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DELHI



Village Bhalsua Jhangirpur

A Socio Economic Study

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CENSUS OF INDIA 1961

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DELHI

A
Socio-Economic Study of
VILLAGE
BHALSUA JHANGIRPUR

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Foreword

Apart from laying the foundations of demography in this subcontinent, a hundered years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life-sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum populption of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative head-quarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village ; house types ; diet ; dress, ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers ; domestication of animals and birds ; markets attended ; worship of deities ; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had

been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions,'at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961 a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the latter half of 1961 again was organised within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting Surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims or the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve ; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to the 'most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI
24th May 1962

A. MITRA
Registrar General, India

Preface

This monograph is based on a study of the socio-economic, demographic and cultural aspects of the rural community living in village Bhalsua Jhangirpur. The study was conducted and the report was drafted by Shri G.P. Mediratta, Tabulation Officer in my office. In fairness to Shri Mediratta I must say that he has taken very great pains to write the report and make it faithful and worthwhile. On my part, I associated myself throughout with the report writing and made such suggestions and improvements as I considered necessary. It is for the reader to judge how much we have succeeded in our efforts.

In keeping with the old Indian Census tradition of conducting sociological enquires, the Registrar-General, India desired that each State and Union Territory should carry out studies of a few selected villages. The object of these surveys has been stated by the Registrar General, India, as follows :—

"Such a survey has not been conducted before on such a scale and it is expected that the information gathered through this survey will present a comprehensive and interesting picture of the mosaic of the society. This survey, apart from bringing out the cultural characteristics of the various geographical regions, will also throw much interesting light on the structure of the village society in the various regions. The survey will also indicate the ecological connections between nature or geography and human habitations."

All possible efforts have been made in this monograph to study these aspects and also the changes, if any, brought about as a result of development activities, urbanization, rurarbanization and such other related factors. The extent to which this has been achieved is again a matter for the reader to judge.

I shall be failing in my duty if I did not acknowledge the help so kindly given by Dr. B.K. Roy Burman O.S.D. in the office of the Registrar General, India and Shri P.B. Desai Senior Fellow, Institute of Economic Growth, University of Delhi who went through the draft report rather closely and made valuable suggestions for improvement.

DELHI
17th December, 1962.

BALDEV RAJ

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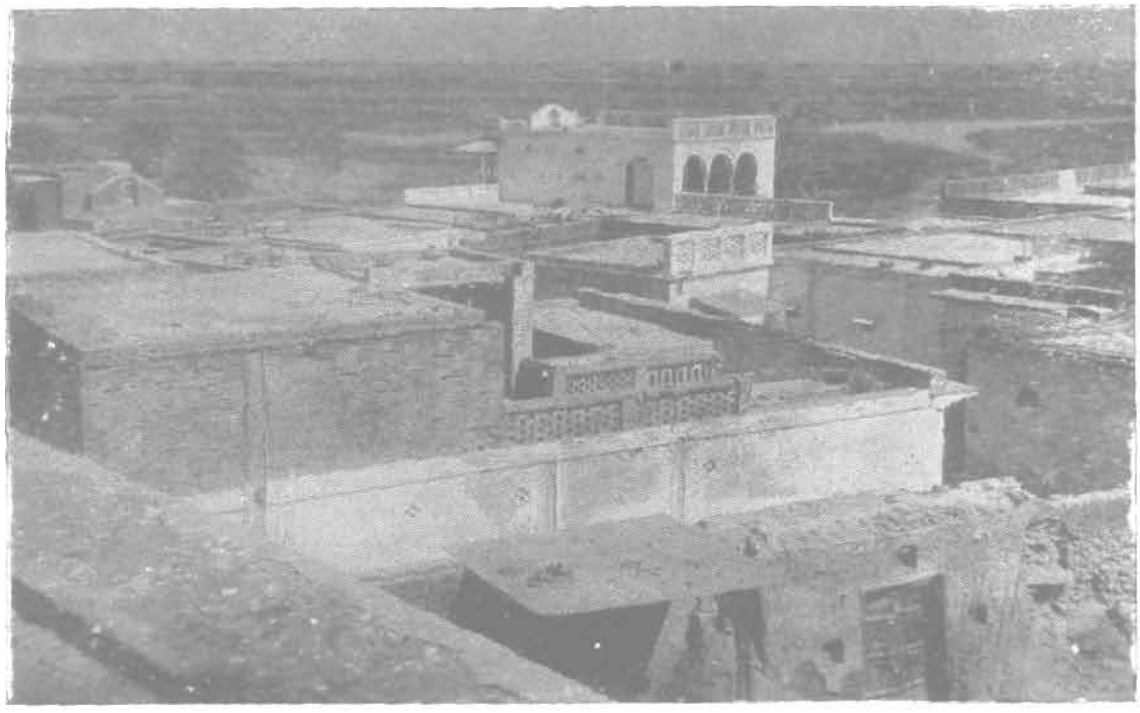
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A view from a house-top
The refuse train can be seen in the background



The flooded pond before the onset of rains
The pond covers an area of over 130 acres

was constructed on the eastern side of the river to prevent recurring floods. The consequence of this has been that the villages on the western side which seldom used to get flooded previously, now get flooded almost every year. So far as the village under study is concerned, it is said that more than three-forths of its land gets flooded every year. Although as the floods in the river subside, most of the water from the village flows back, but the village being on a lower level, all the water does not recede. A part of it is left to accummulate and forms a sort of lake, covering about 130 acres of land.

FLORA AND FAUNA

The flora and fauna found in the village are basically the same as found in other villages of the Union Territory. There are trees like *pipal*, *babool*, *kabli kikar*, *neem*, teak, guava, *jamun* etc., in and around the village. In the forestry region, there grow bushes, weeds like *beri*, *jhaad*, *jhoond*, *sani*, long grass etc. The winter crops grown are wheat, gram, barley, mustard, peas, raddish, carrot, sugarcane, tomato, cauliflower, cabbage etc., while in summer *jowar*, *bajra*, *gowar*, brinjals, lady fingers, cucumber, *kakri*, *tinda* etc., are grown.

The domesticated animals in the village are bullock, camel, horse, pig, dog etc., The milch cattle are cows and buffalos. Mention may also be made of the birds usually found in and around the village which are crow, sparrow, pigeon, dove, eagle, wood-packer, parrot, gursal etc.

SIZE OF THE VILLAGE AND NUMBER OF HOUSEHOLDS

The village covers an area of 1691 acres of which about 8 acres are covered by the village *abadi*. At the time of our investigation (i. e. during June, 1961), there were 144 households with a total population of 857, while the corresponding figures in the 1951 census were 120 and 631 respectively. The table given below indicates the area, number of households and persons in the village as in 1951 and 1961.

TABLE I—1.

TABLE SHOWING NUMBER OF HOUSES, HOUSEHOLDS AND DENSITY OF POPULATION

Year	Area in acres	Density per acre	No. of houses	No. of H. Hs.	No. of persons		
					M	F	Total
1951	1691	0.37	112	120	328	303	631
1961	1691	0.51	145	144	446	411	857

The table shows that between 1951 and 1961, the density of population increased from 0.37 persons per acre to 0.51 persons per acre. Also, against the population increase of 35.8 percent the corresponding increase in the number of houses and households works out at 29.5 per cent and 20.0 per cent respectively.

RESIDENTIAL PATTERN

In the jurisdiction of the village, the habitation site occupies a comparatively higher level. So it remains normally protected against damage from flood waters during the rainy season.

The village habitation is unplanned and the houses and structures have been put up in a most haphazard manner. Even so, one is able to find a clear trend among the inhabitants, which is, that each caste tends to have a separate cluster or clusters of houses. Thus the Ahirs, the Chamars, the Kumhars, the Bhangis etc. have each a particular cluster or clusters of houses of their own, quite distinct and separate from the others. It is possible that this residential pattern of different castes in the village was guided by immigration of various castes into the village at different periods of time. The process by which they have come to have the existing residential pattern is as follows:

Nothing is known about the residential pattern of the village prior to the settlement of the Ahirs in the village (four hundred years back). But when they came here and secured all the land of the village, they invited several other households of other castes to come and settle down with them. The households who accepted their offer were all given a piece of land in one corner or the other of the village for construction of their houses. Thus the various castes having one or more households each got a distinctly separate area for construction of their houses. With the passage of time as the population increased and with the break-up of many joint families, the various households came to be accommodated within each exclusive caste area, thereby resulting into different degrees of congestion of houses in different areas. The result was that though the different castes continued to maintain separate clusters of houses, the clusters came to touch each other leaving no sope for further expansion: so when further break-up of joint families occurred, many a household shifted to a new place in the village but only to form another cluster of their own caste. Thus we find that the Ahirs and the Brahmins both have two clusters of houses each while all the other castes except the Jhimmers have only one cluster of houses.

The Jhimmers also have two separate clusters, one inside the village habitation and the other out in the fields, but for a different reason. They were all tenant cultivators and used to grow vegetables on the land that they could manage to get either as share croppers or cash tenants. But the land that they used to get on crop share was quite away from the village *abadi*. To overcome the difficulties created by distance, some of them shifted their residences to a site near the tenanted lands and so formed a second cluster of their caste.

The haphazard growth of the habitation site has also resulted in the unsatisfactory condition of the village lanes and bylanes. The lanes and bylanes zig-zag through the structures, some wide enough for two bullockcarts to pass through in opposite directions, while some others too narrow even for two padestrians to walk abreast. Most of the lanes and bylanes of the village are kuccha and uneven and serve as a channel for the flow of dirty water from houses. There are no drains and the water is left to dry up. The condition is worse during rainy season when most of the village streets get waterlogged and slushy.

TRANSPORT & COMMUNICATION

The village is situated half a mile away from the main Grand Trunk Road, on which bus services between Delhi-Bawana, Delhi-Narela, Delhi-Karnal etc. ply, and as such it

is very well connected with important centres of administration, trade and commerce. Frequent train services are also available from Badli which is only one mile away from the village. But people prefer to make use of the bus services rather than the trains as the former are available at half the distance and their frequency is several times more than that of the trains. People generally make use of *rehras* (horse-driven carriages) or bullockcarts to take their produce to the markets. One resident, an Ahir by caste, owns a truck which he sometimes rents out to agriculturists who may have enough surplus agricultural produce to be brought to market.

Thirty-three households in the village have bicycles and the persons who use them regularly are the school students who go from the village to Indra Nagar, Alipur or Badli for studies, milk-vendors who go to Delhi to sell their milk and the persons in service occupations.

38 households, all in the village, have their own bullockcarts. The bullockcarts are used mainly for bringing the produce from the fields to the village and to carry it to the nearest *mandi* viz., Delhi. As regards postal facilities, the village is not very well off. The nearest post office is at Badli and the postman visits the village only on alternate days. Two households in the village get the Hindustan, a daily Hindi newspaper, which is brought by the milk-vendors who go to Delhi every day.

SOURCES OF WATER

As for drinking water facilities, there are six wells in the village, one each for the Bhangis and the Chamars and the other four for the rest of the eleven castes. The Chamars and the Bhangis are not allowed to draw water from the other four wells. One of those four wells is owned by an individual who got it sunk in the courtyard of his house, but everyone is allowed to come and draw water from it. The wells are chemically cleaned by the Health Department of the Delhi Municipal Corporation whose officials visit the village at regular intervals. None of the wells is covered, though all are *pucca*. The Corporation has decided to cover two of the common wells and set up handpumps on them.

There is abundance of ponds in the village. It has four ponds ; three small ones (covering an area of 3 to 4 bighas each) ; the fourth one is very big (covering an area about 700 bighas). The ponds provide the drinking and bathing water for the cattle.

As regards the irrigation facilities, the village depends on 13 Persian wheel wells all owned by private individuals. Many a time a Persian wheel well is jointly owned by several families. Of the total cultivated area of 913 acres, 81 acres or 8.9 per cent forms the well-irrigated portion, while the rest of the area depends on the vagaries of nature.

IMPORTANT PUBLIC PLACES

The common man in the village is religiously a devout man. There are several places in the village where one can go and offer prayers. The most important of such places is known as Thakurdwara which was constructed in memory of a Bairagi named Thakur. Thakur, one of the earliest inhabitants of the village, is said to have been an extremely religious man. He devoted his life to the welfare of the people. He used to conduct religious discourses in and around the village. After his death, the villagers constructed a sort of *muth*, a four-walled structure, installed idols of Lord Krishna and Lord Ganesha therein and named the place as Thakurdwara in honour of the man. Although he was not the founder of the village, yet the people show as much respect for him as for the

founder. The Bhangis and the Chamars are not allowed to enter the Thakurdwara at all as it is located inside the house of a Brahmin. While all the other castes are allowed to come and pray in there, it is only the Brahmins, Jats, Ahirs and the Bairagis who visit the place on festivals and make offerings of food and sweets prepared on the day.

There are two *Chabutras*, one named after the founder of the village and the other after Kanthi Mata. *Chabutra* is a brick platform with one of its sides raised by 2 to 2½ feet. The one constructed in the memory of the founder of the village is called Mata Bhoomia or *bhaiyan ka chabutra*. The Bhaiyan is the most popular and widely respected of all the deities in the village. The villagers believe that all the vicissitudes that befall them in their lives are ordained by it. For example, whenever there is a bumper crop, it is attributed to the good grace of this deity and it is worshipped in the hope that this type of prosperity may continue in the years to come. Again, if there is a general crop failure or draught or any other calamity, the people go and worship this deity so that they may be spared the repitition of such calamities. Besides these, people visit the deity on a number of other occassions; for instance, when the bridegroom with his marriage party is about to leave his village, he visits this Mata and seeks its blessings for his safe return. Again people seek its blessings before starting the construction of a new house. The other *chabutra*, known as *kanthi mata ka chabutra*, although not as frequently worshipped as the Bhaiyan, is widely respected by one and all in the village. It is worshipped specially whenever there is an outbreak of small pox or any other contagious disease in and around the village. Everybody, irrespective of his caste, creed or sex, can come and offer prayers at the *chabutras*. They are, however, visited more by females than males.

There is a fairly good *pucca panchayat ghar* or *chaupal* in the village. The chaupals, generally serve as a venue for all sorts of formal and informal meetings, provide a common sitting and resting place and can also be utilized to house guests or marriage parties who have to stay overnight. The only *chaupal* in this village was constructed in 1951 with voluntary contributions from all the households in the village. The *chaupal* has a well-covered verandah and has four rooms (two on each side) and a parlour of the size of 20'x26'. At the moment it houses the Municipal Corporation Junior Basic School. As the *chaupal* was constructed with the voluntary contributions from all the castes of the village, all the castes have equal access to it, though out of sheer respect for the other castes (which are considered higher), the Bhangis and Chamars never make use of it. However, their children attend the school (housed in the *chaupal*) and sit with others and no distinction is ever observed amongst them.

CREMATORIUM

(*a*) *Human Population*—Except for one Muslim household consisting of three persons, all the other households in the village are Hindus. They follow the tradition of cremating the dead. The village crematorium is situated in an open space at a distance of about half a mile towards its east. It covers about two bighas of land and each caste has its own fixed corner for cremating their dead.

The dead bodies of infants are buried and not cremated. As there is no specific place for their burial, they are generally buried outside the village habitation in the barren land.

(*b*) *Bovine Population*—There is no fixed burial place for the cattle in the village. When an animal dies, it is taken out by the owners

with the help of bamboos and ropes in any open place, about two to three furlongs from the village abadi and is buried there. Previously, the Chamars used to deskin the dead animals and then bury the remains,but of late, specially after Independence, the Chamars have stopped the practice of deskinning the dead animals and so they have to be buried without deskinning by the owners themselves.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Since Independence, several new welfare and administrative institutions have been set up and old ones improved, all striving for social and economic uplift of the people.

(*a*) *Panchayat*—The most important of such institutions, so far as the village under study is concerned, is the Gaon Panchayat, set up in Oct. 1959, under the Delhi Panchayat Raj Act of 1954, under which the village administration is to be carried on by a two tiered Panchayat set-up, to be known as Gaon Panchayat and Circle Panchayat. The Gaon Panchayat looks after the executive side of the village administration and is responsible for several tasks like reclamation of waste land ; construction, repair, cleansing and lighting of public streets ; sanitation ; registration of births and deaths ; and repairing, cleansing and maintenance of public wells and ponds for the supply of drinking and bathing water. The judicial side of the village administration is taken care of by the Circle Panchayat, consisting of elected representatives of eleven villages, each of which sends two to three members which constitute a sort of panel of judges for Panchayati Adalats (Panchayat Courts). The Circle Panchayat is empowered to settle the boundary disputes, try simple money and other suits and petty criminal cases. Besides this, it has also the power of making correction of mistakes in the Annual Registers which it is authorised to maintain under the Delhi Land Revenue Act.

(*b*) *Community Development Block*—Another welfare institution which has come up after the attainment of Independence is the Community Development Block. The village is covered by the Rural Community Development Scheme with its Block Headquarters at Alipur. The purpose of the scheme is to try to increase the productive efficiency of the land and to assist the villagers in carrying out welfare schemes. An official of the Block, designated as Village Level Worker, serves as a link between the villagers and the Community Development Block. The Village Level Worker is supposed to advise and give practical demonstration to the agriculturists regarding the improved methods of cultivation and assist them in procurement of improved quality of seeds, manure, pesticides, tools and implements etc., from the Community Development Block office.

(*c*) *Female Social Education Centre*—Besides this, there is a Female Social Education Centre being run by the Social Education Department of the Delhi Administration. This Centre has been functioning in the village since 1956. It runs a nursery, teaches sewing, embroidery and craft to females. It is manned by a lady Social Education Worker. The lady Social Education Worker also advises the females in the village regarding family planning, birth control, prenatal and post-natal care etc.

