



# An Ethnographic Study of Routine Activities of Tribal Children of Patiala City

**Dr. Narinder Singh**  
**Assistant Professor**  
**Department of Sociology**  
**University of Ladakh.**

## ABSTRACT

Tribal societies have their own socio-cultural world. They are characterised as small, closed, primitive, distinctive and homogeneous societies. As tribes are isolated and neglected part of the society, it calls for the revelation about their grievances to address them without wasting any time. Every family, community and nation dreams their future in the eyes of their younger generation. However, the future of children rests in the quality of education, health and life. Introspection into the total life of the children can make the way for the assessment of the future prospects for them. Keeping this into consideration, the present study will deal with tribal children of Patiala city of Punjab. It is an ethnographic study of tribal children (both boys and girls) between 06 to 15 years. It is an attempt to extrapolate the daily routine activities of tribal children. Here, daily routine activities of tribal children refer to gaining an insight into the social life of tribal children (both boys and girls). For this purpose, it is required to have been understanding of the activities of daily routine which are in sequence from waking up in the morning till going to bed at night. Where and how they spend most of their time: at school or somewhere else; how they spend their summer/winter vacations; what they play and what work they do; comprise some of the questions that have been addressed in this study. This will provide information to know about their schedule of the day.

**KEY WORDS:** Socio-cultural world, tribal society, homogeneous, ethnography, routine activities

*Everyday life is distinctive from other practices of daily existence because it is repetitive and unconscious. Everyday life is neither the study of 'popular culture', nor is it necessarily the study of everyday resistances to regimes of power. Instead, it is to outline the way individuals unconsciously navigate everything from city streets to literary texts (Certeau 2011).*

Everyday life is used to refer to the ways in which an individual, group, or society typically acts, thinks, and feels on a daily basis. Much of everyday life is automatic in that it is driven by current environmental features as mediated by automatic cognitive processing of those features, and without any mediation by conscious choice (John A. Bargh nd.). Everyday life is an ordered reality; that is, social reality seems to the actor to be independent of the actor's apprehension of it. It appears already objectified, and it seems to impose itself on the actor. People are prone to develop habitualized patterns of acting and interacting in recurrent situations. Life would be impossible without habits. It would be very difficult to decide the proper action in every new situation. Thus, it is essential to study everyday life to develop an insight into social life.

A graph of daily routine activities helps to discern the quality of social life. To get a clear picture of routine life of tribal children, they are further sub-divided into two categories. One school going and second non-school going children. The responses of the respondents are presented in tabular form in table 1.1:

**Table 1.1**  
**Break up of daily activities of school going respondents**

Daily Activities							
School going children							
Time period	6:30AM-7:00 A.M	7:00 A.M to 8:30.AM	8:30A.M-9:00 A.M	9:00 AM-2:00PM	2:00 P.M	2:00 PM-3:00 PM	3:00 PM - 9:00 PM
Activities	Get up	Brushing, toilet, bathing and breakfast	Move to school	Remain at school	School closed	Take lunch	Playing, watching television, take dinner etc.

Generally, school going tribal children wake up one and half hour before opening time of school. Above table reflects that school going children wake up between 6:30-7:00 A.M. By 8:30 A.M, they move towards their school as school opens at 9'O clock in the morning.

Many of them wake up early (5' O clock in the winter and 6' O clock in the summer season) in the morning. It includes Gihare and Dehe children of Sanauri Adda, Kailash Nagar and Bhim Nagar. They go for rag-picking as their parents also deal with scrap. Few tribal children inform, '*Kayee bachae sawere uth ke kuda chakan chale jande ne.*' After awakening in the morning, many children move to rag-picking). Reason behind rag-picking early in the morning is to get valuable scrap. After one to two hours they come back to their respective residences. In the meantime, hustle and bustle starts in the city.

