પરસુ શાંતના પણ કેદારજીના માટે તેઓ એકનો સમય ચાલાવી ગયું હતું. આ ધર્માં દૃષ્ટિની ઘટનાએ રૂપરેખા માટે ઓળખી સમયે બીજી પણ શરીરનો માટે વિશેષજ્ઞા વિભાગો પર આપણેનો શાંતના ભાવ થયું હતું. કોઈ દૂર સુધીમાં પણ શાંતના માટે વિશેષજ્ઞા વિભાગો પર આપણેનો શાંતના ભાવ થયું હતું. દેશની માટે વિશેષજ્ઞા વિભાગો પર આપણેનો શાંતના ભાવ થયું હતું.

આ માટે કેદારજીને કેદારજીની સારી વિભાગો પર આપણેની શાળાએ વિશેષજ્ઞાકાર પણ આપણે પરામાર્શ કરી શકીએ. પરંતુ તેમણે સાથે જ રહેતી પ્રક્રિયાઓ પ્રતિવાર માટે વિશેષજ્ઞા વિભાગો પર આપણેની શાળાએ વિશેષજ્ઞાકાર પણ આપણે પરામાર્શ કરી શકીએ. 

એવા હેરીની સાથે જ રહેતી પ્રક્રિયાઓ પ્રતિવાર માટે વિશેષજ્ઞા વિભાગો પર આપણેની શાળાએ વિશેષજ્ઞાકાર પણ આપણે પરામાર્શ કરી શકીએ.
Chapter-I

RESEARCH DESIGN, OBJECTIVES & REVIEW OF STUDY

1.1 RESEARCH DESIGN

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1.1 RESEARCH DESIGN:

1.1.1 Introduction:

Rural communism was one of the major Indian traditional management and the other was the consistency in changing the dictatorial Central Government. 80% of the population lived in the villages but rural economy was based on the mixture of agriculture and handicraft. Caste system was created on the special type of production principle. Caste system came into existence with the result of work distribution. Due to caste bondages business or profession could not be changed. Work distribution was static or traditional. Village was the centre of economy. Every village was economically independent. Barter system was on a surface level. The production of the village was use in the village only. And the state would levy some portion of the production as revenue. The remaining portion as the unproductive things like salt, jiggery, silk, species, the things of luxury and other necessary things were bought in barter system such shopping were done during the special fairs held in certain time in a year. Due to lack of transportation the export of goods outside the village was very less. There were few planned markets.

Group land ownership was a prominent characteristic of traditional economic administration. Inspite of not being the individual owner, the farmer could cultivate the same land traditionally. He could not sell the land. Joint family was the unit of agriculture. The work of economic production ran on the principle of co-operation. Independent joint families abided on agriculture. The social principle of the efficiency and necessity of
work worked behind this. To stay under the same roof and to eat in the same kitchen resulted less expenditure and economic growth for the joint family. It was the place of shelter for unemployed and physically challenged. Joint family was based on the feelings of sacrifice and humanity.

Grampanchayat was considered as the owner of the land. Before the legal right for the land ownership given by the British Empire, the land was inherited without divisions the land was free from debt as there were no divisions. So, agriculture administration was also free. Due to the lack of currency notes, market rates did not exist. There was no individual land ownership. Usually the farmer produces according to his necessity.

Grampanchayat was created on the principal of decentralization of power. All the administrative works like justice, education, defense, security, revenue, tax collection, charity, audit etc. were under Grampanchayat. Justice, revenue and security management were done by Patel, Mukhi or Reddy in the villages. This designation was traditional. They were given the land in lieu of their responsibilities plural. Patel specially treated himself as the representative of village people rather than the representative of the State. To fulfill the other necessity of the villagers, carpenters, smiths, tailors, potters etc. served regularly in a traditional way. They received the decided portion of the crop as a result of their services.

There was a lack of scientific attitude in village agriculture. No improvement was possible in production. Life style of people was very low
and they were detached from the outer world. The rise or fall of the states did not influence the rural life style. During the rule of Hindu Kings, Muslim Emperors, Maratha Sardars, there was no change in economy. No one challenged the rural people's right on land. Due to complete independent administration rural life style continuously went on and on for centuries inspite of major outside invasions and major up roar in the states.

From ancient time India has been agriculture based country. During the 18th century there was proper balance between the rural industries and the agriculture industries. People produced grains not to make profit but selling it in the markets but produced grains to fulfill the needs of the village and their family members. They cultivated self respect and to lock after the family members there was no intension to sell the goods in the markets. Land was cultivated as per the requirements. There was a lack of localization for agricultural crop. Cotton was cultivated almost in every village for spinning and weaving the industries. People could fulfill their needs like grains, clothes through agriculture. They did not have to depend on foreign countries. India did not export grains as internal business for crop was also very less. Internal business was very limited due to undeveloped transportation. People preferred to store the unused grains rather than to sell them. Currency was not used in trades as byte type was the prime method of the trade.

1.1.2 The Influence of the British Rule on Indian Agriculture System:

Having implemented the British Empire in India, agriculture was critically influence by the foreign capitalism and the newly started financial
management. The Indian agriculture industry was static and independent for centuries. It was made dead and declined by the economic parameters and the British political and economical administration.

Individual land ownership did not exist in the ancient Indian agriculture administration. Revenue was collected not through the currency but from the annual cultivated crop.

Individual personal property right was introduced on land. This new system snatched the right of group ownership of villagers on the land of the village. In that place ownership to types of personal property like ownership and 'Raiyatvari' were started. This is how individual land ownership came into existence. Land became personal. It became the think of the market that can be bought, sold, mortgaged or gifted.

The more the British Empire expanded the more the use of currency increased. British Government started to collect the land revenue in the form of currency. The assessment of the land tax was very high and collection was very strict. Sometimes the farmers were indebted to pay the land tax. The land tax to the state by the land owners was fixed yet the land tax was made steady to be collected from the farmers. Financial facilities having been developed, the market rate was on equal surface throughout the country and the markets were various things were expanded. The process of the competition was increased instead of traditions, values and rituals. With the greed of increasing profit, the farmer started producing special and specific productions. People started buying the necessary things from the newly started shops in the villages.
Barter system was broken up in the traditional management centers of landlords, farmers and professional Vasvaya. The lower caste started searching land labourer by leaving their traditional profession. This is how the self control and independency was destroyed with the implementation of financial faculties in the villages. The rural economy was connected with the national and international economy with the fast difference of the market rates. The mortgagee and selling in the land was increased with the result of currency based management. Gradually the ownership of the land was left from the hands of non-agriculture people, the moneylenders, and merchants. The group of the tenants and the land labourers came in to existence in the rural society.

