Chapter Two

RESEARCH METHODOLOGY

2.1) **Social Relevance of Investigation:**

Man is considered to be a social animal. There is no human being in this world that can say that he does not belong to a society or any human group. Interpersonal relationships are what mark a society and as the societies go on developing; these inter-personal relationships among men also undergo changes. Where there is interaction of various individuals of different upbringings and varied lifestyles, there is bound to be problems encountered by everyone. Here, the role of the sociologists becomes very significant, as it is his prime responsibility to study the various challenges faced by the individual in the process of his socialization. The sociologist generally does not tend to prescribe a standard pattern of living for the humans, rather he studies about the reasons behind the great variety of differences that exists between individuals and between different ways of life and thus may portray man and his relationship with the society in an unbiased manner.

In earlier days, technological advancement was at a very rudimentary level. Many societies were isolated geographically, socially and culturally, leaving very little scope for advancement. However as men began utilizing the natural resources coupled with his skills, knowledge and manpower he began moving towards what we call civilization and modernization. Today, many societies have gradually given up a primitive lifestyle and adopted a
modernized lifestyle. However, we observe that many societies that have advanced technologically still lag behind in the race of modernization because of the adherence to the age-old cultural values. Not that there is anything wrong in adhering to cultural values, but in process of the formation of any human society there comes a point in the life of the individual as well as the society where culture, once given birth to, tends to have an existence of own impact it supersedes the individual; thus according to sociology is termed as super organic nature of culture.

Today, human society can be studied scientifically, thus almost all-sociological research has a scientific edge to it. Social research has scientifically contributed to detailed and overall understanding of the human being and his relationship with the society that he is part of. But, however scientific our approach to the study of human societies, it is not an easy task to predict social behaviour and expect to find a standard pattern of behaviour to exist among the humans, because human nature is very illusive and ever changing. This aspect of the human nature often brings a lot of obstacles in the unbiased and clear understanding of human nature. Investigation in social context is a time, labour and money-consuming affair. However, these hurdles have never deterred the sociologists from continuing his quest for an in depth knowledge of the human nature.

According to P.V. Young, “Social Research may be defined as a scientific undertaking which, by means of logical and systematized techniques aims to: (1) Discover new facts or verify and test old facts; (2) Analyze their sequences, inter-relationships, and causal explanations which are derived within an appropriate theoretical frame of reference; (3) Develop new scientific tools, concepts and theories which would facilitate reliable and valid study of human behaviors.”

The importance of social research has been summarized in the following points:

1) To have a clear understanding of the various sociological processes that either contributes towards or degenerate social progress/ growth of any society.
2) To analyze the bearing of socio-cultural factors on the life of an individual and how the factors contribute to the overall development of the individual.

3) To view the bearing of norms and a formal system of government on the individuals and the group. To understand how social processes can either bring about disharmony or establish social control and also the adherence or deviance to them.

4) For social planning such that every human group or society moves towards modernization thus elevating the standard of living of the people.

5) To analyze the working of cultural norms on men and women and to see how these factors work differently for them such that we can gain an insight into the life of the weaker section of society – the woman.

6) To improvise the methods and tools that are utilized in social research such that, better and more scientific means can be adopted to study and gain a holistic understanding of man as a social being.

7) To realize the significance of research that is scientifically motivated and which will contribute for the further advancement of social sciences.

8) To gain an insight into the life and culture of different groups of communities thus help us to understand man in an unbiased manner, taking into account the different cultures and ways of life that enable us to understand and accept the different enculturation processes that each is subjected to.

2.2) **Objectives of Social Research:**

Redman and Mory define research as a “systematized effort to gain new knowledge.” Some people consider research as a movement from known to unknown. Social research tries to rediscover every aspect of man’s evolution as a social animal and every moment even adds new knowledge about the behaviour of man.
Research refers to the systematic method consisting of:

1) Enunciating the problem
2) Formulating a hypothesis
3) Collecting the fact or data
4) Analyzing the facts and
5) Reaching certain conclusions either in the form of solutions towards the concerned problem or generalization for certain theoretical formulations.

Social Research has gone a long way in studying the various socialization processes, the functioning of different social structures, to study the varied patterns of interrelationships in the society and how social systems need to be reorganized and restructured in dealing with them.