HISTORY AND NOMENCLATURE

Conflicting and incoherent versions about the origin and nomenclature of the village are given by different sections of the population. Invariably almost every caste claims that their ancestors were the original settlers of the village and were later on forced by circumstances

to sell away their lands to the Ahirs, who at the moment are the virtual owners of the village. The Ahirs deny these claims and assert that their ancestors were the original settlers of the village. Even though almost every caste claims to be the original settler of the village, none is able to give a consistant, logical and coherent version of the origin of the village. None of the versions has even a semblance of similarity with the origin and nomenclature as given in the SHAJRA-E-NASB prepared in 1880 at the time of the permanent settlement by the then Revenue authorities. According to the Shajra-e-nasb, a very well preserved document available in the Sadar Kanungo's office, the present site of the village lay barren until the year 1730, when an Ahir named Ram Singh who was granted the '*jagir*' of the land by the then Mughal Emperor Jahangir, came and founded the village. Nothing, however, is known about the place from which Ram Singh migrated to settle down at the present site of the village.

It is believed that in order to show his gratitude to the Emperor, Ram Singh named the habitation as Jahangirpur after the name of the Emperor. Around this time, a courtier of Emperor Jahangir was able to secure the grant of a small portion of Ram Singh's land for one of his friends named Praja Singh, an Ahir by caste. Thus the village came to be owned by two persons viz., Ram Singh and Praja Singh, both Ahirs, and their descendants continued to own the village till 1868. It was in this year that the lone descendant of Praja Singh named Gulab Singh died without leaving any male heir to his property which was thus given to Zehro, his widow, who gifted it away to her brother Pratap Singh (Ahir). Most of the present Ahir households in the village are presumably descendants of either Ram Singh or Praja Singh. It is further said that the whole of the village habitation got washed away by floods in the year 1786. Ram Singh, the original settler, was at that time alive. He took a lot of initiative in rehabilitating the village at a comparatively higher level. The new site of the village was until then known as Bhalsua. All the inhabitants of Jahangirpur shifted to Bhalsua which afterwards came to be known as Bhalsua Jahangirpur, pronounced as Bhalsua Jhangirpur in local dialect.

All the other castes in the village came after Bhalsua Jhangirpur had come into existence. The settlement history of these other castes in the village will remain shrouded in mystry, in view of the conflicting claims put forward by each caste.

VILLAGE CALENDAR

Although the common man in the village is, by and large, ignorant and indifferent of the various dates, yet he does remember several incidents of importance to the village. Reference to such dates is found to be extremely helpful in investigations of the past. In this village, the following dates are remembered by one and all and as such they may be taken to constitute its Village Calendar :

TABLE I—2.

VILLAGE CALENDAR

Name	Local Name	Vikrami		Year
1. Famine	अकाल	1924	or	1867 A. D.
2. Floods	बाढ़	1938	or	1881 A. D.
3. Coronation	ताज पोशी	1962	or	1905 A. D.
4. Flu Epidemic	कार्तिक की बीमारी	1975	or	1918 A. D.
5. Location of Refuse Dump	जब कूड़ा बना	1992	or	1935 A. D.
6. Auchandi Road construction	जब औचंडी की सड़क बनी	1995	or	1938 A. D.
7. Partition and Independence	मार्शल ला व मार काट	2004	or	1947 A. D.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The institution of caste plays a very vital role in the Hindu Society. The caste division determines and decides all social relations. The presence of several castes in the village makes for a complex social structure ; to this, the presence of a Muslim household in the village adds further complexity. The most noticeable feature of the social structure of the village is its multi-caste composition.

TABLE II—1.

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO RELIGION, CASTE, SEX, AVERAGE SIZE AND NUMBER OF MEMBERS

Caste	No. of H. Hs.	Males	Females	Total	% of the total	Average size of the H. Hs	Sex ratio : females per 100 males
HINDUS							
Ahir	51	173	158	331	38.6	6 5	91
Chamar	18	50	52	102	11.9	5.7	104
Jhimmer	15	44	47	91	10 6	6.1	107
Jat	12	52	30	82	9.6	6.8	58
Bhangi	14	35	31	66	7.7	4.7	89
Kumhar	9	29	25	54	6.3	6 0	86
Brahmin	7	22	22	44	5.1	6 3	100
Rajput Agri	7	14	19	33	3 9	4 7	136
Lohar	4	11	10	21	2.5	5,3	91
Nai	4	9	11	20	2.3	5.0	122
Baniya	1	3	2	5	0.6	5.0	67
Bairagi	1	3	2	5	0.6	5 0	67
Sub Total	143	445	409	854	99.6	6.0	92
MUSLIM							
Sunni Faqir	1	1	2	3	0 4	3.0	200
Sub Total	1	1	2	3	0.4	3.0	200
Grand Total	144	446	411	857	100.0	6.0	92

The table shows that the Hindus constitute an overwhelming proportion (99.6 per cent) of the total population in the village and the remaining share of the Muslims is insignificant. Among the castes, the Ahirs constitute by far the biggest single group accounting for about two-fifths (38.6 per cent) of the total population and this coupled with the fact that the Ahirs own more than three-fourths of the total land of the village is reason enough for this village to be called an Ahir village. They are followed in order of numerical strength by the Chamars, Jhimmers and the Jats, accounting for 11.9 per cent, 10.6 per cent and 7.7 per cent respectively of the total population. Each of the remaining castes, taken individually, forms only an insiginificant proportion of the population.

It is interesting to note that if we group together the socially higher castes of the village, namely the Brahmins, the Jats, the Ahirs and the Baniyas, they represent more than half (54.5 per cent) of the total population. The two scheduled castes, viz, the Chamars and the Bhangis, account for about one-fifth (19.6 per cent) of the total population.

Table A—1 showing the distribution of households according to religion, caste and sub-caste is provided in the Appendix.

AVERAGE SIZE OF THE HOUSEHOLD

The average size of the household for the village as a whole is six persons. The variation amongst the castes in average household size is not significant. The only Muslim household consists of three persons.

SEX RATIO

The sex ratio for the village as a whole works out at 92 females per hundred males. Incidentally, the sex ratio (number of females per hundred males) is more or less the same amongst the Ahir, Chamar, Rajput, Bhangi, Kumhar and the Lohar households as for the village as a whole.

SOCIAL STRUCTURE AND INTER-CASTE RELATIONS

It is common-place that in a predominantly Hindu rural society, caste to a great extent prescribes and regulates social relations. Although due to several social reforms, rapid economic changes, impact of urbanization and rurarbanization etc., specially during the last decade or so, the traditional social relations have, to a certain extent, become blurred, yet by and large, the common man in the village still clings to the age-old inter-caste relations and is guided by them in many of his daily actions.

Traditionally these relations are based upon castes which owe their origin to the *varna* system of traditional Hindu society, viz., Brahmin, Kshatriya, Vaishya and Shudra.

Although it is difficult, if not impossible, to classify all the twelve Hindu castes of the village under study according to the traditional *varna* system, yet there is no doubt that all of them not only belong to one or the other of the *varnas*, but are also traditionally associated with a particular occupation. The distribution of the various occupations amongst the castes was of complementary and not of competitive nature. It is interesting to note that while almost everyone in the village was able to tell the traditional occupation of his or her caste, very few knew of the traditional *varna* which had determined the same. Many a people did not even know that such a classification existed.

In the following lines an attempt is made

to relate the different castes in the village to their traditional occupations. This, however, does not mean that all the members of the caste, or even a majority of them, are following their traditional occupations. In fact, rapid economic changes, urbanization and increased mobility of labour have been having great influence upon the traditional caste organization. As will be seen, there are several cases where some people are following non-traditional callings when the latter are more remunerative.

The Brahmins (who belong to the Brahmin *varna*) are according to tradition supposed to officiate at the more important religious and social functions amongst all the other castes (except the Scheduled Castes) and receive in return something in cash or kind from the latter. But even a casual look at the occupational structure, as found amongst the Brahmins of the village, shows that none of them is following his traditional occupation. Of the nine Brahmin households in the village, 7 are following agricultural pursuits, one is working as a school teacher and the ninth household, consisting of only one 66 years old person, is dependant upon others for his livelihood.

The Jats (of the Kshatriya *varna*) are still by and large following their traditional occupation of tilling land. Of the 12 Jat households in the village 10 are at the moment engaged in agricultural pursuits while two others are in service.

There is only one Baniya household in the village and it is following its traditional calling of trade and finance.

There are several views about the origin of the caste Bairagi and its traditional occupation. So far as the origin of the caste is concerned, according to one version they were originally Brahmins, but once one of them renounced the world and became a *Sadhu*. However, after some time he re-entered family life and his off-springs came to be known as Bairagis after *Vairag*. The other version traces their origin to an illegitimate clandestine love affairs between a Jat boy and a Brahmin girl. Their off-spring, an illegitimate child, was not accepted by either the Brahmins or the Jats as belonging to their caste and came to be known as *berag* or without rhyme. As there is some dispute regarding the origin of the caste, there is a corresponding ambiguity regarding their traditional occupation. Though different views are given by the villagers, the most commonly accepted one is that traditionally they are supposed to conduct marriages among other castes and serve as priests in temples. But none of the Bairagis in the village is following this occupation. There are two Bairagi households in the village ; one of them is engaged in shop-keeping and the other is following agricultural pursuits.

The Ahirs (who belong to the Kshatriya *varna*) claim to be the traditional *Yadavas*, the direct descendants of Lord Krishna. They are traditionally associated with grazing cattle and selling milk. A look at the occupational structure of the 51 Ahir households in the village shows that none of them is following its traditional occupation. While 46 of them are engaged in agricultural pursuits, the other 5 are dependant on service for their livelihood.

Amongst the Nais, Lohars, Kumhars, Chamars and the Rajput Agris, thers is a lot of change from their traditional occupations. As is obvious from the names of the first three castes, their traditional occupations are haircutting, blacksmithy and pottery respectively. Only one of the four Nai households in the village is at the moment engaged in its traditional occupation, while none of the five Lohar households is following his traditional calling of blacksmithy and only three of the nine Kumhar households

are engaged in pottery work. The rest of their households have taken up some non-traditional occupations.

The Jhimmers (who now call themselves Kashyap Rajputs) are not very sure about their traditional occupation. Some say that it is entertaining the people, while the others say that it is vegetable growing. If the former is their traditional occupation then nobody is following it ; but if it is vegetable growing, then 10 of their households are still engaged in their traditional occupation.

The Rajput Agris (who till recently were known as Noongars) are traditionally associated with preparing salt. There are seven Rajput Agri households in the village, but none of them is following this occupation. While four of them are engaged in agricultural pursuits, the other three are following non-agricultural occupations.

The Chamars are traditionally associated with the de-skinning of dead animals, processing of leather, manufacturing of foot-wear etc. Presently none of the 18 Chamar households of the village is engaged in the first two tasks while only a couple of them are engaged in making foot-wear.

All the Bhangi households are engaged in their traditional occupation of handling refuse etc.

SOCIAL STRUCTURE

As has already been mentioned in the last para there are as many as 13 different castes in the village, each claiming to have a distinctly separate social standing. An attempt is made here to classify these 13 castes in order of their social superiorty which is generally represented by inter-dining, acceptance of food, water and *hookah* and general inter-mixture. In order to simplify this classification and for purposes of analysis the various castes have been divided into three groups or tiers viz. superior, middle and lower castes. It should be borne in mind that this status-wise grouping is only tentative to show the social position of the different castes as they view themselves with particular reference to this village. The social position of different castes elsewhere may somewhat vary from the one obtaining in this village.

The table given below shows the hierachical grouping of the 13 castes in the village :

TABLE II—2

SOCIAL STATUS OF THE CASTES OF THE VILLAGE

SOCIAL STATUS	CASTES
Superior	Brahmin, Baniya, Bairagi, Jat, Ahir.
Middle	Nai, Lohar, Rajput Agri, Jhimmer, Kumhar, Sunni Faqir.
Lower	Chamar, Bhangi.

The task of classifying these castes in the various categories has become a little complex because of the presence of one Muslim caste (viz. Sunni Faqir) as it does not form a part of the traditional Hindu social structure. We have tried to fit it in the system by consulting the villagers themselves.

As is evident from the table, the Brahmins, Bairagis, Jats and the Ahirs consider themselves as the constituents of the top of the social hierarchy of the village. Of these, the Brahmins are considered as having the highest social status. They will not accept food, drinks or *hookah* from any other castes in the group or



Near all household effects of a poor family



The household utensils of a middle-class family

for that matter from any other caste nor will they offer the same to persons belonging to other castes. The Baniyas and the Jats too are by virtue of their castes regarded as the constituents of the top of social hierarchy of this village. But the case of Bairagis and the Ahirs is somewhat different. Though generally the Bairagis are not treated as one of the superior castes outside the village, yet so far as this village is concerned they are treated amongst the superior castes, for it is believed that the caste originated out of the Brahmins only (more shall be said about the topic at a later stage). The Ahirs, who generally would be placed in the middle tier of social hierarchy have come to have the present position in the village because of their economic strength. They in a way are the owners of the village and so willingly or unwillingly the other castes have to give them due respect.

The middle tier of the social hierarchy consists of the Nai, Lohar, Rajput Agri, Jhimmer and the Sunni Faqir castes. Amongst them too the Nais consider themselves to be the highest while the others may be said to be comparatively lower in social status.

In the lowest tier come the two Scheduled Castes viz. the Chamars and the Bhangis. Here too the Chamars consider themselves to be higher on the social hierarchy than the Bhangis and this is readily granted by one and all, not only in this village but in all the villages of the Union Territory.

Recently the Delhi Administration has classified the various castes in the Union Territory into two broad catagories viz. Higher Castes and Backward Castes. Except for the Jats, Brahmins and the Baniyas all the other castes are considered as Backward and amongst the Backward Castes the Chamars and the Bhangis are treated as Scheduled Castes.

Table No. A : 2 representing the Scheduled castes in the village is given in the Appendix.

MATERIAL EQUIPMENTS

A study of the material equipments and the consumption habits of the villagers shows that the common man in the village is a simple man with simple habits. Inspite of the various economic and social changes and impact of urbanisation etc., the type and kind of material equipments owned by the villagers go a long way to show that the modern aesthetic tendencies and habits have not as yet made any appreciable impression upon the village life and the villagers.

In the following paragraphs an attempt has been made to analyse the various material equipments and consumption habits of the people with reference to their caste and economic condition. But before one embarks upon such an analysis one must bear in mind that broadly speaking the changes in the social and economic conditions of a household in a rural area are not so clearly indicated by the corresponding change in the type and the kind of material equipments possessed as in case of the urban areas.

HOUSEHOLD GOODS

Data regarding possession of household goods have been tabulated not only to show the present position of the various households in each caste group in the village, but also with a view to highlighting the change in acquisition of these articles of domestic use, particularly during the last five years. Table II. 3, shownig the possession of utensils by the various households shows that the most commonly owned utensils are *tawa*, *parat*, *thali*, *handia*, *gilas*, *katori* etc., which by any standard are the barest minimum that any household must have. Only a very few households own other utensils

and incidentally they all belong to the socially and economically higher castes namely the Brahmin, Jat, Baniya and the Ahir. Earthen pitchers for storing drinking water are owned by all the households irrespective of their caste or economic status.



Hurricane lantern, earthen lamp and tin lamp
The only means of illuminating their homes

TABLE II—3

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO UTENSILS OWNED

CASTE	No. of House-holds.	No. OF HOUSEHOLDS USING														
		Cooking Utensils														
		Pateli	Parat	Thali	Handi	Tawa	Karahi	Bhagona	Dekchi	Katora	Bhartha	Belan	Chakla	Pitcher	Tokni	Bucket
Ahir	51	49	24	6	25	51	1	1	1	1	1	...	...	51	2	2
Chamar	18	18	14	3	8	18	...	...	...	...	...	...	...	18	...	...
Jhimmer	15	15	10	3	7	15	...	1	...	...	...	...	...	15	...	2
Bhangi	14	14	12	4	10	14	...	...	...	...	...	...	...	14	...	...
Jat	12	12	11	6	3	12	...	...	...	...	...	1	...	12	...	...
Kumhar	9	8	5	...	9	9	1	...	...	...	...	...	...	9	...	...
Brahmin	7	7	6	2	2	7	...	...	...	...	...	...	1	7	1	2
Rajput Agri	7	7	6	2	2	7	...	...	...	...	...	...	...	7	...	...
Nai	4	4	3	1	1	4	...	...	...	...	...	...	...	4	...	...
Lohar	4	4	4	...	...	4	...	...	...	...	...	...	...	4	...	2
Baniya	1	1	...	...	1	1	...	...	...	...	...	...	...	1	...	1
Bairagi	1	1	...	...	1	1	...	...	...	...	...	...	...	1	...	...
Sunni Faqir	1	...	...	...	...	1	...	...	1	...	...	...	...	1	...	...
TOTAL	144	140	95	27	69	144	2	2	2	1	1	1	1	144	3	9

FURNITURE

TABLE II—4

MATERIAL CULTURE—POSSESSION OF FURNITURE

CASTE	No. of households	No. of households possessing						
		Khatia	Chair	Table	Mirror	Bench	Stool	Moodha
Ahir	51	51	3	2	39	1	...	3
Chamar	18	18	...	...	11	...	...	...
Jhimmer	15	15	...	...	6	...	...	1
Bhangi	14	14	...	...	11	...	...	...
Jat	12	12	3	3	11	1	...	4
Kumhar	9	9	...	...	5	...	...	...
Brahmin	7	7	1	1	5	...	...	1
Rajput Agri	7	7	...	...	6	...	...	...
Nai	4	4	...	...	4	...	...	...
Lohar	4	4	...	...	3	...	...	...
Baniya	1	1	...	...	1	...	...	1
Bairagi	1	1	...	...	1	...	...	...
Sunni Faqir	1	1	...	...	...	...	...	...
Total	144	144	7	6	103	2	...	10

A study of the table regarding furniture shows that the villagers are rather poorly equipped with the same. Except for cots (*khatias*) on which they sit and sleep, there is hardly any furniture in the village worth mentioning. Moreover whatever little furniture is there in the village is owned by only seven or eight households amongst the Ahirs, Jats and the Brahmins. The table shows that only 7 per cent of the total households can boast of having *moodhas*, 5 per cent of having some sort of tables and 5 per cent of having chairs or benches. A comparison of this table with table II : 5 showing acquisition of furniture during the last five years shows that there has hardly been any change during the period.