1.1.3 Agriculture Labourers:

Generally those who run their livelihood by doing the labourer in agricultural profession are called farm labourers or land labourers. They are also called land labourers without land. Small farmers and other workers in the village increase their income by doing land labourer. Land labourer is such a person who has worked as a land labourer half or more than half of the days from all the days in the year. Another definition of the land labourer considers the source of the income of the land labourer and not his working days. According to it, if the income part of his labourer is more in his annual income, he will be considered as land labourer.

Generally Agriculture labourers have the following characteristics:

1. The existence of land labourer does not work as individual or independent factor. They are used to serve to whole family.
Generally land labourer is illiterate and unskilled.

Most of the time a land labourer is not ready to leave his village or locality for social and physiological reason.

The requirements and the land labourer are limited. If he gets the necessary things for his service, he feels satisfied.

One common group of land labourer cannot be seen. They are seen in various types.

Land labourers are spread in many states of the country whose language, religion, educational level, thoughts etc. are different.

There is a lack of factors that can mingle or organize them.

The salary and compensation and the land labourer are found low.

1.1.4 The Factors that Influence the Demand of Agriculture Labourers:

The Volume of Land Portion: There is very less demand of rented and bonded land labourer for small scale lands, so the larger land owners have to keep permanent labourer, workers, hathi or sathi for their large scale land. Small farmers keep workers on irregular bases.

Crops: Like beans, maize, corn, rice, wheat, javar, cotton, vegetables, banana, paddy etc. are prominent crops for labourers. Such crops require lots of labourer as well as the skill for the labourers.
The Time for Farming: Some crops have all the works at a time like sawing, reaping, and cleaning. They have to finish the work in time. At that time labourers are strongly demanded.

The types of irrigation: If the farming is done through canal irrigation, it requires less labour. But if it is done through tube well, more labour is required. Two or three crops are taken annually where irrigation is done through canal. Such crop also requires more land labour.

Social Status: Some castes or their family members feel their social status low when they cultivate land on their own. It means they feel inferiority to do farm practices on their own. The women of some higher castes feel inferior social status in farming.

Technology and Pesticides: The more mechanism is found in agriculture, the less the labour will be. The number of labourers would be decreased if sawing, reaping or cleaning is done through machines.

If the village is nearer to Industrial Centre: Land labourers are easily available when your village is nearer to industrial centre and these centers pay high salary to the village land labourers. So, they would prefer to work in industrial places instead of farming.

Fertility of Land: Two or three crops are taken annually in the areas where land is more fertile. Cash crops are taken so the demand of land labourer is increased.
Systems of paying land labour: The labourer is paid in a different regions as per the situation of local region, type of work, lifestyle, work, demand and supply.

1.1.5 Payment System of Farm Labourers:

1. As per time: The payment of labourer as per the time means it is calculated on hours, days, weeks, months and years. Most of the time, they are paid in Surat district and South Gujarat Region daily or annually.

2. As per the work: Labourer is paid on the bargaining bases for sawing, cutting, reaping or any other farm work. As for an example, Rs. 1,000 was paid to the labourers for reaping of one acre of paddy.

3. As per the portion of crops: Certain portion of crop is given in lieu of land labour. This portion is different from region to region and according to certain tradition, this portion is given instead of cash currency.

4. In the form of things as well as cash: Certain portion of the labour is paid to land labourer in the form of cash and the rest is paid in the form of clothes, grain and other things.

1.1.6 Classification of Agricultural Land Labourers:

1. As per the type of work:

(a) Labourers for farm work: It includes the skill labourers for farming. The labourers doing farm practices with oxen, plough, sawing etc. work during seasons or annually.
(b) Labourers for general works: This includes the people who work by using physical strength in spreading pesticides, digging, cleaning, reaping and making obstacles.

[2] As per service:

(a) Accidental or temporary labours: Those labourers who get the work only when there is work in the farm and they do not have any guarantee for permanent employment are considered as accidental labourers. Such labourers are not bonded with the farmer. They go for the work wherever they like and they receive the payment as per the market rates.

(b) Permanent Labourer: Such land labourers are called bonded labourers. These labourers are kept for certain time period. They are given the facility of boarding from the farmer. They are employed for the work with a bond. This type of system is identified as 'Hali' in Surat district, 'Sathi' in Saurashtra, 'Hati' for Mahinadar in Kheda, 'Chaker' in Bharuch district.

[3] As per freedom:

(a) Independent agriculture labourer: He accepts the farm work as per his desire. It means he works when he wills to work. He can be free from the job whenever he wishes. The acceptance or in acceptance of the job depends on his own will.

(b) Dependent labourer: Such land labourer group is compelled to do farm work with pressure of land lord. He accepts the work not by
his willingness but by the force of land lord. He has lost the right to deny this work.

1.1.7 Annual contracted and bonded labourers:

The form of Indian agriculture administration is such that it requires human efforts. India is rural and agriculture based country. So working groups are seen in this agricultural system, the relations of landlord and labourers are for years. It has been discussed in detail previously. Independency and dependency is the important factor in the relations between owners and the workers. In this context the whole land labour can be divided in to two section.

(A) Independent or free labourers: They are free to work. It is his will whether he should do the work or not. He can be free from the work on his wish. Such labourers are free labourers. They can be free from the work on their wish. Such labourers are free labourers. They can be divided in the following types.

(1) Annually contracted bond labourers
(2) Seasonal labourers
(3) On daily wages

Annually contracted labourers are kept especially for farming, household chores, animal husbandry etc. keeping in mind the volume of land, crop system and the system of irrigation. Generally annual labourers get shelter as financial aid for their survival and such traditions continually remain to maintain the social status of
the landlords and they get labourers at a decided time for their daily works of farming without physical and mental stress. In this, Hali in Surat is the main topic of the study.

(B) Dependent Labourer: They cannot choose work on their own wish. They can't leave the work as well but they are compelled to work and choose on other wish. Such labourers can be divided in the following sub types.

1. Bonded labourers
2. Labourers that remain present on command
3. Compelled labourer working without wages.

Bonded labourer system was implemented in 1976 in India. It broke various traditions of dependent farm labourers. Now he has been free land labourer. It means the bonded labourer that remains present on command and the compelled labourers have been detached from this law.

So, the two major factors of this study are farm workers means labourer and landlord who has the rights of land ownership. These two words are used to present the inter relations between labourers and landlords.

1.1.8 The Historical form of labour system:

As per the previous discussion the Dubla tribals has no land and it became unbearable to live their daily life. They required money for their daily routine. This requirement made them debtors. To pay this debt back,
they did not have any other property, thing or income sources. So they had to join as labourer under the landlord. Years ago there was a large number at Dubla tribes to make them labourer. So these landlords kept the Dublas as permanent (Hali) labourers or on annual contract. There was no any other system to get the advance payment to the Hali to pay their debt. The landlords also required more labourers as they had vast land, forming animal husbandry and household chores. On the other side, there was a large number of supply of tribal labourers. To keep this matter in mind, the landlord bonded the labourers as permanent labourers annually with a very small salary. It has been found out with the oral encounter with old Hali, in the beginning the labourers got one rupee per day as salary. Hali had to remain present at landlord's house between 5.30 to 6.00 in the morning, to clear the be, look after the animal, blending in the morning, to arrange to be prepared for farm work, do the labour in far and come back from farm at 6.00 in evening, look after the animal and to go home after arranging the bed for lord. So they were compelled to work for 12 to 13 hours continuously.