2.3) Need for Tribal Research:

The tribal population of India, according to the 2001 census was 84 million. This number is growing at a very fast pace. With the growth in their population, their problems are now becoming the forefront of government concern. In India some of the important features of the tribals are: 1) most of them live in isolated terrains; 2) the main resources of their livelihood are agriculture and gathering forest produce; 3) they do not cultivate for their profit; 4) they still rely on barter system; 5) they spend greater part of their earnings on social and religious ceremonies; and 6) a large number of them are illiterate and are victimized by unscrupulous forest contractors and moneylenders. For many years the tribals were considered to be backward segment of society. Many still live in forests and hills without having more than a casual contact with the so-called civilized and modernized neighbors. Many anthropologists and sociologists are of the belief that it is not correct to impose alien values and beliefs on the tribals but to allow them to live in their own way without any interference from outside forces. Thus, for a long time pre-independence of India, the tribals were more or less ignored. However as time passed by and due to the increasing pressure of population and vested interests of the invaders many outsiders began settling in tribal regions. This brought about a lot of
problems and as such gave rise to unrest, exploitation and feelings of deprivation, thus leading to agitations and movements among the tribals. This is the main reason why many tribal communities are still not susceptible to change and are suspicious of outsiders.

The constitution of India has laid down strong machinery for safeguarding the interests of the scheduled tribes and other backward communities, in the form of setting up a commission for Scheduled Castes and Scheduled Tribes. The state governments have separate departments to look after the welfare of these communities and have also been spending a sizeable amount on the welfare of tribals. A number of voluntary organizations also promote the welfare of tribals. Their welfare is also given special attention in the Five Year Plans. The tribals also are provided adequate representation in the legislative organs at different levels as well as reservation in services and educational institutions.

However, in spite of all these measures, governmental, non-governmental and individual, the tribals are still suffering from poverty, indebtedness, illiteracy, bondage, exploitation, disease and unemployment. This condition is worse among the Katkaris, Dhor Kolis and other landless tribal groups in Maharashtra.

Hence, a thorough social research that is scientifically maneuvered is very essential to probe into the socio-cultural, economic, religious, political, legal, occupational aspects that effect and shape the destiny of these deprived sections of society and more specially, migrant labourers, child labourers, bonded labourers who belong to the various tribal communities of India with special reference to Bhil and Katkari tribes of Maharashtra which are involved into sugarcane harvesting and brick making respectively. *The relevance of this sociological investigation lies in the fact that it is an in depth study of the child labour and rights of the Katkari brick kiln labourers and the Bhil sugarcane cutters in this context.*

More importantly, there are hardly any studies on the child labour and child rights among the Katkari brick kiln labourers and Bhil sugarcane cutters.

2.4) **Methodological Framework:**
2.4)1. Locale of the Study:

The present study was conducted in 7 villages in the Shahada and Taloda blocks of Nandurbar district and 14 villages in the Pen and Khalapur blocks of Raigad district in the state of Maharashtra.

The rationale behind selecting Raigad and Nandurbar districts was because maximum Bhils and Katkaris inhabit in these districts. Hence, the researcher selected these two districts. Out of the total 18,18,792 population of Bhils in Maharashtra 7,14,122 i.e. 39.26% are found in Nandurbar. Similarly out of the total 2,35,022 population of Katkaris in Maharashtra 1,03,244 i.e. 43.92% are found in Raigad (Census of India, 2001).

2.4)2. Target Population:

The target population for the study was household heads who were brick kiln labourers and sugar cane cutters. The target population belongs to two tribal communities namely Katkaris and Bhils 200 respondents were selected. The rationale for selecting the Katkaris and Bhils for the present study is as below:

**Why Katkaris?**

Studies by Bhatia Arun and Tribhuwan Robin (2002) and Tribhuwan Robin and Patil Jayshree (2004) revealed that 68% and 64% of the Katakaris migrate to the brick kilns, as labourers. That these 68% and 64% borrow loan from the brick kiln owners and are hooked into bonded labour. Out of the 45 tribes in the State of Maharashtra maximum brick kiln workers are the Katkaris, followed by a few Dhor Kolis and other landless tribals. Studies by Gaikwad Nancy (1995) and Bokil Milind (2006) too reveal that Katkaris work as labourers at the brick kilns. Hence, the tribe was selected for the present study.

