

सत्यमेव जयते

CENSUS OF INDIA 1971

SERIES 17—PUNJAB

PART VI-B

SPECIAL SURVEY REPORT ON SELECTED TOWN—BATALA

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CENSUS OF INDIA 1971

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Part I-C	Subsidiary Tables
Part II-A	General Population Tables
Part II-A Supplement	General Population Tables (Standard Urban Areas)
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Part II-C(*i*) and Part V-A	Distribution of Population by Religion and Scheduled Castes
Part II-C(*ii*)	Social and Cultural Tables (Table C-I to C-VI) and Fertility Tables
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Part III	Establishment Report and Tables
Part IV	Housing Report and Tables

Part V-B	Ethnographic notes on Scheduled Castes and Scheduled Tribes
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Part A Village and Town Directory

Part B -Village and Townwise Primary Census Abstract

Part C -Analytical Report, Administration Statistics and District Census Tables.

NOTE : Parts A and B of the District Census Handbook have been printed in one Volume.

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FOREWORD

The Census has become an indispensable instrument of policy and development planning. It need hardly be stressed that a census is not a mere counting of heads. It is a kind of stock-taking as it were, of the nation's human wealth. Census aims at presenting as complete a picture of man as may be possible in his social, cultural and economic setting.

Recognising that its role is to serve the needs of the planner, policy maker, administrator and the academician, the Census Organisation from time to time arranges discussions with the main data users and seeks guidance in planning its operations. However, for a further and more realistic appreciations of the data thrown up by the Census on various aspects of the life of the community, it has been realised that more and more empirical studies would have to be undertaken. This requirement was kept in view even while planning the 1961 Census. The studies undertaken as ancillary to it, and particularly the socio-economic survey of five hundred and odd villages throughout the country provided insight into the meaning of the statistical data in terms of real life situations.

India is no doubt predominantly rural, but urbanisation has been rapidly occuring. With increasing tempo of economic and industrial development of the country urbanisation would seem inevitable. Urbanisation has become **sine qua non** of progress. Urban centres are undoubtedly the centres of dissemination of knowledge, new ideas, technical skills and so on. This influences the life around till more and more areas get urbanised. India is at this interesting trasitional stage and the Census Organisation thought if fit to undertake studies to get a deeper insight into the growth of small towns which are likely to play an important role in the life and economy of the community in the near future. Under the 1971 Census a separate Town Directory giving certain basic data pertaining to each town in the country

was brought out. This is being supplemented by fairly detailed accounts of a few towns selected for study all over the country which may help to bring out the intensity and effect of the socio-economic forces generated by urbanisation as also what impact urbanisation has made on the rural neighbourhood.

In consultation with the town planners, anthropologists, sociologists, geographers, economists, demographers, etc., the criteria laid down for selection of towns for special studies were size, demographic features, such as growth rate, density of population and age of town, functional type, locational factors such as topography and natural environment, climate, growth pattern of the region, growth history and distance from nearest metropolitan area, nature of relation with other towns, concentration of ethnic or religious group, caste or community and other social and cultural phenomena.

Towns with maximum clustering of the different criteria were preferred at the time of the selection, on an all India basis, at the same time ensuring that the various characteristics are represented in one town or the other as finally selected for the study.

This study covers, among other things, the (a) growth history of towns including the infrastructure of growth and basic and non-basic economy and concomitant changes in the economic and social relations of the region, (b) growth history of the various servicing institutions in the towns in response to the different factors of change and the concomitant changes in the pattern of distribution of community power and prestige, (c) frequency and pattern of interaction among the different segments of the population, (d) nature and intensity of linkages with other towns of the region on the one hand and the rural hinterland on the other, (e) persistence of the values of traditional society and percolation of technological values of modern civilization in the social complex of the towns, and (f) other ancillary matters.

A set of schedules was evolved in connection with the present survey by the Social Studies Division of the Office of the Registrar General, India, under the guidance of Dr. B. K. Roy Burban, Deputy Registrar General, India (Social Studies). The survey of individual towns has been carried out mainly by the Directors of Census Operations, in the various States and Union Territories, with the technical advice of the Social Studies Division. Qualified research personnel have been placed at the disposal of the Directors of Census Operations/Social Studies Division of the Office of the Registrar General, India for carrying out the field investigations and coordinating the studies of individual towns, etc. It is an encouraging feature that certain individual scholars and academic institutions have come forward to take up the studies of some towns within the framework of the present scheme. I feel confident, thanks to the enthusiasm shown by my colleagues in the State Census Offices and the academic world, a corpus of knowledge will be built up which may be useful not only for academic purposes but also for various development activities.

The credit for organising these studies rightly belongs to my colleagues in the Social Studies Division. I am grateful to Dr. B. K. Roy Burman, who was in charge of the Social Studies Division, for stimulating his colleagues in the Census offices to study in depth the specific problems of social change and for developing the necessary tools for the study by devising exhaustive schedules for collecting the requisite data. I am thankful to Shri N. G. Nag, Assistant Registrar General, who later took over the coordination of the programme from Dr. Roy Burman. I also acknowledge the important role of Shri C. G. Jadhave, Officer on Special Duty who undertook the scrutiny of the statistical data and drafts prepared in the Census Offices in the States with the assistance of Smt. R. Sabharwal and Sarvashri R. K. Mehta and N. P. Jagota.

The present monograph is the outcome of the study undertaken by Directorate of Census Operations, Punjab.

The study was conducted by Shri Charan Singh Senior Technical Assistant under the supervision of Shri H. S. Kwatra, Deputy Director of Census Operations, Shri J. C. Kalra, Assistant Director of Census Operations, Punjab (now Deputy Director of Census Operations, Bihar) assisted by Shri Charan Singh, Senior Technical Assistant and Shri G. S. Pabla, Assistant Director of Census Operations prepared the draft. S/Shri H. S. Kwatra, and P. C. Sharma, Deputy Directors of Census Operations, edited the report. I am indebted to my colleagues in the Census Office for their painstaking efforts in the preparation of the monographs.

NEW DELHI
October 4, 1978.

P. PADMANABHA
Registrar General, India.

PREFACE

Census is something more than a mere counting of heads. It endeavours to give a complete picture of human beings inhabiting the land—their social structure, economic environments and even their cultural background and traditions, and their mutual interaction which result in the transformation of social structure as it is found at the time of Census Count. With this end in view we collect certain cultural, social and economic data at the time of Census Count and in addition make certain in-depth studies of some selected towns and villages to make an assessment of trends of social, culture and economic changes in the society.

The 1971 Census has programmed such studies of 227 towns and 77 villages in the country. The urban studies are intended to understand the intensity and direction of socio-economic forces generated by and affecting the process of urbanisation and its impact on hinterland. On the basis of criteria of selection like size, demographic features, functional category, location, growth history, nature of linkage with other towns and hinterland, concentration of ethnic and religious groups, caste/community and other cultural phenomena, seven towns in Punjab namely Batala, Kartarpur, Zira, Khanna, Dhuri, Phagwara and Patiala were selected for urban study as ancillary to 1971 Census.

Batala town was selected because of its historical association with Guru Nanak Dev, a focal point of machine tool industry, and its proximity to international border with Pakistan and more so, because t was exposed to currents of change as a result of Indo-Pak conflict of 1965. A preliminary study of town was conducted in December 1969 when the schedules for urban

studies were undergoing a sort of pretest. The present study of the town was undertaken covering a part of it in March 1971 and remaining part in June 1971 by canvassing the finally designed schedules by Social Studies Division of Registrar General, India's office. These schedules are (1) town schedule, (2) village schedule for selected villages surrounding the town, (3) household schedule, (4) institution schedule, (5) commercial and industrial establishment schedule, (6) neighbourhood and community life schedule, (7) schedule for temple church, mosque and other places of worship and (8) bank schedule. The number of schedules to be canvassed has to be adjusted keeping in view the functional character of the town. As the study is interdisciplinary in approach, so persons possessing knowledge of anthropology and economics, were deputed to undertake the field investigation jointly. The selection of sampled localities has been based as far as possible on the threefold criterion of ethnic association, growth history and level of living, and specific identity groups by services or amenities etc. Twelve villages adjoining town situated on three important routes were also selected, for studying the impact of rural-urban interaction.

This report is twilled on the basis of data collected through 1971 census, supplemented by data collected through intensive town study schedules. We received full cooperation from municipal authorities, local elites, various other departments functioning in the town as also at district headquarters at Gurdaspur. I avail of this opportunity to express my thanks to all of them

The draft report has been prepared by Shri J. C. Kalra, Assistant Director of Census Operations, Punjab (Now Deputy Director of Census Operations, Bihar)

ably assisted by Shri Charan Singh, Senior Technical Assistant and Shri G. S. Pabla, Assistant Director of Census Operations. The Social Studies Division in Registrar General, India's office deserves a special mention which has improved the draft by providing useful comments and managed to supply a number of photographs for inclusion in the study. The draft was retouched here and there by me and my worthy predecessor Shri H. S. Kwatra. My thanks are due to Dr. B. K. Roy Burman, Deputy Registrar General, India who provided the frame for urban studies and rendered an overall guidance for this project.

I would like to record my gratitude to all of them. I have acknowledged the assistance received from my office colleagues in tabulation, preparation of maps, type and proof reading, separately. My thanks are due to all of them. My thanks are due to Controller of Printing and Stationery Department for his personal attention in bringing out this monograph.

Lastly I would like to express my gratitude to Shri A. Chandra Sekhar, former Registrar General, India and his worthy successor Shri R. B. Chari, Registrar General, India whose encouragement has been responsible for completion of this publication.

P. C. SHARMA

Deputy Director

CHANDIGARH, *Census Operations, Punjab*

20-8-1977.

CHAPTER I

INTRODUCTION

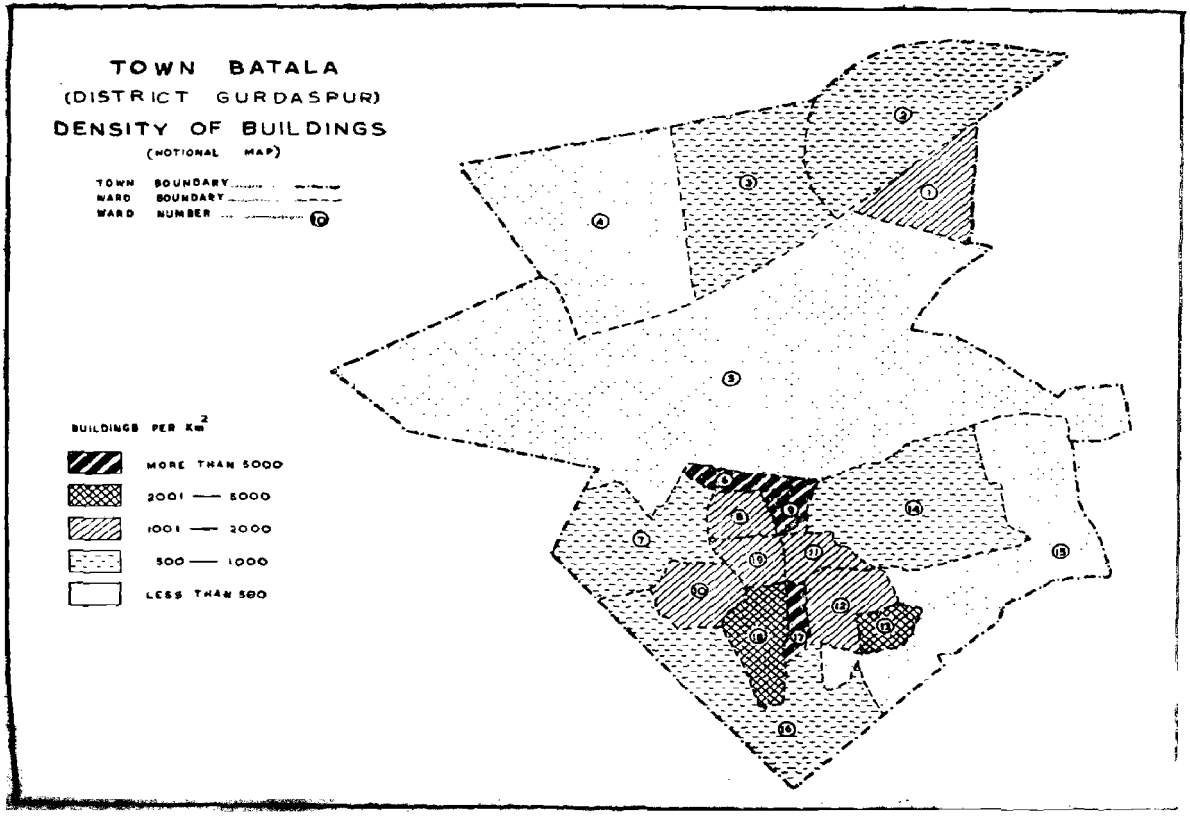
Batala, situated at a distance of 32 km. from Gurdaspur along the Gurdaspur-Amritsar road, has the pride of being nearly equated to Manchester of United Kingdom and Osaka of Japan on account of its foundry and allied engineering works. It is on the northern fringe of Punjab at a distance of about 30 km. from the Indo-Pakistan border and is the headquarter of the tahsil of the same name in Gurdaspur district. Batala is an important railway junction on the Amritsar-Pathankot section of the Northern Railway. In northern India, Batala tops in the production of foundry products mainly on account of suitability of the abounding natural moulding material and skilled labour. Resultantly, it is the biggest consumer of pig iron in the region. It is almost equidistant from Beas river in the east and Ravi river in the west and lies in the fork formed by the two rivers. The foothills of the Himalayas are not far from here and there is a good water-bearing strata beneath the soil. Batala is 245 meters above sea level and on the globe it rests at 75°.12' east of Greenwich and 31°.49' north of Equator. The annual rainfall as recorded for the year 1969 was 644 mm. which was less than that recorded at Gurdaspur and Pathankot. The maximum and minimum temperatures stood at 45.2°C and 0.2°C in the same year.

1.2. The climate is cold and dry during the period from November to March with mild erratic showers in December-January. It is moderately hot during April and intensely hot during May to September with sultry and humid climate in July and August, September and October are relatively pleasant months.

1.3. According to the 1971 census the population of Batala is 76,488, comprising 40,421 males and 36,067 females, while it stood at 51,300 at the 1961 census with 27,419 males and 23,881 females. This reflects a decadal growth rate of 49 per cent and ranks Batala at the 7th place in this

regard among the 108 urban areas of the state. Its sex ratio, which was 871 females per 1,000 males in 1961, improved to 892 females per 1,000 males in 1971. The number of scheduled castes recorded at the 1971 census is 15,904 against 4,505 in 1961, indicating a decadal growth rate of 253.03 per cent. According to the 1971 census, Batala town has 21,672 literate males and 14,956 literate females yielding a literacy rate of 53.6 per cent for males and 41.5 per cent for females, percentage literacy rate for both the sexes being 47.9 per cent. In 1961, the male and the female literacy rates stood at 55.1 per cent and 37.4 per cent respectively against 46.86 per cent for both the sexes, representing a scant change in the level of literacy. In 1971, there are 19,312 male workers and 694 female workers, representing work participation rate of 47.8 per cent for males and 1.9 per cent for females. In 1961, however, these rates were 48.1 per cent for males and 2.05 per cent for females. The decline in the work participation rate is not, in fact, due to lesser work participation in 1971 than in 1961. It is primarily due to the definitional change, in the concept of 'work' at the 1971 census. The 1961 census definition of work was on the liberal side which had exaggerated participation rates. At that census, a person was categorised basically as an economically active worker even if such a person's contribution was extremely marginal. Out of the total number of 19,312 male workers, 6,314 or 32.7% were found to be engaged in non-household industries and 5,046 or 26.1% in trade and commerce.

1.4. Certain colonies around Batala town sprang up as outgrowths. These were neither having a rural appearance nor qualified the criterion to be treated as individual urban centres. Such outgrowths were reckoned as an integral part of the core town. Urban agglomeration briefly stated is conceived as a "continuous urban spread constituted by a town and its adjoining urban outgrowths or two or more physically contiguous towns together with continous well organised urban outgrowths, if any, of such towns." Table 1.1 gives the population break-up of Batala urban agglomeration and its various constituents in 1971.


TOWN BATALA
(DISTRICT GURDASPUR)
DENSITY OF BUILDINGS
(NOTIONAL MAP)
TOWN BOUNDARY
WARD BOUNDARY
WARD NUMBER
BUILDINGS PER Km²
MORE THAN 5000
2001 — 5000
1001 — 2000
500 — 1000
LESS THAN 500

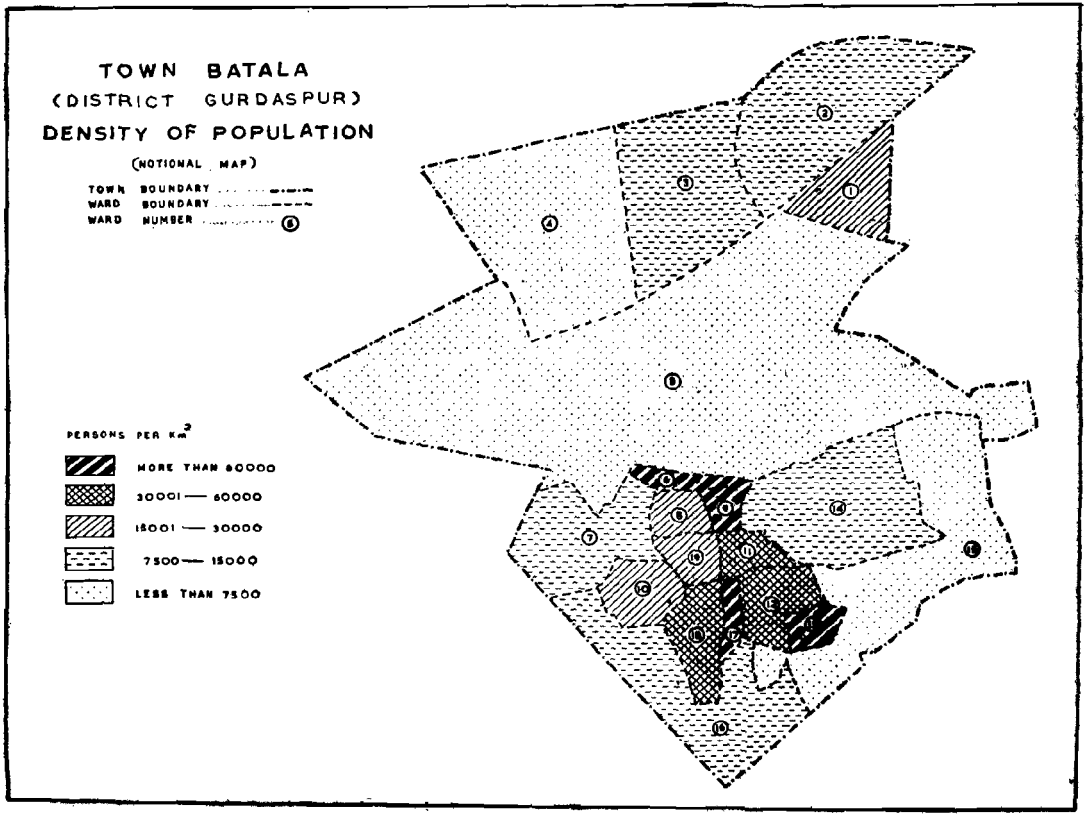

TOWN BATALA
(DISTRICT GURDASPUR)
DENSITY OF POPULATION
(NOTIONAL MAP)
TOWN BOUNDARY
WARD BOUNDARY
WARD NUMBER
PERSONS PER Km²
MORE THAN 60000
30001 — 60000
18001 — 30000
7500 — 15000
LESS THAN 7500

TABLE 1.1: Population of Batala Urban Agglomeration and its constituents

Urban agglomeration Municipal Committee Outgrowth		Population		
		Persons	Males	Females
1		2	3	4
Batala Urban Agglomeration		76,488	40,421	36,067
(*a*) Batala	(M.C.)	58,200	30,670	27,530
(*i*) Gaunspura	(O.G.)	1,525	818	707
(*ii*) Haveli Chobdaran	(O.G.)	2,046	1,094	952
(*iii*) Umarpura	(O.G.)	450	228	222
(*iv*) Bhatta Inderjit	(O.G.)	782	391	391
(*v*) Kothi Malawa	(O.G.)	770	402	368
(*vi*) Alowal	(O.G.)	1,475	797	678
(*vii*) Bawali Inderjit	(O.G.)	1,749	909	840
(*viii*) Refugee Camp	(O.G.)	1,724	917	807
(*ix*) Sagarpur	(O.G.)	1,012	552	460
(*x*) Jhariwalan	(O.G.)	280	157	123
(*xi*) Newan pind	(O.G.)	973	546	427
(*xii*) Marrianwala	(O.G.)	728	376	352
(*xiii*) Kharal	(O.G.)	928	491	437
(*xiv*) Manighuranga	(O.G.)	928	507	421
(*xv*) Bhode-Di-Khui	(O.G.)	851	464	387
(*xvi*) Faizpur	(O.G.)	860	449	411
(*xvii*) Bakewal	(O.G.)	1,207	653	554

The density of population which stood at 8,465 persons per km^2 at the 1961 census works out to 12,622 persons per km.$_2$ in 1971. In comparison, the urban density for all India, Punjab and Gurdaspur district works out to 2,502; 4,648; and 2,502 persons per km^2 respectively.

Table 1.2 gives the trend of population growth in Batala since 1901.

TABLE 1.2: *Population—Decadal Variation and Growth Rate of Batala Town since* 1901

Year	Persons	Decade variation	Growth rate
1	2	3	4
1901	27,365	..	..
1911	26,430	—935	—3·42
1921	26,122	—308	—1·17
1931	33,204	+7,082	+27·11
1941	44,458	+11,254	+33·89
1951	55,850	+11,392	+25·62
1961	51,300	—4,550	—8·15
1971	76,488	+25,188	+49·10

The negative growth of population recorded in the decade 1951—61 has been explained in the Census of *India*, 1961, Vol. XIII, Part I-A(ii), General Report, Punjab as being on account of erroneous inclusion of a colony of labourers located outside the municipal limits in the town for the 1951 census. The mistake was rectified in the 1961 census. The phenomenal growth rate observed during the decade 1961—71 is primarily on account of the growth of small industries and development of trade, commerce and communications in the wake of the Green Revolution and coalescence of outgrowths of the town—result of agglomeration.

1.5. The even land of Batala and its surrounding area is known for the alluvial soil which has been classed as *rohi*, i.e., heavy soil and the *dosahi*, i.e., loam clay. Besides, *kallar*, alkaline soil, is also found in and around the town, though *rohi* and *dosahi* are considered to be fairly fertile. Tests of the local soil done at the National Metallurgical Laboratory at Batala have shown that quartz and feldspar abound in this area. The chemical composition of the sample sands indicates the presence of

aluminium oxide to about 4-5 per cent while the silica content is around 75 per cent. The Kanhuwan sand deposits are known for their high silica content and have been found very suitable for moulding purposes.

1.6. The Upper Bari Doab canal taking off from Ravi river feeds the hinterland of Batala. A "Chhamb", the marshy land, of Kanhuwan in the neighbourhood of Batala was once the bed of Beas river and now abounds in fish and water fowls. The Hansali nullah which originates from the southern vicinity of Gurdaspur flows across Batala and later flowing past Tarn Taran takes course to Khem Karan. It is reported to have been dug during the reign of Maharaja Ranjit Singh. Drinking water supply position in the town, which was deplorable a few years ago, is now fast improving. On the other hand, the drainage in the town continues to be in a very bad shape.

1.7. The Grand Trunk road (G. T. road) and the roads connecting Batala to Jullundur and to Dera Baba Nanak get flooded during rains. The thickly populated areas, such as Murgi Khanna mohalla, are notorious for stagnating black and muddy water eminently fit for breeding mosquitoes and house flies. The town is sprawling in all directions except towards the south. Thus the areas beyond the old locality of Hathi gate have, of late, shown no changes in their landscape. The expansion is skewed in the north and south-west directions.

1.8. The vegetation in and around the town is similar to that found in the adjoining districts of Jullundur and Amritsar. The area abounds in thick skinned trees such as *shisham* (Dalbergia sissoo), mangoes (Mangifera indica), Siris (Albizzia lebbek) *Jaman* (Eugenia jambolana), *pipal* (Ficus religiosa), mulberry (Morus indica), *simbal* (Bombax malabarcum), *Kikkar* (Acacia arabica), Bil (Aegle marmelos), *kachnar* (Bauhinia malabarica) and *amaltas* Cassia fistula). The citrus fruit trees like orange (Citrus aurantium) and lemon (Citrus acida), as also pomegranate (Punica grantum), *chakotra* (Citrus decumana), loquat (Eribotrya japanica), guava (Psidium guava) and loquat are also grown in the town and its hinterland. Vegetables like potatoes, onion, chillies, cauli flower, pumpkin, tomatoes, turnip and carrots are grown in the region. Flowers such as rose, marigold and jasmine are more common.

Wheat, maize, rice and sugarcane are the important crops whereas jowar and berseen are chiefly grown for fodder. The area is almost devoid of wild carnivorous animals. Domesticated animals such as cows, buffaloes, horses and mules are found in the region. The former two have been tamed for cultivation and dairy products. Donkey, the beast of burden, is also a common sight. Mongoose, lizards and bats are seen everywhere in the town. Birds like pigeons, crows, parrots, sparrows, black partridges and vultures are a common sight. Poultry birds are reared for table by the town people. Water fowls are also seen in certain marshy places.

1.9. Batala town has sprawled in the north-southern direction than the east-western. In the last three decades its sprawling has been along both the sides of the G. T. road, particularly in the direction of Gurdaspur town. Like any other urban sprawl, there is a haphazard growth along side the main roads and streets of Batala. Efforts of the municipal committee to bring some order in this chaotic growth have been thwarted, from time to time for vested interests. Most predominant of this seems to be the fear of being covered under the local taxation laws.

1.10. The morphology of the town can be studied under two main divisions, viz., the old town and the newly extended part of the town. It transpired from the discussions with the local residents and other knowledgeable persons that the old town was confined within a circular wall with twelve gates. All these gates can still be located though three out of these have crumbled, leaving their remains intact till today. Table 1.3 gives the list of gates (clockwise) which open into the walled town.

TABLE 1.3: *List of gates which surround the Town*

(i) Nehru gate (originally known as Teli gate and subsequently as Aitchison gate)

(ii) Khajoori gate

(iii) Mori gate

(iv) Pahari gate

(v) Kapoori gate

(vi) Nasirulbagh gate (disintegrated)

(vii) Achali gate

(viii) Hathi gate (disintegrated)

(ix) Qazi Mori gate

(x) Thathiari gate

(xi) Bhandari gate; and

(xii) Ohri gate (disintegrated)

1.11. Gandhi chowk is the point of confluence of all the important roads in the town. The municipal town hall and the newly built bus stand are located here. Moving southward along the city road from the Gandhi chowk one comes across the building known as Zail Ghar. Important business establishments dealing in iron and steel are located along this road. Further ahead is the timber market. Most of the business in iron and steel, timber and manufacture and sale of furniture, for which Batala is reputed, is confined to these two markets. Further, crossing the Hansli bridge and moving over to the left one finds himself on the Circular road. The municipal library is situated on this turning. The City road first leads to Nehru gate where from one branch of the Circular road goes round the town in an anti-clockwise direction taking into its perimeter all the 12 gates of the town. Nehru gate can be deemed to be the nodal point of the net-work of small lanes and by-lanes which cover the whole of the old town like a cobweb. Commercial activity is agog during all week days except Sundays in the narrow streets. The bazars are so narrow that hardly, if ever, sunlight is seen at the thresholds of the shops. Commuters can pass the road only by elbowing and jostling the people around. The first segment of the bazar is known as Chakri bazar which is followed by what is known as the Tibba bazar on account of its location on a higher level. This is a centre for retail trade in cloth, general merchandise, beverages and the like. Streets connecting the Bara bazar and bazar Ghumiaran terminate here. Besides, many small

anes connecting the residential localities also terminate at various points in this bazar. Fnctionally, the area is both residential and commercial and has a very high density of population and equally of building structures. When the Tibba bazar recedes towards the south one can see the high fluttering Nishan Saheb and the magnificent building of Gurudwara Kandh Saheb, which has been built by the Sikhs to commemorate the marriage of Guru Nanak Saheb in Batala. After Gurudwara Kandh Saheb, the strret stretches towards the south and reaches Hathi gate to emerge into the fields. The area around Hathi gate is more or less blighted one and imparts a rural look to the vicinity. The people living here are predominantly Jat Sikhs engaged in various agricultural activities. A few Balmiki households are also living here. On the other hand, after crossing the Hansli bridge and moving over to the left one reaches the Khajoori gate. This road further leads to Chowk Qadi Hatti which is one of the terminus of Bara bazar running southward and almost parallel to the Tibba bazar. A short distance ahead of the chowk a street branches out towards the west connecting the Bara bazar with the Tibba bazar. Along this street one comes across Gurudwara Dehra Saheb, the place where Guru Nanak's spouse lived before their wedding. Next comes the most revered shrine of Kandh Saheb. Berian mohalla located near Qadi Hatti Chowk derives its name from the word *beri* meaning boat. It is said that Ravi river once used to pass through this area and the mohalla was possibly the bank on which boats were anchored. Again Mohalla Kalidwara, located near Bara bazar, derives its name from the temple of goddess Kali located in the vicinity. It is said that the temple was the nucleus around which the old town grew and flourished. Even to this day one can easily figure out a strong sense of neighbourhoods pervading over this highly congested area and everyone in the area seems to know everyone else.

1.12. Adequate and authentic records regarding land use pattern were hardly available either with the local municipal committee or the revenue authorities. However, in an informal discussion with the local *qanungo* and *patwaris*, proportions of land use under various categories have been worked out roughly in Table 1.4.

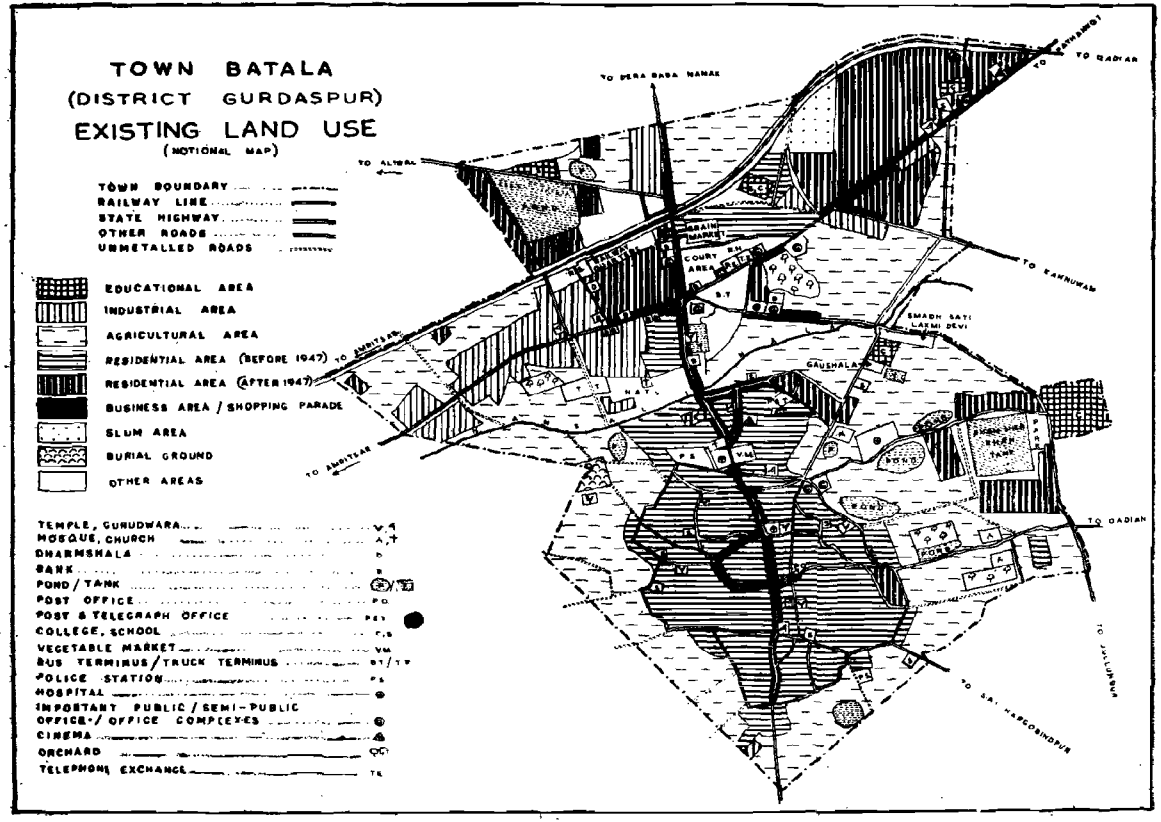

TOWN BATALA
(DISTRICT GURDASPUR)
EXISTING LAND USE
(NOTIONAL MAP)
TOWN BOUNDARY
RAILWAY LINE
STATE HIGHWAY
OTHER ROADS
UNMETALLED ROADS
EDUCATIONAL AREA
INDUSTRIAL AREA
AGRICULTURAL AREA
RESIDENTIAL AREA (BEFORE 1947)
RESIDENTIAL AREA (AFTER 1947)
BUSINESS AREA / SHOPPING PARADE
SLUM AREA
BURIAL GROUND
OTHER AREAS
TEMPLE, GURUDWARA
MOSQUE, CHURCH
DHARMSHALA
BANK
POND / TANK
POST OFFICE
POST & TELEGRAPH OFFICE
COLLEGE, SCHOOL
VEGETABLE MARKET
BUS TERMINUS / TRUCK TERMINUS
POLICE STATION
HOSPITAL
IMPORTANT PUBLIC / SEMI-PUBLIC OFFICE / OFFICE COMPLEXES
CINEMA
ORCHARD
TELEPHONE EXCHANGE
TO PERA BABA NANAK
TO KATHUNANGAL
TO QADIAN
TO ALIWAL
GRAIN MARKET
COURT AREA
TO KAHNUWAN
SMADH SATI LAXMI DEVI
TO AMRITSAR
GAUSHALA
TO AMRITSAR
TO QADIAN
TO JALLUNKHAR
TO SRI HARGOBINDPUR

TABLE 1.4: *Percentage Distribution of Land Use by Category of Land Use in Batala*

Category of land use	Percentage to total
1. Agricultural	81.1
2. Homestead (Residential)	16.0
3. Administration	0.2
4. Educational	0.6
5. Commercial	0.5
6. Industrial	0.6
7. Road	0.4
8. Park	N
9. Canal/Nullah	0.2
10. Graveyard	0.1
11. Barren	0.3
TOTAL	100.00

1.13. Most of the business in foundry products, like machine tools, agricultural implements etc. is transacted along the G. T. road which is the extension of the *Loha mandi*, referred to earlier with Gandhi chowk as the pivot. Extension of business activity is more on the Amritsar side than on the Gurdaspur side of the road. The manufacturing and business establishments are spread out to Railway road, Cinema road, Kanhuwan road, Circular road and Faizpur road. The area on the north-west of the railway station bounded by Aliwal road and the railway track is developing into an industrial estate. This area is presently beyond the municipal limits but has a great potential of developing into a satellite township of Batala. Adjacent to the town hall and in front of the newly built bus stand is the main administrative complex of government offices, like civil courts, *tahsil office*, *police station*, B. D. Officer's office, and post and telegraph office. Some other government offices in the town are scattered all over. Toward

the north-east of the administrative complex is the camping ground. Further north and between the G. T. road and railway track is the Murgi Khanna mohalla. This is a highly congested area with very poor ecological imbalance. The residents are predominantly Harijans, belonging mostly to Kabir Panthi and Julaha caste. The Refugee Camp (only in style) in neighbourhood of Simbal Mohalla towards North reminds of the post-partition rehabilitation efforts and of life in a typical urban slum. The open drainage with stinking black mud and stagnating water is an eye sore to the visitor and health hazard to the inhabitants. Its inhabitants are generally labourers. Steps are, however, being taken by the municipal committee to improve this area under the slum improvement scheme, recently initiated. Further north-east and between G. T. road and railway line lies the new township of Guru Nanak Nagar—the only planned residential area. The new township has come up mainly on account of the influx of migrants from Pakistan and the urgent need to resettle them. The population is a mix of several castes of Hindus and Sikhs predominantly migrants from Pakistan, and largely belonging to professional, technical and administrative classes. A college and a few government offices are also located here. To its south lies the new Friends Colony.

Mohalla Simbal, predominantly inhabited by Ramgarhias, lies within the intervening space bounded by G. T. road towards Gurdaspur and Kanhuwan road. The residents of this mohalla, carpenters and black smiths etc., are reported for their enterprise and hereditary skills and are believed to have contributed substantially to the industrial mite of the town.

1.14. About 5km. along the G. T. road, beyond limits of the town, there is a large cooperative sugar mill. Brisk activity is witnessed here during the cane crushing season. The Dera Baba Nanak road, forging in the north-westerly direction from Gandhi chowk, hums in commercial activities. The State Bank of India and the office of the Life Insurance Corporation of India are located along this road. The shops of the commission agents in foodgrains are also located here. Vegetable and fruit market is, however, located on the City road. Batala-Jullundur road takes

the easterly direction from Gandhi chowk. Workshops engaged in servicing and repairs of automobiles are located on this road. Tractors needing repairs are a common sight on this road. Going ahead on this road we come across R. R. Bawa D. A. V. College for Women and Sati Laxmi Devi Smarak. This 'Smarak' commemorates the event of self-immolation by the wife of Haqiqat Rai, the well known martyr, who is said to have been insulated and done to death by the then Muslim ruler of Lahore. The Baring Union Christian College is also located on the periphery of the town along this road. This institution was pioneered by Rev. F. H. Baring in 1878 as a high school, later upgraded to intermediate level and then to degree level and presently instructions for post-graduate classes are also imparted in a few subjects. This is considered to be very flourishing educational institution of the district. It has a rich library and good hostel facilities. The college office is housed in Baradari—once the residence of Sher Singh, son of Maharaja Ranjit Singh. The adjoining locality, styled as Anarkali, is inhabited mainly by the Christians. The cemetery of the Christians is also located adjacent to the college campus. Just in front of the college is the Shamsher Khan tank, the historic remains of which are being developed by the municipality to create a recreational spot. Towards the south of the tank is an ancient tomb said to be that of Shamsher Khan and popularly known as Hazira. This monument, of archaeological importance, is being protected under the Old Monuments Act.

1.15. A polytechnic and an industrial training institute are located on the Kanhuwan road beyond the town limits. The educational complex is situated on the eastern side of the town. The other important public places in the town include the civil hospital and the municipal library on the City road Maternity hospital, run by the municipality, is located in the Qila mandi in the heart of the old town. In view of the industrial and commercial growth of the town, a substantial number of persons commute daily from the neighbouring areas to the town for work. Rail and road transports are equally popular with the commutors. The new bus stand near Gandhi chowk looks colourful with the bustling commutors and emits a bus every seventh minute onto the G.T. road.

1.16. The Rose cinema hall in Guru Nanak Nagar and Krishna on the Cinema road are two popular places of entertainment in the town. They were set up in 1950 and 1959 respectively. The old Rajinder Park near the bus stand has been replaced by water reservoir, constructed recently, with grassy lawns and flower beds around.

1.17 Situated at a distance of 8 km. on the Batala-Jullundur road is an important religious place by the name of Achal Saheb. Achal means motionless/unyielding—the place that would not give in. The legend has it that the place was an abode of *Siddhas*, the seers. Guru Nanak Saheb is believed to have had a prolonged religious discourse at this venue in which the *Siddhas* had to give in their point of view and accept the logic of the Guru. The *Siddhas* became the followers of the Guru and Achal Saheb is valued as a sacred place by both the Hindus and the Sikhs. With the passage of time a huge gurudwara was built at the site in close proximity of the old Shiva temple. A bustling fair is held at this place on every Shivratri and Amavas when devotees come here from far and near places to pay their homage.

1.18. According to some local knowledgeable persons more than two-thirds of Batala's population was Muslim before the partition in 1947. After partition, however, bulk of the Muslims left for Pakistan while the Hindus and Sikhs from the neighbouring district of Sialkot—now in Pakistan—resettled at Batala. The scheduled castes represent 20 per cent of the population of the town and no other community singly comes nearer this point. The Ramgarhias, Chhimbas, Ghumars, Khatris and Aroras take the second place while Brahmans, Aggarwals, Jat Sikhs, Jogis, Tonk—kshtris and Jhewars take the third place. There are only a few Jains in the town. The persons belonging to the social groupings of Puris, Bhandaris, Sekhris, Uppals, Goels and Mahajans occupy a high place in the socio-ecpnomic hierarchy Muslims, belonging to mian and Arain communities, were socially and economically important in the prepartition days. Table 1.5 shows areas of concentration of different communities as ascertained from the knowledgeable sources in the town.

TABLE 1.5 : *Areas of Concentration of Differant Communities*

Dominant Ethnic group	Area of concentration
Aggarwal	. Bhandari mohalla
Bhandari	. Bandari mohalla
Ramgarhia	. Cinema road, Mohalla Simbal and Loha Mandi, Lakkar mandi, Guru Nanak Nagar
Khatri	. Sekhari mohalla, Dhira Mohalla, Puria Mohalla, Beria mohalla
Brahman	. Koocha Pandita, Acharja Mohalla, Kalian gali
Christian	. Anarkali, Kanhuwan road, Gurdaspur road
Jat Sikh	. Hathi gate, Qazi Mori gate
Mahajan	. Mohalla Chitorgarh, Mian mohalla, Loha mandi and Lakkar mandi
Jogi	. Kot Kuljasrai.
Giri Jogi	. Staff road, Mohalla Murgi Khana
Mehra	. Imali mohalla, Dola Nangal, Monia mohalla
Tonk-Kshtri	. Gali Dhobian, Khanda Khola
Ghumar	. From Kapuri gate to Mian mohalla
Kabirpanthi or Julaha	Murgi Khana mohalla
Balmiki	. Outside Khajuri gate, Teli gate, Hathi gate, Ohri gate, Achali gate and Kapuri gate
Thathera	. Thathiari gate

As far as developmental aspect is concerned Mohalla Dhakanjpir has been reported to be underdeveloped and Guru Nanak Nagar appears to be more or less developed. Outside Khajuri gate the area appears to be slowly coming up for development. Previously **Kachcha** houses were found more in Kachcha Kot near Bhandari gate but at the time of our survey pucca houses were also coming up. Development of the area around Hathi gate is somewhat slow.

1.19. Batala is very well connected by rail and road to the outside world. The visitor from a distant place, if travelling by bus, can reach Batala via Jullundur, which is on the north-east of town and also by train/road via Amritsar which is situated in south-west of the town. The National Highway leading northwards connects Batala to Dhariwal, Gurdaspur, Dinanagar, Pathankot and further enters into Jammu and Kashmir. Parts of Himachal Pradesh are also connected from Pathankot by metalled roads. In the north-west is the Dera Baba Nanak road connecting Batala to the border town of Dera Baba Nanak. Dera Baba Nanak is just opposite Sialkot across the international border. Fateh Garh Churian, a sub-tahsil of Batala, is situated on the west and is connected by metalled road. This too is close to the international border. The most important commercial city of the state—Amritsar—is connected by rail and National Highway. Jullundur City, on the north-east of Batala has diversions enroute towards Qadian and Sri Hargobindpur towns in Batala tahsil. Qadian is also linked by rail—road and is the terminus station. A mup showing the communication system with reference to Batala is appended on the facing page.

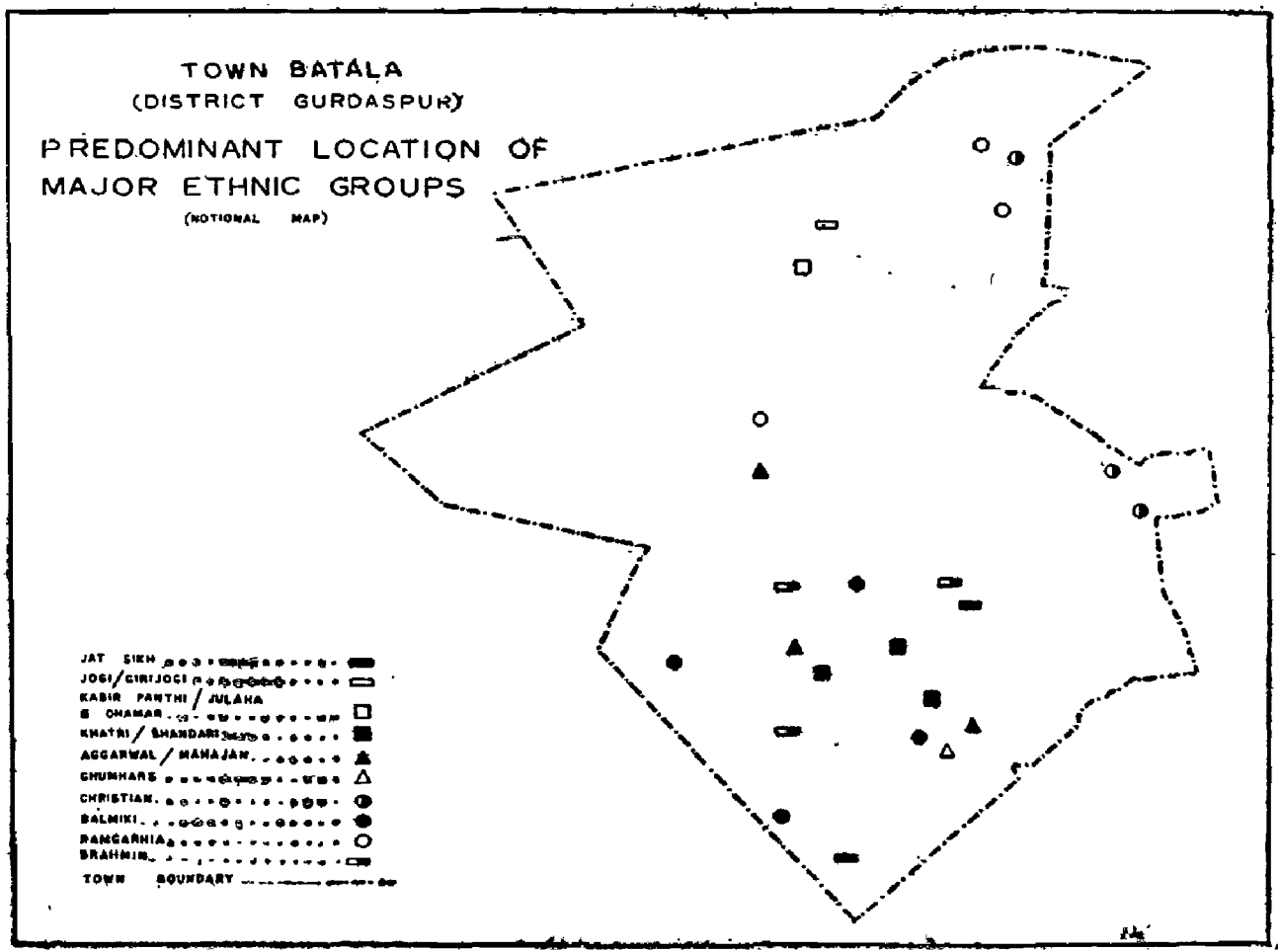

TOWN BATALA
(DISTRICT GURDASPUR)
PREDOMINANT LOCATION OF
MAJOR ETHNIC GROUPS
(NOTIONAL MAP)
JAT SIKH
JOGI/GIRIJOGI
KABIR PANTHI / JULAHA
CHAMAR
KHATRI / BHANDARI
AGGARWAL / MAHAJAN
CHUMHARS
CHRISTIAN
BALMIKI
RANGARHIA
BRAHMIN
TOWN BOUNDARY



Plate 1 : Shamsher Khan's tank and summer house amidst the lake

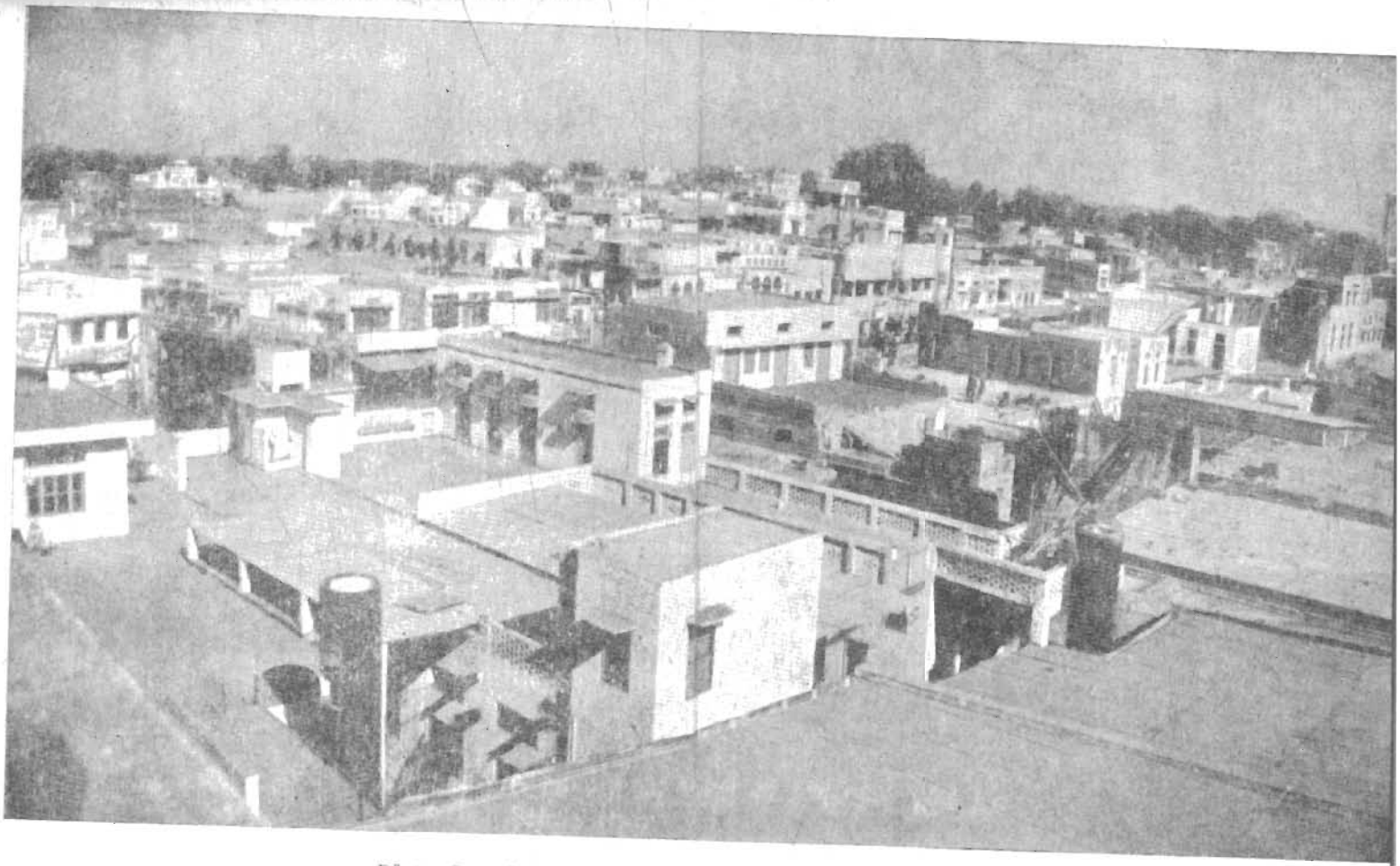


Plate 2 : A panoramic view of southern part of Batala town



Plate 3 : A panoramic view of central portion of Batala town

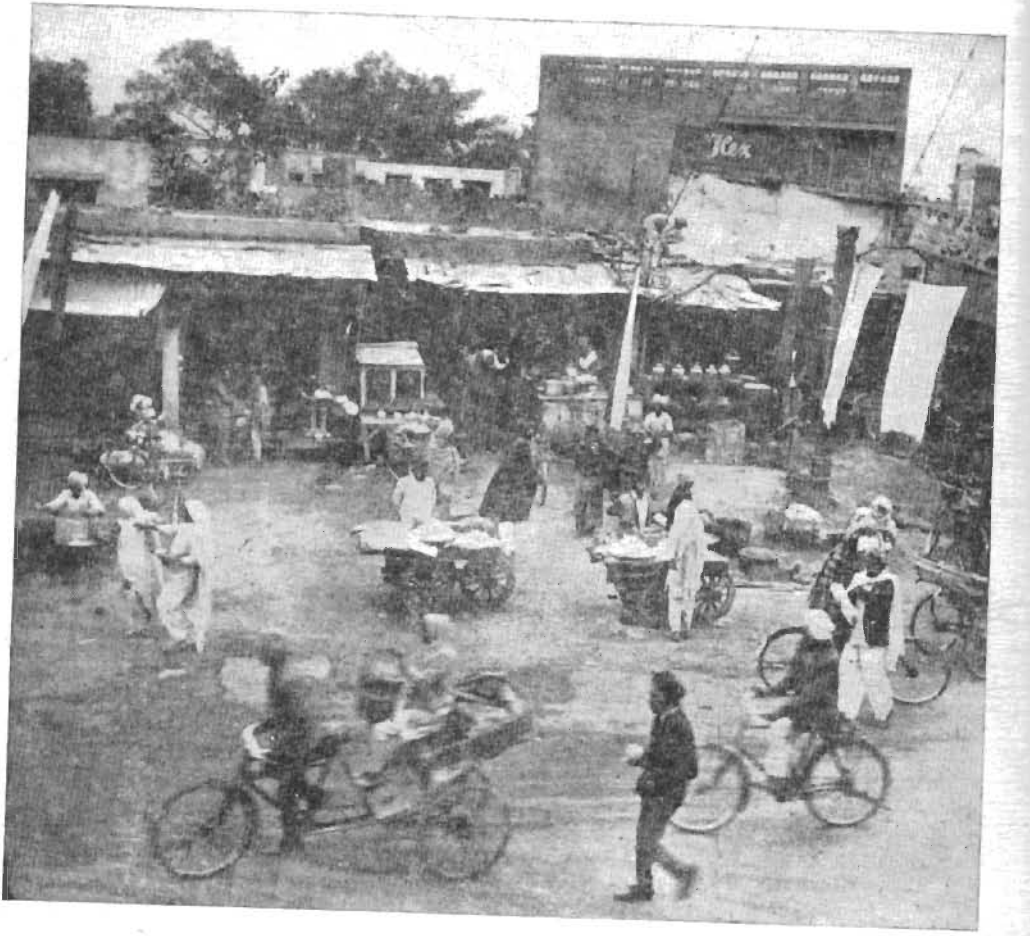


Plate 4 : A scene at Gandhi Chowk



Plate 5 : A view of Circular road—industrial hub

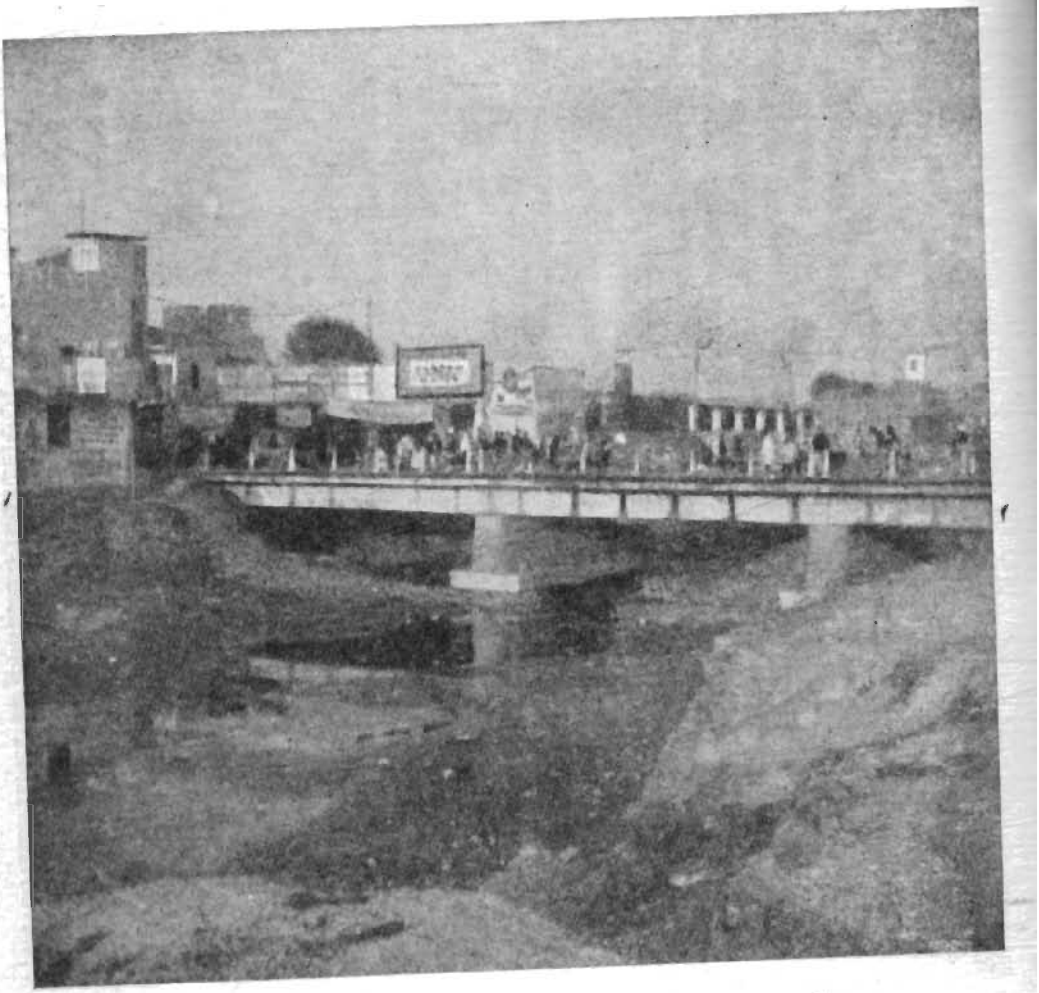


Plate 6 : The bridge at Hansli nullah—stagnating water beneath

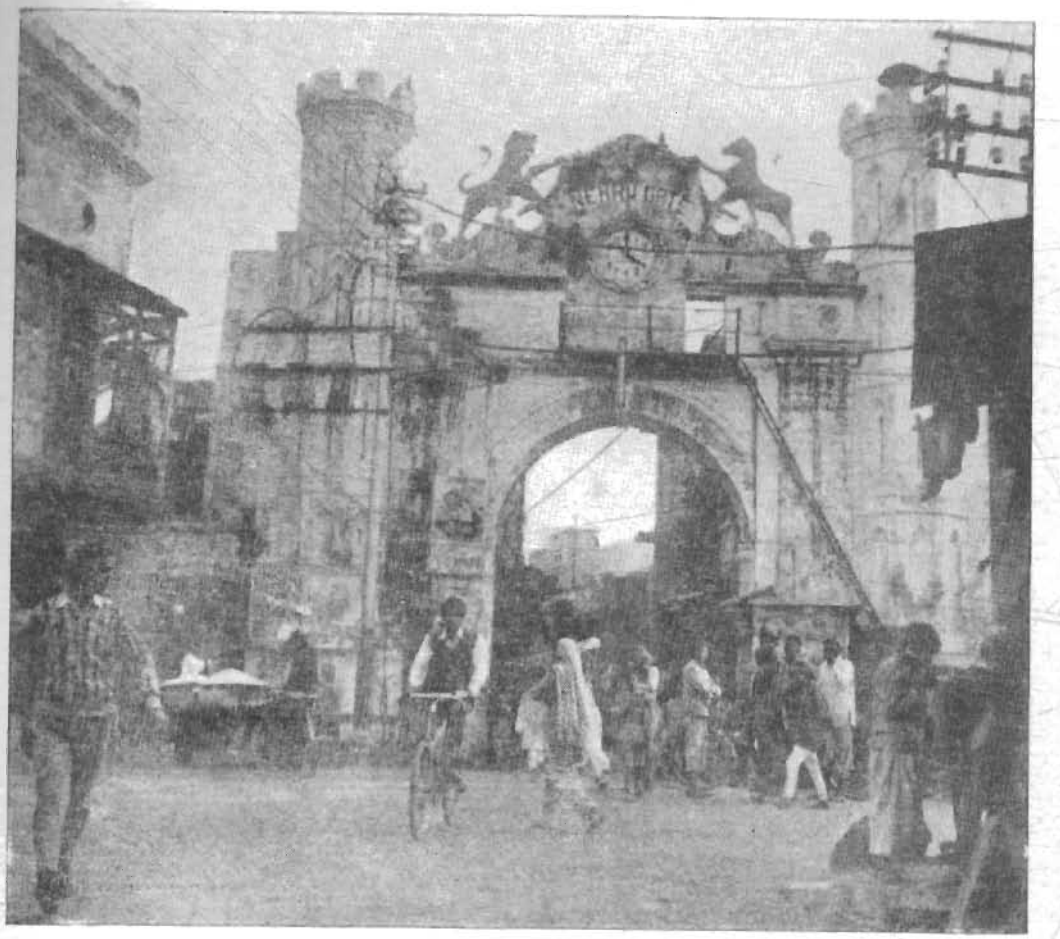


Plate 7 : Nehru Gate—main entrance to the walled town



Plate 8 : A view of Bada Bazar—a contradiction in nomenclature this being perhaps the narrowest bazar

CHAPTER II

HISTORY OF GROWTH OF THE TOWN

There is something inexorable about the growth of urban settlements. Man has been drawn to them despite all the innumerable problems these have created and Batala is no exception. There are at least two important versions as to the etymology of the name of the town. Accoding to the Imperial Gazetteer of India of 1908 the town of Batala was founded by one Ram Deo. Ram Deo was a Bhatti Rajput from Kapurthala. He took up the project of building the town in 1645 at the behest of Tatar Khan, the Governor of Lahore in the reign of Behlol Lodhi. Initially the town was named as Bhattiwala after the sub-caste of the founder. With the passage of time the town acquired the modern name of Batala. According to another version, given in the District Gazetteer of 1914, the town was to be located at a place different from its present location. The other spot was considered to be unpropitious by the astrologers and as such the proposed location had to be changed. The word 'batta' or 'vatta' in Punjabi stands for exchange and since the choice of the focal point for the town was exchanged the town acquired the name of Batala.

2.2. There is an important legend connected with a place called Achal Saheb at a distance of 8 km. to the south-east of Batala. This place seems to have had importance ever since the time of Mahabharata. Lord Shiva, it is said, had two sons from Parbati, viz., Som Kartika and Shri Ganesh. The Lord desired to bestow all his grace and power to that son of his who would go round the universe first. As the legend goes, Sri Ganesha had a mouse for his vehicle and as such could not have defeated his brother Som Kartika in the said race. At the instance of his mother Parbati, Sri Ganesha went round the image of Lord Shiva who is Himself the Creator of Universe and regarded as synonym of the Universe. Sri Ganesha thus was the first to go round the Universe and acquired the power and grace of the Lord. On return from the log voyage Som Kartika found himself vanquished and stood aghast, absolutely motionless and flabbergasted. The legend further has it that Som Kartika stood motionless in meditation and underwent penance at this spot for several years. The

word Achal stands for immobility. It is for this reason that the place is known as Achal Saheb. Lord Shiva declared that the place Achal Saheb shall in time to come become a place of great reverence and people from far and wide shall come to pay homage to the memory of the event. A huge temple was later built here and Shivratri is celebrated with great pomp and show. The followers of the Shiva cult came to be known as *Siddhas* and Achal Saheb became an important seat of *Siddhas*. The internal rivalries amongst the *Siddhas* and their deteriorating moral and ethical conduct drove them to disgrace. It was Guru Nanak who had, in time to come, a long discourse with the followers of Shiva cult and advised them to follow the path of Bhakti rather than that of mutual confrontation and hatred. After the advent of Guru Nanak a huge gurudwara was built here. A holy tank having Shiva temple amidst is in front. A holy *ber* tree still adorns the premises of the gurudwara. Bhai Kahan Singh, a renowned Sikh historian, writes that a land of 120 *ghumaon* was donated for the gurudwara by Maharaja Ranjit Singh. He also endowed an amount of Rs. 50 per month for the upkeep of the Gurudwara. This is not all about the story of Achal Saheb. It is said that Tatar Khan wanted to build a city at this spot and sacrificed a goat for the purpose of laying the foundation of the town. It is further said that the head of the slaughtered goat was carried away by a dog to a small temple of Goddess Kali. It was at the new place that the foundation of the town was laid. This story explains the relevance of changing of the places as mentioned in the opening para of this chapter.