Before the power of landlord, the labour could not do anything because he was financially weak and there was no organization in the village. There was neither any law, development skill, nor any help from the government, and any of the political party. In such situation the labourers did not have any option, except farm labour at the landlord's place. It was very expensive for the landlord to pay daily and to be free from the trouble of searching for permanent labourer, they kept labourers.
The food which was given to labourers was of very low quality. The things which were given were also of low quality. Every labourer had to fulfill one year compulsory. The landlord paid some amount of advance rupees and on that dealing labourer was kept for one year work. This is how he became the dependent labourer by getting the advance amount. And he had to do all work of landlord till the advance amount has not been over he could not go to other landlord for work during this time. Many landlords treated his labourers as low profile labourers. They did not keep humanist attitude towards them. The landlord had purpose of only his farm work and house hold work by paying the advance amount to labourers. They made him work from 10 to 12 hours continuously. Most of the time they forced and compelled to labourer because the landlord had economical, social and political power while labourers did not have any such powers. So, he had to remain under the power of land lord. Social relation is the chief study of social science and human social science. It tries to explain the inter relations of men by scrutinizing and evaluating inter relations. The system which exists in the Surat district and South Gujarat Region based on inter relations including agriculture profession is named as Hali. This system has the inter social management between farmer and land labourer and tribal land labourer. This is an effort to study the Hali sociologically. In this chapter agriculture administration, innovation in agriculture economy in Gujarat, land labourer, their characteristics, the system of paying labourer, the form of annually contracted labourer in Gujarat, the purpose of study, field of study, selected area of the study, method of study, information, explanation and experiences, field work have been presented.
1.1.9 **Area of Study**:  

It has been discussed earlier that various systems of annual contracted land labourers are going on in Gujarat as well as throughout India. In Gujarat, land labour is identified with different names in different regions. Annually contracted land labour system in Surat district is identified as Hali system.

In the southern part of Gujarat means South Gujarat Surat district is located on which 21.11 to 23 North latitude and 72.38 to 74.23 East longitude. The total land area is 4326.97 square km. The total land is 4,32,683 hectares. In the south of this district Navsari and Valsad district, in the north Bharuch district, in the east Dang district and in the west there is seashore. According to 2011 calculation of population, the total population of this district is 26,79,489. The female sex ratio is 788 against 1,000 male.

The density of population is 1,376. There are total 10 talukas in this district 729 villages are included. The literacy ratio is 74.00 in which 81.05 percentage of male and 66.4 percentage of female are literate. In this district there are 226 nationalize bank, 849 large industries and 12 electric stations. The total land area of this district is 4,31,124 hectares in which 36,680 hectares is forest area, 3,27,296 hectares agricultural land. Pure cultivated land is 28,567 hectares. The chief crops in this district are maize, paddy, sugarcane, groundnut, banana, javar, wheat, rice, cotton and vegetables.
The following villages of Surat district have been studied in this research.

[1] **Mandvi Taluka**:

1. Mandvi  
2. Tarsada  
3. Godsamba  
4. Amalsadi  
5. Godawadi

[2] **Bardoli Taluka**:

1. Bardoli  
2. Varad  
3. Kadod  
4. Baben  
5. Bhamaya

[3] **Mangrol Taluka**:

1. Mangrol  
2. Mosali  
3. Vadsol  
4. Tantva  
5. Sulidi

**1.1.10 Research Limitation**:

[1] In this research, those villages have only been presented where labour system is going on a large scale. In Surat district almost in all the talukas have labour system in more or less way.

[2] The findings of this research will be considered to labour system only. It will not be compared or related to any other agriculture or related to any agricultural system going on it Gujarat.

**1.2 Objectives**:

[1] To find out chief reasons for hali (chakar) system to observe the inter relation between hali (chakar) and landlords.
To study their social economic inter-relationship: What type of work the hali (chakars) do? Their working hours, the reward for their work, their debts, the type of work by the hali (chakars) at the landlords home, behaviour of the landlord.

How much land the landlord possess? The system of crops, permanent wages, daily wages, other things, living good, working goods arrangement refreshment of the landlords and behaviour of the hali. (chakar)

To observe the inter relation between hali (chakar) and landlord through comparative study of the above two objects.

Today's Hali (chakars) are also paid less than minimum wage standard to find out reasons for this condition.

To observe equal matters between Bonded Labour and annual contractual hali (Chakar) system and other such system in Gujarat.

Why does the Hali (chakar) system exist today also? Why dubla tribal community your as hali (chakar)? To find out answers of the above questions.

To observe the impact of the hali (chakar) organisation, tribal and labour welfare programmes, lannings, impact of the law and the form of the hali (chakar) system.

To observe the changes in system and factors to make change.
1.3 REVIEW OF RESEARCH:

1.3.1 Bales Kevin:

*Disposable People - New Slavery in the Global Economy:*

Of the seven chapters in this book, written with tremendous depth and intensity by a lifetime researcher of slavery and slave like practices, the sixth chapter captioned, ‘India : the ploughman's deals with various forms of debt bondage in India factors contributing to the phenomenon of debt bondage, the position of debt bondage victims, the stand of the state on the practice of debt bondage, pitfalls in the implementation of rehabilitation programmers and what needs to be done to improve the pace, content and quality of the programmers for elimination of bondage is deal with here.

The chapter begins with the life of a plough man and his family who are among the millions of agricultural labourers who live in bondage and proceeds to deal at length with the various forms of bondage, such as (a) domestic, (b) workers who are bonded in plantation, in manufacturing process, in brick kilns and stone quarries, (c) widow, (d) devdasis, (e) bonded working children and so on. The essay extensively deals with the problem of debt bondage in India's most populous state of Uttar Pradesh, in agriculture, stone quarries, brick kilns, match box and firework factories and factories producing cigarettes, brassware, glass and bangles, pottery and carpets.

There is vivid account of the working and living conditions of banded labourers in a village called Bandi, which is 30 miles away from Allahabad. The following picture emerges form this intervies.
Agricultural tools and implements used are primitive.

The working hours and long - 7 a.m. to 1 p.m. and 3 p.m. to 7 p.m.

Untouchability, social segregation, continues to be practiced.

Bondage is intergenerational and has been taken for granted.

The bounded labourer keepers belong to upper caste Hindus and the bonded labourers to scheduled cast/tribe community.

Bonded labourers on account of their ignorance and illiteracy are unable to recount how much loan is taken, repaid and outstanding.

The need for borrowing from the landlord is pervasive and unremitting. It is either for consumption, fertilizer, or treatment of the old and ailing persons.

