CHAPTER-II
METHODOLOGY OF RESEARCH

The present study is by and large, an exploratory one, whereby an attempt has been made to understand and raise certain issues regarding the brick kilns migrant Labour which may help to investigate in depth, the socio-economic conditions of the respondents in the developing rural economy of Haryana. The study employed Methodology of Interpretive understanding, whereby, the phenomenon has been studied with its underlying values and meanings. The method employed for the present study was qualitative as well as quantitative one. For gathering the quantitative data we used the interview scheduled method and for the qualitative data the case study method was employed.

OBJECTIVES OF THE STUDY

- To study the socio-economic conditions like age, Education, religion, place of birth, marital status, sex, caste etc. of the migrant Labour engaged in brick-kilns.

- To examine the impact of factors like indebtedness, family debt working conditions, nature of hiring and firing of the migrant Labour to undertake the hard Labour at brick-kiln.

- To examine the facilities available at the work place regarding health, safety, welfare and children education of the brick-kilns migrant Labour.

- To examine the role of state in enacting and implementing welfare schemes for the brick-kilns migrant Labour.
DESIGN OF RESEARCH

For the present study exploratory research design has been employed. This helped us in exploring and understanding certain issues in the field situation. Further, it enabled us to gather the information which was not pre-confined in the interview schedule. The issues in relation to the wage rates, nature of hiring and firing, working conditions, earnings and expenditure etc. were probed in detail by using the exploratory design for the present study.

Sampling

For the present study a multi-stage stratified random sampling was employed. As a first step, we considered the significance of concentration of the brick-kilns in the districts of Haryana. From all the 21 districts, two districts were selected; one as has the highest number of brick-kilns with the other district occupying the second rank in the number of brick-kilns. At this stage Jhajjar and Sonipat were selected. While selecting villages from these two districts all the villages of the districts were individually ranked on the basis of registered number of brick-kilns with the district small scale industries department, Government of Haryana. From this rank order, the first half in hierarchy in the districts were called large brick-kilns owned villages and the second half called small brick-kilns owned villages and from each of these two categories, one village was randomly selected. The village selected from Jhajjar District were Dulhera and Goyla Kalan and from Sonipat District Kheri Dahiya and Khanda were considered for the study.

The selection of the brick-kiln labour house hold was done on the basis of a first phase census of household. All the brick-kiln labour households were included in our sample from the small brick-kiln owned villages and fifty percent of the total brick-kiln labour households were drawn on the basis of simple random sampling.
### HARYANA

<table>
<thead>
<tr>
<th>NAMES OF 10 DISTRICT</th>
<th>NAMES OF 11 DISTRICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category -I</td>
<td>Category - II</td>
</tr>
<tr>
<td>Mewat, Gurgaon, Rewari,</td>
<td>Panchkula, Ambala, Yamunanagar,</td>
</tr>
<tr>
<td>Mahendergarh, Jhajjar, Rohtak,</td>
<td>Kurukshetra, Kaithal, Jind, Karnal,</td>
</tr>
<tr>
<td>Bhiwani, Hissar, Fatehabad, Sirsa</td>
<td>Panipat, Sonipat, Faridabad, Palwal</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Village</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dulhera</td>
<td>82</td>
</tr>
<tr>
<td>Goyla Kalan</td>
<td>96</td>
</tr>
<tr>
<td>Kheri Dahiya</td>
<td>64</td>
</tr>
<tr>
<td>Khanda</td>
<td>70</td>
</tr>
</tbody>
</table>

**Total Respondents: 312**

The brick-kilns labour household formed the unit of analysis for our study.

**Techniques employed for data collection –**

The study required information from both primary and secondary sources. The methods employed for primary data collection are:-

1. **Focus group Discussion:-**
2. Informal interviews.