They start their daily routine activities with answering the call of nature, brushing the teeth and bathing. Tribal households do not have toilet rooms. In this regard respondents inform in the manner, '*Jinan de ghar latrine*

*nahin hai oh bath room karan leyi bahar khetan bich jande ne*'. Meaning, 'Those respondents households are not having toilet room facility they go to open fields for answering the call of nature. *'Bathroom karan leyi asin nale kol jande haan. Kayee bari nala pani nal bhar janda hai. Sade na ethe nale bich ik janani da bachha dubh ke chala geya si*'. (For answering the call of nature we go at nullah. At many occasions, it overflows with water. In our colony one baby was drowned into it.)

In the morning, water runs from the tap for two hours. Tribal children (both boys and girls) stand in a queue to store water for drinking, washing and other domestic purposes. In summer season, water supply is not regular. This creates the problem of water crisis before them which they handle in the manner, *'Jadon pani nahin aaunda hai te asin door-door ton pani bhar ke leyaida hai*'. Meaning, 'When there is a problem of water crisis we bring water from far off places.' When there is no water for taking bath children go to tube-wells, canal or other water sources which is quite evident in the words of one Sikligar child, *'Swere jadon tutti bich pani nahin aaunda hai te asin suyee bich naun leyi chale jande haan.*' Meaning, 'In the morning time when there is no tap water supply we move to the canal (*Bhakhra*) for bathing.' Many of them go to schools without having a bath. One of the respondent informed, in the manner, *'kayee bachae school bina naye-dhoye hi chale jande han. Jis karke unha nu school bich maar bi pai jandi hai.*' Meaning, 'Many children go to school without having a bath for many days. Due to which they get punishment'. Some children do not brush their teeth every day. Majority of them take breakfast before brushing, answering the call of nature or bathing.

Generally, in the breakfast, they take *basi roti* (stale food) or double *roti* (bread), rusks etc. with tea. This is quite clear in the statement, *'Sawere wele chaa naal roti kha lende haan yaan phir raat di bachi hoi roti nu garam karke khande haan. Kayee baar bhukhe bi school chale jande haan*'. Meaning, 'In the breakfast, we take *roti* and tea or stale food. Often we go to school without having a breakfast.'

Before going at work mothers drop their small children at schools and pick them up the late afternoon. It is because mothers in the morning go for rag-picking and come back in the late afternoon. Children belonging to 06 to 09 year's age group weep while going to school. At this behavior mothers' scold and abuse them which are highlighted in the following statement, *'School nahin jaan te mummy ton gallan paindiyan ne te kut bi paindi hai*'. Meaning, 'We are beaten and abused by our mothers for showing reluctance to go to schools.' *'Kayee bachae school ton chhuti maar lende ne*'. (Many of them furlough from their schools). They remain at their homes by making one or other lame excuses.

Many school going children including small girls escape from their schools. In order to eyewash parents they spend time at canal and swim all the time or spend time at barber shops or wander aimlessly. This is quite clear in the statement, *'kayee bachae school bichon kandh tapke bi aa jande ne*'. Meaning, 'Many students jump over the school fence to escape from their schools'. But nowadays, with the starting of teacher-parents meeting trend in the schools parents come to know about their children' school performance.

In many cases, schools are at distance from their respective colonies. For secondary school education they have to travel a distance of about two kilometers. It is because, in their vicinity, there is no school of middle class level. They go to their schools on foot or by bicycle. They have to travel a distance of 01 km to 03 kms to reach there.

For instance, Dehe children of Dhiru di Majri go to school which is situated 03 kms away from their place of residence. Almost, it takes 20 minutes to reach there on bicycle and 40 minutes on foot. During summers normally schools close by 2'O clock in the afternoon. School going children come back to their residences by 2:30 P.M. They take their lunch by 3' O clock. Mothers do not cook food separately for lunch. In the morning time mothers cook<sup>3</sup> food for lunch time. '*Dopahar di roti bana ke mummy kamm te chali jandi hai. School ton aa ke asin aap hi roti paa ke khaa lende haan*'. Meaning, 'Our mothers prepare the food for lunch time in the morning and leave for labour work. After returning from school, we serve ourselves that same food for lunch.'

