

1: NCW::Publication::Reports

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A year-old girl employed as a domestic worker was allegedly brutally assaulted by her lady employer who is a doctor and a resident of a upscale Model Town in North Delhi. A tribal, the child who hails from a village in Jharkhand was allegedly attacked with scissors, burnt, beaten and also bitten. The police have arrested the employer and the child has been rescued and will be kept under the protection of a children home as per the orders of the Child Welfare Committee. A case has been registered at Model Town police station. The accused lady employer has been arrested by the Delhi Police. The office of the placement agency was raided in the night itself. We rescued the year-old Jharkhandi domestic maid from Model Town. She was burnt, beaten, attacked with scissor, spat at and bitten by lady employer who is a doctor! Her lady employer so vicious. Little girl was confined to house, not given sweater, food and has been reduced to bones. Police arrested lady employer! Should be given maximum punishment! A placement agency then placed her with the family of this family in Model Town about four months back for domestic work. She informed that she was burnt by her lady employer by an iron and hot water was regularly thrown at her. Several burn marks were visible on her body," the DCW states in a detailed press statement based on what the child had told them. The DCW team also saw bite marks all over her face. According to DCW the minor has alleged that the lady employer used to bite her in anger. Her employer had allegedly also attacked her in the eyes with scissors. Her eyes were swollen when she as rescued. The girl has also alleged that the lady employer repeatedly attempted to strangulate her. As per the DCW, the girl has alleged that just the day before she was rescued the lady employer sat over her and banged a weighing machine across her head repeatedly. In what appears to be a case of bondage, the girl also informed that she was not given food to eat for days. The girl was severely malnourished. The lady employer also did not allow the girl to wear sweaters or use blankets at night," the DCW statement puts on record. The DCW chief lauded the role of an alert neighbour who reached out to seek help. If the girl had continued to stay in the home for another month, she may have even died.

2: Delhi law for tribal girls - Women's panel meets Dixit

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The national capital is increasingly becoming a city of broken dreams. The bulk of its workforce in the domestic sector – maids, babysitters, cooks and washerwomen – are tribal girls mostly from Jharkhand, besides Bengal, Odisha and Assam, and none of them is happy with jobs that more often than not demean their dignity. Almost all of them want to go back to school or plough fields and win back self-respect. They also have a simple and precise suggestion for their mukhyamantriji chief minister: The DWF has members of all faiths, but most attend church services on Sundays. The practice serves as a cover from their tormenting employers and an excuse to attend meetings, study, sing and get bare minimum healthcare. Many church-run institutions in Delhi are part of this network. Ironically, it was nuns who had brought one of these many maids – Suman Toti of Khunti – to Delhi in when she was only They told me that if I wanted work, I could go to a convent in Delhi. I am the eldest of five sisters and a brother. What choice did I have? After coming to Delhi and working at a convent for a while, a nun asked her to manage chores for a family. Even if you bring up their children as your own, they treat you like a thief. Karuna Solle, also from Khunti, was brought to Delhi by a placement agency three years ago. Another girl from our village had also got a job. I did not know Hindi and could not roll rotis. I was thrashed with a rolling pin. One day, the landlady lost the keys and I was blamed. They pushed me down the stairs and said they would put me in jail. I swept the entire house and found the keys. Her placement agency robbed her entire savings of Rs 10, Her family was told that she had eloped with someone. When she went back to her village two years ago, the elders made her return to the city with her younger brother and find him a job. This time, it was another agency that placed the brother-sister duo in different homes. Their employers did not let them meet for six months. When they finally did, her brother was bruised all over and had lost his sanity. I told him to wait, while I go buy a ticket. When I came back, he was gone. I lost my brother. It was my fault. With DWF to her aid, Karuna now works with a written contract and does not get beaten up. Pirti Kujur of Simdega said the Jharkhand government had many a scheme for tribal women, but the money dried up before reaching them. I request Mundaji to monitor state schemes and weed out corruption. Mundaji, please create jobs for illiterates like me. They are sold from one family to the next. If rescued, police refuse to accept they were trafficked unless they are minors. The truth is that they agree to come for domestic work, but end up as bonded labourers or prostitutes. Many are ashamed to go home after being rescued. DWF uses a network of domestic helps to track girls who are being abused. If necessary, they face the employer and threaten legal proceedings if the victim is not released. There is very little co-operation. In the last two months, two cases of torture and confinement of girls from Jharkhand have made headlines in the national capital.