**Why Bhils?**

A study by Desai Mrinalini (2005) captioned Janarth Sakharshala – the Sending Villages Report revealed that some of the communities
involved in sugar cane cutting profession in Maharashtra are shown in
the table given below:

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Caste/Tribe</th>
<th>No. of Families</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vanjari</td>
<td>743</td>
<td>37.9</td>
</tr>
<tr>
<td>2</td>
<td>Maratha</td>
<td>526</td>
<td>26.8</td>
</tr>
<tr>
<td>3</td>
<td>Banjara</td>
<td>194</td>
<td>9.9</td>
</tr>
<tr>
<td>4</td>
<td>Bhil</td>
<td>86</td>
<td>4.4</td>
</tr>
<tr>
<td>5</td>
<td>Dhangar</td>
<td>79</td>
<td>4.0</td>
</tr>
<tr>
<td>6</td>
<td>Mahar</td>
<td>79</td>
<td>4.0</td>
</tr>
<tr>
<td>7</td>
<td>Matang</td>
<td>68</td>
<td>3.5</td>
</tr>
<tr>
<td>8</td>
<td>Bouddha</td>
<td>47</td>
<td>2.4</td>
</tr>
<tr>
<td>9</td>
<td>Muslim</td>
<td>28</td>
<td>1.4</td>
</tr>
<tr>
<td>10</td>
<td>Gujar</td>
<td>21</td>
<td>1.1</td>
</tr>
<tr>
<td>11</td>
<td>Others</td>
<td>89</td>
<td>4.6</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>1960</td>
<td>100</td>
</tr>
</tbody>
</table>

It is clear from the table that only the Bhil work as sugarcane
cutters. In his case study Tribhuwan Robin (2010), has made a mention of
Thakars, Pawaras, Koknis and Mavchis including the Bhils. Kendre Balaji
(2009) has also made a mention of Bhils working as sugarcane cutters. A
study by Rensje Teerink, 1995, too states Bhils work as sugarcane cutters. Hence the Bhils were chosen for the present study.

Sugarcane cutters are of three types:

1) **Tyre Centre** - Migrants who bring their bullocks and are provided
technologically improved carts (with rubber tyres) to transport sugarcane;
they live in large settlements closer to the factory. (Panjiar Smita, 2006:40)

2) **Gadi Centre** - Migrants who bring their own wooden bullock carts and
animals and live further away from the factory. (Panjiar Smita, 2006:40)

3) **Doki centre** - Migrants who are mobile, they have no assets, they cut
cane and load it into factory trucks, stay farthest away, work in groups of
15-20, and are shifted from site to site depending on cane availability and
The focus of the present study was on the child labour and rights issues of Bhil sugarcane cutters. The Doki centre, who camp in and around the sugarcane fields. There are hardly any studies by sociologists on this tribe and the topic too.

Similarly, although Katkaris work as agricultural labourers, small scale cultivators, daily wage labourers and brick kiln labourers. The present study focused on understanding the child labour and rights issues of the Katakris at the brick kiln sites. There are hardly any studies on this topic by sociologists.

2.4)3. Method of data collection:

Both Primary and secondary sources were used to collect the data for the study.

- **Primary Data:** Primary data was collected from 29 Brick kilns and 9 Sugarcane cutters’ camps by designing an interview schedule for the household heads. Besides this, an interview guide was also prepared for brick-kiln owner as well as middleman (mukadam). Observation method and photographs were used to validate the primary data. Case study method too was used to gather qualitative data.

- **Secondary Data:** Secondary data was collected from the books on castes, nomadic groups, unorganized sector, social security and social insecurity, labour problems, articles published in journals and newspapers etc. The researcher also referred unpublished Ph.D thesis, M.Phil and Master level dissertations related to the topic.

2.4)4. Research Tools:

In recent years there is a trend among social scientists to use multiple research tools and different types of respondents so as to unveil a social phenomena form a holistic perspective. Yet another trend in social science research which gaining importance rapidly and that is use of quantitative and qualitative data.

The researcher has made use of both the trends i.e. use of multiple tools and techniques such as *interview schedule, interview guide, case study,*
ethnography and observation method, focused group discussions as well as photography. Simultaneously different types of respondents were interviewed to gather relevant data. Quantitative data was gathered by using 200 interview schedules while the other research tools and techniques contributed in gaining qualitative data.

An Interview Schedule was designed to gather information relevant to the topic, from the respondents. A pilot study was conducted in order to design an interview schedule. 200 interview schedules were administered. 100 interview schedules were administered in Katkari Brick Kilns, while the other 100 were administered in sugarcane cutters’ camps of Bhil tribe. The data gathered using an interview schedule was quantitative in nature. Heads of the household both at the brick kiln and sugarcane fields were interviewed to understand their socio-economic background. Besides this an interview guide was prepared to gather relevant data from the brick kiln owners and sugarcane contractors.