Many times food is not sufficient, children quarrel over the food to get more shares. After their return from their schools they play all the time till going to bed. Dehe and Ghigare children go for rag-picking just after their return from their schools. Except few Dehe families of Dhiru di Majri and Bhim Nagar, all are facing problem of poverty. Owing to their poverty, tribal children go for earning pocket money by themselves.

For this they prefer to go for rag-picking or other part time work rather than playing. However, Sikligar and Bazigar children do not go for rag-picking. No doubt, the problem of poverty is deeply rooted more or less in all the tribal communities included in this study. Gravity of the problem can be estimated from the fact that for meeting the requirement of clothes they beg door to door. Almost all the children get pocket money. The amount of pocket money varies between Rs. 02-15. Either they save pocket money or spend it on purchasing *kulcha*, burger, *kulfi*, toffee and other affordable eatables.

Sikligar and Bazigar children briefed about their activities after their return from their schools in the way, '*School ton aaun de baad asin so jande haan yaan khedan chale jande haan. Garmiyen ch asin naihare naun chale jande haan*'. Meaning, 'After our return from the schools we use to sleep or play. In summer season we go for swimming in the Bhakhra Canal.'

To avoid household work some children make lame excuses and move to swim in the canal. '*Ghar de kamm ton bachan layee asin tatti karan da bahana laa ke nahar bich naun chale jande haan*'. Meaning, 'To shirk household chores, we resort to various excuses. Answering the call of nature is one of them but actually we go for a swim in the canal instead.' One respondent told, '*Chhote bachae bi nahar bich tair lende ne*'. Meaning, 'Even small children (06 years old) can swim in the canal'.

After coming from school they do not study. Only few of them take tuition. They have no ground to play but streets. '*Asin galiyan bich hi khed lende haan*'. Dehe respondents of Dhiru di Majri complain, '*Sanu Polo*



*ground bich khedan nahin dende*’ Meaning, ‘We are not allowed to play in Polo ground (near Modi Degree College at Patiala).’ Further tribal respondents remarked, ‘We play in courtyard of our houses, in the streets, or in the vacant plots of construction sites. Many children go to public parks as well’.

They play games like *chhupan-chhupai*, *gilli-danda*, *kho-kho*, *bante stapoo*, *bandar-killla* etc. These are traditional games play by children. *Chupan-chupai* is also called as hide-and-seek may be played by both boys and girls. In this game a number of players conceal themselves in the environment, to be found by one or more seekers. The game is played by one player chosen (designated as being ‘it’) closing their eyes and counting to a pre-determined number while the other players hide. After reaching the number, the player who is ‘it’ attempts to locate all concealed players. The player chosen as ‘it’ locates all players, the player found last is the winner and the player found first is chosen to be ‘it’ in the next game (<http://www.traditionalgames.in/home/outdoor-games/hide-seek-kannamucci>).

*Gilli –danda* is played with two pieces of equipment- a large one called a *danda*, which is used to hit a smaller one, the *gilli*, a small oval-shaped piece of wood. Standing in a small circle, the player balances the *gilli* on a stone in an inclined manner (somewhat like a see-saw) with one end of the *gilli* touching the ground while the other end is in the air. The player then uses the *danda* to hit the *gilli* at the raised end, which flips it into the air. While it is in the air, the player strikes the *gilli*, hitting it as far as possible. Having struck the *gilli*, the player is required to run and touch a pre-agreed point outside the circle before the *gilli* is retrieved by an opponent (Arlot 1975).

*Kho-kho* is a game played by teams of twelve players who try to avoid being touched by members of the opposing team, only 9 players of the team enter the field. One team (9 players) sits on ground between two poles and the other team sends three team members. The sitting team has to catch these players before time runs out ([http://en.wikipedia.org/wiki/Kho\\_kho](http://en.wikipedia.org/wiki/Kho_kho)). *Bante* game is played using marbles. The players are to hit the selected target marble using their own marble ball. The winner takes all marbles of rest of the players. *Stapoo* is played individually and in team. Both boys and girls can play it. In this game lines are drawn on floor with a piece of stone. Turn by turn players wait for their turn until foul by the player who is playing his/her game.

