they thought and did. In the later section of this chapter, the kinds of encounters with the people of the field have been described at length. At present, it is necessary to take a look at the different kinds of method used above.

In-depth interview, which is an important part of my study also known as unstructured, interviewing, is a type of interview which researchers use to elicit information in order to achieve a holistic understanding of the interviewee’s point of view or situation. It can also be used to explore interesting areas for further investigation. This type of interview
involves asking informants open-ended questions, and probing wherever necessary to obtain data deemed useful by the researcher. As in-depth interviewing often involves qualitative data, it is also called qualitative interviewing. Patton (1987:113) suggests three basic approaches to conducting qualitative interviewing:

(i) **The informal conversational interview**

This type of interview resembles a chat, during which the informants may sometimes forget that they are being interviewed. Most of the questions asked will flow from the immediate context. Informal conversational interviews are useful for exploring interesting topic/s for investigation and are typical of ‘ongoing’ participant observation fieldwork.

(ii) **The general interview guide approach (commonly called guided interview)**

When employing this approach for interviewing, a basic checklist is prepared to make sure that all relevant topics are covered. The interviewer is still free to explore, probe and ask questions deemed interesting to the researcher. This type of interview approach is useful for eliciting information about specific topics.

(iii) **The standardised open-ended interview**

Researchers using this approach prepare a set of open-ended questions which are carefully worded and arranged for the purpose of minimising variation in the questions posed to the interviewees. In view of this, this method is often preferred for collecting interviewing data when two or more researchers are involved in the data collecting process. Although this method provides less flexibility for questions than the other two mentioned previously, probing is still possible, depending on the nature of the interview and the skills of the interviewers (Patton 1987:112).

Scholars have suggested that there are two to three basic methods for indepth interviewing. In my case one has been used, oral history and narratives.

Oral history and narratives: Oral histories are born within specific frameworks of social relations, and ‘in order to contextualize oral histories, we also need to survey the dominant
ideologies shaping women's worlds; listening to women's words, in turn, will help us to see how women understood, negotiated and sometimes challenged these dominant ideals' (Sangster 1998: 91)

While oral history constitutes one major source for personal histories, autobiographical writings represent the other key source because women's autobiographies, diaries, journals and letters are becoming increasingly important as a source of self-perception and for providing insights into gender relations, social structure, political and social change and so on. (Karlekar 1993: 5)

Patricia Waugh (1989) has argued that women tend to have more fragmented selves due to multiple tiers of repression and silencing in everyday life and therefore in their narrations of selfhood, experiences interact with fiction, fantasy and the biographies of others. The notion of 'intersubjectivity', 'a term with at least twofold meaning' (that) may be used to refer on the one hand, to the relationship between personal narratives and public stories available within popular culture and, on the other, to the relationship between the narrator and the audience', emerges as a vital concept in reading women's autobiographies (Cosslett et al. 2000: 3). Intersubjectivity in women's autobiographies consists of not only an often shifting, partial and contested set of personal and collective memories but also a rendering of selfhood, delicately balanced between social permissibility and the narrator's confrontation with conflicting discourses of femininity.

As oral history emerges from actual interaction between historian and subject, the act of speaking becomes an important part of interpreting the content. One must keep in mind the fact that a formally educated person has their own structured mode of narrativising their own history. It is important to be sensitized to what the feminist oral historical of Stree Shakti Sangathana have pointed out- women's oral history collection must attend to the 'pauses, the wavering, the incoherence the real import of obsessive repetitions' and, in effect, to 'stretch the language to reach out to as yet unspoken areas of experience'. Interpreting the silences, pauses and repetitions are as important as interpreting eloquence. These nuances of oral history help us to probe deeper into not only why women describe the past in certain ways but also how they make sense of their pasts.
Observation as a method of data collection has certain characteristic.

- It is both physical and mental activity in the sense that the observing eye catches many things which are sighted, but our attention is focused on data that are pertinent to our study.
- Observation is purposive and not casual
- It captures the natural social context in which persons' behavior occurs.
- Observation should be exact and be based on standardized tools of research such as observation schedule, socio-metric scale etc.
- Observation may be defined as a systemic viewing of a specific phenomenon in its proper setting for the specific purpose of gathering data for a particular study. Observation as a method includes both seeing and 'hearing'. It is accompanied by perceiving as well.