3: Formats and Editions of Tribal women domestic workers in Delhi [www.enganchecubano.com]

Tribal women domestic workers in Delhi: 1. Tribal women domestic workers in Delhi. by Joseph Marianus Kujur Print book: English. New Delhi: Indian Social Inst.

Marziyah Husain Indian women have always been an epitome of beauty, strength, and intelligence. Today, the success of Indian women across various walks of life has proven that they have earned this reputation very deservedly. If you look deeper you will realise that one of the major contributors to the Indian society have been the active participation of some very focussed and dedicated women. The women activists have played a significant role in changing many social evils and have been a shining beacon of hope. Some of them have displayed exemplary devotion in their respective fields. Here are 10 Indian women who clearly deserve a standing ovation: Aruna Roy is best known for her efforts to fight corruption and promote government transparency. Her parents have had a major impact on her life; her father instilled a strong social conscience, while her mother taught her to be independent minded. Aruna is known as a prominent leader of the Mazdoor Kisan Shakti Sangathan MKSS , a social and grassroots organisation for the empowerment of workers and peasants. Medha Patkar is a social reformer turned politician. Born in Mumbai, Medha had a keen interest in public service at a very early age. Being a daughter of a trade union leader, she started understanding the problems faced by the underprivileged and felt the need to serve them. Her father took active part in the Indian Independence Movement, while her mother was member of Swadar, an organisation formed to assist and support women who are financially weak, and helped them in getting educated. She left her position from the faculty as well as her unfinished PhD when she became completely involved in the tribal and peasant communities in Maharashtra, Madhya Pradesh, and Gujarat. She is best recognised as the founding member of the famous Narmada Bachao Andolan – a movement to save the rivers and people of Gujarat. As a candidate of Aam Aadmi Party in , she received 8. Kiran Bedi was born and bred in the holy city of Amritsar, Punjab. She is a social activist and the first woman IPS officer in the country. She has not only served her department with full conviction, but has also made whole-hearted contribution to many social causes. A former tennis player, the multi-talented social activist from Amritsar is credited for bringing down the number of crimes against women in West Delhi during her service. She introduced several reforms at Tihar Jail, which gained worldwide acclaim and won her the Ramon Magsaysay Award in She resigned in to focus on social activism and writing. She has written several books, and runs the India Vision Foundation. Arundhati Roy is an author, actress, and political activist. She was best known for the award-winning novel *The God of Small Things* and for her involvement in environmental and human rights causes. Though trained as an architect, Arundhati had little interest in design; she dreamed instead of a writing career. She has campaigned along with activist Medha Patkar against the Narmada dam project, stating that the dam will displace half a million people, with little or no compensation, and will not provide the projected irrigation, drinking water and other benefits. For Irom, her father has had a great influence in her life. Though Irom has refused both water and food, the government continues to force feed her. Every year, she is arrested on charges of attempt to suicide. Manasi Pradhan is an author and poet who received the Rani Lakshmi Bai Stree Shakti Puraskar in for her work in fighting for women rights. Born to a poor family in the state of Odisha, she travelled 15 km daily to the only school in the entire region. She was the first woman from her village to earn a law degree. Her parents have had a major impact on her. Her mother was a freedom fighter and her father was a self-made man. She obtained a law degree at an early age and started practicing law. She has also contributed in organising various unincorporated sectors. She has been a member of the dictionary committee for English-Kannada translation. She is the first woman to be elected in the past 50 years to the Karnataka Bar Council as Chairman of Bar Association. Pramila has represented a sweep of cases from high profile to controversial cases for which she has often faced severe criticism. Amala Akkineni is a former film actress, Bharatanatyam dancer, animal welfare activist, and a mentor to budding film students. Amala was born to an Irish Mother and a Bengali father. Very early in life, she understood the importance of being self-governing and cultured. Her father, an ardent follower of Mahatma Gandhi, taught her to be self-sufficient and fiercely independent. The

