



**A Study to Understand the Issues and Concerns of the  
Children from the Denotified, Nomadic, and Semi Nomadic  
Tribes of Rajasthan, Sept 2016**

ActionAid Jaipur Regional Office

## Contents

| <b>Sr No.</b> | <b>Topics</b>  | <b>Page No.</b> |
|---------------|--|-----------------|
| <b>1</b>      | <b>Background</b>                                    | <b>3</b>        |
| <b>2</b>      | <b>Community Profile of Participants</b>             | <b>5</b>        |
| <b>3</b>      | <b>Occupation</b>                                    | <b>5</b>        |
| <b>4</b>      | <b>Housing Facilities</b>                            | <b>7</b>        |
| <b>5</b>      | <b>Sanitation facilities</b>                         | <b>7</b>        |
| <b>6</b>      | <b>Water Resources</b>                               | <b>8</b>        |
| <b>7</b>      | <b>Clothing and Amenities</b>                        | <b>9</b>        |
| <b>8</b>      | <b>Food and Hunger</b>                               | <b>10</b>       |
| <b>9</b>      | <b>Education</b>                                     | <b>11</b>       |
| <b>10</b>     | <b>Untouchability</b>                                | <b>12</b>       |
| <b>11</b>     | <b>Discrimination</b>                                | <b>13</b>       |
| <b>12</b>     | <b>Violence</b>                                      | <b>14</b>       |
| <b>13</b>     | <b>Sexual Violence</b>                               | <b>15</b>       |
| <b>14</b>     | <b>Emotional Well Being of Children</b>              | <b>16</b>       |
| <b>15</b>     | <b>Interests, Dreams and Aspirations of children</b> | <b>17</b>       |
| <b>16</b>     | <b>Conclusion</b>                                    | <b>18</b>       |

## Making Invisible Children Visible - State level child convention for de-notified, nomadic and seminomadic communities

### Background

It is before India's independence there were some communities which were branded as criminal tribes. This came with the enactment of "The Criminal Tribes Act", 1871 under which Government assumed that all the people born in particular tribes were criminals. With this, the social and economic marginalization and discrimination against these tribes were started. After independence, the Act got repealed and the tribes were denotified. Since then these communities are carrying the social stigma of criminality with them. Despite this till date also they are labeled as criminals.

The state of Rajasthan constitutes a total of 32 communities<sup>1</sup> which are specified under de-notified, nomadic and seminomadic. The nomadic population in Rajasthan is estimated at between 4-6 millions. Most of them are mobile. Due to the nomadic status, they have no access to resources. The question of equal citizenship still persists in these communities. The attitude of Government and larger society is still the same. They are vulnerable to an extent that they face all forms of exploitation and in – dignified life. The most vulnerable are the women and children of these communities as they are facing the dual struggle within their families as well as in the mainstream society.

In order to reflect upon the issues of children of de-notified, nomadic and seminomadic communities a workshop with children between the age group of 10 to 16 years was organized from 26<sup>th</sup> to 28<sup>th</sup> July 2016. Though these communities are identified as nomadic and seminomadic but there are two categories one where they are always on move and the other include semi-settled people who are settled at one location because of the interventions by activist and other civil society organisations. But despite that some of the family members still go out to nearby cities for work. They are mainly involved in seasonal occupation for which they migrate to other cities. During the workshop majority of the children who had participated were from semi- nomadic communities.

---

<sup>1</sup> **De-notified community:** 1Baori, 2 Kanjar, 3Bagri(Bawaria),4 Mogia, 5Nut, 6Naik, 7 Multanis, 8 Bhat 9sansi.: **Nomadic communities:** 1Baldias (Banjaras), 2Pardhis, 3Domabaris, 4Gadidas Lohars, 5Iranis, 6Jogi, Kalbelia, 7Jogi Kanphata, 8khourpalts, 9Shikkeligar, 10Ghisadis; **Semi Nomadic communities:** 1. Sarangiwalla Bhopas, 2. Rebaris,3. Raths, 4. Mangalias, 5. Bhayas, 6. Kannis, 7. Janglus , 8. Jalukus, 9. Jhangs, 10. Sindlus, 11. Jogis (other than those included in Nomadic Tribes.) (i) Girinaths, (ii) Ajaipals, (iii) Agamnaths (iv) Namanths, (v) Jalandhars, (vi) Masanis, 12. Ramaswamies, 13. Bharaddi-Jadhavs.

The primary objective of the workshop was to understand the underlying issues of NTs and DNTs children. It was also conducted with a purpose where children are able to express their concerns, fears, and suppression. Therefore workshop had created a platform where children are able to share their issues and challenges which they are constantly facing just because they are belonging to the nomadic tribes.

### **Limitations of the Study:**

ActionAid from a decade ( District Barmer) is actively working with different de-notified, nomadic and semi-nomadic communities. The work was initiated in collaboration with different partners, local community leaders and facilitators. Thus the organisation has a rapport with the community at large. The 17 different location from where these children were invited are mainly from the areas where ActionAid is able to touch base with them with the help of activist. These are those locations where families have started settling and are able to voice for their rights and entitlements. This has resultant in provisioning of housing facilities for the NT and DNT communities. Due to this the entire families are settled at one location but male members of the communities still visit nearby cities for their livelihood. But it was challenging for the team to get children from the families who are constantly on move as they shifted to other locations.

For piloting the programme, the organisation had tried to reach out to the ones with whom the trust is already built. This study will help to influence the Government to make special provision for the NT and DNT communities.

**Methodology:** For the purpose of the study children belonging NT and DNT population from 12 different regions were interviewed. Most of the children were in the age group of 10-16 years. These children were selected on the basis that who can be best to share their issues and concerns with the larger audience. The interviews were later verified with their parents or community member/ facilitators who had accompanied these children'. The findings were later validated in the meetings and dialogues with children and the learnings were captured during the workshop of the convention.