TABLE II—5

MATERIAL CULTURE-FURNITURE ACQUIRED IN LAST FIVE YEARS

CASTE	No. of households	No. of households which have acquired in last five years						
		Khatia	Chair	Table	Mirror	Bench	Stool	Moodha
Ahir	51	...	1	...	1	...	...	...
Chamar	18	...	...	...	...	...	...	...
Jhimmer	15	...	...	...	...	...	...	...
Bhangi	14	...	...	...	...	...	...	...
Jat	12	...	...	...	...	...	...	...
Kumhar	9	...	...	...	...	...	...	...
Brahmin	7	...	...	...	...	...	...	...
Rajput Agri	7	...	...	...	...	...	...	...
Nai	4	...	...	...	...	...	...	...
Lohar	4	...	...	...	...	...	...	...
Baniya	1	...	...	...	...	...	...	...
Bairagi	1	...	...	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...
Total	144	...	1	...	1	...	...	...

CONSUMER GOODS

TABLE II—6

MATERIAL CULTURE-POSSESSION OF CONSUMER GOODS

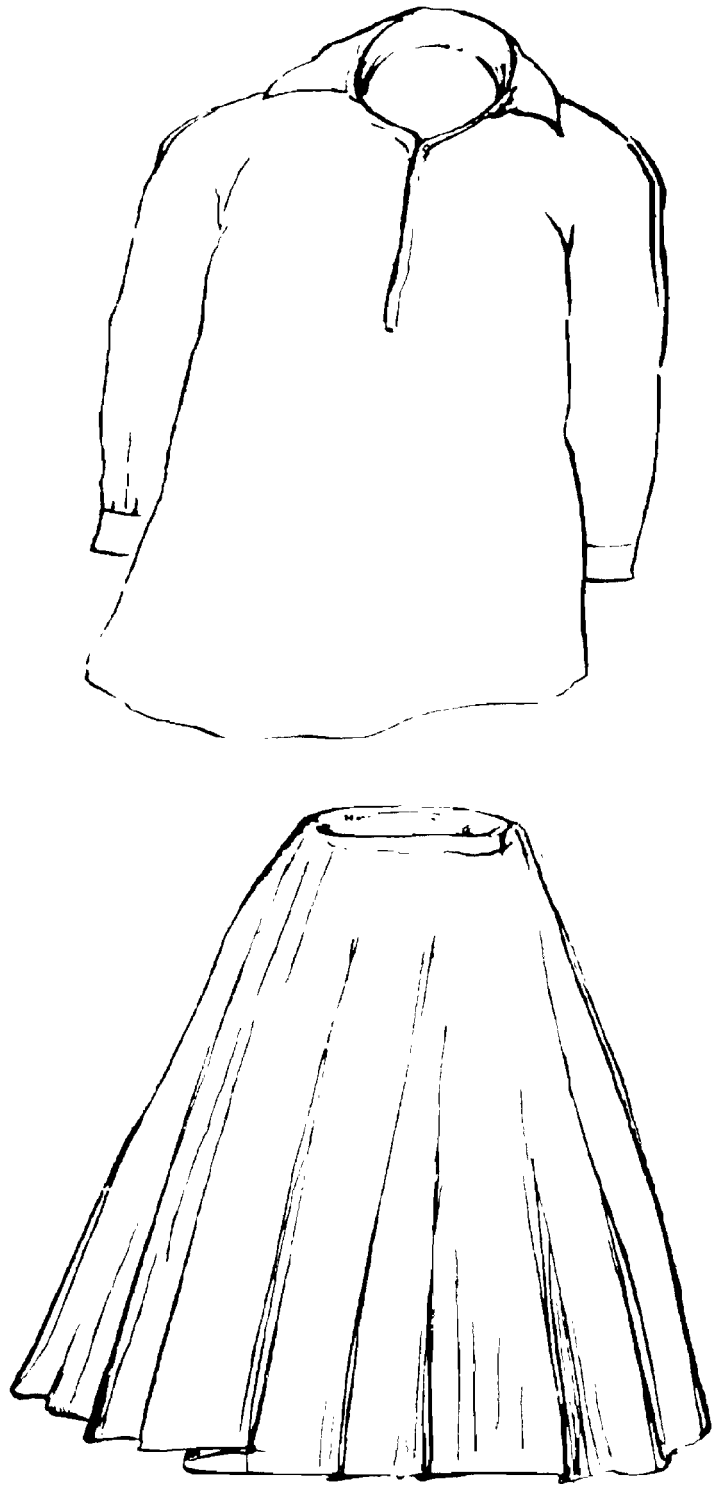
CASTE	No. of households	No. of households possessing						
		Huricane lantern	Tin lamp	Torch light	Bicycle	Radio set	Sewing machine	Scooter
Ahir	51	32	6	4	13	...	1	1
Chamar	18	1	1	...	1	...	...	...
Jhimmer	15	2	3	...	2	...	...	...
Bhangi	14	1	...	...	...	...	...	...
Jat	12	9	2	...	5	...	1	...
Kumhar	9	1	...	1	1	...	...	...
Brahmin	7	5	2	...	4	...	...	...
Rajput Agri	7	3	1	1	3	...	...	...
Nai	4	...	1	...	1	...	...	...
Lohar	4	3	...	...	3	...	...	...
Baniya	1	1	...	...	...	...	...	...
Bairagi	1	1	...	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...
Total	144	59	16	6	33	...	2	1

Table II-6 showing the possession of a few consumption goods like hurricane lantern, tin lamp, bicycle, radio, sewing machine etc. by the various households in the different caste groups shows that only about two-fifths or 40.9 per cent of the total households have hurricane lanterns to light their homes and the rest make do with small tin lamps or with ordinary earthen lamps. About one-fifth or 23 per cent of the households have bicycles. Most of the persons using bicycles are either in service or are students who have to go out of the village every day. There are two sewing machines, one owned by an Ahir household and the other by a Jat household. While the Ahir household purchased the same from the market, the Jat got it in dowry at the time of his marriage. The only scooter in the village is owned by an Ahir who purchased it several years ago. A comparison of the data shown in table II-6 with the corresponding data about acquisition of these goods during the last five years (Table II-7) shows that except in case of bicycles hardly any change has taken place during the period, thus indicating that the villagers do not generally acquire or purchase these things but do so only when they are in a way forced to do so out of necessity.

TABLE II – 7

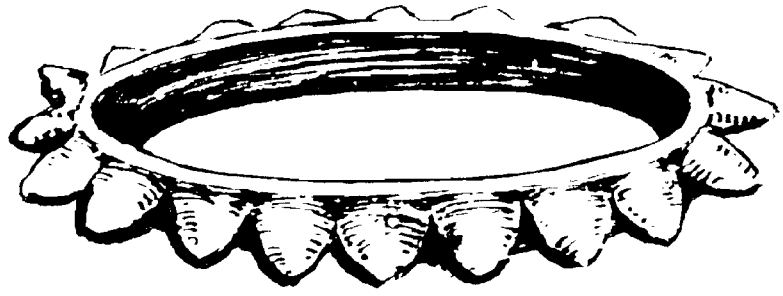
MATERIAL CULTURE-CONSUMER GOODS ACQUIRED IN LAST FIVE YEARS

CASTE	No of households	No. of households which have acquired in last five years						
		Huricane lantern	Tin lamp	Torch light	Bicycle	Radio set	Sewing machine	Scooter
Ahir	51	1	...	1	5	...	...	...
Chamar	18	...	...	...	...	...	...	...
Jhimmer	15	...	...	...	...	...	...	...
Bhangi	14	...	...	...	...	...	...	...
Jat	12	...	...	...	2	...	1	...
Kumhar	9	...	...	...	1	...	...	...
Brahmin	7	...	...	1	2	...	...	...
Rajput Agri	7	...	...	...	...	...	...	...
Nai	4	...	...	...	...	...	...	...
Lohar	4	...	...	...	1	...	...	...
Baniya	1	...	...	...	...	...	...	...
Bairagi	1	...	...	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...
Total	144	1	...	2	11	...	1	...

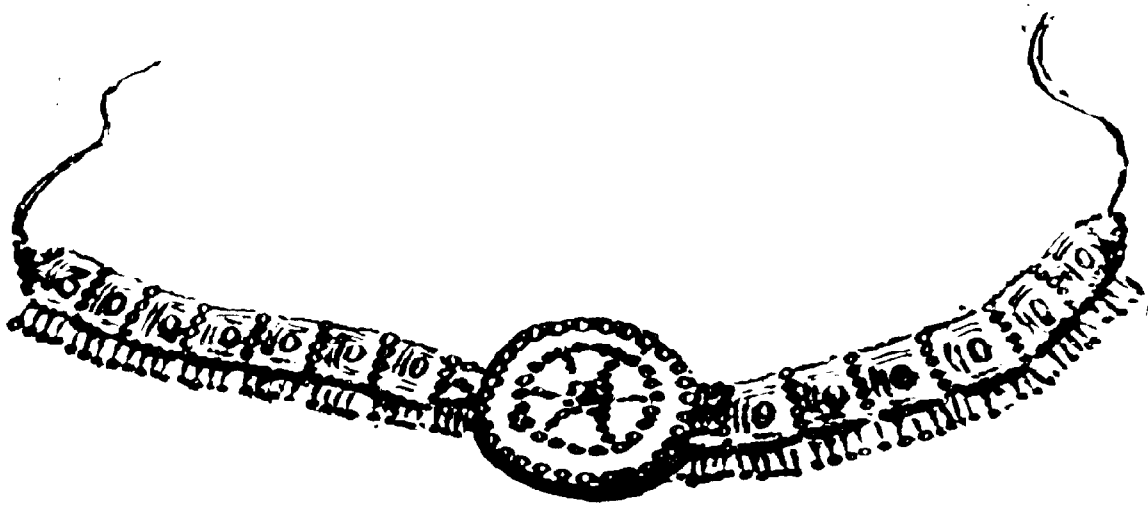


Kamiz and Lehnga worn by womenfolk

ORNAMENTS

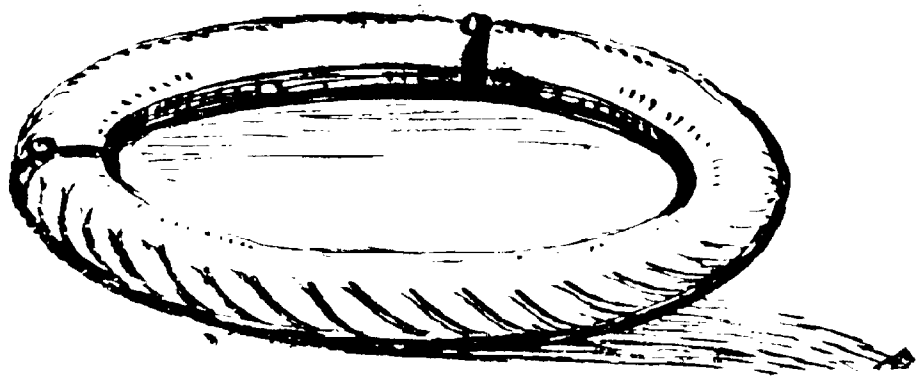


Kangni

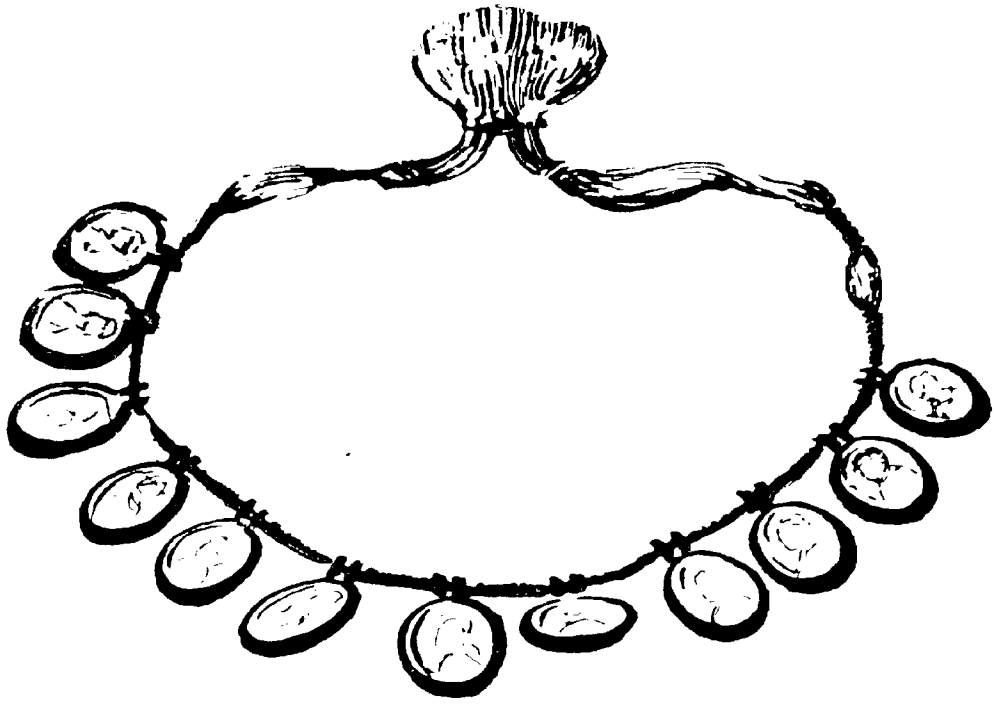


Teep

ORNAMENTS



Kadula



Jhalar



A bridegroom in traditional wedding dress



A young school going girl
The change over to salwar and kamiz is marked among the young girls

FOOD AND DRINKS

Broadly speaking, the common man in the village is a strict vegetarian, eating of meat being considered a monopoly of the untouchables and the lower castes viz., the Charmers and Bhangis (Table No. A. 3). Though some people belonging to higher castes too have recently taken to non-vegetarian food, they do so stealthily as otherwise they will be looked down upon by the village elders. While the Bhangis and the Chamars may cook non-vegetarian food in the village itself, no other household including the Muslim ever does so.

There is hardly any variety in the diet of the villagers and whatever variety there is, is due to seasonal changes. As most of the households in the village are directly or indirectly dependant upon agriculture, the people consume what they produce and thus with the change of season the diet of the villagers also undergoes a change.

The most common items of staple diet of the people are wheat, gram, bajra and barley. (Table No. A. 4). Gram, barley and bajra are cheaper than wheat and are considered to be inferior to wheat. Thus while the well-to-do take wheat throughout the year, the others supplement wheat with *gochani* (mixture of wheat and gram) during summer and bajra during winter. The proportion of wheat to gram in *gochani* varies with the economic condition of the household concerned. Other items like rice, maize etc., are also consumed intermittently.

The other chief items on the menu of the villagers are pulses like *chana, moong, arhar* etc. These are generally supplemented by vegetables like potato, green leaves, lady finger, peas, cauliflower, cabbage, brinjals etc., all grown in the village itself. Generally, a household, whatever its economic condition, never has more than one dish (either pulse or vegetable) at a meal.

Milk and milk-products like curd, butter, *seet* (butter milk) are very commonly used by the households owning milch cattle. As for those who do not have milch cattle, they generally make do with *seet* which some household having milch cattle is always able to spare.

Pure ghee is commonly used in the preparation of meals in the agricultural households or those who are economically well off and vegetable oils are generally used by the poorer sections of the population.

Thus a typical meal of an average person in the village will consist of *chapatis* made of wheat, *gochani, jowar* or *bajra* ; a vegetable or pulse with seet and butter. Day in and day out, the villagers eat the same type of food throughout the year and there is rarely any variety in their dishes.

Though there is no hard and fast rule regarding the number of meals served in a day, generally the villagers take three meals in the summer and two in winter (Table No. A. 5).

Delicacies like *halwa, puris, khir, sav yan*(a type of macroni) are prepared only on festive occasions like marriages, festivals and other social ceremonies in the household. This is one reason why every one in the village welcomes such occasions with enthusiasm.

Though the consumption of liquor and other intoxicants is socially tabooed, a large number of persons were reported to be actually addicted to these habits. Generally the villagers consume intoxicants secretly but on festive occasions like marriage or festivals (specially on Holi and Dulhendi), they drink openly. Of late, the villagers are inculcating the habit of taking tea, but the consumption of tea so far is limited to 29 households only,

and even they do not, as a rule, take it regularly. Milk and *seet* for most part remain the common beverages of the people.

DRESS

As regards the dress worn by the different caste groups in the village no appreciable distinction could be noticed. The dress worn by the men in the village is still by and large the traditional one viz. *dhoti*, *kurta* and *pugree* for headgear. Headgear is a must for all the villagers ; from social point of view it is worn to maintain prestige and status and from practical point of view to provide protection against scorching sun in summer and cold winds in winter. In recent years the Gandhi Cap as a headgear has come to replace the *pugree* to a large extent especially amongst the poorer and non-agricultural sections of the people, mainly because it is cheaper and easier to manage. But the agriculturists still by and large stick to the traditional turban.