### Focus group discussion:

Focus group discussions are group interviews involving the gathering together of people with knowledge about a specific topic or issue (for example, target users) for a relatively informal discussion. A chairperson or moderator promotes the discussion amongst the group, whilst carefully ensuring not to direct, but guide the group through the issues of importance to them. The synergy between the participants (the interaction amongst the individuals based on a mutual interest) assists in uncovering or highlighting less tangible and implicit issues. This provided an opportunity to increase our understanding, awareness and empathy with group of participants to be interviewed. Focus group method of data collection has following applicability in social research:

Focus groups discussion provided qualitative data. The content of the discussion might take unexpected directions or open up new topics. Whilst the technique provides a high degree of flexibility in the way questions are asked, answers vary and standardization of the data is not the focus of the research. The data provide detailed insight into people’s beliefs and experiences, rather than statistically secured facts (Margan, D. 1998).
Further, Focus groups encourage communication and provide insight into how other think and talk. They provide an efficient way of gaining an overview about various opinions at a reasonable level of detail. They provide large amounts of concentrated, well targeted, and pre-filtered data in a short period of time. The technique also offers immediate feedback for researchers, as presence during the session provides a basic idea of the underlying messages.

Focus groups were appropriate for topics that were poorly understood, because the discussion between people provides a variety of useful data/insights. For example, focus groups provide reasons for individual opinions and experiences. The technique was therefore ideal for early/exploratory designs like the present study as focus groups, for example might uncover popular belief, current characteristics in cultural perceptions about particular subject, brick-kiln industries practices, or background stories of any particular event like strike or business strategy, evaluation of particular service/facility/community development program etc. Focus groups can also be used to investigate complex behavior and motivations and to uncover subconscious notions, likewise, the technique was suitable to retrieve data that is not readily formulated or knowledge about which is not thought out in detail (Ibid).

Focus group discussions were most suitable while seeking community-level information (as opposed to personal information), such as social behavior, cultural value and community opinions. Focus groups were appropriate for providing a discussion and were therefore, useful while seeking Justifications and explanations of issues or for studying group dynamics, also because knowledge and meaning are collective rather than individual productions, focus groups can be effective method for getting at this socially produces knowledge focus groups five participants an opportunity to narrate their personal
experience and to test their interpretations of events and process with others and weather conformed or disputed the result is a polycot production a multiplicity of voices speaking form a warranty of subject position. (Goss, Jon D. and Thomas R. Leinbach, 1996).

Focus group as a method of data collection, due to its emphasis on collectivity and potential to raise debt and discussion, has been effetely employed in market medical researchers, opinion courses, health education and in other sociological enquires that operate at community level in the Area of organization research. In studying group context wherein people met, talk and work it is probably the most natural method for gathering knowledge about social events and human interaction as well as social impact analysis of the interaction between the organization and the community.

However, focus groups run two main methodological problems. First, membership is not generally representative of particular social group. As (Gommr, 2004) notes, people recruited into focus groups may be representative only of themselves. Focus groups may also not be representatives of the general population because strong personalities may dominate discussion, influence less vocal members of the groups and silence dissent. On the other hand, some that ethnic minority groups, venerable section like woman and children are more likely to supported and will express themselves when they consult the quate are surrounded by others like themselves. Gromn points out that, focus groups can be useful for research which is focused of now people interact, behave and express themselves in group situation. (Gomm, R, 2004, Chapman, 2005).

In this work, focus group composed of management representative of two companies, community representative, media representative as well as local administrative authority under whose preview the two companies are
located, have been constituted and conscious effort was made to ascertain that individuals of a mixed socio-economic profile participated and hence, variables like, occupation, age and gender were selected.

The problem encountered in focus group like lack of standardization, domination of group by few is unlikely to be completely eliminated. It is therefore important and helpful to carry out research in parallel using different methods like individual interviews, observation to triangulate the findings. Also, given the complexity of brick kiln functioning as well as exploratory nature of the research, the study calls for informal interview technique to be used to supplement the data collected form focus group discussion.

ii. Individual Interview Technique:

Interview involves direct interaction between two parties, the interviewer seeking information from informants and the respondent. Informal individual interview technique offers an opportunity to probe extensively, for insightful information from potentially evasive individuals, tailoring each interview so as the respondent feels as comfortable as possible and is encouraged to provide information. Individual interview technique is to be used for the respondents where other data gathering method i.e. Focus Group Discussion would probably not work and this group of respondents consists of Village elders and leaders of the community and also Government officials.