2.3. A lot has been said by the renowned historians like Bahi Kahan Singh, Bhai Vir Singh and Macauliffe about the marriage of Guru Nanak to Sulakhani at Batala. Shrimati Sulakhani was the daughter of one Shri Moola, who was Khatri by caste and belonged to Chona sub-caste. Two important shrines, viz., Dehra Saheb and Kandh Saheb are connected with the legend. The former was the abode of the parents-in-law of Guru Nanak and the latter was the place where the marriage party stayed for the night. According to the legend the marriage party of Guru Nanak comprised of the sick, the invalid, the old and the saintly people. The female relatives of the bride were disgusted with such a bridegroom and his party. With a view to humiliating the marriage party the shrewd among the fe-

males arranged that the bridegroom took his seat beside a dilapidated wall. It was arranged that the wall may fall in the ensuing melee crushing the groom under its weight. An old saintly Bhandari lady, however, cautioned the Guru about the impending catastrophe. Guru Nanak believed to be bestowed with the supernatural power, averred that the wall shall remain intact for four aeons despite the evil designs of the mischief-mongers. He farther said "Chone Chune jange, Bhandari bharpur honge", i.e., Chonas—the clan of the Guru's in-laws shall be weeded out while the Bhandaris shall prosper. Strangely, it is new a fact that Bhandaris are the most popular and prosperous clan of the Batala town while there are hardly any Chonas worth the name. Gurudwara Kandh Saheb was built in 1956. The most venerated object of the Gurudwara is the old wall measuring 180 cms. by 150 cms. by 60 cms. encased in a glass almirah. The *viah-purb*, i.e., the marriage anniversary of Guru Nanak is celebrated on every seventh day of the bright half of the month of Bhadon which falls sometime in August-September. Batala does not only have the pride of being the land of parents-in-law of Guru Nanak but it is also the land which gave Guru Har Rai Saheb, the seventh Guru of the Sikhs. Guru Har Rai Saheb was the son of Tika Gurdita, elder son of Guru Hargobind Saheb, the sixth Guru. Tika Gurdita had married a girl from a Khatri household of Batala.

2.4. The Gazetteer of District Gurdaspur, published in 1915, gives a lucid account of the historical growth of the town. According to the gazetteer Shamsher Khan, an eunch and a Karori of Batala, built a beautiful tank on the north-east of the town in the year 925 Hijri during the reign of Akbar, the Great. He developed superb gardens in the area, called Anarkali. Upon his death Shamsher Khan's tomb was constructed near the tank and the tomb bears his name to date. During the reign of Moghul Emperor Aurangzeb, Mirza Mohammad Khan designed and executed the construction of bazars and shops and as a result was awarded the title of Wazir Khan. Qazi Abdul Haq built the Jama Masjid and Amar Singh Quanungo had developed gardens in the vicinity. During the reign of Aurangzeb, Batala is reported to have acquired the status of learning and piety. It is since than that Batala has worn an urban look. With the passage of time the fanaticism of the Moghuls reached the limits of tyranny, resulting into open

clashes with the Sikhs. The great Sikh leader Banda Singh Bahadur demolished the important places of reverence and learning of Muslims, in the early 18th century. He stationed a garrison in Batala and ruled the city for a couple of years. The gazetteer has on record that a Muslim institute of learning built by Sayed Muhammad Fazal Gilani was completely destroyed by Banda Singh Bahadur. Batala, which had come to be called Batala Sharif by the Muslims of the time, was sarcastically referred to as Batala Shatir by the followers of Banda Singh Bahadur. It was again Banda Singh Bahadur who laid the foundation of Gurdaspur. His reign did not last for long and he was arrested and brought to Delhi by the Moghuls. It is on record that Banda Singh Bahadur was tortured and done to death in an intensely heinous way.

2.5. In the middle of 18th century, Batala was the scene of two warring Sikh Federations of Ram Garhia Misal and Kanhaya Misal. The balance of power shifted towards Kanhaya Misal in the early 19th century. This came about by the marriage of Maharaja Ranjit Singh to Mehtab Kaur, the daughter of Gurbakhsh Singh Kanhaya. After the death of Gurbakhsh Singh Kanhaya, his wife Sada Kaur ruled the Kanhaya Misal and upon her demise the power rested with Maharaja Ranjit Singh who took over as the overlord of Batala. Later on Sher Singh, the son of Maharaja Ranjit Singh, was enthroned in the year 1841. He developed his palace at Anarkali which to this date is considered a posh area of the town. It was Sher Singh who took upon himself the responsibility of constructing Gurudwara Dehra Saheb, which one time housed the parents-in-law of Guru Nanak. He is also said to be responsible for giving the present loop to Klaidwara Mandir, which had hitherto been only a small temple.

2.6 Gurdaspur was carved out as a district in 1855 with Batala as one of its tahsils. The important Amritsar-Pathankot railway link was inaugurated in the year 1884. It was then that Batala was on the threshold to industrial expansion. With the passage of time, the town expanded into the great countryside and attained some industrial importance. The holocaust of the partition in 1947 caused a great damage to the expansion of the town. The foundry industry, which was almost totally in the hands of Muslim

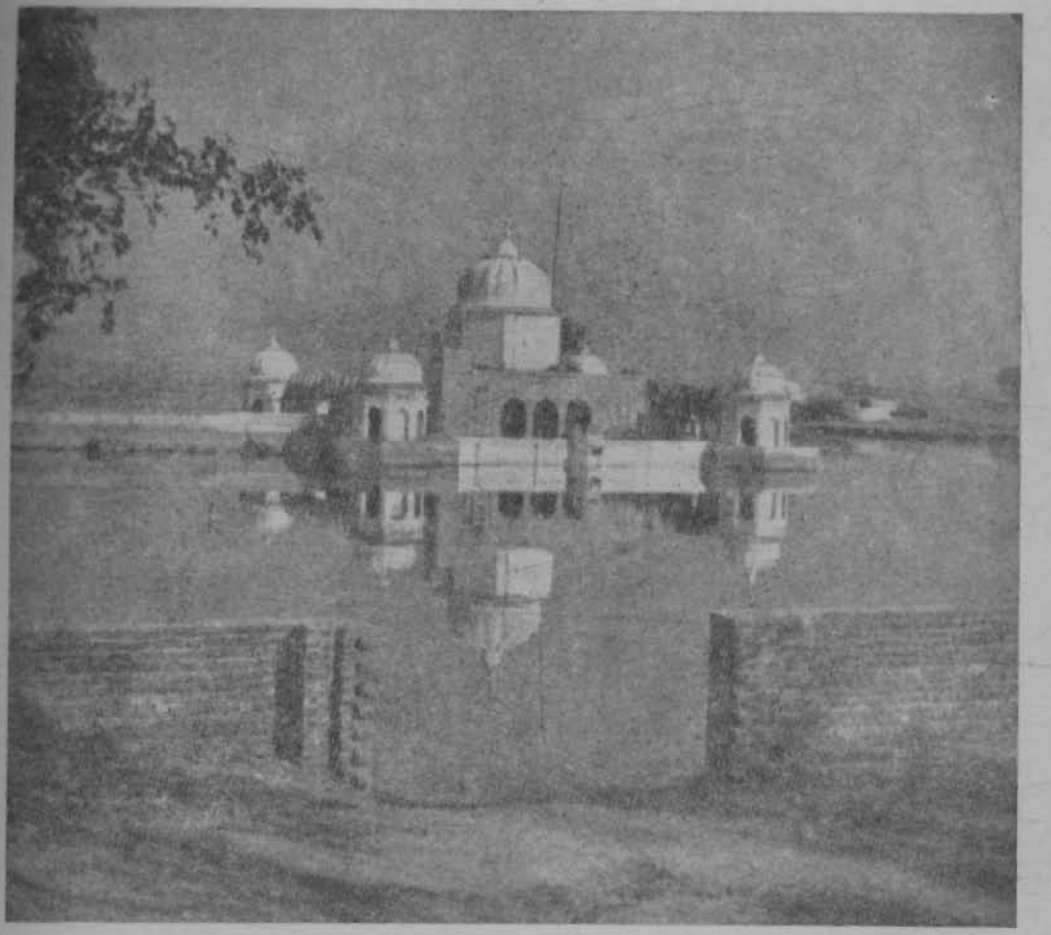


Plate 9 : Shiva's temple amidst water tank at Achal near Batala

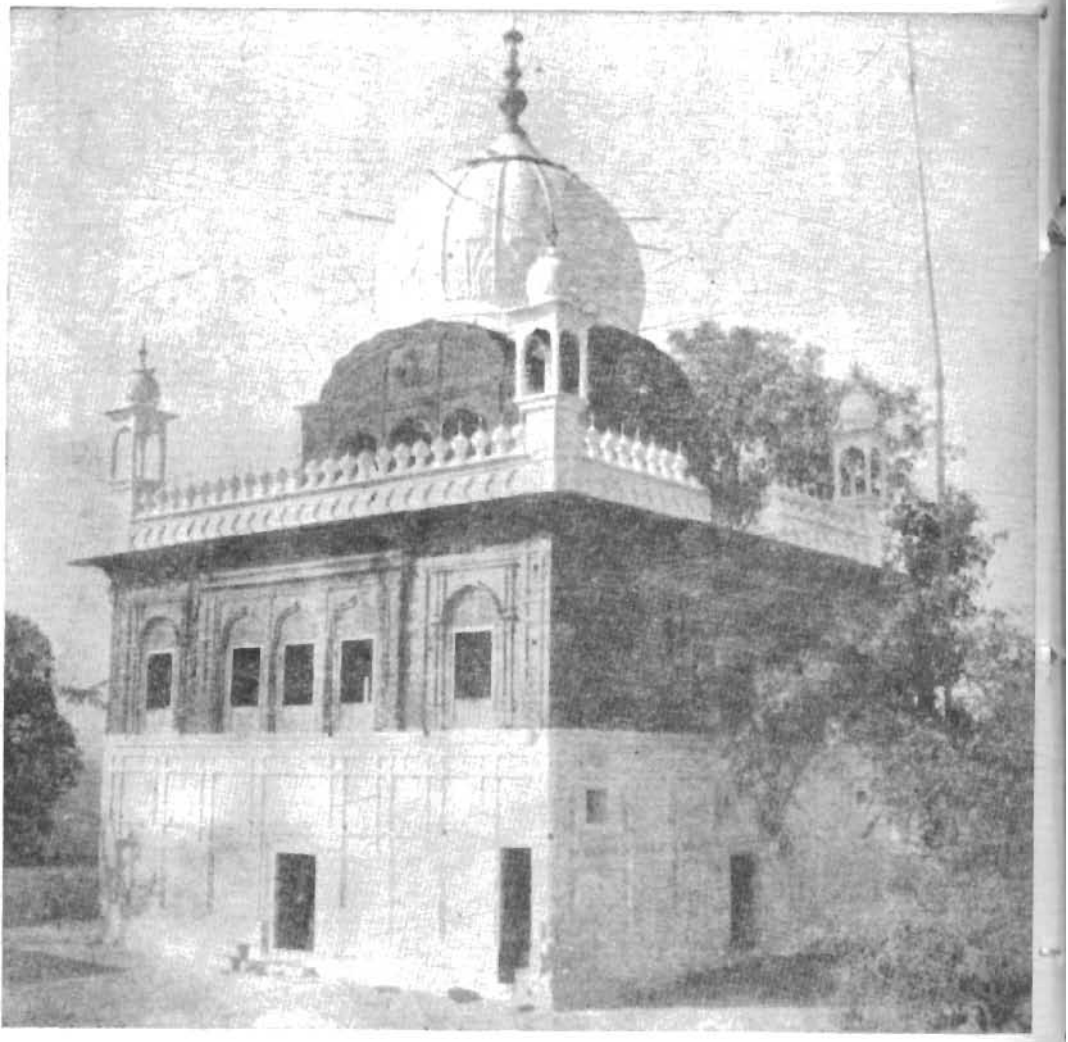


Plate 10 : Gurudwara Achal Saheb—Place of goshat of Guru Nanak with Siddhas



Plate 11 : Tomb of Shamsher Khan, who is recorded to be a Karori of Batala—protected monument

entrepreneurs was completely paralysed. Almost all the Muslims fled to Pakistan. To fill the vacuum many Hindus and Sikhs from the adjoining Shakargarh tahsil settled in the town and made efforts to revive the forsaken foundry industry. As the immigrants had to fight for their survival, they had no option but to put in their best to make a decent living from the foundry industry. The fact remains that Batala, before partition, was on the take-off stage to be one of the most important foundry stations in the country. The new settlers in the town did not have large resources to revive the industry in a short while and their enthusiasm was further dampened by the fact that Batala was converted into a border town overnight with the demarcation of the boundry line between India and Pakistan. Thus, whatever, foundry industry could be sustained in the town has been at a small or medium level. No large scale industrial ventures have been taken up or are likely to be taken up due to the proximity of the town to the international border. For this reason people are fighting shy to invest in a big way on land and industry. Our discussion with local elites has revealed that price of land for residential purposes fluctuates between Rs. 10,000 to Rs. 15,000 per acre and for agricultural land it is usually less than Rs. 10,000 per acre. For commercial and industrial purposes the price varies between Rs. 12,000 and Rs. 16,000 per acre.

2.7 Batala has produced quite a few men of letters and at least four of them deserve a special mention. Sujan Rai Bhandari was a renowned historian of the regime of the Moghuls. In his writings he has given a graphic description of the then system of government and of the life style of the common man. He has also given a detailed account of the Sikh powers and *Khulasa Tul Tawarikh*, published in 1695, contains his observations at full length. Sohan Lal Suri, a resident of Batala, and a renowned writer has given his version of the historical events pertaining to Maharaj Ranjit Singh's time. Ahmed Shah, another resident of Batala, has given an account of life style and rule of law as it prevailed in the beginning of 19th century. A renowned poet of our times, who died only recently, was Shiv Kumar Batalvi. He occupied an important place in the galaxy of his contemporary Punjabi poets.

CHAPTER III

AMENITIES AND SERVICES

Towns of the size of Batala, locally called *qasabas*, provide not only a socio-cultural bearing to the local inhabitants but also cater to the economic, judicial and socio-cultural needs of the adjoining mofussil areas. The amenities and services available in the town have grown with the social, political and economic growth of the town and conversely, the growth of the town has provided an impetus to better amenities and services. It is proposed to discuss at length the functioning of the administrative offices, municipal and other statutory bodies and the position of their resources and to give a brief account of the educational and medical institutions in this chapter.

3.2 Besides banks, educational and medical institutions, about 20 administrative offices were visited by our staff. The Sub-divisional Officer (Civil) (S.D.O.) is the executive head for administration of the Batala sub-division. His office is situated near the Panchayat Samiti rest house. It was established in 1958. The staff strength, inclusive of the tahsil staff, was recorded at 60 at the time of survey. The S. D. O. is vested with the powers of a First Class Magistrate and is also responsible for the smooth functioning of the municipality. He has to perform multifarious duties in the new social-economic set up. There are three First Class Judicial Magistrates who hold their courts in the administrative block, near the office of the S. D. O. They entertain cases of both civil and criminal nature. The staff strength was recorded as five in each of the two courts against 15 in the third. There are 40 advocates practising in these courts. The litigants around were largely from the rural area. The tahsil office is situated near the courts and faces the newly constructed bus stand and the town water reservoir. The tahsil office is functioning since 1857. The Tahsildar is responsible for the land revenue work and administration of other agrarian laws etc. in the jurisdiction of Batala tahsil, assisted by Naib-Tahsildars. The tahsildar works under the administrative control of S. D. O. (Civil). During the survey 37 officials were found working in the tahsil office. Batala has two police stations, the City police station and

the Sadar police station, established in 1914 and 1861 respectively. The City police station is located on the Circular road on the back of the civil hospital. Its jurisdiction extends over Batala town. The number of employees was recorded at 58 constituting one Sub-Inspector, three Assistant Sub-Inspectors, Five Head Constables and 49 Constables. The Sadar police station is located near the tahsil office and faces the bus stand. Its jurisdiction extends over 185 villages of Batala tahsil and the staff consists of one Sub-Inspector, Five Assistant Sub-Inspectors, one Head Constable and 29 Constables. The Block Development and Panchayat office established in 1952 is located on the G. T. road, near the rest house and faces the bus stand. Fifty employees were found working in the office. Its jurisdiction extends over 110 gram Panchayats of Batala tahsil. The District Industries Office is located at Batala on the Batala-Jullundur road instead of at Gurdaspur, which is the district headquarter. This is so because of the concentration of industries at Batala. It is functioning since 1948 and takes care of various problems of the industries. At the time of survey there were 41 employees in this office. The office of the Executive Engineer, Punjab State Electricity Board, functioning since 1964, is located on the Aliwal road having staff of 27 officials. It has under its control Six sub-divisional offices and its main function is to supply electricity to consumers of all categories in the jurisdiction of Batala tahsil and extending upto Mehta Chowk in Amritsar. Labour-cum-Conciliation office is functioning in Guru Nanak Nagar since 1968, its main function being conciliation and settlement of disputes between the employees and the employers in the district. The Labour-cum-Conciliation Officer also looks into complaints such as, whether the employees are being forced to work outside the normal hours or on holidays. He also keeps a vigil on the working conditions of the industrial labour with a staff of 21 members. The Post and Telegraph office faces the newly constructed bus stand, functioning since the mid-forties. It has a staff of 60 employees and its jurisdiction extends bevond Batala upto Dhariwal, Harchowal and Sri Hargobindpur. The Block Education offices I and II are situated in Guru Nanak Nagar and are responsible for the administration of all the primary schools in the Batala tahsil. Six employees were working in these two offices.

The office of the Assistant Registrar, Cooperative Societies is functioning in the town hall, established in Batala in 1958. This office covers the whole of Batala tahsil and Dhariwal block. Its main functions include the supervision of cooperative societies and provision of finance to farmers for purchase of fertilizers and agricultural implements on a cooperative basis. Its staff strength was 90. The office of the Inspector, Central Excise with a meagre staff of three is located in Lakkar mandi, which is functioning since 1943. Its main job is assessment and collection of central excise duty on items like sugar, copper and copper alloy, electric motors, iron and steel, paper, tobacco etc. from the units in Batala tahsil. The state Excise and Taxation office is located on the Dera Baba Nanak road, which is functioning since 1960-61. Its main functions are assessment and collection of sales, property, entertainment, excise and passenger and goods taxes, stamp duty, motor spirit tax etc. It has staff strength of twelve and its jurisdiction extends over the Batala tahsil.

3.3. The Small Industries Service Institute is located in the industrial estate on the Aliwal road. It was established in 1958 and is controlled by an Assistant Director. It specializes in modern foundry techniques and helps entrepreneurs in their day to day technical problems in the districts of Amritsar and Gurdaspur. The institute has eleven employees on its rolls. Adjacent to this institute is the National Metallurgical Laboratory functioning since 1963. Its main jobs are testing of industrial raw materials like iron, steel, coke, lime stone and foundry sand, provide instructions on cupola and generate improvement in casting techniques. There is a proposal to take up metallographic examination of various metals also and to undertake experimental work on problems relating to melting of metals. It is the only foundry station in northern India, with 13 staff members, with its head office at Jamshedpur. The Government Quality Marking Centre in the industrial estate, established in 1956-57, arranges for testing of various preducts and promotes their sale by a fixing

its quality mark. It also provides free technical guidance. The centre has twelve employees and covers Gurdaspur district. A small unit of the Food Corporation of India is functioning on the Aliwal road for the last one year. Its main functions are procurement, storage, preservation and movement of foodgrains. Its staff strength is 38. The office of Market Committee, established in 1941, is situated in the grain market on the Dera Baba Nanak road. It regulates the sale and purchase of agricultural produce in the market committee area. It issues licenses to foodgrains dealers and weighmen. The jurisdiction of this office besides covernig the Batala area extends to Dera Baba, Nanak, Sri Hargobindpur and Fateh Garh Churian. The office of the Life Insurance Corporation, established in 1960. is located on the Dera Baba Nanak road and has a staff of 27 officials.

3.4. The responsibility of civic administration vests in the municipal committee, which was set up in 1884. The offices of the committee are at the town hall, situated near the Gandhi chowk. It has a staff of 382 employees. It was promoted, by a government notification, as a Class I municipality in April 1969. The affairs of the municipality and the civic administration are governed by the bye-laws, as adopted by the municipality, in accordance with the provisions of the Punjab Municipal Act of 1911. The S. D. O. (Civil) is virtually ex-officio adviser of the committee. It has 21 elected members. The President of the committee or in his absence the vice President presides over the meetings, as provided in its bye-laws. The Executive Officer of the committee is a paid employee, like other functionaries in his office. He implements the policies and decisions of the committee. Table III.1 gives the list of the branches and their main functions as ascertained from the committee's office.

TABLE III.1: List of Different Branches in the Municipal Committee alongwith their main activities

Branch	Main activities
General Administration.	Establishment and general administration
Health	Matters related to health and environmental conditions in the town, e.g., (*i*) sanitation; (*ii*) *khad* preparation, (*iii*) malaria control, and (*iv*) control of epidemics by vaccination etc.
Octroi	Collection of octroi levied on the scheduled goods
Taxation	Licensing of manual and animal driven carts/vehicles; Tehabazari (collection of rent for permitting *khokhas* in front of shops), collection of house tax, water tax, show tax etc.
Fire Brigade	Fire fighting services
Engineering	Construction and maintenance of roads and municipal buildings.
Maternity hospital	Provision of maternity and child care services
Municipal library	Provision of general books, periodicals and daily newspapers.

The municipal committee had an income of Rs. 18 lakh during 1969-70 and 20 lakh during 1970-71. Table III.2 gives the break-up of the municipal income by source for the years 1969-70 and 1970-71 :

TABLE II.2: Income of the Batala Municipality by Source for the Years 1969-70 and 1970-71

Source	In Rupees 1969-70	1970-71
1. Octroi duty	11,39,508	11,19,298
2. Rent on lands, sarais, dak bungalow, bus stand	22,560	1,10,757
3. Sale proceeds of loans from government	..	75,000
4. Other taxes/fees	67,330	65,596
5. Miscellaneous receipts	40,945	52,805
6. Tax on animals and vehicles	31,382	27,543
7. Conservancy (other than tax receipts)	20,094	20,861
8. Water tax	8,101	17,339
9. Deposits	407	15,232
10. Sale proceeds of securities	..	15,000
11. Show theatre tax	12,399	14,160
12. Grants/contribution from government	..	11,797
13. Fees from markets and slaughter house	10,903	10,963
14. Fees/revenue from medical institutions	2,705	2,540
15. House/land/property/general tax	1,576	1,380
16. Sale proceeds of land and produce on land	618	250
17. Total Receipts excluding opening balance	13,58,528	15,60,521
18. Opening balance	4,69,722	4,42,204
Total Receipts including opening balance	18,28,250	20,02,725

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It will be readily seen that receipts from octroi duty constituted 84% of its total income in 1969-70 and 71% in 1970-71—obviously the largest single source of revenue. We were told that income from this source had increased from the level recorded in the two years preceding 1969-70. Table III.3 shows the percentage of the octori duty on different goods collected during 1969-70 and 1970-71.

TABLE II.3: Percentage Distribution of amount collected by various Categories

Categories of goods	Per cent collected	
	1969-70	1970-71
1. Animal stock, leather and hides . . .	3	12
2. Medicines, alcohol and other intoxicants .	1	9
3. Grains and other edibles	13	9
4. Metal and metallic products	23	8
5. Vehicles including tractors, motor cars etc. .	1	8
6. Cotton textiles	4	7
7. Science apparatus, instruments etc. . .	1	7
8. Washing soap and general merchandize . .	6	7
9. Stationery goods	2	6
10. Fuels including kerosene oil, petrol, wood, coal	18	5
11. Cement	7	5
12. Sports goods and toys	1	4
13. Electric goods	19	4
14. Others	1	9

It will be seen that a very high proportion of the total duty was contributed by the categories metal and metal products', fuels' and electric goods' in the year 1969-70. In 1970-71, however, there was relatively an even contribution by various categories the only exception being in animal stock, leather and hides, category in which case

the proportion had increased fourfold as compared to the preceding year. Table III.4 shows municipal expenditure by major heads and their percentage distribution for the years 1969-70 and 1970-71.

TABLE III.4: Municipal Expenditure by Major Heads and Percentage Distribution in 1969-70 *and* 1970-71

Head of expenditure	Amount and percentage distribution			
	1969-70	Percentage	1970-71	Percentage
1. General administration charges	3,11,266	22·5	3,74,564	24·0
2. Public safety	1,28,533	9·3	1,41,410	9·1
3. Water supply	53,978	3·9	69,819	4·5
4. Drainage and sewerage	1,17,425	8·5	1,34,150	8·6
5. Conservancy	3,75,812	27·1	3,72,161	24·0
6. Construction and maintenance of roads	1,21,451	8·8	1,55,078	10·0
7. Establishment	1,02,883	7·4	11,309	0·7
8. Agriculture and public garden	2,894	0·2	8,007	0·5
9. Market and slaughter houses	3,711	0·3	2,544	0·1
10. Veterinary	3,000	0·2	2,500	0·1
11. Sanitation	16,284	1·2	21,039	1·4
12. Epidemic control	17,403	1·2	18,879	1·2
13. Hospital and Vaccination	42,681	3·1	47,623	3·1
14. Public instruction	7,257	0·5	9,095	0·6
15. Contribution for general purpose	12,400	0·9	9,900	0·6
16. Miscellaneous	40,455	2·9	1,49,014	9·6
17. Payment of loans	28,613	2·0	29,766	1·9
TOTAL	13,86,046	100·00	15,56,858	100·00

Significantly, one-fourth of the total expenditure is being incurred on general administration. The other important heads of expenditure are 2 'Conservancy', followed by 'Construction and Maintenance of roads', Drainage

and sewerage', 'Establishment' and 'Public Safety'. It was gathered from the staff of the Committee that these heads constitute bulk of the expenditure from year to year in the annual budget.

3.5. It has already been indicated that Batala-Amritsar road, Batala-Gurdaspur road and Batala-Jullundur road are the three important roads which connect Batala to the important urban centres in the neighbourhood. Within the town, the municipal committee is maintaining six important roads besides myriads of by-lanes which terminate on these roads. Table III.5 shows the length of the roads within the municipal limits.

TABLE III.5: Length of Roads lying within the Municipal limits of Batala Town

Name of road	Length in km.
1. Circular Road	4·22
2. Beas Road	2·20
3. Nehru Gate to Dera Baba Nanak Road	·44
4. Anarkali Road	0·93
5. Cinema Road	0·29
6. Railway Road	0·24
Total	9·32

Gandhi Chowk is the nodal point of configuration of roads. The roads, no doubt metalled, are generally of poor quality. Incidence of traffic constituting of pedestrains, cyclists, bullocks carts, hand carts, trucks and buses is very high and there is already terrible congestion. The pedestrian feels greatly bewildered in the meshy traffic on these roads. The roads are of varying widths and at certain points are extremely narrow, causing the usual traffic jams and high-lighting the incidence of 'population explosion'.

3.6. Potable water supply is being maintained by the Municipal Committee with the help of the State Public Health Department. But it does not cover the entire population just one-quarter is so far covered. An overwhelming proportion of the population still uses hand pumps for drinking

water. The average daily tap water consumption was recorded at 11.2 lakh gallons i.e. per capita daily consumption works out to 14.6 gallons. It works out to 58.4 galloans per capita if only one-quarter of the poulation using tap water source is reckoned. The town has three water reservoirs of storage capacities of 50 thousand, 15 thousand and 10 thousand gallons respectively. Tubewells worked by electric motors of 45 H.P., 30 H.P. and 30 H.P. have been deployed for drawing underground water. There is a proposal to extend the facility of providing tap water to a larger segment of the population. The water supply is available, without any break, from 5 in the morning till 10.30 at night. The water supply department has given 252 domestic connections, 20 for public taps, ten for offices and 50 for industrial plants. The number of water meters used is, however, comparatively small—being 15 for domestic connections, five for public taps, 20 to industrial plants and none for connections given to offices. There is a great unsatiated demand for domestic connections. The town has 3,570 hand pumps, of which ten are for general public, while the rest are privately owned. The town also has about 20 open drinking water wells.

3.7 The sewerage and conservancy of the town is the responsibility of the municipal committee and a Chief Sanitary Inspector has been appointed for the purpose. Hardly one-fifth of the area of the town has underground sewerage catering to the need of about one-sixth of the census houses in the town. Two pump operators and four sewermen are working on the sewerage system. The sewermen have been deployed for preparation of compost. The town has about 15,000 meters of open drainage. The condition of the open drains is extremely deplorable and a very poor sight to look at. The G.T. road area near the railway station, is notorious for the collection of undrained stinking water during the rainy season. The town has six water borne public latrines and as many dry latrines. There are 6,550 dry and 100 flush private latrines. Only recently ten urinals and two flush latrines were constructed for the public use. About one-fifth of the population of the town, living on the peripheral area, are reported to be easing themselves in the fields and all other available nooks and corners. Ten to fifteen per cent of the residential houses are reported to be without any latrines.

The night soil and garbage are carried by wheel barrows, hand carts, tractors, trailers and donkeys to the garbage depots outside the town for preparation of compost. The municipal conservancy staff comprises of one Chief Sanitary Inspector, one Sanitary Inspector, seven jamadars, 149 sweepers (including 23 females), 22 donkey drivers, three tractor drivers and one mechanic. Most of the sweepers belong to Chura or Bhangi scheduled castes. It is interesting to note that the sweepers use their own brooms and baskets and that every *donkeywala* is provided with two donkeys. The sweepers have been assigned duties such as sweeping of the public places/roads, removal of ordure and household garbage, incineration of garbage, cleaning of public latrines/urinals/sewers, removal of carcasses, cleaning of drains, streets etc. The allocation of duties to the sweepers is in terms of lengths of roads, streets, drains, sewers or number of residences and not in terms of time spent on each operation.

3.8. Batala was electrified, with a humble beginning, in the year 1934. Its electric sub-station is connected with the hydel grid, constituting of Jogindernagar, Ganguwal and Kotla power houses, which is over 125 km. from the town. The Punjab State Electricity Board is arranging for distribution of electricity to the town. During the year 1970-71, the town had 12,062 connections and 8.8 million K. watt electricity was consumed. Table III.6 gives the break-up of the number of electric connections and annual consumption by type of establishment.

TABLE III.6: Number of Connections and Volume of Consumption by Type of Establishment

Type of establishment	Number of connections ('000)	Volume of consumptions K. watts)
Domestic (lighting and power)	8,142	1,632
Industrial	1,209	6,361
Irrigation	108	151
Commercial	2,589	534
Road lighting	1	155
Other establishments	13	4
Total	12,062	8,837

The electric charges are nine paise per unit for domestic and industrial consumption (both for power and lighting), ten paise per unit for commercial purposes, eleven paise for other establishments and 15 paise for road lighting. The Electricity Board, collected all—total Rs. 7.6 lakh from different categories of consumers in 1970-71—Rs. 5.5 lakh from industries, Rs. 1.33 lakh from domestic consumers and only Rs. 48,000 from commercial consumers. Only one hundred fiftynine applications were pending for new connections in 1970-71. Of these 90 were for industrial and 40 for domestic consumption. The municipality spent Rs. 23,000 on road lighting in 1970-71. The roads are bedecked with 272 fluorescent tubes and 1,080 filament lamps and the lighting time is eight hours daily. The average distance between two adjoining lighting posts is 36 meters.

3.9. Besides being connected by road to Amritsar, Gurdaspur and Jullundur, it is also connected to the adjoining towns of Dera Baba Nanak, Fatehgarh Churian, Sri Hargobindpur and Quadian—Quadian, Amritsar and Gurdaspur are also connected by rail. By country roads, Batala is linked to Ghuman, Harchowal and Kalanaur. Batala is served by an excellent road transport system for passenger traffic to and from the aforesaid places. A large number of passenger bus services originate in Batala and a still large number of them emanating from other important urban Centres pass through Batala. The automobiles serving the town are registered by the Transport Officer at Gurdaspur, while the other types of vehicles are registered by the municipal committee. At the time of survey, there were 23 scooters/motor cycles, eight tractors, two jeeps, twelve cars, 14 trucks, 319 cycle rickshaws, 102 animal driven carts and 834 hand carts duly registered in the town. In respect of automobiles, a licence fee of Rs. 75 per annum is charged for tractors, jeeps and cars. The fee is Rs. 10 for scooters and Rs. 80 for trucks. The licence fee for cycle rickshaws and hand carts is Rs. 6 per annum. As for the animal driven carts, the licence fee varies with the type of cart. A cart driven by two buffaloes and three

men is required to pay Rs. 20 per annum, a cart driven by one buffalo and one man Rs. 12 per annum, while a tonga driven by a pony/horse is required to pay Rs. 10 per annum. Of the 102 animal driven carts, 63 were driven by two buffaloes and three men, ten by one buffalo and one man while the remaining 29 were tongas. The use of he-buffaloes for pulling of carts is somewhat typical in Batala. These carts were sometimes as heavily loaded as to carry a weight of over 70 quintals. One wonders if this may be regarded as an achievement of the animal or a fit case for enquiry by the society for prevention of cruelty to animals.

3.10 As indicated earlier Batala not only has an importance of its own—due to its industrial buildup—but also on account of the fact that it falls on the cross-roads connecting an important industrial and trade centre of Amritsar to the gateways of Himachal Pradesh and Pathankot—Jammu & Kashmir. An attempt was made to list out the important bus routes connecting Batala, the frequency of bus services, number of passengers travelling and the number of buses plying. It was observed that most of the passenger traffic on the long distance routes was carried by the state owned Punjab Roadways. A large number of small transport companies have been authorised to ply buses on the shorter routes. These included the Punjab Transport Co. Private Ltd. Jhang Transport Co., Rohtak District Transport Co., Janta Transport Co., United Transport Co., Midh Bhakra Transport Co., Himalaya Transport Co., Suraj Transport Co., and Krishan Bus Service. Almost all these companies have their headquarters at Amritsar. Table III.7 gives the list of the routes, frequency of bus services, number of buses plying, length of routes and estimated average number of passengers travelling during 1970-71.

TABLE III.7.: List of routes, frequency of services, number of buses plying, length of routes and estimated average number of passenger travelling during 1970-71

Name of the route	Frequency (in minutes)	Number of buses plying	Approximate length (km.)	Estimated number of passengers carried during 1970-71 ('000)
1	2	3	4	5
Amritsar-Gurdaspur (Via Batala)	7	130	107	2,372
Batala-Jullundur	30	30	76	548
Batala-Qadian	30	24	18	415
Batala-Dera Baba Nanak	30	20	30	375
Batala-Fatehgarh Churian	60	12	26	231
Batala-Sri-Hargobindpur	90	8	32	146
Batala-Bhatinda	180	4	213	74
Batala-Ludhiana	150	2	130	36
Batala-Chandigarh	240	2	238	34
Batala-Patiala	360	2	149	32

A large number of buses, connecting important towns of Jammu & Kashmir and Himachal Pradesh, pass through Batala. It is for this reason that frequency of bus services is so very quick. Despite the widening of the erstwhile G. T. road and its conversion into a National Highway to Jammu & Kashmir, the incidence of traffic is very high and the roads are unmatched to it. Buses are terribly overcrowded in the morning and evening hours. There is a great demand of the local populace for a bye-pass so that the long-distance buses may pass through the town to get over the traffic jams and resultant road accidents. The number of accidents reported to the police is generally far less as a large number of road accidents are settled on the spot by the parties without intervention of police. Incidentally, only three road accidents were registered with the police during the year 1970-71. Traffic on the state

roads is increasing enormously owing to the economic development of the area around Batala. Number of buses plying on the different routes is increased on important festivals, such as Babe-da-Viah and Mela Achal Saheb. It has not been possible to ascertain the number of persons travelling on these festive occasions. It was also not possible to ascertain the number of commuters entering or leaving the town every day. A few important rural centres beyond a radius of 15 km. from Batala are also being served by buses—Batala-Ghuman, Batala-Harchowal and Batala-Kalanaur routes are served by six, two and eight services respectively.

3.11 Seven up and equal number of down trains pass through Batala. Of the seven trains which start from Amritsar, five go to Pathankot, after touching Batala, while the other two proceed to Qadian, a way side terminal station on the broad gauge. Enquiries made from the railway authorities have revealed that 6.13 lakh tickets were issued during the year 1970-71 for various destinations from Batala. The break-up of tickets issued, according to distance, is 1.02 lakh for 1-25 km., 3.68 lakh for 26-49 km., 0.82 lakh for 50-80 km., 0.45 lakh for 81-230 km. and 0.17 lakh above 250 km. Thus, the highest number of tickets is issued from stations lying between 26—49 Km. of Batala important ones being Gurdaspur, Dinanagar, Verka and Amritsar. The number of tickets sold for places within a distance of 25 Km. which span the Batala Sugar Mill Chinna, Dhariwal, Sohal, Jaintipura, Kathu Nangal, Vadala Granthian, and Qadian was also over 1 lakh. There is more of hustling traffic at the railway station during the day compared to the one at night. The traffic is heavy on festive occasions such as Dewali, Babe-da-Viah and Mela Achal Saheb. It was unusually very heavy when the road transport operators struck their work. The railway staff collected 5.63 lakh used tickets at the gates from the incoming passengers during 1969-70 and 5.85 lakh tickets during the year 1970-71 at Batala—increase of 4%. The number of out-going passengers had exceeded the incoming passengers by 5%. This was obviously due to non-collection of tickets from the incoming passengers at the Exits. No major rail disaster was reported during the year 1970-71. There were, however, three cases of minor derailments in the shunting 'yard' without involving serious damage to life or property.

3.12 According to the information collected from the goods office at Batala, wheat, rice, heavy machines—comprising mainly of lathes, shapers and planners, livestock and rail materials are sent out of Batala by rail. Wheat and livestock are exported to West Bengal, rice to West Bengal and Maharashtra, machine tools to South India and rail materials, comprising of sleepers and moulding sand, to the adjoining states, which broadly comprise the northern states. According to railway staff, 98.5 thousand tonnes of goods were sent out from Batala in 1970-71—two-fifths of the quantum comprised of wheat, one-fifth of rice, one-fifth of machine tools and iron scrap and the remaining constituted railway material and small unclassified packages. As for the inward movement, iron cement, fertilizers and coal constituted the principal items. Pig Iron, round and square bars of various dimensions are being received from Bhilai, Rourkela and Durgapur. Cement was being imported from Swai Madhopur in Rajasthan and from Surajpur near Chandigarh, 380 km. from Batala. Fertilizers were being received from Nangal, 300 km. from Batala, and from Kotah in Rajasthan. Coal was being obtained from West Bengal. According to local staff 1.60 lakh tonnes of these commodities were imported into the town in 1970-71—two-fifths of the imports comprised of iron, slightly less than two-fifths of coal, one-tenth each of cement and fertilizers and the remaining was accounted for by small packages of sundry goods.

3.13 Postal stationery worth Rs. 4.73 lakhs was sold by the Post and Telegraph Department during the year 1970-71*. Postal Stationery valued at Rs. 2.45 lakhs was sold to government departments in the form of service stamps etc. while Rs. 2.48 lakhs were realized by sale to private parties. It will be seen that in Batala as large a percentage as 48 of the total postal stationery is consumed by the government departments. Of the items sold to private users, post cards accounted for Rs. 64.7 thousands, inland letters for Rs. 99.6 thousands, envelops for Rs. 25.2 thousands, foreign letters/envelops for Rs. 20.6 thousand and postage stamps for Rs. 37.8 thousands. A salient feature of this distribution is that the sale of inland letters has a

*Source : Assistant Treasury Officers.

distinct edge over the sale of post cards which is in sharp contrast to the common belief that post card is a poor man's media of communication. Incidentally the head post office located on the G. T. road has its sub-post offices at Qila mandi, Nehru gate, Railway road, Anarkali and the Polytechnic institute. The telegraph authorities told us that 40.8 thousand telegrams were transmitted outward in 1969-70 and 41.7 thousand in 1970-71. The number of incoming telegrams was 37.7 thousand in 1969-70 and 39.9 thousand in 1970-71. The shortfall in the incoming telegrams is found to be of the order of 8% in 1969-70 and of 4% in the year 1970-71. There are barely 663 telephone connections in the town. The total number of local calls made by the subscribers during 1969-70 and 1970-71 were 16 lakhs and 17 lakhs respectively. The number of trunk calls booked was 1.7 lakhs each in the aforesaid two years. Batala has only three public telephone booths. The telephone exhange is a C. B. multiple type with 700 lines. Forty thousand money orders valued at Rs. 35 lakhs were received in the town by various parties during the year 1970-71. In the same period only 18 thousand money orders valued at Rs. 11 lakhs were sent from the town to other places. The disparity in the flow of money to and from the town through the media of money orders is obvious—inflow is three times that of its outflow. In 1969-70 there were issued 2,442 radio licences against the corresponding number of 3,276 during 1970-71 for domestic purposes. Radio licenses issued for commercial purposes were only 45 in 1969-70 and 29 in 1970-71. The significant increase of radio licenses reflects on the popularity of the media of communication. It is of common observation that, of late, transistor radios being cheap and compact, have become more popular. Batala also has the pride of having a few television receiving sets. Their number could not, however, be ascertained as these were still being installed. All the branches of post office at Batala together had 7,270 Savings Bank Accounts worth Rs. 69.5 lakh deposits on December 31, 1970 against 7,401 worth Rs. 68.5 lakhs on December 31, 1971.

3.14 Apart from a host of medical practitioners sprinkled all over the town, some of whom are seemingly quacks, there are three organised agencies engaged in medicare in the town—Civil Hospital (run by the State Government), Maternity Hospital (run by the Municipal Committee)

and Ayurvedic Dispensary (run by the Dainik Prarthana Sabha). The Civil Hospital was set up in 1835. It was only in 1960 that the building was extended to its present shape. It is a 50-bedded hospital with a staff strength of 47, four of whom are doctors eight nurses and the remaining para medical staff and the office staff. The important wings of the hospital are (i) laboratory-cum-blood bank, (ii) dental clinic, (iii) X-ray department, (iv) Children ward, (v) female ward, (vi) male ward, (vii) tetanus ward, (viii) operation theatre, (ix) private wards, (x) surgical wards, (xi) dispensary and dressing room and (xii) office of Chief Medical Officer and his establishment. According to the records of the hospital, 32,110 patients visited the hospital as outdoor patients, while 2,247 were admitted as indoor patients during the year 1970-71. Table III.8 shows the distribution of indoor and outdoor patients by broad categories of various diseases.

TABLE III.8: Distribution of Indoor and Outdoor Patients by Board Categories of Diseases

Category	Number of patients	
	Indoor	Outdoor
1	2	3
1. Infective and parasitic diseases	308	1,011
2. Neo-plasms	3	155
3. Allergic, endocrine system, metabolic and nutritional diseases	50	810
4. Diseases of the blood and blood-forming organs	136	2,100
5. Mental, psychoneurotic and personality disorders	2	217
6. Diseases of nervous system and sense organs	28	826
7. Diseases of circulatory system	44	155
8. Diseases of respiratory system	293	8,461
9. Diseases of digestive system	209	7,822
10. Diseases of the genito-urinary system	198	3,700
11. Deliveries and complications of pregnancy, childbirth and peurperium	121	81
12. Diseases of the skin and cellular tissues	28	4,426
13. Diseases of the bones and organs of movement	..	1,181
14. Congenital malformations	..	76
15. Certain diseases of early infancy	..	20
16. Symptoms, senility and ill-defined conditions	..	507
17. Accidents, poisoning and violence	827	582
Total	2,247	32,130

It was gathered that as many as 827 cases, pertaining to accidents, poisoning and violence were admitted into the hospital in 1970-71. High incidence under this category is obviously the by-product of the modern technological civilization. The workers in the developing industries at Batala are exposed to all kinds of industrial accidents and hazards. According to a rough estimate 40 to 60% of the patients calling at the hospital hail from the adjoining rural areas. The distribution of outdoor patients by type of disease, on the day of enquiry, was : fever—five, dysentery and diarrhoea—14, respiratory diseases—30, wounds—15, common diseases of blood, skin, influenza, neurosis, stomach disorders etc. 150. There was a provision for the purchase of medicines upto Rs. 22,000 and on clothing, diet, equipment and other contingencies upto Rs. 27 thousand. An amount of Rs. 10 thousand was collected as fees charged on account of X-rays, laboratory tests, operation charges and ticket fee etc. Indoor patients were being charged Rs. 1.50 per day.

3.15. The 25-bedded maternity hospital provides obstetrical gynaecological services. It has a strength of ten female staff members, including the doctor and four members of para-medical staff. It mainly dealt with cases of loop insertions, tubectomy, and post and pre-natal care. In 1970-71, 859 indoor patients were admitted. The average number of daily outdoor patients was of the order of 180. The municipality spent Rs. 32,760 on this hospital in 1970-71. As regards the ethnic origin of the staff members, 3 were Jat Sikhs, two Christians and the remaining five Sunars and Ahluwalias. Information collected from the office of the Chief Medical Officer revealed that, in association with maternity hospital, the total number of female sterilization operations performed in the year 1970-71 was 292 while 31 males were vasectomised. IUCD insertions were only 57. About 400 females had obtained contraceptives from the maternity hospital. The number of contraceptives obtained/purchased by the males could not be ascertained. It was, however, reliably gathered that condom was being largely used by the males in the town for prevention of conception.

3.16 An enquiry was made from the local private practitioners regarding various systems of medicine being practised in the town. A number of clinics/Aushdhalayas, classified under allopathy, Ayurveda, Unani and homoeopathy are functioning in the town. Saravhitkari Free Hospital, located near the Ohri chowk, is a reputed Ayurvedic Aushdhalaya run by Dainik Prarthana Sabha, a philanthropic organization in the town since 1952. On an average one hundred patients visit this hospital daily, out of which over 50% have fever symptoms. Allopathic medicines are also being used in this dispensary. Parkash Aushdhalaya, near Bhandari mohalla, is run by Vaid Parkash Das since 1925. He is assisted by his son, Acharya Mohan Das and they offer Ayurvedic treatment only. On an average fifty patients attend this dispensary daily. Dr. Darbara Singh's (L.S.M.F.) clinic, on the G. T. road, has provision for minor surgery and radiology. It also provides maternity and child care facilities. On an average 75 patients visit this clinic daily. Another important clinic functioning since 1963 on the Cinema road belongs to Dr. Charan Singh Wilku, who is only L.M.P. from Rangoon (Burma). There is provision for minor surgical operations in addition to dispensing of allopathic treatment at this dispensary. About 25 patients visit this clinic daily. The Industrial Training Institute, located on the Batala-Kanhuwan road provides dispening and first aid facilities for its students and staff. There are a number of shops dealing in allopathic drugs in the town.

3.17 The Government Veterinary hospital, on the Batala-Jullundur road, near bus stand, functions under the charge of a qualified veterinary surgeon assisted by a small team of three workers. Information about the number of animals treated, by type of disease, is given in Table III.9.

TABLE III.9: Distribution of Animals of the Towns and those brought for Treatment from Outside the Town by Disease

Animal	Disease	Number of animals	
		From within the town	From outside the town
1	2	3	4
Equine	Contagious and parasitic	10	13
	Other diseases	100	95
	Total	110	108
Cattle and Bovine	Contagious and parasitic	30	12
	Other diseases	2,780	3,000
	Total	2,810	3,012
Sheep and Goat	Contagious and parasitic	..	..
	Other diseases	40	17
	Total	40	17
Dogs	Contagious and parasitic	60	10
	Other diseases	160	100
	Total	220	110
Poultry	Fowl pox	10	..
	Coccidiosis	15	..
	Contagious and other diseases	20	11
	Total	45	11

3.18 There are in all 27 educational institutions in the town—two colleges, two technical institutes, one research laboratory, one music academy, one school of Ayurvedic system of medicine, 13 high or higher secondary schools and 13 primary schools. Both the colleges are privately managed and affiliated to the Guru Nanak Dev University, Amritsar. The Baring Union Christian College (BUCC) is managed by a Board of Governors under the control of the Anglican Church. It imparts education both in humanities and physical sciences. It is a co-educational college but the number of males is overwhelming—998 boys and 94 girls. The other one R.R Bawa D.A.V College, is exclusively for girls and it provides education only in humanities. The BUCC has a staff strength of 52 teachers of which 44 are males and eight females. The staff strength of the D.A.V. College is 15, of which only one was male. At the time of the survey 472 girls were on rolls in the D.A.V. College. The enrolment figures reveal that the percentage of female students preparing for graduation and post-graduation was 36 indicating a disparity among sexes to the tune of 28% even for "a non-professional education. The board of governors of the B.U.C. College comprised of 15 members, 13 of whom are eminent theologians in Christianity in the northern India. Of the two non-Christian members of the board, one is a Sikh Khatri and the other Hindu Brahmin. More than half of the members are educated upto the post-graduate level while none is an under-graduate. In the teaching staff, 26 are Hindus, 16 Christians and ten Sikhs. Out of the females in the teaching staff, two each are Christians and Sikhs while the other four are Hindus. As regards the qualifications of the teaching staff, three out of them possess doctor's degree. 44 post-graduate degree and five are graduates. Amongst the female staff seven of them possess master's degree while only one is a mere graduate. The missionaries of the order of Anglican Church visit the college. for varying durations to impart lectures to the students. They are governed by the Rules of the church and paid a consolidated salary of Rs. 1,000 per month. The pay scales of teaching staff are—principals Rs. 700—1100; senior lecturers Rs. 400—800, junior lecturers Rs. 300—600 and demonstrators Rs. 250—400. Apart from the teaching staff, the college has a strength of 57 non-teaching employees, six of whom are females. Thirty-one of these employees are Christians. 18 Hindus and 8 Sikhs. Out of

then 13 are engaged on clerical jobs in the office and library, twelve works as laboratory attendants and technicians, five as cooks, five as gardeners, five as watchmen, eleven as peons and six as sweepers. As for the female employees two each are working as clerks, cooks and sweepers. The higher strength of the non-teaching staff as compared to the teaching staff is rather an unusual phenomenon. A casual visitor to the college is bound to be impressed by the orderly up-keep of the lawns, the corridors, well maintained office, library and the laboratories. The college has two attached hostels, one for girls and the other for boys with 38 cubicles and 12 dormitories. These can accommodate 35 girls and 50 boys. Chapel services is an important and compulsory daily ritual at the campus. During the year preceding our survey, the college celebrated events like the Independence Day, the annual sports, the annual staff dinner, the festive week, the U.N. Day, the Republic Day, the annual prize distribution duty and the convocation. According to the information gathered from the principal, 390 students are preparing for pre-university, pre-engineering or pre-medical courses, 134 for a graduate degree in Science, 470 for graduate's degree in Arts while 16 are post-graduate students. Of the total students, 57% are Sikhs, 36% Hindus and 7% Christians. Eighty-five per cent of the students are in the age-group 16—22, 5% below 16 years and 10% above 22 years. Botany, Zoology, Physics and Chemistry are being taught in the Science faculty while History, Philosophy, Political Science, Eeconomics, Civics, Sociology and Home Science in the Humanities. English, Hindi, Punjabi, Mathematics and Sanskrit can be offered by the students in both the faculties. Only English and Mathematics courses are being offered for M.A. degree. More than 50% of the students are in receipt of fee concession of one or the other kind. Of those in receipt of these connections, one third have obtained half/full fee concession, one-half got the concession for belonging to one of the scheduled castes or other backward classes and the remaining one-sixth have got concessions offered by various trusts, most of which pertain to Christian institutions. There are four sources of income of the institution viz., collection of fees, mission's grant, grant by the University Grants Commission (U.G.C.) and maintenance grant by the State Education department. In the year preceding the enquiry these

grants were Rs. 160 thousand, Rs. 168 thousand, Rs. 82 thousand and Rs. 34 thousand in the above order of sources of income.

3.19 The D.A.V. College for women is another important institution in the town. It was started in July 1965 and its building acquired its present shape in 1966. The college is under the control of the managing committee of D.A.V. colleges at New Delhi and has a local advisory committee comprising of 18 members, 17 of whom are males. These members are all Hindus, six being Aggarwals, eight Khatris, two Mahajans, and the remaining two Brahmins. The college has a staff strength of 27, of whom 15 are deployed on teaching. Of the teaching staff only one is a male and all are in the age-group 20—35 years. The ethnic distribution of teachers being Khatris five, Jats four, Aroras two, Brahmins two and Aggarwals two. Eleven of the teachers are Hindus and four Sikhs. All the teachers have done the Master's degree in Arts. Of the twelve employees engaged on the non-teaching jobs, five are clerks, two peons, two gardeners, two watchmen and one sweeper. The morning Vedic prayer is a daily ritual. The annual functions celebrated are the Republic Day, the College Fete, Convocation, Annual Sports Meet and Prize Distribution. A hostel has been added on the campus only recently with the help of the grants from the U.G.C. The *Hawankund* is the most conspicuous place in the hostel where the fire offerings are made with the chanting of Vedic *mantras* every Sunday. The subjects offered are, English, Hindi, Sanskrit, Punjabi, Political Science, Economics, History, Philosophy, Music and Home Science. The annual expenditure of the institute is reported to be the order of Rs. 2 lakhs.

3.20 Amongst the technical institutions the Government Polytechnic Institute located on the Kanhuwan road is of outstanding merit. It was established in 1964 and prepares the students for technical diploma in Civil, Electrical and Mechanical Engineering. There is a provision for admission of 120 students in all the branches but at the time of the survey the number of students on roll was as low as 91. It was learnt that the young boys had lost interest in the diploma courses as there were not adequate job opportunities. The institution has a staff strength of

67 employees, 44 of whom are engaged on teaching. Nine of them possess an engineering Degree, 25 an engineering diploma, four are graduates/post graduates while the remaining six are barely matriculates. By religion, 24 are Hindus, 19 Sikhs, and one Muslim. Amongst the 23 employees engaged on the non-teaching jobs ten are clerks, seven peons and two each watchmen, gardeners and sweepers. Twelve of them are matriculates while eleven are non-matric. By religion twelve are Hindus, nine Sikhs and 2 Christians. During the survey it was learnt that students at all the polytechnic institutes in the state had gone on strike for a couple of days and had demanded :

(i) reduction in minimum pass percentage marks,

(ii) upward revision of qualifications for admission to the institutions;

(iii) downward revision of minimum lectures requirement from 85% to 75%, and

(iv) reduction in the time limit between the date of examination and announcement of results.

The staff of the college was also reported to be agitating demanding revised pay scales and enhanced dearness allowance. The total bodgeted expenditure was of the order of Rs. 4.4 lakhs in 1970-71. No tuition fee is being charged from any student. Twenty-three of the students are getting a merit or merit-cum-means scholarship of a value of Rs. 50 per month. There is a provision for imparting para-military training under the aegis of the National Cadet Corps.

The local Industrial Training Institute is managed by the Directorate of Industries and Industrial Training, Punjab. It has 61 staff members on its rolls and 38 of them are engaged in teaching. Twenty-eight of them are instructors, five mechanics and one each carpenter, fitter, surveyor, tailoring teacher and English teacher. As in the other institutes, Jats and Khatris dominate the scene. The important trades in which vocational training is being imparted include, training as a motor mechanic, tractor mechanic, moulder, welder, refrigeration mechanic, English and Punjabi Stenographer, electrician, fitter, radio mechanic machinist, turner, cutter and tailor. The

medium of instruction is Punjabi. The number of students undergoing vocational training is 212. Thirty-three students, belong to the scheduled castes, are being allowed a stipend of Rs. 45 per month. Yet another batch of 64 students has obtained merit-cum-means scholarships. The budgeted expenditure of the institution 1970-71 was of the order of Rs. 3.4 lakhs. The employees of this institute have participated in the general strike demanding higher wages and enhanced dearness allowance.

3.21 The Saraswati Sangeet Sadan imparts education in music. The Sadan established in 1960 is under the technical control of Prayag Sangeet Samiti, Allahabad. The institution has a staff strength of three only. Apart from the principal, who is qualified as Visharad Prabhakar, there is a sitar master and tabla master on the staff. Thirty two students are on the rolls. The institute prepares the students for Pratham, Bhushan, Visharad and M.A. degree in Music. The musical instruments on which training is being imparted, included violin, sitar, tabla, bansuri and harmonium.

The Jatu Karan Ayurvedic Vidayalaya prepares students for Bhishak, Visharad and Acharya degree in Ayurvedic medicine. The institute has 31 students. The staff comprises of two members, both of whom possess the Acharya degree in Ayurvedic medicine. All the students, except four Sikhs are Hindus.

3.22 Thirteen schools upto the matriculation or higher secondary standard are functioning in the town, four of these being exclusively for girls. The girls' schools include: Government Girls Higher Secondary School, Arya Girls High School, Gandhi Memorial Girls' High School, and Putri Pathshala. The boys' schools include G.N. Khalsa Higher Secondary School, D.A.V. Higher Secondary School, Khalsa Higher Secondary School, Government High School, Sikh National High School, Salvation Army High School, B.V.N. High School, Adarsh Vidya Mandir and Bal Vidya Niketan. Both Arts and Science subjects are being taught in most of the schools. All the schools are in receipt of grant-in-aid from the state government and also procure donations from different sources. The data on age and classes collected from one of the girls'

schools, revealed that a very high proportion of girl students drop out after studying upto the 8th class. These included girls in the age-group 14—20. In fact, the ratio of students in the 9th, 10th and 11th of this particular school to those studying in the 6th, 7th and 8th class was 1 : 2.

3.23 There are 13 primary schools, which are by and large co-educational. Three schools, which could be regarded as representative ones were studied. The number of students in these schools in 1968-69 was 418 in the government school branch 4,239 in government school branch 5 and 214 in the Methodist school. The first school is being run in two shifts. Expectedly enough percentage of students in the lower classes is far higher than in the subsequent classes because of the high incidence of drop-outs. Most of the teachers in the schools are females. The teachers in the Methodist School are largely Christians while that in the government schools are predominantly Hindus and Sikhs. The subjects of study in the government schools constituted Punjabi, Social Studies, Sadharan Vigyan, Arithmetic, Hindi and Manoranjak Rajhaven-comical entertainment for tiny tots. The subject of studies in the Methodist school included. Arithmetic, English, Social Studies, General Science, Drawing, Sewing and Religious Instruction. The floor area in almost all the schools, except in the Methodist school, was rather insufficient relative to the number of students.