*Photograph 3.1 Field Site Observations*
**Group meeting:** Focus Group Meetings involve organised discussions with a selected group of individuals to gain information about their views and experiences of a topic. Focus Group Interviewing is particularly suited for obtaining several perspectives about the same topic. The benefits of focus group research include gaining insights into people’s shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation. Problems arise when attempting to identify the individual view from the group view, as well as in the practical arrangements for conducting focus groups. The role of the moderator is very significant. Good levels of group leadership and interpersonal skill are required to moderate a group successfully.

*Photograph 3.2 Group Discussions with women miners*
The above three methods (In depth interview, Oral history and narratives, Observation) suggests that one has roughly corresponded as to what is often described as an ethnographic study. This method is often defined as a set of qualitative research method that can be used to investigate the culture, custom, beliefs of any community or so. It is a social science research method which relies heavily on up-close, personal experience and possible participation, not just observation, by researchers trained in the art of ethnography. The ethnographers often work in multidisciplinary teams. The ethnographic focal point may include intensive language and culture learning, intensive study of a single field or domain, and a blend of historical, observational, and interview methods. Typical ethnographic research employs three kinds of data collection: interviews, observation, and documents. This in turn produces three kinds of data: quotations, descriptions, and excerpts of documents, resulting in one product: narrative description. This narrative often includes charts, diagrams and additional artifacts that help to tell "the story" (Hammersley, 1990). Ethnographic methods can give shape to new constructs or paradigms, and new variables, for further empirical testing in the field or through traditional, quantitative social science methods. Ethnography has its roots planted in the fields of anthropology and sociology. While particularly suited to exploratory research, ethnography draws on a wide range of both qualitative and quantitative methodologies, moving from "learning" to "testing" (Agar, 1996) while research problems, perspectives, and theories emerge and shift.

Ethnographic methods are a means of tapping local points of view, households and community "funds of knowledge" (Moll & Greenberg, 1990), a means of identifying significant categories of human experience up close and personal. Ethnography enhances and widens top down views and enriches the inquiry process, taps both bottom-up insights and perspectives of powerful policy-makers "at the top," and generates new analytic insights by engaging in interactive, team exploration of often subtle arenas of human difference and similarity. Through such findings ethnographers may inform others of their findings with an attempt to derive, for example, policy decisions or instructional innovations from such an analysis.

However, as mentioned at the beginning of the chapter, one has not ignored the critical role of questionnaires in the field work. The questionnaire helped to map out a broad pattern of
field. A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. A distinction is made between open-ended and closed-ended questions. An open-ended question asks the respondent to formulate his own answer, whereas a closed-ended question has the respondent pick an answer from a given number of options. The response options for a closed-ended question should be exhaustive and mutually exclusive. In general, questions should flow logically from one to the next. To achieve the best response rates, questions should flow from the least sensitive to the most sensitive, from the factual and behavioral to the attitudinal, and from the more general to the more specific.

Photograph 3.3 Questionnaire (Annexure 1)
3.2 Fieldwork Strategy

I visited four collieries and tried talking to various people from all grades. Initially I thought I would choose any one colliery and interview people from there but then I realized that each colliery is dominated by one particular political party and the other party hardly works there. For example, in Bhowra BCKU (Bihar Colliery kamgar Union) dominates. In Kustor, Boragarh and Rajapur project JMS (Janta Mazdoor Sangh) dominates the region, In Bhelatand (TISCO owned mines) Congress party rule and no other unions try to work there. So I choose those collieries which have different political parties working there in order to get a sense of all the parties, work culture and their ideology behind working on the workers issues. I chose to interview women and men miners from all grades as the lives of middle class women of the coalfield were much different from the lives of women colliery workers. So great is the difference between the middle class and the women workers concentrated in the lower categories of work, that apart from their gender, they have little else in common. There were two groups of employees, those in the private sector (contract workers), and Government employees or the BCCL workers. I mostly dealt with the permanent employees. The contract workers were recruited through the subcontractors and were paid on a daily basis, unlike the BCCL employees.