These categories of respondents work geographically dispersed and were too busy to participate in Focus Group Discussion. Also, the other section who are part of this category were those respondents who were unwilling or unable to participate including elderly, or marginalized or powerless section of society who found it difficult to express themselves in group conditions. Informal interviews helped us to gather more information for the study in the field situation
FIELD SITUATION:

HARYANA

Haryana is a state in India. It came into existence on 1 November 1966 as a newly created state carved out of the Punjab state on the basis of language. It has been a part of the Kuru region in North India. The name Haryana is found mentioned in the 12th century AD by the Apabhramsha writer Vibudh Shridhar (VS 1189–1230). It is bordered by Punjab and Himachal Pradesh to the north, and by Rajasthan to the west and south. The river Yamuna defines its eastern border with Uttarakhand and Uttar Pradesh. Haryana also surrounds the country's capital Delhi on three sides, forming the northern, western and southern borders of Delhi. Consequently, a large area of south Haryana is included in the National Capital Region for purposes of planning for development.

Fig. 2.1 : Map of Haryana
Haryana is a landlocked state in northern India. It is located between 27°39' to 30°35' N latitude and between 74°28' and 77°36' E longitude. The altitude of Haryana varies between 700 to 3600 ft (200 metres to 1200 metres) above sea level. An area of 1,553 km² is covered by forest.

Hindus are majority in Haryana and are about 88.23% of the population, Muslims 5.78% (mainly Meos), Sikhs 5.53%, Others 0.45%. In 2001 Hindus made up 18,655,925 of the population, Muslims 1,222,196, Sikhs 1,170,662, Jains 57,167, Christians 27,185, and Buddhists 7,140. Muslims are mainly in the Mewat district and Yamuna Nagar district, while Sikhs are mostly in the districts adjoining Punjab, Hisar, Sirsa, Jind, Fatehabad, Kaithal, Kurukshetra, Ambala, Narnaul and Panchkula. Haryana has second largest Sikh population in India after the state of Punjab. Agriculture and related industries have been the backbone of the local economy. These days the state is seeing a massive influx of immigrants from across the nation, primarily from Bihar, Bengal, Uttrakhand, Rajasthan, Uttar Pradesh and Nepal. Scheduled Castes form 19.3% of the population.

Dalits constitute 19.3 per cent of Haryana's population and Valmikis constitute 19.2 per cent of the Dalit Haryana is one of the more socially protracted states in India with rampant caste based discrimination, female foeticide and rapes. In Haryana, caste politics has given insurmountable powers to an ancient and rudimentary social administration system called khap that several law experts deem unconstitutional.