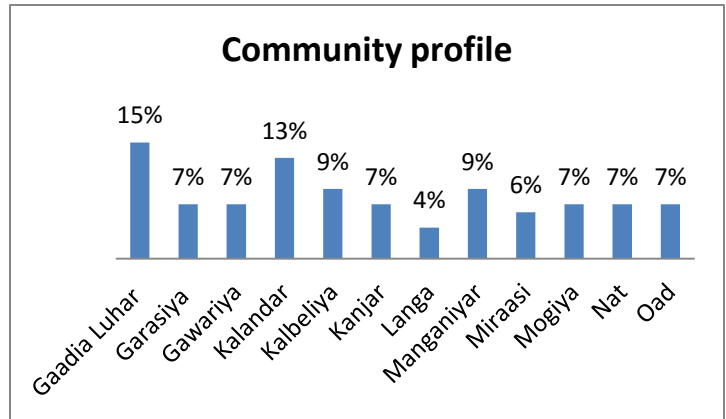
### **Participation of Children**

Total 60 children had participated in the convention including 25 girls and 35 boys. Children were interviewed to understand their social condition. A consent was taken from parents as well as facilitators who have accompanied these children.

## I. Community profile of the participants

Around 60 participants were brought together from different regions and different denotified communities of Rajasthan. The participation of girls (57%) was more than boys (43%). They were all belonging to de-notified, nomadic and semi nomadic communities. Each participant had a sibling varied from one to nine.

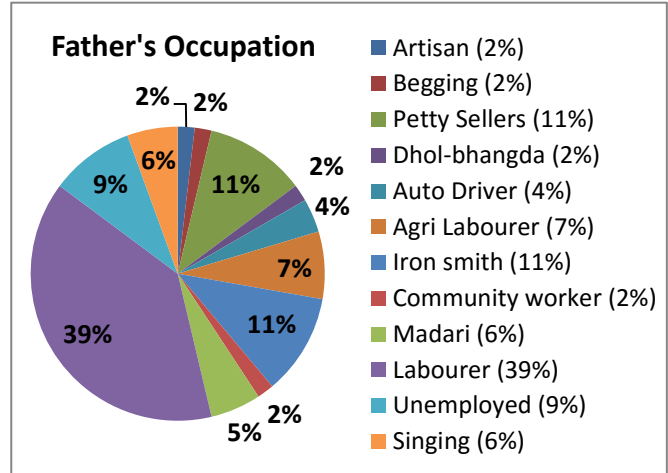
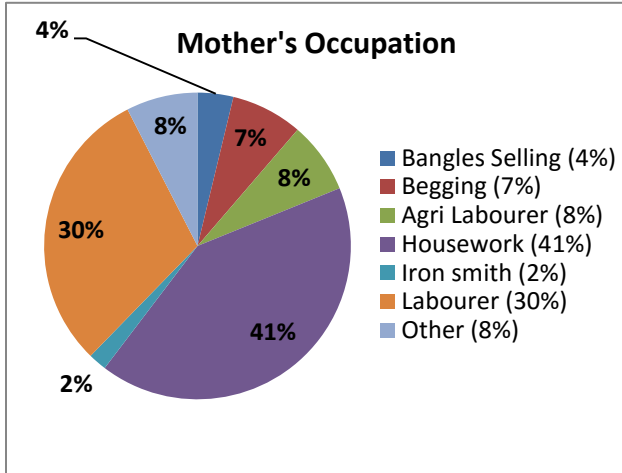
From the graph it can be depicted that 15 % of the participants were from Gadia Luhar community, followed by 13% of Kalandar community, and 9 % from Kalbeliya community. Seven percent of the participants were belonging to other communities like Garasiya, Gawariya and Kanjar. 6% and 4% of the population belongs to Langa Community.



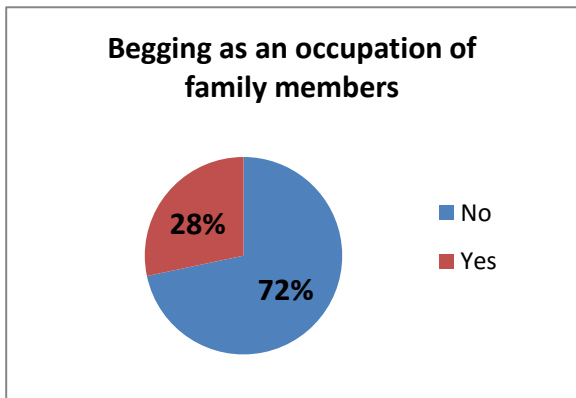
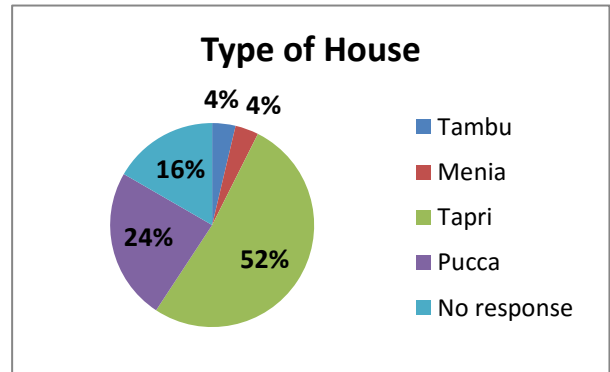
## II. Occupation:

Majority of the children parents are engaged in occupations like pastoralism, and begging but some of them are also involved in conducting street shows where they perform shows using animals like monkey, bear, snakes and parrots. But after the Wildlife Protection Act they are unable to continue their shows. The other occupation of theirs is fortune telling, some of them are also engaged in artisan work where they prepare \_\_\_\_\_, however they are all dependent on daily wages. The below pie-charts shows father's and mother's occupation

The assessment of father's occupation reflects that majority of the children fathers are working as daily wage labourer. Whereas in case of mother's occupation majority of them are doing household work that includes domestic household work, doing small work for the dominant communities like cleaning their home compounds etc. (Aangan). The charts clearly shows that there are parents who are begging to sustain their families. 7% of the mothers and 2% of the fathers are involved in begging. 7% of fathers and 8% mothers work as agricultural labourers.