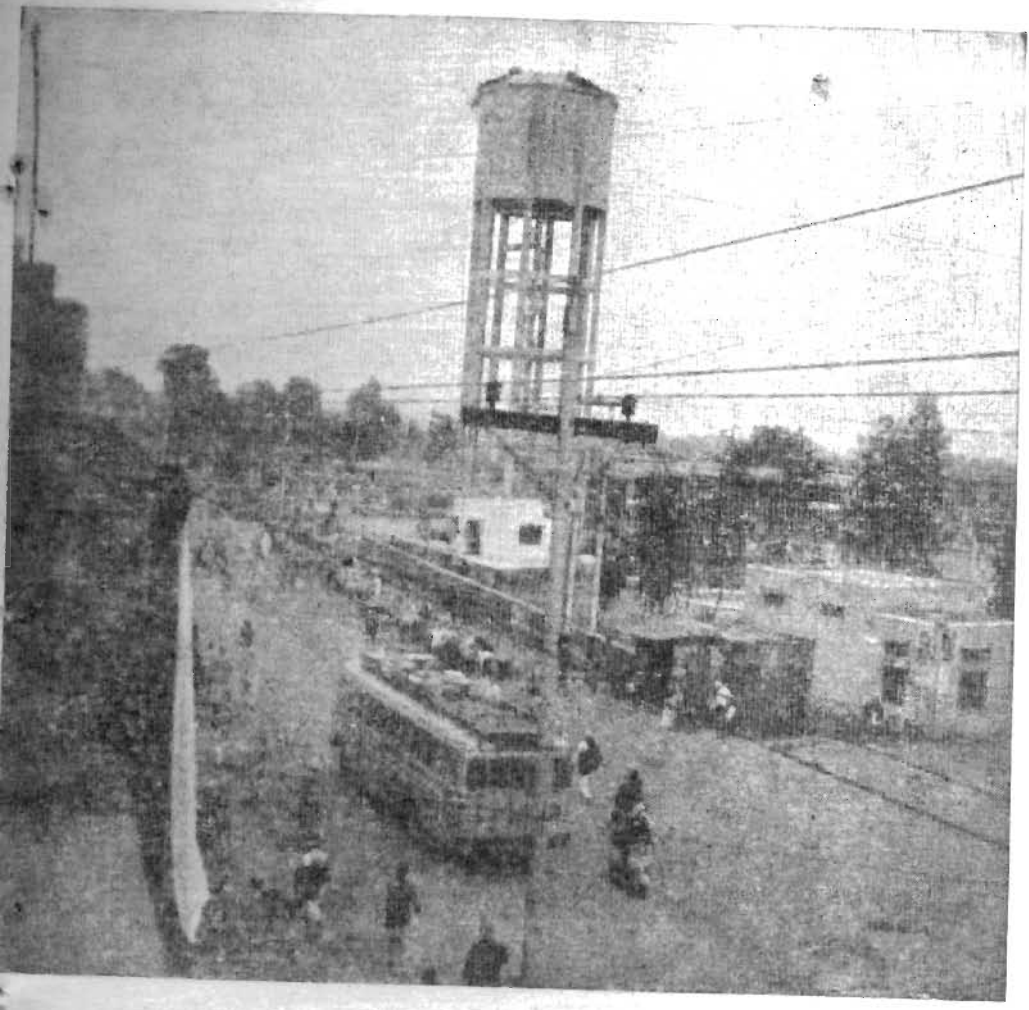


Plate 12 : Water tower adjacent to Gandhi Chowk



Plate 13 : Town Hall of Batala

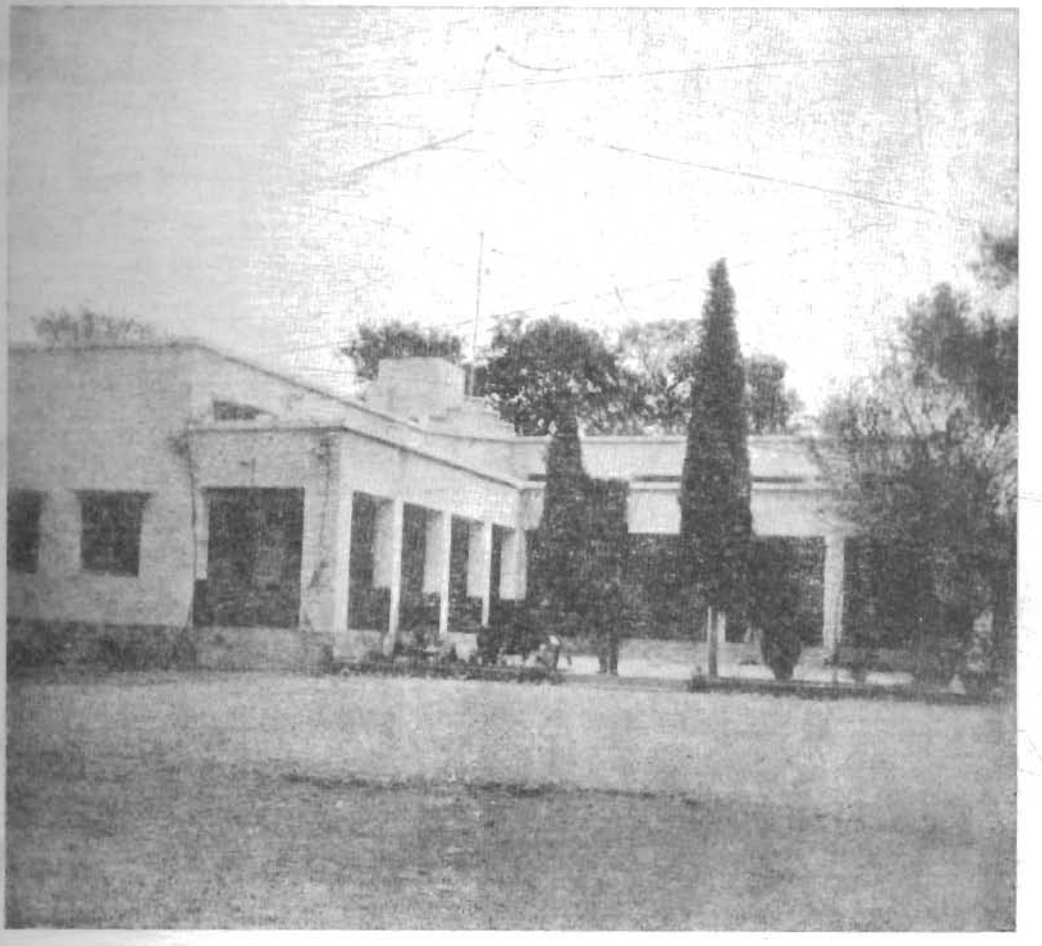


Plate 14 : Panchayat Samiti Rest House in Administrative Block

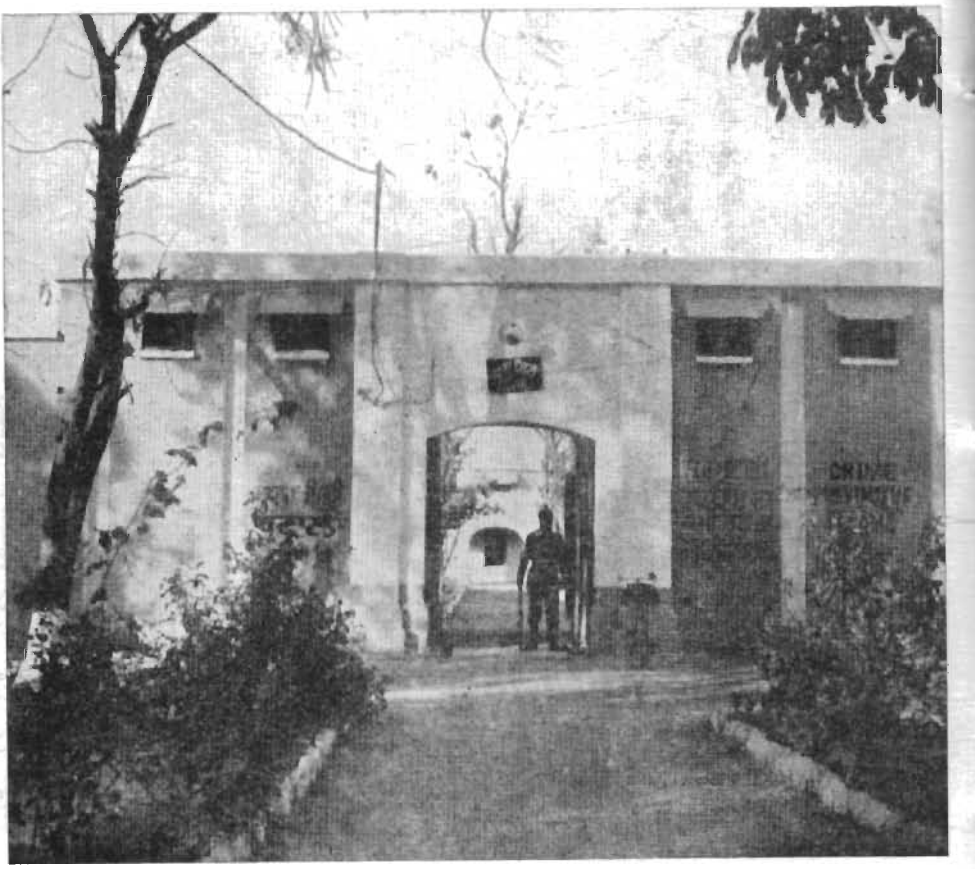


Plate 15 : City Police Station

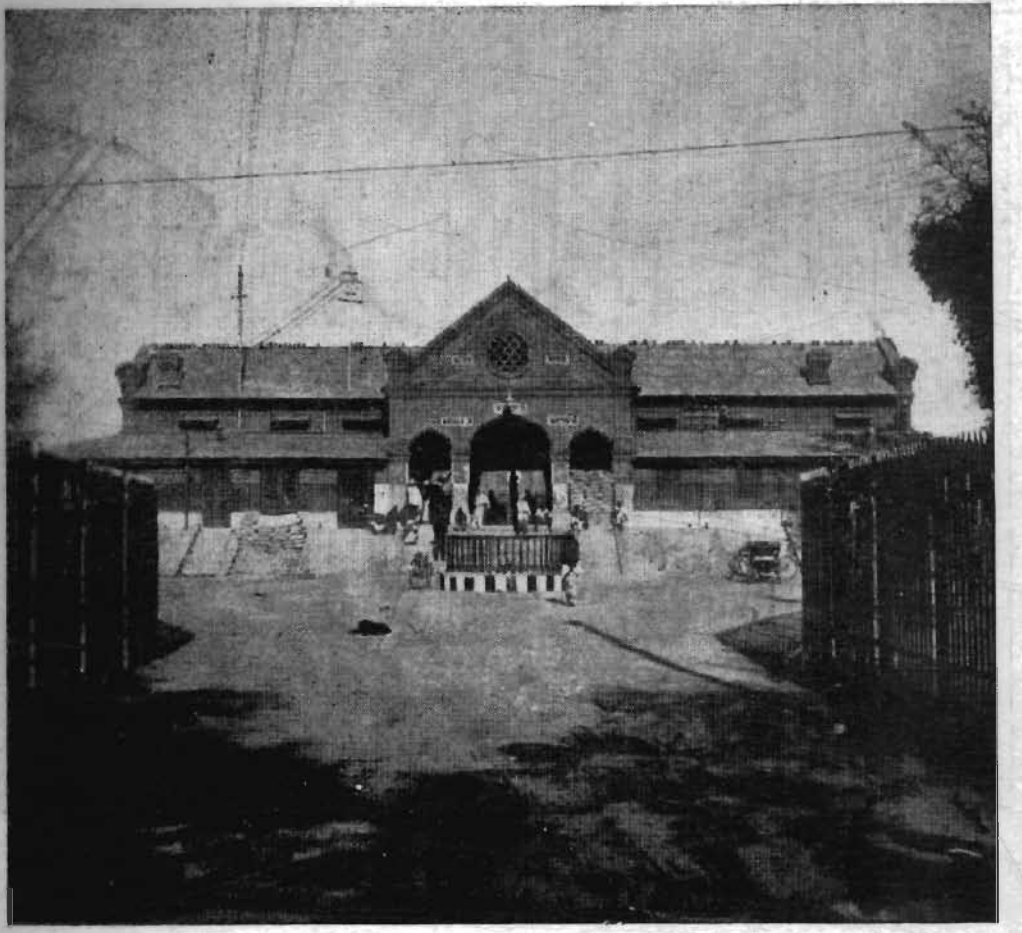


Plate 16 : Railway Junction Batala

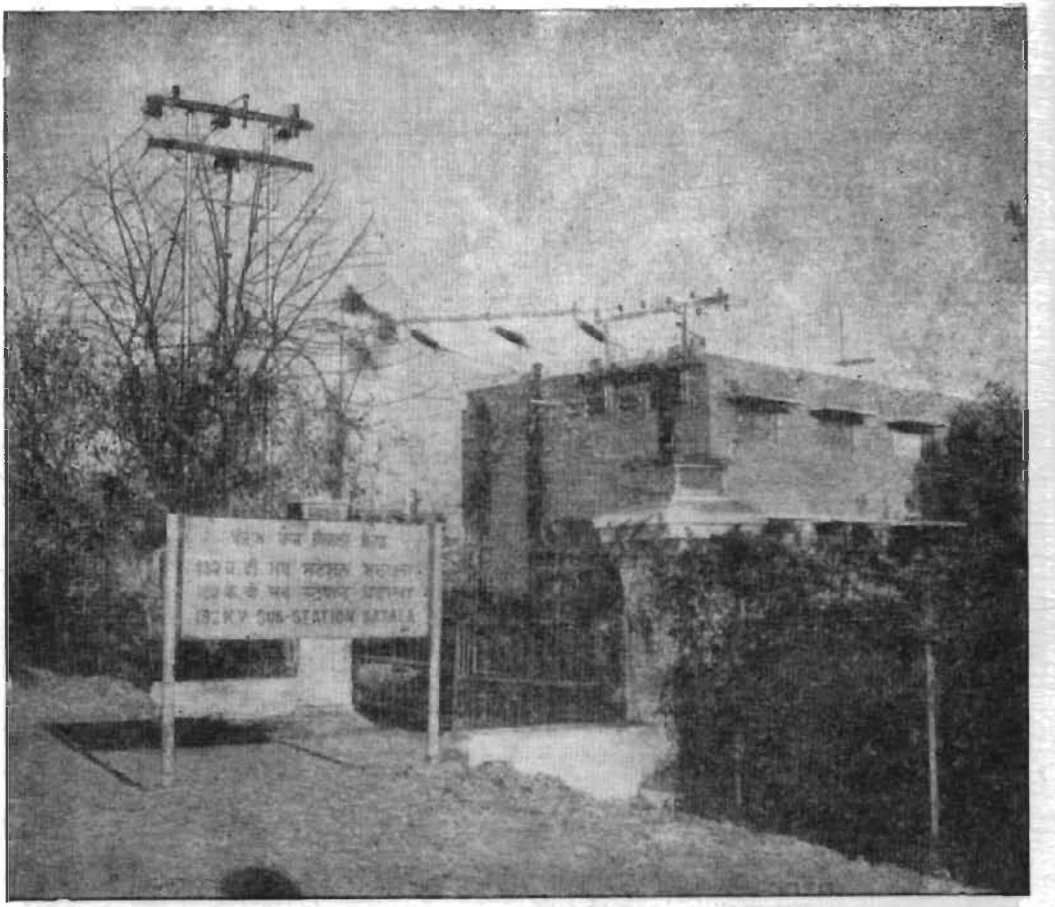


Plate 17 : 132 K. V. Sub-station Batala

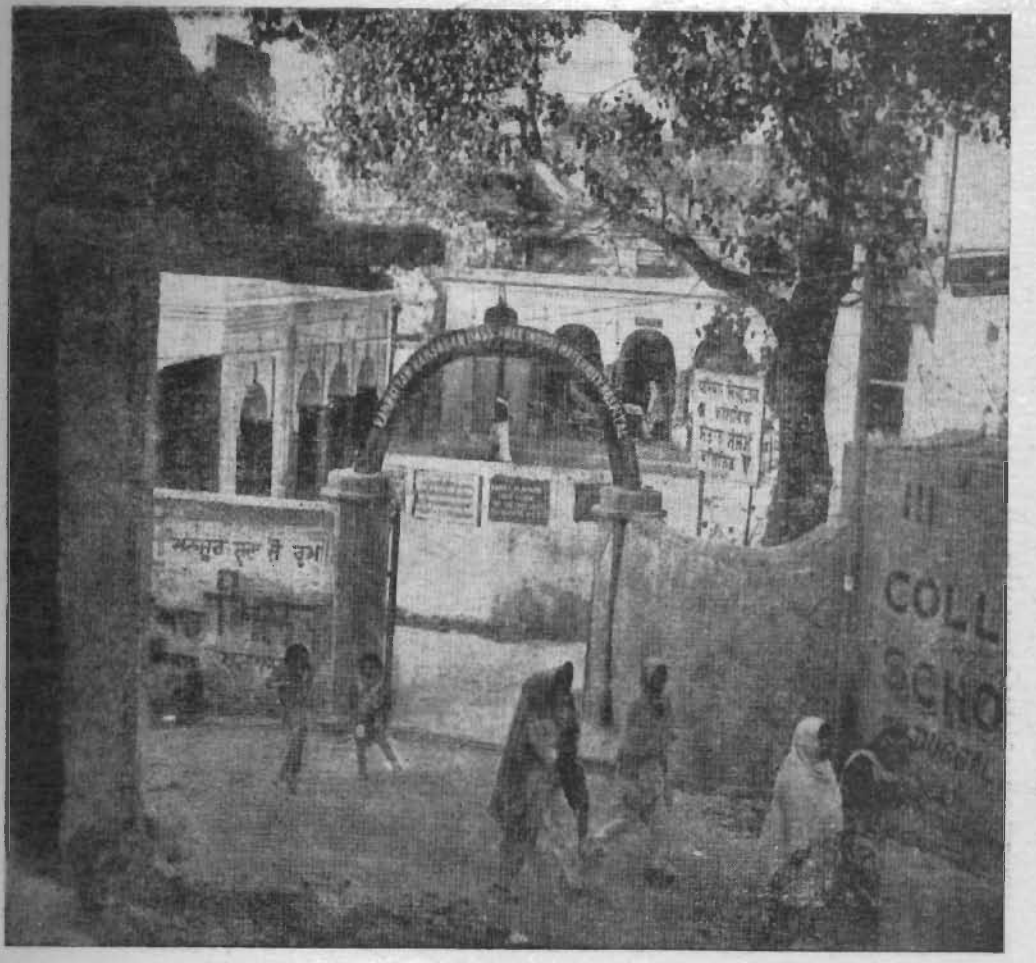


Plate 18 : Maternity Hospital

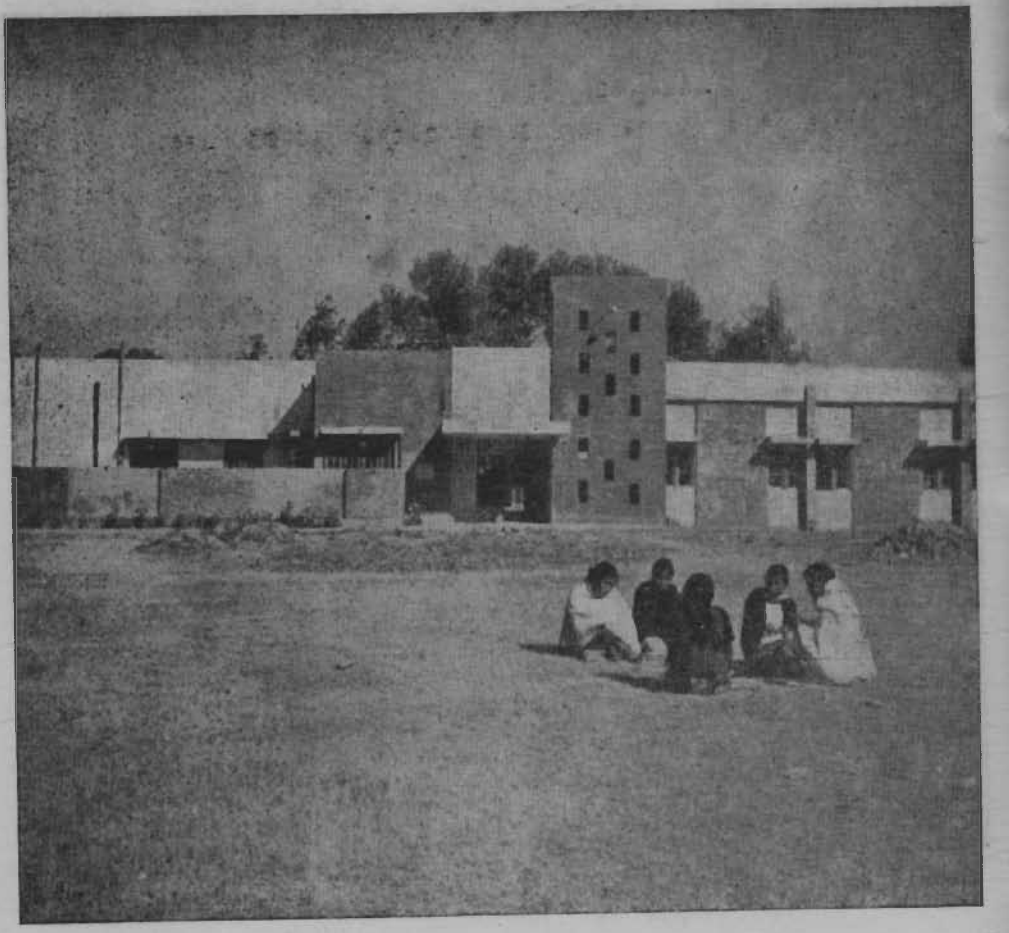


Plate 19 : Hostel R. R. Bawa D.A.V. College for Women

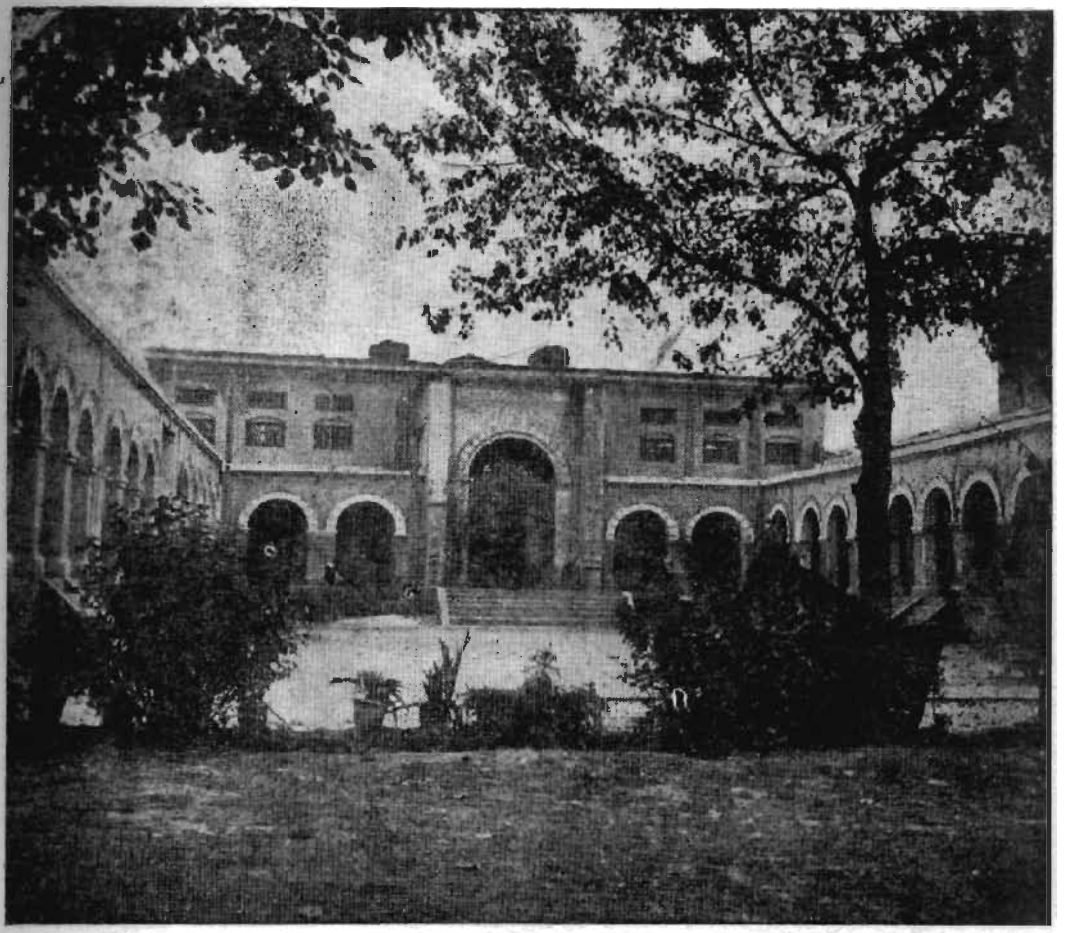


Plate 20 : Khalsa Higher Secondary School near Hansli bridge



Plate 21 : Methodist Co-educational Primary School



Plate 22: Kulwant Singh's Clinic at Cinema road



Plate 23 : Hotel and Restaurant at Cinema road

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

The economic life of the town and the hinterland is the index of agricultural and the industrial growth of the area. Batala and its peripheral areas is a tract of fertile land. **Dosahi**—light clayey loam—and the **rohi**—good heavy soil—are suitable for the cultivation of cereal as well as cash crops like cotton and sugarcane and have contributed significantly in ushering the green revolution in the region. The enterprising sturdy Sikhs in the hinterland adopting modern method of cultivation have already crossed the initial stages of the green revolution. There are ample transportation and marketing facilities in the town for sale and purchase of agricultural products, farm implements, improved seeds and fertilizers. To obtain optimum output from their lands the cultivators practise the techniques of crop rotation, eradicate weeds, use fertilizers. The rich soil and increased irrigational facilities gave fillip to the cultivation of sugarcane and rice, the two famous cash crops of this area. The high prospects of these two crops have contributed to the localised growth of agro-industries like the sugarcane crushers and the rice shellers.

4.2. The availability of moulding sand has given an impetus to the growth of foundry industry in the town. Batala is the biggest centre of foundry works in northern India and half of the imported pig iron to Punjab is used in Batala. About half of the industrial establishments in the town are engaged in foundry works. The high silica sand of Batala is a natural moulding material and does not need synthetic binders such as bentonite and dextrin etc. Table IV.1 gives the percentage distribution of the chemical constituents in the sample of soil obtained from village Dhing Nangal by the National Metallurgical Laboratory, Batala.

TABLE IV.1

Percentage Distribution of Chemical Constituents in the Sample of Soil

Chemical consitituents	Percentage	
	Unwashed	Washed
Silica oxide	76·3	80·0
Aluminium oxide	5·2	3·2
Ferric oxide	6·0	4·5
Magnesium oxide	2·8	2·7
Tin oxide	0·9	1·0
Calcium oxide	2·2	2·5
Sodium or Potassium oxide	3·1	3·3
others	3·6	3·0

The laboratory tests reveal that in view of the low permeability and high percentage of fines and low refractoriness the sand can be used for casting non-ferrous metals also. Best sand deposits are said to be available in Kanhuwan. The technical guidance and the know-hows have been sufficiently developed in the town. The Small Industries Service Institute—an organisation of the Government of India—is rendering yeoman service in this direction. The State Bank of India and other financial institutions supplement the financial resources of the enterpreneurs. The Ramgarhia community is the leading and budding enterpreneurs. Quite a significant number of persons who had worked on small positions such as accounts clerks and the workmen etc. have risen both in status and economic position. There is no dearth of trained hands in foundry works and the apprentices come forth for vocational training and service at low wages. An institution by the name of Quality Marking Centre helps the industrial units to attain desired standards and approved levels of precision through modern methods of quality control. The centre also provides facilities for heat treatment and imparts technical guidance. Besides, the Labour-cum-Conciliation office of the state

government looks after the grievances of the workers and settles industrial disputes between employees and the employers.

4.3. The proximity of the town to the international border has given a sense of insecurity to the industrialists as they have witnessed two Indo-Pak conflicts during the decade. The industrial capital and skilled craftsmanship are shifting gradually to the secure places. There is a sense of disincentives among the businessmen for more investment and industrial expansion due to its location. The enterpreneurs also complain of inadequate and erratic electric supply. Some of them desired that the government should establish agro-based heavy industries in the region and also ordnance factories which may boost up various foundry works associated with such projects.

4.4. The foundry industry in the town came into existence at the fag end of the last century. Chaff-cutters and cane-crushers were the chief items of mass production. The Muslims and Hindu Bhandaries had a monopolistic control over the foundry industry in those days. G. M. Bhandari was a pioneer in the manufacture of cane-crushers utilizing steam power. Unfortunately, his workshop was closed down due to explosion of the cupola. Three other brothers who were skilled employees with G. M. Bhandari started a new factory to manufacture cane-crushers and subsequently the lathes. Another sister organization started manufacturing agricultural implements during the same period. The industry got an impetus in the year 1932 when the electricity was made available in the town. At the time of the survey about 460 industrial units were engaged in the manufacture of machine tools and agricultural implements as against two to three hundred units at the time of the partition of the country. The machine tools manufactured in the town include: lathes, shapers, planners, drilling machines, bandsaws, hackshaws, steel rollers, grinders and diesel engines. The agricultural implements manufactured in the town include: chaff cutters, cane crushers, centrifugal pumps, thrashers, planters, diggers, drills, ploughs, tool bars, elevators, ridger-furrowers, trolleys, persian wheels, weighing machines and weights. The other small-scale industrial units in the town are engaged in the production of parts of cycles, sewing machines and sanitary

goods, processed food, leather products, soap, furniture, telecommunication equipment, transport equipment, electric goods and medical and surgical instruments, etc.

4.5. Foodgrains, medicines, liquor, steel scrap, cotton and other textiles besides other items of household use are the main items of import into the town. At the time of survey there were about 1,760 retail shops in the town. Table IV.2 gives the break-up of shops by type of establishments, area of concentration and estimated volume of transaction during the year preceding the survey period.

4.6. The information given in the table was obtained from the local Shop Inspector. The volume of trade given in the table was obtained from the office of Excise and Taxation Department. The data are a rough estimate and give only a comparative picture. Besides the shops indicated in Table IV.2, the Shop Inspector had opined that there was a mushroom growth of wayside shops and of mobile vendors engaged in the sale of fruits, vegetables, fish and cloth etc. Majority of traders in the town were reported to be Punjabi speaking Hindus. The exact information about traders of different communities and linguistic groups could not be ascertained. The commercial complex in the town is spread all along Dera Baba Nanak road upto Gurdwara Kandh Saheb with Gandhi chowk as confluence.

4.7. Table IV.3 gives the particulars of some selected trade and commercial establishments as collected in a special Commercial and Industrial Establishment schedule canvassed for the intensive town study.

4.8. The industrial units have been classified into three size groups according to the requirements of Licensing Policy Enquiry Committee. The establishment with a capital investment of less than Rs. 7.5 lakhs was classified as a small-scale industry, those with a capital investment of more than Rs. 7.5 lakhs but less than one crore rupees were classified as medium-scale industries and those with a capital investment of over Rs. one crore were classified as large-scale industries. According to this norm there were only two large-scale and five medium scale industries. The

TABLE IV.2

Distribution of Shops by Type, Level and Volume of Trade

Level of distribution	Type of establishments	Area of concentration	No. of Units	Estimated volume of trade (in thousand rupees)
Whole sale	Foodgrains	Grain market, Dera Baba Nanak Road.	25	1,187
	Vegetable and fruits	Vegetable market, Nehru Gate	21	648
	Metallic vtensils	Scattered	4	752
	Miscellaneous textiles	Scattered	4	3,038
Retail	1. Food and grocery articles			
	(*i*) Foodgrains	Dera Baba Nanak Road	50	1,706
	(*ii*) Vegetables and fruits	Outside Nehru Gate, City Road, Dera Baba Nanak Road.	43	840
	(*iii*) Fish, meat and eggs	Inside Nehru Gate	10	..
	(*iv*) Milk	Circular Road	10	500
	(*v*) Bakery	Inside Nehru Gate	24	1,014
	(*vi*) Grocery	Gandhi Chowk, Dera Baba Nanak Road, Chakri Bazar.	97	3,186
	(*vii*) Others, e.g., general provision etc.	Nehru Gate, Dera Baba Nanak Road	200	N.A.
	2. Cloth			
	(*i*) Miscellaneous textiles	Gandhi Chowk, Dera Baba Nanak Road, Chakri Bazar.	171	23,341
	(*ii*) Readymade garments	Chakri Bazar	3	267
	(*iii*) Tailoring, embroidery and darning	Chakri Bazar, G. T. Road, Dera Baba Nanak road.	120	640

TABLE IV.2—contd.

Level of distribution	Game of establishment	Area of concentration	No. of Units	Estimated volume of trade (in thonsand rupees
Retail—*contd.*	3. Construction			
	(*i*) Building material	Dera Baba Nanak Road	76	5,557
	(*ii*) Water Supply and Sanitary Goods	Loha Mandi, Mall Mandi etc.	9	366
	4. Household Goods			
	(*i*) Metallic utensils and other wares	Thathera Mohalla	25	2,876
	(*ii*) Earthen pots	Outside Nehru Gate	5	35
	(*iii*) Crockery and glass wares.	Dera Baba Nanak Road	8	155
	(*iv*) Furniture and Carpentry	Lakkar Mandi	8	526
	(*v*) Sheet metal articles	Loha Mandi	12	609
	(*vi*) Plastic and rubber goods	Loha Mandi, G. T. Road	3	..
	(*vii*) Ornaments/Jewellery and goldsmiths	Tibba Bazar	96	936
	5. Other Consumer Goods			
	(*i*) Items of general merchandize, e.g., stationery. umbrella. buttons, cosmetics, etc.	Inside Nehru Gate, Chakri Bazar, Gandhi Chowk	108	4,914
	(*ii*) Shoes	G. T. Road, Dera Baba Nanak Road.	19	1,204
	6. Medical (including clinics of Pharmacists and Vaids etc.)	City Road, Cinema Road, heart of the old town.	106	N.A.

7. Educational			
(*i*) Books and publications	Inside Nehru Gate	3	422
(*ii*) Others	Bara Bazar	2	N.A.
8. Recreation and hobby			
(*i*) Light refreshment like pan bidi and cigarettes, etc.	Outside Nehru Gate, City Road G.T. Road, Cinema Road, Bara Bazar.	28	92
(*ii*) Sports goods shops	Cinema Road	3	N.A.
(*iii*) Photographers and Photo materials	Inside Nehru Gate, Cinema Road	10	201
9. Transport			
(*i*) Cycles and repairs	Loha Mandi, G.T. road	57	2,468
(*ii*) Automobile parts and repairs	Batala Jullundur Road (also called Beas Road).	43	N.A.
(*iii*) Petrol pumps and other Oils	Beas Road	3	638
10. Tools, equipment, Electric goods and machinary.			
(*i*) Agricultural tools and implements	G. T. Road, Railway Road, Loha Mandi.	25	2,054
(*ii*) Watches and repairs	City Road	16	119
(*iii*) Others (machine tools, electric goods, telecommunication)	G.T. Road, Mall Mandi	44	331
11. Others			
(*i*) Hair dressing saloons	Loha Mandi, T.G. Road	35	148
(*ii*) Washing, dyeing and dry cleaning	Outside Nehru Gate	44	214
(*iii*) Others, e.g., printing presses	Circular Road, G.T. Road	12	N.A.
(*iv*) Tea stalls etc.	Scattered	173	N.A.

TABLE VI.3

Particulars of a Specimen of Different Trade and Commercial Establishments in the town

Location	Main commodities on sale	Level	When estab-lished	Particulars of proprietor		Source of finance	Approximate annual volume of business
				Caste and religion	Place of origin		
Loha Mandi	Agricultural tools and implements—plough, *Fala* (share), spade etc.	Wholesale	1966	Mahajan (Hindu)	Pakistan	Self	91,095
Subzi Mandi	Food and grocery articles—vegetables and fruits.	Wholesale	1953	Brahman and Mehra (Hindus)	Pakistan	Jointly financed	65,000
Dera Baba Nanak Road	New cycles and cycle parts.	Wholesale	1949	Khatri (Hindu)	Pakistan	Self	2,57,000
G. T. Road	Metallic utensils	Wholesale	1935	Khatri (Hindu)	Batala	Self and relatives	4,00,000
Lakkar Mandi	Furniture such as charis/Tables.	Wholesale	1954	Ramgarhia (Sikh)	Batala	Self and loan from government	N.A.
Gandhi Chowk	Cotton clothes, synthesized silk and muslin etc.	Retail	1966	Khatri (Hindu)	Pakistan	Self savings	3 25,000
Chakri Bazar	Tea leaves, soap, spices, pulses, etc.	Retail	1964	Khatri (Hindu)	Batala	Self savings	25,200
Gandhi Chowk	Electric motors and pumps etc.	Wholesale	1946	Khatri (Hindu)	Batala	Self and trading Agents	N.A.
Gandhi Chowk	Items of general Merchandise and stationery.	Retail	1935	Khatri (Hindu)	Batala	Self savings	1,20,350

Nehru Gate .	Boots, shoes .	Retail	..	Khatri (Hindu)	..	Self savings		N.A.
Loha Mandi .	Items of general merchandize	Retail	1942	Khatri (Hndu)	Batala	Self financed		N.A.
Outside Nehru Gate	Vegetables .	Retail	1956	Mahajan (Hindu)	Batala	Self financed		N.A.
Lakkar Mandi	Wooden furniture .	Retail	1957	Mahajan (Hindu)	Batala	Self financed		N.A.
Nehru Gate .	Woollen, cotton and synthesized Silk etc.	Retail	..	Khatri (Hindu)	Batala	Self and trading agents		N.A.
Tibba Bazar .	Hoisery, powder cream and stationery goods.	Retail	1966	Khatri (Hindu)	Batala	Jointly financed with brother and trading agents.		N.A.
Inside Nehru Gate	Books and stationery	Retail	1921	Aggarwal (Hindu)	Pakistan	Self .		54,891·21
Ontside Nehru Gate	Coca cola, pan, and bidi, etc.	Retail	1968	Mahajan (Hindu)	Pakistan	Self .		1,000—1,500
Outside Nehru Gate.	Tranquilizers, teramycine, preparations, Novalgin, B. complex, etc.	Retail	1949	Arora (Hindu)	Pakistan	Jointly and loan from government		50,000
Loha Mand .	Tubewell and hand pump accessorics pipes, filters, vaeves, pumps.	Retail	1948	Rajput (Hindu)	Pakistan	Self .		Over, 1 00,000
Loha Mandi .	Ploughshares, spades, *Khurpas*, and other tools.	Retail	1966	Khatri (Hindn)	Pakistan	Self .		N.A.
Gandhi Chowk .	General provision goods.	Retail	1948	Aggarwal (Hindu)	Batala	Self .		N.A.

number of small-scale industrial units was 855. Of those, 635 units, functioned with power and the remaining 220 without power. Of the large-scale industries, one was engaged in the manufacture of machine tools and agricultural implements along the G.T. road. The other was a sugar mill situated at a distance of five km. from the main hub of the town on Batala-Gurdaspur road. The Batala Co-operative Sugar Mill Ltd. on an average engaged 735 workers during the crushing season and its out-turn was of the order of Rs. 163 lakhs during the year 1970. BECO Engineering Company Ltd., another large-scale industrial unit, is a perennial establishment employing about 435 workers with an annual outturn of Rs. 114 lakhs. The five medium-scale industries were located on G.T. road and the Railway road with a joint staff strength of 318 workers each. The combined annual outturn of all the medium-sized units valued at Rs. 97 lakhs. Of the small-scale industrial units, about 454 were engaged in the manufacture of machine tools employing around 9,298 workers. The annual turnout of these units was of the order of Rs. 564 lakhs. The small-scale industrial units manufacturing agricultural implements and machinery—numbered 120; of which 97 worked with power. These units were situated on G.T. road, industrial estate, Simbal and Loha mandi. These units employed 1,451 workers with an annual outturn of Rs. 304 lakhs. Ninety-three units working without power scattered all over the town employing about 153 workers were engaged in the manufacture of leather products. Eighty-nine small-scale industrial units were engaged in processing and production of non-ferrous metal products. About 285 workers were employed in these units which yielded an annual outturn of Rs. 29 lakhs. Sixty-three small industrial units, 27 of which were working with power and 36 without, engaging about 233 workers, were manufacturing timber products. Of the remaining 36 small-scale industrial units, nine manufactured soaps, eight sports goods, seven telecommunication equipment, four rubber products, two electric goods, one medical and surgical instruments, and five transport and allied equipments. The aforesaid information was collected from the District Industries Office.

4.9. The salient features of the two large-scale industries, three medimum-scale industries and small-scale industrial units have been given in detail in the following pages.

4.10. The large-scale industrial unit—The Batala Engineering Co. Ltd., established in 1933, has been manufacturing agricultural implements and light iron castings till 1942. During the Second World War the firm signed a contract with the government for the production of defence oriented items. After partition of the country, Mukand Iron and Steel Co. of Bombay took over the management of BECO. The firm is now equipped with modern machines and considered to be one of the biggest of its kind in northern India. The firm has recently entered into foreign collaboration with Favretto of Italy for the manufacture of single-column hydraulic planners, with Graziano of Italy for geared head stock lathes and with International Mechanite Metal Co. Ltd. of U.K. for manufacture of mechanite castings. The main building and the administrative block of BECO is situated at G.T. road. The unit covers a large area though the exact extent could not be ascertained. The establishment has a two storeyed building in front followed by an expanse of industrial sheds in the rear. The first and second floors of the main building are used for residential purposes. The workshop runs in two shifts operating daily from 8.00 A.M. to 4.30 P.M. and from 4.30 P.M. to 12.30 P.M. The administrative staff and technical personnel of the firm were 31 and 406 respectively. During the year 1970, the firm produced 61 lathes, twelve bandsaws and one open side planner valued at 27.98 lakhs and 6,284 metric tonnes of rolled products valued at Rs. 86.34 lakhs. The firm had a fixed capital of Rs. 1.44 crores and a working capital of Rs. 0.75 crore. The main sources of the capital were the share capital, reserves and surpluses, secured and unsecured loans. The firm incurred a loss of Rs. 7.26 lakhs during the year 1970. No bonus was given to its employees for that year. There were no industrial disputes during 1970. Shortage of raw material and electricity were reported to be main problems of the unit. Iron scrap, the waste product of the establishment is sold out locally.

4.11. The second large sized industry is The Batala Cooperative Sugar Mill Ltd. situated at a distance of 5 km.

from the town. An officer from the Indian Administrative Service is the ex-officio chairman. At the time of survey the power of the chairman was vested with Registrar, Co-operative Societies, Punjab. The board of Directors comprises of members from the state government, the Industrial Finance Corporation and the shareholders. The crushing season starts in the middle of October and ends in early March. During the working season the mill functions in three shifts of eight hours each. The shifts run from 2 A.M. to 10 A.M., 10 A.M. to 6 P.M. and 6 P.M. to 2 A.M. The mill produces crystal sugar for six days in a week while the seventh day is utilized for cleaning, oiling and repair of the plant. The break-up of 735 workers as administrative, skilled, unskilled; and others was reported at 21, 125, 496 and 93 persons at the time of enquiry. Four hundred employees were residents of the town while 335 came from the hinterland. A large number of unskilled workers were reported to be belonging to states other than Punjab During the crushing season the skilled workers were provided with residential accommodation within the premises of the mill. An unskilled worker received emoluments of Rs. 126 per month while a highly skilled worker received a salary of Rs. 279 per month. Electricity, coal, begasse, liquid fuel and steam were used as sources of energy to run the mill. Sugar to the tune of 1.23 lakhs quintals valued at Rs. 1.62 crores was manufactured during the year 1970. In the same year the by-products, mainly the molasses, weighing 63 thousand quintals valued at about Rs. 42 thousand was also produced. The mill had a fixed capital of Rs. 1.37 crores and a working capital of Rs. 2.1 lakhs. The main financial sources were the Industrial Financial Corporation of India, Life Insurance Corporation, the Punjab government, the share capital and other reserves. During the year, the mill declared a profit of Rs. 2.47 lakhs, though no dividend was declared. Workers were given a bonus of Rs. 41,104. The mill has no problem of raw material and disposal of the finished products. The industrial unit is provided with a railway siding. The take-off of sugar is regular. Molasses is sold to the government agencies at subsidised rates. The plant had an installed capacity for intake of 10,000 to 11,000 quintals of sugarcane per day which is equivalent to an installed production capacity of about a thousand quintals of sugar per day. During 1970, the installed capacity was not under-utilized. The farmers in

the region, however, are not very enthusiastic about raising of the sugarcane crop as they feel that the other cash crops give better returns. The mill has two labour unions, viz., **Chini** Mill Workers Union and Batala Sugar Mill **Mazdoor** Union. The former is affiliated to the Communist Party of India (Marxist) and the latter is supported by the Jan Sangh. Both the unions were registered under the Trade Union Act of 1926.

4.12. Out of the five medium-scale industries in the town, three, viz., Royal Foundry, Amrit Foundry and the Agricultural Industrial Works merit a detailed discussion. The Royal Foundry is located in the industrial complex on the Railway road near Sarai of Achhra Devi Sekhri. This unit manufactures lathes, radical drills, bench and pillar type drilling machines carbide-tipped grinding tools, lapping machines and tractor components. The establishment was set up in 1948 over an approximate area of 0.40 hectares. This unit is on the rate contract list of the Director General of Supplies and Disposals. The unit is housed in a pucca building with a foundry at the rear and the machine shop and the assembly section in two halls. The office is located on the first floor. The break-up of the 95 workers by nature of work, viz., administrative, skilled, unskilled and the others, were recorded as seven, seventy six, three and nine persons respectively. During the year 1970, 20 lathes, 67 drills, 83 spare parts and 1,004 tonnes of castings valued at Rs. 20 lakhs were produced. The unit had a fixed capital of Rs. 4.75 lakhs and a circulating capital of Rs. 10.17 lakhs. The unit earned a profit of Rs. 59 thousand during the year 1970 and distributed Rs. 672 as bonus to its workers. There is no provision for housing of the labourers. Amongst the skilled workers, 52 were Hindus and the remaining 24 were Sikhs. Fifty-six of the workers lived in the town while the remaining 39 came from the neighbouring rural areas.

4.13. The Amrit Foundry near the railway station is a Sekhri enterprise shared by two owners. The establishment was set up in 1942 over an approximate area of one acre. The unit mainly produces chaff cutters. Twelve thousand chaff cutters valued at about rupees twelve lakhs were produced during the year 1970. The unit had a fixed capital of rupees three lakhs and a circulating capital of Rs. 30 lakhs. The capital comprised the individual input of

the proprietors and the loans from banks. The unit earned a profit of Rs. 80 thousand during the year and distributed Rs. 5,780 as bonus to its employees. The iron scrap, the waste product of the unit, is sent abroad for recasting. Out of the 48 workers employed in the unit at the time of survey, three were engaged on administrative duties, ten were skilled, 30 unskilled workers and the remaining five were engaged in other casual jobs. The factory is housed in a separate pucca building with an office in the front and the foundry and workshops in the rear. The factory is fitted with electric connections and water taps. Most of the employees of the unit were Hindus. One-third of the workers lived in the town and the remaining came from the rural areas of the hinterland. Coal, electricity and liquid fuel were the types of power used in the factory. The raw materials, viz., pig iron and steel, were obtained from Hindustan Steel Ltd., Rourkela and Bhilai. The shortage of electric power and the proximity of international border to the town were reported to be the main disincentives for further expansion. The factory operates throughout the year but there is an inflated demand of chaff cutters when there is abundant growth of **berseem** and **sorghum** in the months of August to October and January to April.

4.14. The Agricultural Implements Industrial Works located on the G.T. road was established in 1945. Agricultural implements such as ploughs, sugarcane crushers, chaff cutters, thrashers, boiling pans, feeders, tube well accessories, weighing machines, weights and other cast iron castings are produced in this unit. The factory was housed in an independent pucca building valued at rupees five lakhs at the time of survey. Of the 75 workers in the factory, five were engaged on administrative and supervisory jobs, 40 skilled, 22 unskilled and eight other workers were engaged on other jobs. Implements worth Rs. 31 lakhs were produced during 1970. The factory had a fixed capital of rupees eight lakhs and a circulating capital of rupees ten lakhs. It showed a profit of Rs. 35 thousand during 1970, rupees five thousand of which were distributed as bonus. The management complained of non-availability of raw materials and paucity of electric power. Sixty-one employees resided within the town while 14 commuted daily from the hinter/land. Electricity, coal and liquid fuel were the main sources of power. The raw material is obtained

from Rourkela, Bhilai, Durgapur and Jamshedpur steel plants.

4.15. In the small-scale industrial sector a unit located on Cinema road produced cycle and motor cycle rims. The unit covered an area of about 250 square metres. It had 37 employees, seven of whom were engaged on administrative and supervisory work, 13 on skilled, 14 on unskilled and three on other jobs. Seventy thousand cycle rims and 2,000 motor cycle rims valued at Rs. 8.3 lakhs were produced during the year 1970. The unit had a fixed capital of rupees five lakhs and a circulating capital of rupees three lakhs. The unit earned a profit of Rs. 32 thousand during the year 1970 of which Rs. 6,000 were distributed as bonus to the employees. Another small-scale industrial unit located on the same road and covering the same area manufactured hacksaws, shapers, lathes, drills and disintegrators. Thirteen persons were engaged, two on administrative jobs, ten as skilled workers and one on other jobs. Goods worth Rs. 1.15 lakhs were produced in the year 1970. The unit had a working capital of Rs. 42 thousands and circulating capital of Rs. 36 thousands. It showed a profit of Rs. 2,547 during the year. A unit on Mall mandi spread over an area of one-tenth of a hectare manufactured sugarcane crushers, thrashers, shapers and lathes. It manufactured six shapers, ten lathes, 300 cane crushers, 30 thrashers and castings weighing 100 metric tonnes valued at Rs. 2.49 lakhs. The unit had a fixed capital of Rs. 75,000 and a circulating capital of Rs. 25,000. It showed a profit of Rs. 15,000 and gave away Rs. 1,000 as bonus to workers. Of the 15 employees on its roll, two were on administrative jobs, eight were skilled workers and the remaining five were engaged on other jobs. A unit manufacturing agricultural implements, empolying 27 persons, was located at G. T. road in the industrial area and had manufactured 500 wheal thrashers and few cane crushers during the year 1970. The units had a fixed capital of rupees five lakhs and circulating capital of Rs. 3.55 lakhs. Of the 27 workers, one was engaged in administrative work, 17 were skilled workers and the remaining were engaged on other works. A unit on Aliwal road was engaged in rice husking. It had 17 workers of whom two were on administrative jobs, seven were skilled, six were unskilled workers and two other workers. In all 1,397 tonnes of rice were husked. The value of the output

was rupees two lakhs during the year 1970. The unit was financed by Food Corporation of India. A unit located at Dera Baba Nanak road was engaged in manufacture of soap. It had a strength of five workers. Ninety thousand kilograms of soap valued at Rs. 1.25 lakhs were produced during the year 1970.

4.16. Besides the above given details valuable data were also collected in the Establishment Schedule at the time of houselisting operation which preceded the census of 1971. The number of units and their characteristics may vary with the information discussed in the preceding paras, because of the time gap in two sets of data. According to the Houselist, there were 4,461 establishments in the town, 133 government or quasi-government, 32 in cooperative sector and 4,296 in private sector. Of the total establishments, 1,942 were manufacturing, processing or servicing establishments—203 registered factories, 1,577 unregistered and 162 household industries—1,928 were trade or business establishments—51 wholesale, 1,463 retail and 414 other establishments. Among the registered factories, 151 factories employing 3,572 persons were engaged in manufacture of machinery, machine tools and parts except electric machinery. Of these units, 89 had a strength of 10—19 workers, 47 of 20—49 workers, 13 of 50—99 workers and two of 100—299 workers. There were 379 unregistered workshops which manufactured machinery, machine tools and parts except electrical machinery, 45 of which were single member establishments, 223 had a strength of 2—4 workers and 111 employed between 5—9 workers. Out of unregistered workshops, 222 units were engaged in the manufacture of food products, 252 in the manufacture of metal products and parts except machinery and transport equipment, 222 were repairing units, 124 units engaged in manufacture of textile products and 129 were other manufacturing units. Of the 1,780 manufacturing, processing, servicing establishments in the non-household industrial sector, 860 used electricity, 208 used coal, wood and begasse. two used other power and 710 depended upon manual power alone. Of the 162 household industries seven used electricity, 24 coal, wood and begasse, while 131 used exclusively manual labour. Of the total of 1,928 trade and commerce establishments, 662 units employing 858 workers were found to be engaged in retail trade in food and

food articles, beverages tobacco and intoxicants. Of these 520 establishments were the single member establishments 137 employed 2—4 workers and five employed 5—9 workers. Of the remaining units, 206 were engaged in retail trade in textile, 355 in retail trade in fuel and other household utilities and durables, 240 in retail trade in others, 260 were restaurants and hotels and 142 were rendering financial/business services.

4.17. An enquiry was made from the local private medical practitioners regarding the number of private practitioners in different systems of medicines. The town had 13 allopathic medical practitioners. There were about 40 Unani *Hakims* and 30 Ayurvedic *Vaids*. The number of unregistered practitioners could be anybody's guess. It was, however, opined that the town had over 50 unregistered *Hakims* and over 100 unregistered *vides*. Seven unqualified and unregistered Homoeopaths were also reported to the functioning as medical practitioners.

4.18. The 1971 census population data were classified as workers and non-workers in accordance with the main activity returned. The working population was further classified as cultivators, agricultural labourers, workers engaged in household industry and other workers, and divided into nine broad industrial categories according to N.I.C. code structure (National Industrial Classification, 1970) as adopted by the office of the Registrar General, India. The non-workers were classified in seven categories, viz., those engaged in household duties. students; retired, rentier and persons of independent means, dependents and infants; baggars, vagrants etc., inmates of penal, mental and charitable institutions; and others. Table IV.4 below gives the distribution of workers in Batala by sex and nine broad industrial categories, alongwith the corresponding percentages.

TABLE IV.4

Distribution of Workers by Sex and Nine Industrial Categories

Industrial category of workers	Males		Females	
	Number	Percentage	Number	Percentage
1. Cultivators	989	5·12	1	0·15
2. Agricultural labourers	783	4·05	14	2·02
3. Livestock and allied activities	123	0·64	1	0·14
4. Mining and quarrying	—	—	—	—
5. (*a*) Manufacturing and repair etc.—Household industry	344	1·78	13	1·87
(*b*) Manufacturing and repair etc.—Non-household industry	6,314	32·70	104	14·99
6. Construction	471	2·44	2	0·29
7. Trade and commerce	5,046	26·13	25	3·60
8. Transport, storage and communication	1,750	9·06	3	0·43
9. Other services	3,492	18·08	531	76·51
Total workers	19,312	100·00	694	100·00

It will be seen that one-third of the male workers are engaged in manufacture and repair in the non-household industries. Trade and commerce account for more than one-fourth of the male workers while transport and other services take up another quarter of the male workers. The remaining one-sixth of the male workers are engaged in construction, household industry and cultivation. The number of engaged in livestock and allied activities, and mining and quarrying are just marginal. Work participation rate amongst the females, as in other regions of the state, was found to be extremely low. Of a total of more than 36.000 females in the town only 694 were returned workers. The work participation rate is 47.8 per cent for males and 1.9

per cent for females. The corresponding figures for 1961 census were 48 per cent for males and 2 per cent for females. The participation rates between 1961 and 1971 are not strictly comparable in view of the change in definition of worker over the two censuses. Over three-fourths of the working females were found to be working in industrial category IX, viz., other services which includes office goers, teachers, medical practitioners etc. Fifteen per cent of the female workers were engaged in non-household industries and the remaining 9 per cent were spread over trade and commerce, and household industry. Out of a total 324,852 workers in the Gurdaspur district, 6.16 per cent were recorded in Batala alone. Again out of total 65,093 workers in urban areas of the district, over 30 per cent (20,006) are concentrated in Batala. With respect to male working force in the urban areas of district more than 30 per cent earn their livelihood in this town. For females the corresponding percentage in Batala works out to 27 per cent. Tables IV.5 and IV.6 give the distribution of workers by industrial category and non-workers by age-groups for males and females, respectively. As indicated earlier non-household manufacturing and repairing industries and establishments of trade and commerce preponderate in the town. Table IV.5 reveals that there is to a considerable degrees an element of age selectivity in the aforesaid two industrial activities. While the majority of the workers engaged in non-household manufacturing and repairing industries falls in the age-group 20—39 years, those engaged in trade and commerce are predominantly in the age-group 30—49 years. It will also be seen that as many as 170 workers in the age-group 0—14 were engaged in manufacturing and repair (non-household industry). Amongst the females, 'other services' is the only industrial category in which they appear in the age-group 20—39 years.

4.19. For a deeper insight, the distribution of workers in different industrial categories and sectors of economy according to the 1961 and 1971 censuses is furnished below:

TABLE IV.5

Distribution of Male Workers (by Category and Non-workers by Age-groups

Industrial category	Age-groups			
	0—14	15—19	20—24	26—29
Total workers	446	1,658	2,646	2,714
Cultivators	42	81	119	122
Agricultural labourers	53	94	73	76
Livestock and allied activities	11	9	9	14
Mining and quarrying	—	—	—	—
Manufacturing & repairs etc.— Household industry	14	25	37	40
Manufacturing & repairs etc.— Non-House industry	170	716	1,041	987
Construction	3	48	55	54
Trade and commerce	81	368	682	621
Transport, storage & communication	9	98	212	250
Other services	63	219	418	550
Non-workers	16,175	2,560	773	151
Total Population	16,621	4,218	3,419	2,865

Industrial category	Age groups			
	30—39	40—49	50—59	60+
Total workers	4,509	3,450	2,293	1,596
Cultivators	175	146	161	143
Agricultural labourers	144	145	99	99
Livestock and allied activities	15	18	25	22
Mining and quarrying	—	—	—	—
Manufacturing & repairs etc.— Household industry	58	79	63	38
Manufacturing & repairs etc.— Non-House industry	1,568	936	543	353
Construction	105	84	72	50
Trade and commerce	1,038	1,003	710	543
Transport, storage & communication	489	362	214	116
Other Services	917	677	416	232
Non-workers	102	98	191	1,059
Total Population	4,611	3,548	2,484	2,655

TABLE IV.6

Distribution of Female Workers (by Category) and non-workers by Age-groups

Industrial category	Age groups			
	0—14	15—19	20—24	25—29
Total workers	24	48	176	141
Cultivators	..	..	1	..
Agricultural labourers	1	2	..	..
Livestock and allied activities	..	..	1	..
Mining and quarrying	..	..	..	..
Manufacturing & repairs etc.—Household industry	2	3	1	1
Manufacturing & repairs etc.—Non-Household industry	14	12	20	13
Construction	..	..	2	..
Trade and commerce	2	2	1	2
Transport, storage and communication	..	..	..	..
Other services	5	29	150	125
Non-workers	14,384	3,954	3,095	2,625
Total population	14,408	4,002	3,271	2,766

Industrial category	Age-groups			
	30—39	40—49	50—59	60+
Total workers	137	83	47	38
Cultivators	..	..	..	..
Agricultural labourers	3	3	2	3
Livestock and allied activities	..	..	..	..
Mining and quarrying	..	..	..	..
Manufacturing & repairs etc.—Household industry	1	..	3	2
Manufacturing & repairs etc.—Non-Household industry	21	13	8	3
Construction	..	..	..	..
Trade and commerce	5	8	2	3
Transport, storage and communication	1	1	1	..
Other services	106	58	31	27
Non-workers	4,280	3,047	1,905	2,083
Total population	4,417	3,130	1,952	2,121

TABLE IV.7

Percentage Distribution of Workers in Town by Industrial Categories and Economic Sectors

Census year	Economic sector	Industrial category	Percentage distribution	Percentage in economic sector
1971		Total workers	100·0	100·0
	Primary	I. As cultivators	4·9	9·5
		II. As agricultural labourers	4·0	
		III. In livestock, forestry, fishing hunting and plantations, orchards and allied activities	0·6	
		IV. Mining and quarrying	..	
		V. Manufacturing, processing, servicing and repairs		
	Secondary	(a) Household industry	1·8	36·3
		(b) Other than household industry	32·1	
		VI. Construction	2·4	
	Tertiary	VII. In trade and commerce	25·3	54·2
		VIII. In transport, storage and communication	8·8	
		IX. In other services	20·1	
1961		Total workers	100·0	100·0
	Primary	I. As cultivators	2·5	3·3
		II. As agricultural labourers	0·2	
		III. In mining, quarrying, livestock, forestry fishing, hunting and plantation, orchards and allied activities	0·6	
	Secondary	IV. At household industry	2·3	43·7
		V. In manufacturing other than household industry	39·6	
		VI. In construction	1·2	
	Tertiary	VII. In Trade and commerce	24·8	53·0
		VIII. In transport, storage and communication	5·6	
		IX. In other services	22·6	

The table reveals that there is an increase in workers in the industrial categories of cultivators, agricultural labourers, construction, trade and commerce and transport in 1971 compared to 1961. The increase is more marked in the primary sector of economy which indicates that the town is shifting its dependence on agricultural pursuits in the wake of green revolution from mid-60s as also a result of coalescence of some rural pockets forming urban agglomeration. The proportion of workers in secondary sector has significantly shrivelled which is perhaps due to the fact that entrepreneurship has remained shy in this sector because of Indo-Pak hostility and proximity of international border. Some of the industrial establishments particularly dealing in manufacturing activities other than household industry have shifted to places in and around Delhi. The tertiary sector of economy has shown a slight increase as a result of expansion in trade, commerce and transport. It is quite clear from the above analysis that the functional category of town is primarily industrio-commercial. The break-up of working force of urban areas of Gurdaspur district as per the 1971 Census by economic sectors is as under :

Economic sector	Percentage
Primary	7·6
Secondary	25·0
Tertiary	67·4

The proportions of workers in economic sectors in the town and urban areas of the district reveal that Batala town fairly competes with the aggregate urban areas of the district in the primary sector of economy. In rural areas of the district, the dependence on primary sector of economy is as high as 72.8 per cent for obvious reasons of agro-based economy. Against 36.3 per cent workers engaged in secondary sector in Batala, there are 25.0 per cent

workers in aggregate urban areas of district indicating a higher industrial set up in the town. Against 54.2 per cent workers in tertiary sector of economy in Batala, there are 67.4 per cent in aggregate urban areas of the district Concluding, manufacturing activity, non-household industry is the prime mover in economic structure of the town.

4.20. Regarding cultivation detailed information was collected from ten households having land in the town as per a separate agriculture schedule designed for the purpose. The maximum land owned by a sampled household was 40 acres and the minimum only two acres. Two out of ten sampled households acquired the land from their forefathers, five acquired the land after migrating from Pakistan and the rest three acquired through transactions. The agricultural operations were carried out by the owners with the help of agricultural labour. Tubewells were the main source of irrigation. Sewerage water was also used by farmers for irrigation towards the south of the town. About half of the farmers possessed their own tractors for cultivation. Modern agricultural implements such as seed-drills and thrashers were common in use and mechanised farming was gaining ground. The main crops comprised wheat, sugarcane, potatoes, rice, mustard or rape seed, cabbage, cauli flower, berseen and sorghun, the latter two being used as fodder. The agricultural produce was reported to be marketed mostly within the town, but potatoes are also sent to Amritsar and Delhi and major portion of sugar cane crop is sold to the local sugar mill. The maximum of the annual yield as reported by a zamindar was valued at Rs. 60,000 and minimum at Rs. 2,000. The farmers were using chemical fertilizers and compost manures and those who used sewerage water hardly used any fertilizer. Sikh Jata, Brahmins, Khatris were the main communities engaged in farming. Calender of agricultural operations in the town and hinterland was almost identical. **Jhona,** sugar cane, potatoes are the important cash crops of the region. Regarding division of work by sex, it was observed that females do not participate in major agricultural operations. Ploughing, tilling and sowing is exclusively done by males whereas females assist in plucking and other lighter tasks. The progressive trend in the agro-trade and commerce is obviously observable from the important grain market of the town. For storing the huge quantities of agricultural

produce, big godowns have been built up in the town by the Food Corporation of India near the railway station.

4.2.1. Hired labour is engaged by well-to-do zamindars. These labourers usually belong to scheduled castes or a landless class usually considered to be lower in social status by the so called twice born castes. Most of these labourers are the local urban proletariat and some commute from the adjoining villages as well. Wages are paid both in cash and kind. Majority of agricultural labour is masculine. Some labourers are engaged on contract basis i.e. at the rate of 40 maunds of grain to be paid in two six monthly instalments, 20 maunds of wheat after **Rabi** and 20 maunds of paddy after **Kharif**. The monthly wages of male agricultural labourer range between Rs. 80—100. Generally with both the systems of wage payment the provision of free boarding and lodging is unavoidably conventional. Agricultural labourers have increased from 29 males at 1961 census to 783 males and 14 females in 1971 which bespeaks of tremendous boost that agriculture has provided in creating employment. Cultivation is thus a sort of fore-runner for the agricultural labour.

4.22. Useful information with regard to occupation and industry by age, sex, religion, community etc. was collected through the household schedule canvassed in the town. As mentioned earlier, 251 households spread over 14 localities constituting 1,459 persons were studied. The distribution of sample population by broad age-group did not reveal more than what is contained in Tables IV.5 and IV.6. It, however, emerged that not a single male or female below the age of ten was reported as worker. The work participation rate for males among Hindus, Sikhs and Christians was found to be 46.5 per cent, 44.2 per cent and 45.4 per cent respectively. In respect of females, the work participation rate stood at 1.9 per cent, 0.4 per cent and 20 per cent in the same order of religion. Table IV.8 gives the distribution of male workers by broad age-groups, viz., 0—14, 15—59 and 60 years+ for different castes/communities or ethnic groups.

TABLE IV.8

Distribution of Male Workers by Caste/Community or Ethnic Group and Broad Age-group Alongwith Corresponding Percentage Distribution

Sl. No.	Caste/community or ethnic group	Age-group							
		0—14		15—59		60+		All ages	
		No.	Per-centage	No.	Per-centage	No.	Per-centage	No.	Per-centage
1.	Ramgarhia	..	0	52	88·1	7	11·9	59	100
2.	Chhimba	..	0	4	100·0	..	0	4	100
3.	Ad-Dharmi	..	0	10	83·3	2	16·7	12	100
4.	Saini	..	0	2	100·0	..	0	2	100
5.	Khatai	..	0	44	80·0	11	20·0	55	100
6.	Aggarwal	..	0	17	89·5	2	10·5	19	100
7.	Christian	..	0	5	100·0	..	0	5	100
8.	Mehra	..	0	25	92·6	2	7·4	27	100
9.	Balmiki	..	0	29	96·7	1	3·3	30	100
10.	Brahmin	1	3·8	24	92·4	1	3·8	26	100
11.	Rajput	1	5·9	11	64·7	5	29·4	17	100
12.	Tonk-kshtri	..	0	3	100·0	..	0	3	100
13.	Mahajan	..	0	5	71·4	2	28·6	7	100
14.	Jogi	..	0	1	100·0	..	0	1	100
15.	Bagri	..	0	1	100·0	..	0	1	100
16.	Chamar, Ramdasi	..	0	10	100·0	..	0	10	100
17.	Sunar	..	0	..	0	1	100·0	1	100
18.	Julaha	..	0	8	100·0	..	0	8	100
19.	Nai	..	0	1	100·0	..	0	1	100
20.	Mazhabi	..	0	..	0	1	100·0	1	100
21.	Ghumar	..	0	13	92·9	1	7·1	14	100
22.	Thathiar	..	0	4	100·0	..	0	4	100
23.	Jat	..	0	30	93·8	2	6·2	32	100
	Total	2	0·6	299	88.2	38	11·2	339	100

Since the cell frequencies in Table IV.8 are too small no worthwhile comments can be made with regard to age of the worker vis-a-vis the community. Nonetheless, there is comparatively a higher proportion of workers in the age-group 60+ in respect of Khatris, Rajputs and Mahajans who are engaged predominantly in trade and commerce. A similar table for female workers has not been attempted due to a very small aggregate of females. In any case, out of a total of twelve female workers, five were Brahmans, three Christians, three Balmikis and one Jat. Of these, only a solitary Balmiki female was less than 15 years, and another solitary Balmiki female was above 60 years.

4.23. In the household schedule canvassed for intensive study migration data with reference to place of birth and place of last residence were also collected. Out of a total of 1,459 persons covered in the sample. 792 were found to be born within the town while the remaining 667 were born in other places. Three hundred eighty six were the migrants from within the country whereas 281 were the migrants from foreign countries of which an overwhelming majority was from Pakistan. Of these only 73 were workers. The bulk of workers, viz., 54 were born elsewhere within the district of enumeration, viz., Gurdaspur. The corresponding number of non-workers born in Gurdaspur district was 135. The remaining 19 workers born outside the district and within the country are accounted for as follow : 13 were born in Amritsar, one in Jullundur, two in Hoshiarpur, one in Ludhiana, one in Jammu and Kashmir and one in Assam. Looking to the problem of migration with regard to place of last residence, 58 workers were recorded to have had their last residence elsewhere within the district of Gurdaspur while the corresponding number of non-workers was 152. The place of last residence of 13 workers was recorded as Amritsar, three as Ludhiana, one as Patiala, one as Jullundur two as Hoshiarpur, one as Bihar, one as Haryana, two as Assam, four as Uttar Pradesh, one as Delhi and three as Jammu and Kashmir. All the twelve workers for whom the place of last residence was outside the state had migrated from urban areas. On the other hand, there were 23 workers from urban and 55 from rural areas who had their place of last residence within Punjab. A cursory comparison of two approaches for migration reveals that more people had indicated their

place of last residence in urban areas than those who had indicated urban area as their birth place. Table IV.9 gives the distribution of migrant-workers and non-workers by duration of their stay in Batala.