Migration according to Census of India is determined mainly with reference to a person’s place of birth, major factors that operate on the physical mobility of the people include occupational reasons, search for better wages, academic purposes, marriage, natural and manmade calamities and uneven socio-economic development across the country. People migrate in groups of family, kin, caste, villages etc. or individually. As per the Census (2001:318)
million person changed place of residence with in the country, out of which only 27.4 million or 12.3 per cent movement out for employment. The percentage share of Uttar Pradesh, Bihar and Rajasthan in the total number of inter-state migrant was 27.6 percent, 17.2 per cent and 8.9 per cent respectively. Uttar Pradesh and Bihar alone contributed one third of the inter-state. Migrate for employment reasons was 34.14 per cent for Uttar Pradesh and 19.67 per cent for Bihar. The underestimation of short-duration of circular migration has been often cited as a limitation of census and NSS figures on migration. The National Commission on Rural Labour (2001) estimates more than 18 million circular migrant in the rural areas. The commission notes that brick-kilns provide temporary employment to around 18 lakh labourers. According to the All India Bricks-kilns and Tiles Manufacturers Federation, there one 4250 brick kilns all over Haryana employing on an average 170-190 labourers per unit. According to a Moderate estimate given by the trade union such as “Lal Jandha Haryana Bhatta Mazdoor Union (LJHBMU) and all India Bricks and Tiles Association Haryana. Further, in Haryana they are employers as well as contractor who recruit them. The season of migration depends on the agro climatic features of the area of origin of migration and fits into the October to June cycle when the kilns operate all over Haryana. The kilns shut down during the monsoon. The labourers are recruited through “Jammadars” of the kiln owners and such recruited in accompanied by payment of advances of the labourers for a specified period of employment. The entire family including old, disable dependent person comprising husband, wife and children move to the brick-kiln and work as on unit for the full season on the operating kiln.
### Table 2.1
**District-Wise number of Brick-Kiln of Haryana**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>District</th>
<th>Brick Kilns as per F &amp; S Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Panchkula</td>
<td>42</td>
</tr>
<tr>
<td>2.</td>
<td>Ambala</td>
<td>110</td>
</tr>
<tr>
<td>3.</td>
<td>Yamuna Nagar</td>
<td>97</td>
</tr>
<tr>
<td>4.</td>
<td>Kurukshetra</td>
<td>75</td>
</tr>
<tr>
<td>5.</td>
<td>Kaithal</td>
<td>85</td>
</tr>
<tr>
<td>6.</td>
<td>Jind</td>
<td>110</td>
</tr>
<tr>
<td>7.</td>
<td>Karnal</td>
<td>101</td>
</tr>
<tr>
<td>8.</td>
<td>Panipat</td>
<td>85</td>
</tr>
<tr>
<td>9.</td>
<td>Sonepat</td>
<td>274</td>
</tr>
<tr>
<td>10.</td>
<td>Faridabad</td>
<td>108</td>
</tr>
<tr>
<td>11.</td>
<td>Palwal</td>
<td>99</td>
</tr>
<tr>
<td>12.</td>
<td>Mewal</td>
<td>126</td>
</tr>
<tr>
<td>13.</td>
<td>Gurgaon</td>
<td>21</td>
</tr>
<tr>
<td>14.</td>
<td>Rewari</td>
<td>114</td>
</tr>
<tr>
<td>15.</td>
<td>Mahendergarh</td>
<td>95</td>
</tr>
<tr>
<td>16.</td>
<td>Jhajjar</td>
<td>422</td>
</tr>
<tr>
<td>17.</td>
<td>Rohtak</td>
<td>130</td>
</tr>
<tr>
<td>18.</td>
<td>Bhiwani</td>
<td>166</td>
</tr>
<tr>
<td>19.</td>
<td>Hissar</td>
<td>202</td>
</tr>
<tr>
<td>20.</td>
<td>Fatehabad</td>
<td>80</td>
</tr>
<tr>
<td>21.</td>
<td>Sirsa</td>
<td>139</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>2681</td>
</tr>
</tbody>
</table>
**Jhajjar**

Jhajjar is one of the 21 districts of Haryana state. Jhajjar district was carved out of Rohtak district on July 15, 1997. The district headquarter is situated in Jhajjar town at a distance of about 65 K.M. from Capital of India, Delhi. Other towns of the district are Bahadurgarh, Badli and Beri. The district lies in the South East of Haryana state and district headquarters lies on the National Highway No-71. There are 422 brick kilns in Jhajjar district which are registered with the district small scale industries.

![Map of District Jhajjar](image)

**Fig. 2.2: Map of District Jhajjar**

Two villages from district Jhajjar, namely Dulhera and Goyala Kalan were taken as the field of our study.

**Dulhera Village:**

Dulhera village is a medium size village. This village is 13km. away from the Jhajjar district head quarter. It is located on Bahadurgarh, Jhajjar road. The village has 10,000 bighas of land. Presently the village is progressing fast. The village is fast experiencing the face of modernization, which is visible
from the life style of the people. One can observe all the modern facilities prevalent in the village.

Village Dulhera is characterized by numerous demographic characteristics. The population of Dulhera village is 6230 which constitute 3418 male and 2812 females. This shows that male population is 55 per cent and female were 45 percent. The total votes were 4120. The village is characterizes by high literacy rate which is 70 per cent. The growth rate of the population is 21 percent.

The village is facilitated with an adequate infrastructure like road, school, health service and basic amenities being located in the NCR region, the cost of land is steadily rising. The education infrastructure is well developed with, four government schools (in which has government senior secondary school for boys & girls Primary School), Four private schools and one Education College is also located within the periphery of the village. There is one Rajiv Gandhi Sports Stadium, a Gym, Sub-primary Health Center, Veterinary Hospital, a Branch of Punjab Nation Bank and Co-operative Bank, PNB ATM, AXIX ATM, and six temples are also located within the village.