The connection of these communities with agriculture related work as bonded labourers or agricultural labourers reveals an interesting fact that they have sufficient skills to do agriculture but because they don't own any land they aren't able to do agriculture for themselves and are pressurised to work of other's farms. Majority of them are also involved in seasonal migration to other states. Few children also do seasonal agricultural work where they go along with their parents to BT Cottons farms in Punjab. Many fathers and mothers of these children work as



labourers in stone crushing industry, and due to this they are prone to other health risks. It came out during a focused group discussion that most of the domestic labour work that women of these communities do goes unpaid. Other occupation in the mother's chart includes singers, petty sellers etc. The occupations of fathers of these children as represented in the chart vary from artist, petty sellers, auto driver on wage basis,

agricultural labourers to madari.

Begging is a common practice in these communities. While interacting with the children it came out that around 28% of the parents of these children beg for their survival, they are forcefully dependent on begging to meet their daily needs rest of the parents are mostly involved in informal sector with irregular income.

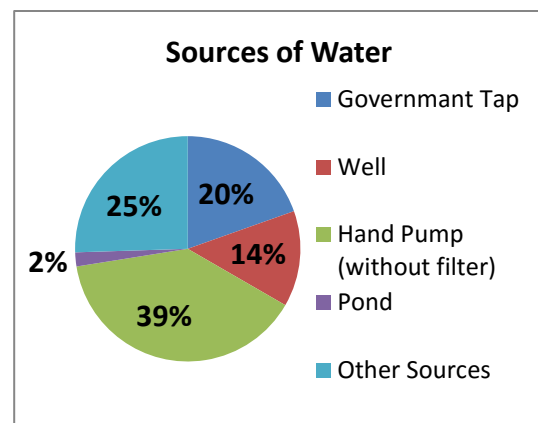
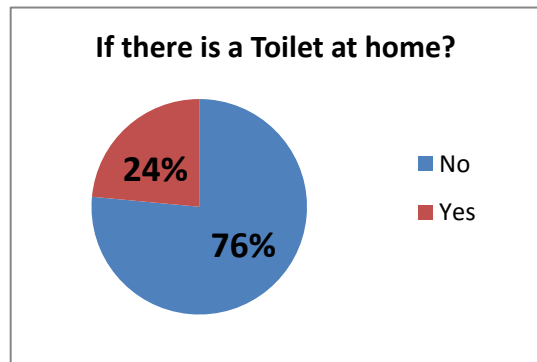
## Resources and Lifestyle

**Housing Facilities:** Housing is an important indicator to assess the wellbeing of a family. The question related to housing revealed the agony of the families of the participants who are sustaining themselves in extreme poverty. Majority of the children i.e 52% have exclaimed that they are living in kachha house and most of their houses are constructed near forest areas which increases the risk to these children from wild life. Approximately 30% of the participants shared that they don't have a house even in the village. Only 4% of children had said that they live in a Tambu with roofs constructed using polythene sheets, or torn cloth material. only 24% of children are living in pucca houses which are located within village.

Around 56% of the respondents said that they don't have a pakka roof in their house and only 33% shared that they have a pakka roof in their home. When the interviewee had prompted more on the pucca house, children have shared that they live in a house which has a wall made up of single brick or sometime they use stone sheets. The brick wall is also not very robust.

57% of the children shared that they sleep on the charpaai which is locally made and 40% of the children shared that they sleep on the floor.

**Sanitation Facilities:** The country's Prime Minister Flagship program "Swachh Bharat Abhiyan" promotes toilets in each home and aim to eradicate open defecation by 2019. However, for these people the situation looks gloomier. Around 76% of the respondents shared that they don't have a toilet in their house, whereas only 24% of the respondents said that they have a functional toilet, and the rest didn't responded anything. It is also being observed that after enactment of protection of Wildlife Act majority members of Kalandar families have given their wild



### Occupation

- 1) Families are involved in Begging
- 2) Exploitatively Forced and Bonded Labour
- 3) Petty sellers with irregular income and low bargaining power
- 4) Seasonal Migrants with unsecured wages
- 5) Children are forced to work on Bt. cotton Farms in Punjab and Madari shows
- 6) Many people are unemployed and still don't have any source of income

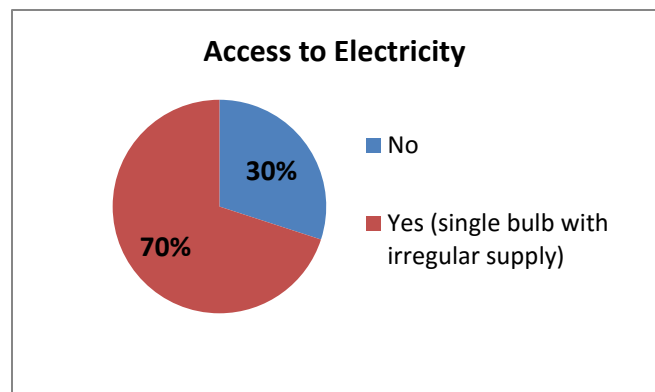


animals to Government, for which they were compensated and whatever money they got from that they have used towards building toilets in their houses.

**Water:** Water is the most integral and inevitable part of any individual. Caste based discrimination creates non accessibility of water resources and therefore there is a violation of human rights. Hence it becomes important to see that whether such challenges are being faced by the denotified communities too. When the accessibility of water resources was studied, it revealed that 39% of the population has access to water from hand pumps but the quality of water is bad. Through the local facilitators it was understood that there are hand pumps which are available in the locality but those hand pumps do not have a filter installed in it. Due to this the fluoride content in the water is high and children are made to drink that water. 25% of the respondents have shared that they are dependent on other sources for fulfilling their drinking water requirement. They get water from the sources like private tankers for which they have to pay some money to get the water, some people get water from “taanka” a locally made tank which is used for storing the rain water. Only 20% of them have access to water from Government taps while 14 % population is relied on water from nearby wells.