TABLE IV.9

Distribution of Migrant Workers and Non-workers by Duration of Stay

Duration of stay	Workers		Non-workers	
	Male	Female	Male	Female
Less than one year . . .	1	..	4	10
1– 4 years . . .	16	1	26	71
5– 9 years . . .	24	2	19	61
10—19 years . . .	30	—	21	79
20+years . . .	140	—	25	137
Total . . .	211	3	95	358

It will be seen that there are 70 times as many male migrant workers as the females. In contrast, there are only four times as many as female non-workers as males. Migration thus seems to be economic oriented among males and marriage oriented among females.

4.24. Out of a total of 351 workers in the sample, 215 were found to be educated. The level of education of 51 workers was primary, of 48 middle, of 98 matriculation, of ten graduation, of six post-graduation and of one each technical diploma and a teaching degree. The break-up of the 351 workers by occupation was found to be :

Unskilled manual workers	... 53
Skilled manual workers	... 132
Lowest professional and administrative workers	30

Workers in small business	61
Highly skilled and supervisory workers	2
Clerks and shop assistants	25
Intermediate professional and clerical workers	26
Workers in medium business	3
High professionals and workers on salaried posts.	9
Owners of factories and big shops	10

A study into the mode of conveyance and time taken revealed that 170 workers walked down to their places of work in less than half an hour, 9 took half an hour to an hour while only one had to walk for more than one and a half hour. One hundred thirty four used bicycles, 125 of these took less than half an hour, two half an hour to an hour, one an hour to one and a half hour and six more than one and a half hour. Thirteen workers reached their place of work by bus, seven taking less than half an hour, four half an hour to an hour, one an hour to one and a half hour and another one more than one and a half hour. Four workers used scooters to reach their place of work in less than half an hour. Eight workers reached their duty place in rickshaws taking less than half an hour. Four workers travelled by train and took about one and half an hour. Five workers used cars to go to their work place, four did so in less than half an hour while one took as much as one and half an hour. Two used tractors to reach their place of work and took less than half an hour. Solitary worker used camel to reach the place of work and took half an hour in the process. Table IV.10 gives the distribution of male workers by occupation and age-group.

TABLE IV.10

Distribution of Male Workers by Occupation and Age-group

Occupation	Age-group						
	10–14	15–19	20–24	25–34	35–44	45–59	60+
Unskilled manual workers	1	7	7	6	11	14	3
Skilled manual workers	1	10	19	37	35	19	11
Lowest professional and administrative workers	..	..	3	9	5	7	4
Workers in small business	..	7	6	10	5	17	16
Highly skilled and supervisory workers	..	..	1	..	..	1	..
Clerks and shop assistants	..	1	5	10	8	..	1
Intermediate professional and clerical workers	..	..	1	6	5	6	3
Workers in medium business	..	..	..	1	1	1	..
High professionals and workers on salaried posts	..	..	1	6	..	1	..
Owners of factories and big shops	..	..	..	6	2	2	..
Total	2	25	43	91	72	68	38

As will be seen from the total for all occupations the number in the successive age-groups increases till it reaches the maximum in the age-group 25—34 whereafter the fall in number is gradual. Workers in the business do not, however, conform to this pattern and quite a high proportion of workers appears in the higher ages. This is probably on account of the common belief that a businessman never retires.

4.25. The classification of average distance from the place of work by occupation and locality reveals that clerks and shop assistants who numbered 25 had on an average to travel 8.1 km. to reach their place of work. Thirty persons occupied as lowest professional and administrative workers and another 26 occupied as intermediate professional and clerical workers had to cover more than three kilometers to reach their place of work. The rest of the workers, viz., 270, which correspond to about 77 per cent of the total workers had to cover, on an average, a distance of less than three kilometers. When classified by localities those living in Harijan basti of Nehru gate had to cover, on an average 6.5 kms, those living in locality Hathi gate 4.6 kms. and those in the old town site of Nehru gate 3.3 kms. to reach their place of work. The workers residing in other localities had to cover, on an average a distance of less than three kilometers.

4.26. Besides the broad classification of occupation as discussed above the data collected from 251 households was also classified by National Classification Occupation, the code structure of which was evolved by Directorate General of Employment and Training, Ministry of Labour, Employment and Rehabilitation, Government of India. Table IV.11 given below classifies 351 workers according to N.C.O.

TABLE IV.11

Workers Classified by National Classification of Occupation by Sex

Three digit N.C.O. code	Occupation category	Workers		
		P	M	F
030	Draughtsmen	1	1	..
070	Physicians and surgeons Allopathic	1	1	..
076	Pharmacists	7	7	..
084	Nurses	1	..	1
120	Accountants and Auditors	3	3	..
134	Librarians, Archivists, Curators	1	1	..

TABLE IV.11—contd.

Three digit N.C.O. code	Occupational category	Workers P	M	F
140	Lawyers	1	1	..
149	Jurists (including petition writers) n.e.c.	4	4	..
150	Teachers—University and Colleges	2	1	1
151	Teachers, Higher Secondary and High Schools	7	6	1
152	Teachers, Middle School	1	..	1
153	Teachers, Primary	5	4	1
190	Ordained Religious Workers	5	4	1
211	Administrative and Executive Officials (State Government)	1	1	..
243	Working Proprietors, Directors and Managers (Manufacturing)	10	10	..
300	Clerical Supervisors (Office) Supdts. Head Clerks and Section Heads	2	1	1
301	Other Supervisors (Inspectors, etc.)	3	3	..
330	Book Keepers and Accounts Clerks	7	7	..
350	Clerks (General)	16	15	1
358	Office Attendants (Peons, Daftries etc.)	2	2	..
371	Conductors Transport	1	1	..
400	Merchants and Shop Keepers, Wholesale Trade	2	2	..
401	Merchants and Shop Keepers, Retail Trade	53	53	..
412	Selling Agents	4	4	..
430	Salesman, Shop Assistants and Demonstrators	3	3	..
431	Street Vendors Canvassers and News Vendors	14	14	..
500	Hotel and Restaurant Keepers	2	2	..
510	House Keepers, Matrons and Stewards	1	..	1
520	Cook and Cook Bearers	2	1	1
541	Sweepers, Cleaners and Related Workers	24	22	2
551	Dry-Cleaners and Pressers	1	1	..
571	Policemen and Detective	1	1	..
574	Watchmen, Chowkidars and Gate Keepers	3	3	..
610	Cultivators (owners)	14	14	..
724	Metal Casters	6	6	..
725	Metal Moulders and Core Makers	9	9	..
758	Knitters	1	1	..

TABLE IV.11—contd.

Three digit N.C.O. code	Occupation category	Worker		
		P.	M.	F.
774	Butchers and Meat Preparers	1	1	..
776	Dairy product Processors	3	3	..
777	Bakers, Confectioners, Candy and Sweetmeat Makers and other Food Processors	2	2	..
791	Tailors and Dress Makers	4	4	..
795	Sewers and Embroiders	1	1	..
801	Shoe Makers and Shoe Repairers	6	6	..
811	Carpenters	8	8	..
831	Blacksmith, Hammersmith, Forging Press Operator	1	1	..
833	Tool Makers and Metal Pattern Makers	2	2	..
835	Machine Tool Operators	12	12	..
836	Metal Grinders, Polishers and Tool Sharpeners	14	14	..
840	Supervisors and Foreman Machinery Fitting etc.	1	1	..
842	Machinery Fitters and Machine Assemblers	1	1	..
843	Motor Vehicle Mechanics.	1	1	..
845	Mechanics, Repairmen and Others	26	26	..
850	Supervisors and Foremen Electrical, Electronic Equipment Fitting etc.	3	3	..
851	Electrician, Electric Fitters and Related Workers	1	1	..
854	Radio and Television Mechanics and Repairmen	1	1	..
857	Electric Linemen and Cable jointers	3	3	..
873	Sheet Metal Workers	2	2	..
951	Brick Layers, Stone Masons and the Setters	7	7	..
986	Tram Car and Motor Vehicle Drivers	6	6	..
988	Cycle Rickshaw Driver and Rickshaw Pullers	3	3	..
999	Labourers Not Elsewhere Classified	21	21	..
	Total	351	339	12

The data reveal that merchants and shopkeepers in retail trade occupy the first, mechanics and repairmen the second and sweepers, cleaners and related workers the third rank in the numerical strength. Females appear in the restricted occupations of housekeepers, cooks and sweepers etc. as also in clerical, nursing and teaching occupations.

4.27. The classification of workers by employment status revealed that, of the total workers, ten were employers. 153 employees, 134 single workers and 54 family workers; their percentages work out to 3; 44. 38 and 15 respectively. To make a mention of the paltry twelve female workers, ten were found to be employees while two were single workers.

4.28. An enquiry was also made about the number of workers in the households selected in the sample. Of the 251 households, 226 were recorded to have atleast one worker engaged in gainful activity. Out household, in 46 households it was found at the rate of two workers per household, in 25 households the employment depth was at the rate of three workers per household, in seven households the employment depth was at the rate of four workers per household and in case of two households there were five workers per household which was the highest. Unemployment depth was also gauged in the sampled households. From the sample, in all 38 persons were recorded to be in search of employment from 31 households. In 25 households, the unemployment depth was recorded to be at the rate of one employment seeker per household and in five households the unemployment depth was found to be at the rate of two employment seekers per household and from one household three employment seekers were recorded.

4.29. In all 38 persons in whole sample were reported to be seeking employment; thirty-three were males and five females. Amongst the males, three were less than 14 years of age, 15 in the age-group 15—19, 13 in the age-group 20—24 and two in the age-group 25—59. On the other hand three females in the age-group 15—19 and one each in the age-groups 20—24 and 25—29 were found to be seeking job. Of these 38 job seekers 20 were found to be staying in town for over ten years but less than 19 years, ten

for over 20 years, while the remaining eight had been staying in the town only for the last ten years or less. Nine of the job seekers in the sample belonged to Ramgarhias, six each to Balmikis and Jats and four each to Brahmins and Khatris. The remaining nine were distributed in other communities. To make a special mention of the female job seekers it was observed that out of five females three belonged to Khatri community while one each belonged to Ramgarhia and Brahmin communities. With reference to religion, 19 of the job seekers were Sikhs while the other 19 were Hindus. Twenty seven of the persons seeking employment had shown Gurdaspur district itself as the place of their last residence, eight had come from the neighbouring Amritsar, while the remaining three were from Uttar Pradesh and Maharashtra.

4.30. The diversification of occupation was perceptible in case of 38 households having a population of 298 persons out of which 81 were recorded to be workers. Obviously diversification of occupation was found in households having two or more workers. Five households were such which had three workers each and 33 had two workers each. It was noted that in three worker households, 2 to 3 different types of professions were pursued, whereas in 33 households two different occupations were pursued. The incidence of diversification was predominant in Old town site locality where out of 28 sampled households diversity of occupation was recorded in eight households followed by High income and mixed group locality and thirdly followed by Refugee or migrant group locality. High income group people were observed to be engaged in diversified pursuits as they were not rigid to stick to their traditional occupations whereas so called lower classes were more or tenaciously sticking to their traditional occupations. As an example it is pertinent to add that in one household having three workers, one male was foreman, another male was crane driver and one female was a teachress. In another household father was shop keeper, son was clerk and son's son was a motor mechanic. Similarly in another one, father was pattern maker, son was doctor and second son was holding a supervisory post.

4.31. Probing enquiries were made to ascertain various attributes of the employment seekers. It was found that

six of the persons seeking jobs were working and desired a change in occupation. Five of these were males and one female. The female was a teacher. Amongst the males one each was a clerk, a book keeper, a street vendor, and two were labourers. The remaining 32 job seekers were, however, reported to be non-workers at the time of survey. The 32 job seekers were classified as 16 'others', four household duties, two retired, three dependents and seven students. In the whole lot there were only two persons who had worked for wages sometimes before their being out of job. Persons seeking employment for the first time reveals that nine were illiterates, one literate without any educational level, one educated upto primary level, two upto middle level and 15 upto Matriculation while two had a graduate's degree. Amongst these 30 persons five were looking for technical jobs, twelve for clerical, three other jobs, one for a teaching job, four for a labourer's job and five were looking for the scavenging work. Of the 38 persons who were seeking jobs, 14 were registered with employment exchange. It appeared that others were either not aware of an agency which could help them in securing jobs or had little faith in the efficacy of employment exchanges. With regard to the marital status of the job seekers 30 were found to be unmarried, seven married while one was widowed. Both the persons who were seeking employment, but not for the first time, were found to be married. One was educated upto primary level while the other was a graduate. The graduate was a commissioned officer in the army before retirement while the other person was a tailor.

4.32. 251 households in which the Household Schedule was canvassed had 351 workers and their details have already been discussed. The non-working population of these households numbering 1,108 persons has been given in table IV.12 by age, sex and type of activity. Females

TABLE IV.12

Distribution of Non-workers by Sex, Age and Type of Activity

Age-group	Students			Household duties		
	P	M	F	P	M	F
0—14	274	137	137	10	2	8
15—19	78	42	36	33	2	31
20—24	10	6	4	47	2	45
25—29	1	1	..	60	..	60
30—39	..	..	..	74	..	74
40—49	..	..	..	54	..	54
50—59	..	..	..	40	..	40
60+	..	..	..	30	2	28
Total	363	186	177	348	8	340

Age-group	Dependents and Infants			Retired, rentiers and persons of independent means		
	P	M	F	P	M	F
0—14	293	147	146	..	..	..
15—19	31	25	6	..	..	..
20—24	8	7	1	..	..	..
25—29	3	2	1	..	..	..
30—39	4	2	2	..	..	..
40—49	6	1	5	2	2	..
50—59	5	1	4	2	2	..
60+	32	14	18	11	7	4
Total	382	199	183	15	11	4

predominantly fall in the household duties category of non-workers while males are negligible in this type of activity. The percentage of females engaged in the household duties is found to be as high as 48. The percentage of male students to total male non-workers works out to 46 while the similar percentage for the females works out to 25. The percentage of dependents and infants to total non-workers is found to be 50 and 26 respectively, for males and females.

4.33. A Commercial and Industrial Establishment Schedule was canvassed for the intensive town study. The schedule comprised of four parts. The first part covered the general particulars and was common for all types of establishments. The second part was to be filled in only for shops; the third for restaurants, tea stall, sweetmeat shops and hotels etc. and the fourth part was meant for manufacturing industries only. The schedule was canvassed in 35 establishments based on purposive sample selection for giving adequate representation to all types of establishments. Eleven schedules were canvassed for commercial establishments. These included dealers in agricultural implements, tubewell accessories, cycle and cycle parts, books and stationery, cloth, medicine, utensils, general merchandize, groceries **(karyana),** pan-cigarettes dealer and a commission agent. Ten of the establishments covered were restaurants, tea shops, sweetmeat shops, etc. The remaining 14 establishments covered were the manufacturing and servicing establishments which included seven machine tools and agricultural implements manufacturing units and one each of the units manufacturing sugar, brass utensils, furniture, soaps, cycle rims; besides, one unit each was servicing as a dry cleaning unit and a rice shelling unit.

4.34. The study of religion area of origin and mother-tongue of the owners reveals that but for five owners all others spoke Punjabi. The chief executive of the Batala Sugar Mill was a Hindi speaking Brahmin from Uttar Pradesh. The other Hindi speaking owner was a Mahajan migrant from Pakistan and owned a pan-bidi and cigarette shop. One Gujarati speaking person from Gujarat owned a machine tool manufacturing unit. The other two Hindi speaking persons were the local residence. Twelve of the

owners had migrated from Pakistan one had come from Uttar Pradesh, one from Gujarat and the remaining 20 were locals (one unit, viz., the rice shelling being a semi-government organization). The caste-wise break-up of eleven owners of commercial units was: Khatris—six, Mahajan, Aggarwal, Arora, Mehra and Rajput—one each. The break-up of the 14 owners of manufacturing and servicing units was: Aggarwal and Khatri—four each, Brahmin and Ramgarhia—two each, Shah—one and the remaining unit was a government undertaking. The break-up of ten owners of units serving as tea stalls and restaurants etc. was: Mehra and Khatri—three each, Brahmin—two and Sodhi and Ramgarhia—one each.

4.35. As for the age of different establishments it was observed that the sugar mill had been in existence for over seven years. Again, two of the machine tools and agricultural implements manufacturing units fell in the age-group 10—19 years while another five were 20—49 years old. The rice shelling mill is less than three years old. The furniture manufacturing unit was in the age-group 20—49 years. The cycle parts manufacturing unit was in the age-group 10—19 years. The soap manufacturing unit was in the age-group 6—9 years and so was a unit manufacturing brass utensils. The dry cleaning unit was in the age-group 10—19 years. This completes the 14 manufacturing and servicing units. The ten units classified as sweetmeat shops, tea stalls, restaurants, hotels etc. had age distribution as: one in the age-group 4-5 years, two in the age-group 6—9 years, four in the age-group 10—19 years, one in the age-group 20—49 years and two were above 50 years. As for the eleven commercial establishments five, viz., those dealing in utensils, medicines and drugs, general merchandize, tube-well and hand-pump accessories, cycle and cycle parts fell in the age-group 20—49 years. Two commercial units dealing in cloth and agricultural implements were in the age-group 4-5 years. The grocery was in the age-group 6—9 years, the vegetable and fruit commission agency in the age-group 10—19 years, the book and stationery mart was over 50 years of age while the **pan** shop was below three years of age.

4.36. But for the two units, viz., a trading unit of tube well accessories and of agricultural implements all the

other manufacturing and servicing, commercial and eating places were housed in pucca buildings. All the manufacturing units were housed in separate buildings. Of the ten eating establishments, six were housed in parts of buildings while the remaining were in independent structures. The shops dealing in utensils, general merchandize, and cycle parts were housed in parts of buildings while the other commercial units had separate structures. All the establishments had electric lighting arrangements and fitted with fans. Five units, however, did not have the facility of water supply.

4.37. Twelve of the establishments were in owned buildings while the remaining 23 were in rented accommodation. The establishments which had rented buildings, four were manufacturing, ten were trading and nine units of refreshments. The monthly rent ranged from a minimum of ten rupees to a maximum of hundred rupees, the only exception being an industrial unit manufacturing cycle rims which paid a monthly rent of Rs. 1,250. An attempt was made to ascertain the extent of disparity between the rent paid and the current rental value. It was found that in nine cases, the rent paid was half or even less of the current rental value. In three cases the rent paid was 50 per cent below the current rental value. In four cases it was 26—49 per cent below the current rental value. In another four cases it was less than 25 per cent below the current rental value. Only in three cases the rent was reported to be at par with current rental value.

4.38. All the manufacturing units worked for eight to nine hours on six days of the week. The sugar mill functioned in three shifts of eight hours each and the BECO Engineering Co. worked in two shifts of eight hours each. The eating places were open for all days of the week and catering 14 to 16 hours a day. So was the case with pan-bidi and cigarettes seller. The other commercial establishments opened on six days for about ten hours daily. The commercial establishments and the eating places were governed by the rules of Punjab Government Shop and Commercial Establishment Act, 1958. The industrial units were under the purview of Factories' Act of 1948 and various other regulations and Acts which were notified by the state and central governments from time to time.

4.39. Table IV.13 gives the distribution of workers by type of establishment and number of establishment.

TABLE IV.13

Distribution of Workers by Type of Establishment and Number of Establishment

Type of establishment	No. of establishment	No. of workers	Average No. of workers per unit
A. *Manufacturing and Services*			
(*i*) Sugar	1	735	735
(*ii*) Machine tool/Agricultural implements	7	768	110
(*iii*) Brass utensils	1	8	8
(*iv*) Furniture (Chairs)	1	15	15
(*v*) Cycle rims	1	37	37
(*vi*) Rice shelling	1	17	17
(*vii*) Soap	1	5	5
(*viii*) Dry cleaning	1	4	4
B. *Eating Houses*			
(*i*) Hotel/*dhaba*, restaurants, tea stalls	7	28	4
(*ii*) Sweetmeat shops	3	11	3·7
C. *Commercial*			
(*i*) Utensils	1	3	3
(*ii*) Books and stationery	1	5	5
(*iii*) Pan-bidi cigarettes	1	1	1
(*iv*) Medicines and drugs	1	7	7
(*v*) Grocery	1	2	2
(*vi*) Textiles	1	7	7
(*vii*) General merchandize	1	4	4
(*viii*) Tubewell and handpump accessories	1	8	8
(*ix*) Agricultural implements	1	7	7
(*x*) Fruits and vegetables	1	5	5
(*xi*) Cycle and cycle parts	1	3	3
Total	35	1,680	48

4.40. The interactions of religion, caste, mother-tongue, and area of origin of the employees with that of the owner of the establishment, are discussed below.

Table IV.14 gives the distribution of establishments by extent of influence of owners religion, caste, mother-tongue and area of origin of the employees of the establishment. It will be seen that segmentation by religion is more pronounced in respect of the employers and employees in commercial establishments than in the industrial. Even in the industrial establisments the tendency for such segmentation does exist. In respect of caste there is a tendency of segmentation in the commercial establishments while no such traits are visible in the industrial establishments. As already mentioned elsewhere, most of the workers are Punjabi speakers and as such the segmentation with regard to mother-tongue is clearly discernible. Again, in respect of area of origin, segmentation is discernible in commercial establishments but this trend is luke in the industrial establishments. It shall thus be observed that while religion, mother-tongue and area of origin interact more closely in the commercial establishments, the influence of these factors is not so intense in the industrial sector. The main reason of the existence of segmentation in the commercial establishments seems obviously to be the smaller size, quick transactions involving purchase and sale of commodities and handling of cash etc. On closer examination of the data pertaining to the industrial establishments it was observed that segmentation is more pronounced in small sized establishments. In fact the overall impression that has been gathered during the enquiry was that the greater the segmentation the smaller the unit and **vice versa**.

4.41. Out of a total of 1,680 workers covered under the 35 establishments in question 1,616 were found to be employees, 44 employers, two single workers and 18 family workers. All the workers belonging to the class employers, single workers and family workers resided inside the town. Nine hundred three employees which work to 55.9 per cent of employees resided in the town while the remaining 713 lived outside the town. The employees who came from outside the town a bulk of them—87.7 per cent belonged to the skilled and unskilled category of industrial workers

TABLE IV.14

Distribution of Establishments by Extent of the Influence of Owners' Religion, Caste, Mother-tongue, and Area of Origin on the Employees of the Establishment

Percentage of employees belonging to the same religion/caste/mother-tongue/area of origin as that of the owner	Number of establishments			
	For religion		For caste	
	Industrial establishments	Commercial establishments	Industrial establishments	Commercial establishments
100 per cent	4	15	1	7
75—99 per cent	3	..	..	..
50—74 per cent	4	..	2	1
25—49 per cent	3	..	3	1
Less than 25 per cent	..	2	7	2
Nil	..	..	1	6

Percentage of employees belonging to the same religion/caste/mother-tongue/area of origin as that of the owner	Number of establishments			
	For mother-tongue		For area of origin	
	Industrial establishments	Commercial establishments	Industrial establishments	Commercial establishments
100 per cent	6	16	3	8
75—99 per cent	3	1	1	3
50—74 per cent	1	..	3	1
25—49 per cent	2	..	2	2
Less than 25 per cent	1	..	3	..
Nil	1	..	2	3

NOTE : Four establishments have no employee(s).

comprising of 81.2 per cent from the rural areas whereas 6.5 per cent from urban areas. From 666 employees commuting from rural areas, 578 were both skilled and unskilled It is thus quite clear that industry mainly depends upon the working force coming from rural areas. In the commercial sector, however, the working force commuting from rural areas is marginal. The study reveals that industrial development influences the hinterland greatly as compared to trade and commerce.

4.42. The analysis of the data collected in Part B of the schedule throws light on the multifarious business activities in the town. Some sifting has to be done in the presentation of results as certain facets warrant deeper study while certain others may be ignored. Ninety to ninety-five per cent of the business in the utensils shop and the one dealing in agricultural implements was on the basis of wholesale trade. Again, 65—75 per cent of medicine and cycle shops were engaged in whole sale business. The business in other shops was more or less totally retail. The change in the source of procurement of commodities had taken place in three cases. The books and stationery material which was earlier obtained from Amritsar was now obtained from Delhi and so was the case with most of the material sold in the shop dealing with general merchandize. Tube well accessories which were earlier obtained from Delhi were obtained from Amritsar and then procured mainly from Ludhiana. The annual volume of business in the establishments dealing with utensils, medicines, textiles and tubewell accessories was of the order of three to five lakhs. Except in the case of textile goods, the other three had shown increase in volume of trade during the period 1968—71. The increase in the volume of business was sharpest for pharmaceutical concern. The shop dealing with agricultural implements had shown an increase during

1968—70 but declined in 1970-71. The volume of trade for books and stationery was of the order of Rs. one lakh to 1.5 lakhs, for groceries Rs. 18,000 to Rs. 25,000; for general merchandize from rupees one lakh to Rs. 1.5 lakhs for cycles Rs. 2—2.5 lakhs and for commission agency of vegetables and fruits 40—50 thousand.

4.43. Regarding the market places or important bazars in the town, a reference has already been made in the introductory part. However, the familiarly known or recognisd markets/bazars alongwith reference to main commodities are furnished below:

Name of market or bazar	Type of establishments and warehouse, with reference to the main commodities
Grain market	All types of grains ground nut, sugar, pulses, oil seeds.
Tibba bazar	General merchandize.
Chakari Bazar	Do.
Subzi mandi	Vegetables and fruits.
Loha mandi	Iron bars, metal sheets, metal tubes and pipes, pans, hardware etc.
Lakkar mandi	Wooden Articles and timber.
Mal mandi	Cattle fairs are held every month.
Industrial complex . . .	Machine tools and agricultural implements.

In case of grain market, subzi mandi and Loha mandi each there were about two dozen shops but in the case of other individual markets or bazars the exact number of shops was not readily available. Usual timings of the markets were from 9 AM to 7.45 PM. Information was collected from the municipal committee and the veterinary department with regard to daily market arrivals by quantum and source of consumer and capital goods. Table IV.15 gives the volume and source of arrivals from outside the town.

TABLE IV.15

Table Showing Volume and Source of Daily Arrival of Important Commodities

Name of commodity	Average daily arrival	Source	Mode of transportation
Vegetables	100 Qts.	Within 20 km. of town	Rail and road
Meat	N.A.	Within 40 km. of town	Road
Fish	1·5 Qts.	Do.	Rail and road
Milk	100 Qts.	Within 20 km. of town	Rail and road
Fuel Wood	200 Qts.	Within 75 km. from Pathankot side	Rail and road
Iron and Steel	2,200 Qts.	Durgapur and Rourkela from 2,500 km.	Rail
Coal	500 Qts.	Raniganj and Jharia from 2,000 km.	Rail
Petroleum products	2,500 litres	Jullundur, Pathankot, Amritsar, all within 125 km.	Road

The commission agents in Sabzi mandi act as mediators in the sale of vegetables. They also provide some credit facilities to zamindars who bring vegetables for sale and adjust the accounts during the peak season. Services of cold storage are only seldom availed when potatoes and fruits are kept for preservation. The daily estimates of commodities were only an approximate and could not be verified. Information was also collected on the annual arrival of agricultural produce in Batala town for the years 1968-69, 1969-70 and 1970-71. Table IV.16 gives the quantum of import and percentage of increase/decline from the previous year.

The arrival in wheat registered a substantial rise in 1969-70 due to bumper wheat crop. The increasing trend in wheat continued for the next year also. Arrival of rape seed was also large for the said year and continued over

TABLE IV.16

Annual Arrivals of Agricultural Produce in Batala Town for the Year Ending 1970-71 Obtained from the Marketing Committee, Batala

Commodities	Arrival (in quintals)			Percent age increase/decrease from preceding year	
	1968-69	1969-70	1970-71	1969-70	1970-71
Wheat . .	2,98,862	6,19,716	6,91,926	+107	+11
Grams . .	3,748	494	959	−86	+94
Maize . .	59,719	30,357	11,854	−49	−61
Rape seed . .	18,348	42,392	51,627	+131	+22
Paddy . .	4,22,305	3,90,238	4,22,453	−7	+8
Gur and Shakar .	5,280	4,444	5,275	−18	+18
Pulses . .	10,927	5,241	2,350	−52	−55
Barley . .	42,030	11,704	860	−72	−92
Cotton . .	..	30	3	..	−90
Bajra . .	202	2	..	−99	..

the next year. Paddy, gur and shaker arrivals remained almost stationary. Gram, maize, pulses, barley, cotton and bajra showed consistent declines.

4.44. At the time of survey Batala had ten scheduled banks which included the State Bank of India, Central Bank of India, the Punjab National Bank, the Allahabad Bank, the Hindustan Commercial Bank, the New Bank of India, the Punjab and Sind Bank, the Lakshmi Commercial Bank, the Batala Central Cooperative Bank and the Batala Primary Cooperative Land Mortgage Bank. Of these banks, two were functioning in Batala before 1947 while their number rose to six in 1965. At the time of enquiry the total number of saving bank accounts was 11,410. There were 2,363 current accounts and 3,370 term deposit accounts. The total amount standing in the saving accounts was Rs. 1.91 crores, in current accounts Rs. 1.30 crores and in the term deposits Rs. 1.69 crores. In the preceding year, i.e. 1969, there were 10,361 saving accounts, 2,200 current accounts, 3,295 term deposits.

4.45. The town had two registered Chit Fund firms functioning at the time of the survey. These were the Dainik Finance and Chit Fund Co. and the Popular Chit Fund and Finance Co. The former had 6,000 chittees while the latter 1,960. The managing board of the Dainik Finance and Chit Fund Co. had 25 members while the other had only 8 members. The total amount in circulation was Rs. 25 lakhs for the former and rupees two lakhs for the latter. The disbursement including the lucky-draws was Rs. 23.7 lakhs for the former and Rs. 1.9 lakhs for the latter. The chit funds were reported to be functioning smoothly and there did not appear to be any incidence of litigation.

4.46. Workers at large complained of the non-availability of medical and financial assistance. Of all the industrial units Batala Cooperative Sugar Mill was the only unit which had a dispensary for workers, though some first-aid medicines were also available in the B.E.C.O. Engineering Co. There were only very few industrial units which had the provision for employees' provident fund or for loans for purchase of wheat or house. The workers often complained of non-availability of safety aprons, gloves, boots, and spectacles etc. The Batala Cooperative Sugar Mill had a provision for recreation room for workers. It also had the library facilities and was the only unit which provided water cooler for its workers. The B.E.C.O. Engineering Co. too had the provision for canteen, facilities for sports and newspapers. Amongst the other small-scale and medium-sized industrial units only five had the provision of reading rooms for the staff. An enquiry made from Labour-cum-Conciliation Officer revealed that in the year 1970-71, there were 346 cases, pertaining to dismissal, reinstatement and other grievances, awaiting decision. In the same year there were 52 cases, pertaining to bonus disputes, general retrenchment etc. awaiting disposal. The cases which could not be decided by conciliation were referred to Industrial Labour Tribunal Courts at Chandigarh and Jullundur.

4.47. At the time of survey there were 13 trade unions operating in the town. Two of the unions were affiliated with All India Trade Union Congress (AITUC) five with Centre for India's Trade Union Congress (CITUC) and six with Bhartiya Mazdoor Sangh. The political wing of the AITUC is the Communist Party of India, of the CITUC the Communist Party of India (Marxist) and of the Bhartiya

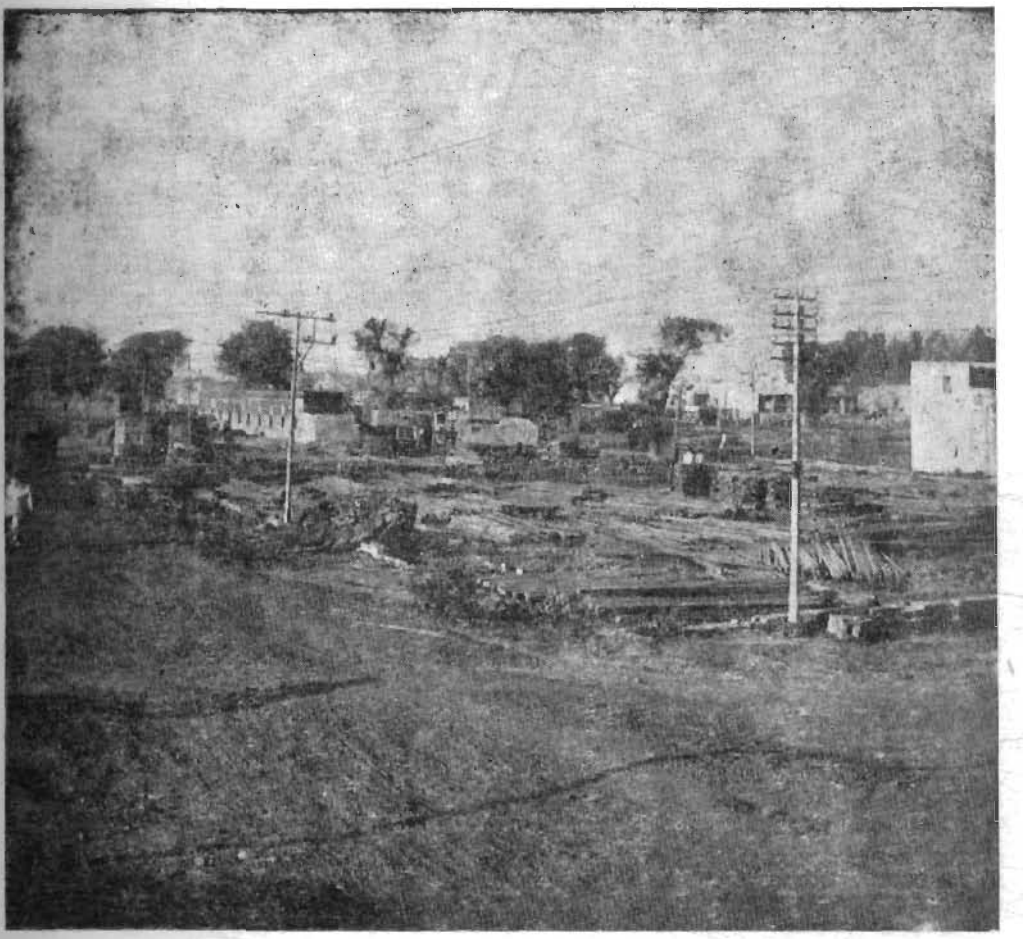


Plate 24 : Square Iron Bars at Railway Junction arriving from H.S.L.

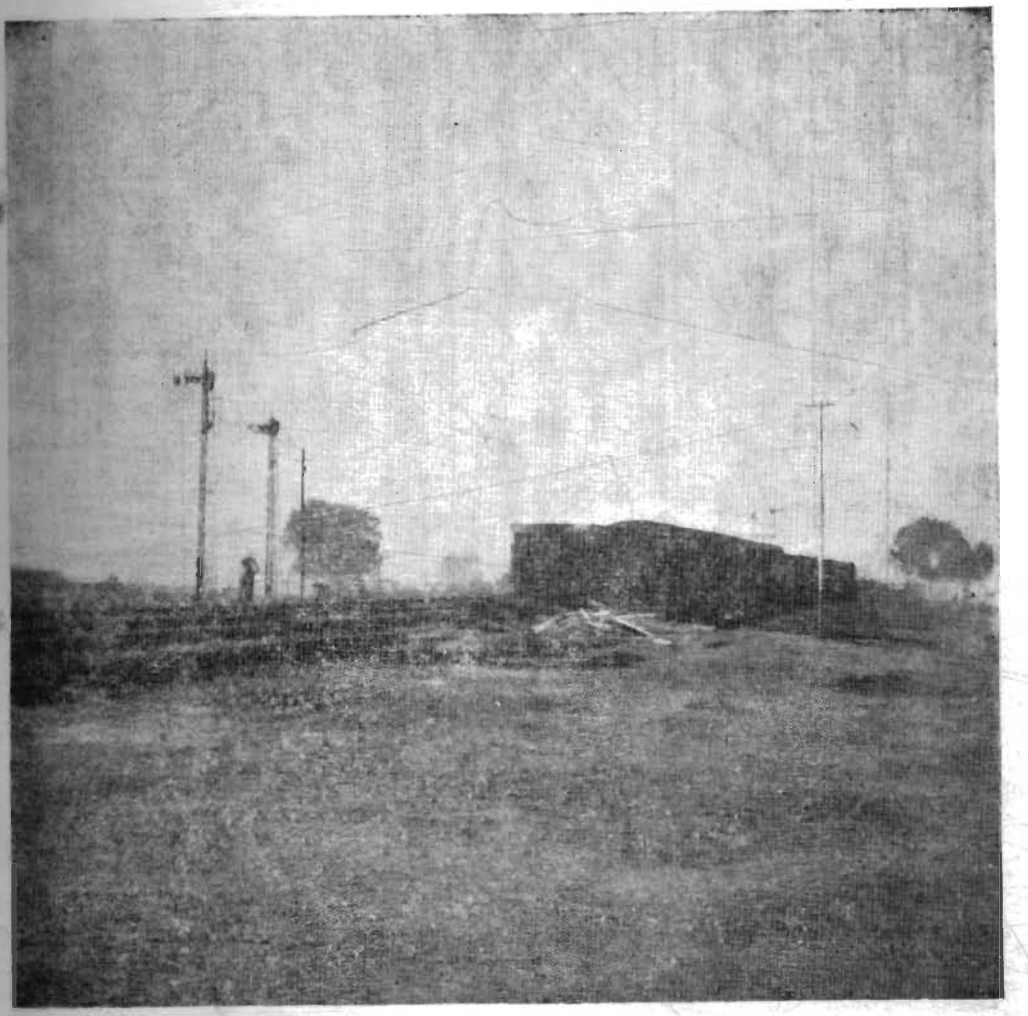


Plate 25: Unloading Coal at Railway Junction

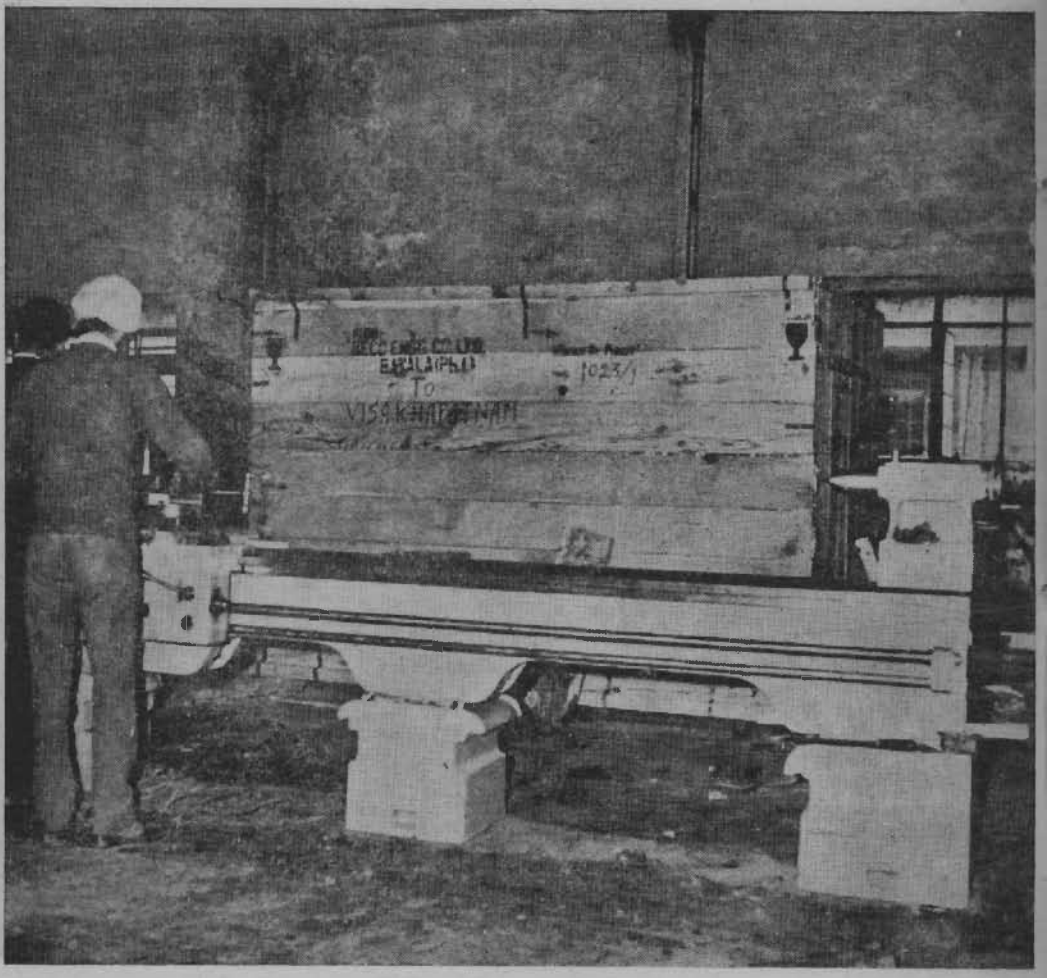


Plate 26 : Machine tools ready for being sent to Visakhapatnam

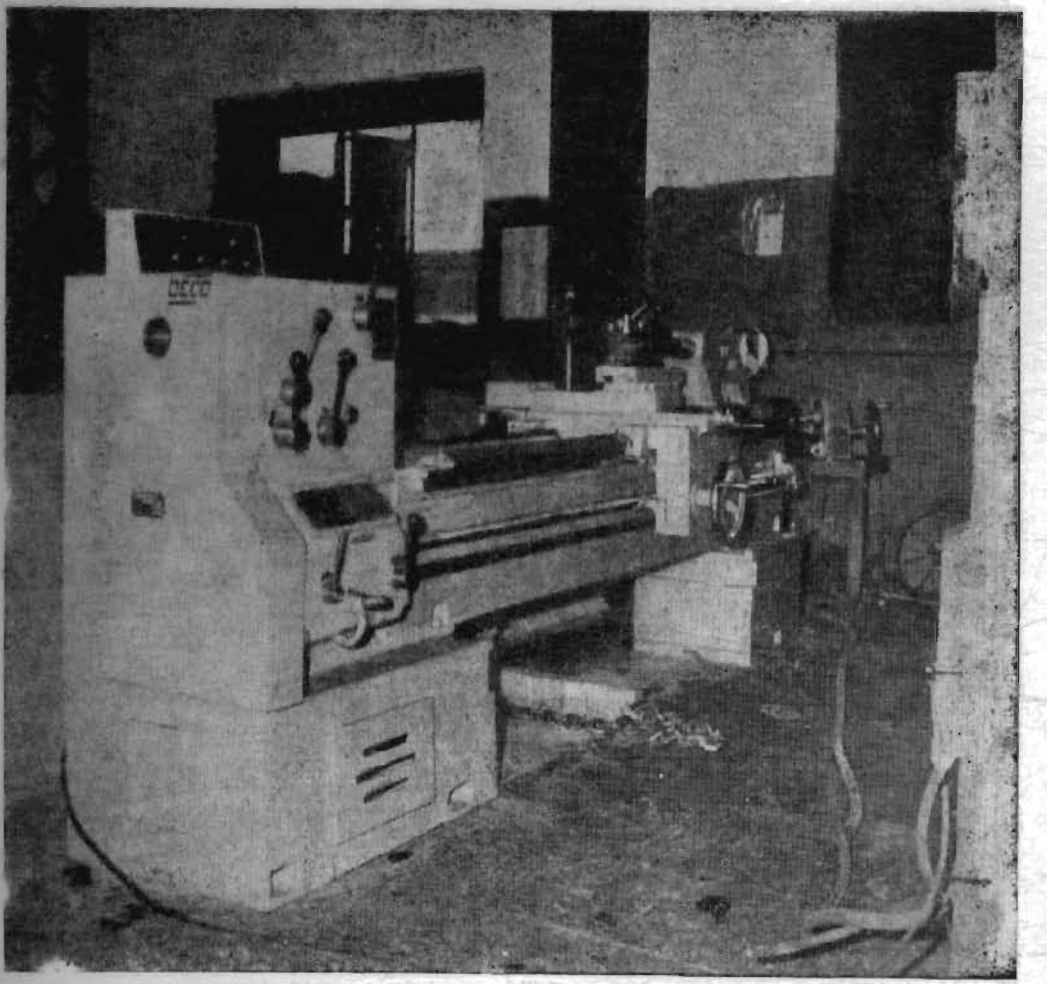


Plate 27 : Precision lathe manufactured by B.E.C.O.

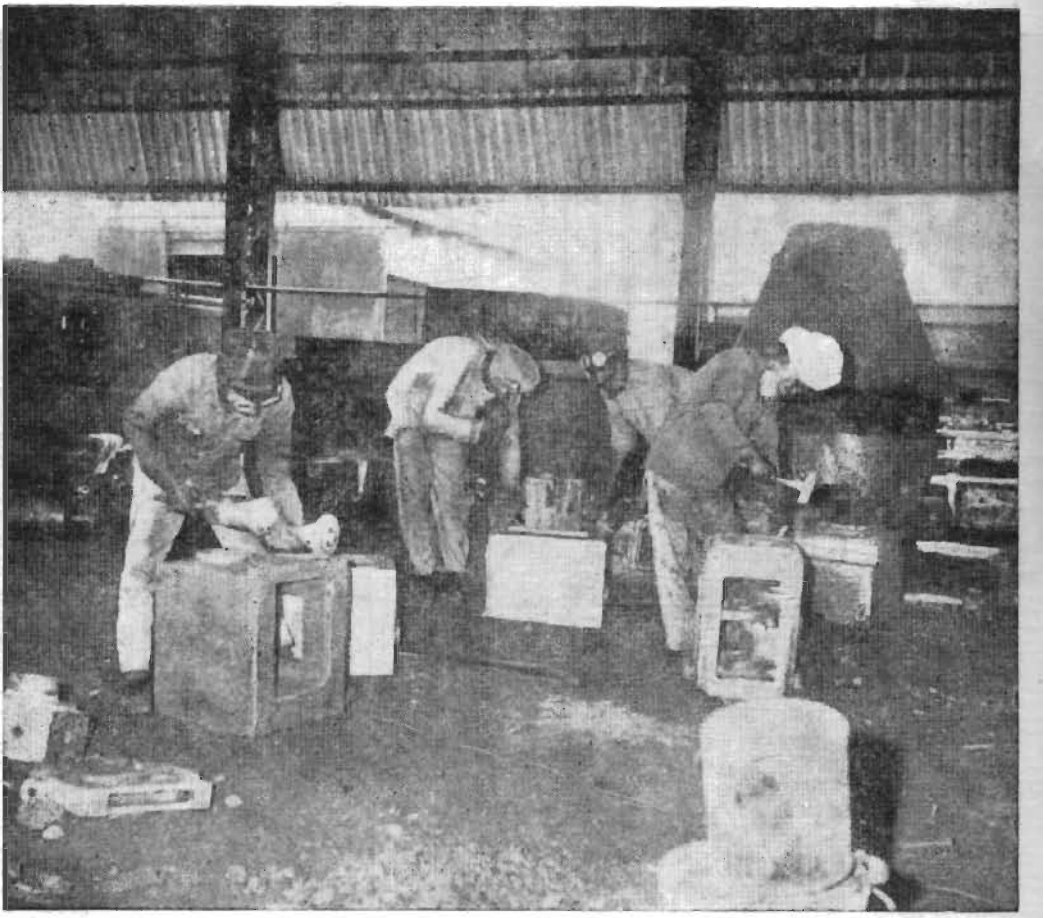


Plate 28 : Chiselling and grinding of moulded castings inside B.E.C.O.



Plate 29 : Seed drills manufactured by B.E.C.O.— a pride for farmers

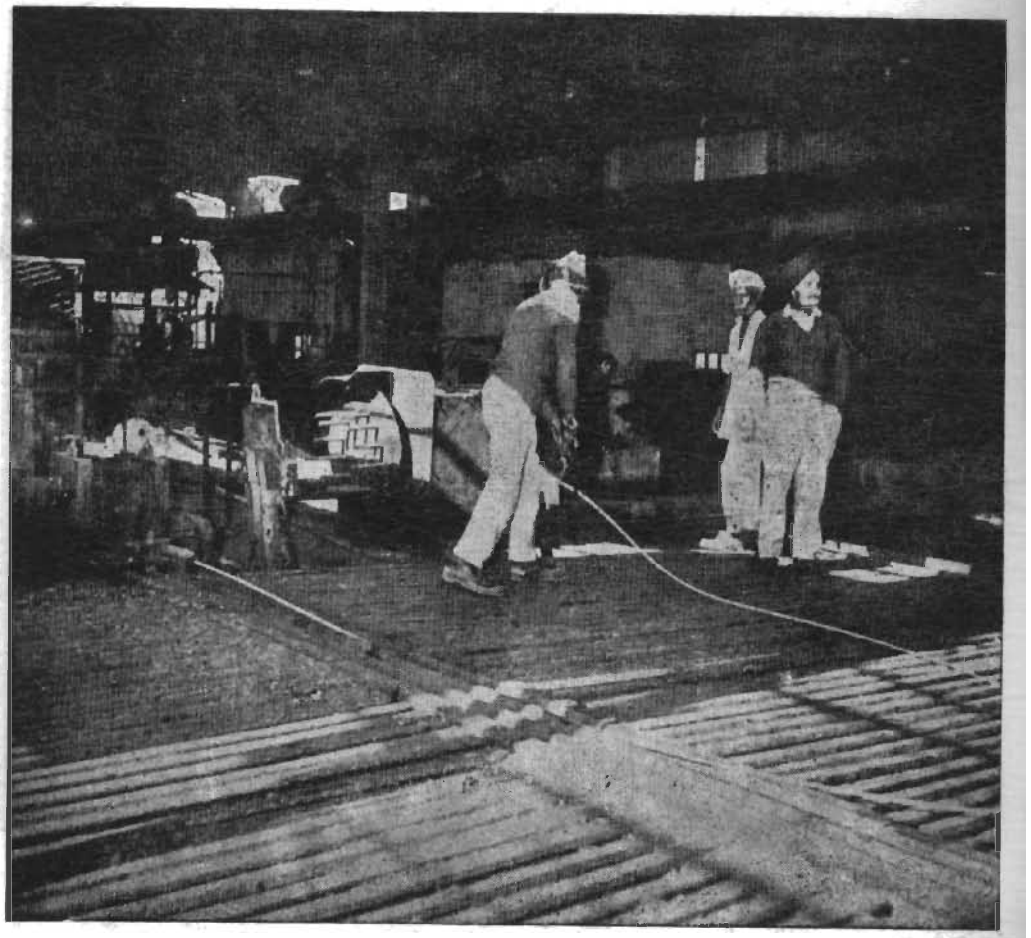


Plate 30 : Rolling Mill in operation inside B.E.C.O.

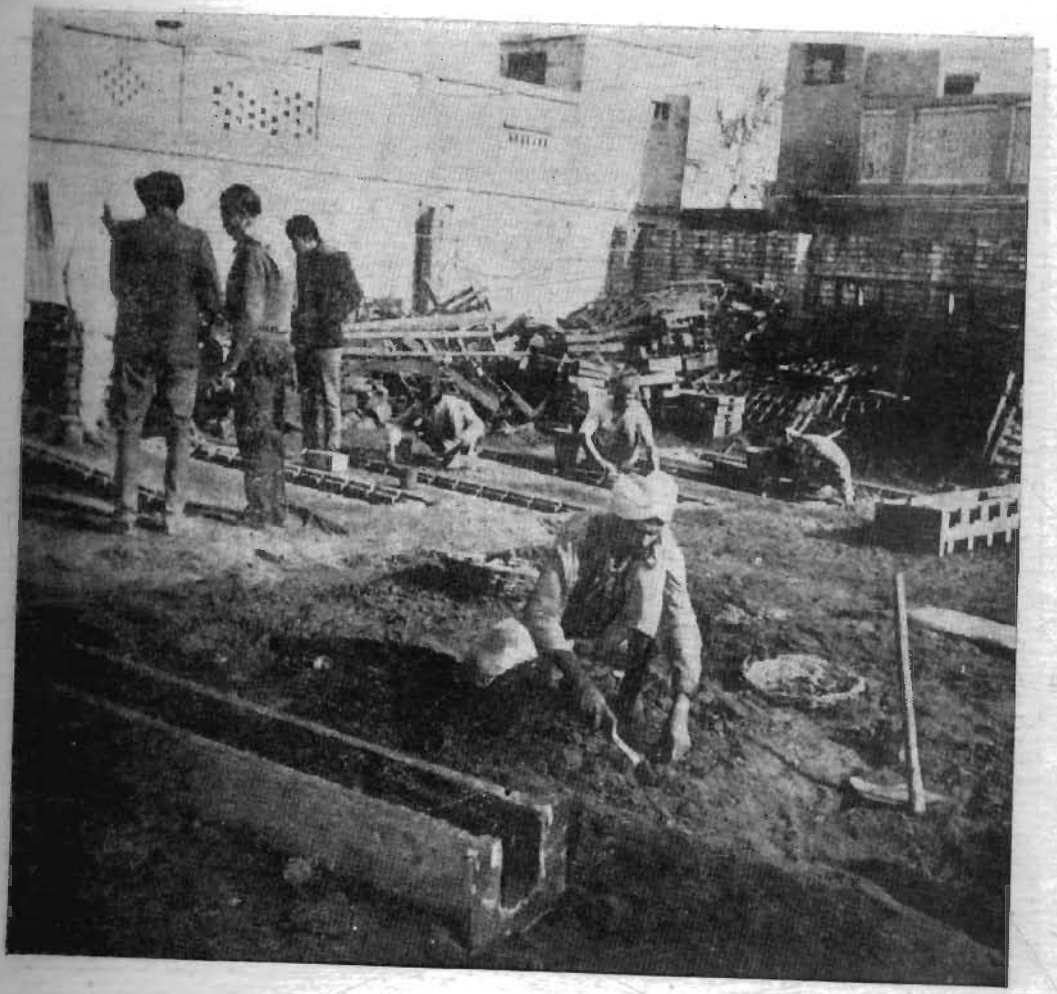


Plate 31 : Skilled moulders busy inside Royal Foundry

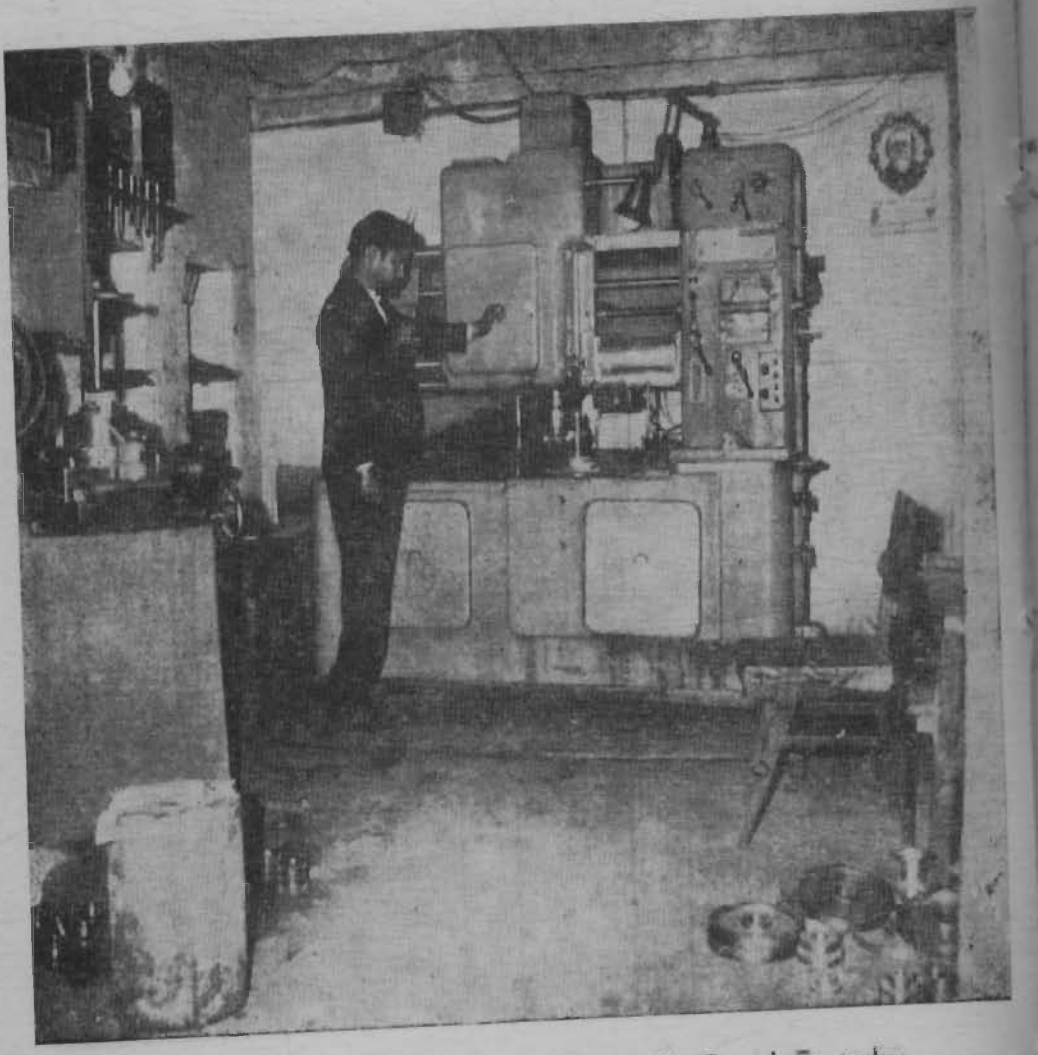


Plate 32 : Slotting of gears inside Royal Foundry

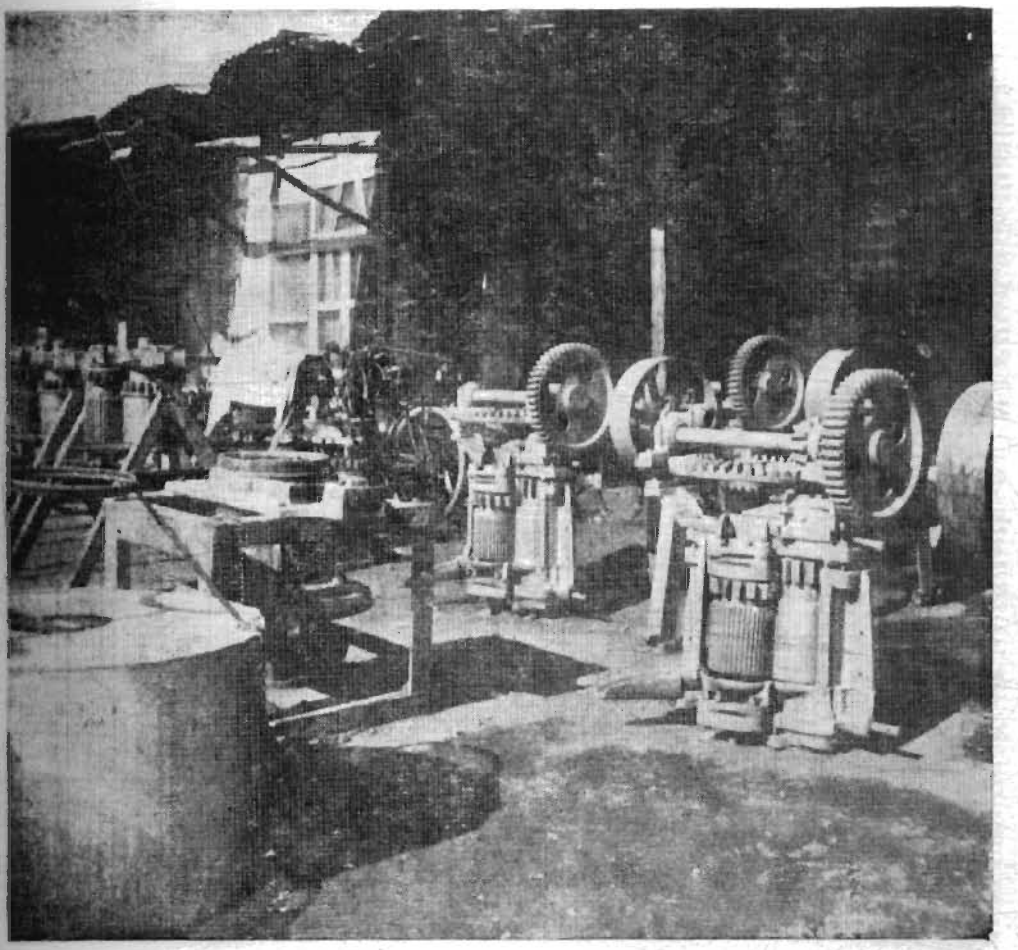


Plate 33 : 'Velna' (Cane crusher) an important artefact manufactured in town



Plate 34 : Manufacturing of Cycle rims

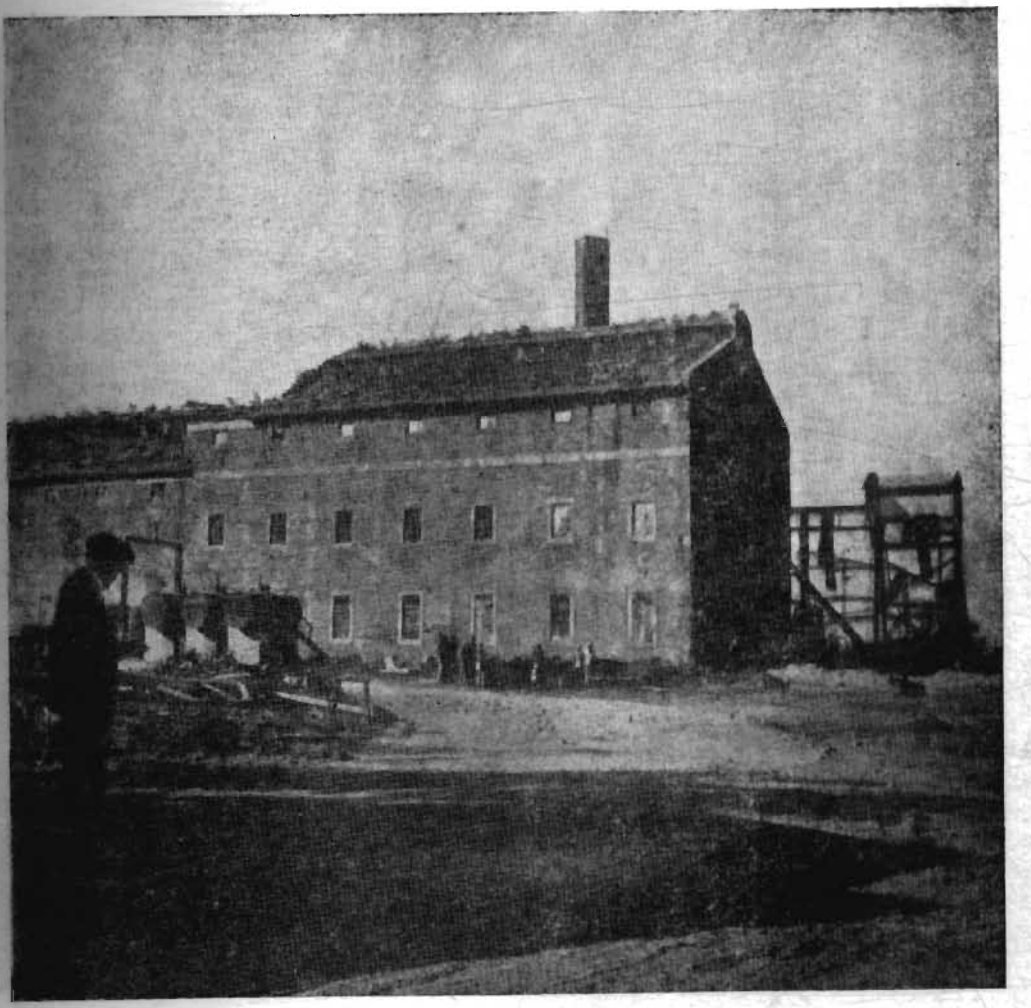


Plate 35 : The Batala Coop. Sugar Mill



Plate 36 : Juice tanks and ancillary system inside Sugar Mill

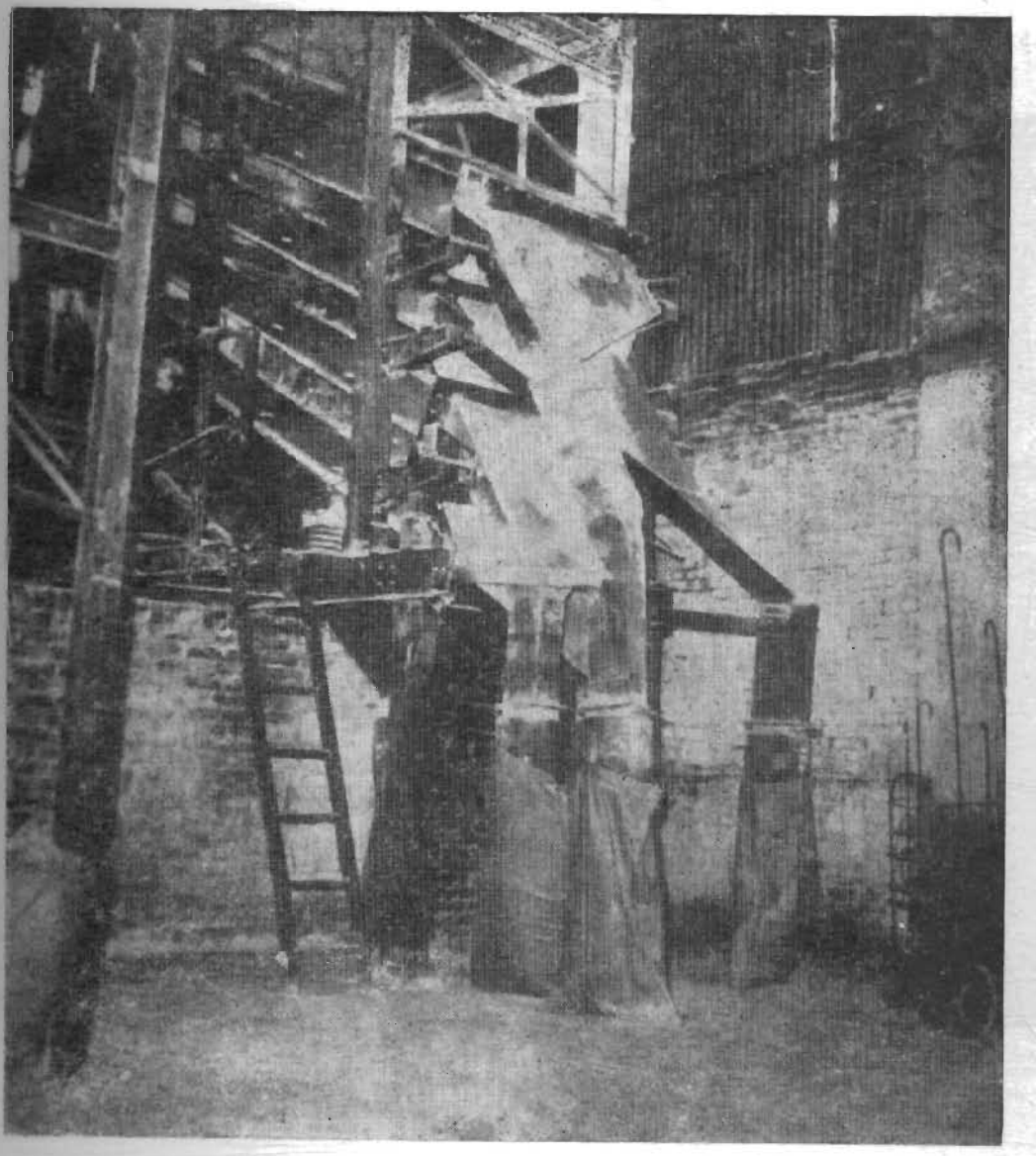


Plate 37 : Sacking of sugar in the mill

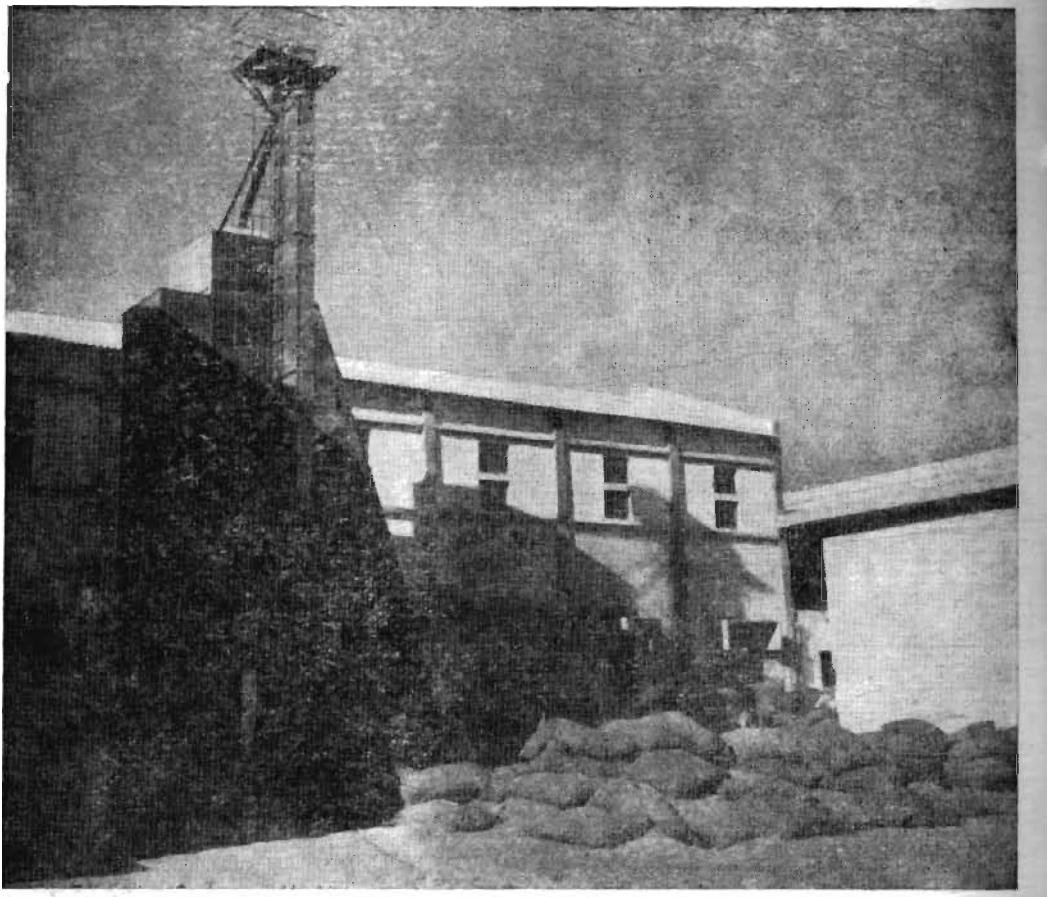


Plate 38 : Sheller—rice division of F.C.I.