I interviewed 50 women workers, including Trade union leaders and the managers. I randomly chose 4 mines to interview various people there. I interviewed 15 women from Bhowra colliery (Under Ground Mines), 10 women from Boragarh colliery (UG mines), 10 women from Rajapur (Open Cast Project) and 5 women from Kustor office. I interviewed these women from Grade B, who work in an Office set up, and not the mines. In total I interviewed 45 women from the Coal industry in which 25 of them were Tribals and 15 were non tribals who were migrants from UP, Bihar, MP, Bengal and Orisaa. I also interviewed five women group leaders and the union representatives. (Two tribal and three from upper caste).
I interviewed 50 men from these four mines of which 20 were tribal caste and grade D workers, 15 from supervisor rank and mostly upcountry migrants from UP, Bihar, Bengal and Orissa, 5 managers. 10 men from different Trade Union party (BCKU, JMS, INTUC). In total I interviewed 100 people in the coalmines.

It was a random snowball sampling. I selected my respondents on the basis of their availability and the willingness to be a part of my study. The detailed profiles of four women of the 50 women interviewees have been provided in Chapter 4 and should be treated as representative responses to the question of women work and grassroots politics in the Coalmines industry of Jharia. Interview of the male miners, supervisors, management and Trade Unions reflect on their attitude towards women miners.

3.3 Experience on Field

Jharkhand was, and still is, famous for its violence, corruption and backwardness, and Dhanbad for its mafia and coalmines. As a young, naive, woman researcher in this wild, apparently lawless, patriarchal region, where political opponents use guns and bombs to settle their differences, I was advised to be alert and careful. After I reached Dhanbad, I first visited DGMS (Director General of Mines Safety) and CMRI (Center for Mining Research Institute) to gather basic data about the number of mines and the way in which I could approach them. The town of Dhanbad was mundane, exhibiting no signs of being the headquarters of one of India’s richest districts. Within the district’s boundaries at that time could be found most of Bharat Coking Coal Limited’s mines, the huge steel plant in Bokaro, a fertiliser plant in Sindri; all huge, nationalised industries.

My accommodation in Dhaiya, 10.5 km from Jharia was arranged by a family relative (Binay Bhaiya) whom I contacted before reaching Dhanbad. He arranged for my logistics which included an escort to help with the introductions in the field. I lived with the family where I was treated like the daughter of the house so I had brothers, sisters, sisters in law, nieces and nephews, it was a big joint family which took keen interest in my research and how it would contribute to the welfare of Jharia. The male members of the house would come and offer to “reveal all” about the corruption in the coal industry,
which is rampant. People were both sociable and curious. They like to drop in at my place at any hour of the day and sometimes even at night, and I had to be nice to all. I had to display friendliness, affection and pleasure almost every time they visited me. My staying in an apartment by myself brought a sense of intrigue if not concern amongst the people (Most ladies of my age or younger than me had at least a couple of children). I was polite and steered clear of factions in the big joint family whom I had to interact regularly with though this proved difficult for me. Factionalism is widespread if not universal in any joint family and unfortunately there are no known rules, the observance of which would have enabled me to stay away from them. My indifference to the rules of pollution and purity and even my lighthearted remarks about religion were misinterpreted to mean that I was an atheist.

Much time was taken to build a rapport with people on field. Sometimes I would meet women workers, and they would be very friendly, helpful and talkative. A few days later the same miners would be stiff and reserved. Someone must have warned them not to talk to me, but why? The blurred boundaries in social relations commanded aloofness in one’s actions.

Stories were spread about me, that I am from research center and have come to do some inquiry, gather some data, and make an advocacy plan for Jharia. Any ‘research’ means ‘investigation’; this in turn means ‘checking and inquiry’, and maybe linked to the ‘CID’. My visit to the workers settlement colonies would create a sense of excitement among them. The workers would bring out their children, many of whom had teeth and gum problems, and other diseases would talk about their problem. People would also talk about bad transportation facilities, lack of water supply, sanitation and no health facility which lead to severe ailments and diseases. Some would talk about their unemployed sons or daughters who were ready to work but there weren’t enough jobs in the coalmines as the machines have overpowered human efficiency.