Ethnography: Before getting into understanding, why ethnography method was used by the researcher. It is necessary to understand what is ethnography? at this juncture.

Ethnography can be defined as the study of people in naturally occurring settings or ‘fields’ by methods of data collection which capture their ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally. Ethnography is not one particular method of data collection but a style of research that is distinguished by its objectives, which are to understand the social meanings and activities of people in a given ‘field’ or setting, and an approach, which involves close association with, and often participation in, this setting. To access social meanings, observe behavior and work closely with informants and perhaps participate in the field with them, several methods of data collection tend to be used. ‘Little’ ethnography describes ‘ethnography –understood-as fieldwork’, to which this definition relates, while ‘big’ ethnography equates it with the whole qualitative method and describes ‘ethnography-understood-as-qualitative-research’. (Brewer John, 2010:189)
Ethnography-understood-as-fieldwork comes in various types. ‘Scientific Ethnography’ involves the application of some features of scientific method to the above sort of study; ‘humanistic ethnography’ concentrates on the search for the meaning of social action and life from the perspective of the people concerned and is uninterested in the values and rhetoric of science; ‘post-modern reflexive ethnography’ adopts a critical approach to ethnography and seeks to ground its practice in postmodernism’s ideas about the impossibility of definitive ‘objective’ study. Less extreme versions exist as a type of ‘post post modern ethnography’, which although it attacks *realism* us strongly committed to *realism*’s ambition to disciplined, rigorous and systematic ethnographic practice. (Brewer John, 2010:189)

Haralambos & Holborn, (2000) define Ethnography is the study of a way of life. They state that it was first introduced into the social sciences by anthropologists who studied small-scale, pre-industrial societies. Bronislaw Malinowski’s study of the Trobriand Islands (Malinowski, 1954) is an example of an ethnographic study. Anthropologist increasingly recognized the need to get as close as possible to the societies they were investigating. More recently, the same approach has been applied to the study of groups within industrial society.

Ethnographic can take various forms and is used by sociologist of different types. It is widely used by symbolic integrationists, and critical ethnography is a common type amongst critical social scientist. Ethnography can use different qualitative research methods, but the most common are in-depth interviews, participant observation, and the use of qualitative documents. It may also involve collecting some quantitative data. However, participant observation is often the most important single method used in ethnographic studies. (Haralambos & Holborn, 2000)

In this context, the researcher used Ethnography method in order to study briefly the cultural life of the Katkaris and Bhils- the target population. A brief ethnographic profile has been presented in chapters three and four.

**Focused Group Interview :** Besides using an interview schedules to obtain relevant data from the respondents, the researcher used case study, observation method and photography to generate richer data than those obtained from
interview schedules. More importantly, Focused Group Interviews were conducted by researcher, by involving the use of in-depth group interviews in which the respondents selected were brick kiln owners, brick kiln workers, social activists, social workers, mukadams i.e. middlemen, sugarcane cutters etc.

The rationale for conducting Focused Group Interviews of the above mentioned respondents was to generate relevant and richer data through social interaction with the respondents who were comfortable with the researcher and cooperated in generating the required data.

In all 8 Focused Group Interviews were conducted informally. Each Focused Group Interview was carried out by involving 5 to 10 respondents.

As rightly pointed out by Richard & Rabiee (2001), a Focused Group Interview is, according to Lederman (Thomas et.al.1995), a technique involving the use of in-depth group interviews in which participants are selected because they are purposive, although no necessarily representative sampling of a specific population. This group being focused on a given topic, participants in this type of research are therefore selected on the criteria that they would have something to say on the topic, are within the age-range, have similar socio-characteristics and would be comfortable talking to the interviewer and each other.(Richrd & Rabiee, 2001).

One of the distinct features of focus group interview is its group dynamics, hence the type and range of data generated through the social interaction of the group are often deeper and richer than those obtained from one-to one interviews. (Thomas et.al,1995). The uniqueness of a focus group is its ability to generate data based on the synergy of the group interaction. (Green et al, 2003).