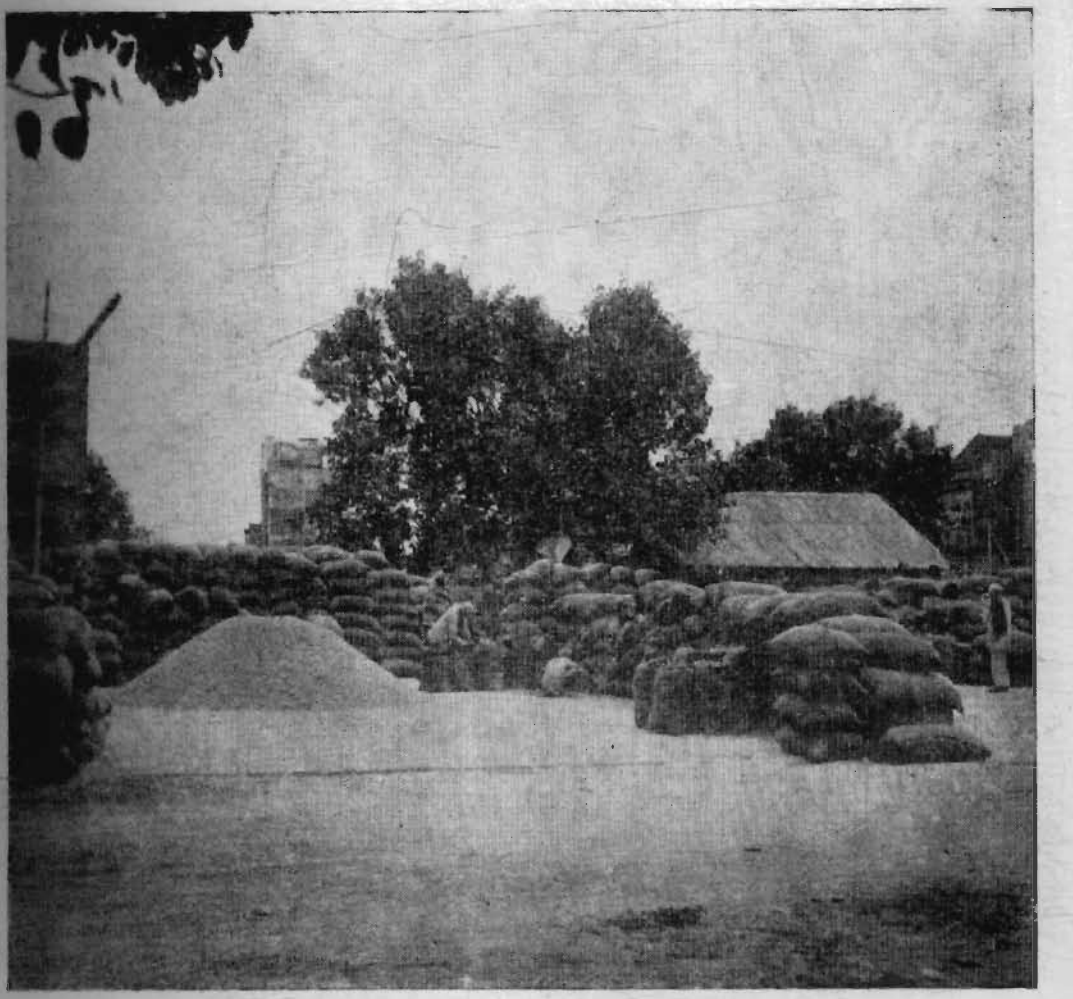


Plate 39 : Jhona (paddy) produce piling up in grain market

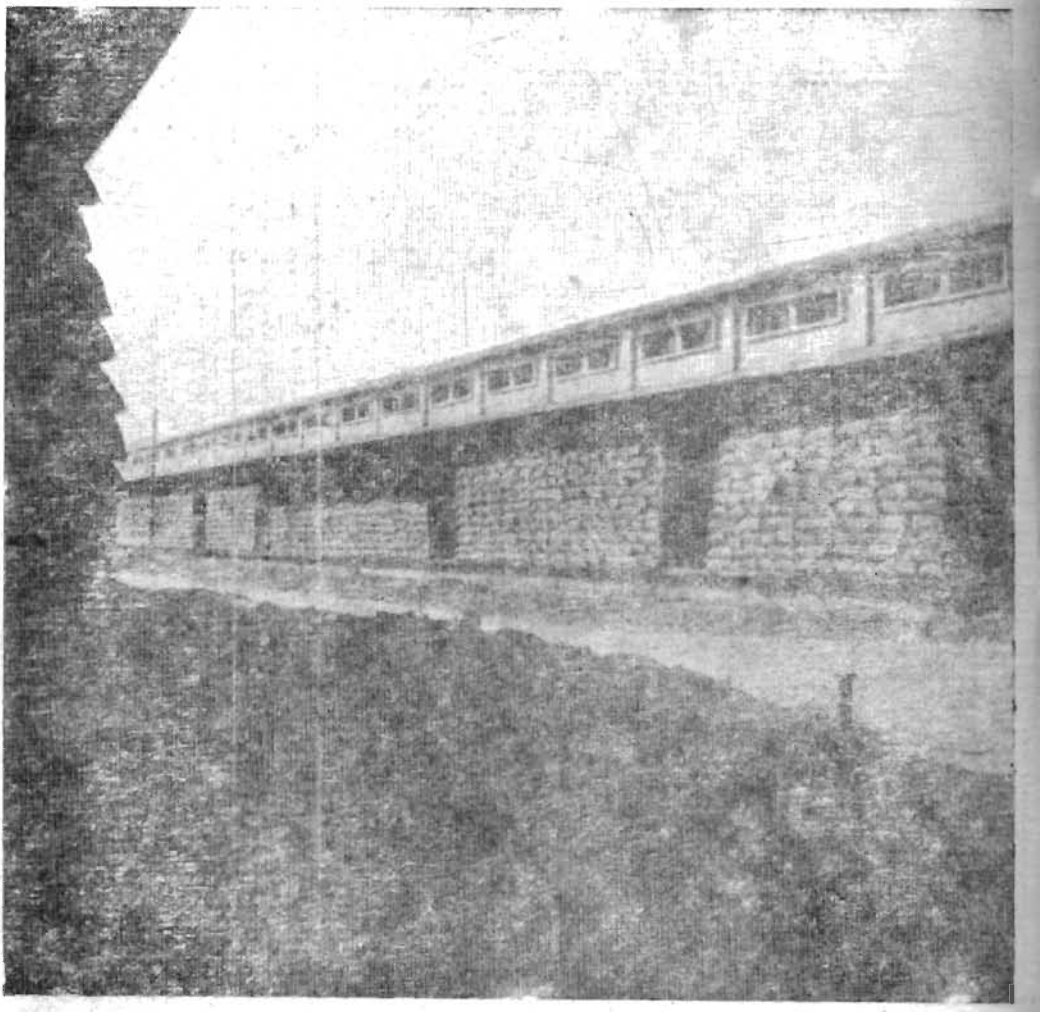


Plate 40 : F.C.I. godowns full of Jhona (paddy) produce at Aliwal road



Plate 41 : Transactions in Subzimandi

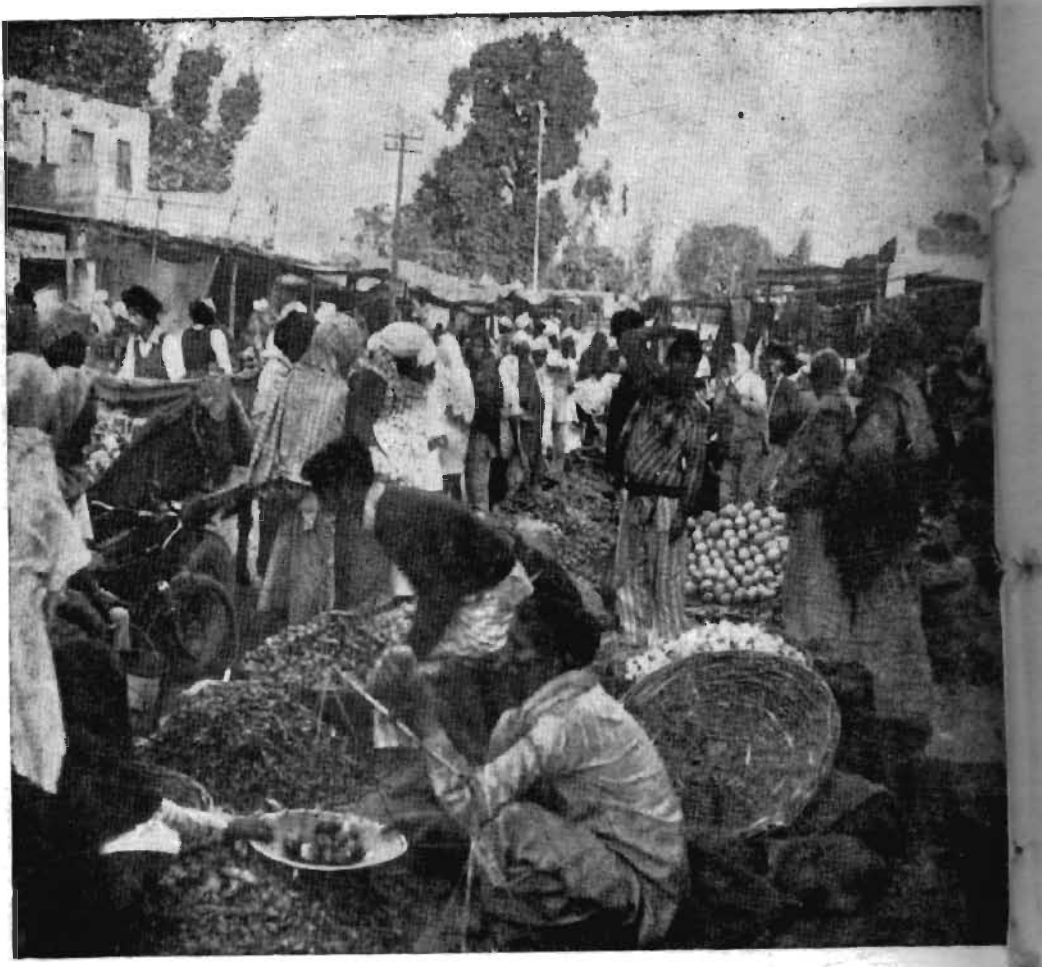


Plate 42 : Transactions in Subzimandi

Mazdoor Sangh the Bhartiya Jan Sangh. Iron and Seel Workers' Union and the Sugar Mill Workers' Union were affiliated with AITUC. The Iron and Steel Workers' Union was established in 1945 while the Sugar Mill Workers' Union came into being in mid-sixties. Both the unions together had a membership of about 750 workers. 30—45 per cent of the workers in the related industries were reported to be the members of the referent unions, while 65—70 per cent belonged to the rival unions. In contrast, CITUC had 60—70 per cent of the workers in the referent union and 30—40 per cent in the rival union. The unions affiliated with CITUC included the District Engineering Workers' Union, Iron and Steel Workers' Union, Transport Workers' Union, District Chini Mill Workers Union and Rickshaw Pullers' Union. All these unions came into being in the year 1967 or later. The Bhartiya Mazdoor Sangh had accorded affiliation to Mechanical Karamchari Sangh, Municipal Karamchari Sangh, Rickshaw Majdoor Sangh, Fire Brigade Majdoor Sangh, Bus Stand Coolies Union and Sweepers Union Eighty per cent of the municipal staff was the member of the Municipal Karamchari Sangh, while the whole of Fire Brigade staff was with the Fire Brigade Majdoor Sangh. Forty per cent of the rickshaw pullers were the members of Rickshaw Majdoor Sangh while 60 per cent were the members of the other rival unions. The salient feature of the trade unionism during the year preceding the time of enquiry was the lockout in the B.E.C.O. Engineering Co. as a result of strike sponsored by CITUC. The demands of employees included payment of minimum wages, implementation of employees insurance scheme, provision of regular bonus payment and cancellation of dismissal orders served on the union leaders. The Bhartiya Majdoor Sangh piloted the case of victimisation of a labour leader at the Labour Court at Jullundur. The Sangh also

organised peaceful demonstration to elicit support for amelioration of the working condition of iron and steel workers.

4.48. Among the ten eating places for which the Establishment Schedule was canvassed two were *dhabas*—a typically Punjabi wayside restaurant where meals are served, three restaurants, three sweetmeat shops and two tea stalls. Azad Khalsa Dhaba, the Glory Dhaba and the Sagar Hotel and Restaurant were popular with the rural folk. The villagers coming to the town for a short visit on a business trip or to attend the courts take their mid-day meals here. One of them also provided the lodging facilities though the number of beds available were only paltry. All the three sweetmeat shops were catering mainly to the urban folk. The Rose Restaurant and the New National Restaurant were comparatively sophisticated eating places.

CHAPTER V

ETHNIC AND SELECTED SOCIO-DEMOGRAPHIC CHARACTERISTICS

Batala is predominantly inhabited by Hindus as 70.5 per cent of the inhabitants are Hindus and only 26.1 are Sikhs *though the town occupies a place of pride in the* early Sikh annals. Table V.1 gives the distribution of population of town by religion.

TABLE V.1

Distribution of Population of the Town by Religion

Religion	Persons
Hinduism	53,972
Sikhism	20,219
Christianity	1,774
Islam	498
Jainism	19
Religion not stated	6
Total	76,488

5.2. The Hindi speakers comprise 56.5 per cent of the total population as against 43.2 per cent of Punjabi speakers. The number of speakers of other languages is obviously very small. Table V.2 gives the distribution of population of town by mother-tongue. The data reveal that while there is a wide difference in the percentages of Hindus and Sikhs, the difference in the percentages of the Hindi and Punjabi speakers is substantially narrow—indicating that a very large number of Hindus also speak Punjabi. The Sikhs of Punjab speak only Punjabi as their mother-tongue.

TABLE V.2

Distribution of Population by Mother-tongue

Mother-tongue	Persons
1. Hindi	43,229
2. Punjabi	33,094
3. Gujarati	54
4. Malayalam	30
5. Dogri	29
6. Gorkhali/Nepali	22
7. Urdu	20
8. English	5
9. Tamil	2
10 Kashmiri	1
11. Telugu	1
12 Others	1
Total	76,488

During the 1971 Census, data about castes/communities by religion other than the scheduled castes were not collected. A special question on the scheduled castes and the scheduled tribes was however, included in the individual slip canvassed for the 1971 census to assess numerical strength in each caste. No tribe has been listed as scheduled tribe in Punjab, but thirty-seven castes have been listed as scheduled castes. All told, 15,904 persons; 8,459 males and 7,445 females were returned as scheduled castes in Batala. They form 20 per cent of the town's population. Table V.3 gives the distribution of scheduled caste population by individual caste.

TABLE V.3

Distribution of Scheduled Caste Population by each Scheduled Caste

Scheduled Caste	Persons
1. Dumna, Mahasha or Doom	6,154
2. Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi or Ravidasi	2,779
3. Kabirpanthi or Julaha	2,329
4. Balmiki, Chura or Bhangi	1,661
5. Mazhabi	989
6. Megh	330
7. Batwala	313
8. Ad Dharmi	122
9. Bazigar	65
10. Sanhal	15
11. Sansi, Bhedkut or Manesh	11
12. Sanhai	3
13. Marija or Mareeha	2
14. Unspecified	1,131
Total	15,904

The four castes comprising of Mahasha, Chamar, Julaha and Balmiki jointly constitute 81.2 per cent of the total scheduled caste population.

5.3. A very large chunk, 23 per cent of the total population, comprises of the migrants from Pakistan. Table V.4 gives the distribution of population of the town by country of origin. Thus, broadly the population of town comprises of the Indians and the migrants from Pakistan only.

TABLE V.4

Distribution of Population of Town by Country of Origin

Place of birth	Persons
India	58,608
Pakistan	17,740
Nepal	89
Burma	10
Other Asian Countries	6
Countries in Africa	30
Countries in Europe and North and South Africa	5
Total	76,488

5.4. Table V.5 gives the percentage distribution of the population of town by age, sex and marital status.

TABLE V.5

Percentage Distribution of the Population of the Town by Age, Sex and Marital Status

Age-group	Total		Never married		Married		Widowed	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
0—9	26·8	26·9	44·1	50·7	..	..	..	..
10—14	14·3	13·4	23·5	25·3	..	..	..	..
15—19	10·5	11·1	16·9	18·2	0·5	3·6	..	..
20—24	8·5	9·1	10·6	5·0	5·5	15·5	0·4	0·1
25—29	7·1	7·7	3·1	0·6	14·1	17·7	1·7	0·8
30—34	5·9	6·1	0·6	0·1	14·8	14·5	2·4	2·1
35—39	5·5	5·8	0·3	0·1	14·3	13·8	3·2	2·1
40—44	4·8	4·7	0·2	..	12·4	10·7	4·8	5·4
45—49	3·9	4·0	0·2	..	10·0	8·4	7·3	8·6
50—54	3·9	3·3	0·2	..	9·6	6·2	11·6	13·2
55—59	2·2	2·0	0·1	..	5·3	3·8	9·4	8·3
60—64	2·7	2·4	0·1	..	5·9	3·0	18·0	20·1
65—69	1·3	1·2	..	..	2·9	1·5	8·2	9·7
70+	2·6	2·3	0·1	..	4·7	1·3	33·0	29·6
Total	100	100	100	100	100	100	100	100

Population distribution by age has a typical broad base common to the populations of the under-developed countries. The percentage of males below 20 years, in the age-group 20—59 and in the age-group 60 and above are found to be 51.6 per cent, 26.6 per cent and 21.8 per cent respectively. The corresponding figures for females are 51.4 per cent, 24.5 per cent and 24.1 per cent, respectively. The percentage differential in the age-group 20—59 in favour of males may be attributed to higher mortality among females in the reproductive ages on the one hand, and in favour of females in the age-group 60 and above

on account of the inherent longevity of women at higher ages, on the other. Percentage distribution of never married males against females reveals a mild drop as transition of the population from the age-group 0—9 to age-group 10—14 is observed. In the transition the males fall by 47 per cent while the females by 50 per cent. The difference could be on account of sex-selective migration, matrimony or mortality. As it is not likely that the females migrate out at such tender ages the assignable causes could be limited to matrimony and mortality. The available data do not show the existence of a significant number of married women in the age-group 10—14. We may, therefore, be tempted to believe that the females in the age-group 5—13 years have a higher mortality than their male counterparts. No sex differential is discernible in the transition from the age-group 10—14 to 15—19. There is, however, a sharp fall of 72 per cent for females against that of 37 per cent for males among never married in the transition of population from 15—19 to 20—24—obviously on account of a larger number of women than men getting married at this age.

5.5. Amongst the married, the gap in the proportion of females and males is quite large upto the age-group 20—24 years, whereafter it diminishes in the age-group 25—29 years and reverses in the subsequent age-groups. Another noteworthy aspect amongst the married is that, against 13.5 per cent of males in the age-group more than 60 there are a bare 5.8 per cent females in the said age-group. With regard to widowed persons, it will be seen that the proportion of widowed is higher for males upto age-group 35—39. Thereafter the trend reverses with a higher proportion of widowed females than males upto age-group 50—54. It may be seen from Table V.6 giving

the distribution of sex ratios by age-group and marital status that the incidence of widowhood is more prevalent amongst females.

TABLE V.6

Distribution of Sex Rations by Age-group and Martial Status

Age-Group	Never Married	Married	Widowed
0—9	894	..	..
10—14	832	1,333	..
15—19	833	7,944	..
20—24	371	2,804	333
25—29	155	1,258	1,077
30—34	139	978	1,895
35—39	148	965	1,460
40—44	83	858	2,486
45—49	..	841	2,526
50—54	129	640	2,456
55—59	67	709	1,904
60—64	87	507	2,414
65—69	143	517	2,547
70+	..	286	1,934

But for the age-group 20—24 the sex ratio for the marital status widowed is always higher than 1,000. The sex ratio which is moderate upto age 39 years leaps up to the vicinity of 2,500 beyond the age of 40.

5.6 It shall be seen from Table V.6 that the sex ratio in the age-group 0—9 for never married is very close to the overall sex ratio of 892 females per 1,000 males in the

town. There is a fall in sex ratio in the age-group 10—19 implying the transference of more females to the married side than males. In the age-group 20—24 the decline is sharp. In the higher ages, however, there is a small proportion of virgins against chronic bachelors. The distribution of sex ratios for married is obviously an inversion of the same for the never married.

5.7. Table V.7 gives the percentage distribution of population by age, sex and educational levels. With a view to having a clear picture of the distribution we may first study the population with age '20 years and above' which may not include students, at least upto the matriculation level. The proportion of illeterates amongst males as also amongst the females rises briskly as we proceed from the age-groups 20—24, 25—34 to 35+. This sharp differential can be regarded as an indicator of arresting the growth of illiteracy during the last two to three decades. The trend is found to be almost the same in respect of literates without educational levels for both the sexes. There seems to be a stationery point at primary level of education for all the said three age-groups. For the educational levels middle and matriculation or higher secondary there is an obvious inversion of trend. For instance, as against a bare 2 per cent females in the age-group 35+ who had studied upto matriculation, the proportion of such females in the age-group 20—24 is as high at 20.7 per cent. These statistics are a clear indicator as to the phenomenal transformation taking place in the female education. On the other hand, as against 14.3 per cent of males who had studied upto matriculation in the age-group 35+, the proportion of males in the age-group 20—24 is found to be 27.8 per cent. It will be seen that while in the case of males the proportion only doubles that in the case of females rises tenfolds.

TABLE V.7

Percenage Distribution of the Population by age Sex, and Educational Levels

Educational level	Age-groups			
	0–4		5—9	
	M	F	M	F
1	2	3	4	5
Illiterate	100·0	100·0	62·2	65·3
Literate Without educational level	..	..	24·9	33·3
Primary	..	..	12·9	1.4
Middle	..	..	..	..
Matriculation or higher secondary	..	..	..	..
Non-technical diploma or certificate not equal to degree	..	..	..	..
Technical diploma or certificate not equal to degree	..	..	..	..
Graduate and above	..	..	..	..
	100·0	100·0	100·0	100·0

Educational level	Age-groups			
	10—14		15—19	
	M	F	M	F
1	6	7	8	9
Illitrate	20·6	26·6	18·2	23·7
Literate without educational level	18·8	28·4	4·0	3·1
Primary	51·9	37·6	26·0	20·7
Middle	6·7	7·2	29·8	26·8
Matriculation or higher secondary	2·0	0·2	17·6	17·4
Non-technical diploma or certificate not equal to degree	..	..	3·7	7·4
Technical diploma or certificate not equal to degree	..	..	0·3	0.3
Graduate and above	..	..	0·4	0·6
	100·0	100·0	100·0	100·0

TABLE V.7—contd.

Educational level	Age-groups			
	20—24		25—34	
	M	F	M	F
1	10	11	12	13
Illiterate	20·2	35·8	31·5	56·7
Literate without educational level	3·0	3·2	5·5	4·2
Primary	15·0	13·9	13·1	14·4
Middle	19·4	13·1	14·1	9·9
Matriculation or higher secondary	27·8	20·7	22·4	9·9
Non-technical diploma or certificate not equal to degree	9·5	5·7	5·5	1·7
Technical diploma or certificate not equal to degree	0·2	1·4	0·8	0·9
Graduate and above	4·9	6·2	7·1	2·3
	100·0	100·0	100·0	100·0

Educational level	Age-group			
	35+		All ages	
	M	F	M	F
1	14	15	16	17
Illiterate	47·9	77·0	45·1	59·1
Literate without educational level	6·8	5·1	9·4	10·9
Primary	13·7	10·7	18·6	13·5
Middle	12·3	4·6	10·9	7·7
Matriculation or higher secondary	14·3	2·0	11·3	5·7
Non-technical diploma or certificate not equal to degree	2·0	0·2	2·4	1·6
Technical diploma or certificate not equal to degree	0·3	0·2	0·2	0·4
Graduate and above	2·7	0·2	2·1	1·0
	100·0	100·0	100·0	100·0

5.8. If we may take the close of teen-ages as the point of completion of general education, we can get a lucid picture of the differentials in sex by level of education. The striking feature in the percentage distribuion for the age-group 15—19, is that there is almost a parity in the proportion of different levels of education, though to start with, the proportion of illiterate females is slightly higher than the illiterate males. The closeness of proportion for males and females at the matriculation level indicates how equally important this 'certificate' is for females as also the males. In the higher levels of education for this age-group females appear to occupy greater or equal proportion.

5.9. An important innovation of the 1971 census was the introduction of a new question of the fertility. Question 6 of the Individual Slip was to be canvassed amongst the currently married women only and elicited information on the "age at marriage" and whether a child was born during he preceding one year. The information so collected is being used for derivation of Marital Fertility

TABLE V.8
Age Specific Marital Fertility Rates by Religion

Age-group	Religion		
	Hinduism	Sikhism	Christianity
Less than 18	93	172	..
18– 22	256	297	468
23—27	267	280	485
28—32	185	229	279
33—37	122	114	173
38—42	59	64	166
43—47	28	31	100
48 and above	7	2	..
All Ages	139	157	248

Rates (MFR) for different classifications of the population such as by age, religion, education, etc. The marital Fertility Rate is defined as number of live children born per thousand currently married women during a calendar year. The MFR for Hindus, Sikhs and Christian was found to be 139, 157 and 248 births per thousand currently married women, respectively. Table V.8 on page 106 given the Age Specific Marital Fertility Rates for these three religions.

It shall be seen that the Age Specific MFR is uniformly low for Hindus at all ages except for the age-group 48 years and above. The MFR for Christians is consistently high for all the ages except below 18 and above 48. This information for Christians is, however, based only upon 54 births, hence it is not desirable to attach much significance to this fertility behaviour amongst the Christians. The relevant rates about Hindus and Sikhs are based upon 1,172 and 518 births respectively It may also be mentioned here that these results are based on 80 per cent of the individual slips. The Hindu females get married at earlier ages than their Sikh counterparts. Out of the ten thousand and odd Hindu married women, 52 per cent married at an age below 18 years, 44 per cent at an age between 18—22 years and 4 per cent married at an age 23 and above. In contrast, out of the four thousand and odd Sikh married women 49 per cent married at an age below 18 years, 46 per cent at an age between 18—22 years and 5 per cent married at an age 23 and above. Though a mild differential in marriages at younger ages is discernible for the two religions, almost a parity exists with regard to percentage of women who got married before the age of 23 years—96 per cent among Hindus and 95 per cent among Sikhs.

5.10. The fertility tables of the 1971 census reveal that 64 per cent of the currently married women were illiterates, 27 per cent were literate upto matriculation, 8 per cent matriculates and only 1 per cent had a university degree. Interesting revelations are made on the examination of literacy with age at marriage. Table V.9 gives the percentage distribution of the currently married women by age at marriage by educational levels.

TABLE V·9

Distribution of Percentage of Currently Married Women by Age-group and Education

Age at marriage	Literacy Status			
	Illiterates	Literate upto matricu-lation	Matri-culation	University graduates
1	2	3	4	5
Less than 18	57	49	21	9
18—22	40	48	68	49
23+	3	3	11	42
	100	100	100	100

It transpires that the modal age at marriage is below 18 for illiterates and literates upto matric, while the modal age at marriage for matriculates and the graduates is between 18 and 22 years. Nonetheless quite a large number of graduate women marry at ages beyond 23 years. Even though an expected result has emerged upon the study of education with the age at marriage, the fertility pattern with the literacy status presents rather a paradoxical situation. It is of common belief that the family planning techniques are more prevalent amongst the educated women than the uneducated. Surprisingly the MFR in Batala town for illiterates, literates below matric, matriculates and graduates are found to be 136, 157, 191, and 175 respectively. Thus instead of a decline in MFR with the rise in educational level, we find the MFR rising upto the level of matriculation and thereafter falling to 175, which is in any case higher than the MFR for illiterates and matriculates. It has not been possible to attribute a specific cause to this phenomena. It may be relevant to assume that the consciousness to restrict the family arises only when the woman is at least a graduate The industrial nature of the town and the migratory pattern may also have contributed towards low MFR in the lower literacy statuses.

5.11. The common belief that the fertility of women declines with the enhancement of the age at marriage also does not seem to be substantiated. The MFRs for the women in Batala were found to be 144, 148 and 160 respectively for those who marry before attaining the age of 18 years, between the ages of 18—22 years and above 23 years. Does this indicate that the married women, tend to make up, the reproductive yield lost on account of late marriages? Table V.10 gives the distribution of MFRs by age at marriage and religion.

TABLE V.10

Marital Fertility Rates by Age at Marriage and Religion

Age at marriage	Religion		
	Hinduism	Sikhism	Christianity
1	2	3	4
Less than 18	136	151	315
18—22	141	163	197
23+	157	178	100
All Ages	139	157	248

It will be seen that while the MFRs gradually increase with the 'age at marriage' for Hindus and Sikhs those for Christians fall sharply indicating that the enhancement in the age at marriage does impair the reproduction amongst the Christian women.

5.12. Besides the census data which has been utilised in highlighting certain socio-demographic characteristics of the town, information was also collected on certain aspects in the household schedules canvassed for the intensive study. The examination is based on 251 household schedules constituting 743 males and 716 females. The analysis covers questions on education by religion, education by scheduled caste, education by mother-tongue, knowledge of subsidiary language, school enrolment, other marital aspects and allied topics. Table V.11 gives the percentage distribution of population among Hindus and Sikhs by educational levels.

TABLE V.11

Percentage Distribution of Population by Educational Level among Hindus and Sikhs

Educational levels	Religion	
	Hinduism	Sikhism
Illiterate	41·8	46·7
Literate without educational level	15·5	18·9
Primary	14·7	12·2
Middle	11·6	8·4
Matriculation	14·5	11·4
Graduates and other technical diploma holders	1·9	2·4
	100·0	100·0

Broadly observing, Hindus have a higher literacy level than the Sikhs. The proportion of educated upto primary, middle and matriculation level is consistently higher amongst Hindus. It is however, remarkable that graduate and other technical diploma holders have a much larger proportion amongst Sikhs. Though it may be premature to assert anything conclusively, it appears that a middle class Hindu was more educated than the Sikh. On the other hand, the economically well up Sikh elite was more educated than his Hindu counterpart.

5.13. Educational levels do not provide an opportunity to compare different standards of education amongst different populations. An attempt has, therefore, been made to evolve an indicator which would be representative for portraying the level of education of a specific population. For the purpose, each individual was awarded a score at the following scale:—

Illiterate	0
Literate without educational level	1
Primary or junior basic	2
Matriculation or higher secondary	3
Technical diploma not equal to degree	4
University degree	5
Technical degree or diploma equal to degree	5
Post-graduate degree other than technical degree	5
Post-graduate technical degree	5
Ph.D. or equivalent or higher	6

The average educational score was obtained by dividing the aggregate score by appropriate population size A few interestng observations which have emerged upon this analysis are given in the following paragraph.

5.14. Dhakanjpir mohalla and the Cinema road locality were the only two areas which had an average educational score of 2 for the whole population. The educational score was 2 in respect of males for Dhakanjpir mohalla, Old town site, Cinema road locality, Khajoori gate, Bhandari mohalla, and Thathera mohalla. It was 2 in respect of females only in Anarkali locality. Ironically, the male educational score in Anarkali was 1 only. The average educational score for Harijan Basti and slums outside Khajoori gate was zero. In other localities, the educational score was unity. Knowldege of subsidiary languages may be deemed to have a positive effect on the educational score. A study into mother-tongue cross-classified by knowledge of subsidiary language revealed a few interesting facts. Persons whose mother-tongue was Hindi and possessed the knowledge of English language attained the average educational score of four. Persons with mother-tongue Hindi and subsidiary languages Punjabi and English, Punjabi, English and Urdu, Punjabi and Bangla scored three points. Persons reporting mother-tongue as Punjabi and subsidiary languages English and Hindi and English, Hindi and Urdu also attained a score of three. The other popular combinations had a score of one or two. With regard to distribution of communities by educational score ranging between 1.6—1.9. The average educational score was between 1.0—1.5 in respect of Ramgarhias, Sainis and Brahmins. The score for Mehars, Balmikis and Ghumars was in the range 0.1—0.3.

5.15. Out of 1,459 persons in the sample under study 263 belonged to the scheduled castes. The sex ratio of this scheduled caste population worked out at 753 females per thousand males. The female deficiency was most prominent in the age-group 15—34, which is attributed to male selective migration to the town for economic pursuits. The deficiency was moderate in the lower ages while an absolute parity existed in the age-group 35 years and above

Thirty four per cent of the scheduled castes were reported as literates—41 per cent among males and 24 per cent among females. Only nine persons had acquired an educational level of matriculation/higher secondary. Of these, seven were males and two females.

5.16. As has been mentioned elsewhere in the report, information by caste/community was not collected in the Individual Slip, at the 1971 Census. Ethno-demographic data were, however, collected from 251 sample households as given in table V.12.

TABLE V 12

Distribution of Sample Population by Sex and Caste/Community

Caste/Community	No. of Households	Population	
		Males	Females
1	2	3	4
Ramgarhia	46	148	150
Khatri	37	97	107
Jat Sikh	25	71	64
Brahmin	23	59	66
Mehra	22	53	50
Agarwal	11	33	36
Ghumar	10	33	30
Rajput	10	31	30
Mahajan	4	16	14
Christian	6	11	15
Tonk Kshatriya	4	10	13
Thathera	2	7	7
Chhimba	3	7	6
Saini	1	5	3
Jogi	1	5	4
Nai	1	4	2
Bagri	1	2	4
Sunar	1	2	1
Balmiki, Chura or Bhangi	20	70	54
Chamar, Ravidasi	7	29	17
Ad-Dharmi	7	26	19
Kabirpanthi or Julaha	8	16	20
Mazhabi	1	8	4
Total	251	743	716

5.17. An enquiry into attendance of school by children of different age-groups revealed that 20 per cent of children in the age-group 6—10 years and 24 per cent of the children in the age-group 11—15 years did not attend the school. These children belonged mostly to the Balmikis. Children of Khatri, Agarwal, Jat Sikh, Ramgarhia, Brahmin, Christian and Mehra communities attended the school, comparatively, in greater proportions in the said age-groups. The attendance of educational institutions in the higher age-groups was rather low. Thirty-six per cent of the population in the age-group 16—20 years and only 5 per cent in the age-group 21—25 years attended educational institutions. In fact, only three males and two females—males belonging to Jat Sikh, Khatri and Ramgarhia communities and females belonging to Khatri and Ramgarhia communities—were the only five persons in the age-group 21—25 years attending educational institutions. Besides there were three persons—wo males and a female—in the age-group 26+, who were attending educational institutions. The males belonged to Jat Sikh and Mahajan communities while the solitary female was a Christian. Table V.13 gives the percentage distribution of population below the age of 26 years attending school/other educational institutions by sex, age-group and religion.

TABLE V.13

Percentage Distribution of Population Below the Age of 26 Years Attending School/Other Educational Institutions by Sex Age-roup and Religion

Age-group	Hindu		Sikh	
	Males	Females	Males	Females
5—10	51	53	46	36
11—15	32	35	36	42
16—20	16	11	16	21
21—25	1	1	2	1
	100	100	100	100

It is noteworthy that the proportion of school goers in the age-group 6—10 is high in case of Hindus for both the sexes as compared to Sikhs but the proportion of Sikh school goers is higher in the age-group 11—15 years. The differential can be on account of more drop-outs in the case of Hindus than among Sikhs. This is further corroborated by the existence of high proportion of Sikh girls in the age-group 16—20 attending school. Of the 1,459 persons covered in the sample, 363 persons (25 per cent) were reported attending school. As against the overall sex ratio of 892 females per 1,000 males in the town the sex ratio of the students works out to 953 females per 1,000 males indicating the changing attitude of the society in favour of female education. With regard to localities, Khajoori gate, Dhakanjpir, Bhandari mohalla and Thathera mohalla ranked respectively first, second, third and fourth in respect of percentage of school goers in the age-groups 6—10 and 11—15.

5.18. An enquiry was made into the ethnic social and economic background of the households who had defaulted in enrolling school-going children. The analysis is based on 163 households which had school-going children in the age-group 6—14 years. Forty-three households had reported only males, 52 only females and 68 both males and females in the school-going age-group. The number of defaulting households were 12, 13 and 8 in the same order. The data afforded an interesting comparison amongst the scheduled caste and non-scheduled caste households. Amongst the scheduled castes there were nine households with only male school-going-age children, ten with only female school-going-age children and 15 with both male and female school-going-age children. Of these the defaulting households were four, five and four in the same order. This

works out to 44 per cent, 50 per cent and 27 per cent of the households. The corresponding number amongst the non-scheduled castes households having only males, only females and both males and females, was 34, 42 and 53 respectively. Of these eight, eight and four were the defaulting households in the same order which works out to 24 per cent, 19 per cent and 8 per cent. The disparity in this behalf between the scheduled castes and non-scheduled castes is amply obvious. In the case of scheduled castes, however, the defaulting was greater in case of households with only female school-going children while in the case of non-scheduled castes it was otherwise. Besides 33 households, which were absolute defaulters amongst the total of 163 households with one or more school-going age children, there were other 13 households which were defaulters to the extent that they did not send at least one of their school-going-age child to the school. As many as 44 per cent of the defaulting households could not afford to send their children to school because of poverty. In absolute terms the reason given for non-enrolment were:—

Poverty	20
Lack of interest	9
Ill health including incidence of in firmity	8
Indifference towards education	7
Spoilt indulgence by parents	1
Language difficulty	1
	46

Sixty-five children, in all, in the age-group 6—14 did not attend the school. Of these 32 were males and 33 females. Twenty-one males had never attended the school

while eleven were dropped out after enrolment. On the other hand, 29 females had never attended the school while four had withdrawn after the first entry. Table V.14 gives the distribution of children who never attended the school or discontinued after the first entry by sex and reason.

TABLE V.14

Distribution of Children of School-going Age by Sex and Reason for Not Attending School/Discontinuance

Reason	Never attended		Discontinued	
	Males	Females	Males	Females
Poverty	5	14	4	3
Lack of interest . . .	7	6	6	..
Ill Health including the incidence of infirmity . .	2	5	..	1
Indifference towards education	7	1	..	..
Spoilt indulgence by parents .	..	1	..	..
Language difficulty . .	..	2	..	..
Juvenile labour . . .	..	..	1	..
Total .	21	29	11	4

CHAPTER VI

MIGRATION AND SETTLEMENT OF FAMILIES

Births, deaths and the migration are the chief components of population which play a vital role in the determination of demographic texture of the area. Until the end of the Second World War, the migration from India to other countries and *vice-versa* was, rather on the low key. Even state to state movement was of low magnitude. The rural folk were more or less non-migratory in view of their agrarian economy. They were tied by social barriers in the form of caste, diversity of language, religion, lack of education, early marriages and ties of kinship to move about for economic exploitation. The great turmoil of 1947 resulted in the migration of hoards of Hindus and Sikhs from Pakistan to India and those of Muslims from India to Pakistan. This had an immense bearing on the demographic structure and social trends in the population. The population hitherto dependent upon the ancestral trades customs and traditions bound by the values of closed communities splintered in quest of food, survival and rehabilitation. Their habits changed, the field of economic activities diversified and their social and traditional rigidities relaxed.

6.2. At the 1971 census, information on birth place, place of last residence and duration of residence at the place of enumeration were elicited at question numbers 7, 8 and 9 of the Individual Slip. In question on the birth place and place of last residence, sub-questions relating to rural/urban status of the place of birth/of last residence, district and state/country were also included. This information provided valuable data for generation of migration tables designated as 'D-series'. 20 per cent of the urban slips were punched and put on the magnetic tape to yield the urban state tables. In the process, however, the identity of the town was lost and an overall urban picture of the state emerged. With a view to obtaining information on the migratory and settlement aspects of the population of towns selected for intensive town studies, the remaining 80 per

cent slips were sorted manually to generate the D-series tables. An attempt has been made to analyse these six tables for the town in association with the relevant information collected in the household schedule.

6.3. Out of the total population of the town, 76.6 per cent were reported as born within the country, 23.2 per cent in Pakistan and only 0.2 per cent in other foreign countries. Of those born within the country, 95.7 per cent were born in Punjab and only 4.3 per cent were reported as born in the other states of the country. Again, of those born within Punjab, 75.7 per cent were born within the town of Batala, 14.2 per cent in other places within Gurdaspur district and only 10.1 per cent in other districts of the state. In other words, 55.5 per cent were born within the town, 23.2 per cent in Pakistan, 17.8 per cent in other places in Punjab and 3.5 per cent in other states of the country/foreign countries other than Pakistan. Thus, but for the holocaust of 1947, which resulted in a great influx of Hindus and Sikhs to various places in northern India, Batala can be regarded as a town of close population.

6.4. Table VI.1 gives the distribution of sex ratio (number of females per thousand males) for different categories of persons by place of birth.

Table VI.1

Distribution of Sex Ratio by Categories of Persons by Place of Birth

Place of birth	Sex ratio
Within the town	774
Outside the town but within the district	1,317
Other districts of Punjab	2,172
Other places in the country	1,218
Outside India	759
All Places of Birth	892

The table reveals a very low sex ratio for persons born within the town and a very high sex ratio for persons born in other districts of Punjab. We find more than twice as many females as males having been born in places within Punjab, though outside the Gurdaspur district. The most plausible single cause to the predominance of females in this category of persons by birth place may be attributed to marriage migration from the adjoining districts. The sex ratio is also higher for those born outside the town within the Gurdaspur district for the same reason.

6.5. Of the total migrants classified by last residence, 43.27 per cent had migrated from places within the state, 49.37 per cent from other countries and only 7.36 per cent had migrated from other states of the country. In case of the intra-state migration the influx from the rural areas was 26.05 per cent against 17.22 per cent from the urban. In contrast, the influx from the rural areas was 2.51 per cent against 4.85 per cent from the urban in respect of inter-state migration. A heavy percentage migration from foreign countries is on account of the mass-movement of refugees from Pakistan in 1947. Table VI.2 gives the percentage distribution of migrants by duration classified by place of last residence.

TABLE VI.2

Percentage Distribution of In-migrant by Duration of Residence

Place of last residence	Rual/ Urban	Duration of residence					Total
		Less than a-year	1—4 years	5—9 years	10—19 years	More than 20 years	
1	2	3	4	5	6	7	8
Within Punjab	R	6·3	21·5	20·4	27·2	24·6	100
	U	5·2	29·2	20·1	24·4	21·1	100
Other States of the Country	R	17·5	27·1	17·9	19·2	18·3	100
	U	9·0	35·0	19·0	22·0	15·0	100
Foreign Country		0·2	1·3	2·2	5·4	90·0	100

The intra-state migration inflow in the successively backward quinquennia is found to be 27.8 per cent, 20.4 per cent and 13.6 per cent from rural areas and 34.3 per cent, 20.1 per cent and 12.2 per cent from urban areas. Thus, though the extent of in-migration has been increasing both from the rural and urban areas during the last 15—20 years, the in-migration from the urban areas has been more vigorous during the last five years. A closer examination of Table VI.2 shall reveal that the trend in migration over time is almost the same in respect of places outside Punjab as for the places within the state.

6.6. Fifty-two per cent of the total migrants were females of which as many as 97 per cent were non-workers corroborating the earlier impression that the migration to the town in respect of females is predominantly on account of marriages. In contrast, the percentage of job seekers amongst the male migrants is found to be 20 per cent. Besides, more than 41 per cent of the male migrant engaged in the occupation Division 7-8-9—Production and Related Workers, Transport Equipment Operators and Labourers. The common occupational groups being :

metal processors; wood preparation workers; carpenters;

blacksmiths, tool makers and machine tool operators; machinery fitters, machine assemblers and precision instrument makers;

plumbers, welders, sheet metal and structural metal preparer and erectors; and

transport equipment operators; and labourers not elsewhere classified.

The sales workers occupied the next place amongst the males. Table VI.3 gives the percentage distribution of migrants by sex and occupation.

TABLE VI.3

Percentage Distribution of In-migrants by Sex and Occupation

	Occupational division	In-migrants	
		Males	Females
	Cultivators	4.9	..
	Agricultural Labourers	3.6	0.1
0—1	Professional, Technical and related workers	4.8	1.5
2	Administrative, Executive and Managerial Workers	1.0	..
3	Clerical and Related Workers	6.2	0.1
4	Sales workers	13.9	0.1
5	Service Workers	4.1	0.5
6	Farmers, Fishermen, Hunters, Loggers and Related Workers	0.7	..
7-8-9	Production and Related Workers, Transport Equipment Operators and Labourers	41.1	0.7
	Non-Workers	19.7	97.0
	Total	100.0	100.0

TABLE VI.4

Percentage Distribution of Migrants by Age and Sex Separately for All Migrants Excluding Those from Pakistan

Age-group	All migrants		Migrants excluding those from Pakistan	
	Males	Females	Males	Female
0—14	9.3	7.7	23.1	13.0
15—29	23.9	30.9	28.9	40.9
30—59	52.8	50.3	39.6	40.0
60+	13.5	11.1	8.4	6.1
All Ages	100	100	100	100

TABLE VI.5

Literacy by Age and Sex Separately for All Migrants Excluding Those from Pakistan

Age groups	Percentage Literacy			
	All migrants		Migrants excluding those from Pakistan	
	Males	Females	Males	Females
0—14	49.5	46.3	49·5	46.9
15—29	71.6	53.3	75.7	58.5
30—59	53.9	29.1	63.7	39.7
60+	38.1	8.6	45·4	14.3
All Ages	55.6	35.8	62.4	46.7

TABLE VI·6

Distribution of Percentage of Persons Educated upto Matriculation and Beyond to Total Literates by Age and Sex Separately for All Migrants and Excluding Those from Pakistan

Age-Group	Percentage of Persons educated upto Matriculation and beyond to total literates			
			Migrants excluding those from Pakistan	
	Males	Females	Males	Females
0—14	2.4	0.2	2.4	0.2
15—29	40.6	38·9	34.2	38·1
30—59	39.8	16·6	49.7	19.0
60+	31·0	6.9	33.8	8.6
All Ages	35·1	25.1	34.6	26.1

6.7. Tables VI.4, VI.5 and VI.6 give the percentage distribution of all migrants and excluding those from Pakistan by age sex, literacy and educational levels upto matriculation and above, respectively. The great influx of 1947 was an unusual phenomenon and its exclusion alone would portray a realistic picture of the demographic characteristics of the migrants. In the analysis we shall, therefore, disregard the distribution for "all migrants' and concentrate only on migrants excluding those from Pakistan. In the first instance it will be seen that as many as 80.9 per cent of the females belong to the age-group 15—59 confirming that primarily it is a marriage migration. A high percentage of female migrants in the age-group 30—59 years may not be taken as indicative of marriages at late ages, but can be appropriated to the movement of females from parents to in-laws as a sequel to child birth or other social customs. In case of males the population of migrants in the age group 30—59, is quite large implying that Batala does not cease to attract male migrants after the age of 29. In fact, the highest percentage of male migrants belong to the age-group 15—29 which is the entrance age for adoption of various vocational and professional pursuits in an industrial town. Table VI.6 reveals that the literacy is highest both amongst the male and female migrants in the age-group 15—29 years. The disparity in this regard between the sexes is rather insignificant in the age-group 0—14 years. It is mild in favour of males in the age-group 15—29 years but accentuated in the later ages. Two things are thus obvious: one, that literacy is more prevalent amongst the migrants than in the general population and two, that the disparity amongst the sexes with regard to literacy is vanishing at the younger ages, more so in case of migrants.

6.8. Interestingly, 34.2 per cent males in the age-group 15—29 years are matriculates as against 38.1 per cent in the said age-group amongst the female migrants. To achieve the level of matriculation, now, seems to be weighing more on the females rather than on the males as matriculate females were only 19 per cent in the age-group 30—59 as against 49.7 male migrants in the said age-group. As the migration amongst females is predominantly on

account of marriages, one is left guessing whether education upto matriculation for females is a status symbol for getting a good spouse.

6.9. Table VI.7 gives the percentage distribution of population by sex and place of last residence showing rural/urban status and duration of stay in Batala.

TABLE VI.7

Percentage Distribution of Migrants by Sex, Place of Last Residence with Rural/Urban Status and Duration of Stay

Place of last Residence	Duration of stay in the town	Males		Females	
		Rural	Urban	Rural	Urban
1	2	3	4	5	6
Batala town			78.5	65.2	
Other places within the district	Less than 3 years	1.8	0.9	2.5	1.0
	3 years and more	7.6	1.9	8.9	3.7
Other districts within the State	Less than 3 years	0.6	1.2	1.3	6.3
	3 years and more	1.7	2.1	4.5	2.2
Other States of the Country	Less than 3 years	0.7	0.7	0.3	1.0
	3 years and more	0.8	1.5	0.9	2.2

Interesting permutations and combinations can be made amongst the percentages given in Table VI.7 to decipher the trends amongst the migrants to the town. Proportion of rural and urban migrants from within the district as also from within the state of Punjab is greater among females than of males as 17.2 per cent of females and 11.7 per cent of males had migrated from the rural areas against 13.2 per cent of the female population and 6.1 per cent of the male population from the urban areas. A new view provided by Table VI.7 reveals that while the migration is greater from rural areas in case of the intra-district movement, it is greater from urban areas at the

inter-district level. This is true for both the sexes. In case of males 9.4 per cent of the population had migrated from rural areas within the district as against only 2.8 per cent from the urban areas. On the other hand only 2.3 per cent had migrated from rural areas against 3.3 per cent from the urban areas at the inter-district movement. Similarly for females 11.4 per cent of the female population had come from rural areas and 4.7 per cent from urban areas from within the district while 5.8 per cent of females had come from rural areas and 8.5 per cent from the urban areas of other districts of the state.

6.10. There is a marked disparity of movement within district and from other districts of the state for the two sexes. As against 14.3 per cent of females who had migrated from other districts of the state, the percentage of males who had so migrated was only 5.6. In contrast, however, as against 16.1 per cent of females who had migrated from other places within the district there were 12.2 per cent of males who had so migrated.

6.11. As regards the duration of stay in the town there does not seem to be any let up with regard to predominance of female migration with passage of time. In respect of migration from places within the state including those from within the district 7.1 per cent of the females had migrated during the last three years while 23.3 per cent were in the town earlier than that. In respect of males the respective percentages were 4.5 and 13.3. It shall thus be seen that the ratio of migrants with duration less than three years and more than three years is 1:3 both for females and males.

6.12. Table VI.8 gives the percentage distribution of migrants by economic sectors and place of last residence.

TABLE VI.8

Percentage Distribution of Migrants by Economic Sectors and Place of Last Residence

Place of last Residence	Sector of Economy					
	Primary		Secondary		Tertiary	
	M	F	M	F	M	F
1	2	3	4	5	6	7
Total population of town . .	4·7	N	17·6	0·3	25·5	1·6
Other places within the district .	11·0	0·1	28·7	0·8	27·1	2·6
Other districts within the State .	3·9	N	22·6	0·4	37·6	2·9
Other States of the Country .	3·3	N	38·8	2·1	31·8	2·9
Foreign Countries . . .	10·0	N	27·3	0·3	52·4	1·8

Place of last residence	Non-worker		Total	
	M	F	M	F
1	8	9	10	11
Total population of town .	52·2	98·1	100	100
Other places within the district	33.2	96·5	100	100
Other districts within the state	35·9	96·7	100	100
Other states of the Country .	26·1	95·0	100	100
Foreign Countries . .	10·3	97·9	100	100

Among male migrants, one third from within the district as also from other districts within the state are non-workers while percentage of such migrants from other states of the country is only 26.1. As against these statistics more than half of the total population of the own was recorded as non-working. The workers have been grouped

in three sectors of economy. Primary sector comprises cultivators, agricultural labourers, livestock and forestry, and mining and quarrying workers. The secondary sector comprises workers engaged in manufacturing, processing, servicing and repairs both in household and non-household industrial sectors as also in construction. The tertiary sector comprises workers in trade and commerce, transport and other services. The aforesaid table reveals that the substantial proportion of migrants belong to the secondary or tertiary sectors. There is almost a parity in these two sectors in respect of migrants from within the district. The migrants from other districts of the state, were predominantly engaged in tertiary sector but it was predominantly secondary sector in which migrants from other states of the country were absorbed. Let us take the case of migrants from other states first. Almost all the workers in the secondary sector were engaged in manufacturing, processing, servicing and repair in the non-household industrial sector. Of these, 37 per cent had migrated from urban and 63 per cent from the rural areas. The highest proportion, around 36 per cent had migrated from Uttar Pradesh. Other migrants were predominantly from Orissa, Rajasthan, Himachal Pradesh and Jammu and Kashmir. The migrants from other states in tertiary sector were almost equally distributed in trade and other services. While workers in trade had almost an even proportion from the rural/urban origin, those in the other services were predominantly from urban areas. The migrants were predominantly from Himachal Pradesh, Uttar Pradesh and Jammu and Kashmir.

6.13. Bulk of migrants from within the district belonging to the secondary sector were engaged in manufacturing, servicing and repairs in the non-household industrial sector, who preponderated from rural areas. Migrants from other districts of the state engaged in manufacturing etc. in the non-household industrial sector were considerably small and had migrated almost equally from rural and urban areas. The construction workers were less than one-tenth of those engaged in manufacturing etc. The table under reference reveals that proportion of tertiary workers migrated from other districts within the state is substantially higher than those migrated within the district.

6.14. As already mentioned bulk of the female migrants are non-workers. The workers, however, fall mainly in the tertiary sector, found mainly engaged in educational institutions and various medical and health services. In the inter-state migration, 21 women had come from rural areas of Rajasthan and engaged in manufacturing, processing, servicing and repairs in the non-household industrial sector. In terms of members which is proportionately small, 24 women migrants from within the district and 13 from within the state were all that were engaged in the non-household industrial sector.

6.15. Table VI.9 gives the percentage distribution of migrants classified by sex, duration of residence and marital status.

Table VI.9

Percentage Distribution of Migrants Classified by Sex Duration of Residence and Marital Status

Duration of residence	Marital status							
	Never Married		Married		Widowed and Divorced		Total	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
All durations	13·3	23·0	75·6	72·2	11·1	4·8	100	100
Less than one year	34·3	51·0	62·9	46·8	2·8	2·2	100	100
1—9 years	27·8	53·0	70·5	45·4	2·0	1·6	100	100
10 years and above	6·4	13·2	78·2	81·0	15·4	5·8	100	100
For total population of the town	60·8	53·0	36·8	41·2	2·4	5·8	100	100

If we disregard the migrants who have been staying in the town for ten years and over we can have a view of the pattern of marital condition of migrants vis-a-vis the duration of stay in the town. The differential between the recent migrants (with duration less than one year) and old migrants (duration between 1—9 years) can be due to two reasons. Firstly, the old migrants are likely to have a higher age composition while the new migrants comprise youngsters also. Secondly, the differential may be in cause specific migration. If we overlook the first cause, we shall see that the proportion of never married males has increased amongst the fresh migrants and decreased among the female migrants. In the case of married persons, the new migrants have a lesser proportion of males as compared to those amongst the old migrants. On the other hand, amongst the females, the new migrants have a higher proportion of married women in the recent migrants as compared to the old migrants.

6.16. The persons who have been staying in the town for ten years and over are naturally old and the proportion of never married amongst them is small. Besides, a large chunk of them are migrants from Pakistan and consequently depict a higher proportion of widowers.

6.17. The whole of foregoing analysis is based upon the 1971 census data. As mentioned in the earlier chapter, recourse has been taken to the household schedules canvassed for the intensive town study encompassing into its fold 251 households constituting of 743 males and 716 females, for aspects not covered in the census. Table VI.10 gives the distribution of the sample households by size of household and the migration status.

TABLE VI. 10

Distribution of Sample Households by Size of the Household and Migration Status

Migration status (place of birth of the head of household)	Number of households by size				Total households
	Single member	2—5 members	6—10 members	11 members and above	
1	2	3	4	5	6
Batala town. . . .	..	23	39	5	67
Other places within the district	1	11	32	3	47
Other districts within the state	1	13	7	..	21
Other states of the country .	2	1	2	..	5
Foreign countries . .	8	49	50	4	111
Total .	12	97	130	12	251

In the first place we may ignore the migration status 'foreign countries' as this relates predominantly to migrants from Pakistan. It will be seen that while not even one single member household existed amongst the 67 local households, there were four single member households amongst the 73 migrant households. Further, majority of the households had the household size of 6—10 members, for the local households and also for the migrant households from within the country and from Pakistan. The next most common household size of 2—5 members contained only 38 per cent of the total households.

6.18. Table VI.11 gives the distribution of migrants in the sample by the distance of place of birth from the town.

TABLE VI. 11

Distribution of Migrants in the Sample by the Distance of Place of Birth from the Town and Rural/Urban Status of Place of Birth

Distance of place of birth (km.)	Number of migrants by area of birth	
	Rural	Urban
1	2	3
0—50	188	95
51—100	105	93
101—200	51	36
201—500	20	30
500+	71	42
Total	371	296

In view of the great influence exerted by migrants from Pakistan, it is not possible to assess properly the impact of various factors resulting migration. However, the rural-urban migration is greater and secondly, the number of migrants falls with the increase in distance of the place of birth, but for a distance of more than 500 km. which may be attributed partly to bulk migration from Pakistan.