I would visit the local weekly market (hatia) which would add to my knowledge of the local society and culture of the place. I liked visiting weekly markets, fairs and pilgrimages for their colour and variety. The glimpse of these events helped me look
into the aspects of folk culture which I thought would help me comprehend their everyday life pattern better.

Sometimes people would become very conscious of my presence and think that I have come to inquire about their life styles, their family histories, conflicts in their families, and in turn would start interrogating me with personal questions such as my age, my family background, details about my husband, children, family income, how much am I been paid for conducting such research and what results do come out of such study. The people would ask if my professional/academic life is so important that I choose to stay away from my family in one of the notorious coal belt area. It was a matter of great concern for the people. Gender played a major role for me as a female researcher in the fieldwork setting. Sometimes I felt that people were angry at me for violating the gender rule of restricted mobility for women, and they would give me advice as to speak less, not to interview men especially elderly men because they don’t believe in talking to young women except members of their family. Therefore sometimes I had to conform to the ascribed gender role regarding mobility in Dhanbad, show respect and subordination to men etc. However there was also a positive side from being a female researcher which benefitted me- females were more person oriented, communicative and less threatening than men. People would be easily convinced that I am not a threat to their life and would share their story with me. But women’s worlds are not necessarily open to all women. Shakuntala bai, a mother of four kids considered it rude and embarrassing on the field to discuss pregnancy or childbirth with a childless female researcher. The fieldworkers marital status is of particular significance to anthropological informants, since most cultures takes kinship bonds as the fundamental source of social structure and social order, (loes schenk sandbergen). That I am born and bought up in Jharkhand and married to a person of Jharkhand belonging to the same caste and class having our ancestral background in Bihar made me accepted by few of the informants. Another interesting experience which I encountered in the field was that the mere presence of male workers near the interview area made the women miners conscious of their statements and they would repeatedly emphasize that the male workers of their shop floor were very kind, helping and well-behaved like their brothers so they felt as if it were their family whom they work with. On the contrary when interviewed in their
houses they would come up with little details about how the attendance keeper behaved with the women miners. He would put proxy attendance for undue advantages, like asking the women miners to cook for them when their wives were away, and asking them to clean their house and carry bags of coal to their house which could be used for cooking. The union people were involved in all these exploitations.

It was more convenient for Western anthropologists to undertake research on the field since their foreignness helped in this respect. Leela Dubey, one of the prominent sociologists has remarked that western women researchers are able to relate better to people than western men researchers, however in the case of Indian women researchers the result is different. Because of the constraints of the social structure under which the latter are brought up and in which they function, they (Indian fieldworkers) face difficulties in relating and communicating with all kinds of people. Dube feels that once the Indian women fieldworkers overcome these limitations of their upbringing they can use their life experiences to take full advantage of the field (loes schenk sandbergen 1995). My mobility was of course restricted by the fact that travelling in public transport is often unsafe for women, since it is predominantly used by men. Even though some transportation options have reserved ladies seats however it is still inconvenient and requires much assertion.

The family whom I was living with, were sympathizer of Janta Mazdoor Sangh so that helped me meet the party people and gather information about the history of Trade Unionism, and the participation of women in the union activity. Few party people (Indrajeet Singh,) took a keen interest in explaining the intricate details of illegal mining—how the mining industry directly or indirectly caters to the needs of the poor of Jharia. He also explained the historical beginnings of Janta Mazdoor Sangh’s political activities, how it was started, who headed the party and how the late Surya Dev Singh took the party to a different level altogether when he was elected as a MLA of Jharia and emerged as a popular figure. At present the party is headed by a female leader Smt Kunti Singh (Kunti Chachi), wife of Late Surya Dev Singh who was also known as the coal mafia. After I explained my research to the JMS people and asked if they could help me meet women workers who were members of their union, they
admitted that they only had a handful of women members, mostly widows of coal miners who had been members of JMS. They had no women activist at all but they have a women leader which in itself speaks a lot about their positive attitude towards women miners. Kunti Singh (Vidhaika jee) interacted with me for hours sharing her life experiences, her views on women in politics etc. It was a touching experience for me when asked me for dinner while she narrated her life history. It had taken me almost two months to build a rapport and establish trust with her where she would be able to share her life experiences from being an introvert child, to getting married, becoming a wife and mother, a leading MLA of Jharia and eventually a woman leader of Janta Mazdoor Sangh.