It is an unequal exchange relationship, under which the stakes for the bounded ploughman are heavily loaded or rather loaded in an unjust and inequitable manner against him.

The wife of the bounded ploughman is attached both to the household as well as to the fields of the landlord. It is a non stop routine for her.

There is no freedom and spontaneity in the day to day life of the bonded ploughman. Debt operates like a cycle in which the bonded are eternally trapped from generation to generation.

The local officials work hand in glove with the landlord/bonded labourer keeper. This is a strange, though not inexplicable, nexus that works to the total disadvantage of the bonded labourer.
The schemes meant for rehabilitation of freed bonded labourers are seldom appropriate and relevant to the real life situation of the bounded labourer.

Indigenous groups or self help groups can make a lot of difference to the lives of the bonded and their family members.

Even though share croppers stand on a different footing from that of the bonded, the also have serious problems in terms of inns and soil management, management of cattle and crops and in getting a just an fair share of the produce.

Most of the state governments fight shy of the problem and labourer under the impression that with enactment of a central law debt bondage has been fully eradicated.

Ironically some of the senior officials of the labourer department of a state were fund to be bonded labourer keepers.

1.3.2 Breman, Jan:

*Patronage and Exploitation - Changing Agrarian Relations in South Gujarat - India:*

This is a study of the relationship between landlords and agricultural labourers of South Gujarat in the sixties and seventies, which has several distinct characteristics. To start with, it adopted observation and participatory techniques for conduction the study, which is different from the questionnaire techniques secondly, the study is an attempt to place grass root level findings in a theoretical form. Thirdly, it restores the
primacy and centrality of agricultural labourers, who constitute 25% of agrarian population.

The study after presentation of a brief profile of geography and demography of South Gujarat Region proceeds to describe the salient features of 'Hali' is the other name of a servant, the permanent employee of a landlord a Dhaniamo. Most of the Halis were Dublas and some kolis. The relationship between a landlord and a hali started with incurring of debt for marriage the repayment of which was virtually impossible. It was anvil brahmins who mostly employed halis. The hali worked on the land and was also the personal servant of the landlord. His wife served as the maid in the house of the landlord fetching water, sweeping the floor, washing the utensils, cleaning the stable and emptying the chamber pot on the dunghill.

The study brings out clearly the elements of servitude which was not forced on Dubla agricultural labourers. It was reciprocal need and relationship. The Anavil brahmins themselves did little or no work on the land and needed to have adequate amount of labourer permanently at heir disposal lack of continuous employment in the traditional agricultural economy made the Dublas to o in for this type of attached agricultural labourer system.

Besides, they stuck to the landlord (Dhaniamo) as (a) the latter acted as a money lender, (b) he helped the Dublas on all occasions of death and marriage, (c) he also provided food grain allowance, a head cloth, a jacket, loincloth and scarf for winter, (d) allowed labourers to gather firewood on the masters land, (e) provided food in years of scarcity and in
old age when the Hali could not work and medicines at the time of illness, and (f) allotted house site for building a hut. It is precisely for these reasons that the halis did not want to end then attachment. Debt was rather fictitious in character and its repayment was not envisaged by either of the parties.

1.3.3 Hamil Purker Dr. J. L. :

Changing Aspects of Bonded Labourer in India:

This is a study conducted in three villages situated in Bidar and Gulbarga, two very backward districts of Karnataka, on the incidence of bonded labourer system. The first chapter provide and historical insight into the existence of bonded labourer. It refers to a survey jointly undertaken in 1977 by the Gandhi peace foundation and National Labourer Institute and the state wise position on the basis of the findings of the survey. There is a special reference to the Bhagola System prevalent in the ex-state of Hyderabad which was abolished by law as early as 1943. There is a detailed analysis of the concept and definition of bounded labourer system as perceived by numerous authoritative figures and then it proceeds to discussing the aims, objectives and the methodology of the study.

There are three important observations in the report, which deserve serious consideration. First, the best and largest lands are owned by upper caste Hindus, while land of poor and mixed type are owned by the members of scheduled caste, tribe and backward caste communities. Secondly 90 percent of the members of the bounded families are illiterate and only 10 percent are literate. Among the literate, the percentage of the primary level
educated is the highest which is mostly due to compulsory primary education. Thirdly, a decade after the passing of the bonded labourer system (Abolition) Act, the system has not been eradicated and the measures of rehabilitation are not strictly implemented. Also important are the observations the all bounded labourers should be freed from the existing load of debts, which is the provision of law and that they should be given loans by the government until rehabilitation is attained with improvements in their economic conditions. These measures will prevent free bonded labourers from lapsing back to bondage.

1.3.4 Kamble N. D. :

Bonded Labourer in India :

This is a study of bounded labourer system in Tumkur district of Karnataka. Twenty out of 2454 inhabited villages were selected for a sample study. A structured questionnaire was designed to elicit information form thirty six bonded labourer households and whole conducting personal interviews in an informal manner was adopted. Eventually, 40 bonded labourers were found from 36 households in ten villages, from a total of 1,184 household.

The caste system in India, under which right to property and education was the exclusive preserve of the first three vamas, Brahmin, Kshatriya, Vaishya and the Sudra were victims of deprivation is mapped out. Economic dependence and poverty of marginal social groups force them to borrow, work free or for nominal wages and enter into a debt trap. Such creditor debtor contract had social sanctions. The creditor had the right to
extract work from the debtor until the debt was cleared off, which could not be cleared because of usurious interest rates and this multiplied and swelled yearly. Besides, the documents were often fraudulent. Since the debtors are illiterate, they did not understand the full implications of the size of the loan, repaid and outstanding amounts. While the system thrived and flourished, debtors, went further down the social ladder. Where debts were not cleared, it passed on to the next generation with the caste system acting as a transmission belt to pass on bondage from one generation to another.

The main findings of Tumkur Survey are as under:

- Of the forty bounded labourers identified in the survey, twenty seven were agricultural labourers (84%), while six were bonded for generations. Furthermore 86 per cent were illiterate, even were landless, twenty had 1 to 5 acres, two had 5 to 10 acres, two had 5 to 10 acres and three above 10 acres. Much of the land, however, was dry and economically non-viable. Fourteen of them were above 51 years of age suggesting that clutches of bondage systems are very old an ten were in 40-50 year ago group.

- 83% of the bonded labourers were released but have been bounded again.

- Indebtedness is a compelling factor for the continuance of the bounded labourer system.

- Twenty out of thirty two borrowings are spent on consumption, seven on marriages and four on other purposes.
• The extent of borrowing while $\frac{2}{3}$rd is up Rs. 300/-, $\frac{1}{3}$ ranges between Rs. 300 to 700/-.

• Low wages meant limited purchasing power, and the latter meant consumption of low calorie diet and malnutrition. The bonded labourers interviewed consumed inferior cereals without any protein. Low food intake meant low energy, which meant low productivity.