The shirt, pants, pyjamas etc., have also made their appearance in the village but these are limited to about 40 persons who are either in service occupations or are students of higher classes who go out of the village everyday to attend their offices or schools respectively.

There are a few additions to their dress during the winter season. They continue to use the same clothes but wrap themselves with a *chadar* (Shawl) made of thick coarse yarn or with a thin quilt. A few well-to-do people who can afford, use woolen blankets or *chadar* or even a woolen coat.

The young boys for most part wear shirt and pyjama or shirt and half pants with no headgear. The clothes worn by the villagers (especially by the menfolk in the village) are generally made of coarse mill-made cloth.

The most peculiar feature of the dress worn by the womenfolk is that they never wear anything pure white as that is considered inauspicious ; their clothes are generally gaudily coloured, with red, blue and yellow colours predominating. They generally wear *lehnga* (skirt), *kamiz* and a *dopatta*. *Lehnga* worn by the females of the lower castes is generally shorter than the one worn by those of the higher castes.

In recent years the combination of *salwar*, *kamiz* and *dopatta* has also found its way into the village but it is popular only amongst the younger generation. The old ladies still stick to their traditional dress of *lehnga*, *kamiz* and *dopatta*.

As for the young girls they for most part wear *kamiz*, *salwar* or *kamiz* and underwear with no *dopatta*. So far as the question of stitching of clothes is concerned they are for most part stitched in the village itself. As none of the villagers is working as a tailor, one from outside caters to the needs of the villagers. He visits the village at fairly regular intervals and stays there as long as his services are required.

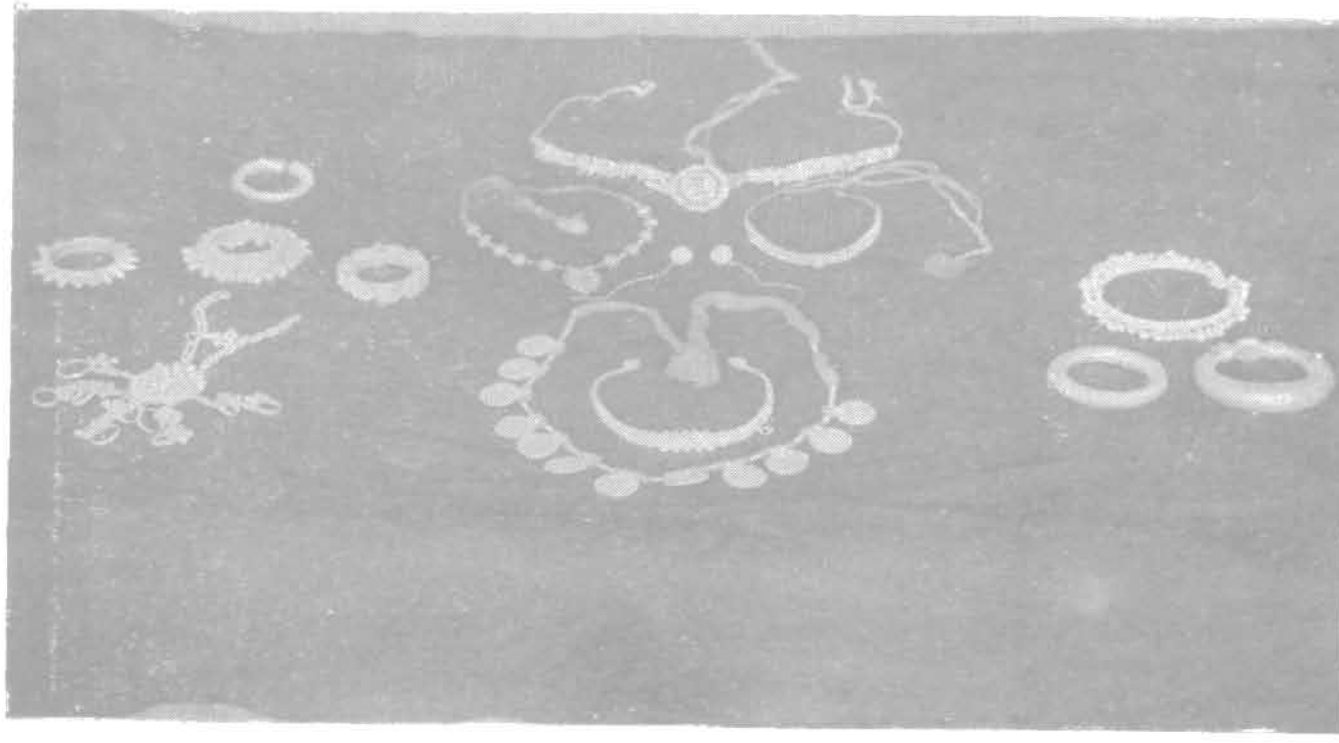
Recently a few persons who wear pants and shirts have started getting their clothes stitched from Delhi as the tailor who visits the village is not an expert in stitching these garments.

FOOTWEAR

Locally made *juti* (non-laced shoe or pump shoe) is the most popular footwear both amongst the males as well as the females in the village. The only difference between the *jutis* worn by males and females is that the *jutis* worn by females generally have some design embroidered on them with coloured yarn or with golden or silver yarn.



A newly married girl in her traditional dress



The ornaments



The foot-wear

ORNAMENTS

Ornaments are generally worn by the females only and in a large variety too. As for men it is limited to wearing of a ring but even that is not very common. The ornaments are generally made of silver though a few among the rich have golden ornaments also.

The following are the different types of ornaments worn on different parts of the body.

For forehead	Borla, Tikkka.
For neck	Hasli, Kanthi, Haar, Teep, Gulband, Champakali, Mala, Jhalar, Galsari, Patri.
For ears	Boojni, Bunda, Jhumki, Bali, Toss.
For nose	Nath, Long, Dana.
For finger	Ring, Challa, Goonj.
For arms	Kadula, Poonchi, Hathphool, Chhan, Kangni, Choori, Bangri.
For waist	Tagri, Nadda.
For ankles & feet	Tati, Pati, Kari, Ramzhool, Pajeb, Nevri, Laccha, Bicchwa, Chhailkara.

Besides the above ornaments glass bangles are also worn by the women.

FUEL :

TABLE II—8

Caste	No. of house-holds	No. of H. Hs. using		
		Cowdung Cakes	Wood	Coal
Ahir	51	51	41	2
Chamar	18	18	13	...
Jhimmer	15	15	13	...
Bhangi	14	14	13	...
Jat	12	12	12	1
Kumhar	9	9	9	...
Brahmin	7	7	3	...
Rajput Agri	7	7	5	...
Nai	4	4	2	...
Lohar	4	4	3	...
Baniya	1	1	1	...
Bairagi	1	1	1	...
Sunni Faqir	1	1	1	...
Total	144	144	117	3

Cowdung cakes constitute the most important item of fuel for domestic purposes amongst all the households in the village irrespective of their social or economic status. The cowdung cakes are prepared by the females and children and are dried on the walls of the houses or in any available open spaces. The dried cowdung cakes are then stored away in *batooras* (hutshaped enclosures made of thick layer of cowdung itself) and taken out whenever required.

The only other source of fuel used commonly is wood which the villagers precure from fields or barren lands. Coal is being used by only three households in the village.

OTHER HABITS

Some of the other habits of the villagers have been analysed with reference to their monthly income (Table Nos. A. 6 & A. 7). The tables reveal that about one-fifth or 18·8 per cent of the total households in the village do not make use of toilet or washing soap. This is due to their poverty, for most of the households who reported as not using these items were in the lower income groups.

Only 6·3 per cent of the total households send their clothes to the washerman and they are all in the highest income group.

In spite of the excessive fly and mosquito menace, none of the households was reported to be using mosquito nets.

HOUSE TYPES

The type and structure of buildings is one of the important indicators of economic change in the village. As soon as the economic condition of a household improves, one of the first things that it does is to improve the condition of its dwelling. In the following paragraphs, an attempt is made to study the house types available amongst the various caste groups in the village.

The various buildings and structures in the village can be studied from two points of views viz., the purpose for which a building or structure is used and, secondly, the type of material used in its construction.

Numerous types of buildings or structures are available in the village and these are put to varied uses. For sake of convenience we have classified them into four categories according to the purpose for which they are used. They are as follows :—

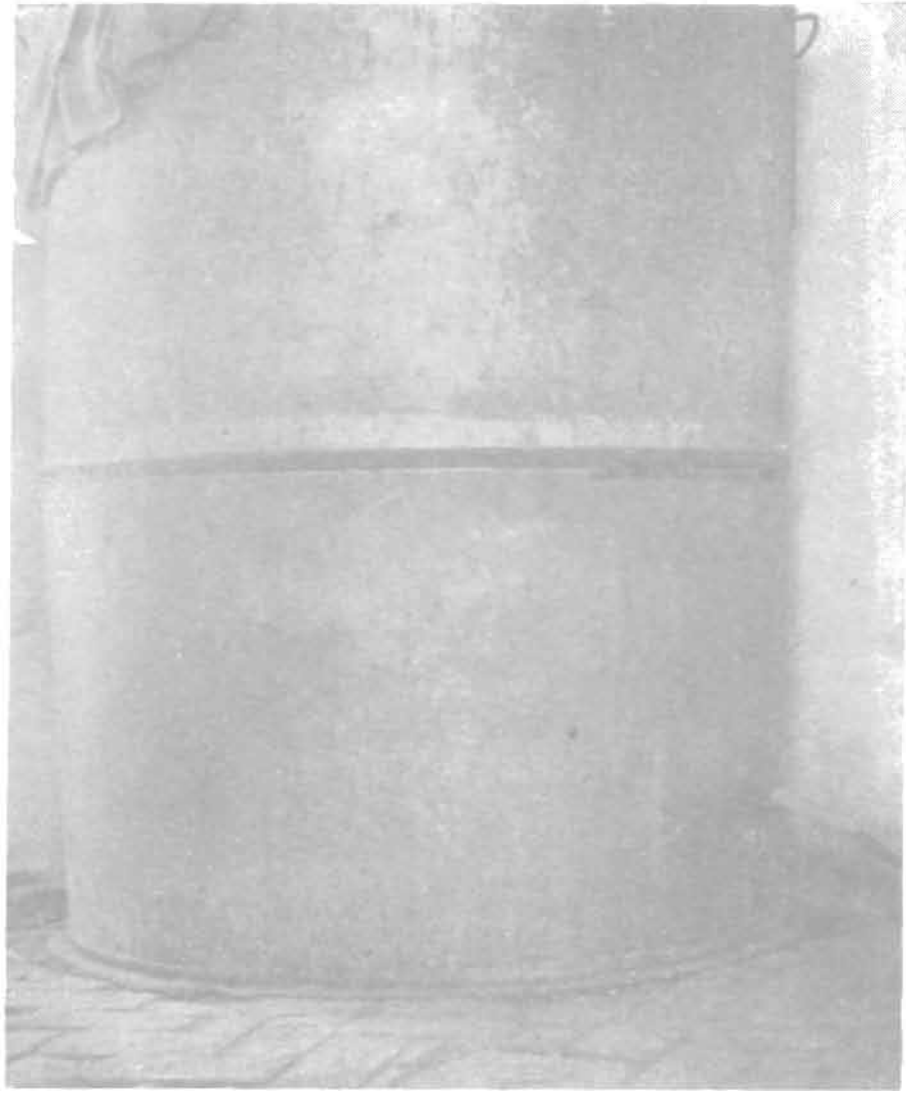
1. Residential Structure (*ghar*).
2. Sitting Room (*baithak*).
3. Cattle shed.
4. Sitting Room-cum-cattle shed (*gher*)

It may, however, be pointed out that a particular structure need not be exclusive ; for example, a residential structure may also be used as a sitting room or a cattle shed or both.

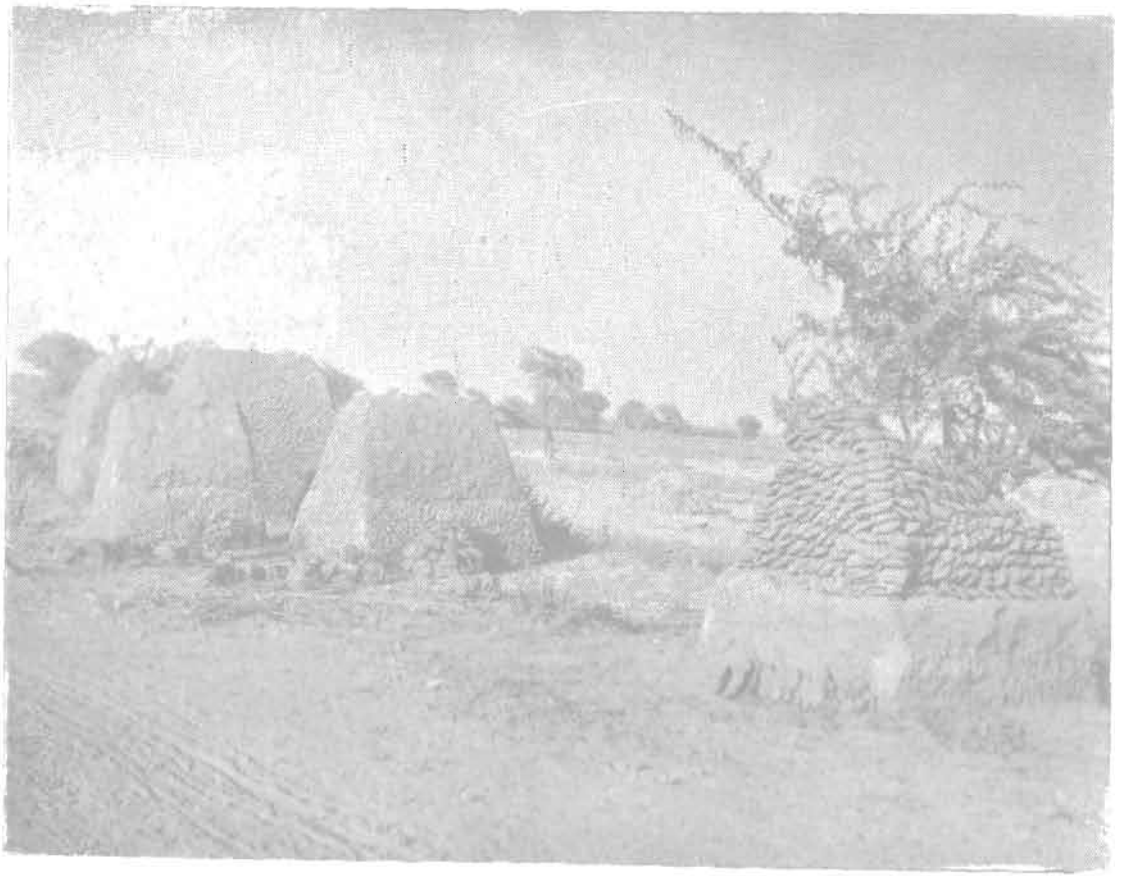
1. *Residential Structure* :—A residential structure is one where all the members of the household live, where food is cooked and other household effects are kept. Residential structures are locally known as *ghar*. Except for the male members of the household, no male outsider has free access into the *ghar* and in order to enter the *ghar* he must, as a rule, have the prior permission of the residents or be accompanied by some male members of the household.

2. *Sitting Room* : (BAITHAK)—Sitting Rooms or *baithaks* are nothing else but a sort of guest house. As outsiders (males) do not have free access into the *ghar*, so the need of such structures is obvious. Sitting rooms are generally away from the *ghar*, though in some cases they are adjacent to them. They are meant exclusively for the use of males and no female, even of the household, is ever expected to go there. Here the male members of the household relax during the day and may also sleep during the night. These are also meant for male guests or those who want to stay overnight in the village.

As is obvious from the purpose of guest houses or sitting rooms, people generally try to have the best possible *baithaks* within their means. They are invariably *pucca*, cleaner and better furnished than the residential



A 'Thekka' for storage of food-grains



Batooras
The cow dung cakes are stored in them

structures.

3. *Cattle Sheds* : The cattle sheds are used for housing the cattle. They are generally constructed in the open yard of the residential structures.

4. *Ghers or Sitting Room-Cum-Cattle Sheds* :—Ghers or Sitting Room-cum-cattle sheds combine the function of the two. Here generally the sitting room is in the front and the cattle shed is at the back.

Several agricultural households store their tools and implements in the *baithak* itself.

Buildings and structures in the village may be classified according to the material used for constructing them. Broadly speaking, they are of three types viz., Kuccha, Pucca and Mixed.

1. *Kuccha* : A structure or building, the walls of which are made of unburnt mud bricks. As for the material of roof, some structures have straw supported by wooden or bamboo lintels while others have it made of mud bricks supported by wooden lintels and planks. A *kuccha* structure may be a straw hut also.

2. *Pucca* : A structure made of burnt bricks, cement mixed with sand or burnt bricks and mud as wall material. Generally the people have wooden lintels and burnt bricks as material of the roof in such structures.

3. *Mixed* : This type of structure may again be of two types. Firstly, one particular structure may be half *pucca* and half *kuccha* and, secondly, a particular structure may have *pucca* walls but *kuccha* roof. The latter type of structures predominate amongst the mixed type of structures.

The material used in the construction of the *kuccha* houses is locally available. People who live in *kuccha* houses invariably acquire the skill of constructing them too. While most of the material required for construction of *pucca* houses has to be secured from outside, all the labour required is locally available in the village itself. It is very interesting to note that irrespective of their caste and economic status all the members of a household including females assist in the construction of a house.