Such is the condition in which these children are made to live. Almost 2/3<sup>rd</sup> of the families are dependent on unsafe sources of water such as well, pond, handpumps etc. The irregular and uncertain water supply makes them even more vulnerable and increases their dependency on other sources.

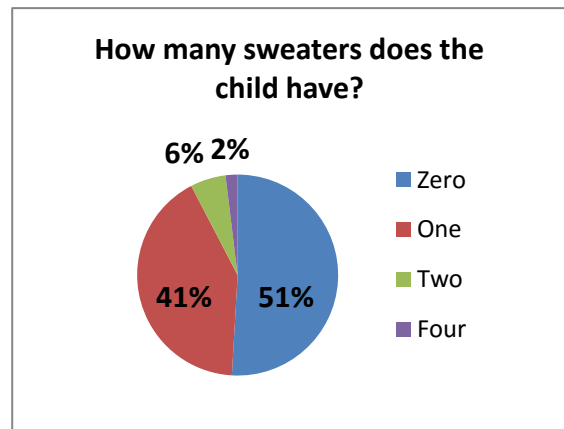
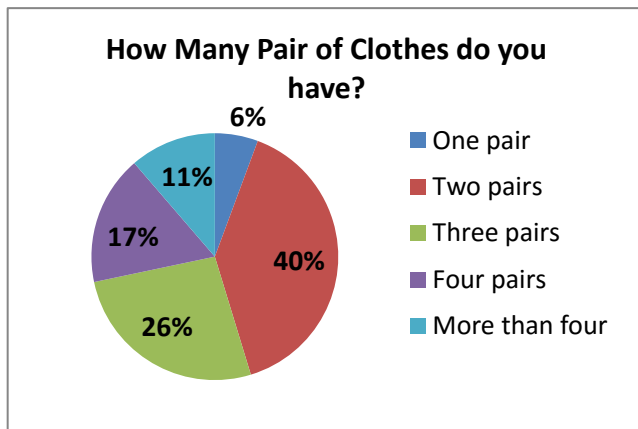
**Electricity:** There are various determinants to access the electricity. There are various socio economic determinants which are responsible for provision of regular supply of electricity. 70% of the respondent have shared that they have electricity supply within their homes whereas 30 % have shared that they have no access to electricity. The population who have access does not have a regular supply of electricity. The connection in most of the houses with electricity is not formal and through that they are able to light only a single bulb.



**Clothing:** Lack of access to basic requirement like food and clothing are underlying causes of poor child health. When children were asked about the number of pair of clothes and sweaters they own. 40% of children have shared that they have two pairs of clothes whereas 51% of

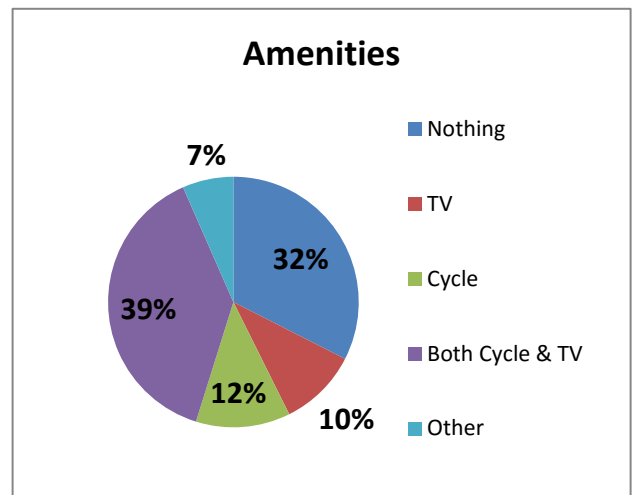


them have shared that they don't have sweaters to protect themselves from cold in winters. When they were asked to elaborate this on which they shared that they use any shawl or bedsheet to cover themselves. It is saddening to see that there were such children's who are managing with only one pair of clothes. Sometimes people also donate clothes to them. This reflects that they are dependent on the mercy of higher class people to cover themselves in



summers and in winters both. There are also children who have only one pair of clothes.

**Amenities:** The pie chart reflects the amenities in the house of the children who participated in the workshop. It reveals that around 32% of the participants don't have any of the listed amenities and 39% of the children have both cycle and TV in the home. 10% have only TV and 12% have only bicycle in their home. 7% of the participants have other items such as motor bike, cooler, fans etc at their home. This reflects that more than 75% of the families are on margins in terms of possession of amenities.



It is evident from the information shared by the children that their families are excluded to enjoy the basic amenities and benefits of the other services required for their survival with dignity. Absence of these basic facilities exposes them to various health hazards and further pushes them into poverty and backwardness.

### Resources and Amenities

- 1) 3/4<sup>th</sup> in of the children are living in vulnerable housing conditions
- 2) More than 75% don't have toilets in their home and do open defecation
- 3) Almost 2/3<sup>rd</sup> of the families are dependent on unclean sources of water
- 4) Families are forced to live either without electricity or with informal or irregular electricity supply
- 5) Children don't have sufficient clothing to fight with scorching heat or freezing winter
- 6) More than 75% of the families are living on margins in terms of possession of amenities such as cycle, TV, motor bike etc.