The village is having strong agricultural base, which is characterized by multiple cropping. The agricultural development is characterized by high cropping intensity, assured ingestion good facilities for agricultural extension service and mechanization of agricultural have resulted in steady growth of agricultural, Production and productivity of different grains and other cash crops. Major kharif crops are, rice, jawar, bajra, gwar, til and vegetables. The village is characterized with multiple occupations. The main occupation is agriculture which is a main stay of village economy even now.

Various state sponsored social development schemes have been executed in last two decades. As a result every senior citizen aged 60 years
above reveals 750 per head as social security from the Haryana Government. The village is also enjoying the blessing of state sponsored ‘Ladli Yojana.’ The village is facilitated by the various development programmes like Mahatma Gandhi National Rural employment Guarantee Act (MNREGA), Indra Awas Yojana, and mid-day mill need etc. It is well connected with neighboring villages with cemented roads. All the streets have been constructed with the concrete material and facilitated with good surface drainage system. The village also has regular water supply facility sponsored by state public Health department and apart from this, the village is getting health services through state health department of Haryana. There are total 21 castes in the village with Jat being dominates among general castes. The backward class includes Nai, Hhati, Sunar, Luhar and Saini with the Scheduled castes mainly dominated by Dhank, Chamar and Balmikis.

Goyala Kalan Village,

Goyala Kalan village is normal sized village and is located 10 kms, from the Jhajjar district. It is located on an approach road about 2.5km away from Dulhera on Badli road. Village Goyala Kalan is characterized by various demographic characteristic. The population of this village is 3812, which includes 2189 males and 1623 females in this perspective, we may observes the sex ratio 57 percent males and 43 percent females. The total votes in the village are 3125 and literacy rate is about 58.82 per cent. The Panchayat is headed by S.C female sarpanch.

The agricultural land is irrigated through canal as well as tube well water. Goyala Kalan is a multi-caste village. Upper castes constitutes Jat, Brahmin and Bania among Backward Castes, there are Luhar, Kumhar. Mali, Khati, Nai, Sunar, and Zhimar and among Schedule Castes there are Dhanak, Chamar and Balmikies. Majority of the Scheduled Castes are working as agricultural laborers or earning their livelihood through construction of buildings or ponds.
roads as wage earners some of the land less among the backward castes are working as agriculturist on crop sharing contract basis. Jats and Brahmins are the large landholders in the village. Most of the women from Backward Castes and Scheduled Castes are working as wage labourers agricultural labourer.

There is one private school up to primary and a High School co-educational Government schools. Five aganwadi centers are functional in the village, where the kinds are looked after by anganwadi workers. Records of pregnant mothers and newly born babies are also kept at the respective anganwadi centers. The centers are identified with the dominant caste of the locality. There is a Sub-Center attended by A.N.M and a male worker. The A.N.M is not a local resident. The sub center is the main hub of spreading knowledge about the health issues. ANM provides information and counsels women about the methods of contraception, safe sexual practices safe delivery timely immunization of mothers and children. The iron, calcium and folic acid tablets are also provided to the pregnant women. There is one doctor/ clinic in the village. There are three quacks in the village and one dais in the village. There is a village panchayat headed by a female sarpanch belonging to Backward Castes assisted by four panaches including one women panches. The gram panchayat meeting is held on regular basis to discuss the development schemes undertaken in the village. The village comes under the area of Bahadurgarh Sadar police station. The entire village is divided in to four panas, belonging to different communities residing in different mohallas and thola. There is a water tank in the village from where the drinking supply is maintained a few households have got the water connection whereas the large numbers of house have access only to the common taps provided by the panchyat. There are eight wells in the village but none of them is in use due to different reasons, a few shops are also located such as two General stores, Luhar shop, barber shop and sweet shop in this village. There are three temples in the village.
Sonepat District

The Sonepat district was carved out of the erstwhile Rohtak district on 22 December 1972. The district comprises three sub-divisions: Ganaur, Sonipat, and Gohana. They are further divided in four tehsils: Ganaur, Sonipat, Kharkhoda and Gohana. The tehsils of Kharkhoda and Sonipat fall under jurisdiction of Sonipat sub division, while tehsils of Ganaur and Gohana fall under the jurisdiction of their respective sub divisions. These are further divided into seven blocks: Ganaur, Sonipat, Rai, Kharkhoda, Gohana, Kathura and Mundlana. The district comprises 343 villages, out of which 15 are un-inhabited. There are six Vidhan Sabha constituencies in this district, namely, Ganaur, Rai, Kharkhoda, Sonipat, Gohana and Baroda. All of these are part of Sonipat Lok Sabha constituency. The other three Vidhan Sabha constituencies which are part of Sonipat Lok Sabha constituency, namely, Julana, Safidon and Jind are in Jind Distric