• Bonded labourers were from households whose heads were married. Marriage entailed larger needs, which entailed more borrowing and usually bondage.

• Average size of the family was 4.2 with a sex ratio of 1,081 females for 1,000 males, positive sex ration.

• Mode of payment: 25% were paid once in a month but not in cash. 97% of the bonded labourers were paid below Rs. 500/- per annum while $\frac{1}{7}$th of them were paid only Rs. 50/- to 100/- per annum. This works out to Rs. 28/- per day, which is not sufficient even for a cup of tea. Some were paid in kind, with the cash value computed according to the will of the master.

• Out of forty bonded labourers, fourteen are still working under the same conditions as before, ten were released in response to president's ordinance of 23-10-1975. In the absence of alternative occupations, however, they lapse back to bondage. Twelve of them were officially released, but unofficially are working as bounded labourers.
Neither the bounded labourers nor their masters are prepared to acknowledge the existence of bounded labourer systems.

60% of the bonded labourers were released only after repayment of debt, even though bonded debt stands extinguished under law. The remaining 40% had to mortgage their property.

1.3.5 Kulkarni, P. M.:

Rehabilitation Bonded Labourers in Karnataka:

The study was carried out in mid 1987, with view to assess the nature of bondage. The process of identification and release from bondage, providing assistance to the released bonded labourers, retention and utilization of the assets provided, and income generated and overall changes in the living conditions of rehabilitated persons is assessed here.

The study is based on a sample survey of about 400 released bonded labourers in the four districts of Mysore, Shimoga, Bangalore an Hassan. In each of these districts, two talukas were selected with total of eight talukas and sample sizes of fifty each are allocated. In all 411 persons in the four districts and eight talukas, who were given assets under the rehabilitation scheme were interviewed.

The broad findings of the survey is as under:

- Over ¼ of the rehabilitated labourers in the sample belonged either to scheduled castes, 72.7% or scheduled tribes 5.6%.
- Most of the others belonged to communities generally considered as backward, idiga, kuraba, besthara etc.
• Most of the bonded labourers were illiterate with only 13% having some schooling but must not completed even fourth grade.

• About half of bounded labourers, 45% belonged to landless households and about a quarter, 28% owned less than two acres of land.

• Only about 20% owned some livestock.

• The bondage was mostly, 87% in the form of labourer on annual contracts, with such contracts being made just before the beginning of the agricultural season.

• Only 13% are reported to have been bonded for long duration to pay off loans.

• Annual contracts, partly oral and partly written were often renewed at the end of the year.

• 83% of persons interviewed had worked for five or more years as bonded labourers.

• Most began working as teenaged boys and continued to work for the same landlord or for another landlord year after year. The arrangement continued until marriage and even after marriage. 70% received Rs. 400/- or less for a year's service as bonded labourers, with the average at Rs. 332/- this was in addition to food and clothing.

• It is difficult to get and accurate estimate of the total value of wages, since the estimate would be heavily influenced by the inputted value of food clothing and other items.
Wedding ceremonies was the main cause of borrowing, 35.2% followed by routine consumption, 27.8% and medical expenditure, 13%.

The work to be performed by bounded labourers ranged from agricultural and animal husbandry operations to household chores, without any fixed hours and was required to be performed at any part of day or night. They had no freedom to seek work elsewhere during the tenure of the contract.

There are differences in interpretation, especially because of the uncertainly as to whether those workers who are covered by annual contracts are bonded or not.

Such doubts and disputes notwithstanding, the bounded labourer system, which is illegal has not fully disappeared even after enactment of the Central Act.

In about 8% of the households of the released workers someone was working on bondage.

1.3.6 Vyas, N. N. :

Bondage and Exploitation in Tribal India :

This study which endeavours to examine the social and cultural dimensions of indebtedness. Social and cultural factors are usually the basis for exploiting marginal social groups in rural society in general and the Indian tribal society in particular.

The first, which is the introduction, attempts a simple and precise definition of exploitation as a social arrangement where persons of one
status give less to and take more from persons of lower status. The premise for this definition is that there is no permanent social group in which all members are equal and that societies have been divided into stratified groups in which all members are equal and that societies have been divided into stratified groups where inequality is a dominant factor. Inequality in Indian society has been further reinforced by the caste system, and trade and money lending. Within this general setting two models of exploitation, i.e. feudal model and mahajan model, in southern Rajasthan have been introduced where money, land, agricultural produce and manual services are extracted.

Indebtedness is the main variable affecting exploitation of tribal and non tribal people in the villages of district Dungarpur in southern Rajasthan. A similar study was conducted the author in 1965-66 for twelve villages, from which two from the earlier study, with 680 families of who twenty were sagri families. Over 60% were members of the scheduled tribe community, Bhils, with the remaining being non tribal. All the twenty families of sagris, however belonged to families of Bhils scheduled tribe community.

The conclusion, present different theories of exploitation, and establishes a causal link between indebtedness and exploitation. It controversially comes to the conclusion that the caste system has nothing to do with indebtedness, and it is the lower socio-economic status that is the determining factor. While loans are taken for a variety of purposes, loans taken for fulfillment of social, economic and ritual needs is observed more by the tradition bound lower socio-economic status and non-tribal groups.
The size of loans taken of productive purposes by the higher economic status families was higher. An irony is that while the compulsions for obtaining loan with lower socio-economic status groups remains irresistible their repaying capacity always remains low. It is precisely for this reason that for these families indebtedness remains the root cause of bounded labourer system.

The study also comes to the conclusion that despite modernisation of agriculture among the Patidars and Patels, upper caste land owning class, the traditional economic relationships of inter-dependence between Sagris, bounded labourers and Dharias, bonded labourer keeper, has not ended, rather it is slowly changing into Bhagia or share cropping relationship.

1.3.7 Ghanshyam Shah :

Bonded Labourer :

Does the bonded labourer exist in Surat district? To find out answer of the above question this study has been done actively.

He has clarified that the number of labourers has lessened. The payment of wages for the labourer is not in the form of things but it is done through cash payment. The system of offering tips and incidental benefits have been lightened. The system of land ownership also has been changed for the agricultural development. The infrastructural facilities namely irrigation, electricity, roads, transport improved seed, fertilizer etc. have increased. The edible crops have been placed by cash crops. These crops
depend on capital and labourer. So, agriculture has become market oriented.

The local and outside labourers have been increased. The political organizations of the farmers are not beneficial for this bonded labourer.

This study is related to the bonded labourer or Hali system which existed in Surat district. The study was done in 212 villages in 1977 through survey system. The farmers and Halpatis in Surat district are called ‘Hali’. They are not slave workers. There are not cases which show that they are working from their earlier generations.

It does not mean that the condition of farmers have been improved. In fact, their condition has become worsened. The daily labourers do not get minimum wages for their work. The labourers have to pass last three months without work.