I approached the leader of other important unions of Jharia, BCKU (Bihar Cooliery Kamgar Union) headed by A.K Roy. I went through the crowded Purana Bazar to the union office of the Bihar Colliery Kamgar Union. The union office was crowded with activists, all of whom were men. As a woman, I felt that my presence was both conspicuous and problematic. I sat in the, tiny office with pictures of Marx, Lenin, Engels and Mao adorning the walls. Racks full of books and pamphlets on labour issues and the activist working in another room on the strike issues which was scheduled after a week’s time. Most of the women I met initially had become politically active since the 1970’s under the leadership of the BCKU. I later found that many of the older generations of militant women workers were members of the Communist Party’s Union, (The united Coal Workers union) since the struggles of the 1940’s. The Union is largely inactive in Jharia but these women have remained loyal to it.

In such a situation any attempt at accurate quantitative information, or representative would be impossible. I did, however, talk to a couple of women, mostly workers, some retired and some who were wives of coalmining men. Working women included wagon loaders, shale pickers, clay- cartridge makers and office peons; young and old; local Santhals and ‘outsiders’ from Monghyr and Bilaspur; residents of Jharia and villagers of Chandankiari block- just across the river Damodar. Some could speak and understand hindi while others could not so I had to hire an interpretator. From these women I began to piece together a coherent past for the last forty years or so of Jharia’s history. In the
first twenty years of this century it was found that there was no indication of organized protests, and no legislative interferences. Yet in spite of the absence of ‘big events’ which historians usually deal with, the coalfield was changing, and the people who lived there must have been affected by the opening up of the mines.

During the end of my stay in Dhandbad, I noticed that the attitude of a few of my acquaintances had undergone a slight change. The people did not have enough patience to talk to me and explain me the complexities of their everyday life. On more than one occasion they even showed a bit of apprehension towards me. I would be told, half-jokingly, “You have collected all the secrets of Jharia and its political background”. They were well aware that some of my information would prove embarrassing to several people.

On the question of reciprocity, I felt the need to repay the people who really helped me gather data. All the women miners who generously spared their valuable break time, their evening leisure time, and shared their life stories and information with me made me want to reciprocate in a substantial way. Some women would ask me to help their son get a job in the mines, some would approach for their daughters to get a job, they would think me to be a powerful person or an educated affluent researcher who have a say in the Coal mining department headquarters. On the other hand all I could do for them was to teach them how to sign their names, since most were illiterate and used their thumbprints to collect their paychecks. I also tried to counsel them to learn how to create savings from their income and learn how to be a united force.

In this chapter one has mentioned the specificities of the field with usage of different methods. The following chapter will examine the nature of work in the coalmines.
Annexure 3.1

Questionnaire for Women miners

- 50 Women Workers from both Open cast project and Underground mining project and interview them