unconventional upbringing by both her parents has had a great impact on her life. She is also a strong promoter of vegetarianism and is the Co-founder of The Blue Cross of Hyderabad, an NGO in Hyderabad, which works towards the welfare of animals and preservation of animal rights in India. In , she married Nagarjuna Akkineni, who is a Telugu superstar. She is an acid attack survivor and speaks for the rights of acid attack victims. She was attacked in , at age 15, by a year-old man whose advances she had rejected. Her story, among others, was told in a series on acid attack victims by Hindustan Times. She has also advocated against acid attacks through gathering 27, signatures for a petition to curb acid sales, and taking that cause to the Indian Supreme Court. Her petition led the Supreme Court to order the central and state governments to regulate the sale of acid, and the Parliament to make prosecutions of acid attacks easier to pursue. She is also the face of Viva and Diva, promoting all girls to reflect on their inner beauty rather than exterior appearance. She has earned global recognition for her dedication and commitment to the fight for educational equity. Born in Mumbai to a Parsi family, she had an international upbringing. She founded the first Akanksha Centre in , a non-profit education project that provides after-school tutoring to children from low-income communities. Since then, the organisation has recruited, trained, and placed nearly 1, Fellows in schools across seven cities. She also serves on the boards of Ummeed. While we have mentioned only 10 activists, there are several others who have helped bring about a change to the Indian society. We salute the Indian women; however, the struggle is still on. Each and every citizen should consider it as their moral duty and obligation to help shape a better future for India. The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of YourStory.

4: Tribal Migrant Women as Domestic Workers in Mumbai : | Economic and Political Weekly

Nirmala Niketan, a human-rights-based organization functioning as a cooperative for tribal women currently trains and places tribal teenage youth for work in different areas of Delhi. In weekly meetings at the Nirmala Niketan office, these girl youth are encouraged to befriend other domestic workers inside their community, who have found work.

Most of the domestic workers are deprived of overtime pay, public holidays and timely payment of salaries. They also travel even in the absence of any prospect or promise of employment. They are exposed to hazardous working and living conditions, lack of sanitation, malnutrition, fatigue, separation from family, forced restrictions, loneliness, physical exploitation by managers and supervisors in the factories they work in, which affect the mental health of these women. They do not even get an ample break during working hours. Even if they get employment, they have to work under inhuman conditions. The present paper primarily attempts to explore the trends of the female tribal migration in India. It also attempts to explore the reasons responsible for their migration. Most importantly, the paper tries to identify the nature of work and the problems faced by them in urban areas. The present research will be qualitative as well as quantitative in nature. The National Sample Survey Organization, Government of India reports, viz. Migration in India 49th, 55th and 64th round will be used as a primary data source. The nature of work, problems and victimization of female migrant tribal domestic workers will be explored through secondary literature. Migration and its Patterns Migration is not a new phenomenon in any part of the world. Ever since the world existed, people have been and are still migrating. Migration can be seen as in various perspectives. It has acquired significance because of the labour mobility. Rural to urban migration is most significant. The migration rate in the urban areas was 35 per cent which was far higher than the migration rate in the rural areas, i. The reason for more female migration than male is crucially linked with the associational migration which includes marriage, migration of earning members. As it is not the case of every caste and community. Some people migrate in order to improve their socio-economic condition while others migrate due to socio-economic compulsions. Primarily, economic factors determine or force people to migrate for work. Migration is not only a single discrete event but it has social, cultural and economic aspect. There are various forces behind the migration. There is a notion that Modern Development: As it has been quoted in Deshingkar, writing that "Migration helped landless households to maintain their standard of living over this decade" Deshingkar and Farrington, but most of the time this notion is not correct. As migration has its different forms too. Malavika Karlekar² in J. Migrants move from the area of birth for a lifetime though some contact with the place of origin is maintained through occasional visits. Migrants stay out of their home for a few months in a year. It refers to the short term stay under a year, outside the place of residence and it is likely to be repeated. Different members of the same family migrate in turn outside their place of residence to earn some money for the family. The former approach is dated while the latter approach is significant in the study of migration and its consequences in the context of the capitalist mode of production development and underdevelopment⁵. For example, colonization of tribal areas in different parts of India by peasants and merchants from the plains has led to conflicts between the migrants and native tribes. These conditions force them to migrate to other places especially in the urban areas for their survival. This type of migration is the reaction to the wide range of socio-economic conditions, which refers to the forced migration. Individual migration either forced or voluntary is a collective process which includes institutions and reasons which force the person to migrate. Such migration refers to those who have limited opportunities or who are oppressed in their home communities. Migration and settlement are inter-related aspects of the social and cultural life of people. Settlement is mainly a post-migration issue which is basically concerned with their identity and their victimization too. Rationale of the Study Almost million people than 85 per cent of the working population in India - more work in the unorganized sector. Moghe, states that at least million are women which include tribal women too. Tribal women either individually or in groups migrate to the urban areas from the rural areas. But their work remains unrecognized as a legitimate form of activity- He also revealed that young married women coming from distant places with a higher number of children, with low and uncertain income of other family members, prefer part-time domestic work