1.3.8 Vidut Joshi :

Bonded Labourer in Gujarat :

The study is relate to the Bonded Act of 1976. It deals with the survey of the bonded labourers and their condition. The Government fixed same standards for the survey all these matters are noted in study.

In 1983, Gandhi Labour Institute Surveyed in six districts. The institute surveyed 562 villages and found 194 doubtful cases. The detailed survey and study showed no any bounded labourer. The bounded labourer was in the rules of Act put Prof. Joshi tried to check the social references.
1.3.9 Lal Rash Bihari:

**Bonded Labourer in Gujarat: Does it exist in Gujarat?**

This study was undertaken by the Tribal Research and Training Institute, Gujarat Vidhyapeeth, Ahmedabad at the instance of the Commissioner, Scheduled Castes and Scheduled Tribes, Ministry of Home Affairs. The report is based on the interviews of various types of information from sixteen selected villages from South Gujarat through an anthropological field work technique in December, 1976 by senior research personnel of the institute. Altogether 250 households of the Halpatis agricultural labourers, were interviewed in an unstructured and rather information manner to ascertain as to whether they bonded to any particular landlord or not. The following broad fact and conclusions emerge from the report:

- Halpatis who are landless agriculture labourers constitute 10.4% of the total tribal population in the state. They numbered 388,589 according to 1971 census. They are found in Surat, Valsad and Bharuch districts.

- For a pretty long time and Halpatis been compelled to serve as serfs to the land owning non tribal peasantry of South Gujarat.

- The Halpratha which is the Gujarat equivalent of bonded labourer system refers to a contractual relationship between the landlords of South Gujarat belonging to Anavil, Patidar and Parsi communities and halis agricultural labourers which has been of a definite pattern.
• The system meant agricultural serfdom in which a Halpati was bounded to the chain of servitude for life without any scope to free himself off the master.

• Such were the pervasive social and economic powers of the landlords and their sway over village life and economy that it was virtually impossible for a hal or Halpati to seek protection of the law of the land which was in existence for long for securing his/her freedom.

• The system of debt slavery in Gujarat widespread in Surat district goes back to 19th century. The debt slaves are essentially landless agricultural labourers to whom landholders advance loans which they repay by lifelong service. The landholders provide them food and clothing but they are liable to be transferred from one master to another like commodities.

• All the 250 households interviewed were found to be primarily dependent on the income from working as agricultural labourers. The women and young girls from these households were engaged as domestic servants in the households of Patidars and Anavils.

• Majority members of the households were dependent for their livelihood on the income of halis. Regular employment during the whole of the agricultural season was difficult to get and the Halpatis has to sit idle for more than a fortnight in a month.

• The produce and income from the land was too low, ranging between Rs. 600/- to 700/- annually, to sustain a household which owned the land for more than a month or two in a year. Farm
labourer therefore, remained, the chief source of livelihood. Migration from South Gujarat became inevitable for this reason.

- The redeeming feature of the survey was that there was no element of force to compel the debtor to sell his/her employment and their was no interest charged by the creditor.

- Change of employers was quite common even where loan/debt had been obtained.

- Hours of work did not exceed 8 per day including recess ranging from ½ to 1 hour.

- The exploitation of Halpatis in other for has not ended but the survey comes to the conclusion that bonded labourer system is not in existence any more.

- Of the relationship between land owning community and Halpatis has deteriorated and become strained. There were instances of large scale refusal of work by the masters, while the Halpatis became more and more restive in a bid to secure adequate remunerative employment.

1.3.10 Sankar Kripa:

Bonded Agricultural Labourer in India of 1996: Case of Hali Block in Uttarpradesh:

This is a painstaking survey of the plight and predicament of bonded agricultural labourers of five villages of Hali Block of Mirzapur district of U. P. The following findings emerge from the survey.
Conducting a survey in an area rife with powerful feudal elements with the help of an outside investigator is fraught with challenges.

Survey was conducted primarily on the basis of contact with local tribals, Kolis, and their services were used in collecting necessary information.

There were in all 29 bonded labourers in the five villages surveyed.

The bonded relationship begins on the basis of loans incurred for social purpose, marriage or death ceremony (69%), personal consumption (7%) and purchase of miscellaneous expenses account for the rest.

The transaction which is not in black and white is advantageous to the landlord and detrimental to the bonded person.

The bonded person's services are in lieu of interest on the loan.

The wages are paid in kind, 4 kg. of grain per couple, in shape of kodo, which is an inferior gain, and is much less than minimum wages.

The bonded persons work for all the 365 days without a break.

The practice of purchasing a bonded labourer by paying the amount due to the old master is also appearing.

Of the twenty-nine bonded labourers, twenty-one were from childhood without any idea of the size of the loan taken by their forefathers, and the amounts repaid outstanding.
• The amount of loan on an average may be around Rs. 485/- and the amount of grain borrowed may be around 32 Kg.
• The living condition of all the 29 bonded labourers was pathetic.
• Any attempt on the part of a bonded person to leave is met with severer physical assault and humiliation.

1. Early History of Gujarat, Bombay Government Gazetteer, Vol.1, Part I, Chapter-1, P. 1

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અનુભવી રેખીની વિશેષતા (અનુભાવની સુંદર મહાદુ:):

સામ્પત્િક રીતે રિવાજ આપેલ હતો કે આ હૃદયાસપાદન હાયીને નામે ઓળખાવતા લેખ સાથે તેમજ બાપો પોતાના પ્રશ્નના તાં તમે મને સંકેત કરવાના પ્રવૃત્તિ છે અને તે જ પાછા. સાંભાઇ હવે એ સંભાઇ હવે એ. જે રોજ તે સૌથી વધારે મહરિયા તથા હૃદયાસપાદન કરવામાં આવું છે. આ વિશેષતાએ ડર બોલીના વરસમાં લૉલે એવી હૃદયાસપાદન પસાર કરી શકે છે. આ ઉપરાંતે પ્રશ્નોના સંબંધને કેટલાક બંધુકરી વચની વ્યવસ્થા શક્તિથી મુદ્રણ પાણીના ઉપરાંતે તે સંભાળી પડી શકે છે. તેમજ તેમજથી વાતોના તેમજ તેમજથી નામે ઓળખાવતા લેખમાં આવી શકે છે. આ વસ્તુ તે ક્રેટ્િ ભેડાવતા નામે ઓળખાવતા લેખમાં આવી શકે છે.}