*Bandar-killla* game is played by four or more children. Players do a pugun pugayee (a kind of toss without a coin). The one who loses the pugun pugayee becomes Bandar. A circle is drawn on the ground and every player places his chappals (shoes) in the circle. Then the Bandar stands in the circle and all the other players have to steal the chappals from the circle without being caught. If the Bandar touches you while you are stealing then you have to be the Bandar. If the Bander can not get hold of anyone and everyone gets away with their pair of chappals, then he is regarded as a true Bander (loser). They play even after the sunset (<http://ambarsariyaradio.com/game.php#Bandar killla>).

After sunset, most of them watch television. Mostly, they like to watch Hindi feature films, cartoon programmes, wrestling and cricket matches. Children are very fond of watching cartoon network programmes and Hindi feature films in the television. All the tribal households do not have television set. For watching television, children visit neighbours house. '*Kayee baari sade aaun te television band kar dende ne*'. Meaning, 'Sometimes, the neighbours switch off the television when we visit them. It is due to botheration they feel because of our frequent visits.'

Now, one question arises in the mind that is how they spend their summer and winter vacations. With regard to this, there are two different sections of respondents. In the first section include those respondents who inform, '*Garmiyan ate sardiyan di shuttian bich kamm te lagg jande haan.*' (In summer and winter vacations do labour). There were 44 respondents who spend their vacations by working as shop workers, factory worker, waiter etc. In the second section include those respondents who explain, '*Garmiyan ate sardiyan di shuttian bich asin late uthde haan te poora din khed de rehnde haan yaan phir television dekhde rehnde haan.*' Meaning, 'We spend summer and winter vacations by getting up very late in the morning and playing and watching television all the time.'

Dinner time is not uniform in all the tribal colonies. It depends upon the nature of parents occupations. In those tribal households in which mothers' are working especially dealing with scrap, dinner is taken late in the evening. In the evening mothers return to their homes which linger the dinner. This is expressed in these statements, '*Saddi colony da koi pata nahin kis time roti pakdi hai kis time nahin. Kise di roti bani, kise di late bani ate kise di nahin bani. Kade kise ton le ke khaa lende haan*'. Meaning, 'In our colony, there is no particular time for cooking food. In a few households the food is cooked early. In some late and and in some it is not cooked at all. There are times when we ask for food from others.'

In rest of cases, food is cooked just after the sunset. After having dinner children watch television till 9 O' clock in the evening and thereafter go to bed. In case of power cuts in the summer nights, they stated '*Jadon bijli nahin hundi pakhi chol ke raat kad-de haan*'. Meaning, 'When there are power cuts, we pass nights by waving hand-fans'. During summer days, children go for swimming in *Bhakhra* canal.

Many a times there are night long power cuts. In the absence of electricity we awake all night or spend the night by sitting in the open. Some even sleep on roadside. '*Jadon light nahin hundi te gali bich manjhe daa lende haan*'. Meaning, 'In the event of power cuts (in the colony), cots are placed outside in streets for bedding.' Dehe respondents of Sanauri Adda stated, '*Garmiyan de dina bich light nahin hon te asin sadak de kande so jande haan*' Meaning, 'We lie on roadside in the event of power cuts in summer season.' Table 1.2 is made to know about the daily routine activities of non-school going children which include dropouts and child labourer. The responses of the non- school going respondents are highlighted as:

Table 1.2

## Break up of daily activities of non-school going respondents

Daily Activities						
Non School going Children						
Time period	6:30A.M-7:00 A.M	7:00 A.M - 8:30AM	8:30A.M-9:00 A.M	9:00AM-5:00 PM	5:30 P.M	5:30 P.M – 9:00 P.M
Activities	Get up	Brushing, toilet, bathing and breakfast	Move to work	Remain at work <sup>4</sup>	Come back to home	Play, watch television, take dinner

Table 1.2 depicts that non-school going respondents wake up between 6:30-7:00 A.M. By 8:30 A.M they complete all daily routine activities like brushing, toilet, bathing and breakfast. By 9'O clock they move to their work place and remain there 5'Oclock depending upon the nature of job. Generally, by 5:30 P.M, they come back to their homes.