to supplement their family income. But most domestic workers are deprived of over time pay, public holidays and timely Payment of salaries. They also suffer even in the absence of any prospect or promise of employment. Often they do not get employment then they end up as victims of sexual abuse. Even if they get employment, they have to work under inhuman conditions. He maintains that they are willing to work for much less than those who are already working. They are victims of constant verbal and sexual abuse, working without any grievance redressal mechanism. Further, they have to live in makeshift tents with plastic covers and are forced to bathe and defecate out in the open. As they are migrants especially domestic workers, they do not possess Public Distribution System PDS Cards and are hence forced to buy food grains and kerosene at high market prices. The tribal communities have customary rights over the land resources. Due to many reasons, they have been alienated from their rights and are compelled to migrate to urban centres in order to attain a decent livelihood. As tribal women have the twin burden of involvement in the economic activity and also taking care of household chores. This is the reason why single girls or women of all classes migrate from the rural tribal areas to urban areas in search of employment. So, they migrate to the urban centres and are totally dependent on their employers for food, money, and accommodation. In lieu of this, employers take advantage of them. As there is no social security provision for people in the unorganized sector, employers exploit them in the form of wages, long working hours, no holidays, dues in the form of salaries, verbal-physical and psychological abuse. Hazardous conditions, lack of sanitation, malnutrition, exhaustion, separation from family, forced restrictions, loneliness, physical exploitation by managers and supervisors in factory all these affect the mental health of women too. This paper primarily attempts to explore the trends of the female tribal migration and to explore the reasons responsible for their migration. The present research is a qualitative as well as quantitative in nature. The study consists of Primary and Secondary Data. The migration rates increased from 21 per cent in rural areas and from 32 per cent in urban areas. This increase in migration is seen primarily due to increase in migration rates for females. However, male migration has shown a downward trend. In rural areas, male migration has decreased by 2 per cent from 27 per cent in 1991 to 26 per cent in 2001, while female migration has increased by 9 per cent from 37 per cent in 1991 to 46 per cent in 2001. It may be seen that the shares of rural-to-urban migration for males have decreased and the shares of rural-to-urban migration has increased. In NSS 64th round, the share of rural-to-rural migration for males has decreased by nearly 5 percentage points from 32 per cent in 1991 to 27 per cent in 2001 and the shares of rural-to-urban migration has increased by nearly 5 points in from 34 per cent in 1991 to 39 per cent in 2001. Such a substantial increase is seen in case of male migrants of rural and urban areas. The reasons for migration obtained during NSS 49th round, 55th round and 64th round has shown distinct characteristics. In 1991, 51 per cent of males and 93 per cent of females from rural areas. In case of rural males, 43 per cent in construction while agriculture and manufacturing employed 20 per cent and 17 per cent for males respectively. This has not been described in case of STs. They enjoy a special status. They even enjoy the right to decide their marriage. To some extent they are economically independent. Among the tribal society, females are considered economic assets. They participate in all agricultural operations indigenous cottage industries, arts, etc. Tribal women have a right to divorce. She enjoys full liberty in terms of divorce, choosing another life partner but males do not have this liberty. If they do so then they have to undergo punishment in lieu of outraging the modesty of married women. The women share equal status with men except in the sphere of rights. They do not have property rights except in a matrilineal society. She is paid less than her male counterpart. The division of work is heavily loaded against the tribal woman because in addition to an equal share in the economic production process she has to take the sole responsibility of household chores. Tribal women in India. They have community entertainment with the total village participating and the men, women, boys and girls all participate on an equal level. Tribal women in India have always been considered as a topic for discussion because they are portrayed with a better status than women in other caste societies especially in terms of mobility, choice of marriage, divorce, access to property rights and resources. Study by Thorat and Mahalingam as quoted in LT. Official statistics show that SCs and STs are more deprived than other social groups. It is seen from the above statement that the proportion of migrant