As far as the general condition of the residential structures is concerned, they are dark, dingy, ill-ventilated and low-roofed. Besides, most of the other amenities like latrines or bath-rooms are conspicuous by their absence in most of the houses in the village.

While men generally take bath in the open, the women make do with some sort of improvised bathrooms or even take bath in the room itself. Only 13 households in the village have some sort of improvised bathrooms attached to their residential structures. As there is no proper drainage system, this makes the houses damp and dirty. All persons (males as well as females) excluding the infants go out in the fields to attend the calls of nature.

22·0 per cent of the households maintaining cattle do not have separate arrangements for housing their cattle. While in summer they tie them outside their houses, in winter, especially at night, they have to be kept inside the residential rooms. The other 78·0 per cent were reported to be having separate arrangements for keeping cattle, but in a majority of these cases too the position is no better. 56 of the 71 such households have a separate room inside the residential structure itself for the cattle which, though better than having none at all, is still not a very healthy position.

It is interesting to note that no house in the village is open on more than one side. This

is so because of the belief in the minds of the villagers that if the house is open on more than one side it will become vulnerable to thefts. The new *pucca* houses that are coming up are not only constructed according to proper specifications, but are also better ventilated, and have proper arrangements for drainage etc.

According to the data collected by us, there were in all 156 residential structures. The figure includes not only residential houses, but also *baithaks* and *gh.ers*. A study of the residential structures, according to the age and type of material used therein, will enable us to assess the changes, if any, that are taking place so far as the nature of construction is concerned.

TABLE II—9

DISTRIBUTION OF RESIDENTIAL STRUCTURES ACCORDING TO AGE AND NATURE OF CONSTRUCTION

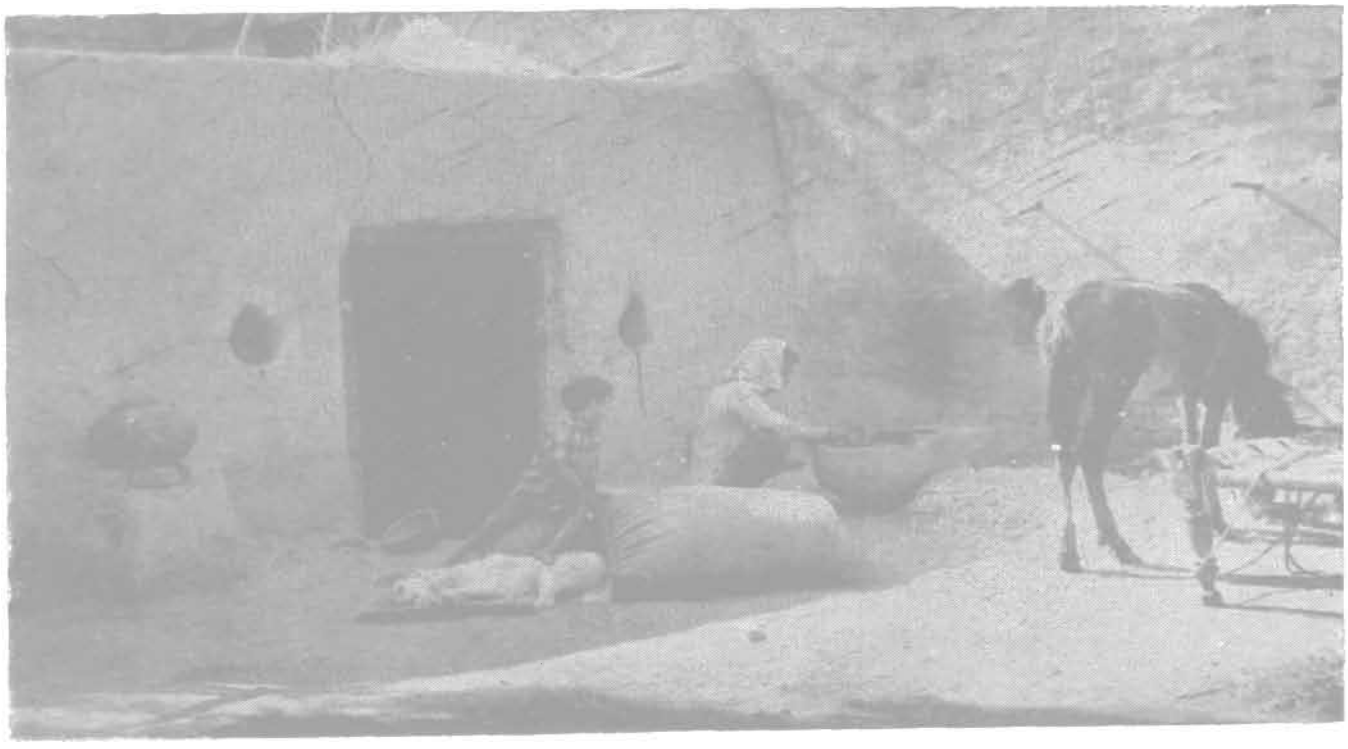
Age of buildings (years)	Nature of construction			Total
	Kuccha	Pucca	Mixed	
0— 5	6	27	3	36
5—10	18	32	5	55
10—15	8	22	6	36
15—20	7	8	1	16
20—30	...	4	...	4
30—40	...	3	...	3
40—50	..	3	...	3
50 and above...		3	...	3
Total	39	102	15	156
Per cent of the total	25·0	65·4	9·6	100·0

The table shows that although 65·4 per cent of the houses are *pucca*, still a substantial portion (34·6 per cent) are either kuccha or mixed type. It will be seen from the table that more than three-fourths (77·5 per cent) of the total existing houses have come up during the last fifteen years or so.

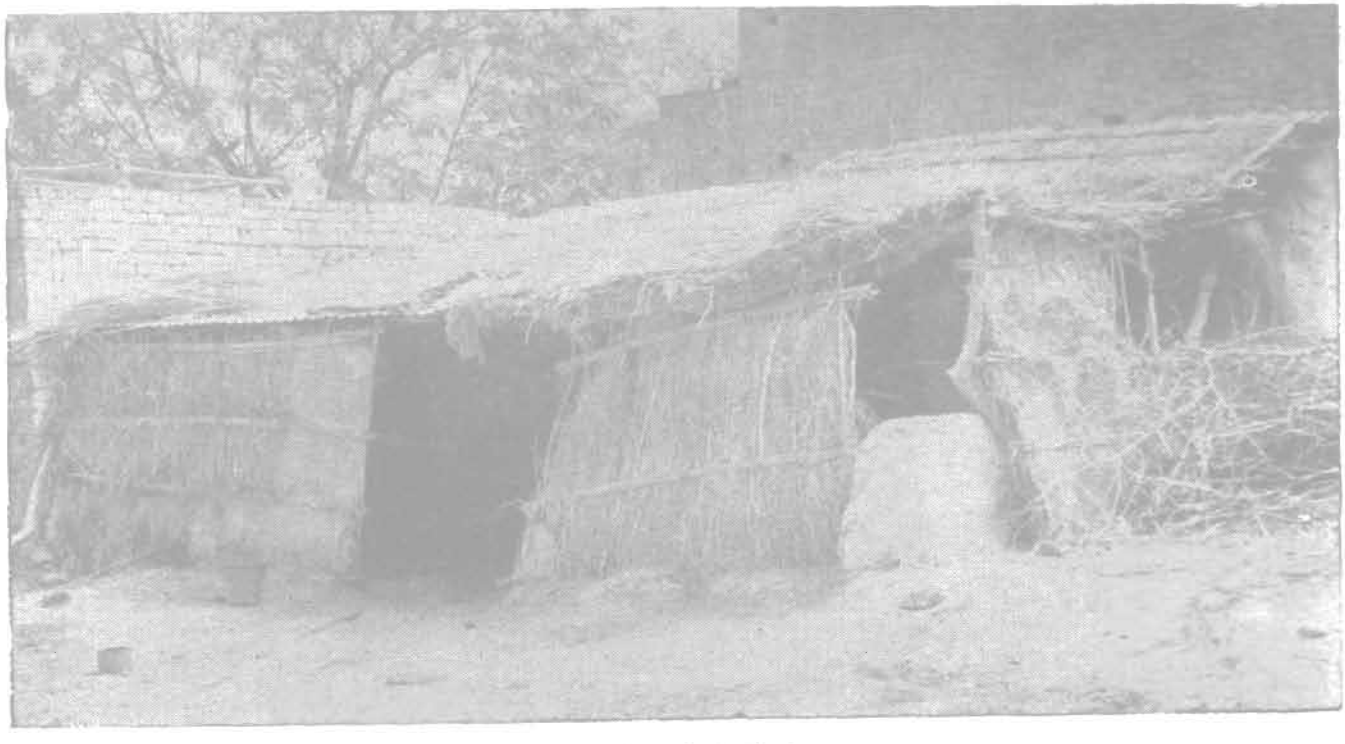
Another significant feature that emerges from a study of the table is that a shift towards *pucca* houses is taking place at a very fast rate, especially during the last 15 years or so. About 80 per cent of the total *pucca* residential structures have come up during this period.

It is interesting to note that none of the *kuccha* houses is more than 20 years old. This is obviously due to the very nature of the material used in their construction. The life of such constructions is comparatively short and they require periodic and frequent repairs. The repairing is generally done before and after the rainy season. Broadly speaking, the repairs carried on before the commencement of rainy season are of minor nature and are carried on to save the structure from large-scale damage due to rains and those carried on after rains are substantial as they are necessitated by the damage done to the structures by rains.

Table No. II—10 shows that about four fifths (79·5 per cent) of the total number of residential structures have been constructed by the existing households. The rest (20·5 per cent) are ancestral. The predominance of structures constructed by the existing households over ancestral ones corroborates our earlier finding that most of the houses have come up only during the last 15 years or so.



A kuccha mud house



A thatched hut



Minor repairs of a mud house being carried out before the onset of rainy season



Re-construction of a mud house
All the members of the household lend their hand in the same

TABLE II—10

DISTRIBUTION OF HOUSES AMONGST DIFFERENT CASTES ACCORDING TO NUMBER OF ROOMS, TYPE OF CONSTRUCTION Etc.

CASTE	No. of H. Hs.	No. of persons	No. of houses	Ancestral	Self Construc-ted	No. of living rooms	Av. no. of rooms per H. H.	Cattle shed
Ahir	51	331	58	10	45	152	3·2	35
Chamar	18	102	18	...	18	29	1·6	1
Jhimmer	15	91	18	4	16	23	1·5	3
Bhangi	14	82	14	3	11	20	1·4	6
Jat	12	66	13	9	4	37	3·1	11
Kumhar	9	54	10	1	10	14	1·6	6
Brahmin	7	44	7	3	4	20	2·9	3
Rajput Agri	7	33	7	1	6	12	1·7	2
Nai	4	21	4	1	3	5	1·3	1
Lohar	4	20	4	...	4	8	2·0	2
Baniya	1	5	1	...	1	3	3·0	1
Bairagi	1	5	1	...	1	3	3·0	...
Sunni Faqir	1	3	1	...	1	2	2·0	...
TOTAL	144	857	156	32	124	328	2·3	71

The table further provides data regarding the number of rooms per household. It will be seen that the average number of rooms per household varies from 1·3 in case of the Nai households to 3·1 amongst the Jat households. The average number of rooms per household for the village as a whole works out to 2·3. While the Jats, Ahirs, Baniyas, Bairagis and the Brahmins have more rooms per household than the village as a whole, the rest of the castes have less rooms per household than for the village as a whole.

The number of rooms per household does not give an adequate picture of the housing conditions obtaining in the village. To assess the same one must take into consideration the number of persons living therein. The relevant data is provided by table No. II—11, according to which the average number of persons per room is 2·6.

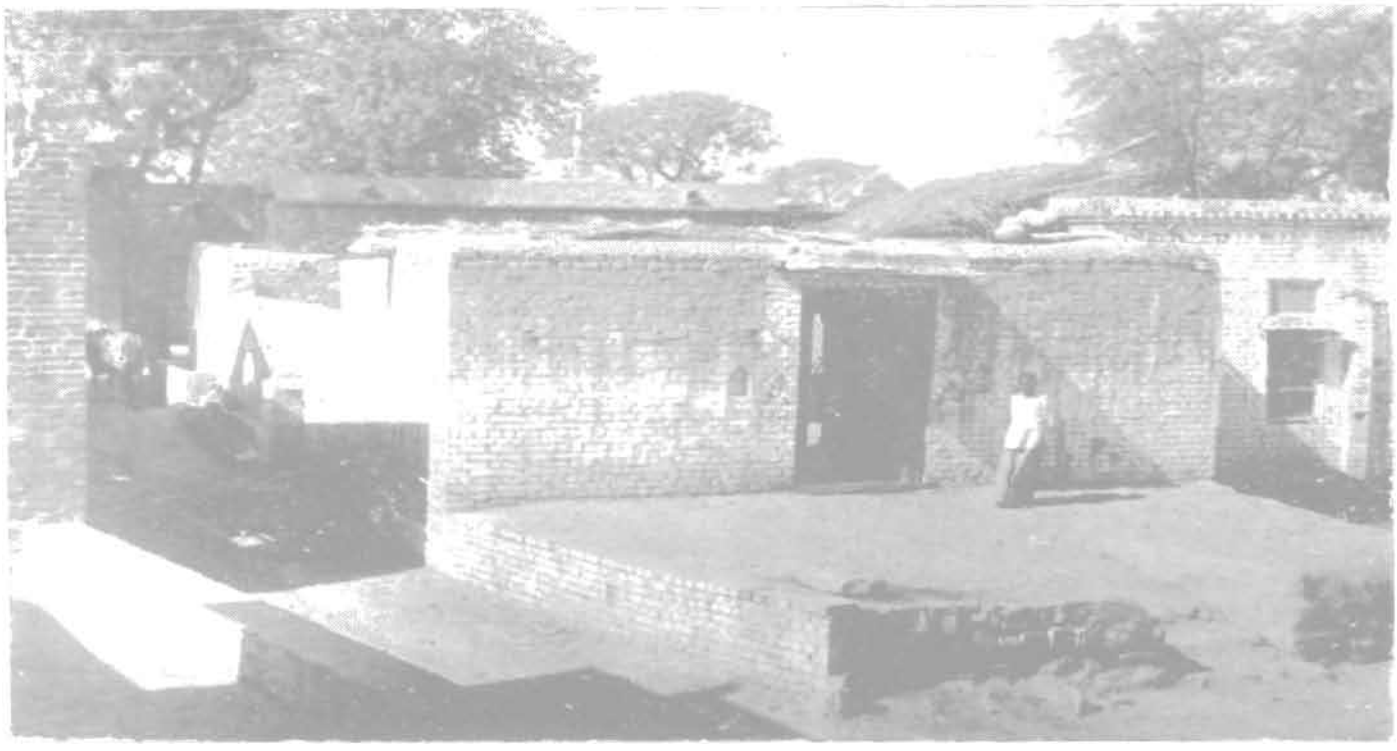
The table further shows that more than three-fifths of the total households are living in one or two roomed houses, another 27·8 per cent are living in 3 or 4 roomed houses, and those who live in 5 or 6 roomed houses constitute a negligible proportion of the total number of households in the village.

Tables regarding the material used for construction of walls and roofs of the various households are provided in the Appendix (Table Nos. A—8 and A—9).