Fig. 2.3: Map of Sonepat District

Two villages namely Khanda and Kheri Dahiya were taken as the field of our study.
Khanda Village

Khanda village is situated on Khakhoda approach road on western side of Sonipat district which is about 18 km, away from Sonipat district. Khanda village is well connected by pucca road having state transport facility and private vehicles for conveyance. The village is situated in the area of police station and Tehsil Kharkhoda.

The total population of the village is 6218 comprising of 3388 males and 2830 females. The sex ratio in village is 834 per girl’s 1000 male child. Average literacy rate in the village is 68.72 per cent. There are in total 1486 households in the village. The dominant castes in the village are Jat and Brahmins. In village Khanda among Upper Castes there are Jat, Brahmins and Bania with his, Backward castes consist of Chhipi, Saini, Luhar, Jogi, Khati, Kumhar, Nai, Purbia, Jhimer and among Scheduled Castes are Chamar, Dhanak and Balmiki are residing in the village. All the people are Hindu by religion. Seven households “Doom “family which was earlier Muslim has now converted to Hinduism. This Doom pariwar is landless and earns its livelihood by organizing “Dholak” in marriage parties, child birth and birth day ceremonies.

The total land under cultivation is 12,500 Acres. The land is partly irrigated by the canal and the remaining by the tube wells. About 62 Acres of land constitutes shamlat land. Some part of shamlat land is cultivated and the other has been left for grazing the animals. As regards the cropping pattern only two crops are grown a year. The Kharif crops are Bajra, Jawar, etc. while the Rabi crops are Wheat, Mustard, Sugarcane and paddy etc. Those who have small land holdings vegetable such as bottle ground, onion, tomatoes, lady fingers, bringel etc. All modern mechanization and different equipments are used in agriculture activity. Some of the householders have tractors and other farm equipments. There are tube wells and canal water facilities for the purpose.
of irrigation. The village has a primary school, and a Govt. School senior secondary boys and girls besides, there are also three private schools in the village. For higher education student go to Sonipat nearest town. There are ten anganwadi centres managed by a multipurpose health workers and a helper in each center in each anganwadi, about 32 to 40 children are looked after by trained workers and elementary education is provided to the children. In the anganwadi centers nutritious meal is also served to the kids and pregnant women in the village.

There is a P.H.C center in the heart of the village headed by an M.B. B. S. doctors with G.N.M, A.N.M, and Multipurpose health worker The PHC is the main hub of spreading knowledge about the health issues, doctors provide information and counseling about the method of contraception safe sexual practices, safe delivery, ante- natal and post- natal care, timely immunization of mothers and children. The iron, folic-acid and calcium tablets are also provided to the pregnant women, testing facilities for hemoglobin, urine, sugar, were also available. Four private clinics run by three R.M.P Doctor’s and a quack are also functioning in the village. One Veterinary hospital caters to the cattle in the village.

Village Panchyat is headed by 51 years old females Sarpanch belonging to the Jat community, assisted by panches, including eleven men and four female members from the Scheduled Castes. It was observed that for all practical purposes, it is the spouse of the sarpanch whose decision is counted as final in the matter of any dispute and the sarpanch herself has mere responsibility of a signatory authority. The gram panchayat meetings are held on regular basis in gram Panchayat Bhawan. The gram panchayat is actively involved in developmental work such as building Pucca Street, sanitary disposal of wastes, cleaning of ponds. Panchayat is also playing a vital role in setting the local disputes between villagers by arranging urgent meetings.
The main economic activity of the villagers is agriculture. The land owners are mostly from the Jat and Brahmin community. Majority of the people from Schedule Castes are landless and are engaged as agricultural wage labourers in the village. Very few are in Government service. Some of them among the Upper castes are in private sector works. The others are engaged in business such as shopkeeping and dairy. The world famous “Murrah” buffaloes are the proud possession of farmers. Milk is sold to the Government Dairy and other households. The village has a big water work from where drinking water is supplied to the households. There is hundred percent electrification in the village but there is total street light in pole there are almost all kinds of shops such as those of chemist, furniture, fertilizer, barbers, fruits and vegetables. There are five temples and one “Dargah” of Peer, which demonstrate very good example of communal harmony. The village has a telephone exchange, post office and co-operative bank, which provides loan to the villagers. All the festivals like Teej, Desshera, Deepawali, Holi, Lohri are celebrated. A grand fare is head on the occasion of Deepawali.