households of STs is comparatively higher than other social groups in both areas as well as in both rounds. It may be noted that the percentage of migrant households of ST in the 49s round in rural areas is approximately 3 per cent while it is the same as 1 per cent for both SC and others while percentage of ST has been decreased in the 64d round to approximately 2 per cent in rural areas and in other social groups e. SC and others it has been almost the same. While this has not been the case in urban areas. There is a steep increase by approximately 3 per cent in the 64d round from the 49m round. Percentage of migrant households of SCs in rl.. In urban areas, the migration rate was lowest among OBC approximately 33 per cent and it was highest among the social group "others", i. In both rural as well as urban areas, male migration was far lower than the female migration rate. In rural areas, male and female migration rates were lowest among the Schedule Tribes, i. In urban areas, the male migration rate was highest among the ST, i. While comparing both rounds, i. While in urban areas, male migration rate has increased by 1 per cent from 28 per cent to 29 per cent. Female migration rate in rural areas has increased from 35 per cent to 44 per cent, while female migration rate in urban areas has increased from 41 per cent to 43 per cent.

5: PRESS RELEASE: Tribal Women Leaders Unite Against Violence – Asia Indigenous Peoples Pact

Focusing on female migrant domestic workers from Jharkhand, this article looks at their lives before and after migration. Jharkhand witnesses heavy migration and mobility to cities like Delhi, Mumbai and Kolkata, especially female migration.