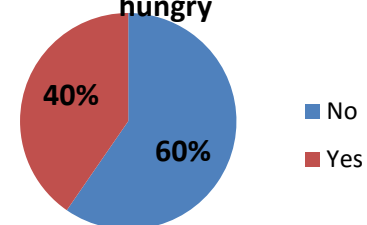
### Food and Hunger

**Food:** Food has a direct correlation with the nutritional status of children. While interacting with the children of de-notified, nomadic and seminomadic communities, many shocking revelation came up. Around 85% of the children shared that they take food twice in a day and only 15% said that they take three meals per day. Approximately 81% said that they eat meat. The meat they eat are mostly what they get from hunting animals. They aren't capable enough to buy meat from the market so their meat intake is completely dependent on what they get from hunting. In an open discussion they shared that the food they eat are most of the times what they get from begging or from mid-day meal in their schools. Many times it is being observed that they are dependent on leftover food which is given to them by dominant caste people.

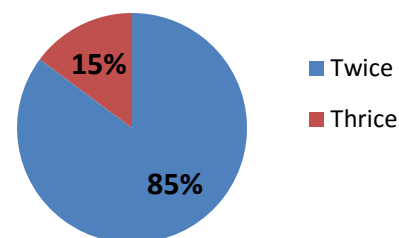
It was also revealed that around 40% of the children have slept hungry. Out of these around 32% children said that they are forced to sleep without any food, 4% said that they sleep hungry often and only 6% said that they don't remember the frequency of the nights when they haven't got food to eat. Since these children belong to the family of semi-settled communities who also migrate seasonally, they often sleep hungry when they move to some other destination. Most of the children responded that during the normal days they take Chapati, Rice, Dal, vegetables and it is only during the festivals when they get to eat sweets, sewaiyaan, Kheer and other food items which is generally donated to them by other families.

The irregular intake of food affects the health of a person adversely. The children who don't get proper

**Children who have slept hungry**



**No of times they take food in a day**

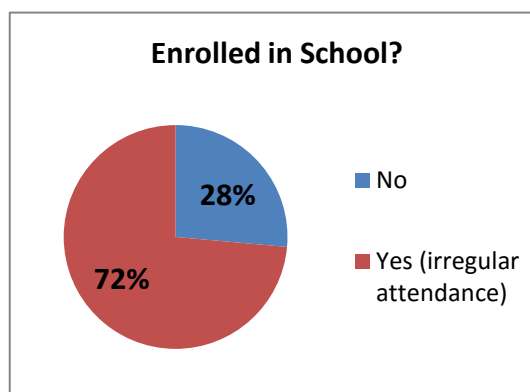


meal cannot concentrate on their education also. Proper nutrition intake is important for an overall growth of the mind and body of children, but in case of these children they are forced to live in circumstances in which they don't either get nutritious food or sleep hungry at night.

### Food and Hunger

- 1) Most of the children have food twice a day
- 2) They are dependent on begging for their food needs and don't get freshly cooked meals
- 3) Many children are forced to sleep hungry when their parents are not able to arrange food for them.

**Education:** Education is one of the important indicator of human development. The educational status of these children is very disturbing. There are various factors involved which restrict them to continue their education. Around 28% of children both boys and girls have shared that they have dropped out and they do not go to school anymore. However majority of children (72%) are already enrolled in school but they are not attending their schools regularly. When their families migrate to other locations despite the enrolment children are not able to continue their school. While interacting with children it was found that 56% of children go to Government Schools whereas 15% of children are attending private schools which are generally run by any local trust.



Around 6% of the children dropped out between 1st and 3rd standard, 13% dropped out when they were either in 4th or 5th standard and rest dropped out of the school when they were studying in 7th or 8th standard. Unfortunately the situation of children who go to schools is not so happy.

When the reasons for discontinuing the education were assessed children shared that they go to Punjab for 5 to 6 months and work on BT cotton farms. Twenty four children of Nat and Kalandar communities have shared that they are involved in traditional occupations like performing animal shows, begging etc. The recent amendment in Child Labour laws also allows a child to learn the skills from family occupations. But the various occupations of the communities are not going to help children to come out of their deprived situation. They will still remain in the marginalised section. Through the survey it was found that Girls are in

majority who have dropped out their education and now engaged in doing household work. The boys who dropped out are involved in the traditional occupation of their families.

**Discrimination in Education:** The oppressive and unjust hierarchies of caste structure have excluded children of NTs and DNTs communities from their participation in school education. Unfortunately there are many children who said that they dropped out of school because of the untouchability and discrimination they faced in their school by their teacher and fellow students. Teachers asked them to clean the toilets. Few of the students have shared that they discontinued because they were not given proper attention by their teachers. The other children have stated reasons like taking care of health of their parents, and some were least interested to continue their education. The dropout rate among these children is relatively high. If they will be denied of education it will be difficult to ensure their overall growth and development. Such discrimination amongst children should be curtailed so that they are able to complete education and live a respectable life.

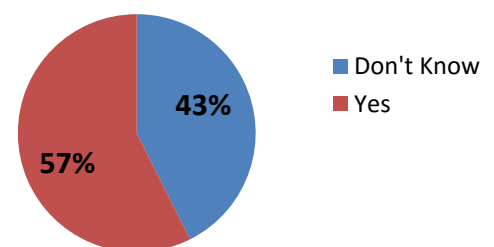
#### Education

- 1) 28% of the children are dropped out and those who are enrolled are not regularly going to school
- 2) Most of the children who have dropped out are Girls.
- 3) Discrimination by fellow students belonging castes and also by the teachers at school, responsibility at home and the apathy of families towards education of a girl child are few of the reasons for dropping out in case of these children
- 4) Seasonal migration of these children keep the situation miserable for them by not letting those who are enrolled to attend the school regularly.
- 5) Children migrate with their families to work on Bt. Cotton farms in Punjab