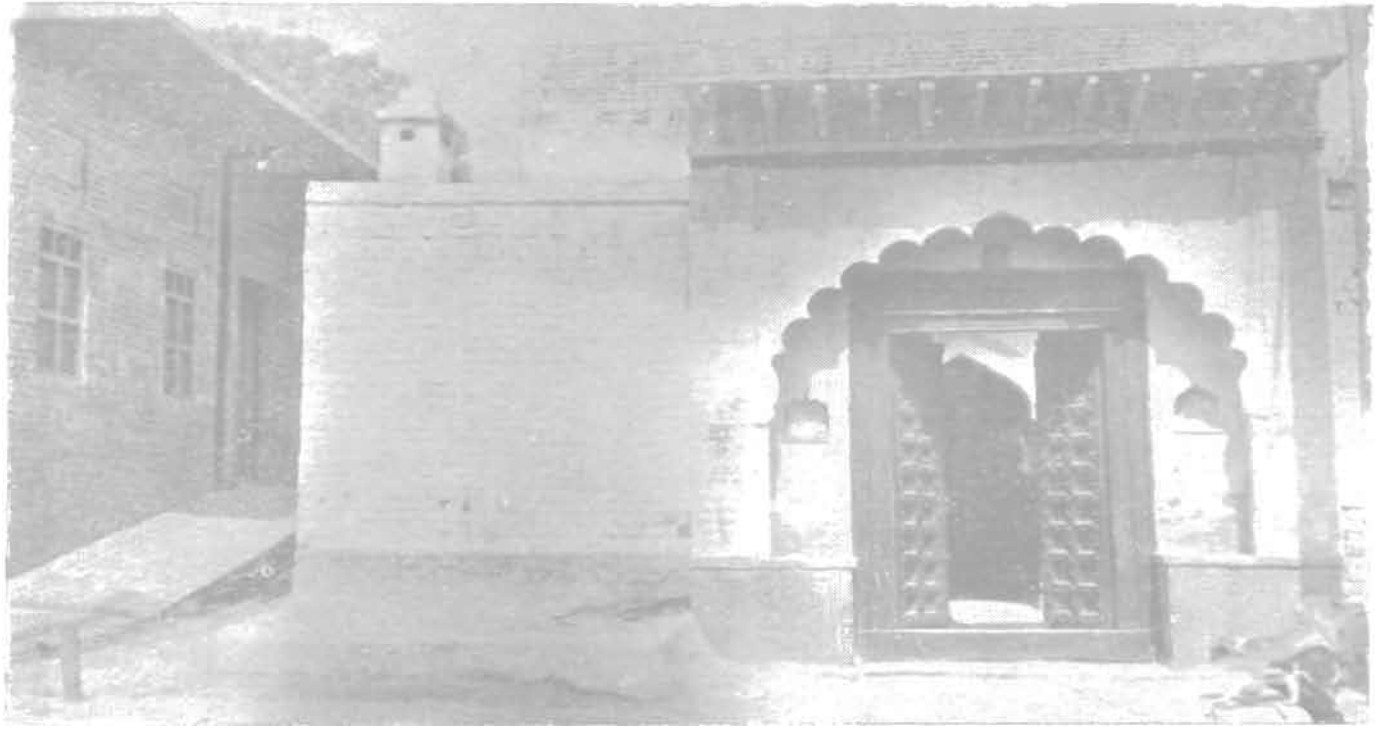
TABLE II—11

DISTRIBUTION OF HOUSEHOLDS WITH NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Total No. of H. Hs.	Total No. of rooms	Total No. of families	Av. No. of persons per room	With no regular room		HOUSEHOLDS WITH											
						1 Room		2 Rooms		3 Rooms		4 Rooms		5 Rooms		6 Rooms	
				No. of H. Hs.	Total No of family members	No. of H. Hs.	No. of persons	No. of H. Hs.	No. of persons	No. of H. Hs.	No. of persons	No. of H. Hs.	No. of persons	No. of H. Hs.	No. of persons	No. of H. Hs.	No. of persons
144	328	857	2·6	...	...	40	185	57	326	28	183	12	105	5	37	2	21
144	328	857	2·6	...	...	40	185	57	326	28	183	12	105	5	37	2	21

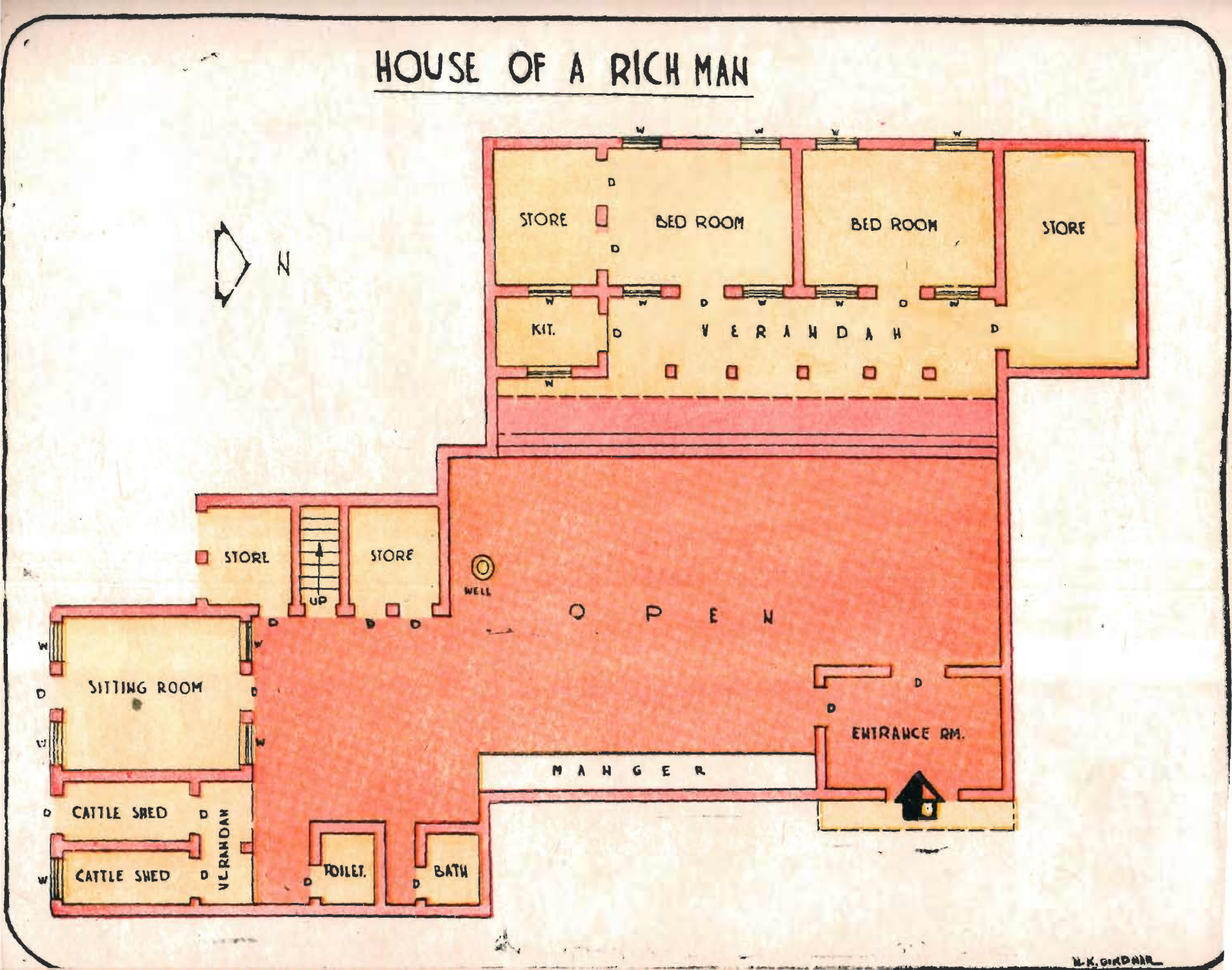


A kuccha-pucca (mixed) house
The walls are made of burnt bricks while the roof is made of wooden planks and mud

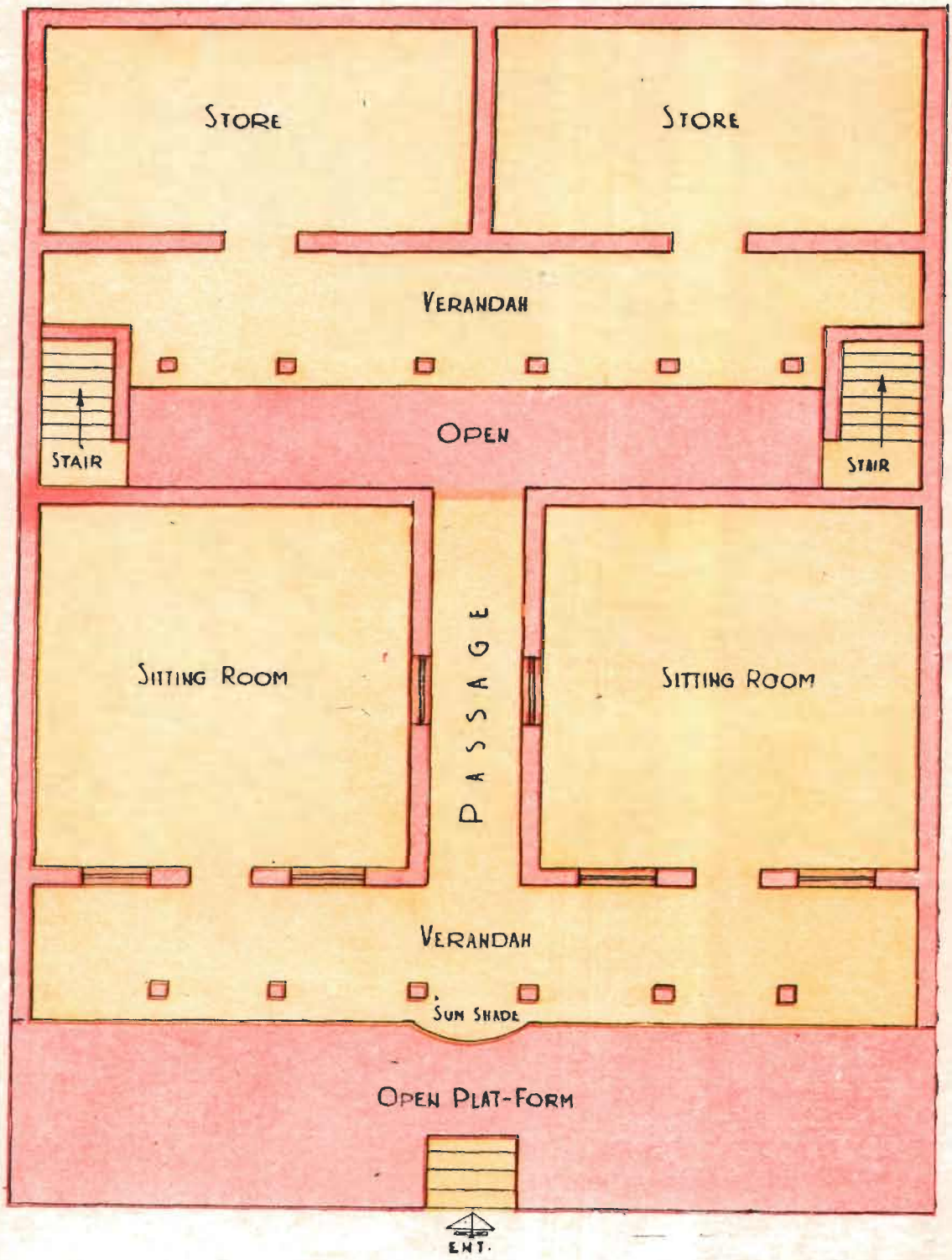


The old and the new
The nature of construction of pucca structures has considerably changed in recent years especially in respect of ventilation, drainage etc.

HOUSE OF A RICH MAN



BAITHAK
(SITTING ROOM)



SOCIAL CUSTOMS, PRACTICES AND BELIEFS

Social customs, practices and beliefs play a very vital role in the lives of the village folk. A knowledge of their customs and beliefs is very essential for understanding the various attitudes of the people.

During pregnancy the woman is given somewhat better food to eat and lighter work to do, although she ordinarily continues to perform the daily chores until the time of delivery. At the time of labour, the expectant mother is generally attended by an untrained *dai* of the village who generally is a Bhangi woman.

It is interesting to note that it is only the birth of a male child that is rejoiced over and in case of a female child the people do not feel very happy. This is so because a female is considered to be an economic liability not only during her life-time but also after her death as her parents have to send gifts on various social occasions to her children.

After the birth, the mother and the new born are secluded in a corner of the house for the next 8 to 10 days, the reason being that during this period they are being attended to by the village Bhangin.

A Nai or Bhangi woman of the village will go round all the households closely related to the one in which the birth of the boy has taken place and will paste red coloured palm features on the entrance of their houses to indicate that there is another addition of a male member to that family. She is paid a sum of Rs. 1·25 nP. for her services. Incidentally this amount is more or less fixed for all households, irrespective of their economic status.

The village *dai* (the Bhangi woman) who attends to the mother at the time of delivery receives from Rs. 1·25 nP. to Rs. 2/- for her services. The rich persons may even make gifts of clothes or silver ornaments on the birth of the first male child.

The birth of the first male child in the family is called *palauthi*. When a couple gets a male child after long waiting and prayers that birth is called *dasauthan*. Soon after the birth of the child, the old women in the family beat upon bronze plates and sing songs of rejoicing. It is believed that the noise made by the beating of bronze plates will make the child brave and the child will never be afraid of anybody in his life. The singing of songs etc., go on for six days. After that sweets etc., are distributed amongst friends and relations.

The sixth day after the birth is called *chhatti*. It is believed that the fate of the child is decided on the day. All the persons of the household and their near relatives come and sit around the new born and keep awake for 24 hours. A fire which is kept burning since the birth of the child is put off on this day.

Ten days after the birth the naming ceremony called *Nam-karan Sanskara* takes place. The Brahmin associated with the family is called to officiate at the function. The mother and the baby are properly washed by a Nai woman early in the morning and are prepared for the ceremony. The Brahmin performs *havana* and suggests the first word on which the name of the child is to be decided.

The next important ceremony is the first hair cutting ceremony called *mundan*. This is observed in the first, third, fifth or even in the seventh year. An auspicious day is selected, which generally is Amavasya (the monthly new moon day) when the child is taken for *mundan* to some holy place e.g., village Beri in Gurgaon District of the Punjab, or to the River Jamuna. Jeth-ka-Dussehra (the Ama-

vasya of the month of Jeth) is considered the most auspicious day for this ceremony. The father of the child distributes alms to the poor at the site of the ceremony. On his return to the village he distributes sweets amongst his friends and relatives and may make gifts of cash and clothing to all the females in the family.

The Nai who cuts the hair receives Rs. 1·25 nP. The hair are invariably thrown away in the flowing waters of the River Jamuna.

The *mundan* ceremony, however, does not take place in case of girls, whose hair are not cut.

Then come a series of ceremonies connected with marriage. The villagers as a rule observe certain rules and regulations about marriage which may be stated. First of all, the marriage must take place within one's caste but never in the same *gotra*. The same *gotra* implies the '*gotra*' of father, mother and grand mother on father's side. Secondly, marriage must take place not only outside one's own village but also outside the village or villages where persons belonging to one's *gotra* live. These rules apply to all the castes in the village and nobody, whatever his social and economic status, ever deviates from these established conventions.

The following are the more important of the various steps in the marriage ceremony in the village.

BETROTHAL (SAGAI)

It was formerly the custom for the Nais to act as go-betweens in fixing up marriage relations. But at present, it is generally the parents of the girl who have to find a boy and in this respect they are generally helped by their friends and relations residing in other villages.

After a suitable match for his daughter is found, the father of the girl initiates negotiations with the father of the boy, who generally himself comes to see the girl concerned and if he finds the girl suitable for his son, he gives his assent to the proposal. Between themselves they fix a date for betrothel. On the date so fixed, the father of the girl accompanied by his near relations goes to the boy's place and after going through a very simple ceremony of applying '*tilak*' on the forehead of the boy, the betrothal ceremony is performed. The would-be father-in-law of the boy then gives some money, generally Re. 1/- to Rs. 51/- according to his economic status, to the boy and also Re. 1/- each to all the blood relations of the boy. This is taken as a token of respect to them. Right from this moment onwards, no adult from the would-be in-laws of the boy would eat or drink anything from the house of the boy, not even in case of emergency.

After a lapse of some time, ranging from one month to a year, the parents of the girl consult their *pandit* for finding out an auspicious day for the marriage. This is called *byah nikalna* (ब्याह निकालना). The *pandit* gets Rs. 1·25 nP. for his services. The date is conveyed to the father of the boy in a letter sent by hand through a Nai. The father of the boy consults his *pandit* regarding that date and if he too finds the date auspicious, he sends his assent back through the same Nai.

As the month of the marriage draws near, the parents, both of the boy and the girl, consult their *pandits* again for a ceremony knows as '*banwara*' (बनवाड़ा). *Banwara* is the period which ranges from two to seven



Byah Nikalna
The purohit calculating the auspicious day for marriage



Ghur Charhi
The bridegroom on horse-back setting out for a visit to the village shrines (Mata-ke-Chabutre)

days in case of a boy and one to five days in case of a girl, during which both of them are made to wash with *batna* (बटना), which consists of gram flour, turmeric and perfumes. These baths are known as *bans*. During the duration of *banwara* the boy and the girl are not allowed to move out of their respective houses except to attend to calls of nature.

When the day of marriage arrives, the groom is dressed in his wedding clothes and *sehra* (crown). He then gets on horseback to perform the ceremony of *ghur charahi* which consists of a ride round the village shrines to offer worship. Before *ghur charahi* the groom's sister-in-law (wife of elder brother) or in her absence the wife of some cousin applies collyrium (*surma*) to his eyes, for which she is given a rupee. The crown (*sehra*) on the head of the groom is tied by his sister's husband who gets a rupee for that. In his absence, the *sehra* is tied by the family *purohit* (पुरोहित). Before starting for the bride's village the groom is symbolically breast fed by his mother or in her absence by some other lady in the family whom he considers like his mother.

After the *ghur charahi* ceremony is over, the wedding procession called *barat* composed solely of males and usually accompanied by drummers or a band party sets off for the bride's village.

The *barat* generally consists of the father of the boy, his friends and relations. The *barat* may consist of all castes, except where the boy belongs to the Scheduled Castes. The *barat* will come and wait outside the village of the bride till somebody from the bride's family comes to receive and welcome them. They will never enter the village boundary until then and if ever they do so, this is taken as an insult by the village itself and may lead to serious consequences.

It is generally the bride's father, brothers and uncles who come and greet the *barat* and fetch them to the village, where the *barat* is generally housed in the baithaks.

An hour or so later some members of the girl's family, accompanied by a Nai or a Brahmin, approach the place where the *barat* is housed, to perform a ceremony known as *barat lena*. The ceremony consists of applying a *tikka* of turmeric and rice on the forehead of the groom by the family *pandit* or Nai as the case may be. The *pandit* gives groom some sweets, a coco-nut, almonds the etc., which he puts into a cloth he is carrying.

The actual marriage ceremony is marked by seven rounds of the fire and the recitation of marriage vows by the bride and the groom. The *phera* ceremony usually takes place in the court yard of the bride's place, where a pavilion for the purpose is set up. The bride and the groom sit together while their relatives sit opposite each other. A Brahmin is incharge of the ceremony. The ceremony consists of chanting of *mantras* by the *purohit* and taking of vows of faithfulness by the groom and the bride towards each other. They go around the fire seven times during the chanting of the *mantras*.

The Brahmin is given anything from Rs. 11/- to Rs. 51/- for his services.

After *phere*, another very important function called *neota* (न्योता) takes place. The father of the bride sends out a message to all persons with whom his family has previous dealings in *neota* (donation of a small amount of money to the father of a girl at the time of her marriage as a sort of financial help, twice of which he shall have to return at the time of marriage of a girl in giver's family) to return his money to him as he requires it for the marriage of his daughter. Even if a person dies his son or sons will have to honour this.