સામ્પત્િક રીતે રિવાજ આપેલ હતો કે આ હૃદયાસપાદન હાયીને નામે ઓળખાવતા લેખ સાથે તેમજ બાપો પોતાના પ્રશ્નના તાં તમે મને સંકેત કરવાના પ્રવૃત્તિ છે અને તે જ પાછા. સાંભાઇ હવે એ સંભાઇ હવે એ. જે રોજ તે સૌથી વધારે મહરિયા તથા હૃદયાસપાદન કરવામાં આવું છે. આ વિશેષતાએ ડર બોલીના વરસમાં લૉલે એવી હૃદયાસપાદન પસાર કરી શકે છે. આ ઉપરાંતે પ્રશ્નોના સંબંધને કેટલાક બંધુકરી વચની વ્યવસ્થા શક્તિથી મુદ્રણ પાણીના ઉપરાંતે તે સંભાળી પડી શકે છે. તેમજ તેમજથી વાતોના તેમજ તેમજથી નામે ઓળખાવતા લેખમાં આવી શકે છે. આ વસ્તુ તે ક્રેટ્િ ભેડાવતા નામે ઓળખાવતા લેખમાં આવી શકે છે.}

આ અનુભવી રેખીની વિશેષતા (અનુભાવની સુંદર મહાદુ:):

સામ્પત્િક રીતે રિવાજ આપેલ હતો કે આ હૃદયાસપાદન હાયીને નામે ઓળખાવતા લેખ સાથે તેમજ બાપો પોતાના પ્રશ્નના તાં તમે મને સંકેત કરવાના પ્રવૃત્તિ છે અને તે જ પાછા. સાંભાઇ હવે એ સંભાઇ હવે એ. જે રોજ તે સૌથી વધારે મહરિયા તથા હૃદયાસપાદન કરવામાં આવી છે. આ વિશેષતાએ ડર બોલીના વરસમાં લૉલે એવી હૃદયાસપાદન પસાર કરી શકે છે. આ ઉપરાંતે પ્રશ્નોના સંબંધને કેટલાક બંધુકરી વચની વ્યવસ્થા શક્તિથી મુદ્રણ પાણીના ઉપરાંતે તે સંભાળી પડી શકે છે. તેમજ તેમજથી વાતોના તેમજ તેમજથી નામે ઓળખાવતા લેખમાં આવી શકે છે. આ વસ્તુ તે ક્રેટ્િ ભેડાવતા નામે ઓળખાવતા લેખમાં આવી શકે છે.
આપણા જીવન સરળ અને સારાંશ મજબુત માળ્યાથી સ્મરણ કરવાની જરૂર છે. તમે જીવનના સમગ્ર સમયની જેમ સંતુલિત હોઈ રહે છો તેમને માનની મળે છે. આપણે જીવનની મુંખી સમયમાં નવીન અને સમાધાન મળવી લેશું. જે જીવનની સામાજિક જીવનના મુંખી પરિસ્થિતિઓ વચ્ચે નવીન માંગ લાવી શકે છે. આપણે જીવનના મુંખી દૂર કરી શકીએ છીએ જે નાના સમયે આપણે જીવનના મુંખી દૂર કરી શકીએ. આપણે જીવનના મુંખી દૂર કરી શકીએ જે નાના સમયે આપણે જીવનના મુંખી દૂર કરી શકીએ. આપણે જીવનના મુંખી દૂર કરી શકીએ જે નાના સમયે આપણે જીવનના મુંખી દૂર કરી શકીએ.
અંદાજે લાગૂ અને તેઓ પછી આવી જ અયુભાગી હતા ચોખવા હિંત.એટાના અસર પણ પિતાણે પરિણામ છે. 

આ ડિઝાઇન ચેકડો દર્શન છે અને આચારય સ્વયંભારી વડિલી વાતો મને સુખી પોતાને આપી છે. વડિલી વાતો મને સુખી પોતાને આપી છે. 

પાંચ સાંદ્રતા ઉચ્ચ માહિતી સાપેક્ષિક વાણિજ્ય અને મેસેજ લગભગ આવી ચોકલેટના વાતો મને સુખી પોતાને આપી છે. વડિલી વાતો મને સુખી પોતાને આપી છે. 

સાક્ષરતા અંગનથી બાબતનાં: 

એક પછી રમતી શાકથનો ઉચ્ચ માહિતી સાપેક્ષિક વાણિજ્ય અને મેસેજ લગભગ આવી ચોકલેટના વાતો મને સુખી પોતાને આપી છે. વડિલી વાતો મને સુખી પોતાને આપી છે.
ધારાપક્ત નવાબ સૌથી હતી. સંદર્ભ વલસામાં પદેશ અને જુખાસપાટ હોવાને રાજપક્તિઓમાં જાળીતું આંખનું વાજીરામ કારણ કર્યું હતું.

બહાદુર, સુરત, બિલાડામાં ધારાપક્ત વનરી પરસપી સંબંધિત કામપક્ષો દ્વારા યુરોપિયની સ્વાતંત્ર્ય સમસ્યા થઈ. તેમની જમીનથી વિકાસ હતા. આપણાં ગરીબીની શક્યતા હતી. આપણે ચાલી પાટ કરીને ધારાપક્તના વેચાણ તીથી જોતા હતા. તેમને પણ કલમ લીધી કરીને તેમની દૃષ્ટિઓ કાયદો દ્રષ્ટિઓ છે. આ આખરી મોટી જરૂરી શક્યતા થઈ હતી.

હાલની વધુ વસ્તુની માપ્ય અથવા કે પણ લોકપદારણ સુરક્ષા હાસ હતા. તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી સાહેબ સૌથી વધુ માહોલ થઈ હતી. તેમને કામપક્ષને ચાર માહોલ કરીને તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી સાહેબ સૌથી વધુ માહોલ થઈ હતી.

હાલની વધુ વસ્તુની માપ્ય અથવા કે પણ લોકપદારણ સુરક્ષા હાસ હતા. તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી સાહેબ સૌથી વધુ માહોલ થઈ હતી. તેમને કામપક્ષને ચાર માહોલ કરીને તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી સાહેબ સૌથી વધુ માહોલ થઈ હતી.

અધીનસ્થાપન સમાજ, ભૂતસત્ર, વચનચેત. પાસ્થ સમુદાયના કેલાની મોહના પદેશે વસ્તુની માપ્ય અથવા કે પણ લોકપદારણ સુરક્ષા હાસ હતા. તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી સાહેબ સૌથી વધુ માહોલ થઈ હતી. તેમને કામપક્ષને ચાર માહોલ કરીને તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી. તેમને કામપક્ષને ચાર માહોલ કરીને તેમના માહીમની સમુદાયને માહોલ સામર્થ્ય થી ઝડપી તેમને કામ કરી.
સ્વાતંત્રા ફોલેટની સ્તરદિલ્લી હળિય પ્રથા નાલુક, કરતા છે લોકોની સમસ્યાઓને સમાપાય કરવા માટે પગ્લા ભાષા નદીએ. દ્રોગાના સવાયણકની લાગણી વિના તેમણે કૃતદેવ કરવા માટે હળિય પ્રથા નદીએ. પરતુ તેઓ સ્વાતંત્રી હલાક સાહે સંયોજનમાં હોયાવડ આ પ્રથાને ઈંટ નહાવ્યા. છાત્રો હળિય જોનલ કેમાણ પ્રવસ્તિઓ મદદ ન પડી. એક સી. ૧૯૮૨ ઉમે હેલાલ પ્રગતી વાતચીતમા કાયમી તેમણે માત્ર રાખી શું થયો. પ્રજાસ્ત કરતા યાખી આ શાળા-ની મહેરબાત કીતી. હળિય ની જનજીવનની કામગીરી માટે તેમણે જીત રચ્યું. તેની અંગત આ પ્રમાણે થયો. તમે પાઠ્યપુસ્તક, કાબાત તો કુતર્યો, મામલાએ સમય નથી હોય તે માત્ર આખી આખી શાળા ની થયો શોકોનો.