6.19. Table VI.12 gives the distribution of sample households by migration status and criteria of migration.

TABLE VI.12

Distribution of Sample Households by Migration Status and Criteria of Migration

Range of migration	Criteria of migration of heads	
	Place of birth	Place of last residence
1	2	3
Other places within the district	47	45
Other districts within the state	21	18
Other states within the country	5	16
Foreign Country	111	105
	184	184

It will be seen that both the criteria for migration agree closely except the migrants from other states. It will be seen that as many as 16 "heads" had reported other states within the country as the place of their last residence. Of these, only five were reported to be born in other states. Eleven would have naturally been born within Punjab (excluding the chances of their having been born outside the country) and would have returned to Batala after having stayed out for some time.

6.20. Of the 251 households, 115 had migrated from rural areas and 69 from the urban areas while the remaining 67 were non-migrants. Eighty of the households which had migrated from rural areas had at least one member living in the town for over 20 years. On the other hand, 36 of the households which had migrated from urban areas had at least a member in the house staying in the town for over 20 years. The majority of the households whether they had migrated from rural or urban areas were of the size of 6—10 members each. The majority of non-migrant households, however, were of the size of 2—5 members each. In the household schedule a question was designed to elicit information as to whether a migrating household migrated to the town right from the ancesteral homeland or in stages. It transpired that out of the 13 households which migrated during 1956—60, nine had migrated direct from their birth place and four in stages. Out of 19 households which migrated during 1961—65, 15 had migrated directly and four in stages. Out of 13 households which had migrated to the town after 1966, eight had migrated direct and five in stages.

6.21. From amongst the aforesaid 251 households under study, 67 were locals while 87 had migrated from Pakistan. Of the remaining, 51 per cent had migrated in

search of job, 26 per cent to establish business, 8 per cent on transfers and the remaining 15 per cent for other reasons. Of those who migrated in search of job, around 50 per cent were from within the district and 25 per cent from other districts. The migrants from other states of the country were negligible. Migrants beyond India to Batala in search of job constituted 25 per cent.

6.22. Out of 184 migrant households, 174 did not possess any immobile/landed property. Only ten of these households had immobile property. This may deem to be a pointer to the commonly believed notion that people with immobile property are less mobile. Out of ten households which had immobile property outside the town, the property was looked after, by parents in four cases, by relatives in three cases, and by friend, brother and tenant in one case, each. Of these ten households, six had migrated within a distance of 50 km., one between 51—100 km and three from more than 500 km. Out of ten households possessing property only five were getting some economic benefits. Of these five households, two had migrated within a distance of 50 km. and three from more than 500 km. Out of 79 migrant households, which exclude migrants from Pakistan, 39 households had left behind a relation or two. The remaining 40 households did not leave any member behind. In 13 cases the father, in another 13 cases the mother and in the remaining 13 cases brother, sister, husband etc. were left behind by the migrant households. The frequency of visits to the relations by the migrant households gives an interesting picture. In one case the father was never visited by any member of the household. In three cases, the father, was visited by the household members between 1—3 times, in three cases 4—6 times and in six cases more than six times. Not a single mother was ignored to be visited by any member of the household at least once. In four cases, the visits to the mothers were

between 1—3 times, in two cases between 4—6 times and in seven cases more than six times. There were seven cases in which the brother was residing outside—one was never visited, one was visited 1—3 times and five were visited more than six times. Conversely, the father visited the household in the town, not once, 1—3 times, 4—6 times and more than six times in one, three, nil and nine cases respectively. The mother visited the household in the town, not once, 1—3 times, 4—6 times, more than six times in no case, in three cases, in no case and in ten cases, respectively. The brother visited the town in the same order of frequency in one case, one case, nil and in five cases. It is clear from the above information that courtesy visits of the mother and father are comparatively more frequent than that of the members of the household to their parents living outside the town. However, this family bondage has weakened amongst the brothers.

6.23. To study the pattern of flow of households into the town we may disregard 105 households which had migrated from Pakistan out of the total of 184 migrant households. In the remaining 79 households 72 had migrated to the town in one single lot. Two households migrated to the town by first transmitting the male working members to the town. Five households comprised of the male working members only. Of these five two had migrated from places within the district, one from within the state and two from other states.

6.24. Table VI.13 gives the distribution of migrant households by caste and place of last residence.

The prominent castes migrated to the town from within the country are Ramgarhia, Khatri, and Jat. Mehra and Jat rank first and second respectively in respect of migration from foreign countries (predominantly Pakistan). Out of 20 Balmiki households in the sample, only

TABLE VI. 13

Distribution of Migrant Households by Place of Last Residence and Caste/Community

Caste/community	Place of last residence				Total
	Other places within district	Other districts of the state	Other states within the country	Foreign countries	
1	2	3	4	5	6
Ramgarhia	18	4	2	12	36
Khatri	6	3	5	10	24
Jat	5	2	1	14	22
Mehra	2	..	2	15	19
Brahmin	6	2	2	9	19
Ghumar	1	..	..	7	8
Chamar	1	..	..	6	7
Ad Dharmi	..	..	..	7	7
Rajput	1	1	..	5	7
Aggarwal	..	2	..	5	7
Julaha	1	..	..	5	6
Christian	1	..	3	..	4
Mahajan	..	1	..	3	4
Chhimba	1	..	..	2	3
Tonk Kshtriya	2	..	1	.	3
Balmiki	..	1	..	1	2
Thathera	..	..	..	1	1
Jogi	..	1	..	..	1
Bagri	..	1	..	..	1
Sunar	..	..	..	1	1
Nai	..	..	..	1	1
Mazhabi	..	..	..	1	1
Total	45	18	16	105	184

two had migrated from outside the town, highlighting the fact that the spatial mobility amongst the scheduled castes was still low.

6.25. Out of the migrant households, eight had obtained loans from various sources, to settle in the town, four from the relations, one from a friend and one from the co-villagers. One household each had obtained loans from the government and a religious institution. The households which obtained loan from relatives had repaid the amount in 2—3 instalments within a year. In other cases, however, the loans were repaid in long term instalments.

CHAPTER VII

NEIGHBOURHOOD PATTERN

Unlike locality, a neighbourhood encompasses in its fold all persons who constitute an informal group and live in local proximity. This double constraint imposed upon the definition of the neighbourhood differentiates it from locality and the community. The 'neighbourhood' is not 'locality' because it is not necessarily bounded by physical or topographical land marks. Again, it is not 'community' because it does not bind people who are socially or morally akin over a great distance. The neighbourhood is thus the blending of both the physical and social entities the latter being of greater importance.

The obvious outcome of such a definition of neighbourhood is two fold. Firstly, it cannot be defined unambiguously in space, like locality or solely as an economic, social or moral entity like community. Secondly, within a given neighbourhood, not only do the interactions between the constituents dampen with the increase in distance but the constituents themselves disagree with regard to the delimitation of their neighbourhood. Neighbourhoods, in fact, are the very key to the workability of Batala. It is a succession of neighbourhoods where housewives emerge each morning to chat as they sweep their door steps and kindergarten tots troop cheerily off to classes with colourful school bags. The poor live cheek by jowl with the rich, just as small factories rise next door to big houses. The lack of zoning is a form of social cement. Batala's environs are unhealthy, but everyone shares these. In short, there is seamless quality of life because of a strong sense for the upkeep of neighbourhoods. There is still no sense of alienation amongst the residents in a neighbourhood at Batala as one observes in a city like New Delhi or Chandigarh.

7.2. **Particulars of Individuals covered:**

At the time of canvassing the household schedule it was enquired from the relatively knowledgeable and sophisticated informants as to the area/zone they would

consider to be their neighbourhood in the light of the aforesaid concept of neighbourhood. As a result, it was found possible to conceive twelve representative neighbourhoods which are expected to represent a broad cross-section of the neighbourliness at Batala. Table VII.1 gives the names of neighbourhoods and the number of 'Neighbourhood and Community Life' (N.C.L.) schedules canvassed:

TABLE VII.1

Neighbourhood	No. of N.C.L. schedules canvassed
1. Krishan Nagar	6
2. Cinema Road	6
3. Mohalla Gand Garh	2
4. Mohalla Aterian	2
5. Mohalla Sekharian	2
6. Guru Nanak Nagar	6
7. Mohalla Murgi Khana	6
8. Khajoori Gate	6
9. Kachcha Kot	4
10. Hathi Gate	4
11. Mohalla Bhandari	2
12. Mohalla Thathera	4

Of the 50 informants for whom the N.C.L. schedules were canvassed, 35 were Hindus and 15 Sikhs. All the informants had their individual stay in their respective neighbourhoods for over ten years. Five interviewees

were in the age-group 20—34, thirty-two in the age-group 35—59 and thirteen were above 60 years. The ethnic composition of the 50 interviewees was as under:

Ethnic group	Number
Khatri	18
Ramgarhia	8
Brahmin	6
Jat	4
Ad-Dharmi	4
Aggarwal	3
Balmiki	1
Kabirpanthi	1
Chhimba	1
Mehra	1
Sunar	1
Kumhar	1
Rajput	1

With regard to their occupational pursuits the interviewees were distributed as under:

Occupation	Number
Professional, technical and related workers	9
Administrative, executive and managerial workers	10
Sales workers	13
Farmers, Fishermen, Hunters, Loggers and related workers	3
Production and related workers, Transport Equipment Operators and Labourers	9
Non-Workers	6

Table VII.2 shows the level of education of the interviewees:

TABLE VII.2

Educational level	Number
Illiterate	9
Literate without educational level	1
Primary	5
Middle	12
Matric or Higher Secondary	18
Technical Diploma or Certificate not equal to Degree	1
Graduate and above	4

7.3 Neighbourhood and their associated history:

(i) *Krishan Nagar* (an important area) is reported to have derived its name from Lord Krishna. It is learnt that the owner of the agricultural land on which the neighbourhood is situated now was devoted to the said Lord and in the subsequent years, the locality developed into a residential area with the said name. This locality is also known as Mohalla Dhakanj Pir after the name of a Muslim Pir named Dhakanj. The latter name is, however, said to be older than that of Krishan Nagar.

(ii) *Cinema Road* is named after the picture house which was constructed here more than two decades ago. Although the referred cinema is named as "Krishna Cinema", yet the word Krishna is very seldom prefixed by the people while naming the neighbourhood.

(iii) *Gand Garh* has derived its name from the word *Gand*, which means filth. This is the garbage point for most of the junk and garbage in the town. The dirty lane water has been channelized for irrigation purposes in this locality.

(iv) *Mohalla Aterian* is reported to have been named after the Brahmin community of Ateris which is said to have been living here in the days of Guru Nanak. At present, however, no Ateri was found to be living in this area.

(v) *Guru Nanak Nagar* has been named after Guru Nanak by Shri I. S. Bajwa, who laid the foundation stone of the locality some years ago.

(vi) *Sekharia Mohalla* has been named after an important Sekharia community, which is largely concentrated in this area.

(vii) *Mohalla Murgi Khana* though has its name associated with poultry farming yet there is no sign of any such farm around. The area has more or less physical characteristics of a slum—poor people living in extremely unsatisfactory and unhygienic conditions in shabily constructed dwellings.

(viii) *Khajoori gate* has been named after one of the twelve gates which at one time were provided in this walled town.

(ix) *Kachcha Kot* derives its name from Kachcha where there are a new kachcha houses and many have been replaced by pucca houses of burnt bricks.

(x) *Hathi gate* also derives its name from the name of the gates of the old town.

(xi) *Bhandari Mohalla* has been styled as such after the Bhandari community who are living in this area for nearly five centuries.

(xii) *Thathera Mohalla* derives its name from the word *"Thathera"*, which symbolises workers engaged in making non-ferrous metal utensils etc. This is the predominant occupation of the residents of this area.

7.4 As mentioned earlier, it is almost impracticable to demarcate the boundaries of any 'neighbourhood'. Nonetheless an attempt was made to find out the extent to which the constituents avered to the fixation of the limits of after neighbourhoods. One would intutively expect an

individual to give a bounded limit for his neighbourhood with a focal point in the centre. In practice, however, the respondents were found to be giving a longitudinal extension to their neighbourhood along a road or a street starting from an important landmark. At times, small by-lanes working from the main streets were also indicated while describing the limits of the neighbourhoods. Often, the replies were expectedly rather vague and at times no replies were received. All the same we have tried to furnish below whatever we could gather from the informations about their concept of neighbourhood limits :

(i) *Krishan Nagar*—Three out of the six respondents gave Matharu building as the terminus of their neighbourhood, two indicated other landmarks while the 6th could not say anything in the matter. All the six respondents differed amongst themselves with regard to the other limits of the neighbourhood.

(ii) *Cinema Road*—Of the six respondents two gave Hansali bridge to Subzi mandi and the other two Hansali bridge to Nehru gate as the extension of their neighbourhood. The remaining two maintained that they would not like to limit their neighbourhood for it depended purely on the extent of their socio-economic interactions in the vicinity.

(iii) *Gand Garh*—Both the respondents were agreed to the Pahari gate being one of the terminus points of their neighbourhood but they were not clear about the other points.

(iv) *Aterian Mohalla*—Both the respondents were unanimously agreed that this neighbourhood extended from Kapuri gate to Pahari gate.

(v) *Sekharian Mohalla*—Both the respondents were agreed that this neighbourhood extended from Kapuri gate to Achali gate and included Bansanwala bazar and Bara bazar.

(vi) *Guru Nanak Nagar*—All the six respondents were nearly unanimous with regard to the limits of their neighbourhood. To be precise, three of the respondents indicated it to be bounded by Dana Mandi, Railway road and Simbal while the other three placed it between the Dana Mandi, Railway road and Gurdaspur road.

(vii) *Murgi Khana*—This neighbourhood lies between the shop of Royal Chairs and office of the Home Guards by all the six respondents.

(viii) *Khajoori Gate*—This neighbourhood was placed between Khajoori gate and Puria mohalla by four respondents and between Cinema road and Bhandari building by the remaining two respondents.

(ix) *Kachcha Kot*—The four informants unanimously agreed that the neighourhood extended from Bhandari gate to Ohri gate and further to Thathiari gate.

(x) *Hathi Gate*—Two of the four informants placed the neighbourhood as outside Hathi gate while according to the other two it extended from Gurdwara Kandh Sahib to Hathi gate.

(xi) *Bhandari Mohalla*—One of the two respondents placed the neighbourhood between the Bhandari mohalla crossing and Kachcha Kot while the other placed it between Bhandari mohalla crossing and the Thathiari gate.

(xii) *Thathera Mohalla*—This neighbourhood extended from Thathiari gate to "City Thana" according to three respondents. The fourth respondent had nothing to say.

7.5. **Characteristics of Neighbourhoods**

The N.C.L. schedule was designed to gather information about the main characteristics of different neighbourhoods with regard to predominance of a particular ethnic group, the general occupation and social strata of the inhabitants and general particulars of the landscape. Information collected on these counts has been summarized as under:

(i) *Krishan Nagar*—The inhabitants are predominantly Ramgarhia Sikhs. They constitute a strong contingent of skilled workers/artisans and casual labourers. It is on a plain level and is densely populated.

(ii) *Cinema Road*—The predominant ethnic group is of Ramgarhia Sikhs and the residents' occupation constitutes industrial labour and petty trade, belonging generally to middle income group. The neighbourhood is densely populated and is on an even level.

(iii) *Gand Garh*—The migrant *Khatris* (from Pakistan) dominate in this area. Trade and commerce on a small scale is their main occupation. The residents can be rated in the lower middle class. It is not densely populated but is highly stinking otherwise. It is on an even level.

(iv) *Aterian Mohalla*—Khatris, from an important ethnic group, reside in this area. Their main occupation is trade and commerce. They are comparatively richer folks compared to the residents of the adjoining neighbourhoods. It is on an even land and is relatively not densely populated.

(v) *Sekharian Mohalla*—This area is inhabited by the Sunar community who are engaged in the traditional occupation of making gold and silver ornaments (now languishing on account of statutory restrictions on the making and possession of gold ornaments). The streets are zig-zag and the land uneven.

(vi) *Guru Nanak Nagar*—This is by far the best laid out area in Bātala town. Sikhs from various backgrounds constitute the main ethnic group of this neighbourhood. They are predominantly in administrative, social and community services. They can be rated in the middle income group.

(vii) *Murgi Khana*—This is a Harijan Basti. The residents are generally poor and live in very filthy conditions. They work as labourers on construction jobs, weavers and largely as unskilled workers.

(viii) *Khajoori Gate*—Balmikis and Ad-Dharmis constitute a predominant ethnic group of this neighbourhood. Scavenging is their main occupation. They can be rated near the poverty line.

(ix) *Kachcha Kot*—This area is inhabited by the Aggarwals and Khatris, both belonging to the Hindu religion. They are generally owners of shops or factories. They belong to the affluent section and live in well-built houses. The area is on even land.

(x) *Hathi Gate*—Mahajans, of Hindu religion, who are generally shopkeepers, are the main residents of this neighbourhood. They belong to the middle income group.

The area has been reported to be congested and marked by zig-zag streets by one set of informants while the other set reported it to be well planned.

(xi) *Bhandari Gate*—Both Ramgarhia Sikhs and Aggarwal Hindus reside in the area. They are largely factory or mill owners. A majority of them belong to the middle income group. The area is on even land and congested.

(xii) *Thathera Mohalla*—There is an absolute majority of Khatri and Aggarwal households in this area. They are either industrialists or traders and a majority of them belong to the middle and higher income groups. The artisans living in this area can be rated in the lower middle income group. The area is on an even land and is dirty and highly congested.

The investigator came across some sort of difference in views expressed by informants belonging to different communities in their perception of main features or characteristics of neighbourhoods inhabited by them. It appears that castes/communities being in majority in a particular locality or neighbourhood are conscious of their position and somewhat similar is the positions of communities being in minority but those in intermediate ranges are less conscious of their position. Those enjoying a higher social status are also somewhat conscious of their position. The categories of population in different neighbourhoods are usually perceived at levels such as rich, middle and other proletariat groups in town. On the other hand there were lesser differences in judgement about landscape of neighbourhood.

7.6. **Religious and social activities within the neighbourhoods.**

Almost all the major festivals which include Guru Nanak's Birthday, Lohri, Janam Ashtami, Diwali, Dussehra, Basant Panchmi etc. are celebrated with greater or lesser enthusiasm in all the neighbourhoods. A few typical festivals particular to specific neighbourhoods are narrated below :

(i) *Vishvakarma* festival is celebrated predominantly by the Ramgarhia community in the month of October-November, a day or two after Diwali. Vishvakarma is regarded as a God of Technology by the Ramgarhia community. On this day the artisans such as workers in metal industries, carpenters, construction workers etc. tie their tools with the sacred thread and place them before the portant of their deity in front of which they burn incense and perform pooja. The 'karah parshad' is distributed at the end of the function which is generally held indoors and is a solemn ceremony. This is celebrated in Krishan Nagar, Cinema road, Murgi Khana mohalla and Bhandari mohalla neighbourhoods.

(ii) *Babe-da-Viah* is celebrated in almost all the neighbourhoods of the town to commemorate the marriage of Guru Nanak Saheb. This festival has special significance in this town because Guru Nanak was married here about the close of the 15th century.

The festival is celebrated on the 7th day of the month of Bhadon (Sudi) of the Hindu calendar. Three days before the day of the *'Guru Purb'*, 'Akhand Path' comprising of a non-stop recitation of Gurbani is initiated. The recitation terminates on the morning of the *'Guru Purb'* day which is followed by *'Shabd Kirtan'*, congregational prayers, *'langar'* (distribution of free mid-day community meals) and distribution of 'karah parshad'.

The pilgrims from out-stations generally visit Gurudwara Dehra Saheb, Kandh Sahib and the museum showing the marriage scenes and other events from the life of Guru Nanak Saheb. Functions like Kavi Darbar, Sarangi and vocal recitals etc. are held at night.

(iii) *Karva Chauth* is a fast which the Hindu married women observe for longevity and well-being of their spouses. This is celebrated three days after the *'Puran Mashi'* (full moon) and ten days before Diwali. The women-folk take their first meal before the day dawn and do not take even a drop of water till oblation is offered to the moon at night. In the evening women do their best garments and jewellery and parade their gifts to be offered

to their parents-in-law as a mark of respect in their neighbourhood. This is popular festive occasion in Gand Garh, Aterian mohalla, Sekharian mohalla, Kachcha Kot and Thathera neighbourhoods.

(iv) *Nirjala Ekadashi* is celebrated on 11th of Jyaistha according to the Hindu calendar which corresponds to the month of June. Sweetened and scented cold water is distributed at different points on the roads/streets to the commuters. This day is celebrated with a gusto mainly in Sekharian, Hathi Gate and Kachcha Kot neighbourhoods.

From the preceding account it is obvious that there are few institution at each neighbourhood level where relatively intensive interactions take place amongst the residents of different neighbourhoods. The important institutions where social mingling occurs draw their participants from different neighbourhoods irrespective of their location. In cinema halls, religious places, officers of Sabhas, public function grounds, clubs etc. people of different ethnic compositions gather together. There appear different shades of variations in the neighbourhood pattern i.e. existence of heterogeneity in life style, community spirit, face to face relationships, whereas participation in communal activities is considerable. At the same time the secular element was also apparent as at certain functions persons of different religions come together. But in case of lower Hindu castes belonging to Harijans the element of social disability is still lingering on but weaker than past.

7.7. Inter-religious participation in religious and socio-cultural activities outside the neighbourhoods

Apart from the festivals confined to certain neighbourhoods or localities, there are in addition some religious and

social cultural activities of interest to various neighbourhoods and persons of different religious faiths. The important functions of national interest are the Republic Day on 26th January and Independence Day on 15th August. *Babe-da-Viah* is an important local festival, of common interest to all the residents of the town irrespective of any caste or religion. Dussehra and Diwali are celebrated by an overwhelming majority of Hindus and a good proportion of the Sikh populace. Janam Ashtami, *Sevian da mela* and Guru Nanak's birthday are celebrated by some sections of the Hindus and Sikhs. Typical of festivals in which the participation beyond the neighbourhood is perceptible are discussed below :

(a) Independence Day and Republic Day are celebrated in Chitti ground. These draw the participants from all over the localities/neighbourhoods belonging to various religions. Both Hindu and Sikh interviewees from Krishan Nagar, Cinema road, Murgi Khana mohalla, Guru Nanak Nagar, Khajoori gate, Hathi gate and Bhandari mohalla supported this participation.

(b) *Babe-da-Viah*—As within various neighourhoods this *purb* is celebrated on 7th day of the month of Bhadon (sudi) of Hindu calendar month. The devotees from all over the town and outside visit the historical Gurudwaras of Kandh Saheb and Dehra Saheb. The festival draws its participants from Hindu and Sikh religious groups as informed by interviewees from various neighbourhoods.

(c) *Janamashtami* marks the birth anniversary of Lord Krishna which falls on 8th day of Bhadon of Hindu calendar month and it is mainly celebrated with pomp and show at Kalidwara temple. Hindus from all neighbourhoods participate in this celebration. Similarly Ramnaumi falling on 9th day of Chaitra of Hindu calendar month is celebrated at various Hindu temples in the town. It mainly draws its participants from Hindu population.

(d) *Dusserah* which falls on tenth day preceded by nine *navratras* in the month of Asvina (October) the Hindu calendar month. The celebration are performed with Ram Pujan displaying Rama's victory over Ravana in Chitti ground. Primarily Hindus and small proportion of Sikhs enjoy the festivities.

(e) *Sevian-da-Mela* is a sort of local fair held at Haqiqat Rai park in the month of July with the onset of monsoons. Both Hindus and Sikhs from various localities of the town attend it and rejoice. Similarly at Baisakhi celebration at Achal Saheb in the month of March-April both Hindus and Sikhs from the town go for paying homage to the shrine. On Shivratri day many a person belonging to Hindu religion go to Shiva temple at Achal. The participation pattern reveals that inter-neighbourhood social contacts exist to a considerable extent. The inter-locality socio-cultural activities are also influenced by facility of transport. The informants reported that with advancing economic position the social distance also tends to decrease. The inter-neighbourhood institutionalised behaviour also reveals that there is considerable heterogeneity, which the social engineers strive to reduce and cement inter-neighbourhood relations which are of important social significance leading towards friendship and stronger cohesion thus forming stronger neighbourhood(s).

7·8. Purchase of commodities within and outside the neighbourhoods

We collected information from fifty informants living in twelve different neighbourhoods about their pattern of making purchases of consumers goods and this is given in table VII.3.

TABLE VII.3

Commodity	Entirely within the neighbourhood	Partly inside neighbourhood and partly outside	Entirely outside the neighbourhood				Remarks
			Within the town	In the town as well as outside the town	Outside the town	Others	
1	2	3	4	5	6	7	8
Grocery articles	1	40	9	..	..	..	Three informants from Cinema Road and one from Sekharian mohalla declined to respond to question on meat and fish.
Vegetables	4	30	16	..	..	..	
Fish and meat	2	11	33	..	..	..	
Cloth	1	11	33	5	..	..	
Stationery	..	27	23	..	..	..	
Toilet goods	1	18	31	..	..	..	
Milk	4	28	8	7	3	..	

It is at once evident from this table that consumers are making purchases largely from different neighbourhoods and not ncessarily from the neighbourhood in which they are residing. An important observation is that consumers are not going out side Batala to make purchases of consumers articles.

CHAPTER VIII

FAMILY LIFE IN THE TOWN

R. Piddington has defined family as comprising 'a man, his wife and the children resulting from the union or adopted into the family'. Indian Census authorities have not bothered themselves much about varied concepts of 'family' and have evolved the concept of 'census household' to function as the primary unit for the collection of census data. Accordingly to the census of 1971 the household has been defined as "a group of persons who commonly live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so".

8.2. The family composition and its strength is a function of time and space. In Punjab State as a whole, while 6.1 persons on an average constitute a rural household, only 5.3 persons on an average constitute an urban household. The rural-urban differential with regard to the household strength is true almost in all the States of the country. District Gurdaspur where Batala town is situated has 6.1 persons per household on an average in rural areas and 5.6 in the urban areas. In the town of Batala an average of 5.9 persons form a household. The higher household strength in the rural areas as against that in urban areas is generally attributed to the fact that the rural migrants to urban areas leave their families behind when they come for better livelihood to the urban areas. This cannot be regarded as the sole reason, as the joint family system still continues to hold sway in rural areas. Regarding size of households in the sample study of Batala town it has been found that 12 households constitute single member households, 33 households have 2-3 members, 64

households have 4-5 members, 85 households have 6-7 members, 39 households have 8-9 members, 16 households have 10—12 members and only two households are of the size of 13 members and above. In broader perspective the composition of sampled households by age and sex of the members is as follows:

Composition by sex and age of members	No. of households
1. Adult male and female and minor male/female . .	221
2. Adult male and female	10
3. Adult male/males only	5
4. Adult female/females only	9
5. Adult male and minor male and/or female . .	1
6. Adult female and minor male and/or female . .	5
TOTAL .	251

In respect of language composition of households, it has been found that about 70 per cent of the sampled households returned Punjabi as the mother-tongue and 28 per cent returned Hindi as their mother-tongue whereas speakers of other languages such as Urdu, Dogri, Gujarati and English etc. were negligible jointly giving only about 2 per cent of the total number of households. The population proportions returning these mother-tongues were also more or less the same.

8.3. Despite the phenomenal changes taking place in the socio-economic fabric of the country, the family in India, as in other advanced countries, continues to remain the basic social entity and is unlikely to be mutilated in the foreseeable future. Even so, the composition of the family is undergoing a radical change not only in the urban areas but in the erstwhile down-trodden rural society also. To fully appreciate the differentials in the family composition the households have been grouped

into twelve classes which have been defined in the Table VIII.1 below :

TABLE VIII.1

Definitions of the various Types of Households

Tpe of household	Definition
1. Nuclear	A couple with or without unmarried children.
2. Supplemented nuclear . .	A nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children.
3. Sub-nuclear . . .	A fragment of a former nuclear family. Typical examples are the widow with unmarried children or the widower with unmarried children or siblings —whether unmarried; or widowed, separated, or divorced living together.
4. Single person household. .	Self explanatory.
5. Supplemented sub-nuclear .	A group of relatives, member of a formerly complete nuclear family, plus some other unmarried. divorced or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus her widowed mother-in-law.
6. Collateral Joint . .	Two or more married couples between whom there is a sibling bond— usually a brother—brother relationship—plus unmarried children.
7. Supplemented Collateral joint	A Collateral joint family plus unmarried, divorced or widowed relatives. Typically, such supplemental relatives are the widowed mother of the married brotners, or the widower father or an unmarried sibling.
8. Lineal joint . . .	Two couples between whom there is a lineal link, usually between parents and married son. sometimes between parents and married daughter.

Type of household	Definition
9. Supplemental lineal joint .	A lineal joint family plus unmarried, divorced or widowed relatives who do not belong to either of the lineally linked nuclear families; for example, the father's widower brother or the son's wifes unmarried brother.
10. Lineal collateral joint .	Three or more couples linked lineally and collaterally. Typically, parents and their two or more married sons, plus the unmarried children of the three or more couples.
11. Supplemented lineal collateral joint	A lineal collateral joint family plus unmarried, widowed, separated relatives who belong to none of the nuclear families lineally and collaterally linked; for example, the father's widowed sister or brother, or an unmarried nephew of the father.
12. Others . . .	Those not covered above.

TABLE VIII.2

Distribution of Households by Type of Households

Type of Household	No. of house-holds	Total population of households		
		Persons	Males	Females
1. Nuclear	138	733	381	352
2. Supplemented nuclear . . .	28	194	95	99
3. Sub-nuclear	14	55	24	31
4. Single person	12	12	3	9
5. Supplemented sub-nuclear . . .	4	17	8	9
6. Collateral joint	6	57	28	29
7. Supplemented collateral joint . .	1	7	3	4
8. Lineal joint	44	344	176	168
9. Supplemented lineal joint . . .	..	..	..	..
10. Lineal collateral joint . . .	2	16	8	8
11. Supplemented lineal collateral joint .	1	9	6	3
12. Others	1	15	11	4
TOTAL .	251	1,459	743	716

8.4. Table VIII.2 gives the distribution of households by type of households. It will be seen that 54.9 per cent of the households belong to the nuclear type followed by 18.5 per cent for the lineal joint which comprise of two couples between whom there is a lineal link. Supplemented nuclear households rank third and form 11.1 per cent of the total number of households. This type constitutes the nuclear family supplemented by an unmarried, separated or widowed relatives of either parent. The remaining 15.5 per cent of the households fall in various other types.

8.5. The percentages of population living in the nuclear, the supplemented nuclear and the lineal joint households are 49.9, 13.3 and 23.5 respectively. The comparison of the percentage of households with the percentages of persons living in the households indicates, as it naturally should, that the lineal joint household and the supplemented nuclear household are more thickly grouped than the nuclear household.

8.6 The sex ratios observed in the nuclear household, the supplemented nuclear household and the lineal joint household are respectively 923, 1,040 and 954 females per thousand males. The predominance of females in the supplemented nuclear households indicates the existence of more widows, separated or unmarried female relatives of parents than the males of such marital status. This may also be due to better longevity amongst females as compared to males, particularly in the older age-group. The comparisons of the sex ratios of the nuclear and lineal joint households indicates the presence of slightly greater number of females in the lineal joint households than in the nuclear households.

8.7 Table VIII.3 gives the distribution of households by type of households and educational levels of the head of household.

TABLE VIII.3

Distribution of Households by Type of Household and Educational Level of the Head of Household

Type of household	Literacy level of the head of household Literate					
	Illiterate	Upto Primary	Upto Matriculation	Degree and above	Unspecified	Total households
1. Single member .	10	1	..	1	..	12
2. Nuclear .	54	36	34	7	7	138
3. Lineal joint .	19	12	10	1	2	44
4. Supplemented nuclear	7	10	6	2	3	28
5. Others .	15	8	5	1	..	29
All types .	105	67	55	12	12	251

In the total covered population, 58 per cent of the 'heads' are literate. The literacy rate is poorest in the single member households—17 per cent. It is highest, viz., 75 per cent in the supplemented nuclear households. The literacy rates for the nuclear household and the lineal joint household are 61 per cent and 57 per cent respectively. The level of education does not seem to vary much with the household type except that in the single member households there is only one head with educational level upto 'primary' and one with level 'degree and above'.

8.8 To study the distribution of the heads of the households by occupation the 'heads' were divided into ten broad occupational categories indicated below:

1. Unskilled manual.
2. Skilled manual.
3. Lowest professional and administrative, e.g., primary school teachers.
4. Small business.
5. Highly skilled and supervisory manual.
6. Clerks and shop assistants.

7. Intermediate professional and clerical posts, e.g., higher secondary school teachers.

8. Medium business.

9. Higher professional and salaried posts.

10. Owners of factories and large shops etc.

Table VIII.4 gives the distribution of households by type of households and occupation of the head of household.

TABLE VIII.4

Distribution of Households by Type of Household and Occupation of the Head of Household

Type of household	Occupation of the head of the household					Total households
	Skilled manual jobs	Intermediate professional and clerical jobs	Small business	All other occupations	Non-Workers	
1. Nuclear . .	61	18	17	26	6	138
2. Lineal joint . .	14	4	8	18	..	44
3. Supplemented nuclear	9	1	6	11	1	28
4. Others . .	8	3	5	11	14	41
All types .	92	26	36	76	21	251

It will be seen that about one third of the total heads of households are engaged in the skilled manual jobs, such jobs being abundantly available in view of the industrial nature of the town. There does not seem to be any correlation between the type of household and the occupation of the head of household, skilled manual jobs, intermediate professional an dclerical jobs and small business are the important occupations of the sampled population of the town. The number of 'heads' engaged in other seven occupations has genrally been found to be very small—the highest being 14. Among the single person households

nine 'heads' were reported to be non-workers; two engaged in small businesses and one on a higher professional and salaried post. The nine non-workers are the female destitutes living on paltry doles received from the grown-up children and the rent, obtained on houses.

8.9. Out of 251 households under study 21 'heads' were found to be non-workers leaving 230 working heads of households. Among these 80 households have two or more workers per household. Table VIII.5 gives the distribution of households by number of workers with similar or diversified occupation.

TABLE VIII.5

Distribution of Number of Households by Number of Workers by Similar and Diversified Occupation

No. of workers per household	No. of households with different occupations for workers	No. of households with same occupation for workers	Total No. of households
2	33	13	46
3	5	20	25
4	..	7	7
5	..	2	2
TOTAL ..	38	42	80

It will be seen that five of the households had three workers with different occupations, these were:—

(i) Foreman—crane driver—teacher.

(ii) Pattern maker—doctor—supervisor.

(iii) Shopkeeper—teacher—salesman.

(iv) Sweeper—bus conductor—peon.

(v) Shopkeeper—clerk—motor mechanic.

Thirty three households had two workers with different occupations. The diversification was so wide that almost not a pair was repeated. A few of the observed combinations are given below :—

(i) Teacher—overseer.

(ii) Shopkeeper—factory owner.

(iii) Teacher—nurse.

(iv) Headmaster—clerk.

(v) Shopkeeper—mechanic.

(vi) Mechanic—cook.

(vii) Cashier—shopkeeper.

(viii) Fruit seller—petition writer.

(ix) Peon—shopkeeper.

(x) Fruit seller—domestic servant.

(xi) Hakim—chaff cutter sales agent.

The salient feature of Table VIII.5 is that not a single household from amongst that nine with four or more workers per household falls in the category of households with different occupations. All the households had the same occupation of workers. The occupation of each of these nine households is given below:

A. *Households with four workers*

all sweepers.
all clerical workers.
all shopkeepers (2 households).
all lathe operators
all teachers.
all carpenters.

B. *Households with 5 workers*

all metal casters-cum-grinders all farmers.

8.10. Table VIII.6 gives the distribution of households whose family members stay outside the town. This has been cross-classified by religion, caste and place of origin of the head of household. The members of the family who fall outside the nuclear zone comprising of father, mother, son, unmarried daughter, unmarried brother, unmarried sister, husband or wife have been ignored altogether.

TABLE VIII.6

Distribution of Households with Family Members Staying Outside by Religion, Caste and State of Origin of the Head of the Household

Religion	Caste	Total No. of house-holds	No. of households and place of origin of the 'head'			
			Punjab	Delhi	Pakistan	Total
Sikh	Ramgarhia	40	9	..	2	11
	Jat	25	7	..	2	9
	Mehra	10	5	..	..	5
	Khatri	6	3	..	..	3
	Rajput	6	..	..	1	1
	Brahmin	1	..	..	..	..
	Chhimba	1	..	..	1	1
	Nai	1	..	..	..	..
	Mazhabi	1	..	..	..	..
	Ghumar	1	..	..	..	..
	Balmiki	1	1	..	..	1
	Ramdasi	1	..	..	1	1
	Saini	1	..	..	..	..
Hindu	Khatri	31	8	1	1	10
	Brahmin	22	5	..	1	6
	Balmiki	19	1	..	1	2
	Mehra	12	..	..	5	5
	Aggarwal	11	1	..	..	1
	Ghumar	9	..	..	..	..
	Kabirpanthi	8	..	..	..	..
	Ad-dharmi	7	1	..	..	1
	Ramgarhia	6	..	..	..	..
	Ramdasi	6	..	..	3	3
	Rajput	4	1	..		1
	Tonk Kshtriya	4	..	..	1	1
	Mahajan	4	..	..	2	2
	Chhimba	2	..	..	..	..
	Thathera	2	..	..	..	..
	Bagri	1	..	..	..	..
	Sunar	1	..	..	..	..
	Jogi	1	1	..	..	1
Chrisitian		6	2	..	1	3
	TOTAL	251	45	1	22	68

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Out of a total of 251 households, 68 are such that have at least one member staying outside the town. This works out to 27 per cent indicating that urban community of Batala is still not wide open to a deep social intercourse outside the town. Amongst the 68 households which have a member outside the town, 22 households had their origin from Pakistan. This comes to 32 per cent. The total number of migrant (from Pakistan) families in the sample under study is 109. In respect of religion, Christians with half of their households having members staying outside indicate the highest degree of contact outside the town. This is followed by Sikhs amongst whom about one-third of the families have kins living outside the town while Hindus seem to be the tail-enders in this regard with less than one-fourth of the households having members who live outside the town.

8.11. Amongst the Sikhs, Khatris and Mehras, and amongst Hindus, Mahajans and Ramdasis appear to have the highest proportion (50 per cent) of households which have members living outside the town. This is followed by Jats and Ramgarhias amongst Sikhs and Khatris, Brahmins and Mehra amongst Hindus with about one-third of the households with at least a member staying outside. Ironically, the trading community of Aggarwals as also the Balmiki scheduled caste, do not seem to have any worthwhile contact with the outside world, there being only one household amongst eleven of the Aggarwals, which has a member staying outside. On the other hand, there are two households which have a member staying outside from amongst as many as 19 Balmiki households.

8.12. With a view to ascertaining the correlation of the household, which had members who stayed outside, with the occupational status of the head of the household. information on occupation was also collected in the household schedule. Table VIII. 7 gives the distribution of persons staying out of the town by occupation division of the head of the household and the relation to the head.

TABLE VIII.7

Distribution of Persons Staying Outside by Occupation Division of Head of Household and Relation to the 'Head'

Occupation division of head of household		No. of house-holds	No. of persons staying outside and relation to 'head'								
			Father	Mother	Son	Daughter	Brother	Sister	Other kins	Total No. of Persons	Total No. of House-holds
0-1	Professional, Technical, and Related Workers	20	..	1	10	2	1	..	1	15	10
2	Administrative, Executive and Managerial Workers	5	1	..	1	..	..	..	..	2	2
3	Clerical and Related Workers	27	4	6	3	4	8	1	3	29	13
4	Sales Workers	50	2	1	5	3	2	..	1	14	9
5	Service Workers	24	..	1	1	..	2	..	..	4	3
6	Farmers, Fishermen, Hunters, Loggers and Related Workers	11	..	..	..	..	..	..	..	..	..
7—8—9	Production and Related Workers, Transport Equipment Operators and Labourers	93	7	10	9	1	8	6	..	41	23
	Total Workers	230	14	19	29	10	21	7	5	105	60
	Total Non-Workers	21	..	1	13	7	..	..	6	27	8
	GRAND TOTAL	251	14	20	42	17	21	7	11	132	68

It will be seen that about 50 per cent of the households whose 'head' belong to Professional, Technical and Related Workers; Administrative, Executive and Managerial Workers; and Clerical and Related Workers had one or more member living outside the town. The proportion of households in other occupations whose kins were staying outside is seen to be below 25 per cent. It is generally the son who is stated to be staying outside the town. The basic tables show that out of 20 households with Professional, Technical and Related Workers as occupation six belonged to teachers who had six sons staying out of town. Sons were also reported to be staying out in good number in the case of Production and Related Workers, Transport Equipment Operators and Labourers. In the same occupation division, the father, mother as also the brother were heavily reported to be staying outside. It appears that parents invariably had more than one child to depend upon and as such they were reported to be staying out of the town with other sons/daughters. On the other hand, brothers were reported to be staying out on account of exigencies of work.

8.13. Table VIII.8 gives the distribution of persons staying outside by occupation.

TABLE VIII. 8

Distribution of Persons Staying Outside by Occupation

	Occupation division of worker relatives	No. of workers staying outside
0-1	Professional, Technical and Related Workers	17
2	Administrative, Executive and Managerial Workers	8
3	Clerical and Related Workers	20
4	Sales Workers	1
5	Service Workers	4
6	Farmers, Fishermen, Hunters, Loggers and Related Workers	8
7-8-9	Production and Related Workers, Transport Equipment Operators and Labourers	13
	TOTAL	71

Out of 132 persons reported to be staying out 71 were engaged in economic activity while 61 were not so engaged. It will be seen that Clerical and Related occupations, attracted large proportion of workers to places outside the town. This is followed by Professional, Technical and Related Workers and then by Production and Related Workers, Transport Equipment Operators and Labourers. An attempt was made to watch the occupational 'family' of the head of household from which the person was reported to have stayed away with the occupational 'family' to which the person belonged in his capacity as worker outside the town. The following common occupations emerged:

150 Teachers in University and Colleges.

151 Teachers in Higher Secondary and Secondary Schools.

243 Working Proprietors, Directors and Managers in Manufacturing concerns.

301 Other Supervisors and Inspectors etc.

350 Clerks General.

401 Merchants and Shopkeepers engaged in Retail Trade.

541 Sweepers, Cleaners and Related Workers.

811 Carpenters.

986 Tram Car and Motor Vehicle Drivers.

8.14 Table VIII.9 gives the distribution of 132 individuals who were staying outside the town by educational level and relation to head of household.

TABLE VIII·9

Distribution of Persons Staying Outside the Town by Educational Level and Relation to the Head of Household

Educational level	No. of persons staying outside and relation to the 'head'							
	Father	Mother	Son	Daughter	Brother	Sister	Other kin	Total
Illiterate	8	19	3	3	7	2	2	44
Literate without eductional level	1	..	2	3	2	..	..	8
Primary	1	1	4	1	4	1	..	12
Middle	1	..	3	..	..	1	1	6
Matriculation or higher secondary	3	..	15	7	7	2	6	40
Non-technical diploma or certificate not equal to degree	..	..	..	..	..	1	..	1
Technical diploma or certificate not equal to degree	..	..	4	..	..	..	..	4
Graduate degree other than technical degree	..	..	8	2	1	..	2	13
Post-graduate degree other than technical degree	..	..	2	1	..	..	..	3
Technical degree or diploma equal to degree or post-graduate degree in (Engineering and Technology)	..	..	1	..	..	..	..	1
TOTAL	14	20	42	17	21	7	11	13

As against a literacy of 47.9 per cent in the Batala Urban Agglomeration and 55.17 per cent in the sample under study it is interesting to find that the percentage of literates among the people who stay outside is as high as 66.6 per cent. In absolute numbers there are 88 literates out of a total of 132 stay-outs. Amongst the various levels of education matriculation or higher secondary comes out as a 'model' level. Amongst the sons matriculation or higher secondary occupies pivotal place. In fact there are only twelve sons out of a total of 42 who possess an educational level below matriculation. Mothers are, as expected, invariably illiterates. As for other relations, there are only very few who cross the limit of educational level at matric. It is interesting to note that amongst stay-outs 53 per cent are either illiterate or literate upto middle standard whereas about 47 per cent stay-outs are matriculates and above whereas these percentages for the total populaton of the state are 85 per cent and 15 per cent respectively. This shows that higher the educational qualifications the greater is the probability that a person will move away from the family in search of a job.

8.15. Table VIII.10 and VIII.11 give respectively the distribution of the members staying out of the town by duration and by reason.

TABLE VIII.10

Distribution of Members Staying Outside the Town by Duration of Town

Duration of stay out	No. of members
Less than one year	31
1—4 years	26
5—9 years	30
10—19 years	27
20 years and above	18
TOTAL	132

TABLE VIII.11

Distribution of Members Staying Outside the Town by Reason of Stay

Reason of stay out	No. of members
Education	18
Service/occupation	65
Farming	4
Deficient economic capacity/other economic reason	19
Love of an outside place	22
Seeking job	3
Looking after father	1
TOTAL	132

It will be seen from the table that the members are almost evenly distributed with regard to duration of stay. The medium duration seems to be in the duration interval 5—9 years with 57 members having a duration less than five years and 45 with ten or more years. The service/occupation stands out predominantly as regards the reason for stay-out of the majority of the members. Besides education, love of a place outside the town, and deficient economic capacities of the families have led to a large number of members to stay out. Though education, as a reason for stay out, seems to be relevant, *prima facie*, the deficient economic capacity and love of the place outside the town need further probing. An attempt was made to trace out the individuals from the schedules who had reported deficient economic capacity as the reason for a person staying outside the town. On examining a few schedules it transpired that families with rural background would in times of economic stringency send their aged parents to their native lands without an assured means of livelihood. Not much headway could, however, be made with 22 people who had reported love with a place outside the town, nonetheless it was quite evident from the schedules that the respondents had taken fancy of certain places—a few of which were urban and far flung.

8.16. With a view to obtaining a picture of the quantum and extent of the rural-urban blend in the social fabric of the population of the town an attempt was made to cull out information on individuals who visited the rural areas during the course of preceding one year. Visits, by any single member or collectively, were made by 61 households to the rural areas. Fifty-nine of the visits were made to the places within the district (viz., Gurdaspur), one outside the district but within the state and one outside the state. Eight of the households amongst the said 59 had indicated Batala itself as their native place, 24 were the natives of rural areas of the Gurdaspur district. Six households were migrants from the rural areas of Amritsar, one from the rural areas of Hoshiarpur and the remaining 22 were from Pakistan and had settled in Batala after partition. It is many as 30 cases the purpose of the visit of the members of the household to the rural areas was to see the relatives both on the paternal and maternal side. Members from five households visited the rural areas on the occasion of marriages and 18 on other social functions. Members from two households visited the rural areas to perform marriages and other religious rituals. Only one individual seems to have gone to the rural areas for the purpose of trade though as many as four visited the villages to look after their landed property. One household preferred to perform a religious rite in the place of its origin in rural areas than performing the same in the town.

8.17. Visits by 23 households were made in the preceding year only once. Members from ten households visited the rural areas twice, from five households thrice, from two households four times and from 19 households five or more times. This relates to the frequency of rural visits of members who visited the rural areas within the district (viz., Gurdaspur). Member(s) from one household visited rural areas in Amritsar twice during the year while the members from another household visited a rural place in Uttar Pradesh just once during the year under reference.

8.18. Not such reliance can be placed on the information collecte dabout these visits in view of ambiguous nature of the duration of the visit. The individual involved may have visited a nearby rural area for a few hours or

a far flung area for quite a long duration getting equal treatment. Besides, the information also suffers from the recall bias. It is rather too much to expect an informant to indicate the visits he would have made during the last one full year to the rural areas—more so when the place visited was close at hand.

8.19. An attempt was made to list out the households in the sample under study who had visitors during the last one year. The enquiry in this regard is also beset with similar recall biases and other defects referred to in the earlier para. In any case, out of a total number of 251 households only 42 reported as having been visited by relations/friends. In nine cases the visitor was the father, in five the brother, in two the mother, in one case each son and sister, in five cases friends and in 19 cases the visitor had an economic association with the family or was not a blood relative of the household.

8.20. Interesting results have emerged on the analysis of visitors to the households in different localities of the sample under study. The *Cinema road* locality had visitors in as many as eleven households out of a total of 18 in the sample. *Power station area, outer Khajuri gate, Bhandari mohalla* had no visitors at all during the whole year under reference. One household in every five had a visitor in *Nehru gate, Anarkali, Khajuri gate,* and *outer Hathi gate*. One household in every six had a visitor in *Bhandari gate*. One household out of every eight had a visitor in *Krishan Nagar* and outer *Nehru gate. Cinema road* and *Murgi Khana mohalla* had one household visited for every ten in the sample. And last of all, *Thathera mohalla* had one household visited for every 20 in the sample.

8.21. The distance from which the visitors came to the households were usually small and generally within the limit of 40 km. It was only in once isolated case that a visitor from a distance of 150 km, visited a household in locality 'Nehru gate'.

8.22. It would not be inappropriate to make a mention of a rew observations made by the investigator during his discussions with the respondents. It was universally acknowledged that the past cohesiveness of the lineal joint

family was waning. With industrialisation the economic viability of the younger generation was on the rise and as such the hold of older generation had slackened. As a complementary to the aforesaid phenomena the status of the wife in the neo-urban society has distinctly come to gain greater predominance than what it was in a traditional society of male dominance of the older joint family system. Nonetheless social evolution in the family life take a very long time and numerous factors go into any such process of domestic regulation.

CHAPTER IX

HOUSING AND MATERIAL CULTURE

As a pre-requisite for the human population count at 1971 census a complete inventory of the houses commonly known as the houselist was prepared. This houselist provided a frame for the census count and was a complete census of houses as they existed at the time of listing. Valuable information pertaining to material of wall, material of roof, purpose for which the census house was used, number of living rooms—rented or owned, status of the residents, number of persons residing in the house and whether a household was cultivating any land were collected. These data have been compiled and published in Census of India Part IV—Housing Report and Tables. The said report does not, however, contain information on Batala town because the tables in this report were developed at the state, district and city levels. With a view to bringing out the housing pattern and material culture as obtaining in the town, four housing tables were prepared which are discussed at length in the following pages. Information on the houses was also collected in the household schedule canvassed specially for the intensive town study of Batala town. Questions were asked from the households in respect of their relations with the adjoining houses, the location of house in relation to the floor, construction, repair and valuation, material of floor, wall, roofs, floor areas, amenities, ventilation and lighting arrangements, were also asked. Information was also collected on the domestic equipment available in the house, untensils used, possession of luxury items and similar allied subjects were covered. The survey data so collected is proposed to be discussed in the later part of this chapter.

9.2. Batala town has a total of 18,325 census houses which is about one fifth of those in Amritsar City, the urban centre with the highest number of census houses in Punjab. The state average of number of census houses per 1,000 persons works out to 241 for urban areas. For the urban area of Gurdaspur district of which Batala town is a part, the number of census houses comes to 245 per 1,000 persons. For Batala town the number of census houses per 1,000 population is as small as 239. In contrast, the number of census

houses in Amritsar City works out to 208 census houses per 1,000 population. Thus while Batala may be regarded as providing ampler housing conditions as compared to Amritsar city as also in comparison to other cities of the State, it is rather congested in comparison to urban areas of submountainous districts of Ropar and Hoshiarpur which have respectively 326 and 316 census houses for 1,000 persons. The ratio of occupied residential houses to number of households in an urban centre can be regarded as an appropriate indicator of the livability in the area. This ratio works out to 0.94, 0.72, 0.84 and 0.81 for Batala town, Amritsar city, urban Gurdaspur district and the State urban area. Thus while Batala may be regarded as deficient by six houses per 100 households, the deficiency is of the order of 28 per cent for Amritsar City, 16 per cent for urban Gurdaspur and 19 per cent for the urban parts of the state as a whole. Table IX.1 gives the distribution of census houses by purpose of use alongwith the corresponding percentage distribution.

TABLE IX.1

Distribution of Census Houses by Purpose of Use Alongwith the Corresponding Percentage Distribution

Census houses	Number	Percentage
Total	18,325	100·0
Vacant at the time of houselisting	915	5·0
Occupied	17,410	95·0
Occupied as :		
(*i*) Residence	12,500	68·2
(*ii*) Shop-*cum*-Residence	35	0·2
(*iii*) Workshop-*cum*-residence including household industry	115	0·6
(*iv*) Hotels, sarais, dharamshalas, tourist houses and inspection houses	35	0·2
(*v*) Shops-excluding eating houses	1,350	7·4
(*vi*) Business houses and offices	225	1·2
(*vii*) Factories, workshops and worksheds	1,815	9·9
(*viii*) Restaurants, sweetmeat shops and eating houses	190	1·0
(*ix*) Place of entertainment and community gathering (Panchayat ghars) excluding places of worship	5	N
(*x*) Places of worship (e.g., temple, church, mosque, gurudwara etc.)	100	0·9
(*xi*) Others	1,040	5·7

The percentage of vacant houses (5 per cent) in Batala town is rather small. The said percentage being 6 per cent for urban Punjab, 6.1 per cent for urban Gurdaspur and a phenomenal 12.4 per cent for urban Ropar. The percentage of wholly or partly residential houses for urban Punjab works out to 70.23 per cent, it is 69.33 per cent for urban Gurdaspur district and 69.03 per cent for Batala town. The most important feature of the distribution of houses given in Table IX.1 is that 1,815 census houses are being used as factories, workshops and worksheds. This works out to about 10 per cent of the total census houses. Incidentally the percentage of houses used as factories, workshops and worksheds for Ludhiana, the industrial king-pin of Punjab is only 7.77 per cent. This only corroborates our earlier observation with regard to livability in Batala town. The percentage of workshops and factories in Ludhiana city is not low because of the small number of factories/workshops but because of proportionately higher number of occupied residential houses. In the state as a whole 0.8 per cent of the census houses are used jointly as shop-cum-residences and about 1.1 per cent as workshop-cum-residences. The figures for Batala are rather meagre in comparison, with 0.2 per cent shop-cum-residences and 0.6 per cent workshop-cum-residences.

9.3. Batala town has on an average a pressure of 2.66 persons per room. This is not only higher than the urban state average of 2.53 persons per room but also higher than the average worked out for Amritsar city, viz., 2.56. It was earlier indicated that the number of census houses per 1,000 population as also the census house—household ratio was better in Batala town than that for the state as a whole as also for Amritsar city. Table IX.2 gives the average number of persons per room according to "Number of rooms" for Batala town, urban Gurdaspur, Amritsar City and urban Punjab.

TABLE IX.2

Average Number of Persons per Room According to Number of Rooms

	Total	One room	Two rooms	Three rooms	Four rooms	Five rooms and more
Batala town . .	2·66	4·56	2·99	2·31	1·89	1·67
Urban Gurdaspur . .	2.66	4·57	2·93	2·22	1·86	1·47
Amritsar City . .	2.56	4·48	2·93	2·16	1·81	1·28
Urban Punjab . .	2.53	4·37	2·84	2·16	1·77	1·28

This table indicates a comparatively higher pressure of population per room in Batala town for all categories of households (according to number of rooms). The reason for the deviant behaviour of the data lies in all probability with the average size of household. The average size of household in Batala town is as high as 5.87 persons per household. Against this the average household sizes for urban Punjab, urban Gurdaspur and Amritsar City are respectively 5.53, 5.81 and 5.64.

9.4. Table IX.3 gives the distribution of households classifiel by numbers of members and unmber of rooms occupied.

TABLE IX.3

Distribution of Households Classified by Number of Members and Number of Rooms Occupied

Households with	Households		Number of members			
	Number	Percentage	Number of males	Percentage of males	Number of females	Percentags of females
One room . .	4,600	35·9	11,350	28·6	9,645	27·1
Two rooms . .	4,455	34·8	13,880	35·0	12,690	35·7
Three rooms . .	1,945	15·2	7,135	18·0	6,340	17·8
Four rooms . .	1,055	8·2	3,960	10·0	3,975	11·2
Five rooms and above .	750	5·9	3,330	8·4	2,905	8·2
TOTAL .	12,805	100·0	39,655	100·0	35,555	100.00

It will be seen that as many as 9,055 households or 70.7 per cent of the total number of household live in one or two roomed houses. The percentage of households which live in one or two roomed houses in urban Punjab, urban Gurdaspur and Amritsar City works out to 71.81 per cent, 71.49 per cent and 70.98 per cent respectively. Of these 4,600 households live in one roomed houses and 4,455 households live in two roomed houses. Besides, the percentage of population living in one and two roomed houses is 63.24 per cent for Batala town, 63.15 per cent for urban Gurdaspur, 63.28 per cent for Amritsar City and 63.97 per cent for urban Punjab, indicating parity of this aspect in different regions considered. About 28 per cent of the total population of the town lives in one roomed houses and 35 per cent of the population lives in two roomed houses. If we rewrite the above table as below we get a more real picture of pressure of population per room.

TABLE IX.4

Distribution of Households Classified by Number of Members and the Pressure of Population Per Room

Households with	No. of house-holds	No. of rooms (Col. 1/ Col. 2)	Popula-tion	Percent-age	No. of persons per room (Col. 1/ Col. 3)
One room	4,600	4,600	20,995	27·9	4·6
Two rooms	4,455	8,910	26,570	35·3	3·0
Three rooms	1,945	5,835	13,475	17·9	2·3
Four rooms	1,055	4,220	7,935	10·6	1·9
Five rooms and above . . .	750	3,750	6,235	8·3	1·7
TOTAL .	12,805	27,315	75,210	100·0	2·8

Thus we find that in Batala town 27.9 per cent of the population lives in one roomed houses with 4.6 persons per room on an average, and 35.3 per cent of the population lives in two roomed houses with 3.0 persons per room on an average. Remaining 36.8 per cent of the population lives

in three roomed or even larger houses with a pressure of 1.7 to 2.3 persons per room. Housing condition as revealed above can be said to be very satisfactory if compared to any highly industrialised town but since Batala town is not as industrialised as Kanpur or Bombay the comparison does not hold good.

9.5. Table IX.5 gives the distribution of households classified by size of the households and tenure status alongwith the corresponding percentage distribution.

TABLE IX.5

Distribution of Households Classified by Size and Tenure Status Alongwith the Corresponding Percentage Distribution

Household size (No. of persons)	Tenure status			
	Owned		Rented	
	Number of house-holds	Percen-tage of house-holds	Number of house-holds	Percen-tage of house-holds
One	425	4·4	450	14·0
Two	505	5·3	375	11·7
Three	720	7·5	415	12·9
Four	1,050	10·9	475	14·8
Five	1,290	13·5	450	14·0
Six and more	5,605	58·4	1,045	32·6
TOTAL	9,595	100·0	3,210	100·0

From the above it will be seen that about three fourth number of total households are living in owned houses whereas only about one fourth of the total number are living in rented houses. It will be seen that 58.4 per cent of the households which owned houses and lived in them had a household size of six or more members. The percentage of households living in owned houses declined gradually as the household size reduced. As for the households living in the rented houses, about one third had a

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houses the most predominant one was the danger on account of dilapidated houses in the vicinity—19 households gave this indication. Thirteen households complained of nuisance of the bathing water from the neighbours reaching them, twelve households reported of stagnating water nearby while ten were dazzled by the electric bulbs lit all night. 177 households had no problem or gave no response. The other problems mentioned included such as—noise of vehicular traffic, smoke from the neighbouring houses, heaping of the rubbish, eaves-dropping and peeping.

9.8. Information was collected on the age of the census-house, the average cost of construction and the average value of the census house at the time of enquiry. Out of 206 residential houses in the sample which provided information in this regard 19 were found to be built within four years of the date of enquiry, 25 houses between 5—9 years hence, 28 houses 10—19 years hence, 71 houses 20—39 years hence while 63 houses were older than 40 years. It thus transpires that the building activity has been rather poor during the last decade. Surprisingly the average cost of construction has not shown an increase over time. It is quite likely that an average cost of construction of the house has remained in the vicinity of Rs. 8,000 during the last 20 years because the newly constructed houses are prone to be smaller than those constructed earlier. Besides, Batala is a border town and the house-builders are not likely to go in for lavish spending when they are obliged to make houses. In any case, it is amply clear that Batala is no place which would encourage house builders at the moment. The appreciation in the value of residential property constructed during the last ten years is of the order of 50 per cent. For the houses built 10—19 years hence, the appreciation in value is of the order of 70 per cent. For the houses which are as old as 20 years or more the appreciation in the value is a phenomenal 200 per cent. The costliest houses numbering four were built during the last four years in Krishan Nagar and Bhandari mohalla at an average cost of Rs. 12,500 per house. The other two houses built at an average cost of Rs. 10,000 per house were located at Cinema road and Khajoori gate. The cheapest houses were made in Murgi Khana mohalla, outside Khajoori gate and Thathiar mohalla at an average cost varying between Rs. 1,000 and Rs. 1,500 per house during the last four years.

9.9. Table IX.7 gives the distribution of households as also the persons by per capita availability of living space.

TABLE IX.7

Distribution of Households and Persons by per Capita Floor Space

Per Capita availability of floor space	Number of house-holds	Number of persons
Less than one square meter	3	21
2—3 square meters	42	298
4—5 square meters	33	209
6—9 square meters	54	353
10—15 square meters	66	372
16 square meters and above	53	206
Total	251	1,459

It will be seen that more than 60 per cent of the population has less than nine square meters of floor space per capita. This can be regarded as sufficiently high for an urban centre in the country. It is generally believed that the urban areas in the state as also in the country are overcrowded and as such Batala may be viewed as fortunate in this regard. But since Batala town is not as industrialised as Kanpur, Calcutta, Ahmedabad or Bombay, the comparison with such places does not hold good.

9.10. An appraisal into the availability of the amenities makes a sordid reading. Out of the 251 households under study 108 did not have a lavatory at all while 33 shared it with other households. Similarly, 72 households did not have the facility of a bath room while 31 shared it with other households. In respect of kitchens, 36 households did not have the kitchen at all while eleven shared it with other households. The position with regard to drinking water, water for washing and availability of electric current was

comparatively better. There were only nine households which did not have independent source of drinking water, 17 households did not have water enough for washing purposes, 35 households did not have the facility of electricity. Sharing of the facilities was more common in the latter three amenities than the former. In absolute terms, there were 83 households which shared drinking water, 59 households which shared water for washing and 42 households which shared electricity with other households. The amenities were at their worst in Murgi Khana mohalla, Old Town site around Nehru gate and Kachcha habitation of Bhandari gate. Out of the 34 households in Murgi Khana mohalla 22 did not have a lavatory while 17 did not have bath room. Eight of the households did not have the electric connection and one each did not have the source of drinking water or water for washing. Out of 28 households covered in the Old Town site of Nehru gate, eight did not possess a kitchen, nine did not have the bath room while three did not have lavatory facility. Out of 18 households covered in the Kachcha habitation of Bhandari gate eleven were without kitchen, 13 without bath room, and 14 without lavatory.

9.11. The analysis of the material of utensils used for cooking and serving provides an interesting study. It was observed that brass was the most common material used for cooking utensils. For the purpose of serving the brass utensils were used alongwith those made of China clay. In terms of figures—out of 251 households, 222 used utensils made of brass, two used those made of steel, 24 used those made of brass and steel, one used those made of brass and copper, one used those made of brass and aluminium, and the remaining one utilized all the available metals for cooking utensils. On the other hand, out of the total 251 households 130 used the brass utensils for serving, eleven used China clay utensils for servicing, 94 used brass and China clay utensils for serving, one used steel utensils for serving, 14 used brass, steel and China clay utensils for serving and the remaining one used brass and steel utensils for the purpose.

9.12. Enquiries were also made in the household schedule with regard to availability of different types of furniture in the household. Amongst the 251 households covered in the sample 205 were found to possess chairs and 206 were

found to possess tables, while 250 possessed cots. Sixty four households possessed 'diwans', while 173 possessed the 'newar-cots'. Of the sophisticated furniture only 25 households possessed sofa sets, one a dining table and three the dressing table. Those possessing dressing table lived in Anarkali while those with sofa sets were spread over Nehru gate, Krishan Nagar, Khajoori gate, outside Hathi gate, Bhandari mohalla and Thathera mohalla, and were living in the town for over five years. Two of the households which were living in the town for less than five years possessed sofa sets. Out of the 22 households which had migrated to the town during the last five years 19 possessed chairs and tables while all the 22 possessed cots. Seven of these households also possessed 'diwans' and 16 'newar cots'.