This amount is duly taken down in a 'Family Register' which is kept by one and all without exception. The family register or the *bahi* (बही) contains besides other things the dates of births, marriages, deaths and other financial obligations of the household. This *bahi* is supposed to be one of the pride possessions of a household. These registers in many cases are preserved for generations together.

The next day the *vida* (विदा) takes place when gifts in cash and kind are given to the boy by the father of the girl. Here again, a function similar to *neota* is held when people give a small amount of money or present clothes to the father of the girl, who again has to return twice the amount at the time of marriage of a girl in the giver's family. This is called *kanya dan* (कन्या दान). On this occasion, the dowry may be given together with some money. The dowry generally consists of dresses, utensils etc., and may also consist of a bicycle or a sewing machine.

After this the *barat* returns to its village taking the bride with them. The bride is usually accompanied by her younger brother or in case there is no younger brother some near male relation. On reaching the groom's village, the bride and the groom make a joint tour of the various *mata-ka-chabutras* of the village and offer worship there.

A very interesting thing about it is that the bridegroom and the bride are not allowed to meet each other during this period. The very next day the elder brothers of the bride would come to fetch their sister back to their own village.

After a lapse of some time, ranging from a month to a day during the first year or third or fifth year, the boy accompanied by a couple of his friends and relations goes to his wife's village to ask for the day when he should come again and take his wife with him. The father of the girl gives him a date which again falls in the first, third or fifth year, depending on whether the girl has come of age or not.

A few years back, this ceremony could even take place in seventh, ninth or eleventh year because at that time child marriage was quite common. But now-a-days due to the legislation regarding minimum age of marriage, 18 for a boy and 14 for a girl, early marriages do not take place and so the *gauna* (bringing back one's wife from her parent's place for the first time after the marriage) generally takes place in the first or the third year at the latest. It never takes place in second, fourth, or sixth year as it is considered inauspicious.

As almost all the persons in the village are Hindus, the dead are always cremated, the only exception being the infants who are buried in the out-skirts of the village. Nobody in the village could give any reason for their burial except that it is a tradition amongst the Hindus.

When a very old man in the village dies his family considers it as a good omen and rejoices over it, for they believe that God had been kind to him in granting him such a long life. A child, generally his grandson, leads the funeral procession ringing a bell. If the family is well-to-do it might engage some drummers or a band party to add to the gaity of the procession. The whole village is invited to attend the feast arranged in honour of the dead. A person might even throw an open invitation to all the persons of the nearby five or six villages to come and enjoy the feast.

Widow remarriage is permitted by all castes except by the Brahmins and the Baniyas. Under the influence of the Arya Samaj, orthodox restrictions to it are slowly losing ground even amongst the Brahmins and



Bridegroom in his traditional dress



Neota

The friends and relatives offering small amounts of money at the time of marriage

the Baniyas. No compulsion is ever exercised on the widow for remarriage and the second marriage is arranged only with her full consent. If she wants to remain in the same family and there is a younger brother of the deceased husband, she is given liberty to choose him as her future husband provided he is willing to accept her. In such a case, no regular marriage ceremony takes place. The younger brother only covers the widow with a sheet of cloth (*chadar*) in the presence of the near relations, and the marriage between the two is said to have been solemnised. Generally the boy gets a small cash from the father of the girl. This type of marriage is known as *kareva* or *choori pehnana* (चूड़ी पहनाना). Although it is an offence under the Hindu Marriage Act to contract a second marriage while the first wife or husband is living, yet the villagers do not consider this as a regular marriage and thus claim that they do not break the law by having a second or third wife through *kareva* while the first one is alive.

No distinction could be found in the manner of observation of these customs by the various caste group in the village. On the whole it can be safely said that the mode of observance is by and large the same amongst all the communities. The only difference observed was that whereas amongst all the socially higher castes the Brahmins come and officiate at the various social ceremonies and functions, they do not do the same at these functions amongst the Scheduled Castes. The Scheduled Castes make do with their own *pandits* (some one from their own caste who has some-how or the other been able to learn to perform these ceremonies.)

FESTIVALS

Most of the festivals have their roots in legends associated with religion. They are synonymous with joy and gaiety and in the village where life follows a hard routine, nothing is more welcome to the people than the prospect of a festival. The following are the more important festivals which the people in the village observe.

MAKAR SANKRANT

It is a festival of the season and no particular god is worshipped. Makar Sankrant falls usually on the 14th of Magh (January) every year. Although the weather is cold, everyone must get up in the morning and bathe. Those who participate in the festival, fast the whole day. Charity is given to the Brahmins. It is customary to patch up quarrels particularly those between a married girl and her in-laws on this day.

BASANT PANCHMI

Basant Panchmi means 'yellow fifth day' that is the fifth day in the second fortnight of Magh is celebrated. At this time the fields are full of mustard seed and yellow flowers. It is a pleasant time of the year when there is little work to be done in the fields. A fast is observed by some women in the village, and some cook special foods.

HOLI-DULHENDI

The actual festival of Holi falls on the last day of Phalgun (February-March) which is a full-moon day. The festival has a special appeal for the lower castes and the persons in the younger age groups. On this day the women fast until late afternoon, but they keep themselves busy in the morning by collecting colour pots and by preparing food, *khir*, *puri* and *halva*. In the afternoon, women walk in extended family groups singing songs as they approach the holi pyre. Each woman

takes off her shoes and walks round the pyre once or twice pouring water from her pot. After this worship the women return singing to their homes and break their fast.

During day time people mingle freely amongst others of their own caste. They throw coloured water on each other and rub *gulal* on each other's faces.

On Dulhendi, the day after Holi, the celebrations continue, with some modifications. The womenfolk who are oppressed by the menfolk throughout the year, symbolically take their revenge by throwing coloured water and using sticks to beat up the men including those of the higher caste. On this day, even in self-defence, no male dare raise his hand on the women.

JAITH KA DUSSERAH

The tenth day in the first fortnight of Jaith (May-June) is observed as Dusserah. Some families from the village go to bathe in the Jamuna river or to Garh Mukteshwar. Leaves bearing small coins and flowers are floated downstream and bread and grain are distributed to the beggars. The Jamuna is believed to wash away sins incurred in agricultural work —the beating of oxen, killing of ants etc.

RAKSHA BANDHAN (POHONCHI-KA-TEOHAR)

This festivals fall on the full-moon day in Sawan (July-August). The term Raksha Bandhan means 'the bond of safety'. Sisters tie a coloured thread on the right wrists of their brothers who are then responsible for the safety and welfare of the sisters. The girls, after the thread ceremony, receive from their brothers presents of sweets or cash. The men go to work in the fields when the tying of the thread and the giving and receiving of presents are over. The day is observed with great festivity by the girls.

JANMASHTAMI

The birth of Lord Krishan, known as Janam Ashtami falls on the eighth day of the first fortnight of Bhadon (August-September). All the castes celebrate this festival.

TEEJ

Teej is mainly a festival for girls. It falls in the month of Bhadon (August-September). On the evening before Teej, the young men go to the village common lands and look for trees on which to hang swings. The swings are set up early in the morning, but the swinging usually begins later in the day. Young women and children put on their best clothes. In family groups, they go singing to the place where the swings have been hung. Teej is the time when the young bride living in her husband's house receives gifts of clothing from her father.

KANAGAT

Kanagat is the yearly ritual occasion for honouring the family dead through gifts of food to Brahmins. A dead person is held in rememberance by his family (son or grandson), according to the day of the fortnight on which he died. On this particular day, the house is cleaned and the floor plastered with cow-dung and the family *purohit* is feasted.

DUSSERAH

The celebrations are carried out by the men and women and take place in the evening.

They do not interfere with the intensive agricultural work in progress during the day—the harvesting of millet and maize. Some members of the village go to Delhi to see the celebrations at Ram Lila Grounds.

KARVA CHAUTH

This festival comes on the fourth day of Kartik (October-November). The festival is celebrated by married women of the Brahmin, Baniya and the Kumhar castes to honour their husbands. They fast during the day and take non-cereal meals only after seeing the moon at night. During this time most of the men are busy in the fields sowing wheat, barley and peas and take no part in the festival.

DIWALI

Diwali is the festival of lights. It falls on *amavas* day in Kartik. By this time there is little activity in the fields. Ploughing is nearly over, although the sowing of wheat and barley are in progress. On this day, people decorate their houses with earthen lamps and worship goddess Laxmi.

GANGA-JAMUNA NAHAN

Fifteen days after Diwali, on the full moon day, it is customary to go and bathe in the Jamuna River or in the Ganges River at Garh Mukteshwar in U.P. The sowing is now finished and work in the fields has slowed down. So it is possible for the families to leave for Garh in their bullock carts. On the same evening or the following day the people return home taking with them some Ganges water and roasted rice grains for distribution among the neighbours.

Here too no distinction regarding the mode of observance amongst the different ethnic groups was observed. If at all, the distinction is not of kind but only of the degree of observance of the same.

BELIEFS

The common man in the village is a staunch believer in fate. No amount of persuation can shake his faith in it. They stick to many conventions and beliefs which do not lend themselves to any logical explanation. For example, Saturdays or *thawar* (थावर) as they call it and Sundays are generally considered as the most auspicious days for commencing the construction of a house, acquiring and purchasing of a new house and shifting to a new accommodation. The houses are so constructed that the main gate seldom faces the south, which is considered as inauspicious.

Sneezing or crossing the way by a black cat are taken to be bad omens if one is going out. Again if somebodv is going out of the village and if a lady with two pitchers full of water crosses him, it is considered good for the person, but if the pitchers are empty it is considered bad. Again if he is crossed by anybody carrying a basket full of cow-dung cakes it is considered bad. More often than not the person is likely to delay his departure just because one of these bad omens have been sighted. The weeping of a jackal is considered as an indication of a death in some nearby village.

Just before commencing the cooking of a meal the housewife will keep apart a small portion of the uncooked flour. This is supposed to be an offering to God who has been very kind to them in providing them with this meal.

An agriculturist will never mind if anybody comes and cuts anything from his fields provided the trespasser is not out to damage the fields, for he believes that if God had not been kind to him he would not have got what he is getting. So if anybody takes away a little, it is not going to make any difference.

Besides these, the villagers have staunch belief in ghosts and other super-natural powers.

CHAPTER—III

ECONOMY

Among the economic assets of the village, land, live-stock and buildings occupy a place of vital importance. As buildings have already been discussed in the last chapter, we shall confine our discussion in this chapter to land and live-stock only.

LAND

In the village economy, land is important as the principal source of livelihood and in the society the size of land holding determines, to a certain extent, the social status of a person. A study of land utilization in the village reveals its predominantly agricultural nature, as will be clear from the table given below :

TABLE III—1

PATTERN OF LAND UTILISATION

Land use	Area in Acres	% of the total
Land under cultivation.	586	34·6
Cultivable waste.	291	17·2
Non-cultivable waste.	798	47·2
Village abadi.	16	1·0
Total	1691	100·0

The table shows that whereas the land under cultivation accounts for a little over one-third (34·6 per cent) of the total, the non-cultivable waste accounts for about half (47·2 per cent) of the total area. If we add the cultivable waste to the non-cultivable waste, these two taken together account for over three-fifths (64·4 per cent) of the total area.

There are two main reasons for the existence of such a high proportion of non-cultivable waste land, viz., the railway track which covers over 1200 bighas of land, and the three village ponds (one of which is spread over an area of about 700 bighas). The other constituents of the non-cultivable waste are the nullah of the village, the village approach road, lanes and by lanes, passages through fields, the crematorium etc. The 'cultivable waste land' denotes land which is otherwise fit for cultivation, but due to certain reasons has become uncultivable. The cultivable waste, accounting for about one-sixth (17·2 per cent of the total land) is due to the existence of alkali (locally known as *rae*) in the soil. This *rae* is caused by the floods which visit the village almost every year. The village *abadi* (habitation site) accounts for only 16 acres or 1·0 per cent of the total area of the village.

IRRIGATION FACILITIES

Irrigation facilities constitute one of the basic factors influencing the quality and quantity of agricultural output. The irrigation facilities available in the village are the wells and a canal.

The table given below shows the various irrigation facilities available in the village :

TABLE III—2

Serial No.	Source of irriga-tion	Area in acres irrigated					
		Rabi		Kharif		Total	
		Area	% of total	Area	% of total	Area	% of total
1.	Canal	185	23·9	78	56·5	263	28·8
2.	Well	71	9·1	10	7·3	81	8·9
3.	Rain	519	67·0	50	36·2	569	62·3

The table indicates that a little over one-fourth or 28·8 per cent of the total cultivated land is canal irrigated while only 8·9 per cent is irrigated by wells. The rest of the cultivated area depends upon the vagaries of nature for irrigation.

It will further be noted that the *rabi* crops are more dependant on rainfall than the *kharif* crops when comparatively smaller area is brought under cultivation.

SIZE AND DISTRIBUTION OF LAND HOLDINGS

One of the drawbacks of the agricultural sector of the village economy is the rapidly increasing pressure of population on its land resources, resulting in smaller and smaller holdings which generally tend to become un-economic for agricultural operations. This aspect of the problem is brought out clearly by the table given below :

TABLE III—3

SIZE AND DISTRIBUTION OF LAND HOLDINGS

Area in Bighas	Households owning		Land owned	
	No.	% of total No. of H. Hs.	Area in Bighas	%of the total owned
Below 5	...	...	...	...
5— 10	17	18·3	152	3·2
10— 15	5	5·4	55	1·2
15— 20	8	8·6	120	2·5
20— 30	5	5·4	113	2·4
30— 40	11	11·8	347	7·4
40— 50	8	8·6	339	7·2
50— 75	17	18·3	869	18·4
75—100	6	6·4	480	10·2
100—150	12	12·9	1420	30·1
150—200	1	1·1	175	3·7
200—300	3	3·2	650	13·7
Total	93	100·0	4720	100·0

The table shows that 93 households own 4720 bighas of cultivated land, the average size of holding being 50·8 bighas per household. The disparity in the size of land holdings and the concentration of land in the hands of a few is clearly brought out by the fact that about three-fifths (58·1 per cent) of the total households whose holdings are below 50 bighas each, own less than one-fourth (23·9 per cent) of the total cultivated area. The remaining 41·9 per cent of the households own over three-fourths (76·1 per cent) of the total cultivated area.



A persian wheel in operation



Small children picking tomatoes

If we group the households owning over 100 bighas of land each we find that though they constitute only 17·2 per cent of the land owning households they amongst themselves own almost half (47·5 per cent) of the total area.

Similarly if we group the households owning less than 30 bighas of land each, we find that though they form 41·7 per cent of the total land owning households they have only 9·3 per cent of the total area.

CROP PATTERN

The most important type of land use is cultivation of the *kharif* and *rabi* crops. The proportion of cropped area in *rabi* and *kharif* seasons varies from year to year, depending upon the irrigation facilities available and the extent of escape from damage by flood waters and pests. But on an average, the area shown under the *rabi* crop is three times the area shown under the *kharif* crops. As described in table No. III—1. 586 acres of land is under cultivation. If both *rabi* and *kharif* crops are grown over the entire cultivated area, it will make a total of 1172 gross acres. The distribution of actual cultivated area, according to the crops sown for the agricultural year 1958-59, as obtained from Tehsildar's office in Delhi, is shown in table No. III—4. It is evident from the table that out of 913 gross acres of cultivated land, 775 or 84·9 per cent were under *rabi* crop and 138 or 15·1 per cent under kharif crop. Thus actual cultivated area for both the crops was a little over three-fourths (77·7 per cent) of the gross area.

Further, out of 586 acres of total cultivated land, *kharif* covered only 15·1 per cent and the remaining (84·9 per cent) was left fallow. But it is to be noted that the *rabi* crop covered an area of 775 acres or 132·3 per cent of the total cultivated area in the season 1958-59.*

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*This was due to the fact that actual area sown varies in almost all the agricultural seasons, but entries in the 'Lal Kitab' kept in the Tehsildar's office about actual cultivated land once assessed remain in force for four or even more consecutive years when a fresh assessment is made. In the present case, actual land under cultivation 586 acres was assessed for revenue purposes in the year 1957-58 and would be counted the same upto the agricultural year 1961-62.

TABLE III—4

DISTRIBUTION OF CULTIVATED AREA ACCORDING TO THE CROPS SOWN IN 1958-59

Nature of Crops	Rabi		Kharif		Rabi & Kharif	
	Acres	% of the total	Acres	% of the total	Acres	% of the total
(*a*) Food Crops :						
1. Cereals	460	59·3	1	0·7	461	50·5
2. Gram	60	7·7	...	...	60	6·6
3. Pulses	23	3·0	5	3·6	28	3·0
4. Vegetables	58	7·5	36	26·1	94	10·3
Sub—total	631	8·4	93	67·4	724	79·3
(*b*) Commercial Crops :						
1. Sugarcane	...	...	10	7·2	10	1·1
2. Oil-seeds	...	...	...	...	...	...
Sub—total	...	...	10	7·2	10	1·1
(*c*) Others :						
1. Fodder	144	18·6	35	25·4	179	19·6
Sub—total	144	18·6	35	25·4	179	19·6
Grand total	775	100·0	138	100·0	913	100·0
Horizontal %	84·9		15·1		100·0	
Total area under cultivation	586		586		1172	
Percentage of the total area under cultivation.	132·2		23·5		77·7	

It is thus seen that while the entire cultivated area was sown under the *rabi* crops, the area sown under the *kharif* crop was hardly one-sixth of the total cultivated land. The small area sown under the *kharif* crop is mainly due to the fear of damage of crops by flood waters of the Jamuna river which visit the village almost every year. Another fact to be observed is that 79·3 per cent of the area is under food crops, 1·1 per cent under commercial crop and 19·6 per cent under other crops, mostly feed for the cattle. A study of the table shows that agricultural production in the village is mostly for consumption purposes as the cultivating households depend largely on the yield of *rabi* crops. The yield per acre is low because the village land falls under the *khadar* (land liable to floods) tract with excessive alkali (*rae*) at the surface layer of the soil. Poor quality of soil combined with out-moded techniques of production are mainly responsible for the poverty of the peasants in the village.