Ignored, abused and without resources, domestic workers remain to be viewed as outcasts throughout India. No matter how essential the services of domestic workers are, the reality is as harsh as the respect given to their profession. Rough estimates suggest that we have around 5 million domestic workers inside the country today. With a growth rate of per cent since the Indian census was counted some organizations say the number has reached 6. Paid domestic work remained a male dominated occupation in pre-independence India, but today women constitute 71 percent of the sector making it the largest female occupations in urban areas. However India still lacks a comprehensive regulatory mechanism for this sector. The fact that a large number of domestic workers are migrant women belonging to lower caste or ethnic minority communities makes matters complex for all domestic workers who wish for better work conditions. Maid in India Fixed minimum wages, work loads that match pay-scales, maternity leave, medical aid and other such basic essentials provided to domestic workers by their employers is still a mirage for most domestics. While all other workers have their own labor unions, domestic workers inside India still remain unorganized. Traditional places of work like factories or construction sites are considered open spaces by the public, but domestic worker employers do not allow their workers to be approached at their places of work. Targeting workers who live in slums to join labor unions also leaves out a large number of live-in domestic workers, as they remain isolated. A recent report covering 65 countries by the ILO – International Labour Organization says only 19 nations have laws or regulations specifically concerning domestic work. The same report revealed that in India domestic workers get only Though some states in India, including Andhra Pradesh, Bihar, Kerala, Karnataka and Rajasthan have fixed minimum pay wages for domestic workers, domestics have not been able to get a desired result. Organizations versus Placement Agencies Today there are many rights-based organizations working to assist domestic workers with job placements, but placement agencies continue to thrive in all big cities. Amazingly in the capital city of Delhi, India there are currently to 1, placement agencies. Most of these agencies are husband-wife partnerships operating their business from one room apartments. Other agencies have no address and only have a phone number, usually a mobile phone, to operate. These middle men source workers often come from poor and tribal areas inside India promising great work opportunities. Promises sometimes include huge advances from employers. Instead too many times domestic workers are not paid their due wages once they arrive for work. At other times their wages are delayed or a part of their wages are retained by the agency creating the conditions of indentured labor. The involvement of these agencies in women and child trafficking is also a concern. Nirmala Niketan, a human-rights-based organization functioning as a cooperative for tribal women currently trains and places tribal teenage youth for work in different areas of Delhi. In weekly meetings at the Nirmala Niketan office, these girl youth are encouraged to befriend other domestic workers inside their community, who have found work through outside placement agencies. Vulnerable cases of teenage girls who are involved with unscrupulous agencies are then reported back to Nirmala Niketan and rescued. Waking up to the plight of domestic workers in the Indian Ministry of Labor and Employment set up a special task force to create a national policy on domestic work. But India Cabinet deliberations on the action to help domestics through public healthcare has stalled and is still under deliberation. The policy for government advocacy intends to converge health and maternity benefits, death and disability benefits along with old age pension for domestic workers.

6: Domestic workers still viewed as 'outcasts' throughout India - Woman News Network (WNN)

Reasons of Migration On the basis of push and pull factors the reasons shown in the following table have been taken from Tribal Women Domestic Workers in Delhi; Indian Social Institute (Kujur and Jha): Reasons of Migration Reasons for 70 Respondents Resource Migration In Delhi In Jharkhand In Orissa person Earning money

Victoria from Jharkhand through a multi-method approach. Oraon, a live-in domestic worker from Delhi, responded during an interview to my question on other employ- Gumla district, one of the major source areas, scores very low on development indicators and witnesses high work in Delhi. While outsourcing domestic work within households is not a new phenomenon in south Asia, urbanisation rates have spurred demand and migration for paid domestic work to cities is on the rise. Newspaper reports, anti-trafficking organisations and flourishing agencies that provide domestic workers in metro cities all point out that paid domestic work in large cities seems to be the main, if not the only, option for women like Victoria to eke out a living. The existing data sources, however, do not provide reasonable estimates of this phenomenon. According to estimations of the Ministry of Labour and Employment, there were 90 lakh domestic workers in India conducted by the Indian Social Institute places the estimate much higher at 90 lakh Kujur and Jha Since the great majority of domestic workers are women, some 2. The wide gap in estimated numbers is also a reflection of the late recognition of domestic work as paid work, supplemented by issues of definition part-time versus full-time , lower levels of organisation and specificities of the workplace being private household. Their invisibility is aided by the fact that live-in domestic workers often go unreported when enumerators take household-level information from household members who do not reveal the presence of a domestic worker unless specifically asked. Moreover, these workers, who are mostly migrants from rural Jharkhand. A large number of persons in the state are engaged as marginal cultivators. The interlinkages between gender and migration for domestic work, however, have been established globally. Of the total rural population, according to the especially in nursing and domestic work due to increased visibility- Census, scheduled castes SCs The sex ratio is females to 1, males, while the rural sex ratio note that in the last two decades some scholars have claimed is slightly higher with females per 1, males. The that there has been a shift in gender ratios characterised by rural literacy rate for males in Jharkhand is The average rural literacy rate according to Census data is only by other studies showing that the share of women among It has been argued in ST-dominated districts. Hence, more than a feminisation of migration process- the Ranchi district in In the year , Gumla was divided into Gumla, Lohardaga and Simdega districts. Thus, the greater visibility of female migrants from Jharkhand come from here. The district is also known to have the largest number of female migrants from the the perception of an increasing feminisation of migration. A majority of the population belongs to STs Oraons have a long history lights the interlinkages between gender, education and migratory of migration for work, mostly forced by the British to work on plantations and as labour for building railway networks migration for domestic work from Jharkhand and to under- during the colonial period. The Material conditions of residence are important indicators of field research for the paper was conducted during well-being. The village of Nawadih in use mud and unburnt bricks for the construction of house Gumla district was selected and a detailed household census walls in Gumla. Accessibility to basic amenities in the district was carried out to collect data on a range of socio-economic characteristics. The proportion of households electrified were the lowest in the state, just 2. Further, the proportion of households with toilet facilities 3. Life histories of current as in the state. This data was supplemented by semi-structured interviews conducted with other total population of men and