9.13. The information collected on luxury and costly goods revealed that out of a total 251 sample households 155 each possessed wrist watches and radios/transistorised sets 120 households possessed table clocks and 64 owned sewing machines. The other mechanical and electric gadgets possessed, were gramophone record players, tape recorders, wall clocks, electric presses, heaters, refrigerators, table fans, ceiling fans and these numbered two, two, one, five, two, two, nine and 23 respectively. With regard to light vehicles 2 households possessed motor cycles/scooters and one possessed a car. The new Town site on the back of Cinema hall in Guru Nanak Nagar seems to have excelled in possession of luxury and costly goods. Out of the 30 households of the locality which fell in the sample 20 possessed wrist watches, eleven table clocks, 18 radios/transistorised sets. 15 sewing machines, four electric presses, two heaters, one refrigerator, and two table fans. Cross classified by communities the luxury goods were found to be greatly in possession with Ramgarhias, Khatris, Aggarwals, Brahmins, Mahajans, Jat Sikhs and Christians. A Bagri household did not possess any of these items while of the two Thathiar households the only object possessed was a radio by one of the households. Similarly, a suniar household did not possess any of these objects. The possession of luxury goods were found to be strongly positively correlated with the educational level of the head of the household. For instance, 67 households had their heads educated upto matriculation and above and of these households which possessed wrist

watches, table clocks, radios/transistorised sets, sewing machines, ceiling fans, table fans, numbered 65, 53, 57, 25, 12 and 4 respectively.

9.14 With regard to usage of fuel for domestic purposes 142 households were found to be using wood and coal, 42 households used wood, coal and kerosene oil, five used coal and kerosene oil, six used wood, kerosene oil, electricity and coal, twelve used cowdung cakes alone, 29 used cowdung cakes, coal and wood, one used cowdung cakes and coal, three used wood and kerosene oil and the remaining eleven used wood alone. For the purpose of lighting 209 households depended upon electricity alone, 33 on kerosene oil alone, six on kerosene oil and electricity, two on kerosene oil, candle and electricity and one on candle alone.

9.15. From amongst the 251 households only eight heads of household were found to be engaged in household and small scale industrial units. Three of the persons engaged themselves (two on Khadi and one on the pottery wheel) within the premises of their houses. The workshops of four persons were at a distance of one to two km. from the place of their residence, three of these were engaged in manufacturing of machine tools and one in pipe fitting. One person engaged in manufacture of machine tools had his workshop at a distance of 3—5 km. from the place of residence. Two of the small-scale machine tool manufacturing units were located in Krishan Nagar while one each was located in Bhandari mohalla and Thathera mohalla. The solitary pipe fitting unit was in Thathiari mohalla while the only pottery unit was in the Bhandari gate. The two Khadis were located in Anarkali. Three Ramgarhias and a Khatri were engaged in small-scale machine tool industries. One Aggarwal was engaged in pipe fitting industry, a Ghumiar was engaged in pottery industry and the two Julahas were engaged in Khadis. Cowdung was used as fuel for pottery, manual power for Khadi and electricity was used for the machine tool and pipe fitting industries. Hired workers were engaged only in case of machine tool industry and pipe fitting industry. For the other two industries family workers were only engaged. The raw material for potteries, viz, mud, and for Khadis, viz., cotton yarn was locally available while that for machine tools and pipe fitting (predominantly iron) was obtained from other places in the state.



Plate 43 : Habitat of Mirasis at Kanhuwan road

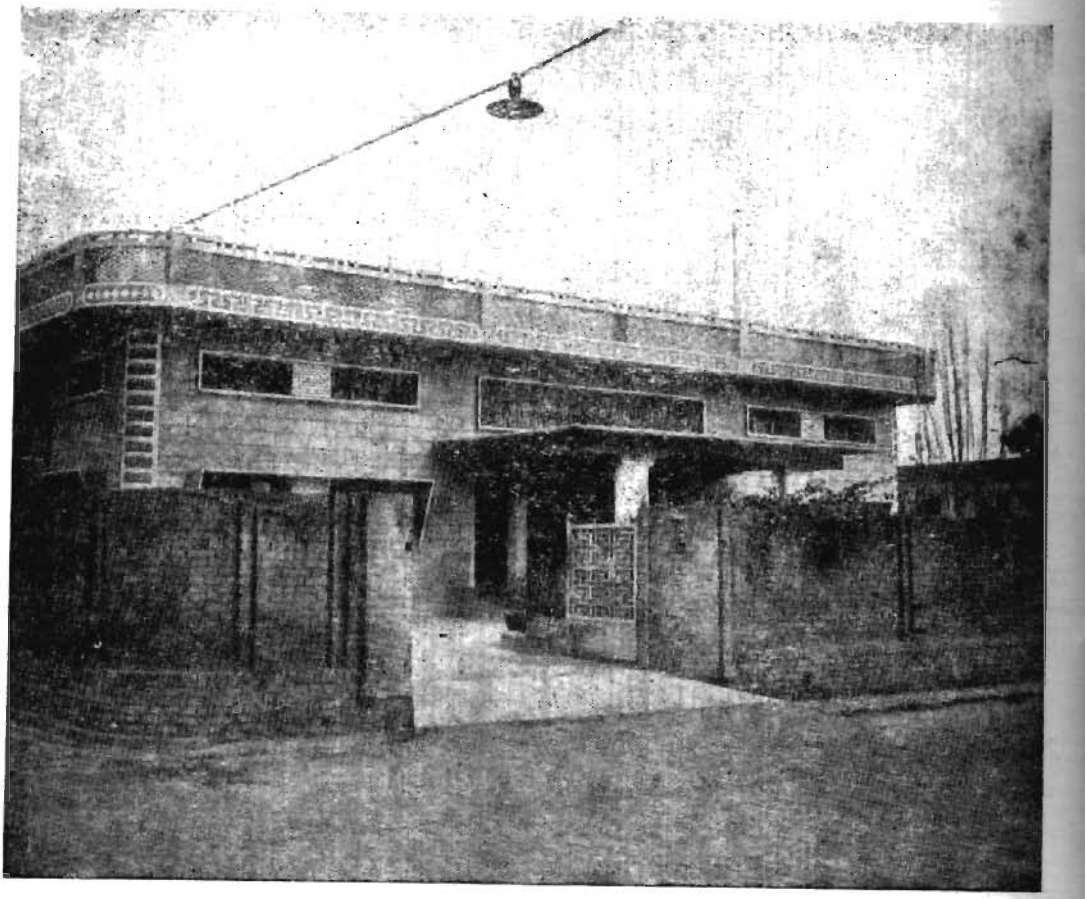


Plate 44 : Modern house of a well to do Ramgarhia in Krishan Nagar

CHAPTER X

SLUMS, BLIGHTED AND OTHER AREAS WITH SUB-STANDARD LIVING CONDITIONS

Usually the unhygienic localities infested by health hazards insanitary environments and other injurious living conditions are considered as slums. Insanitary conditions, over-crowding and congestion coupled with social evils like drunkenness, delinquency, disease connote derogatory meaning and for these reasons information about slum areas is normally supressed by the civic authorities. "Blighted areas", 'deteriorated areas' tend to exhibit more or less similar conditions. "A blighted residential area is one of the down-grade, which has not reached the slum state" but which frequently exhibits at least some of the characteristics of slums. "A slum is most simply defined as housing (on whatever scale) so inadequate or so deteriorated as to endanger the health, safety of morals of its inhabitants". "Slums and blight cry aloud their actual extent in the substandard conditions by which they may be recognised.[1]" There the building structures are old, cracked, dilapidated deserted and lacking much in maintenance and repairs as well as sun-shine and fresh air. In such like areas residents' attitudes, ideals and practices play an important part which create general apathy towards neighbourhood. The slums and blighted areas are thus a consequence of number of characteristics all pointing to inadequate or subnormal living conditions and unsatisfactory way of life. Existence of such aching pockets in town is detrimental to democratic way of life. To overcome this problem is an uphill task in which the residents are required to cooperate with the authorities in the implementation of remedial measures.

10.2 On the basis of certain symptoms prescribed by the municipality, probably the insanitary conditions and the lack of basic amenities, the Refugee Camp is reported to be a slum area in Batala town. It is a part of outgrowth of the town but within the urban agglomeration. As per the 1971 Census the Refugee camp returned a population

[1]J.L. Sert & C.I.A.M.—Can Our Cities Survive.

of 1,724 persons of which 1,609 were recorded as scheduled castes. It is situated towards north of Sinbal Mohalla. The local elites reported that certain characteristics resembling be lighted areas weer apparent in area outside Hathi gate also. Many building structures here were built of old Sirhindi bricks. Some were dilapidated as well as deserted While in case of many others the walls and plaster were cracked and corroded at the plinth levels. The neighbourhood environment was polluted due to open obstructed drains of sewerage water towards the south. The area is inhabited by several castes—Jats, Khatri, Parjapat (Ghumars), Balmiki and Ad-Dharmi etc. Mohalla Gandgarh area outside Khajuri gate predominantly inhabited by Balmiki caste represents a sort of disposal point of sewer water for irrigation purposes. Due to insanitary conditions, this point can be said to be of sub-standard living conditions. Mohalla Kachcha Kot adjacent to Khajuri gate was coming up in living conditions as compared to the past. Much information on various areas of low living conditions could not be collected during the rapid survey. At the 1971 Census there were 352 households in Refugee Camp slum area and the discussion with the local elites revealed that the slum area was expanding further. So it deserves special attention lest more and more expansion and congestion should occur. The slum dwellers here were forced by circumstances to settle here after partition. It resembles more or less to a semi urban village. These slum dwellers are hopeful of the improvement as the local authorities with the help of government were taking steps in that direction.

10.3 Due to proximity of the international border, a stream of migrants entered the town after partition. Several of them took up isolated and deserted places evacuated by Muslims uprooted from here. The penniless refugees, particularly the scheduled castes, were rehabilitated in the now called Refugee Camp which was previously the Panchayat area. The suffering refugees put up here and took up petty jobs which they could find during the period of distress. In due course, some more low income workers rushed in as they could not afford good houses in developed industrial and commercial sectors. Due to clustering of low income strata consequent upon internal growth of habitat and immigration of refugees in distress

the living conditions further deteriorated leading to more slumy conditions. The employment avenues in expanding industry, communication and other services, acted as a pull particularly for the unskilled workers. Such workers ejected from rural hinterland also chose to settle in these cheap areas, aggravating this problem. Some old settlers offered assistance to new comers on the basis of previous village ties and/or ethnic associations. In this way slum area accommodated the new comers and thus further resulted in congestion. The proximity of border has continuously imbibed a felling of insecurity in the minds of all Batala residents and for this reason they have cared little for the maintenance and repair of their houses or for constructing new houses. Many a houses were observed to be leaking profusely in rainy season. Sailing in the same boat the slum dwellers could neither help themselves nor could make their voice heard aloud. Ignorance prevailed and they remained apathetic and passive onlookers. For ameliorating the destructive element of slum, the residents need a good deal of self consciousness.

10.4 Etymologically, as the name signifies, the Refugee Camp is predminantly inhabited by migrant scheduled castes from Pakistan. The castes here mainly are Ad-Dharmi, Kabir-panthi, Julaha, Chamar or Ravidasi and a few houses of other castes like Mehra, Bagri and Ghumar etc. They are mostly the low wage earners and have largely deviated from their traditional occupations. Some of their caste brethern also reside in other localities in the town which are not declared as slums; but their living conditions are also not markedly better. The slum dwellers are thought to be of lower social status by non-slum dwellers and in many facets of life they remain excluded from participation in society. The settlement history as reported by civic authorities reveals that these refugees were rehabilitated by government on land belonging to Panchayat at that time. The panchayat hardly took any interest for improvement or amelioration of the slums and hence this situation continued to prevail and expand to a considerable magnitude.

10.5 It is interesting to note that among the slum dwellers the household size is not higher than the average household size in the town, but fission of joint families is quite perceptible. The average household size approximates to 5 persons. The household was observed to be

more generally of simple nuclear type. The husband, wife and unmarried children sleep in the same dark and dingy room. In a few cases, old parents were also found to be residing with married son and son's children. But in more cases the son after marriage erects his own *kachcha* structure adjacent to his parents if some vacant space is available and the new couple starts an independent living. The young boys and girls upto their later teens have to sleep under the same roof where mother and father do, and thus the element of privacy is endangered and modesty spoiled. Some parents have to sleep alongwith small children in the same bed. It is to be noted that some of them have kept one or two cattle either for milk or for yoking in cart, which further adds to insanitary conditions. Even at a mild altercation among the neighbours or if a quarrel arises in the household it automatically shapes into a street quarrel. The guest is a problem who has to be accommodated in the same hut or under the thatched *chhapar* outside in winter and on the pavements during summer.

10.6 The distribution of workers in different industrial categories of economy according to 1971 census is furnished in the table below :

TABLE X.1

Distribution of Workers in Refugee Camp slum area by Industrial Categories

Industrial Category	Workers engaged	
	M	F
I—As Cultivator	—	—
II—As agricultural labour	24	1
III—In livestock, forestry, fishing, hunting and plantation, orchards and allied activities	1	—
IV—Mining and Quarrying.	—	—
V—Manufacturing, Processing, Servicing and Repairs—		
(*a*) Household Industry	5	1
(*b*) Other than household industry	63	—
VI—Construction	1	—
VII—In Trade and Commerce	30	1
VIII—In Transport, Storage and Communication	188	—
IX—In Oher Services	175	4
Total Workers	487	7

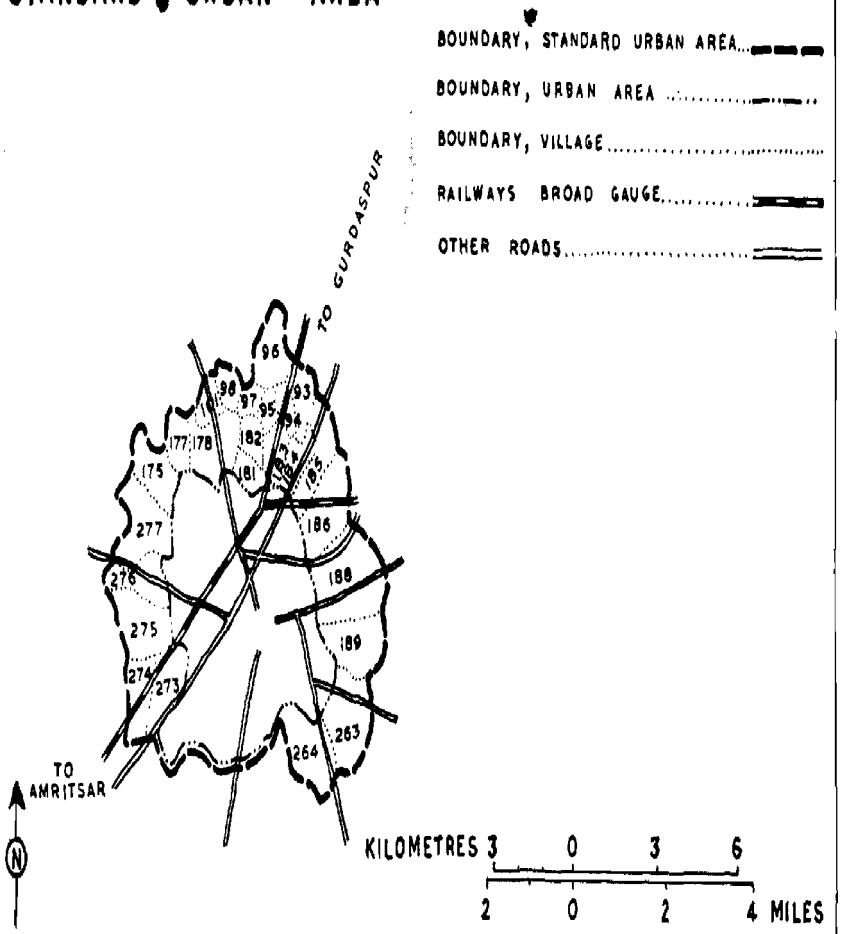
Transport and storage absorbed the maximum 38 per cent working as vehicle drivers, carters, tongawalas, cart loaders/unloaders, handcarters and rickshaw pullers etc. The category of other services absorbed 36.23 per cent of the workers covering generally the peons, watchmen, cleaners and attendants in offices or industrial concerns. Sixty three males (12.94%) were engaged in manufacturing industrial concerns and they were predominantly the unskilled workers. 30 male and one female workers were engaged in Trade and Commerce. Twenty four males and solitary female were recorded to be engaged as agricultural labourers for whom work was generally available in peak seasons at sowing and harvesting operations. In other categories they were of negligible strength. The avenues for their traditional household industry like weaving, shoe making, bamboo work etc. were meagre. They had to adopt diversified pursuits in time of distress. It is interesting to note that among these slum dwellers work participation rate among males is 53.11 per cent against the corresponding figure of 47.8 per cent in the town as a whole and work participation rate among their females approximates to 0.87 per cent against the corresponding rate of 1.9 per cent in the town. Their place(s) of work usually lies within a radius of about 2-3 kms. There hardly exists any guarantee for a regular minimum income and adequate wages, so they have to toil for making both ends meet and consequently fairly compete with other segments of population in the town and outside in the state. To provide economic self sufficiency is the first half of the battle to be fought and won to ameliorate the plight of slum dwellers. Real educational pull and inculcation of a go-getting attitude is required to extract them out of mire of ignorance.

10.7 The houses of the slum dwellers are mostly kachcha with minimum use of cement and glass and are all

ill maintained needing heavy repairs. Very few houses had two rooms. The material used in the wall of these huts is mud. Pucca bricks wherever used are either inferior or second hand ones. Other material such as bamboo, reed, second hand sheets, wooden planks and rafters and bricks are used depending upon availability and design of roof and the wall materials. In some houses skylets were provided in the roofs. The inner side of the huts are plastered with a paste of clay and cowdung. There is hardly any separate provision for kitchen, bath room, drinking water supply and electric connection. A few hand pumps serve for drinking water supply. The kerosene lamp or hurricane lantern lights their dwellings. At certain spots there is high dwelling density and the area suffers from sickness of the surroundings. The stagnating water in obstructed drains emits abominable odour. The rooms are badly affected by dampness in rainy season and the narrow lanes get flooded. Sometimes heaps of rubbish and floating material of the drains is seen at the corners till the sweeper comes to lift them. The rats, cockroaches, flies are common and use of screen is rare for preserving cooked food and food articles. The small children frequently ease along the drains. The low lying area along the nearby railway track is used as a common trench and the females have to wait for their turn till darkness prevails. The authorities are met with difficulties to extend electric supply to ill planned and hazardous huts and the residents can hardly afford electric installations.

10.8 With the expansion of industry and trade and commerce, the well-to-do people tend to move towards outer fringe of the town and the low wage earners tend to infiltrate into these cheap slum areas. By reviewing the total geography of the town, the projected growth area as it woud be in 1991 has been delineated around Batala which is expressed as Standard Urban Area with a view

BATALA
STANDARD URBAN AREA



FIGURES INSIDE THE VILLAGES SHOW 1971 LOCATION CODE NUMBER

to helping in future planning. The map and basic particulars of the standard urban area contiguous to Batala are as follows :

Rural components with Hadbast No.		Population in 1971 (Persons)
1. Kandial	(218)	565
2. Sodhpur	(219)	129
3. Farandewal	(215)	Uninhabited
4. Kala Nangal	(235)	860
5. Aima	(239)	334
6. Shampur	(237)	285
7. Ahmedabad	(238)	502
8. Dhaulpur	(279)	833
9. Khalib	(243)	498
10. Gokhuwal	(242)	797
11. Punder	(241)	620
12. Kotla Nawab	(240)	249
13. Qutbi Nangal	(216)	690
14. Qila Tek Singh	(217)	505
15. Nawan Pind	(202)	228
16. Dhupsari	(203)	515
17. Shahabad	(204)	792
18. Sangatpur	(205)	633
19. Partap Garh	(210)	366
20. Misarpur	(129)	800
21. Shahabpur	(212)	462
22. Said Mubarak	(297)	408
23. Dhir	(285)	1,011
24. Suniyah	(284)	1,174
25. Mulianwali	(283)	1,451
Total Rural Group		14,707

Villages Faizpur (H.B. 213), Bhakewal (H.B. 214) and village Batala (H.B. 211) have since already been merged into municipal limits of Batala town.

10.9 Those slum dwellers are to a certain extent different from middle class group. The slum dwellers have got some inferiority complex among themselves. General behaviour is not as restrained as in middle income groups. They lack the effective linkage with outside world and lack the initiative to rectify the slum conditions themselves. The literacy percentage is even below ten. Their children lack the facility to develop desired physical and mental faculties. They are mostly non-vegetarians and excessive use of spices and intoxicants is also prevalent. Luckily no untoward case of crime could be reported from here as could be specifically pertinant to the slum alone. The crime situation in the town as a whole has been given in Chapter XII. To sum up, it is all an outcome of relative deficiency in physical, social and economic structure of a segment of town's population and they lack the initiative to improve by themselves. Slum improvement scheme is being initiated by the committee and results are yet to be seen.

CHAPTER X

ORGANISATION OF POWER AND PRESTIGE*

Ever since the dawn of civilization man has spilt blood in quest of power. During the transition of humanity from the Stone Age to the present Nuclear Age power has been sought with ever increasing zest. The muscle power gave place to political power which in turn associated economic and communal aspects into its fold. In the present set up the political system of a region in association with social and historical background plays a vital role in the determination of the seats of power. The power and prestige is such a sphere wherein it is difficult if not impossible to adopt an analytical approach utilizing statistical indicators. Nonetheless an attempt has been made, utilizing the data collected in the town schedule to examine the elite structure amongst the functionaries of the various political parties, municipality, committees of educational and other voluntary organisations. The organisational structure, the voting pattern and mobilization activities of the political parties as also of the trade unions have been cursorily commented upon.

11.2 Batala town does not have any local party. All but the Akali Dal have the all India spread. The parties which have an office in the town are Congress (Ruling), Congress (Organizational), C.P.I., C.P.I. (Marxist) and Bhartiya Jan Sangh. Congress is the oldest party in the town having been established in 1942 with its office at Nehru gate. Upon the historic split of the party in 1969 the Congress (R) shifted its headquarters in the city to the old bus-stand on G. T. road while the Congress (O) continued to remain at the old site near Nehru gate. At the time of the survey Congress (R) claimed to have 1,300 members on its roll while Congress(O) boasted of 2,500 members. Batala town forms a part of the Gurdaspur Lok Sabha constituency. This seat in 1967 general elections went to Shri Prabodh Chander who fought the said elections on the Congress ticket. Both the Congress parties believe in the democratic secular socialism, though it is commonly

*The data were collected in 1971 and changes or events thereafter have not been included in this chapter.

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known that while Congress(R) is tilted towards the left, the Congress(O) is inclined more towards *laissez-faire* than towards deeper government involvement into every social and economic field of the citizen's life. The Congress(R) seemed to be more active in mobilizing the trade/labour union activities than any other party of the town. The party had in fact staged a drama for collection of funds for the union.

11.3 Bhartiya Jan Sangh had its headquarters at Chakari bazar and claimed a strength of 2,000. The party was functioning in the town since 1952.

The party aimed at infusing the traditional way of life giving it the name of 'Bhartiya Sanskriti'; desiring a decentralized democratic system and striving for according the status of the national link language to Hindi in due course. The party had one of its members elected to the Rajya Sabha and one to the state Vidhan Sabha.

11.4 Akali Dal with a strength of about a thousand members had established its headquarters at Gandhi chowk. The party believed that the religion and politics form the integral part of the social well-being of the society and thus stood for a government based on the 'Panthic philosophy'. The party has faced a couple of disruptions triggered off by different personality cults. It has as such quite a few factions. The Sant group, however, was in power in Batala town.

11.5 The Communist Party of India (C.P.I.) has been functioning in the town since 1948 with headquarters at Gandhi chowk. At the time of survey strength of the party was reported to be 52. Due to rigid ethos of dedication to the party the number of members was comparatively smaller than other parties. The party has proletariat and peasantry for its active membership. The party aims at a revolution for a communistic type of government. The party organised a movement for land reforms enlisting the support of the peasants in arranging demonstrations and satyagraha. The C. P. I. (Marxist) is a break-away group of the C. P. I. It was established in 1964 and has a present strength of 83 members with its headquarter at Symbal mohalla, G. T. road. The party stands for a socialistic type of government and has the working class and

the peasantry as its back-bone. The party has Kisan Sabha, Labour Organisation, Students' Union, Landless Agricultural Labourers' Union as the four important organs. The party also participated in strike in favour of Punjab Government employees.

11.6 The Batala town and its hinterland formed a constituency for the Vidhan Sabha election of 1967. The registered voters numbered 55,539 inclusive of voters from the surrounding rural areas. The town had 35 polling booths. The election was contested by nine candidates one each belonging to Congress, Jan Sangh and Akali party and the remaining six were independent candidates. Two of the contestants belonged to Sikh Jat community, one was a non-Jat Sikh, one Jain, one Brahmin, one Scheduled Caste and the remaining three belonged to non-Brahmin Hindu religion. Mohan Lal, belonging to Hindu Brahmin community, was elected on the Congress ticket securing 18,528 votes. His closest rival was Shri R. L. Jain belonging to Jain community who fought the election on a Jan Sangh ticket and secured 13,722 votes. It may be relevant to mention that only 44,577 valid votes were polled while 2,154 votes were rejected as invalid. The percentage of the total valid votes to the number of registered votes works to 80 per cent. The municipal election in the town were held in 1967. The town comprises of 19 wards. Two wards bearing numbers five and 18 were split into two parts yielding in all 21 constituencies. The two constituencies obtained on splitting the aforesaid wards were reserved for scheduled castes. Jan Sangh secured the highest number of municipal seats, viz., 15, Congress(R) had to remain contented with five and Congress(O) with one seat only. Table XI.1 shows the distribution of the members of the municipal committee by name of caste.

TABLE XI.1

Distribution of the Members of the Municipal Committee by Name of Caste

Caste/Community	Number of members
Khatri	7
Brahmin	3
Aggarwal	4
Ramgarhia	2
Jat Sikh	1
Jain	1
Julaha	1
Balmiki	1
Ramdasi	1
Total	21

11.7 Data collected in the institution schedules afforded a peep into the elite structure obtaining in educational, medical, other public institutions and voluntary organisations. The institution schedule was canvassed amongst a representative group of 21 institutions. Four of the institutions, viz.,

(i) Dainik Prarthana Sabha,

(ii) Arya Prathinidhi Sabha,

(iii) Sarswati Sangeet Sadan, and

(iv) Lions Club

were the only social, cultural or recreational (non-educational) institutions. The Dainik Prarthana Sabha was found to be functioning in town since 1947. It had 20 persons functioning in its management. Of these 19 belonged to Hindu religion while one was a Sikh. The caste-wise break-up was : Khatris—eleven, Aggarwals—eight and Brahmin—one. Twelve of the members of the managing committee were engaged in trade and commerce, four were factory owners and the remaining four were the

employees. Seventeen of the 20 members were educated upto the level of matriculation or above while three were below matric. Of those educated above matriculation seven possessed a Bachelor's degree while two held a post-graduate degree in Arts. These two were in fact lecturers in the local colleges. Shri Gokal Chand belonging to the Aggarwal community was the manager—Sanchalak and life-time member of the institution. The members of the executive committee are elected by the general body after every two years. The general body comprises of all those members whose names stand in the record of membership constituting the general body. The governing body of the Arya Pratinidhi Sabha which had its headquarters in Jullundur city, comprised of four members. All of them were Hindus and belonged to Khatri community. The president, Shri Dharam Pall was a cloth merchant and was educated upto Intermediate. The Lions Club had three members on its governing board. They were elected for a period of two years. The president was Hindu while the secretary and the treasurer belonged to Sikh religion. The Saraswati Sangeet Sadan is in fact an educational institution imparting education in music. It has an appointed principal and is recognised by Allahabad University (U.P.).

11.8 The elite structure in the management of four important educational institutions, viz.,

(i) R. R. Bawa College for Women

(ii) D. A. V. Higher Secondary School

(iii) Guru Nanak Khalsa Higher Secondary School and

(iv) B. U. C. College

is examined in this para.

The managing committee of R. R. Bawa College for Women comprised of 18 members all of whom were Hindus. The highest number of members, viz., eight belonged to Khatri caste, six were Aggarwals, two each were Brahmins and Mahajans. Eight of the members of the committee were factory owners, six were engaged in trade and commerce and one each was a doctor, a lecturer, an advocate, and a retired teacher. The lecturer, the wife of an army officer, was the only female amongst

the members. Four of the members were educated below matriculation level, six possessed a bachelor's degree and two post-graduate degrees while the remaining were educated upto matriculation or above but below graduation. The managing committee of the D. A. V. Higher Secondary School had 16 members. All the members were Hindus. The ethnic and educational break-up could not be ascertained. It was, however, learnt that the president of the committee was a doctor and the manager a business magnate. The managing committee of Guru Nanak Khalsa Higher Secondary School comprised of 10 members. All the members belonged to Sikh religion and most of them were Jats. Shri Iqbal Singh was recorded to be the founder member and the president of the committee, while Shri Buta Singh was manager. Five of the members were educationists, two were employees and the remaining three were engaged in trade and commerce. The managing committee of B. U. C. College had 15 members of which 13 were Christians and one each a Hindu and a Sikh. Four of the members were educationists, one was a physician, while the remaining ten belonged to priesthood. All the members were educated upto Bachelor's degree or above.

11.9 The Factory Association of Batala town plays a very important role in the elite structure in the field of commerce, industry and finance of the town. The executive committee had a strength of 15 as per the 1966 election of the said body. Twelve of the members were Hindus while the remaining three belonged to Sikh religion; Shri Vishwamitter was the president and Shri Jaswant Singh, the vice-president of the committee. The members predominantly belong to Khatri and Baniya castes. The association endeavoured to help its members collectively and individually in their commercial, financial and other technical difficulties. In the recent past the association had taken up the following few projects with this end in view:

(i) Allocation and maintenance of buffer stocks of coal, coke, molasses, pig iron and steel-prorated to assessed capacities.

(ii) Exemption from sales tax on agricultural implements.

(iii) Abolition of purchase tax on raw material for manufacture of agricultural implements.

(iv) Exemption of industrial establishments from payment of property tax.

(v) Regularisation of power connections.

(vi) Postponement of recovery of industrial loans.

(vii) Concessions and incentives for development of industries at focal points and in the border towns.

Authorities from the Central and State Government and financial institutions were invited to the town and were requested to look into the difficulties pointed out by the association. The Northern India Engineering Association, Batala, as also the Industrial Estate Factories Association, Batala were working for resolving the difficulties of the local entrepreneurs and industrialists.

11.10 The neighbourhood and community life schedule was canvassed in twelve neighbourhoods. In all 50 schedules were canvassed. The number of schedules canvassed in a neighbourhood varied with the size of neighbourhood in question. Particulars of five most influential and respected persons in the neighbourhood and in the town as suggested by the respondents were recorded. This approach obviously throws light upon the influence exercised by the persons against the corresponding esteem derived from the same set of respondents. To consolidate the aforesaid information the person reported as respected was awarded a score of one if he was reported anywhere by the respondent in the list of five and zero if he was not reported as respected at all. The aggregation of this score over all respondents yielded the individual score of the respected person. The same procedure was adopted for ascertaining the score of influential persons in the neighbourhood as also in the town. Table XI.2 and Table XI.3 give respectively the particulars of five most respected persons in the town and five most influential persons in the town in the descending orders of their scores.

TABLE XI.2

Particulars of Five Most Respected Persons in the Town by Descending Order of Their Scores

Name	Total score	Age (app.)	Sex	Religion	Ethnic group/ caste	Education	Occupation	Office held
Shri Gokal Chand	40	55	M	Hindu	Mahasha	Middle	Shopkeeper	Chairman, Dainik Prarthana Sabha.
„ Chanan Shah	25	55	M	Hindu	Aggarwal	N.A.	Factory owner	None
„ Atma Singh	20	65	M	Sikh	Ramgarhia	Primary	Do.	Member M. C. Batala.
„ Vishwa Mittar	19	45	M	Hindu	Khatri	Matric	Do.	Vice-President P.P.C.C. (R).
„ Rattan Lal	14	55	M	Jain	Jain	B.A.	N.A.	President M.C. Batala and M.P. Rajya Sabha.

TABLE XI.3

Particulars of Five Most Influential Persons in the Town by Descending Order of Their Scores

Name	Total score	Age (app.)	Sex	Religion	Ethnic group/ caste	Education	Occupation	Office held
Shri Rattan Lal	37	55	M	Jain	Jain	B.A.	N.A.	President M.C. Batala and M.P. Rajya Sabha.
,, Vishwa Mittar	33	45	M	Hindu	Khatri	Matric	Factory owner	Vice-President P.P.C.C.(R).
,, Khairati Ram	21	55	M	Hindu	Khatri	Middle	Do.	Active member of Congress (O).
,, Chanan Shah	19	55	M	Hindu	Aggarwal	N.A.	Do.	None.
,, Ravel Singh	18	60	M	Sikh	Ahluwalia	Matric	Do.	Municipal Councillor and also a political leader

TABLE XI.4

List of Most Respected Persons in Each of the 12 Neighbourhoods of Batala Alongwith Their Important Particulars

Name of neighbourhood	Name of person	Age (App.)	Education	Occupation
Krishan Nagar	Shri Atma Singh	65	Primary	Factory owner
Cinema road	,, Kulwant Singh	50	M.B.B.S.	Physician
Gandgarh	,, Baldev Raj	50	Matric	Pharmacist
Aterian mohalla	,, Sarta Singh	70	Primary	Factory owner
Sekharian mohalla	Smt. Durga Devi	80	N.A.	Non-worker (house-wife)
Guru Nanak Nagar	Shri Iqbal Singh	80	Graduate (B.A.)	Retired
Murgi mohalla	,, Bahadur Singh	70	Matric	Non-worker (Retired)
Khajoori gate	,, Ram Lal	50	Matric	Social worker
Kachcha Kot	,, Ram Nath	76	Matric	Non-worker (Retired)
Hathi gate	,, Ram Nath	76	Matric	Non-worker (Retired)
Bhandari mohalla	,, Chanan Shah	55	N.A.	Factory owner
Thathera mohalla	,, Ram Lal	51	Primary	Factory owner

TABLE XI.5

List of Most Influential Persons in Each of the 12 Neighbourhoods of Batala Alongwith Their Important Particulars

Name of neighbourhood	Name of person	Age (app.)	Education	Occupation
Krishan Nagar	Shri Atma Singh	65	Primary	Factory owner
Cinema road	,, Atma Singh	65	Primary	Factory owner
Gandgarh	,, Durga Das	60	Matric	Factory owner
Aterian mohalla	,, Santa Singh	70	Primary	Factory owner
Sekharian mohalla	,, Parshotam Lal	75	Matric	Commission agent
Guru Nanak Nagar	,, Buta Singh	68	B.A.B.T.	Non-worker (Retired educationist)
Murgi mohalla	,, Dev Raj	45	Matric	Factory owner
Khajoori gate	,, Ram Lal	50	Matric	Social worker
Kachcha Kot	,, Jaswant Singh	50	B.A.	Factory owner
Hathi gate	,, Ram Nath	76	Matric	Non-worker (Retired)
Bhandari mohalla	,, Chanan Shah	55	N.A.	Factory owner
Thathera mohalla	,, Khairati Ram	55	Middle	Factory owner

It will be seen that while Shri Gokal Chand occupies the first place amongst the five most respected persons in the town, he does not appear anywhere in the list of five most influential persons. The same is true in case of Shri Atma Singh also who ranks third in respected persons, list. Shri Rattan Lal who was one of the respected persons emerged as first amongst the influential persons. Nonetheless there is a matching in respect of three persons, viz., S/Shri Chanan Shah, Vishwa Mittar and Rattan Lal. Except Shri Vishwa Mittar all the other persons appearing in the list of respected and influential persons are over 50 and none is a female. The economic status of the person seems to have played a vital role in acquiring the status of esteem and position of influence. for, in fact, as many as four of the five most influential persons are factory owners belonging to top echelon of the industrialists.

11.11 Table XI.4 gives the list of most respected persons in each of the twelve neighbourhoods by name of neighbourhood, age occuption and education.

Again Table XI.5 gives the list of most influential persons in each of the twelve neighbourhoods by name of neighbourhoods, age occupation and education.

It will be seen that amongst the twelve listed persons in each of the aforesaid tables five persons match while seven do not, indicating once again that influence does not necessarily go with the esteem of the individual. The ages of the persons in the respected list are comparatively higher than those in the list of influential persons. There are two octogenarians in the list of respected persons but none in the list of influential persons. The youngest amongst the respected is aged 50 while that amongst the influential persons is aged 45. There is one female in the

respected list while no woman appears in the list of influential persons. The number of persons educated upto matric and above is seven in both the lists. Of those seven, two in each of the list possess a graduate degree or above. As many as eight of the influential persons are industrialists owning factories. The number of respected persons owning factories is, however, small, viz., four only. It is once again evident that influential people are generally economically more powerful than those who command esteem. Incidentally it need be mentioned that Shri Ram Nath was the only person returned as respected from two neighbourhoods, viz., Kachcha Kot and Hathi gate. On the other hand, Shri Atma Singh was the only person returned as the influential person from the two neighbourhoods, viz., Krishan Nagar and Cinema road.

CHAPTER XII

LEISURE AND RECREATION, SOCIAL PARTICIPATION, SOCIAL AWARENCESS, RELIGION AND CRIME

An attempt has been made in this chapter to highlight various cultural and recreational activities of the inhabitants including the details of parks, playgrounds, clubs, libraries, cinemas, theatres, circuses, sports, music conferences, etc., Religious institutions, religious activities, crime statistics and institutions dealing with criminal and deviant behaviour have also been discussed.

12.2 It has already been indicated elsewhere in this publication that Batala has been associated with the early Sikh history and as such has occupied a place of reverence for believers in the Panthic philosophy. The town, therefore, carries an aura of dedication and faith common to all places of pilgrimage and religious eminence. Particulars of places of religious importance have been collected in the temple schedule canvassed for the study. Probing questions with regard to religious history of the temple were elicited in this schedule. It is, however, proposed to take up this aspect at the end of this chapter.

12.3 Toiling for the livelihood in respective occupational activities actually leaves a little time for leisure and recreation. Usually the persons in other services having some free time at their disposal think of recreational activities. The high gentry spends the time in seeing the pages of newspaper, listening to radio, going to cinema, clubs, parks etc. The middle status group of people usually see the newspaper and listen to radio/transistor, enjoy cinema shows. Very few people have routine hobbies. The carefree labourers are seen singing and dancing to the tune of drum in the evening at the railway station. The commoners play cards in their leisure hours. Bhajan *mandlis* and singing troupes engaged on important local festivals also add to the spree of recreation in the town. School children are sometimes seen enjoying the Juggler's shows at street corners. Puppet shows are also reported to be exhibited in some educational institutions. Mobile van of Public Relation Department also arranges picture shows in the public places free of cost.

12.4 The municipal library and the Prarthana Pustakalaya are the two important libraries of the town, each attached with a reading room. As the name suggests the first one is run by the Municipal Committee of the town and second by a philanthropic organisation, the Dainik Prarthana Sabha. Located between Lakkar mandi and Nehru gate atop the Hansali bridge is a small unimposing structure of the municipal library comprising of two rooms. The row of almirahs along the walls of both the rooms comprise the library. A few oblong tables with a few rickety chairs make up for the reading room. The wedge shaped newspaper stand occupies a corner of the library-cum-reading room. The library was set up in the town in 1928 and has a collection of 3,800 books. The library opens for six hours on all working days in two laps of three hours each in morning and evening hours. The library clerk and a peon are the only two employees engaged by the municipal committee to manage the library affairs. The funds for the library are provided by the municipal committee, though the state government does provide a nominal grant-in-aid. The annual budgetted expenditure was reported to be Rs. 8,000 for the year ending' 1971. The Prarthana Pustakalaya has a much spacious building located in the main hub of the town-Qila Mandi. It has a very big hall fitted with glazed almirahs along all the four walls. The big open verandah is used primarily as a reading room and the gallery is used partly as a passage and partly for stocking the books periodicals and other items of stationery and stock. The library has a collection of over 15,000 books most of which are in Hindi. The subject coverage is quite wide though the number of books on religion and Vedic philosophy is comparatively large. The management of the library is the responsibility of a committee elected every three years, comprising of ten members. The members of the committee were all Hindus belonging to Aggarwal and Khatri Communities. Half the members were educated upto graduate level or above. The library hall was constructed sometime in 1952. The extension comprising of a gallery and a verandah came up in 1960. The library hall is used as the congregational hall on the occasion of *Sagrand* the first day of Hindu Calendar month. The staff of the library comprised of a librarian and an assistant librarian. The expenditure on the purchase of books,

newspapers and other periodicals as also on the salary of the staff was met by donations, subscriptions and other grants. The expenditure during the year ending 1971 was of the tune of Rs. 4,000. The expenditure is reported to be of a lower magnitude in view of the fact that the emoluments drawn by the staff were more in the nature of honoraria than in the nature of salaries. The posts were occupied by persons infused with a sense of service than those who would take up the job for livelihood.

12.5 The reading habits of the population of the town provide an insight into the socio-cultural fabric of the urban centre. With a view to having a glimpse on the newspapers, journals and periodicals circulated in the town, the local news agencies and other knowledgeable sources were approached. At the time of survey 20 daily newspapers with an aggregate distribution of 3,600 copies were found to be in circulation. Six of these were in English, five in Punjabi, six in Hindi and the remaining three in Urdu. *The Tribune,* an English daily published from Chandigarh, had the highest circulation, viz., 750. *Hind Samachar,* the Urdu daily published from Jullundur, had a circulation of 700. *Milap,* the Urdu daily published from Jullundur, and *Ajit,* the Punjabi daily also published from Jullundur, had each circulation of 400. *Pratap,* an Urdu daily from Jullundur, and *Akali Patrika,* a Punjabi daily from the same town, were the other important daily newspapers with circulation of 350 and 200 copies respectively. Besides these important papers, the other English newspapers in circulation in the town were *Times of India. Statesman, Hindustan Times, National Herald* and *Indian Express.* The other less popular Hindi papers in circulation were *Vir Pratap, Jan Pradip, Milap, Nav Bharat Times, Hindustan and Punjab Kesari.* Similarly, the other less popular Punjabi daily newspapers in circulation were *Qaumi Darad, Nawa Zamana* and *Prabhat.* The choice of reading different papers was found to be intrinsically associated with the religious and political beliefs of the readers. The Urdu dailies were found to be more popular with the people in the higher age brackets. In comparison to the population the circulation of dailies was rather low. There appears to be 21 readers for every paper circulated if we include children. On ignoring the population below the age of 15 the number of

readers per circulated paper comes to 13. Eighteen weeklies with an average circulation of 735 copies were found in the town. Ten of the weeklies were in English, six in Hindi and two in Punjabi. *Screen*, the film weekly in English from Bombay, had the highest circulation with 150 copies. *Times Weekly* in English had a circulation of 100 copies while the *Illustrated Weekly, Blitz, Organizer*, all in English—had a circulation of 50 copies each. The other less popular English weeklies were the *Eves Weekly, Shankar's Weekly, Link, Sports Weekly* and *Cine Advance. Dharam Yug, Panchajanya* and *Diwana* were the popular Hindi weeklies with 75, 60 and 50 copies respectively in circulation. *Saptahik Hindustan, Dinman* and *Shankar's Saptahik* were the other less popular Hindi weeklies in circulation in the town. The Punjabi weeklies had a very poor readership—*Hani* had a circulation of 50 and *Samrat* a circulation of 15 copies. The fortnightly magazines of *Filmfare* and *Femina* had a circulation of 75 copies each. *Indrajal Comics, Caravan* and *Star* and *Style* were the other less popular English fortnightlies in circulation in the town. The Hindi fortnightlies *Manorama, Sarita* and *Madhuri* had a paltry circulation of 30, 25 and 5 copies respectively. Twenty-six monthy journals were in circulation in the town—16 of these were in Hindi, six in English and four in Urdu. Of the English monthlies *Competition Master* and *Picture Post* were the most important with a circulation of 50 copies each. *Career Digest, Readers' Digest, Chanda Mama* and *Competition Review* were the other English monthlies. Among the Hindi monthlies *Chanda Mama* and *Maya* topped the list with a circulation of 100 copies. *Sushma* had a circulation of 50 copies. The other less popular Hindi monthly journals were *Filmi Qalian, Rang Bhumi, Parag, Muna, Nandan, Champak, Film Rekha, Filmi Duniya, Mukta, Manoranjan, Milind, Raja Bhaiya* and *Vigyan Lok*. The four Urdu weeklies in circulation in the town were *Shama, Biswin Sadi, Shabistan* and *Hema*. Besides the journals and periodicals which are in circulation through news agencies, certain individuals were reported to be getting some journals by post. These included *Baleo Charagh* and *Soora* in Punjabi. The local Dainik Finance and Chit Fund Co. was found to be managing and distributing a monthly journal by the name of *Ikhlaque*.

12.6 Though a small town, Batala had the pride of having three sophisticated clubs, two of which are of international repute. The three clubs are the Lions' Club, the Rotary Club and the Batala Club. All these clubs allowed restricted membership and were deemed to be places of aristocratic rivalries. The members of the club were invariably industrialists and a few civil officers of high ranks. The office of the Lions' Club was located in 'Atlas Engineering Industries' and that of the Rotary Club in the BECO Engineering Ltd. As usual with such institutions, it was difficult for the canvassers to procure the desired informaion in the scheduled proforma. Nonetheless whatever has been collected is being reproduced. The Lions' Club appeared in the town in the year 1964. The membership is extremely restricted and the Club had only 29 members on its list. The president, the secretary and the treasurer were all Khatris. The president was a Hindu and the other two were the Sikhs. The club organised variety programmes, group discussions and lectures on various socio-cultural and economic topics. The admission to all these programmes was restricted. The annual contribution collected from the members was of the order of about Rs. 5,000 and about an equal amount was collected or different occasions as special funds. The club made substantial donations to Bihar Relief Fund and provided scholarships at the behest of management of D. A. V. College. The Batala Club located near the Civil Courts was established in 1888. It currently had a membership of 80 persons. The monthly subscription was Rs. 10 for playing members and Rs. 5 for non-playing members. A variety programme was organised by the members a few months before the survey.

12.7 The festival of Babe-da-Viah is of great importance in the town. It is celebrated at the Gurudwara Kandh Saheb on the auspicious day of Bhadon Sudi Sativin sometime in August-September every year. The festivities which include congregational prapers, reading of the Guru Granth Saheb and colourful pageantry, extend over three to four days. On the night of Babe-Da-Viah *Purb, Keertan raen Sabai* (non-stop singing of Gurbani throughout the night) is arranged in which different singing parties participate throughout the night. Over a lakh of persons visit Batala from other places within the state on this occasion.

Like other places in the state, and in most of north India, Dussehra is celebrated with great pomp and show sometime in the month of October. The symbolic effigy of Ravana is set to flames at the Chitti grounds in the town. The small boys and girls enjoy rides on the merry-go-rounds on these festivities. The stages are set for enacting scenes from Ramayana in different mohallas of the town in the form of Ram Lila ten days before the day of culmination of the Dussehra festivities. A cattle fair is held once a month in the Mall mandi and heavy transactions are reported to be taking effect. The fair extends over a period of about seven days and people from all over the district swarm around for sale and purchase of bovine.

12.8 The Rose and Krishna cinemas are the only two places of popular and cheap entertainment. The Krishna theatre located at the Cinema road was first to come up in 1950 followed by the Rose cinema located in Guru Nanak Nagar which was established in 1959. The Krishna cinema which has a projection length of 27 metres has a comparatively large seating capacity, viz., 470. The seating capacity of Rose is 436 with a projection length of 24 metres. The rates for entry ticket were Rs. 1.30, Rs. 1.60 and Rs. 2.40 respectively for the lower stall, back stall and balcony in both the cinema halls. Rose cinema had, however, an additional higher class with an entry ticket of Rs. 3.20. Both the halls exhibited Hindi and English pictures as matter of routine. Punjabi pictures appeared occasionally in place of the Hindi films. English films were shown on Fridays, Saturdays and Sundays. Four shows were exhibited daily. The gross monthly out-turn for the calendar month preceding the date of enquiry was Rs. 31,182 for Rose cinema and Rs. 38,466 for Krishna. Though the visit of a circus to the town is rather an uncommon phenomenon, circus by the name of Great Raymon Circus appeared in the town in the month of August-September for a period of three weeks. In all 66 shows were exhibited and the daily out-turn was something in the range of Rs. 5,000—10,000. The municipal committee earned a rental and revenue of Rs. 1,320 from the shows. A musical concert organised by the local Sarswati Sangeet Sadan was held in the premises of Baring Union Christian College. The audience primarily belonged to student community. Variety programmes were also organised by Lions' Club and the Rotary Club. The one organised by the Lions' Club

was managed within the premises of the D. A. V. College. That organised by the Rotary Club was arranged in a private residence and the audience comprised of a very restricted number of hand-picked persons. *Kavi darbars* (poetic symposiums) are also held in institutions of higher learning once or twice a year in which people from the town also participate. The traditional sanctions and norms have considerably changed both among urbanites and people of hinterland. The rigid caste traditions are loosening. Economic status is gaining ground over caste. Tolerance is coming up for widow re-marriage and inter-caste marriage. People have started discarding payment of dowry and its exhibition and campaigns of Dainik Prarthana Sabha in this respect are appreciable. Social disability is dying out and not only untouchability is a congnizable offence now it is also waning as a social evil.

12.9 Of the various religious places in the town Gurudwara Kandh Saheb is by far the most important shrine in the town. According to the legend the marriage party of Guru Nanak was received at the present location of Gurudwara Kandh Saheb. It was a practice amongst the maidens and friends of the bride to tease and make fun of the bride-groom. With this end in view the naughty among the young females planned to haul the depleted wall over the shoulders of the bride-groom Nanak. Gifted with the heavenly vision the bride-groom caught the mischief and pronounced that not only would the wall not fall then but would stay on intact in its position for all the four aeons. With the passage of time, the depleted wall sanctified with the writ of Guru Nanak came to acquire importance. It has now been encased in a glass almirah and a palatial building of the Gurudwara now surrounds it. The shrine has a lofty dome, 23 metres high, with a golden pinnacle at the top. The routine religious activities in the shrine start as early as 3 in the morning. Guru Granth Saheb—the holy deity is brought into the throne at 3.15 in the morning, after the place has been thoroughly cleansed and incensed by the devout sewadars. The gatherin swells to 200—300 persons by almost 5 A.M. by which time the *Sukhmani Saheb* has been read out. the congregational prayer said and the '*mukhwak*' recited. The strength of the congregation is about 400 in normal days at about 7 A.M. when the '*Karah Prasad*' is distributed. This is preceded by

the *'Katha'* and *'Keertan'*. On the special days of Gurpurbs the strengh at this time is of the order of a couple of thousands. The mid-day meal is provided free to all without any distinction of caste and creed and is served by the devout sewadars without any remuneration. The evening session starts at 6 P.M. with the singing of *Shabad Keertan*. This is followed by recitation from the scriptures the rehras, congregational prayer—the *ardas* and the last sermon of the day—the *solha*. Thereafter Sri Guru Granth Saheb is reverentially taken in a miniature process to the resting place. At the time of survey the shrine had 13 functionaries on its staff. There was one general manager incharge of the whole establishment. Two vocal musicians—the *ragis* sang the *shabads* and played on the harmonium accompanied by a *tabla Vadak*. Two priests—the granthis recited scriptures. Besides, two *darogas* maintained the discipline, two cooks prepared the *langar* and two *jorewala* looked after the shoes. The general manager and head *ragi* were paid a monthly remuneration of Rs. 225 each. Others were paid between Rs. 50—160 per month. Besides their pay, all the functionaries got their meals free from the Gurus' kitchen. Of the 13 functionaries, three each belonged to Jat, Ramgarhia and Mehra communities, two belonged to Kabirpanthi community and one each to Mahasha and Rajput. The managing committee of Gurudwara had a president, a vice president, a general secretary, a cashier and five additional members. The income accruing to the Gurudwara, primarily from the offerings and donations during the year 1969-70 and 1970-71 was Rs. 1,58,893 and Rs. 1,55,389 respectively. The expenditure during these years was Rs. 1,53,392 and Rs. 1,60,234 respectively.

12.10 Gurudwara Dehra Saheb and Gurudwara Cinema road are the other two important shrines of the Sikhs in the town. Gurudwara Dehra Saheb, according to the legend was the abode of the parents-in-law of the revered Guru Nanak. The Gurudwara Dehra Saheb is a dome shaped building said to have been designed by Maharaja Sher Singh, son of Maharaja Ranjit Singh. Guru Granth Saheb is the supreme deity in the shrine. The sequence of religious rituals is almost the same as that obtaining in Gurudwara Kandh Saheb, except that the size of the gathering is smaller both in the morning and in the evening congregations. The pilgrims from outside the town

visit the shrine on important *Gurpurbs.* The visitors are particularly large on the occasion of Babe-da-Viah. Five persons were reported to be working on remuneration in the Gurudwara at the time of survey. They were—a head priest, two *ragis* and two attendants. The head priest drew a salary at the rate of Rs. 300 per month, while the salaries of the other ranged between Rs. 40—60. The management and control of the Gurudwara is vested with Shiromani Gurudwara Prabandhak Committee in accordance with provisions of section 87 of the Gurudwara Act of 1925. The Shiromani Gurudwara Prabandhak Committee has, however, allowed the formation of a local committee comprising of 4 persons and has delegated the committee with some powers to deal with the local affairs without loss of time. During the year 1971 the proceeds from the offerings and other donations were around Rs. 37,000 out of which Rs. 30,000 were spent in the said year, the remainder went to the S.G.P.C. Gurudwara Cinema road is reported to have been set up in 1957 on the land donated by Messers Mool Singh and Atma Singh. The present three storeyed building however, came into being in early sixties. Sri Guru Granth Saheb graces the throne on the first floor of the building. The ground floor has been rented out for commercial purposes while the chief priest occupies the rooms on the top floor. A room on the top floor is often provided to the devotees, free of charge. The religious rituals follow broadly the same sequence as has already been given in respect of Gurudwara Kandh Saheb. The congregation is, however, of much smaller magnitude. A ladies' *Sat Sang* is held every Monday and Tuesday from 3 to 5 in the afternoon when the Shabad Keertan is recited and the holy scriptures read. The management of the Gurudwara rests with Ramgarhia community of Sikh religion though there is no bar on any individual to visit the shrine. Local people of Ramgarhia community have a special devotion for this shrine. The five functionaries comprising of a head priest, three ragis and a ragi-cum-priest all belong to Ramgarhia community. These functionaries, however, do not draw a regular remuneration but get a share from the offerings. The functionaries are often called upon to conduct religious ceremonies at the behest of private individuals and are offered appropriate donations. The collections from the offerings were reported to be, rather, small. The aggregate income from contributions, offerings and rental came

to about Rs. 34,000 for the year ending 1971. The whole amount was spent in the share distribution amongst the functionaries, *Karah Prasad*, free meals on Gurpurbs, electricity and water charges.

12.11 The Kalidwara Mandir located in Mohalla Kalidwara, Arya Samaj Mandir at Ohri chowk, Shitla Mandir on the back of the D. A. V. College for Women and Shiva temple located in Lakkar mandi are the important places of worship for Hindus in the town. The Kalidwara temple dedicated to the goddess *Kali* is regarded to be the oldest shrine in the town. Besides the idol of Kali, the idols of *Bhairo* and *Hanuman*—the monkey god adorn the precincts of the temple. Mythologically Durga and Kali are regarded to be synonymous. Kali is venerated on account of her victory over the demons. This goddess is more popular in the east India than in Punjab. The office of the *pujari* is acquired as a hereditary right. The rituals in the temple start early at 4 in the morning and include such items of performance as: awakening the goddess, cleansing the platform, abluting the goddess, offering the sugar puffs and flowers and the burning of incense and these ceremonies run for over two hours. The prayer to Durga takes another two to three hours. The *prasad* is offered to the goddess for its being sanctified a few minutes before noon and the gates of the temple are closed at noon till 4 in the afternoon. In the afternoon the priest performs the rituals of wrapping the goddess in fresh clothes. The gatherings both in the morning and in the evening sessions are reported to be very meagre. *Durga Ashtami* is celebrated twice in a year, once in the month of Chetra corresponding to March-April and again in the month of Asuj corresponding to the month of September-October. The women devotees outnumber their male counterparts on these occasions. The water of ablution from the temple is said to have curative properties. It is said to be a sure cure for whooping cough. *Jagratas* are also held in many a Hindu households in which the devotees keep awake throughout the night to mollify the deity by singing before the ritual object.

12.12 The Arya Samaj Mandir was established in 1918. It is situated in the midst of Arya Girls Higher Secondary School. The library attached to the temple

contains a large number of books on Vedic literature. The Arya Samajis being believers in the abstract form of God do not patronize idol worship. The performance of *havan*—burning of the sacred fire—is a regular feature of the *mandir*. A room has been earmarked to store the utensils for burning the sacred fire, the sacred wood, butter oil and different varieties of sweet scented incense. The religious functions are performed only on selested days. The function starts early in the morning in the form of a prayer followed by the performance of a havan when the sacred fire is lighted accompanied by the chanting of mantras from the Vedas. The performance is followed by sermons (updesh) and Bhajans with the accompaniment of musical instruments. The ceremonies end with a small address by the learned pandit on the message of the Vedas. The strength of the congregation is of the order of 40 persons. The important festivals associated with temple include *Shivratri, Ved Saptah, Rishi-Bodh-utsav, Nirvan Utsav* and the *Arya Samaj Sthapana Divas Shivratri,* is celebrated as Rishi Bodh Utsava to commemorate the enlightenment of Swami Dayanand founder of Arya Samaj in the month of Phalgun corresponding to March each year. The Ved Saptah is organised during August-September every year when the Vedic Pandits assemble to discuss commentaries on Vedas, deliver lectures and expound the Vedic philosophy. *Nirvan Utsav* is celebrated to mark the passing away of the Swami. *Arya Samaj Sthapana Divas* corresponds to the anniversary of the foundation of movement. On each of these festivals the number of participants are in the neighbourhood of 100—150 only. The temple had two functionaries—the *purohit* and an attendant who received a monthly emolument of Rs. 300 and Rs. 150 respectively. The managing committee of the temple and the attached school comprised of a president, a secretary and a cashier all belonging to the Arya Samaj sect. All the three members of the committee were local traders.

12.13 The Shitla Mandir is dedicated to *Mata Shitla,* the goddess of small-pox disease. Till recently, the patients suffering from small-pox, by tradition, were not treated by allopathic or other medicines for fear of annoying the deity. Only recently this popular view has changed as a sequel to a programme undertaken by the

government agencies for the eradication of small-pox. As the legend goes a small boy, son of one Shri Mohan Singh Bedi, was inflicted with the disease. The said Shri Mohan Singh took a vow to erect a temple in honour of the deity if the life of his son was spared. The present dome-shaped building with a statue of Mata Shitla guarded by lions on the two sides is the result of the fulfilment of the vow undertaken by Shri Mohan Singh Bedi. The daily rituals in the temple correspond closely to those performed in the Kalidwara mandir. The number of devotees who attend the daily prayer in the temple is, however, extremely small—it is approximately 10 to 20. The salient features of the festivities in the temple include the celebration of *Navratras* when the congregation swells considerably. In the month of *Chetra,* corresponding to March-April, the ceremonies extend over four Tuesdays of the said month. Again in the month of Asuj, corresponding to September-October, the *Navratras* are celebrated over 9 consecutive days. On these days the image of goddess is bathed in milk emulsion, butter milk and honey. Puffed rice and sugar puffs are also sprinkled over the deity. The performers of the rituals are predominantly the females who number around 80 or more on these days. The temple had only one priest who earned his livehood from the offerings made to the deity. The management comprised a committee of seven persons belonging to Khatri community. The BECO Industrial Company had installed an iron gate for the temple. The offerings over the whole year were reported to be of the order of Rs. 600.

12.14 The Shiva temple, popularly called the Shivalaya, was built in the year 1961 over the remains of old cenotaphs. Quite a few of them can be seen in the precincts of the temple even today. The main dome shaped structure houses the *Shivalingam.* The adjoining small structure houses the idol of *Hanuman*—the monkey god. The entrance of Shiva temple is bedecked with hanging bells of bell metal and the youngsters are often found trying their might to reach the bell to resonate the atmosphere with the tinkle of bell metal. *Shiva Purana* is the important scripture associated with the Shivalaya. The bathing of the *lingum* in water, butter milk, and milk emulsion by different devotees depending upon their taste and extent of devotion is a common sight. The religious rituals

performed over the day are broadly the same as in the other Hindu temples of the kind. Shivratri is celebrated in the month of Phalgun corresponding to March every year. *Hanuman Jayanti* is celebrated in the month of Kartik corresponding to October-November. *Janamashtami* is celebrated in Bhadon, Ram Navami in Chetra and Dussehra and Diwali in October-November. But for the most colourful and gay events of Dussehra and Diwali the gathering is of the order of 40—50 people only. Narcotics such as *Ganja, Dhatura* and *Bhang* are consumed on certain specific festivals associted with Lord Shiva . The functionaries in the temple are a *pujari* drawing a monthly emolument of Rs. 60 and a part time *mali* getting Rs. 10 only. The managing committee comprised of five members, viz,. a president, secretary, cashier and two members of the executive. Two of the members were Brahmans while the remaining three belong to Khatri community. A small part of the temple was rented out as shops which yielded an annual income of Rs. 6,000.

12.15 The Church of Epiphary situated on the City road, the Central Methodist Church on Kanhuwan road and the Salvationist Church on Dera Baba Nanak road are three important Christian places of worship specific to the different Christian faiths. The Church of Epephary is a constituent of the Anglican churches under the control of Christian Mission Society. The church comprises of a beautiful building with spacious compound and residential accommodation for the priest. The main hall has an altar on the one side and a raised plateform for singing on the other. It also has a vestry which contains the holy garments and other assortments of worship material. The rituals observed in the Church correspond to the Protestant belief. The weekly prayer meetings are held at 9 A.M. on Sundays and about 50—70 persons participate. Good Friday, the Easter, the Christmas Day and New Year Day are most important days of festivities. The gathering on such occasions is generally over 100. Other august occasions are Ascension day—the fortieth day after resurrection White-Sunday—the Seventh Sunday after Easter and the All Saints Day. The Baring Union Christian College and the Primary Mission School are governed by this Church. The officiating priest also performed marriages, burials and baptisms. The priest draws a monthly salary of

Rs. 400 while the other functionaries, viz., the bearer, the grave-yard gardener and the part-time sweeper draw respectively Rs. 30, Rs. 50 and Rs. 15 per month. All the functionaries are Christians. The executive committee comprises of the president, a secretary, a treasurer and five other members who are elected annually. The income to the Church was around Rs. 2,000 from monthly contributions, Sunday collections and other donations. The expenditure during the year was reported to be higher.

12.16 The Methodist Church was established in the year 1958 and supports a co-educational primary school attached to it. The main hall covers a large area with brick walls and asbestos sheets for the roof. The interior is furnished with rows of benches and spread of matresses. It also has a mediocre pulpit and a raised altar. The vestry too is located inside the hall. The religious functions performed on Sundays and on other important Christian festivals are broadly the same as in other similar churches. The church is however, renowned for its philanthropic activities in the region. They have rendered active service to mitigate the sufferings of orphans and widows in and around Batala. A society by the name 'The Women Society of Christian Service' has been arranging classes for adult education. The church has only two paid functionaries the pastor who draws a monthly salary of Rs. 400 and bearer who draws a monthly salary of Rs. 60. The six stewards and 15 choir-boys whose services are utilized for collection of offerings and for singing the hymns respectively are not paid any emoluments. The managing committee comprises of a large number of members and is headed by a chairman. The electioneering did not seem to be a regular feature.