આ ગીતા સામાજિક છે અને હળિય ની વિકરાલ મખલી કરતી હોયા પાઠકીઓ સામુદાય બનાવ ગયા. હળિય ની વિશાલ ભાવના જાણ અને હળિય પ્રથા કદ પ્રાસ્થીમાં દીવાલ કરે એ તેમને પસંદ ન કરેલું. તેણું પ્રધાનમા મે આખી છે એક રાખી એકજ પણ કાબલ વણમાં આખી. નારકિ પ્રતિસ્ફળ કશાર સમજું. શાખી સ્વરૂપ ભૂતકાળ સુવાસી તેની હોય ઉપયોગ પર તેમણે, સામયારકની વચાતવાદી ચાલી. શાખા સ્વરૂપ ભૂતકાળ નથી, નારકિ પ્રતિસ્ફળ હોયા છે. બો ક એ કમ બનાવ માટે ખાત કાયમ તાં તાં કયાં વૃશ્ચિક લેખામાં આખી.

સુખિલ કલાના અસામાજ પ્રમાણે હ.લ. ૧૮૫૨ શહેરી. હ.લ. ૧૮૪૩ સુફી કોઈ પાછળ પદાર્પણ શાળા નથી નથી. હ.લ. ૧૯૩૯ માટે પ્રાચીન તાલુકાના હરીપુરા ગામામા અલગ રાખીની આખીને પ્રથમને સુખિલ કલાના અસાંદ્ધ એ વાત કરો કાવકાર પિતાજી કરે. ૨૧ શોધન એક શહેરી પ્રત્યે સામ્રાજ્યના અસાંદ્ધડી અને લાલના બીજ અને અસાંદ્ધ એ ચાલી શાળા ની હોય શોકોનો. સામાજિક હળિય ની વચાતવાદી ચાલી કદાભ્યાસ કરતા હતું. ૨૧ શોધન એક શહેરી પ્રત્યે સામ્રાજ્યના અસાંદ્ધડી અને લાલના બીજ અને અસાંદ્ધ એ ચાલી શાળા ની હોય શોકોનો. ૨૧ શોધન એક શહેરી પ્રત્યે સામ્રાજ્યના અસાંદ્ધડી અને લાલના બીજ અને અસાંદ્ધ એ ચાલી શાળા ની હોય શોકોનો.
આંકડો અને વિવિધ પ્રકારની મેળવી મેળવી માટે સહજ માટે તૈયાર ભલું તથા વિશેષ અને કેટલીક વસ્તુઓ તૈયાર કરી શકી શકી શકી. તેના પર વિવિધ વસ્તુઓ પોતાના વસ્તુઓ તથા અન્ય વસ્તુઓ સાથે તૈયાર કરી શકી શકી. મળી તેમની ઊંચાઇને ફીફું મળી તેમને સાથે તૈયાર કરી શકી શકી.
(1) મળી તેમની હલક માટે સાથે તૈયાર કરી શકી શકી. એટલે મળી તેમની દૂર કરી શકી શકી. પેટેલા જે માટે તૈયાર કરી શકી શકી. પિસ્તો જે માટે તૈયાર કરી શકી શકી. પિસ્તો જે માટે તૈયાર કરી શકી શકી. પિસ્તો જે માટે તૈયાર કરી શકી શકી. 
(2) લોકોને વાત તરીકે સાથે પહોંચ લઈ શકી શકી. 
(3) આ વાત લોકોને વાત કરી શકી શકી. તેમજે પઠવવા માટે તૈયાર કરી શકી શકી. પેટેલા પેટેલા પેટેલા પેટેલા પેટેલા પેટેલા 
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પ્રજાતના મહત્ત્વ મજબૂત રહે.

(૨) હરેક ભારતીય પછી સંખ્યામાં સંકેત પણ મામલો રાહતે લેશે.

અમદાબાદ સતસલા ક્ષમતા પણ ખાલી રહેવાની પોઝીશનની પજાતી હોઈ શકે છે. બે વાર હુલાવશું પછી પણ ખાલી પરિસ્થિતિಯની સાંજીવની પાલતા યોજા ન હતી. એટલે રજા કારણે અનુભવણી પોઝાટી સંખ્યામાં કોઇ પણ વિવર્તન ન થયે છે. એટલે તેના લોકોની પાસે પણ વિવર્તન ન થીધો. જો કે આધુનિક વિવિધ સંબંધી પોઝાટી નમૂના માટે કયારે વિવર્તન થયે છે.

આ નગરીની સાહેબના નિમન્ન વિવર્તને કામગીરીની પોઝાટી સાંજીવની પાલતા યોજા ન હતી. એટલે તેના લોકોની પાસે પણ વિવર્તન ન થીધો. જો કે આધુનિક વિવિધ સંબંધી પોઝાટી નમૂના માટે કયારે વિવર્તન થયે છે.

આ પરિચારકના વેષના પછી હળભળાકી પોઝાટી પછી હળભળાકી પોઝાટી સાથે આવી ગયા. હેલ્થ ૧૯૮૮ ગામની સામાજિક હેલથટાંકસનું સંક્ષિપ્ત પાલતા પ્રતિભા પરામી પોઝાટી સંખ્યામાં કોઇ ન હતી. હાલમાં રીતું રિચલુ મોટરી નીકલ્યા. આ પાક્ષીયતાના પોઝાટી નિમન્ન વિવિધ સંબંધી પોઝાટી ન હતી. એટલે તેના લોકોની પાસે પણ વિવર્તન ન થીધો. જો કે આધુનિક વિવિધ સંબંધી પોઝાટી નમૂના માટે કયારે વિવર્તન થયે છે.

સુધીમા વ્યવસ્થા હાથ પછી પ્રશાંતયે સ્વયં પરિચારકના પોઝીટિયોને આધારા કરાવવામાં આવ્યા. પ્રશાંતયે વિવિધ વિભાગો માટે હાલમાં સાંજીવની પાલતા યોજા ન હતી. એટલે તેના લોકોની પાસે પણ વિવર્તન ન થીધો. જો કે આધુનિક વિવિધ સંબંધી પોઝાટી નમૂના માટે કયારે વિવર્તન થયે છે.