Generally, non-school going tribal children wake up early in the morning. They go for rag-picking. It includes Ghihare and Dehe children of Sanauri Adda, Kailash Nagar and Bhim Nagar. After one to two hours they come back to their respective residences. As per the daily routine activities they go for answering the call of nature, brushing the teeth and bathing. Later on, they move to their work places. On an average, children upto 09 years remain at homes. Either they go for playing, rag-picking or simply loiter in the streets. Children help their parents in the occupation of rag-picking.

Girls work as domestic worker and boys as rag-pickers. Generally, Bazigar boys move to do labour, to work at shops, to deal with scrap, to work as waiter, factory worker etc. On the other hand, Sikligar boys move to do labour or selling of chairs (*kursi bechna*). In lean days when there is no marriage season, Bazigar children work in factories or do other part time works as, '*Jadon bahar dihandi nahin mildi odon asin factory* (Pooja factory at Rauni, Patiala) *bich lag jande haan.*'. Meaning, 'In the absence of wage labour we work as factory worker.'

Some *Bazigar* boy can beat drum (*dhol*). They beat *dhol* at *mata da jagrata* (goddess worship), at *melas* (fairs), marriage and death ceremonies. One student won competition in *dhol* (drum) beating performance organised at school level. Girl children from age group 09 to 15 years do almost all the household works like cooking food, cleaning utensils, washing clothes, sweeping, bringing water etc. Girls' respondents inform, '*Kudiyar ghar da saara kamm kardiyan hann.*' Meaning, 'Girls do all the household work.' Girl respondents also complain, '*Kudiyar ghar da kamm kardiyan ne, munde nahin karde*' (Girls help their mothers in

household works but boys do not). Furthermore, one Sikligar respondent informs, '*Roti pakaun leyi lakdi ikathi karan bi jnde haan.*' Meaning, 'We collect fire wood to cook food'. They enjoyed cooking.

A question was asked to them, 'Why they prefer cooking and other household work instead of playing?' They responded in the manner, '*Roti banauna bi te khedan di tarah hi hai.*' Meaning, 'Cooking is also like playing.' After completing household work, girls move to their work places. For instance, Sikligar and Bazigar girls of opposite PRTC Workshop go for domestic works at nearby colonies such as Model Town, Majithia Enclave and Ajit Nagar.

Some Bazigar children go to marriage palaces for looting money during DJ (disk jockey) dance (*Kayee bachae marriage palacan bich jake paise looted ne*). If they are identified, are thrashed publicly which unveils in the statement, '*kayee bachae marriage palasan bich paise lootan leyi chale jande ne ate kayee bari pakde jaan te maar bi pai jandi hai*'. Meaning, 'Many children go for looting of money (during DJ dance) in marriage palaces. And at several times, in the event of identification are thrashed publicly.' Sometimes rag-pickers are beaten or abused for picking bottles, cans and other scrap material. They are blamed for stealing. '*Log kuda chakan wale bacheyan uppar bottlan ate lohe de samaan di chori karan da ilzam la ke kutde ne*'. Meaning, 'Rag-pickers are beaten or blamed for stealing bottles or scrapped material like iron rods, tin, aluminum etc.'

Girls face the problem of eve-teasing and they handle it with courage, in the manner, '*Je sanu koi tang kardha hai te asin gallan bi kad dendhe haan. Asin kise ton darde nahin*'. Meaning, 'In the event of eve-teasing we defend ourselves by abusing the eve-teasers. We are not scared to anyone.' This is how prevailing social circumstances and routine challenges made girl children brave enough to tackle the problems at their own level.