1. Name, Age, language spoken, place of origin and background.
2. How and when were you recruited in the coalmines?
3. What did your parents do? Were they (Grandfather, uncle) into union activities?
4. Is your husband also employed in the mines? Who else in the family has worked in the mines?
5. How many kids do you have? Age gap between the kids? Who looks after the kids when they are at work?
6. Where did you deliver the baby? Dai (midwife) system, speak something about it.
7. Who takes the financial decisions in the family? How many members are there in the family?
8. Are you affiliated to any Trade Union? Do you attend Union meetings and union activities, strikes and participate in any party politics. Do you support any political party and how is that beneficial?
9. What do you think about women who participate in union activities?
10. What is your family’s attitude if you participated in any union activity, strike and revolt against the management.
11. Do you get enough leave and other benefits at work?
12. How much are you paid? What is the mode of payment? Do you have to sign somewhere or put your thumb impression to get your pay? Is there any discrepancy ever in your pay? If yes who looks into this matter? Are the management people friendly?
13. How many earning members are in the family?
14. Is there any kind of discrimination at work, sexual harassment, abuse at the work place or any kind of misconduct by the management?
15. Are you affected by underground fire? Does the Union look into the housing problems of the workers?
16. what are the major problems at mines apart from road, water, housing, toilet facility
17. What are the health issues? Do you have health camps? Do you get good medical facilities? Do you have good hospitals and health care centers?
18. Are there Crèches for the working mothers? Schools and education facility for the children?
19. Does the union or the State Govt. take some action to educate the women workers?
20. Does the division of state bring any changes in the management?
21. How important is it to educate your daughters?
22. Will you accept your daughter having a love marriage, or an inter-caste love affair?
23. Since you yourself are an earning member, would you let your daughter work, and what do you think about a working woman?
24. What have you thought about your social security? Who will look after you in your old age?
25. Do you have a feeling of security with the patriarchal society, or do you feel uncomfortable?
Annexure 3.2

Questionnaire for men miners

• 40 Male workers from both types of mining (Underground, Open Caste) to view their attitude towards the women workers and their participation in the trade union activity.

1. Name, Age, family background.
2. Is your spouse a working member? Who looks after the household work and the children when they go for work?
3. What is your attitude towards women working in mines?
4. Do they have equal pay for equal work? Do they feel any kind of discrimination between male and female workers?
5. If your spouse is a working member in the mines, do they get all the benefits like maternity, gratuity leave, crèches facilities for kids?
6. Do women participate in the Union meetings and activities? If not, do you think they should? If yes, do they contribute something or is it just their physical presence?
7. If women do not participate in the TU activities, what factors do you think pull the women workers from actively engaging in the union activity?
8. How much is the male workers’ participation in the Union activities and strikes? Are they aware of their rights? Are you affiliated to any Political Party? If yes, which party and what are the benefits of joining that party?
9. Does the increase in productivity directly influence the workers interests? How much does production help your personal life?
10. If you are a contract worker, what do you do when you don’t have a job? If you are a seasonal worker, what are the other job options?
Annexure 3.3

Questionnaire for TU

- *Trade Union* with different political party affiliations
1. Background of the party, party affiliations, what issues do they look into?
2. Their opposition party and the issues they look into?
4. Does their party look into the problems of the women workers?
5. How BCCL id different from Contract system of mining (Public vs Private)?
7. Do the Union maintain a complain register? What kinds of complains do frequently come in? Any specific women issues that come in? Their view on women's problem and question, sexual harassment, toilet facility at work, timely promotion of women workers.
8. Equal Pay for equal work, leaves and benefits
9. Does the union help the workers to form any SHG's? Any woman's Organizations which help the women workers to form SHGs?
10. Road, Water, Housing are the major problem of the mines workers? What does the union have to say about it?
11. Strikes and lockouts they have gone for in the last 5 years
   ✓ The agendas of the strike, their demands and issues.
   ✓ Look into the pamphlets
   ✓ What were the demands fulfilled and not fulfilled
   ✓ Women's participation in the strikes and their contributions.
12. Does the rift among different Political parties hinder the Union from looking into the workers' problems?
13. Tradition is been carried out in modern TU activities. How does TU have a professional working style amidst tradition.
14. Do marriages take place with TU affiliation
Annexure 3.4

Questionnaire for the health centre

- *State Government's health official* to understand their view on the women workers in the mines.

1. State Government’s attitude towards women workers in mines
2. Problems faced by the workers in the mines and the government’s stand on it.
3. Government’s attitude towards TU’s activities in the mines.
4. Does the govt. look into the health issues?

Annexure 3.5

Questionnaire for the management

- What are the views of the Management about women miners and the problems they face at work.

1. What are the labour law policies been applied in the coal mines?
2. Is there a good rapport between the workers and the management? Do the workers interact with the management through Unions or do they have direct links and good interaction with the management?
3. What are the major workers’ problems in the coal mines?
4. Are the workers aware of the company’s rules and regulations?
5. What is their view about the women miners and their problems at work? Is there any kind of discrimination between the male and female workers?