women and a sex migrants and non-migrants from the village, moneylenders, ratio of 1, females per 1, males. The majority popula- agents who aided the migration process, local leaders, social tion is from the STs 43 households and is RC and Oraon. The activists, anti-trafficking organisations and missionaries work- Hindu population comprises the Mals 31 households , who ing in the region. Only one Profile of Source Region and Village dalit household was recorded in the village. Jharkhand was carved out of the economically backward A single mud road runs through the village and the tolas or southern part of undivided Bihar on 15 November after a settlements lie mainly along this road. Cement coupled with low levels of development have been an issue af- sheets have been laid on some parts of the road and a bridge flicting the state since its formation. This bridge is a symbol of hope to only government-funded school in a km radius where the people in the area since it should lead to better connecti- Classes 6 to 12 can be accessed. Due to the presence of the vity to basic amenities like high schools and hospitals. The RC mission school in Bhawadih a neighbouring village the only means of public transport are the private mini seater population had access to better quality and higher education buses from Gumla bus stop to Dumri block headquarters. Due to the complete work opportunities. Several ST men have access to mission- absence of electricity connections, most consumer durables based education at a very minimal cost but the number of jobs like refrigerators and electric fans were not found in any of that they can be absorbed into is less than the availability of the households. No access to electricity also meant that skilled labour. Hence, they return to agriculture as a last threshers and water pumps could not be used and this led to resort, which some refuse to do since they have some educa- the continuing practice of subsistence agriculture. A little less tional qualification and want to earn more. A few families owned a bicycle, but other forms of opportunity of a regular salaried job was not missed by many transport, like scooters, motorcycles, vans and tractors, did even though they had to lead a hard life. Most men in the age not exist. It is worth mentioning that the majority of house- group of years have taken early retirement from the holds do not possess bare necessities such as cots, mattresses, army and can live on the pension provided by the government. This recruitment, however, has decreased and so the army option is not easily available anymore, but some options Access to Education: The substantive role played by the RC remain in far-off destinations in the non-farm sector. Benjamin mission in Gumla can be clearly witnessed in the context of Oraon, a village elder, explained: The Roman Catholic Diocese was established in Men who left our village in search of work over the decades have trav- and focused on education and health issues in the region. There are some cases where our boys have studied up to district with tribal majority populations have at least one mis- Class X and XI but due to lack of jobs are forced to practise agriculture sion station and a primary school. The state education depart- so they leave for the city. In effect, all the middle owing to the lack of irrigation facilities and small landholding schools directly run by the state education department are ei- size. This coupled with an expanding population worsens food ther in tribal minority villages, in very large villages insecurity with many eventually migrating due to economic households and above or in the small towns. Despite the fact that most households were extremely The teachers working in mission-aided schools reported poor, even those men and women who were above the age of during interviews that the grant received is erratic and delayed 60 were literate since they had access to mission schools in but that they manage due to the funds that come via the mis- their childhood and this education was free at the time. The RC mission has been demanding recognition from of the domestic workers interviewed were literate, some had the Jharkhand State Education Board to pay government even completed middle school, but could not pursue further salaries to the mission-aided school teachers which forms education due to financial difficulties or since they had failed the bulk of their expenditure. However, since the mission in class and dropped out of school. The district selected was casual labour. Lack of such opportunities despite moderate characterised by huge gender disparity in the literacy rate. These migrant the rural female literacy rate, according to the Census, workers avoid agricultural work which they viewed as degrad- is a mere Nawadih has one school, a primary school Classes 1 to 5 , The female migrant population was almost the same as with recently built buildings for a government middle school. There were no female domestic migrated mostly for paid domestic work. An overwhelming workers from the upper castes. This was applicable mostly to domestic work- in Nawadih: The average duration was about times. On the other hand, the Church forbids the marriage of women two years in the case of migrant