Kheri Dahiya Village

Kheri Dahiya village is situated In Sonipat district about 13 km. from Sonipat. There is a pucca road on Sonipat to Silana road leading to the village. Public transport and roadways buses as well as play for daily up and down. According to census 2011 village Kheri Dahiya has a total Population of 2132 comprising of 1242 males and 890 females. There are 423 households in the village. The population of child sex ratio is 872per 1000 male child. Literacy rate in case of male population is 68.32 percent and amongst female it is 31.68 per cent.

The total cultivated land of the village is 5880 acres of which about 25 acres of land is shamlat. The main crops grown are wheat mustard, sugar, cane, rice, bajra and jawar. Those who have small land holding grow vegetables such
as bottle gourd, tomatoes, onion, brinjal and ladyfinger, khombi etc. The agriculture land is irrigated through canal as well as tube well water. Kheri Dahiya is a multi-caste village. Upper castes constitutes Jat, Brahmin and Bania, among Backward Castes, there are Luhar, Kumhar, Mali, Khati, Nai, Sunar, and Zhimar and among Schedule Castes there are Dhanak, Chamar and Balmiki are residing in this village. Majority of the Scheduled Castes are working as agricultural laborers or earning their livelihood through construction of building, ponds roads as wage earner some of the land less among the backward castes are working as agriculturist on crop sharing basis as well as contract basis. Jats and Brahmins are the large landholders in the village. Most of the women from Backward Castes and Scheduled Castes are working as wage or agricultural labourers.

There are two private schools up to primary level and a co-educational Government High School. Four aganwadi centers are functioning in the village, where the kinds are looked after by aganwadi workers. Records of pregnant mothers and newly born babies are also kept at the respective anganwadi center. The centers are identified with the dominant caste of the locality. There is a Sub-Center attended by A.N.M and a male worker. The A.N.M is not a local resident. The sub center is the main hub of spreading knowledge about the health issues. ANM provides information and counsels the women about the methods of contraception, safe sexual practices safe delivery timely immunization of mothers and children. The iron, calcium and folic acid tablets are also provided to the pregnant women. There is one doctor/ clinic in the village. There is one quack and two dais in the village. There is a village panchayat headed by a female sarpanch belonging to scheduled castes assisted by five panches including two women panches. The gram panchayat meeting is held on regular basis to discuss the development schemes undertaken in the village. The village comes under the area of Kharkhoda police station. The entire village is divided in to four panas, belonging to different communities.
residing in different mohallas and thola. There is a water tank in the village from where the drinking supply is maintained a few although households have got the water connection whereas the large numbers of house have access only to the common taps provided by the panchayat. There are eight wells in the village but none of them is in use to different reasons, a few shops are such as general stores, fertilizer shop, barber shop and sweet shop in this village. There are two temples in the village.

During festivals and marriage, women engage themselves in dancing and singing ‘Lok Geet’ and different festivals such as Teej Dushera, Diwali Maker Sakranti and Holi are celebrated in the village. Panchyat organizes some sports like Kabaddi, wrestling, hockey, and football etc.

While reviewing the available literature on the migrant labour with particular reference to the brick kiln it became evident that the persisting socio-economic conditions vary at such a large scale in India state that the working population moves from the backward areas to the advance areas of the country. The working condition, the nature of hiring, wage rates, living conditions and environment at the brick kiln site etc are of such a magnitude that the labour faces all kinds of inhuman conditions.

Keeping in view the socio-economic conditions of these workers, the facts about the plight of migrant labour was discussed in the next chapter.