### Untouchability, Discrimination and Violence

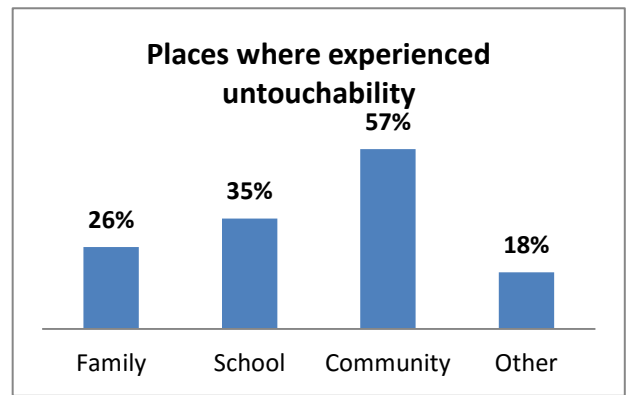
**Untouchability:** Despite Governments strong and affirmative actions still there is a prevalence of untouchability which exists in the society. It is the caste based discrimination which is not allowing these children to complete their education. In case of denotified tribes it is the historical injustices that they are facing constantly. The incidents of untouchability, discrimination and violence are very common for these communities. 58% of children have reported

Experienced any Untouchability?



that they have faced some kind of discrimination either in their home, schools, within their community or even at public places.

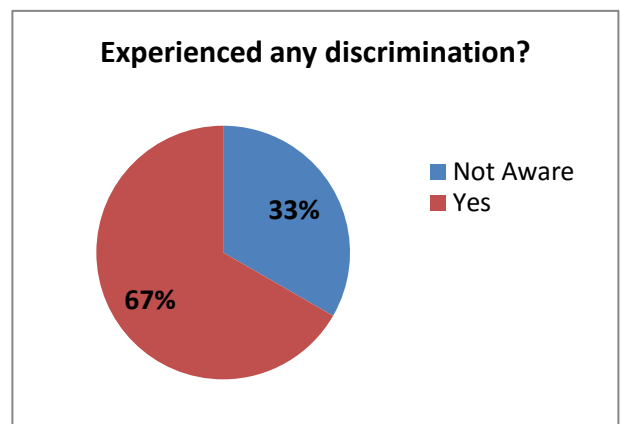
The bar graph shows that 57% of children have faced untouchability within their community which is followed by school i.e 35 %, then family ( 26%) and 18% of children have faced it in other public places.



It is evident from the chart that the places where children have faced incidences of untouchability vary from family to school to community and other public places. Many children revealed that the people from the dominant caste communities treat them like untouchables. They don't let them drink water from the same utensils, their mid-day meal plates are kept separately and are marked, they have to wait in a queue and first allow the dominant caste people to first fill water from the community taps. They are not allowed to sit with the dominant caste community children and they are made to sit separately for eating their food. In temples also they are treated like untouchables. Children from the "Nat" community shared that dominant caste people of their villages mock them by calling them "Nats". During festivals and functions like marriages also they feel like untouchables when they are shunned by the dominant caste communities like Brahmins, Rajputs etc.

The participation of their family members is also nil in the Gram Sabhas. Even if they are present in the Gram Sabha their demands are always ignored. In other words they are strategically debarred from receiving most of the government benefits because of the discriminatory behaviour of dominant caste and influential people in their community.

**Discrimination:** Discrimination is commonly defined as an action which is an unfair treatment directed against someone. It can be based on characteristics like caste religion, age, sex, marital status etc. When participants were asked about the discrimination they faced in their life, to which 67% of the respondents had shared that they had faced some or other forms of discrimination either in school, community or Public places. However 22% have never felt any sort of discrimination and the rest 11% didn't choose to respond to this question.



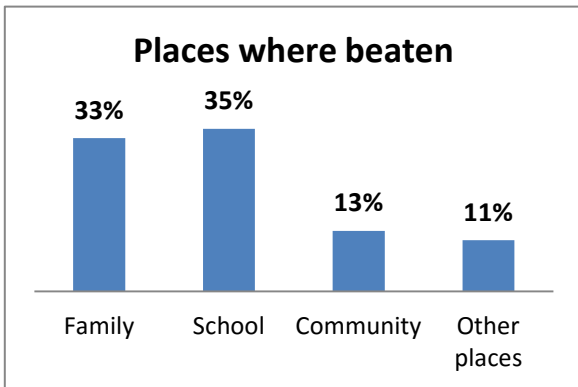
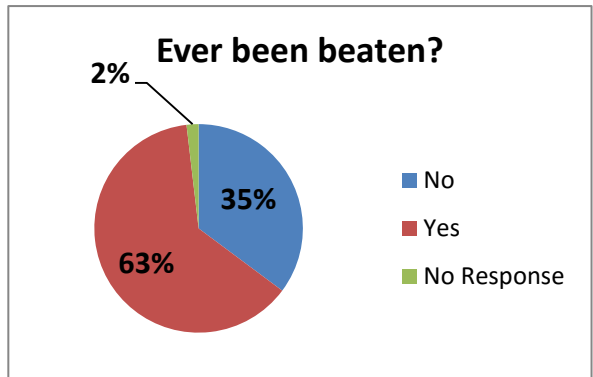
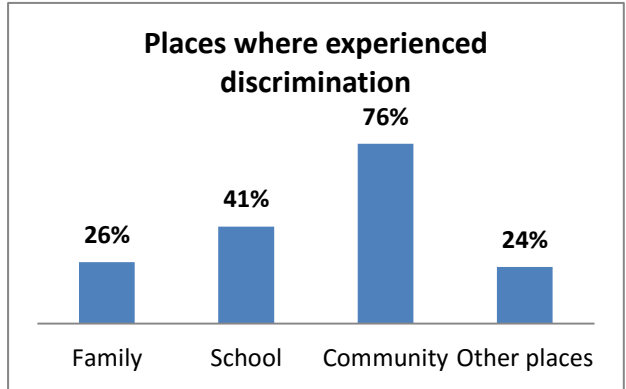
The bar chart illustrates that most of the time children had faced discrimination in their school and family.

Some children have shared that they have being discriminated by dominant castes like Brahmins who live in their vicinity. The children have also shared that most of the times their family members are restricted to avail benefits of different government schemes such as NREGA, Indira Awas Yojana, PDS etc.