paid domestic workers, as before they turn Hence, when Oraon girls drop out from school, they reported not getting much leave or permission to return they are encouraged to work as domestic workers till they turn 18, save money for their marriage till they are eligible to marry according home, while their male counterparts returned home more to their religion. Moreover, tribal women have greater mobility both outside their household and outside the village as compared to Hindu Migrant Women Workers: While initially women accompa- women who have stricter internal sanctions on their move- nished men to the migrant destination, more recently women ment for work, though not for marriage. Yet, paid domestic work is the largest category in the year. This was applicable to domestic workers, and women type of work available to migrant women from Jharkhand. Of who had accompanied their male relatives to their destination. There were some cases while four migrant women had accompanied a male relative to where migrant domestic workers had not returned to the the destination to carry out unpaid domestic and care work. There was one male domestic worker from Delhi as Destination: Accounts the village working in Delhi, an agricultural labourer, who The most popular urban destination for migrant work from the moved onto domestic work with the same employer due to his surveyed village is Delhi. Given the extent of poverty and old age. Destination choices for migrant women workers were lim- Women who migrated as part of the family either with ited as most respondents were only aware of work opportuni- husband or relative were mostly engaged in unpaid ties as paid domestic workers in Delhi and had little knowl- domestic and care work for the migrant family. Kavita, a edge of other options to find decently paid work. In Nawadih, young woman, said: Sister Jemma of the National cleaning, washing of clothes, looking after the children, etc, so that he Domestic Workers Welfare Trust, Ranchi, during an interview can work longer hours and not waste time on these activities. If I stay recollected the main reasons for tribal female migration to back, he will have to cope with this burden of housework and will have undertake domestic work: Collecting money for dowry is a prominent reason for girls to There were female migrant domestic workers across Oraon migrate. Poverty and lack of work opportunities also push women to households irrespective of their landholding status; hence it is migrate. The money-spending capacity of those who come back for not just landlessness that drives migration. Subsistence farm- holidays on clothes, make-up, jewellery, etc, is another factor that entices women to the big city. Women also feel that this is the only ing was practised but it was the remittances of the domestic way they can travel and see the world before they get married and workers that helped households meet health, education and are tied to household responsibilities. The upper castes prefer not to migrate; they do not need to survive on agriculture since they have Meena Tirkey, a year-old Oraon girl from Nawadih, found other avenues of income such as moneylending. Religious and her way to Delhi way back in when she was She kept me who studied till Class 3, who dropped out of school and work well and took me out everywhere with the child. I accompanied them to parties, picnics and weekend outings and enjoyed myself very as casual labour. Manoj, the youngest brother, is still in school much. I began to miss home and so I wanted to leave. My memsahib and they live with her widowed mother. Her father died due gave me all my dues and bought me a ticket to Ranchi. She asked me to to an unknown illness when she was four years old and her contact her if I wanted to return to Delhi and she called me a few mother went mad due to the loss of her husband.

7: Completed researches by ISST - Institute of Social Studies Trust

Speaking on the situation of tribal domestic workers and trafficking in Delhi, Advocate and Secretary of the Labour Commission said that she alone had handled more than cases of trafficking and rape of young tribal women.

8: Neetha N. â€œ Centre for Women's Development Studies

Domestic Workers in India, Canadian Journal of Women and the Law, Special Issue on Decent Work for Domestic Workers, Volume 23, No. 1, Gender, employment and poverty in rural India - Neglected Terrains, Report on Science and Technology in India, National Institute of Science, Technology and Development Studies, New Delhi,

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