The optimum number of participants for a focus group may vary. Krueger & Casey (2006) suggest that between 6 to 8 participants as smaller group shows greater potential. However the number suggested as being manageable is between 6 to 10 participants; large enough to gain a variety of perspectives and small enough not to become disorderly or fragmented.
Qualitative data from the sugarcane cutters belonging to the Bhil tribe and Katkari brick kiln labourers was gathered through in-depth *informal interviews* of men, women and children. This data was presented in the form of 50 case studies. Thus, 25 case studies of Bhils and 25 case studies of Katkaris are presented in chapter three and four. The themes in the case studies revolved around the research problems related to seasonal migration, poverty, bonded labour, living conditions, indebtedness, exploitation, pull and push factors, and child labour and child rights issues of the target population. The rationale for using multiple research tools such as an interview schedule, interview guide, case studies, observation method and photography was to get an overall and holistic understanding of the life of katkari brick kiln labourers and Bhil sugarcane cutters, including the child rights and labour issues.

The researcher conducted a pilot study by visiting the brick kilns and sugarcane fields- their places of destination, as well as their native hamlets – their places of origin. 50 informants were informally interviewed to get an understanding of the research problem. Simultaneously, secondary literature was referred to analyze the problem. The researcher, under the guidance of Dr. Robin D. Tribhuwan developed a conceptual model which was tested later.

In order to understand health and nutritional problems of the brick makers and sugar cane cutters informal interviews with two medical doctors were conducted. Prof. Vandana Kakrani from the Department of Preventive and Social Medicine, B. J. Medical College was consulted to guide the researcher to analyze data on the nutritional status of children (0 – 14 yrs). Based on primary data, their Body-mass Index was plotted and nutritional grades of children were plotted using international standard tables.

Table no. 2.1 reveals village wise number of schedules administered, to gather data from the sugar cane cutters and brick kiln workers.

### Table no. 2.2
Village-wise number of schedules administered

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>District</th>
<th>Block</th>
<th>No. of Villages covered</th>
<th>No.of Brick kilns and Doki Centers covered</th>
<th>No. of Schedules</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Raigad</td>
<td>Pen</td>
<td>06</td>
<td>16</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Khalapur</td>
<td>08</td>
<td>13</td>
<td>52</td>
</tr>
<tr>
<td>2</td>
<td>Nandurbar</td>
<td>Shahada</td>
<td>03</td>
<td>05</td>
<td>50</td>
</tr>
</tbody>
</table>
2.4)5. Variables of the Study:

For moving from abstract concepts to the practice of social research, one has to explore some additional terms. One such term is ‘variable.’ Variable is also known in social science research as an indicator.

A variable is a characteristic that takes on two or more values. It is something that varies. It is a characteristic that is common to a number of individuals, groups, events, objects, etc. The individual cases differ in the extent to which they possess the characteristic. (Ahuja Ram, 2001:60)

Although several qualitative and quantitative variables were considered for the present study, some of the major ones are as follows:

A) **Quantitative Variables:** The quantitative variable is one whose values or categories consist of numbers and if differences between its categories can be expressed numerically. (E.g. Age, Income, Size are quantitative variables) (Ahuja Ram,2001:64).

Given below are the major quantitative variables of the study.

1) Age range
2) Marital status
3) Education
4) Types of family
5) Family size
6) Land holding
7) House types in native place
8) House types at the brick kiln
9) Live stock at place of origin
10) Live stock at place of destination

11) Annual income

12) Occupation at place of origin

13) Duration at place of origin

14) Duration of employment at place of origin

15) Food crisis at place of origin

16) Indebtedness

17) Loan range

18) Assets possessed

19) Number of children & adults

20) Educational status of children

21) Number of children involved in domestic labour

22) Diet of children

23) Number of children involved in brick kiln labour

24) Malnutrition among children

25) Age of starting domestic as well as commercial child labour

26) Recreation at the place of destination

27) Health problems at the place of destination

28) Drop outs

29) Awareness among parents regarding child rights

B) Qualitative Variables: The qualitative variable is one which consists of discreet categories rather than numerical units. This variable has two or more categories that are distinguished from each other. (E.g. Class – upper, middle, lower) (Ahuja Ram, 2001:64)
Given below are the major qualitative variables in study:

- **Parents** –
  1. Reasons for migration
  2. Push and Pull factors
  3. Reasons for bonded labour and indebtedness
  4. Living conditions at destination
  5. Facilities at destination
  6. Reasons for Illiteracy
  7. Social and economic security
  8. Awareness about Tribal Development agencies and programs
  9. Awareness about child rights
  10. Daily Routine of the parents

- **Children** –
  1. Hazardous nature of Child labour
  2. Reasons for child labour.
  3. Types of child labour
  4. Domestic responsibilities
  5. Commercial labour responsibilities
  6. Reasons for drop outs
  7. Reasons for malnutrition among the children.
  8. Reasons for ill-health among the children
  9. Daily Routine of the children
  10. Recreational Facilities at destination

2.4)6. **Sampling Procedures:**

Most difficult problem in social science research is the problem of sampling. Most statistical studies are based on samples. A statistical sample is a miniature picture of cross-section of the entire group or aggregate from which the sample is taken. The entire group from which a sample is chosen is known as ‘population’ or ‘universe’. (Kumar:1985)

In this study two types of sampling methods have been used.