12.17 The Salvationist Church also called the Booth Tucker Hall was established in 1882. Mr. William Booth was the founder of the Salvation army, locally called the *mukti fauj* in India with headquarters at Calcutta. The movement carried the banner of fighting the vice with the Christian faith. Major Fredrick Tucker was the missionary who first carried the spirit of Salvation army to this region. It is in this background that the Salvationist church is called the Booth-Tucker Hall. The huge hall has

a seating capacity of 500—600 persons. The interior furnishing comprises of the matresses, the benches, the pulpit and the altar. The flag of the Salvation army, pictures of Jesus Christ, various musical instruments and different Testaments of Bible are exquisitely displayed along the walls. All the important Christian festivals are celebrated in the Church and the weekly services correspond broadly with similar services held in different churches on Sundays. A women's rally is organised by the church in the month of March. Seven hundred to eight hundred women from the town and neighbouring villages collect. Besides singing and prayers, doles are distributed among widows orphans and invalids on this occasion. The church has been strongly advocating the giving up of the unhealthy and immoral activities of adultery, drinking ,smoking and gambling. This endeavour has, however, made the priests unpopular as it affected adversely the economic interests of those who are engaged in distribution and sale of such intoxicants. A very interesting feature of the Salvationist Church is that the functionaries carry their own ranks which are somewhat similar to military ranks. The head priest is a Brigadier, the assistant priest a Major and the visitation priest a Lieutenant. The serving officials who care for the sick and the suffering were designated as Sergeants. Each of the functionaries was adorned in a typical white uniform and bore trimmings or insignia on the arms or the shoulders depending upon his rank exactly as in the case of army personnel. The head priest and the assistant priest drew a monthly salary of Rs. 175 and Rs. 150 respectively while the church bearers responsible for maintaining cleanliness got Rs. 90 per month. The priests were authorised to conduct wedding ceremonies. The baptismal ceremony of marking the convert by a cross on the forehead in water is not practised by the Salvationist. Instead. the convert is required to take oath of allegiance to the faith standing erect under the flag of the Salvation army. The absolute authority of the salvation army is vested with the rank of a territorial Commander who holds his office at Calcutta. The local priest acquires his position by appointment and not by popular election. The income to the church during the year 1971 from offerings, donations, marriage fees and rentals amounted to Rs. 5,300. An expenditure of Rs. 7,900 was, however, incurred by the Church during the said period. The priests belonging to Salvation army, Methodist churches and other

Prostestant churches are allowed to marry. The Roman Catholic, however, are forbidden. The priests of Roman Catholic churches have, however, to get the licence from the government to solemnize marriages.

12.18 In the remaining part of this chapter it is proposed to discuss the nature and extent of crime in the town and in the adjoining villages. Most of the data used has been obtained from the City Police station and the Sadar Police station. During the year 1970-71 a total of 195 criminal cases were reported at the City Police station. Of these 185 were pursued further while the remaining ten were let off after preliminary enquiry. The cases of violation under the Opium Act were the highest, viz., 44. There were 32 cases of violations of Gambling Act, 21 of violation of Excise Act, 20 of burglary and 15 of theft. Thus the aforesaid five types of offences covered about two thirds of the total offences in Batala. There was one case of murder, three of attempt to murder and none of rape. There were four cases of trafficking in women and six of eve-teasing. The aforesaid statistics indicate that there is quite a large extent of illicit transaction in opium and other drugs, primarily on account of vicinity of the town to the international border. The number of criminal cases reported during the year 1970-71 in the Sadar Police station relating to eight villages in the vicinity of the town were 29. Here too, the majority of cases were in respect of violation of Excise Act. There were eight such violations during the year in Rangar Nangal, three in Hardojhanda, two each in Chahal and Udhowali and 1 each in Shahabpur and Gillanwali. There was a case each of causing death, homicide and attempt to murder in Shahabpur, Hardojhanda and Misarpur respectively. In relative terms the number of cases of violation of Excise Act work out to 2.7 per 10,000 population in the town of Batala and 22.1 per 10,000 population in the aforesaid eight villages around Batala.

12.19 The judiciary in the town appears to be disposing of the cases without delay. Out of 31 criminal cases initiated by the police in the law courts all the 31 were decided within the year. Of the 19 cases instituted against the offenders under the Excise Act 14 were convicted. An offender each of the Opium Act and the Arms

Act was also convicted. The remaining cases were either acquitted or the offenders were not traceable. The Police department has opined that it was easy to establish cases involving violation under Excise, Opium or Arms Act in view of the availability of material evidence. In other cases which generally involve oral evidence of the witnesses and other non-documentary indications to the crime, it became difficult to establish the case in the eyes of the law.

CHAPTER XIII

LINKAGES AND CONTINUA

The district of Gurdaspur placed on the crown of the map of the re-organised Punjab is bounded by the river Ravi in the north-west and Beas in the south giving a triangular shape to the district. River Ravi separates the district from Jammu & Kashmir and Pakistan while the Beas separates it from the Kangra valley of Himachal Pradesh and Hoshiarpur and Kapurthala districts of the Punjab. Amritsar district lies on the triangular base of the district which runs in the north-west and south easterly direction. The apex of the district protrudes into the Himachal Pradesh. The life line of the district, the Grand Trunk road, cuts the district into two halves running from the vertex, touching Himachal Pradesh, to the centre of the base of the triangle—reaching Amritsar. The terrain in the north-east is mostly sub-mountainous while it is plain in the south-west. Gurdaspur town is the district headquarters. The district is divided into three tehsils, viz., Pathankot, Gurdaspur and Batala. There are in all 1,632 villages in the district as against ten towns, averaging about 163 villages per town. The tahsilwise number of villages for Pathankot, Gurdaspur and Batala are respectively 416; 723; and 493 while the number of towns are respectively two; three and five yielding 208 villages per town for Pathankot, 261 villages per town for Gurdaspur and 99 villages per town for Batala. We can thus regard Batala as the most urbanised tahsil of the district. That fact is, however, not corroborated when we consider the percentage of urban population to the total for each of the three tahsils. Pathankot has 28.9 per cent urban population, Gurdaspur 11.6 per cent and Batala a mere 22.8 per cent (despite the existence of five towns in the tahsil) as against 20.3 per cent urban population for the district of Gurdapspur as a whole. The low percentage of urban population in Batala as compared to Pathankot is due to the smallness of the towns in the tahsil. Apart from Batala which is a class II town, Dera Baba Nanak and Fatehgarh Churian are Class V while Sri Hargobindpur is Class VI town. The contribution of these towns is as meagre as that of a few villages of moderate size. Qadian is no doubt a Class IV town but so is Sujanpur of Pathankot tahsil. Consequently the visible parity of the proportion of urban population to the total in the tahsils of Pathankot and Batala is not surprising.

13.2 The district of Gurdaspur has an area of 3,443 sq. km. with tahsilwise break up of 919 sq. km. for Pathankot, 1,315 sq. km. for Gurdaspur and 1,209 sq. km. for Batala. As against a density of 269 persons per sq. km. for Punjab and 178 persons per sq. km. for the whole of India, the district of Gurdaspur has 345 persons per sq. km. Such a high level of human density is next only to that found in Kerala —having 549 persons per sq. km. and West Bengal—having 504 persons per sq. km. There is not much of variation with regard to density of population in the tahsils within the district. Pathankot tahsil has 336 persons per sq. km., Gurdaspur 340 persons per sq. km., and Batala 376 persons per sq. km. Batala tahsil, in any case, tops in the density of population.

13.3. The average size of a village in district Gurdaspur is 529 acres in terms of area. About 66 per cent of the villages, however, fall below the average line of 529 acres for the district. There are only six villages with as large an area as 5,000 acres or more and only ten with as small an area as 50 acres or less.

13.4. As regards the dispersion of villages from the urban centres it is remarkable to note that out of a total of 1,526 inhabited villages, 1,388 which work out to 91 per cent of the total inhabited villages lie within a range of 15 km. from one or the other town. This is seemingly a diversion from the greatly dispersed and thinly populated villages of the adjoining states of Himachal Pradesh and Jammu and Kashmir. It is probably on this account that we have a very high density of population in this district.

13.5. Despite the vicinity of a very large number of villages to the urban centres, the communication facilities available to the villages are rather meagre. Out of a total of 1,526 inhabited villages only 889—about 58 per cent—are connected by established mode of communication to the nearest town. Of the various modes of communication pucca road occupies a significant place covering 43 per cent of the total villages. In absolute terms 646 villages are connected to towns by pucca roads, 158 by kachcha roads and only 58 by railways. Out of the 58 villages connected by rail, seven have an added benefit of being connected by pucca roads and 11 by kachcha roads. Out of the 637 villages which are not connected to the nearest town by any

recognised mode of communication and are linked by bridle-paths or foot-paths to the nearest towns, 103 are within five kilometers, 247 in the range of 6—10 km., 200 in the range of 11—15 km., 85 in the range of 16—25 km. and only two in the range of 26—50 km. from the nearest town—indicating a great scope of development of communication in the region. The number of electrified villages stood at 914 upto the end of 1965 and efforts were afoot to achieve 100 per cent electrification by the end of Fourth Five Year Plan. Only 230-villags in the district have post offices. The unmber of telegraph offices in the whole district is as small as 15. The tahsilwise break-up for the number of post offices per 100 sq. km. of area is: Pathankot 5.22, Gurdaspur 6.77 and Batala 7.69.

13.6. The functional category of town was determined on the basis of the strength of the working force in different sectors of economy. A town which had 40 per cent or more of its total workers engaged in a particular industrial category was classified as mono-functional. In case none of the categories occupied as many as 40 per cent of the total workers, the next two prominent categories were pooled to see if they occupied 60 per cent or more of the working population. Towns falling in this category were classified as bi-functional towns. The remaining, of course, were the multi-functional towns. In Gurdaspur district, comprising of ten towns, five were found to be mono-functional. Dhariwal emerged as the only industrial town known for woollen textiles. Dera Baba Nanak, Gurdaspur, Pathankot and Sujanpur were the four service towns. Two towns, viz., Batala and Dina Nagar, fell in the bi-functional category. The former was classified as industrial-cum-trade and commerce town while the latter was classified as trade and commerce-cum-service town. The remaining three towns, viz., Qadian, Fatehgarh Churian and Sri Hargobindpur were multi-functional towns.

13.7. Dera Baba Nanak, where the mortal remains of the Guru were laid to rest, Sri Hargobindpur and Batala occupy prominent place in the development of the Sikh history, and are held in high esteem by all the Punjabis irrespective of their religion. The prominent Jat clans found in district of Gurdaspur are Randhawas, Sidhus, Kahlons, Gills, Riars, Bajwas, Sarai, Goraya, Chahal, Wining, and Daco. Punjabi is the *lingua-franca* of the region-

13.8. In a society which is passing through a transitionary period of development and urbanisation the urban centres are prone to exert certain socio-economic influence on the rural areas in their vicinity. Besides, the urban centres too, are almost invariably dependent upon the villages in their periphery. With a view to assessing the impact of the villages around Batala on the town of Batala and vice-versa twelve villages were selected on three roads at varying slabs of distances. The selected roads were Batala to Pathankot, Batala to Jullundur, and Batala to Amritsar. The slabs of approximate distance from the town were within five km. of the town, 6—10 km. from the town, 11—15 km. from the town and 16—20 km. from the town. Table XIII.1 gives the names of the villages by distances from the town and road on which the villages are located.

TABLE XIII.1

Table showing the selected villages, the roads of their location and distance from the town

Name of the road	Distance of the village from the town			
	Less than 5 km.	6—10 km.	11—15 km.	16—20 km.
Batala to Pathankot	Sodhpur	Gillanwali	Khokhar	Bidhipur
Batala to Amritsar	Shahabpur	Hardojhanda	Jaintipura	Waryam Nangal
Batala to Jullundur	Misarpur	Chahal	Rangar Nangal	Udhowali

13.9. Map XIII.1 shows the geographical location of the villages, the relevant roads, the rail line etc. emanating from the town. Table XIII.2 gives the village-wise primary census abstract by four slabs of distances from Batala town.

TOWN BATALA

(DISTRICT GURDASPUR)

LOCATION OF SELECTED VILLAGES.

(NOTIONAL MAP)

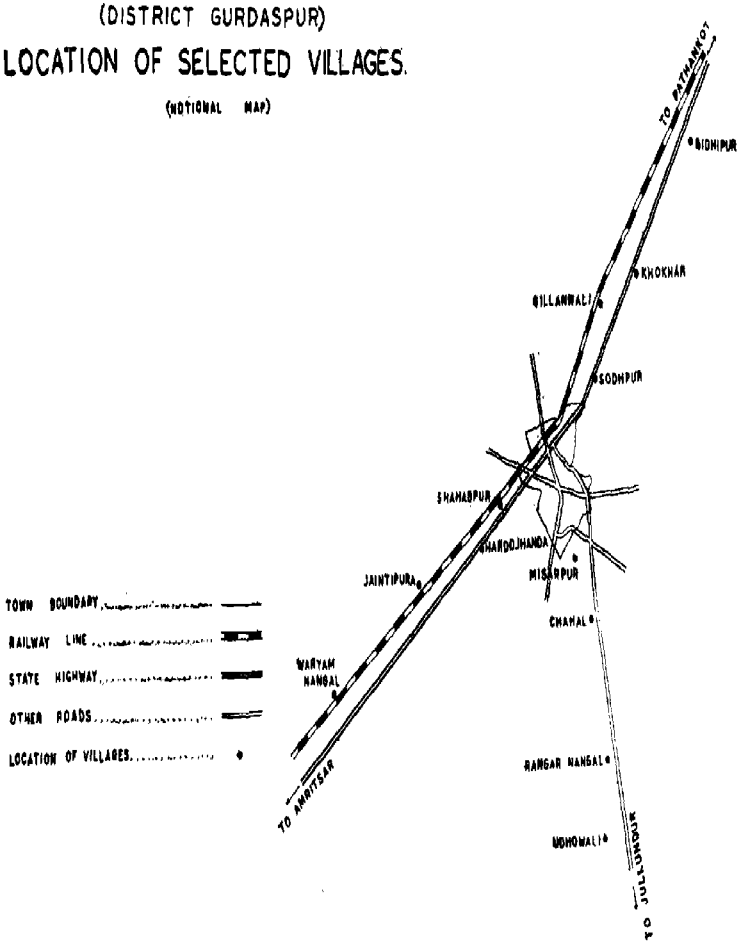


TABLE XIII.2

Village-wise Primary Census Abstract by Four Slabs of Distances from Batala Town

Distance from Batala (Km)	Name of the village	Area (acres)	No. of residential houses	No. of households	Population	Scheduled castes	Literates
1	2	3	4	5	6	7	8
5	Sodhpur	117	17	21	129	..	62
	Shahabpur	507	61	76	462	192	135
	Misarpur	593	120	122	800	262	260
	Total	1,220	198	219	1,391	454	457
6—10	Gillanwali	266	72	72	537	36	141
	Hardojhanda	765	212	213	1,219	448	306
	Chahal	1,359	256	259	1,666	504	616
	Total	2,390	540	544	3,422	988	1,063
11—15	Khokhar	466	105	122	722	75	295
	Jaintipura	256	61	61	419	12	150
	Rangar Nangal	1,740	272	313	1,917	601	513
	Total	2,562	438	496	3,058	688	958
16—20	Bidhipur	343	96	96	579	164	175
	Waryam Nangal	1,133	191	191	2,237	367	520
	Udhowali	310	63	73	386	138	130
	Total	1,786	350	360	3,202	669	825
	Grand Total	7,958	1,526	1,619	11,073	2,799	3,303

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TABLE XIII.2—contd.

Distance from Batala (km)	Name of the village	Workers										Non-Workers
		Total	I	II	III	IV	V(a)	V(b)	VI	VII	VIII IX	
1	2	9	10	11	12	13	14	15	16	17	18 19	20
5	Sodhpur	39	29	..	..	..	..	2	..	1	.. 7	90
	Shahabpur	123	29	60	10	..	2	7	1	3	2 9	339
	Misarpur	182	102	32	..	..	..	28	4	8	1 7	618
	Total	344	160	92	10	..	2	37	5	12	3 23	1,047
6—10	Gillanwali	145	62	75	1	..	..	1	..	1	.. 5	392
	Hardojhanda	370	191	149	1	..	2	..	..	8	2 17	849
	Chahal	536	242	53	25	..	7	14	..	20	2 173	1,130
	Total	1,051	495	277	27	..	9	15	..	29	4 195	2,371
11—15	Khokhar	201	95	8	..	..	3	37	2	4	2 50	521
	Jaintipura	120	16	76	..	..	4	5	..	7	1 11	299
	Rangar Nagal	568	345	76	19	..	4	7	55	11	8 43	1,349
	Total	889	456	160	19	..	11	49	57	22	11 104	2,169
16—20	Bidhipur	165	78	10	..	..	3	41	..	3	3 27	414
	Waryam Nangal	643	178	340	..	..	7	22	9	27	17 43	1,594
	Udhowali	98	73	..	..	..	..	..	..	2	1 22	288
	Total	906	329	350	..	..	10	63	9	32	21 92	2,296
	Grand Total	3,190	1,440	879	56	..	32	164	71	95	39 414	7,883

13.10. The prosperity of any community would naturally depend upon the mobility of the constituent population. A community may be regarded as a closed community if the average of the maximum distances travelled by the persons belonging to the community is too small. In contrast, the community may be regarded as progressive if such an index of travel is large. In respect of data collected in the Household Schedule the locality of Anarkali was found to be at the top with a travel index of 826 km. The travel index here stands for the arithmetic average of maximum distances travelled by all persons aged five and above, during their life time, covered in the sample. Locality of Krishan Nagar took the second place with travel index of 667 km. and Bhandari mohalla the third with a travel index of 550 km. The said index was the least in the Outer Nehru gate wherein the travel index of a bare 45 km. was recorded. The travel index for Christians was found to be the highest viz., 1,013 km. This was followed by Tonk Kshatri, Jogi, Jat, Mahajan, Khatri, Aggarwal, Ramgarhia and Saini communities. For the othe communities the travel index was less than 400 km. With regard to the broad occupational categories the owners of factories and large shops were found to have attained the travel index of 2,283 km., while the index for the workers in medium business was as low as 60 km. A female classified as highly skilled and supervisory worker had travelled a distance of 4,000 km., while another woman classified as high professional and worker on salaried post had travelled a distance of 6,000 km.

13.11. An attempt has been made to test various hypothesis which seem plausible to sociologist to assess the interaction between the town and its hinterland. The hypotheses tested range from simple geographical indicator of density of population to various demographic, economic and social aspect and embrace into their ambit questions on food habits, objects of conspicuous consumption, usage of varieties of fuels, adoption of innovation in agriculture, school enrolment and the like. Here a word of caution is necessary regarding the testing of the hypothesis The selection of villages do not conform to the valid statistical techniques of random selection. The sample of villages is too small to allow rigorous 'tests of significance' being applied on the data collected or made available from 1971

census. It would, therefore, not be desirable to conclude from various reasoning as to the authenticity of a view which would be based merely upon a few percentages calculated from one category and another.

13.12. It may be hypothesized that the villages closer to the town have a larger proportion of workers as compared to the far flung villages. According to 1971 census the aforesaid twelve villages had 28.81 per cent workers while the rural Batala tahsil had 28.03 per cent and rural Gurdaspur district 26.51 per cent workers. We thus see that the workers in the annulus between the town and upto 20 km. from the town have an edge over the percentage of workers elsewhere in the tahsil as also elsewhere in the district. Does this indicate the truth of our hypothesis? Incidentally the percentage of workers in the distance slabs less than five kilometers; 6—10 km; 11—15 km; and 16—20 km. are respectively 24.73, 30.71, 29.07 and 28.29 showing a maximum in the distance slab 6—9 km. from the town.

13.13. A supplementary hypothesis to be tested could be that a comparatively larger proportion of workers in the secondary and tertiary sectors are found in the villages which are in close proximity of the town. Industrial workers including both the household and the non-household industries as also the construction workers have been labelled as secondary workers. Workers in trade and commerce, transport, storage and communications and other services have been lebelled as tertiary workers. It would be relevant at this point to examine the relative position of roads with regard to incidence of workers vis-a-vis the break-up by secondary and tertiary work. The percentage of workers to total population on the roads connecting Batala to Pathankot, Amritsar and Jullundur are found to be 27.9 per cent, 28.9 per cent and 29.4 per cent respectively. In the same order of roads the percentage of workers engaged in secondary and tertiary sectors are 34.8 per cent, 16.3 per cent and 30.0 per cent. Implying that the Batala-Amritsar road had an agricultural economy, although it was found to be sufficiently densely populated and comparatively advanced. Village Chahal on the Batala-Jullundur road in the distance slab 6—10 km. had a conspicuously large number of workers in other services, these being about one-third of the total number of workers in the village. Again, village Rangar Nangal on the same road and

in the distance slab 11—15 km. had as many as 55 workers —about 10 per cent of the total workers—engaged in construction work. Of all the villages Waryam Nangal located on the road connecting Batala to Amritsar had the largest number (27) engaged in trade and commerce. This also happens to be the most heavily populated village amongst the twelve villages in question.

13.14. Two villages, Khokhar and Bidhipur located on the road connecting Batala to Pathankot had respectively 37 and 41 persons working in non-household industries. The Dhariwal Woollen mills lies on the same road and most of the workers were daily commuters. As against 7.3 per cent of the total workers engaged in secondary work for the tahsil as a whole the percentage of secondary workers to the total workers in the twelve villages under consideration comes to 8.3 per cent. Again, as against 13.38 per cent of tertiary workers to total workers in the whole of Batala tahsil and percentage of the said workers to the total workers in the twelve villages in question comes to 17.18 per cent. We thus see that both in the case of secondary and tertiary workers the twelve villages in the vicinity of the town have an edge over the proportion of similar workers in the other villages of the tahsil. The percentage of secondary workers to total workers in the distance slabs, less than five kilometers; 6—10 km; 11—15 km; and 16—20 km. are respectively 12.79 per cent; 2.28 per cent; 13.16 per cent and 9.05 per cent. The percentage of tertiary workers to total workers in the same order of distance slabs are respectively 11.05; 21.69; 15.41 and 16.00. While the distance slab 6—10 km. has a maximum proportion of tertiary workers, it has the minimum proportion of secondary workers. A large number of teachers, office goers and traders of Chahal village have inflated the number of tertiary workers in the aforesaid distance-slab. It is to be noted that the villages Gillanwali and Hardojhanda, being in the slab 6—10 km. have respectively hardly 4.83 and 7.84 per cent workers in secondary and tertiary sectors jointly. This is perhaps because of more agro-based economy of these villages having 230 and 620 acres of irrigated land out of total of 266 and 765 acres respectively. Dependence on agricultural pursuits is prominent as it has absorbed larger working force. On the other hand Khokhar (11—15) km. away and Bidhipur (16—20) km. away have respectively 48.76

per cent and 46.67 per cent workers in these sectors jointly, which is because of the impact of industrial town of Dhariwal as also a comparatively lesser irrigated land available for cultivation. Due to better educational attainments people of these villages have taken to manufacturing activities and other services.

13.15. The number of persons living per village out of these twelve is 923. This ranks better than the village size obtaining in Batala tahsil, Gurdaspur district and the state as a whole, these being respectively 743; 642 and 848. The average population size of a village in the distance-slabs 0—5, 6—10, 11—15 and 16—20 is respectively 464; 1,141; 1.019 and 1,067 with a maximum again in the distance slab 6—10 km. from the town. Moving hand and glove the density of population in the twelve villages is found to be 344 persons per sq. km. The density for Batala tahsil, Gurdaspur district and the state being 294, 280 and 208 respectively. The density of population in the distance-slab in the ascending order of slabs is found to be respectively, 282; 354; 295 and 443 persons per sq. km. In the light of aforesaid, there should be no hesitation to conclude that the villages in the vicinity say in a radius of 20 km. of the town have not only a higher population but also a higher density of population. Further as revealed from table XIII.2 the area of a village has an important bearing on its population in an agrarian economy. The village of Waryam Nangal on Amritsar road is also influenced by Majitha town at a distance of six kilometers from this village and also by Amritsar city in this direction. Similarly the village Rangar Nangal at a distance of 11—15 km. is the next highest primarily influenced by its having a larger area—1,740 acres, highest of the sampled villages. Waryam Nangal and Rangar Nangal are multi-caste villages as well. Hardojhanda and Chahal being in the slab 6—10 km. are also influenced by their respective areas. Sodhpur village has both the lowest area and population and inhabited by Jat Sikhs alone, though it is 0—5 km. from town. Bidhipur and Waryam Nangal have higher population density than the villages in the first slab due to being influenced by Dhariwal and Majitha towns. These villages also have got higher proportion of land not available for cultivation. The population density in the sampled villages in different slabs represents a non-uniform pattern.

13.16. An attempt was made to correlate the ratio of households to census houses in the villages located in the vicinity of the town. But as will be seen from Table XIII.2 there is hardly any significant variation between the number of households and number of census houses. The pattern of variation in the twelve villages is of the same order as in Batala tahsil or Gurdaspur district or for that matter the whole of Punjab.

13.17. The literacy rate in Batala tahsil is lower than that of the district to which it belongs. Concentrating upon the literacy rate in the rural areas, only 27.34 per cent literates were recorded for Batala tahsil as against 29.97 per cent in the Gurdaspur district as a whole. The rural literacy rate in the state of Punjab stood at 27.81 per cent. Batala tahsil can, therefore, be regarded as slightly below average with regard to level of literacy. The level of literacy in the twelve villages under consideration has been found to be 29.83 per cent which is 2.49 per cent higher than the level obtaining in the whole of the rural tahsil. We could regard this aspect as an indication that comparatively higher literacy levels are found in the vicinities of the town. This conclusion seems to be further corroborated when we look to the levels of literacy in the different distance slabs. These levels in the ascending order of the distances for the four slabs under consideration are found to be 32.85, 31.06, 31.33 and 25.77 per cent respectively. Ignoring the rigorous demands of the theoretical statistics involving "theory of probability", it is evident that greater the distance of the village from the town the lower is the rate of literacy. In village Bidhipur literacy percentage is 30.22 which is perhaps influenced by its proximity to Dharival town. The literacy percentage of 33.68 in Udhowali is influenced by Rangar Nangal village having educational institutions and its easy approach from Udhowali. Jaintipur has better literacy percentage—35.80—due to its location. About 50 matriculates were recorded from village Ranger Nangal followed by 40 in Hardojhanda. In eight villages the number of matriculates ranged from eight to 30 and in case of two villages the number was not available. Persons of higher qualifications were available more in Rangar Nangal village as compared to others.

13.18. It may be hypothesised that villages which have a greater influence of the urban areas have greater heterogeneity in the ethnic grouping. That is, with the economic advancement motivated by urbanisation people from different castes, communities, races etc. tend more to blend amongst themselves. Upon the analysis of twelve villages under study this hypothesis does not hold good. The very first village is found to be the stumbling block. Sodhpur which is at a distance of two kilometers from Batala has only one community that of Jat Sikhs—upsetting our hypothesis. A closer examination of the villages indicates that the number of ethnic groups in a village depends more on the population of the village than on anything else. The distance of the village from the town has hardly any relevance with the number of castes/communities living in the village. The proportion of scheduled caste population in the villages on Batala-Pathankot road in ascending order of distance is nil, 6.70, 10.39 and 28.32 per cent respectively. Similarly on Batala-Amritsar road the proportions of scheduled castes in the same order are 41.56, 36.75, 2.86 and 16.41. In the same manner the proportions of scheduled castes on the third road are 32.75, 30.25, 31.75 and 35.75 per cent respectively. The villages are nucleated settlements with discernible boundaries and *bastis* of Harijans are usually towards one side of the main habitat.

13.19. The presence of the market with permanent shops selling grocery and other essential requirements can be regarded as a function of three factors. The distance of the village from the town, the population of the village and the vintage position of the village. Out of the twelve villages under consideration only four had permanent shopping centres Chahal at a distance of seven kilometers from the town had a population of 1,666 while Rangar Nangal at a distance of 13 km. had a population of 1,917. On the other hand, Jaintipura and Udhowali which had each barely 400 persons living had a permanent shopping centres on account of their location. Jaintipura is located on the Batala-Amritsar road at a distance of about eleven kilometers from Batala while Udhowali is located on Batala-Jullundur road at a distance of 18 km from the town.

13.20. As per records of district census handbooks amenities available in the twelve villages under consideration five had the facilities of a post office. None had this

facility in the first distance slab. Two villages had the facility in each of the second and third distance slabs while only one had the facility of the post office in the last distance slab. As revealed by special survey data, only one village, namely, Jaintipura, which is connected by rail and road both, had the facility of railway station as well. All the villages had the facility of being connected by the pucca road, and were electrified. Strangely, Rangar Nangal is the only village out of the said twelve which had a dispensary. All the villages had the facility of handpump and wells. Only six villages, viz., Misarpur, Gillanwali, Chahal, Khokhar, Rangar Nangal and Udhowali had the facility of tubewell. Chahal and Rangar Nangal each had a middle and high school respectively while a primary school existed in each of the villages—Misarpur, Hardojhanda, Gillanwali, Jaintipura, Bidhipur and Waryam Nangal. The remaining four villages were lacking educational amenities in them.

13.21 The vicinity of the villages to the town has a great relevance to the land use pattern obtaining in the villages. There cannot almost be any doubt as to the correlation between the average cultivated land per village and the distance from the nearest town as is amply demonstrated by the relevant data pertaining to Gurdaspur district produced below in Table XIII.3.

TABLE XIII.3

Showing the Average Cultivated Land Per Village in Acres by Distance from the Nearest Town for Gurdaspur District

Distance from the nearest town	Number of villages	Average cultivated area per village (in acres)
5 km. or less	387	404·78
6—10 km.	625	395·07
11—15 km.	463	384·34
16—25 km.	155	357·29
26—50 km.	2	280·00

Reverting to the twelve villages under discussion we find that while there is a gradual fall in percentage of irrigated area as we proceed from the inner-distance slab to the outer. Irrigated areas cover those agricultural lands which use channels, wells, tubewells, tank and canals etc. for the purpose of cultivation, while the un-irrigated areas cover those cultivated areas where rainfall is the only source of irrigation. Coming to brasstacks we find that the area under irrigation for the distance slabs less than five kilometers; 6—10 km; 11—15 km and 16—20 km. is found to be 75.2 per cent, 74.7 per cent, 73.2 per cent and 68.1 per cent respectively of the total areas of the villages including cultivable waste and area not available for cultivation. On the other hand, the area under "unirrigated" for the same order of distance slabs is found to be 6.5 per cent, 13.3 per cent, 15.2 per cent and 5.9 per cent respectively. The steep fall to 5.9 per cent in the last slab—no doubt distorts the expected gradual rise in unirrigated area as we move from slab to slab—is on account of a very high proportion of area (25.8%) of this slab being not available for cultivation. Incidentally it will be pertinent to mention here that 41.6 per cent of area for Gurdaspur district as a whole is irrigated while 33.2 per cent is unirrigated indicating that the twelve villages under examination form a highly irrigated region. Another very important feature observed in the analysis of the land use data is that the area categorised as cultivable waste, which covers land under thatching grass, bamboo, bushes, miscellaneous trees, grazing lands, permanent pastures and fallow land etc., is seen to decline as we move from the inner distance slab to the outer. In terms of percentages the cultivable waste is found to be 3.6 per cent, 1.6 per cent, 0.7 per cent and 0.2 per cent respectively in the distance slabs 0—5 km; 6—10 km; 11—15 km. and 16.20 km.

13.22. Not much headway could be made in the testing of the hypothesis that the villages with high urban influence would have comparatively less average distance of the hamlets from the main village. In fact only three of the twelve villages under consideration had distinct hamlets. Rangar Nangal at a distance of 13 km. from the town had five hamlets while Waryam Nangal at a distance of 18 km. had four hamlets. The average distance of the hamlets in each case was around one kilometer. The only other village which would provide a comparison in this behalf

is Sodhpur located at a distance of three kilometers from the town. It has two hamlets with an average distance of 400 meters from the main village. It is rather difficult to conclude one way or the other with regard to dispersion of hamlets in relation to extent of urbanisation. It could be expected that the pattern of design and construction of the houses would, to a smaller or larger extent, be carried over to the rural housing. On examination of the housing pattern in the twelve villages in question not a single village could be regarded as imitating, to even a smaller extent, the structural designs of the urban centre. The construction in the rural area being generally kachcha with a courtyard surrounded by rooms having a narrow entrance.

13.23. The percentage of electrical connections for non-residential and non-agricultural purposes to total electrical connections, do not throw light on the relation of this aspect to urbanisation. Every village except Jaintipura in the distance slabs 6—10 and 11—15 kms had 1 per cent electrical connection whih were neither residential nor agricultural. None of the villages in the distance slab 16—20 km. had any such electrical connections while only one village, viz., Misarpur had such electrical connection in the distance slab less than five kilometers. These electrical connections were generally utilised for grinding flour, rice-shelling and extracting oil. The percentage of electrical connections for non-residential and non-agricultural purposes in the Batala town were found to be 31 per cent indicating wide gap in this regard between the town under study and its hinterland.

13.24. It may be hypothesized that comparatively larger number of objects of conspicuous consumption would be found in the villages closer to the town By far the most important object which could be regarded as a status symbol in the rural community even today is the radio/transistorised radio set. The distance slab 6—10 km. had the highest, viz., 56 per cent households which possessed a radio/transistorised radio set. This was followed by the first slab less than five kilometers with 43 per cent households having the said benefits. The distance slab 11—15 km. and 16—20 km. had respectively 39 per cent and 22 per cent households possessing radios/transistorised radio sets. The

distance slab 6—10 km. had two gramophone record players, one in village Hardojhanda and the other in village Chahal.

13.25. The material advancement and the urban growth affects the food habits of the community. The two obvious and easy indicators of the changing food habits may be : conversion from vegetarianism to non-vegetarianism and from non-alcoholism to alcoholism. Though the information on the latter indicator was not collected, the change from vegetarianism to non-vegetarianism seems to have occurred in almost all the villages under study with a greater or smaller degree which could not be ascertained in terms of percentages.

13.26. As regards consumption of fuel, 95 per cent of the population is still dependent upon the indigenous fuel comprising of wood, bagasse and cowdung etc. Out of the twelve villages under study five reported to be dependent completely on the indigenous fuel while the remaining used kerosene partially—consumption ranging between 5 to 10 per cent of the total fuel consumed. Coal was also reportedly used in Hardojhanda and Jaintipura but to a nominal extent only.

13.27. With regard to the usage of electricity as a source of light the distance slab 11—15 km. tops the list with 87 per cent households using electricity to lighten their houses. The percentages of such households in the distance slabs less than five kilometers and 6—10 km. were found to be 73 per cent and 62 per cent respectively while the last distance slab 16—20 km. had 46 per cent households which used electricity as a source of light.

13.28. It was observed that almost all the villages in the hinterland of the town under study had taken to improved agricultural practices and mechanisation in agriculture. The mechanical devices such as tractors, thrashers, and the harrow ploughs were widely used while the ridgers, the levellers, the cultivators, the harvestors and the spray pumps, though used, were not as common as the former implements. The number of tractors in the distance slab less than five kilometers: 6—10 km; 11—15 km. and 16—20 km. were 16; 11; 11 and 4 respectively. The number of thrashers in same order of slabs were 19; 28; 15 and 20.

The number of harrow ploughs also, in the same order of distance slabs, were respectively four; three; six and nil while the number of drills used were three; nil; six and 1 in the said order of distance slabs. It may be recalled that while the population size in the three slabs omitting the first is of the same order that in the first slab is less than half of the said magnitude. This fact is almost equally true in respect of area, too. As such, it shall be reasonable to conclude that the adoption of innovations in agriculture is higher in the villages closer to the town than those lying farther away. As quite a few of the villages are irrigated by channels the usage of tube wells in different slabs is sporadically dispersed without giving any trend. The number of tube wells in the ascending order of the distance slabs are nine; 29; nil and ten respectively.

13.29. Hardojhanda located at a distance of six kilometers from the town on Batala-Amritsar road has a pride of having more than a thousand milch cattle. On the other hand, Shahabpur at a distance of four kilometers from the town located on the same road had about six thousand poultry. The oxen and he-buffaloes were almost evenly distributed in the different villages. To assess the comparative position of the animal husbandary with regard to the distance of the village from the town the number of milch cattle in the ascending order of the distance slabs are found to be 2.5; 3; 1.7 and 2.2 cattle per household. The average yield per milch cattle per day was found to be 4—6 litres in the first three slabs and 3—5 litres in the last slab. About 45 per cent of the total milk produce of the first two slabs was sold in the nearby town. About twenty per cent of the milk produce from the third slab and about 5 per cent from the fourth slab was also sold in the town. The first slab provided the bulk of the poultry and eggs having an average of 36 birds per household. The second and the last slab had on an average less than a bird per household while the third slab had around four birds per household.

13.30. Oo the eight primary schools one was found to be in the first slab, four in the second, one in the third and two in the last slab. The only middle school was found in the second slab and the only high school upgraded from

middle in the third. The solitary school in the first slab had 100 children on its rolls while those in the second, third and fourth slabs had 506, 660 and 266 children respectively. The number of teachers in the schools in ascending order of slabs were respectively three; 17; 8 and six. It was observed that while the population of the first slab depended on the town for the education of the children, the population of the last slab depended upon the middle two slabs for post primary education.



Plate 45 : Museum—a recreational spot near Haqiqat rai Cenotaph



Plate 46 : Office and Library of Dainik Prarthana Sabha in Qila Mandi area



Plate 47 : Krishna Talkies at Cinema road

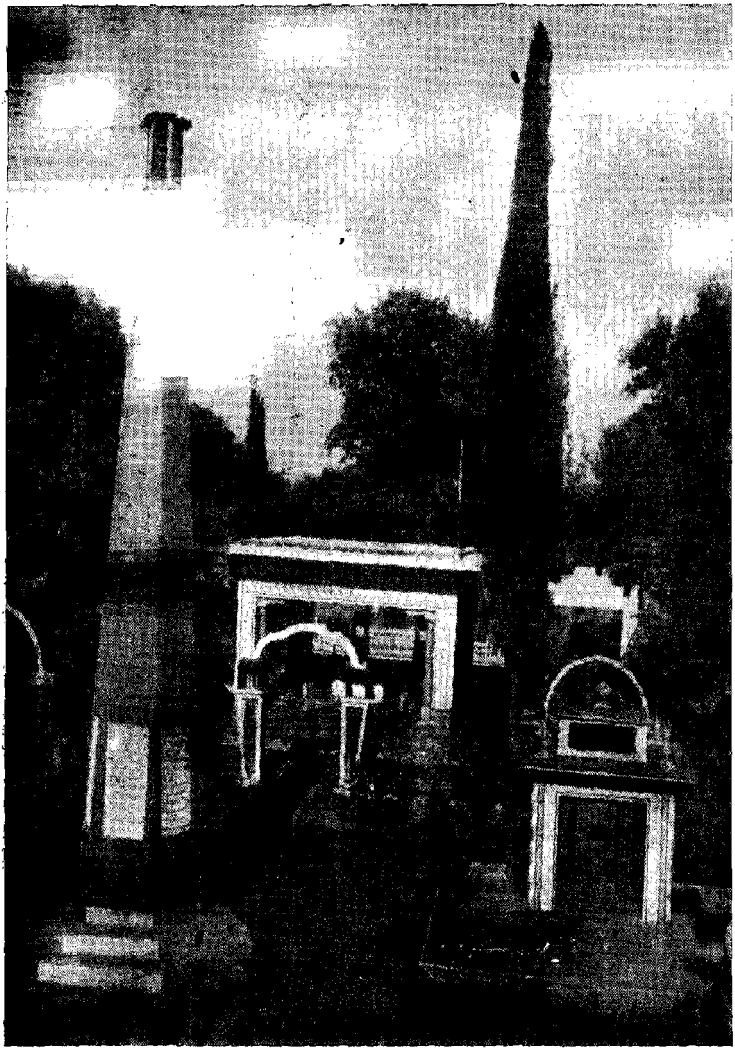


Plate 48 : Laxmi Devi Samark—an important park in the town



Plate 49 : Inner view of Gurudwara Kandh Saheb (sacred wall is seen encased towards the right)

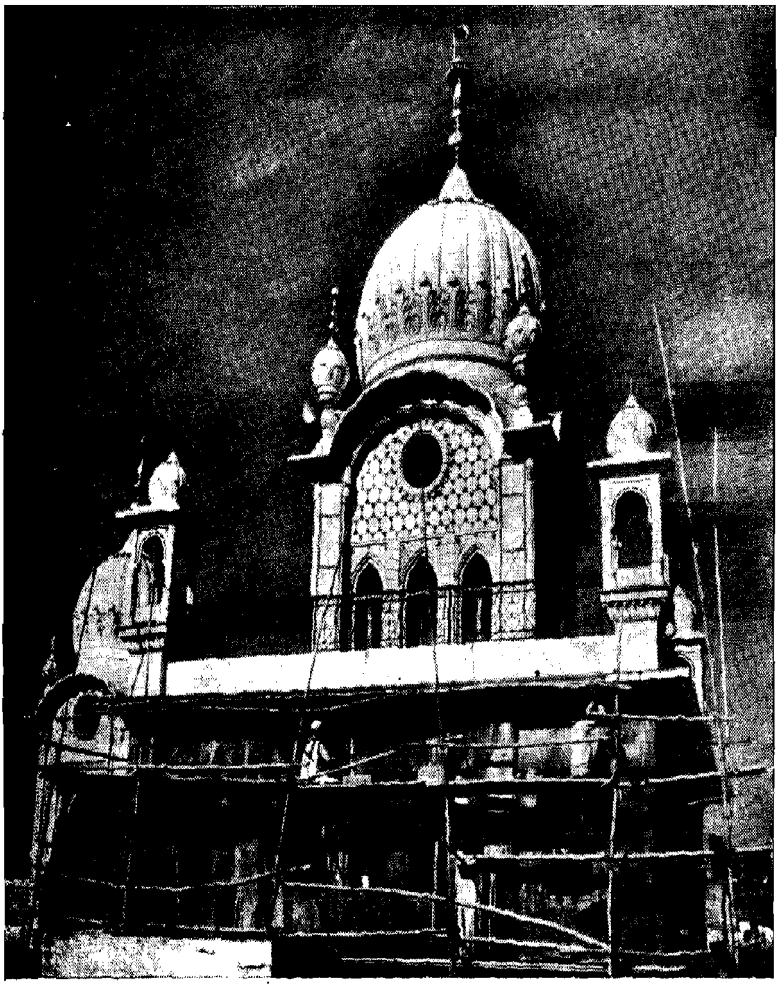


Plate 50 : Front view of Gurudwara Kandh Saheb

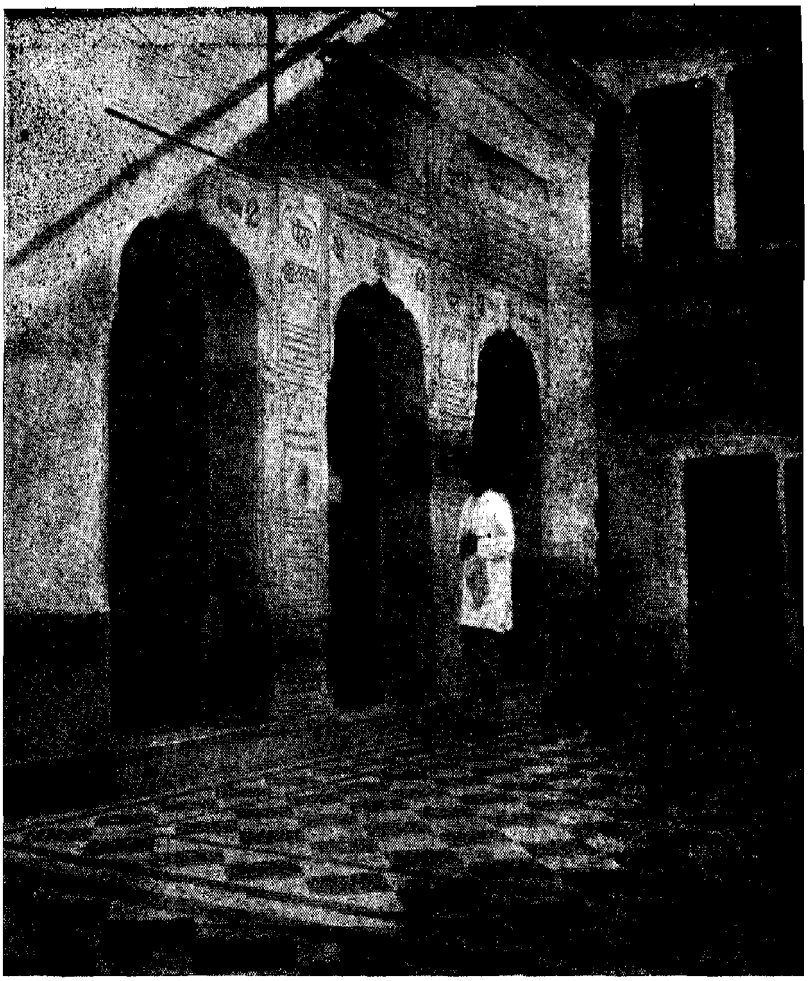


Plate 51 : Gurudwara Dehra Saheb—Parents-in-laws' house of Guru Nanak Saheb



Plate 52 : Gurudwara Saheb at Cinema road



Plate 53 : Gurudwara Akal Garh Saheb in Old Mall mandi

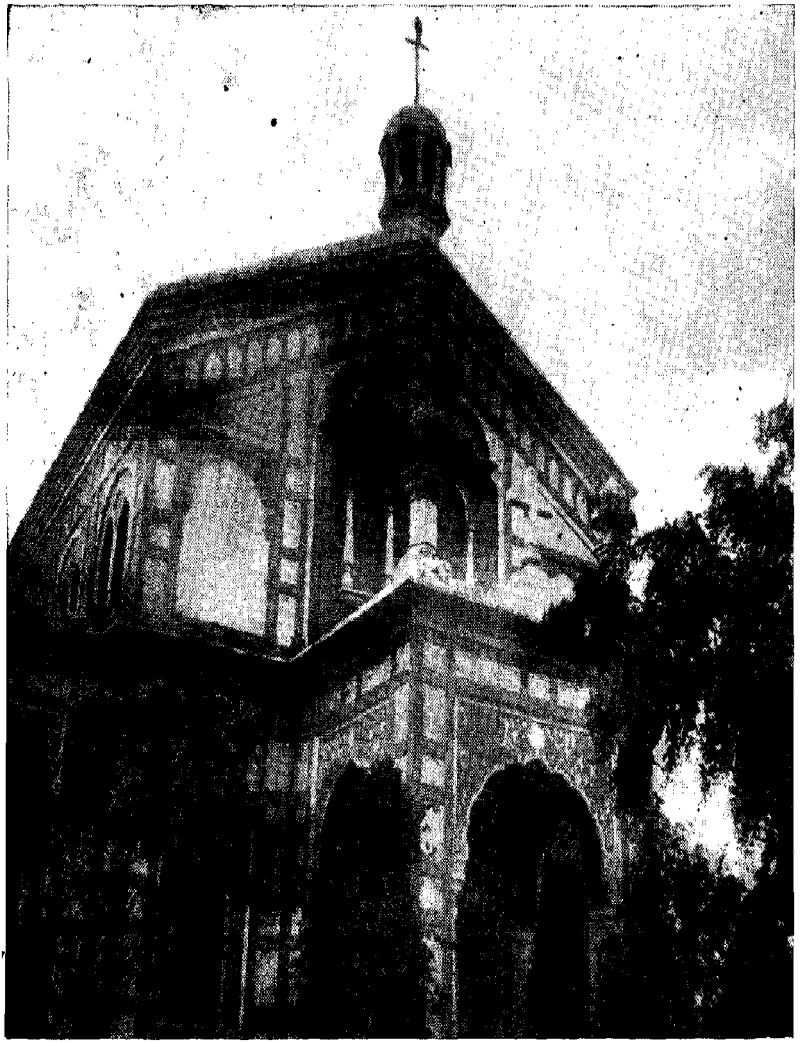


Plate 54 : Church of Epiphary at City road

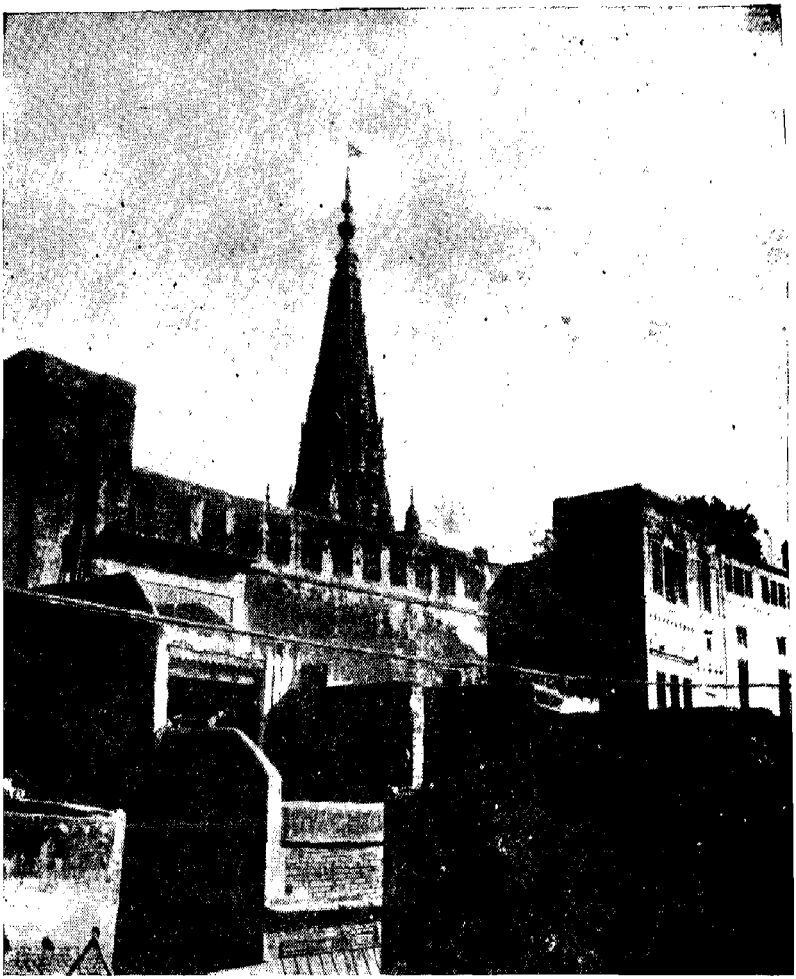


Plate 55 : Sekharia Temple in Bada bazar area

CHAPTER XIV

CONCLUSION

The large number of factors which went into the selection of towns for the intensive town studies to be undertaken by the Census organisation included their size, demographic features, functional types etc. Batala, which is characterised as a large sized town with high growth rate, a historical background, manufacturing base, plane dry area and a place rich with natural resources and prone to quick development in near future, subject to peaceful conditions on the border, afforded an interesting study. Another important reason for the selection was to study the impact on the socio-economic pattern of a society which has been ravaged by the bloody events of 1947 followed by the fulfledged wars with adjoining Pakistan.

14.2. Since the beginning of the century the population of the town has multiplied threefolds. The growth rate has, however, been the highest in the state for the decade ending: 1971. Such a phenomenal growth has affected the ecological set up of the town. The core of the town comprising of the narrow lanes has become acutely congested. The town has found inroads to the adjoining rural areas. As many as seventeen sub-urban outgrowths have sprung up, The value of the property in the town and in the sub-urban areas has appreciated considerably. The strangulating congestion could not be averted because of the age of the town which dates back to five centuries as also due to the age old adherence to outmoded social values in the minds of the inhabitants. The congestion in the town is further aggravated due to its being situated on the national highway. There has been a growing demand by the masses, industrialists and traders for a bye-pass so that the vehicular traffic from Pathankot to Amritsar does not touch Batala at all. The demand seems to have been thwarted by the vested interests whose property was likely to be affected by the construction of the bye-pass.

14.3. The municipal committee, as has been said earlier has been functioning in the town since 1884. Despite its best efforts with whatever funds it can muster, it has not been possible for the municipality to eliminate slumy

areas in Refugee Camp, Murgi Khana mohalla and unhygienic conditions in outer Khajoori gate and Hathi gate. the growth of the town, as has been referred to earlier, has been most erratic and devoid of any schematic planning. Besides, the town is so old that it is impossible to improve matters unless a large part of the town is demolisned. Incidentally, Batala Improvement Trust has recently come up and efforts are ahead to plan and lay modern residential colonies. The social entiquity of the town will be appreciated if one can imagine the plight of the poor scavenger who to this date has to carry the night-soil from the service latrines in a basket over his head from the top floor of the house to the wheel barrow in the lane.

14.4. Batala has the pride of possessing one of renowned missionary institution—the Baring Union Christian College. This is one of the leading colleges of the region and is sometimes referred to, locally, as a mini-university. The town is well up in the field of education due to the existence of the polytechnique institute, the research laboratory, degree colleges and a number of schools. The Dainik Prarthana Sabha is an important social organisation of the town which has been responsible for improving high moral standards. The organisation is looked upon with great esteem by the Hindus and Sikhs alike. It provides help to the needy and runs a library and an Ayurvedic Aushadhalaya.

14.5. The interdependence of the town and the adjoining rural areas seems to have grown with the passage of time. It appears that during the bygone days the town carried the hue of a rural area. The picture, however, seems to have changed now. We find that the hinterland is growing vast quantities of sugar-cane and rice, since these find a ready market as raw materials for the sugar mill and the rice husking units in the town. Apart from this, a huge mass of surplus rural labour-force is observed to be coming to the town for earning their livelihood. The accruing wage incomes of the labourers and the sale proceeds of agricultural produce go a long way towards the economic amelioration of the residents in the hinterland of Batala. The foundry industry of the town too has a sound impact on the adjoining rural areas. Toka—the Chaff-cutter and Velna—the cane crusher are common sights in the hinterland. Besides being an industrial centre Batala has a big

grain and vegetable market. Another market dealing in timber gets the forest produce from different places in Himachal Pradesh and Jammu and Kashmir. In the chapter on linkage and continuance we had examined the interaction between the town and twelve villages lying within 20 Km. of the town. Quite a few hypotheses were tested, but the most salient features that emerged were:

(i) The villages around the town not only had a higher population but also a higher density of population as compared to population and density prevailing in other villages of the tehsil.

(ii) The level of literacy was higher in the villages around the town as compared to general rural literacy level prevailing in the tahsil. Besides, the level of literacy declined gradually as the distance of the villages from the town increased.

(iii) The distance of the villages from the town did not seem to have any relevance with ethnic blending.

(iv) The percentage of irrigated area gradually declined with the distance of villages from the town and conversely the percentage of unirrigated areas gradually increased with the increase of distance. Incidentally, the data pertaining to Gurdaspur district as a whole revealed that average cultivated area per village decreased with increase in distance from the urban centre. The average cultivated area which was 404 acres per village for villages at a distance of less than 5 km. from the urban centre came down to 280 acres per village for villages at a distance exceeding 26 km.

14.6 The foundry industry in the town has a long history. It would be recalled that Guru Nanak had prophesied that the Bhandaris would prosper. Surprizingly, the prophecy has come true. After the exist of Muslims from the foundry industry at the time of partition Bhandaris came to have a stronger hold upon the industry. Nonetheless, Ramgarhia Sikhs have also entered this field for livelihood and are reported to be doing very good. Khatris, Mahajans and Aggarwals belonging to Hindu religion are associated

more with trade and commerce than with industry. As indicated in the earlier chapters the two large scale industrial units of BECO Engineering Co. and the Batala Cooperative Sugar Mill play a dominant role in the economic life of the town. It is generally believed that but for the vicinity of the town to the international border there would have been a much larger number of large industrial units. It is said that Batala with its foundry industry is best suited for ordnance factory capable of producing heavy armaments, or for that matter any industry which requires heavy iron castings. Of course it suffers from the disadvantage that this place is comparatively away from the sources of saw material, but it has the advantage of a large consuming markets for the industry's products in the developing towns of Punjab. Batala is, however, more renowned for manufacture of sugar pans, centrifugal pumps, peddy shellers, chaff-cutters, sugar-cane crushers, ploughs, lathes, bandsaws, shapers and planers. Various other industrial units existing in the town were engaged in the manufacture of brassware, sanitary goods, electrical equipment, cycle parts and rubber goods. The Small Industries Service Institute has a unit in the town and is endeavouring to encourage the growth of small and medium sized industries in different fields. The field officers of this institute are expert economists and engineers and prepare project reports for any entrepreneur who may be willing to set up an industry. The said institute also helps the prospective entrepreneur in procuring loans from financial institutions and banks. It is, therefore, hoped that the small and medium sized industries are more likely to flourish in Batala if not the larger ones. The industrial economists agree that Batala has potentialities for development of food and vegetable processing industries, rice bran oil extraction industry, particle-board manufacture and rearing of mushroom. The existing industrialists were, however, sore over the chronic power shortage in the town, unsatisfactory arrangement of railway authorities with regard to allocation of wagons and demurrage etc. and step-motherly treatment meted out to the small industrial units with regard to allocation of pig iron quota. The techniques and processes adopted for different manufactures were, however, found to be outmoded and the machinery obsolete. The Government of India and the U.N.D.P. are taking keen interest to arrest the falling standards.

14.7. Batala had more than twice as many Hindus as Sikhs. The Hindi speakers in comparison to Punjabi speakers, however, were almost of the same strength. A very large chunk, viz., 23 per cent of the population comprised of migrants from Pakistan. One important consequence of migrants being a large proportion of the population was the waning of caste rigidity. After having left their ancestral houses and ancestral professions, they had no choice but to adapt to circumstances resulting in closer cooperation between different castes and communities. This does not imply that had there been no refugees the caste rigidity would have prevailed. The improvement in general literacy rates and educational levels of masses and consequent general mass awakening coupled with improvement in general standard of living has contributed their mite towards relaxation of caste rigidities. The study of the demograph data of the town saliently reveals that the female literacy has been growing rapidly. While only 2 per cent of the females in the age-group above 30 years were educated upto matriculation, as many as 21% were educated up to matriculation in the age group of 20—24 pointing to the shifting values attached to female education.

14.8. The census data had thrown out some important indicators which cast light on the fertility of the females of Batala. The fertility rate is found to be highest in the age group 18—22 of currently married women for Sikhs and in the age-group 23—27 for Hindus and Christians. The fertility amongst Hindu females is least, while those of Sikh females is slightly more. The fertility is highest amongst Christian females. In fact it has been mentioned in Chapter V that fertility rate amongst Hindus, Sikhs and Christians are respectively 139, 157 and 248 live-births per 1000 married females per annum. The data also revealed that the university graduates married at later ages as compared to those not possessing the degree. It was observed that people in the low income groups married their wards, at younger ages than those who were economically better off supporting the normal thesis that fertility amongst the poorer is more than that amongst the rich. This seems to be more true amongst the Scheduled Castes who are not only poor but also have been tied to superstitions and dogma. This universal axiom holds good in Batala as elsewhere.

14.9. While studying the movement of population in the chapter on migration and settlement of families it transpired that there were twice as many females migrants as male migrants from other districts of Punjab. This is so mainly on account of migration of females from the adjoining district of Amritsar after marriage. As regards migration of population from other states it was observed that while the migration had been increasing gradually during the last three quinquennia both from rural and urban areas, the influx had been more vigorous from the urban areas during the last five years. Amongst the total male migrants more than 40 per cent were found to be belonging to such occupations as metal processors, carpenters, blacksmiths, tool makers, machine tool operators, fitters, plumbers, welders, sheet metal preparers, transport equipment operators and the like. While discussing literacy amongst the migrants we observed that literacy rate was higher amongst the migrants than in the general population and that the disparity amongst the sexes with regard to literacy was waning at younger ages and more so in the case of migrants.

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ERRATA

Page No.	Particular of Entry	Col. No.	For	Read
1	2	3	4	5
15	Chapter II	5th line from the Below	Log	Long
16	„		miliating the marriage party the shrebid among the fe.	Humilating the marriage party the shrewd among the female
17	Para 2·3	11th line	new	Now
18	Para 2·5	2nd line from below	Klaidwara	Kalidwara
20	Chapter III (Ist Para)	„ Ist Line from below	ion education	tion ducation
22	Para 3·3	Last line from below	Preducts	Products
26	Table heading	heading	Table II·3	Table III. 3
28	Table III.5	2	·44	1·44
46	Para 3·23	5th line	4,239	4
„	„	„	4,239	239
48	Table No. 1	Percentage (silico Oxide)	76·3	76·2
„	„	Ferric Oxide (perost washed)	4·5	4·3
51	Table IV.2	3rd line	Vtensils	Utensiles
52	„	4 House hold goods :- (IV)	526	546
53	„	Educational (I)	3	8
„	„	3	T. G. Road	G. T. Road

1	2	3	4	5
54	Table	Table	Table VI-3	Table IV-3
55	Page	Page	35	55
,,	Table IV-3	2	Vaeves	valves
61	Para 4·15	10th line from below	Wheal	Wheat
63	Para 4·17	line 8	vides	Vaids
,,	,,X	line 9	the	be
66	Table IV.5	age groups	26– 29	25– 29
,,	,,	Industrial category	Non-house Industry	Non-household Industry.
,,	,,	age group (50—59)	63	53
	Table IV.7	1961 Secondary VI– construction	1·2	1·8
72	Table IV.8	Chhimba age group (60+)	4	0
,,	,,	(2nd line) Khatai age-group (15—59) 5th line	800	80·0
79	Table IV.11	code No. 951	Bricklayers stone Masons and setters.	Brick Layers, stone Masons and Tile Setters
80	Para 4·27	4th line	44·38	44 :
80	Para 4·28	4th line	Out Household	Out of these 222, in 146 households the working force or employment depth was at the rate of 1 worker per household.
81	Para 4·30	9th line from below	More or	More or less
,,	,,	4th line from below	Teachres	Teacheress

85	Para 4·34	2nd line from below	Khatri	Sodhi
,,	Para 4·36	1st line	the	
87	Table 4·13	Average	3·7	37
111	Para 5·14	4th line from below	Educational Score	Education scores the Jats acquired the Highest average educational score
,,	Para 5·15	4th & 5th line	Promiment	Prominent
113	Para 5·17	7th line from below	Wo	Two
,,	Table V.13	Heading	Age-roup	Age-group
	,,	age-group	5— 10	6— 10
	Table V.14	Reason	indulgence	indulgence
	Table Vi.2	Within Punjab (I— 4 (U)	29·2	29·1
	Do	(More than 20 years)	21·1	21·2
	Do.	Foreign country (more than 20 years)	90·0	99·9
	Table VI·4	All Migrants (0— 14)	9·3	9·8
	Table Vi·6	Sub-heading		All Migrants
	Para 7·4	Last line	after	their
121	,,	6th line	working	Forking
144	Para 4	6th line from below	Oosition	Position
145	Para 1	6th line from below	Portant	Portrait
146	Para 3	7th line	Officers	offices
147	Para 4	2nd line	Bhadon	Savana
152	VIII.1	Table (Subheading)	Tpe	Type
156	Table VIII.4	Nuclear (All other occupation)	26	36
,,	Para 2	2nd line from below	Gene-rally	Generally

1	2	3	4	5
163	Para I	5th line from below	watch.	Match
167	Para 8·16	12th line from below	It is	In as
,,	Para 8·18	2nd line	Collect dabout	collected about
176	Table IX.6	meterial of burnt brick	36·46	35·46
177	Para 9·6	3rd line from below	arond	around
184	Para 1	4th line	Weer	were
191	CHAPTER Heading	—	CHAPTER X	Chapter XI
204	Chapter XII	—	Awarenecess	Awareness
205	Para 12·4	21st line	budgetted	budgeted
208	12·7	5th line	Prapers	Prayers
211	Para 1	10th line	Process	Procession
214	Para I	8th line	Selested	selected
215	Para 12·13	6th line from below	Livehood	Livelihood
227	Para 13·10	10th line from below	Othe	Other
234	Para 1	12th line from below	33·2	32·2
234	Do	last line	16·20	16—20
235	Para 13·23	6th line	whih	which
237	Para 13·30	Ist line	Oo	of
241	Para I	4th line	continuance	continue
241	Para 2	last line	tehsil	tahsil
242	Para I	13th line	saw	raw
242	Do.	16th line	Peddy	Paddy
243	Para 14·7	5th line from below	Demograph	demographic

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