In Sikligar *basti*, opposite to PRTC workshop, many love stories reap in the streets. Usually, eligible bachelors chose their life partners within the *basti* (colony). They usually marry in the prime of their lives. This tradition of marrying at early in their youth gives them chance to become great grand-father/grand-mother. Tribal parents restrict young girls to attend marriages<sup>5</sup> outside their respective community or non-kin '*Kudiyan nu bahar viyah-shadi te nahin bhejde. Kehnde kudiyan bigad jandiyan ne*'. Meaning, 'Girls are not permitted to attend marriage functions. They have notion that it spoils them.' One Bazigar said, '*Nuhan di badnami chal sakdi hai par kudian di badnami nahin*'. Meaning, 'Daughters' dishonor is more intolerable than daughter-in-laws.' Tribals are very concerned about the community honour. In one case, Sikligar panchayat<sup>6</sup> punished a young boy to elope and wed one Sikligar girl against the community norms. He was fined for Rs. 4000. Money is needed by everybody, be it the elders, adults or the children. Giving money to children teaches them the value and importance of money. It helps them to be independent. They can bring anything from pocket money like pen, pencils, ice-cream, *kulfi*, toffees, *kulcha*, burger etc. Thus, to get



information about their pocket money the responses are taken from the respondents. These responses are highlighted in the table 1.3.

**Table 1.3**  
**Distribution of respondents whether they get pocket money**

Whether you get pocket money	Frequency	Percentage
Yes	364	99.45
No	02	0.55
<b>Total</b>	<b>366</b>	<b>100.00</b>

Table 1.3 discloses that 99.45 per cent of the respondents get pocket money and only 0.55 per cent of the respondents do not get pocket money. Further the respondents were asked regarding the amount they get in pocket money. Tribal children do not get pocket money everyday. Some get after two days, three days, once in a week and two or three times in a month. In order to get clear picture average pocket money per day offered to children is calculated. The responses in this regard are shown in the table 1.4.

**Table 1.4**  
**Distribution of respondents regarding the amount of pocket money.**

Average pocket money you get in a day (in Rs.)	Frequency	Percentage
02-2.99	148	40.66
03-3.99	186	51.09
04-4.99	30	08.25
<b>Total</b>	<b>364</b>	<b>100.00</b>

Table 1.4 indicates that more than half of the tribal children that is 51.09 per cent of the respondents get Rs. 03-3.99 in pocket money; followed by 40.66 per cent get Rs. 02-2.99 and only 08.25 per cent of the respondents get Rs. 04-4.99 in pocket money. However, from the research it comes to light that majority of the children get Rs. 03-3.99 per day in pocket money. For tribal parents Rs. 10 is an excessive pocket money for their children.

They have perception that it can leave negative impact on them. In few instances parents are worried about the education of their children. Parents also have notion that '*Jyada paise den naal bachae bigad jande ne, oh phir padh de nahin*' (Excessive pocket money spoils children and it diverts their attention from study). Children entertained themselves by watching television programmes like Hindi movies, cartoon network, soap operas etc.

Thus, the respondents were asked whether they like to watch television. All the respondents watch television. Since mobile gadgets (cell phones) are new modes of communication, entertainment and

recreation. Thus, it is significant to discern the possession of mobile phones. In this regard, they were enquired whether they possess mobile phones with them. The responses in this regard are shown in table 1.5.

**Table 1.5**  
**Distribution of respondents whether they have mobile phone**

Do you have mobile phones	Frequency	Percentage
Yes	27	07.38
No	339	92.62
<b>Total</b>	<b>366</b>	<b>100.00</b>

Table 1.5 reveals that an overwhelming majority of the respondents that is 92.62 per cent do not have mobile with them and only 07.38 per cent of the respondents have mobile phones with them.