1) **Sampling by Regular Intervals:** - In doing this the Tehasildars of Pen and Khalapur were approached to get the list of registered brick kilns. There were
64 registered brick kilns in Pen block and 52 registered brick kilns in Khalapur block. It was also observed that there were several unregistered illegal brick kilns. The researcher selected 25% of kilns (i.e. 16 kilns from Pen block and 13 kilns from Khalapur block) which were registered with the Tehasildars of both the blocks. Thus, by selecting every fourth kiln from the list 25% of the brick kilns were selected. A list of heads of the household was prepared from the selected Brick Kilns to administer 100 interview schedules and every fourth head from the list was interviewed using sampling by regular interval.

Dr. Kumar (1985) elaborates on the concept of sampling by regular interval by stating, “to select the cases at regular intervals from a series, alphabetical list or any other arbitrary arrangement is termed as sampling by regular interval. For example in selecting a sample of 50 students, out of 500 students in a college, for this purpose every tenth case is selected from these 500 students thus the selected sample represent 10 percent of the total universe. This type of sampling was appropriate for Katkari Brick Kiln labourers, and hence it was used.

2) Snowball Sampling: Detecting the Bhil sugarcane cutters out of the 16 to 17 different caste groups working in sugarcane fields was difficult a task. There is no data available with the sugar mills, Commissioner, Sakhar Sankul, Pune nor the ‘Mukadams’. It was therefore necessary to enquire from the owner of the sugarcane field as well as the Bhil sugarcane cutters to detect the whereabouts of their tribesmen working in nearby fields. Snowball sampling is therefore appropriate method in these circumstances to detect and study the Bhil sugarcane cutters in the fields known to their own people in the absence of published data.

In his book captioned, “Social Research Methods”, Bryman Alan,(2008:184-185) has made the concept of snowball sampling clear by stating that, ‘with this approach to sampling, the researcher makes initial contact with a small group of people who are relevant to the research topic and then uses these to establish contacts with others. Bryman Alan used an approach like this to create a sample of British visitors to Disney theme parks (Bryman, 1999). Becker’s comment on this method of creating a snowball is interesting: “the
sample is, of course, in no sense “random”; it would not be possible to draw a random sample, since no one knows the nature of universe from which it would have to be drawn’ (Becker 1963:46).

The problem with snowball sampling is that it is very unlikely that the sample will be representative of the population, though as Bryman have just suggested, the very notion of a population may be problematic in some circumstances. However, by and large, snowball sampling is used not within a quantitative research strategy, but within a qualitative one: both Becker’s study and Bryman’s study were carried out within a qualitative research framework. Concerns about external validity and the ability to generalize do not loom as large within a qualitative research strategy as they do in a quantitative research one. (Bryman Alan, 2008:185).

2.4)7. Analysis:

Qualitative and quantitative both the methods were employed to analyze the data. Statistical indicators were entered in excel software to analyze quantitative data. Simple tables on various indicators such as caste, age, sex, marital status, education, family size, annual income, occupation, borrowing behaviour, type of house etc. were tabulated. Qualitative data was analyzed manually. Both quantitative data and qualitative data contributed in analysis and interpretation of facts gathered. Simple tables plotted through quantitative data were interpreted and presented in appropriate places.

2.4)8. Chapter Scheme:

Data gathered, analyzed and interpreted through this study, has been presented in six chapters namely.

Chapter 1 Child rights & Labour Issues: An Overview

Chapter 2 Research Methodology

Chapter 3 Child Labour and Rights Issues among the Katkari
Brick kiln labourers

**Chapter 4**  Child Labour and Rights Issues among the Bhil Sugar-cane cutters

**Chapter 5**  Child Welfare Programs by Government and NGOs

**Chapter 6**  Summary, Conclusions And Recommendations

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