Children have also narrated incidences where they are made to sit separately from the children of upper caste communities. They are even told to sit back in the class. Such incidences of discrimination increases their deprivation and push them further into poverty and backwardness. Some children, mostly girls, shared that in their home they are discriminated by their parents when they aren't given something to eat and their siblings are provided extra care.

**Violence:**

Violence is another form of cruelty, which is being faced by the community in their daily lives. These children are constantly abused just because they belong to NTs or DNTs communities. They are beaten



at home, in schools and at public places, by their parents, or teachers, and even sometimes by dominant caste people. 63% of the respondents have shared that they are beaten by someone in their life. 35% children said that they haven't been beaten whereas 2% didn't respond to this question. This shows that children of NTs and DNTs communities their

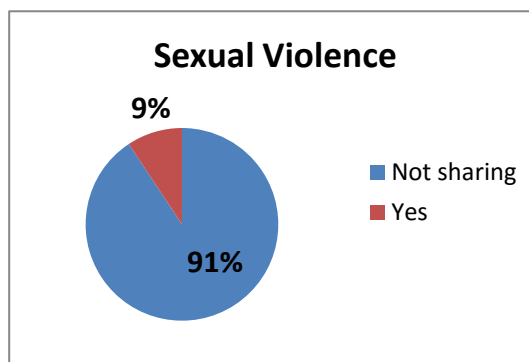
self- respect and dignity is always at stake.

The graph shows that 35% of respondents have been physically abused in school, which is followed by 33% in families, 13% by the community members, and 11 % at public places. The reason of violence against children varies. For instance, the children are usually beaten at home when they don't do their homework or they refuse to do some household work. On the other had in schools children are beaten because of their incomplete homework and when they reach

school late and also because of the sheer hostility of dominant caste people towards these children. There were many children who shared that their family members have been beaten by the dominant caste people of the community and have been asked to leave the village. Land is another matter which is the reason of dispute between people of these communities and other caste people. When the community have raised their voice towards their land, they are being brutally beaten by the dominant castes so that they don't come and ask for their land. The dispute over land has always taken a violent turn against these people. Most of the NTs and DNTs communities are mobile and due to this they create a temporary shelter at an appropriate place. There are times when these children are beaten purposely by the other caste people so that their families are forced to leave that place and shift to other location. The families are also not able to provide any protection to their child. The only option that remains with them is to shift. This reflects the extent of hostile behaviour of people of other and mostly dominant caste communities.

#### **Sexual Violence:**

Given the stigma attached to such incidences many children were not comfortable in responding to the question related to incidents of sexual harassment in their lives. Some of the girls who came for the workshop shared the incidences of sexual violence. Around 9% of the children who participated in the workshop were comfortable shared that they faced some kind of sexual harassment in their lives.



Children have revealed shocking facts that they are being harassed by their teachers, adult boys of the community. Two girls have shared that they were sexually harassed by one of the male teacher in their school. Due to this they have discontinued their education. Other girls have shared that the adolescents boys of the community where they live and even tease them publicly. The girls were also threatened by these people to not to speak before anyone about such incidents.



### Untouchability, Discrimination, Violence and Harassment

- 1) Children are discriminated in schools – their mid-day meal plates are kept separately, they are made to sit behind others in the class, they are not allowed to drink water from the same vessel
- 2) They aren't discriminated by dominant caste people of the community; they aren't allowed to fetch water from the source or share community spaces in the village
- 3) Children parents are restricted to avail benefits from different Government schemes such MGNREGA, IAY, PDS etc.
- 4) Girls are discriminated by their parents whereas boys are given extra care
- 5) Children have been beaten by dominant caste people on many occasions
- 6) Girls have been sexually harassed by their teachers in schools and people in the community

### **Emotional Well Being of Children:**

The children present in the workshop shared the life events in which they felt sad, happy, frightened and angry. Different children had different insights to share about the specific incidents when core emotions such as sadness, happiness, fear and anger were manifested.

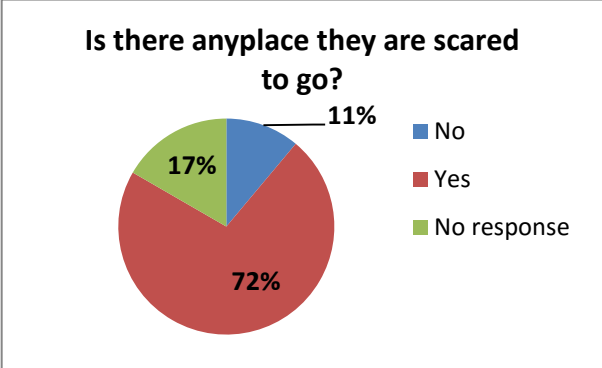
#### **Sad moments in the life of children:**

When children were asked what were the sad moments of their life. To which they narrated that they felt sad when there was a death in the family or any of their family member was sick. Some of the children have also shared that they felt sad when they were not given books, uniform or food in the school but at the same time other children were getting those items. Children have also described that they felt sad when they were discriminated on the basis of their caste and always treated as untouchables.

#### **Happy Moments in the life of children:**

When children were asked to describe the happiest moments of their life, to which they shared that they felt happy when for the first time they had entered in the school. This certainly reflects the interest and eagerness that these children have towards learning. Many children felt happy during festivals, marriage and other community gatherings. Few children shared that they felt happy when their father bought them new bicycle. There were also those who felt happy when they passed their exams with good marks. These examples certainly reflect the emotional expressions of these children who are no different from children of privileged families in terms of their human rights but they are different in terms of availability of opportunities and resources.