In the light of above, it is found that tribal children start their daily routine activities with answering the call of nature, brushing the teeth and bathing. Tribal households do not have toilet rooms (excluding few Bazigar households). Those respondents' whose households do not have toilet room facility go to open fields for answering the call of nature. To simplify the daily routine activities of all the tribal children it has been divided into two broad categories that is school going and non-school going children. These are elaborated below:

- 1. School Going Children:** Generally, school going tribal children wake up one and half hour before opening time of school. Rag-pickers (Ghihare and Dehe children wake up very early in the morning. Bazigar and Sikligar children do not go for rag-picking. In the morning, tribal children stand in a queue to store water for drinking, washing and other domestic purposes. When there is no water for taking bath children go at tube-wells, canal or other water sources. Many of them go to schools without having a bath. Generally, in the breakfast, they take *basi roti* (stale food) or *double roti, rusks* etc. with tea. Tribal children are not trained or aware about how to keep cleanliness and personal hygiene. Many of them furlough from their schools.

They remain at their homes by making one or other lame excuses. Many school going children including small girls escape from their schools. In order to eyewash parents Bazigar and Sikligar children opposite to PRTC Workshop spend time at the canal and swim all the time. Dehe and Ghihare children spend time at barber shops or wander aimlessly. In many cases, schools are not established nearby in their colonies. They have to travel a distance of 01 km to 03 kms to reach there. After their return from their schools, tribal children do not study. Dehe and Ghihare children go for rag-picking just after their return from their schools. They play games like *Chhupan-Chhupai*, *Gulli-Danda*, *Kho-Kho*, *Banteyn*, *Chhatapu*, *Bandar-kill*a etc. They play even after the sunset. There are two categories of respondents, one including those who spend their vacations by doing labour and second include those who play, watch television and wander hither and thither aimlessly all the time.

**2. Non-School Going Children:** Girls (Bazigar, Sikligar, Dehe *and* Ghihare) above 09 years age group work as domestic worker while girls below 09 years go for rag-picking (Dehe and Ghihare only). In case of boys (Dehe and Ghihare of 06 to 15 years age group) are Rag-pickers and boys (Bazigar, Sikligar and Ghihare) above 09 years work as Waiters, Shop workers, Wage labourers, Drum (*dhol*) beaters and Horse cart (*rehra*) driver. Generally, rag-pickers wake up early in the morning. They go for rag-picking.

On an average, children upto 09 years remain at their homes. Either they go for playing, rag-picking or loiter in the streets. Female children from age group 09 to 15 years do almost all the household works like cooking food, cleaning utensils, washing clothes, sweeping, bringing water etc. Girl respondents complain that they help their mothers in household works but boys do not. Girls face the problem of eve-teasing and they handle it with courage. In Sikligar *basti*, opposite to PRTC Workshop, many love stories reap in the streets. Usually, eligible bachelors choose their life partners within the *basti* (colony). They marry soon in their early youth.

Dinner time is not uniform in all the tribal colonies. It depends upon the nature of parents occupations. In those tribal households in which mothers' are working especially dealing with scrap, dinner is taken late in the evening. Mothers return homes, in the evenings, which lingers the dinner. In rest of the cases, food is cooked just after the sunset. After having dinner<sup>6</sup> children watch television till 9 O' clock in the evening and thereafter go to bed. In case of power cuts in the summer nights, they pass nights by waving hand-fans.

The conclusions reached in this study are neither surprising nor odd for the simple reason that they only confirm the common sense understanding about poor people, the tribal children and their households in this study who are not only poor but tribal as well. Everyone is given to believe what the poor people do, how they live, where do they live and what do they do to their lives with respect to people of other castes and classes. All of us have some impression of all these aspects of their lives but still we are not so sure what exactly do they do with their time and their lives especially children who may be seen playing and loitering around in the streets. This study provides empirical evidence in this respect giving details of their quotidian life. An attempt has been made to provide details on such aspects hour by hour. It is the special feature of this study and its seminal significance that no other study either of the poor children in the age group of 06 to 15 years or of the tribal children has been attempted by any other scholar. Believing them to be doing such things is one thing and knowing for sure what they do and why they do so after analysing the empirical data following the rules and tools of research methodology is another. It leaves no scope of any doubt with regard to their life and life style.

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