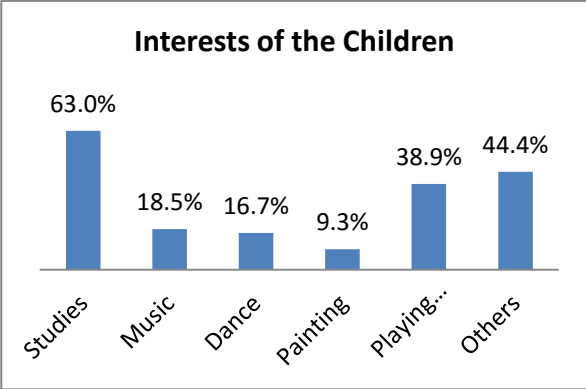
**Places where children are scared to go:** The respondents were asked to share information about places where they are scared to go. To this 72% of the respondents have shared that there are places where they feel scared to go. When the reasons were assessed it came out that children are scared of police or police station as they have always seen them misbehaving with their parents. Children have also shared that they are scared when they have to visit the local village where dominant castes communities are residing. Children have also expressed that they are frightened of drunkards. Very few of them shared that they are scared of snakes, Doctor or darkness. This very well reflects the environment in which these children are growing.



**Anger:** These children get angry on various occasions. When they are asked to do something they don't want to do, when they see any drunkard, when they are insulted or discriminated by the dominant caste and powerful people, when their family members don't let them watch TV, when they are beaten by their parents and teachers, when people shouts at them and when they aren't allowed to study. These are the diverse response which children have presented during the workshop and expressed their emotional wellbeing through certain events of their everyday lives.

**Interests, Dreams and Aspirations of children:**

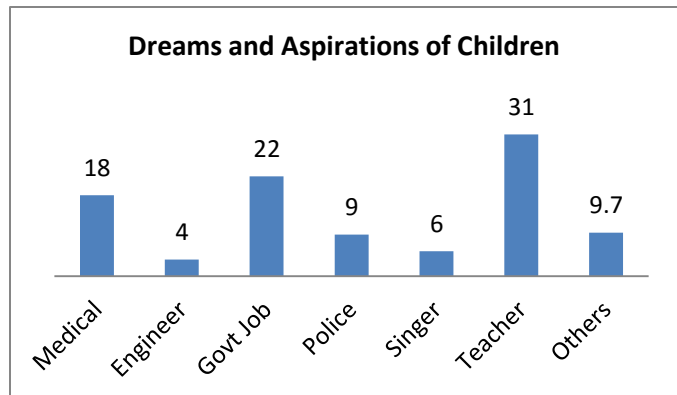
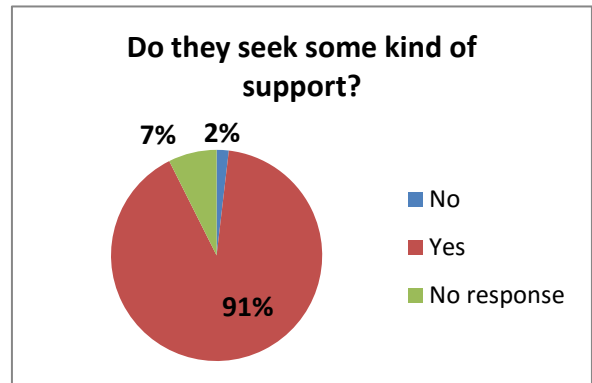
The children who were presented in the workshop were also asked questions related to their interests, ambitions and expectations from society and government. Interestingly, many children expressed their desire to continue their education.



The children have also shared that they are interested in learning new things like music, dance, painting etc. 63% of the respondents have expressed that they are interested to continue their education, 18.5% shared that their interest lies in music and singing, while 16.7% expressed their inclination towards dance, 9.3% children liked doing painting and art, 38.9% children liked playing games and 44.4% children are interested in other activities such as travelling, household work etc.

The small set of children represented an interestingly had a diverse set of desires and dreams that they would like to pursue further. When asked questions related to their aspiration in life, they shared that they want to finish their studies and lead a respectable life while doing job of their interests. The desire among children to complete their education even in adverse conditions in which they live in, was inspiring.

These children also seek some kind of support from society and Government, around 91% children shared that they need support from society and the government to achieve what they aspire in life. Most of the children among these 92% expressed that they seek help in terms of education, food and clothing as these are the primary obstacles between them and their aspirations. It was inspiring to see that while living in extreme conditions and such an undignified life these children want to associate themselves with noble vocations such as teaching (31%), medical (18%), singing (6%), police (9%), Engineering (4%), others (9%) etc. Others includes children who wants to pursue law, music, lifestyle as their profession. They want to help the society also. Many children expressed their desire to help the community by teaching kids of those who can't afford education. Many want to become policemen, doctors, lawyers, beauticians, singers and nurses. Some also wants to become a driver to help their families in their financial needs, some wants to do Government job.



### Conclusion

The workshop was aimed to know more about the hardships faced by children of NTs and DNTs communities. They never get a chance to raise voices against injustices that they face on regular basis. It is evident from above details that in terms of health, livelihood, occupation, and education the children of these communities are placed at the bottom of the pyramid. The nomadic communities have been at the margin of the social and political system. Their children are being exploited by the dominant caste, powerful and influential people of the society. They are being discriminated in schools, public places and treated like untouchables; they are being physically and sexually abused too. They are forced to drop out of schools to help their families so that the family is able to meet their financial needs. Many are forced to beg to arrange two

meals a day, some sleep hungry at night, many don't have enough clothes to cover themselves. Some don't go to schools and those who do are discriminated by their teachers, they are asked to clean toilets, sit and eat separately. These are the incidences, which reproduces deprivation and poverty and act as obstacles in the development and empowerment of these communities who have been marginalized for so long.

These children have emotions just like any other privileged child. They also have aspirations and desires in life and they would like to pursue their dreams.

Therefore, it is very important that their needs are being addressed at all platforms, which will eventually help by bringing them out of poverty, deprivation and a society where they will be able to live a dignified life.

\*\*\*\*\*