MANNER OF LAND ACQUISITION

Table No. III—5, given below, shows the manner of acquisition of ownership rights in land by the households. It is apparent from the table that 95·4 per cent of the land owned by 72 households was ancestral and the remaining 4·6 per cent was acquired by Bhoomidari rights by 21 households in the village.

TABLE III—5

NATURE OF ACQUISITION

Type of land	No. of house-holds	percen-tage	Total land in Bighas	percen-tage
Ancestral	72	77·4	4504	95·4
Purchased	...	...	...	...
Bhoomidari	21	22·6	216	4·6
Total	93	100·0	4720	100·0

NATURE OF INTEREST IN LAND

Table No. III—6 shows the distribution of households owning or possessing land or those having given out land to others for cultivation. It may be mentioned here that of the 93 households owning land 49 are Ahir, 12 Jat, 11 Jhimmer, 7 Brahmin, 4 each Chamar and Rajput Agri and I each Bairagi, Sunni Faqir, Bhangi and Nai. Among 7 tenant cultivating households 4 are Jhimmer and one each belongs to the Ahir, Chamar and the Brahmin households respectively. Further, among 7 households, who have let out land to others on crop-share basis, three are Brahmins, two are Jats and one each belongs to the Ahir and the Nai caste.

So far as the land held directly from the Government under a tenure less substantial than ownership is concerned, the amount of compensation payable by the Bhoomidars to the State for payment to the original landowner is determined by the type of rights held by the intermediaries. The following types of intermediaries will be entitled to the amount of compensation mentioned against them.

TABLE III—6

HOUSEHOLDS OWNING OR POSSESSING LAND OR HAVING GIVEN OUT LAND TO OTHERS FOR CULTIVATION

Serial No.	CASTE	Nature of interest in Land	NUMBER OF HOUSEHOLDS AND EXTENT OF LAND										Remarks
			No Land	5 Bighas & below	5—10	10—20	20—50	50—100	100—150	150—200	200—300	300 & above	
1.	Ahir	1x	...	...	...	2	26	13	6	1	1	...	49
		2x	...	...	...	...	...	...	...	...	...	...	...
		3x	...	...	1	...	...	...	...	...	...	...	1
		4x	...	...	...	...	...	...	1	...	...	...	1
2.	Chamar	1	...	1	2	1	...	...	...	...	...	...	4
		2	...	...	...	...	...	...	...	...	...	...	...
		3	...	...	...	1	...	...	...	...	...	...	1
		4	...	...	...	...	...	...	...	...	...	...	...
3.	Jhimmer	1	...	...	11	...	...	...	...	...	...	...	11
		3	...	...	3	1	...	...	...	...	...	...	4
4.	Bhangi	1	...	...	1	...	...	...	...	...	...	...	1
5.	Jat	1	...	...	...	2	5	...	3	2	...	...	12
		4	...	...	...	1	...	...	1	...	...	...	2
6.	Brahmin	1	...	...	1	6	...	...	...	...	...	...	7
		3	...	...	...	1	...	...	...	...	...	...	1
		4	...	...	...	3	...	...	...	...	...	...	3
7.	Rajput Agri	1	...	...	3	1	...	...	...	...	...	...	4
8.	Nai	1	...	...	...	1	...	...	...	...	...	...	1
		4	...	...	...	1	...	...	...	...	...	...	1
9.	Bairagi	1	...	...	...	...	1	...	...	...	...	...	1
10.	Sunni Fakir	1	...	...	1	...	...	...	...	...	...	...	1
11.	Kumhar	...	...	...	...	...	...	...	...	...	...	...	...
12.	Lohar	...	...	...	...	...	...	...	...	...	...	...	...
13.	Baniya	...	...	...	...	...	...	...	...	...	...	...	...

1x. Land Owned

2x. Land held direct from Govt.under a tenure less substantial than ownership.

3x. Land held from private persons or institutions.

4x. Land given out to private persons or institutions.

Type of tenant	Amount of payment
1. Occupancy tenant for two generations or more than 20 years with rights of alienation :	Four times the amount of annual land revenue.
2. A tenant recorded as occupancy tenant in a record of rights sanctioned by the State Government before the 21st October 1868 and occupying land continuously from the time of the preparation of that record :	Eight times.
3. Tenants at will :	Sixteen times.
4. Sub-tenants holding under occupancy tenants :	Twenty times (four times for occupancy tenants and sixteen times for Sub-tenants).

As for the land held from private persons, the tenant cultivators are either paying cash rent of Rs. 100/- per bigha per annum or are giving one-third of the total produce of the year.

LIVESTOCK

Livestock constitute one of the important economic resources of the village. The role that cattle wealth plays as a source of power in agricultural operations and as a means of providing milk for consumption purposes cannot be overemphasised.

Table No. III—7 shows the different types of livestock in the village :

TABLE III—7

DISTRIBUTION OF LIVESTOCK ACCORDING TO OWNERSHIP

Kind of Livestock	Agricultural H. Hs.		Non-Agricultural H. Hs.		Total	
	No.	%	No.	%	No.	%
Milch Cattle :						
1. Cow	49	14·1	13	9·6	62	12·8
2. Buffalo	51	14·6	22	16·2	73	15·1
Sub-total	100	28·7	35	25·8	135	27·9
Draught Cattle :						
1. Bullock	141	40·5	17	12·5	158	32·6
2. Horse	3	0·9	5	3·7	8	1·7
3. Donkey	...	...	34	25·0	34	7·0
Sub-total	144	41·4	56	41·2	200	41·3
Young Stock :						
1. Cow	43	12·4	14	10·3	57	11·8
2. Buffalo	55	15·8	16	11·7	71	14·7
Sub-total	98	28·2	30	22·0	128	26·5
Others :						
1. Pigs	2	0·6	15	11·0	17	3·5
2. Goats	4	1·1	...	...	4	0·8
Sub-total	6	1·7	15	11·0	21	4·3
Grand Total	348	100·0	136	100·0	484	100·0

The table shows that 348 or 71·9 per cent of the total livestock of 484 in the village are owned by agricultural households and the remaining 136 or 28·1 per cent belong to non-agricultural households. A closer study of the table reveals that the milch cattle, along with their young stock, account for over one-half (54·5 per cent) of the total livestock in the village. This clearly indicates the importance attached to milch cattle in the village. This is so because milk and its by-products form an important part of the diet of the villagers.

A study of the distribution of livestock, according to broad occupation groups viz., agricultural and non-agricultural, brings out clearly the kind of livestock possessed by the m and the reasons for the same. Almost all the livestock owned by the agricultural households are cows, buffaloes, bullocks and the youngstock of cows and buffaloes. Among the livestock owned by the non-agricultural households 25·8 per cent of the total are milch cattle, 41·2 per cent are draught cattle, 22.0 per cent are cow and buffalo youngstock and 11·0 per cent pigs and goats.

The preponderance of bullocks amongst the agricultural households signifies the importance attached to bullocks as a source of power in agricultural operations in the absence of any mechanical device. The non-agricultural households who reported as owning bullocks were those engaged in cultivation though this does not form their main occupation.

Table No. III—8 shows the distribution of the livestock according to caste. It is interesting to note that all the donkeys are owned by the Kumhar households, who use them to carry earth from one place to another and all the pigs are owned by the Bhangi households who rear them with a view to sell them in the market and thus make some extra money.

TABLE III—8

DISTRIBUTION OF LIVESTOCK ACCORDING TO CASTE

CASTE	Milch Cattle		Cow & Buffalo Young stock		Bullock		Horse		Donkey		Pig		Goat & Sheep.	
	No. of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H. Hs owning	Total No.	No. of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H Hs. owning	Total No.
Ahir	45	66	36	70	43	87	3	3	1	1	...	...	3	4
Chamar	7	10	6	9	4	8	2	2	...	...	...	...	...	...
Jhimmer	8	14	6	14	11	25	1	1	...	...	...	...	...	...
Bhangi	3	3	...	...	...	...	...	...	...	...	7	17	...	...
Jat	12	21	7	17	11	21	...	...	...	...	...	...	...	...
Kumhar	2	3	1	1	...	...	1	1	8	33	...	...	...	...
Brahmin	3	5	3	4	3	6	...	...	...	...	...	...	...	...
Rajput Agri	3	4	3	4	4	7	1	1	...	...	...	...	...	...
Nai	2	2	3	4	1	2	...	...	...	...	...	...	...	...
Lohar	3	4	2	4	...	...	...	...	...	...	...	...	...	...
Baniya	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Bairagi	1	1	1	1	1	2	...	...	...	...	...	...	...	...
Sunni Faqir	1	1	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	91	135	68	128	78	158	8	8	9	34	7	17	3	4

FACTORS INFLUENCING ECONOMIC LIFE

For scores of years the economic life of the village had been at a stand-still, following the same pattern year in and year out. Although a few occasional factors like the Coronation of 1911 (when over 500 bighas of land of the village were acquired by the Government for housing army personnel which has not been returned so far), the influenza epidemic of 1918-19 (which wiped out about one-eight of the population of the village) and the location of Municipal refuse dump here in 1935 (resulting in acquisition of over 400 bighas of land of the village) did bring about considerable changes in the nature of its economic life, yet they failed to create such dynamic forces which could be perpetuated, for whatever changes were brought about by these factors soon became a part of the static economic life.

But of late, especially after Independence, a number of factors have been at work which have begun to affect the static nature of its economic life and are slowly, but steadily infusing dynamism into it. The more important of these are the legislative measures regarding land reforms taken by the Government and all-round improvement in communication and marketing facilities etc. Here we propose to evaluate the impact of these dynamic forces on the economic life of the village.

LAND REFORMS

With the dawn of Independence several States following the directives laid down by the Union Government have adopted several legislative measures abolishing Zamindari in order to improve the lot of the landless and the small peasants. The most important measure adopted in the Union Territory of Delhi is the Delhi Land Reforms Act of 1954.

The most significant provision of the Act was the abolition of Zamindari by which all the land which the landlords had given to others, on rent or on crop share basis since 1952 or before was confiscated and handed over to the actual tillers. Thus all those persons who were cultivating the land of others since 1952 or before were declared 'Bhoomidars' or the rightful owners of the land they cultivated. They had to pay some compensation to the original owners, the amount and terms of which were laid down by Legislature and fixed by the State. Another measure under the Act was that proprietary rights of all the perpetual waste land in the village was vested in the Gaon Sabha. The Act came into force on July 20, 1954.

In order to study the impact of the Act, a question was put to each household as to the manner of its effect on them. The table below gives an indication of the gain and loss to the various households that resulted with the implementation of the Land Reforms Act.

The table No. III—9 shows that on the whole the villagers have suffered because of the enactment of the Delhi Land Reforms Act. While 39 or 27·1 per cent of the total households have reported to have sustained loss in some manner or the other, 22 or 15·3 per cent have reported to have gained from the same. The rest 83 or 57·6 per cent of the households remained unaffected in-as-much as they neither benefited nor lost anything as a result of the Land Reforms Act.

A study of the nature of loss or gain consequent upon land reforms will enable us to evaluate fully the impact of the Act.

So far as the 39 adversely affected households are concerned, a majority viz., 22 have reported to have lost some of their lands to

TABLE III—9

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO CASTE AND NATURE OF EFFECTS OF LAND REFORMS ACT

	Number of Households Amongst													Total	Percentage of Sub-total
	Ahir	Chamar	Jhimmer	Bhangi	Jat	Kumhar	Brahmin	Rajput Agri	Nai	Lohar	Baniya	Bairagi	Sunni Faqir		
Lost Land	22	...	...	...	4	...	...	...	...	...	...	...	...	26	66·7
No Land on crop share	8	...	...	...	...	...	...	1	...	...	...	...	...	9	23·1
Litigation	3	...	...	...	...	...	1	...	...	...	...	...	...	4	10·2
Sub-total (A) (Adversely Affected)	33	...	...	...	4	...	1	1	...	...	...	...	...	39	100·0
Gained Land	4	4	7	1	...	...	...	4	1	...	...	...	1	22	100·0
Sub-total (B) Favourably Affected)	4	4	7	1	...	...	...	4	1	...	...	...	1	22	100·0
Not Affected	14	14	8	13	8	9	6	2	3	4	1	1	...	83	100·0
Sub-total (C) (Not Affected)	14	14	8	13	8	9	6	2	3	4	1	1	...	83	100·0
Grand Total :	51	18	15	14	12	9	7	7	4	4	1	1	1	144	

the Gaon Sabha or to their former tenants. They in all lost 1962 bighas of land to the Gaon Sabha and 236 bighas to their former tenants. As the land which went to the Gaon Sabha was perpetual waste land, this loss may not be taken on its face value. Thus the real loss which they sustained was of 236 bighas of land to their former tenants.

As regards the other aspects of the implementation of the Act, perhaps the hardest hit were the small landholders. Prior to the implementation of the Act they (9 households in all) used to take land on rental or crop share basis from others but now they cannot get the same. Asked as to why they did not become Bhoomidars of the land which they used to till earlier they said that they seldom used to take the same parcel of land year after year and hence they did not come within the purview of the Act. This has thus adversely affected these households, as the produce from their own lands is hardly enough for their sustenance.

Four of the households who reported as having been adversely affected complained that they had to go to the court of law in order to establish their claim on some land which was wrongfully given to others.

All the 22 households who have reported to have gained from the Land Reforms Act have gained in the shape of land. Prior to the implementation of the Act they were mere tenants but now they have become Bhomidars or owner cultivators of the same.

Caste-wise, while the Ahirs and the Jats were the main sufferers, the Jhimmers, Chamars and the Rajput Agris were the main gainers.

But while drawing any conclusions regarding the effect of the Act one must bear in mind that the data provided above may not truly represent the impact in so far as the villagers had a tendency towards exaggerating loss and under-estimating gain.

Another land reforms measure was the fixation of ceiling on land holdings for Delhi State. Under this Act the upper limit of ceiling on land holding for a household having upto 5 members is fixed at 30 acres. Though this Act is yet to be implemented no household of the village is going to be affected by the same as none falls under the purview of the measure.

LAND IMPROVEMENT

As reported earlier the proprietary rights of 1262 bighas of perpetually waste land were vested in the Gaon Sabha under the Delhi Land Reforms Act. The main object of vesting the proprietary rights of the waste land with the Gaon Sabha was that by its collective management it would be able to utilise this land in a more effective manner. The Gaon Sabha was expected to undertake this task with the help of Block Development Authorities. But till the time of our inquiry (Feb. 1961) no progress had been made in the direction. The reason advanced for this was that most of the land vested in the Gaon Sabha was under ponds and unless steps are taken to dig up a big drain to channel the water in the ponds (especially the one which covers about 700 bighas of land) and also the flood water, not much can be achieved in this direction by the Gaon Sabha.

So far as the private land holders are concerned, there is a definite tendency amongst them to use better type of seeds, manure and implements which go a long way to improve the productive efficiency of land. While most of them irrespective of the size of their holdings are now using better types of seeds, those with comparatively larger holdings are also going in for better types of implements. Three

of them whose land holdings are above 200 bighas each, have even acquired tractors with several accessories. Moreover, in spite of the availability of local manure (*khatte-ki-khad*) many of them are going in for chemical fertilizers also. All these things taken together are ultimately going to improve the efficiency of land. The only drawback is the annual occurance of floods during the rainy season which destroy much of the efforts towards improvement of agricultural operations. If some steps are taken towards channeling the flood water back to the Jamuna many more cultivators are expected to take measures to improve the efficiency of their lands.

IMPROVEMENT IN TRANSPORT AND COMMUNICATIONS

All the improvements in transport and communication facilities that have taken place in the village during the last decade or so are due to the rapid expansion of Delhi city. While prior to 1947 there were only two bus services operating on the Grand Trunk Road with a frequency of 4 hours in each direction, at the moment buses are available every ten minutes in each direction.

Although it is not possible to give statistical data regarding the direct and indirect benefits of improvements in this direction, one can easily say that these have gone a long way in increasing the mobility of the villagers. 29 of them have now taken up service in Delhi and are willing to go even farther.

EXPANSION OF MARKETING FACILITIES

Whatever expansions of marketing facilities have taken place they are closely linked with the improvement in transport and communication facilities. Whereas prior to 1947 the villagers had to go to Delhi or Narela to sell their produce only to the wholesalers there, now most of them take their produce to the market in Delhi, and sell it to retail sellers, and thus fetch a better price for their produce. Whereas most of the agricultural produce is now transported to the markets in horse-driven *rehras* and by buses, previously it was transported by bullock carts.

SOURCES OF FINANCE

So far as the sources of finance in the village are concerned, no improvement whatsoever has taken place. By and large the villagers still depend upon the traditional money lenders viz., the village Baniya and the comparatively bigger landlords. The rate of interest charged by them varies from 18 per cent to 36 per cent depending upon the social and economic condition of the borrower.

The only other source of finance for the villagers is Government, which advances loans in the form of "taccavi". But this source is available only to the *bhoomidars*. The main object of such loans previously was to provide relief measures to those agricultural households who may have suffered due to natural calamities like floods, famines, etc. But since Independence the scope of taccavi loans has been enlarged to include several productive purposes like purchase of bullocks, improved seeds, tools and implements, sinking of wells etc. The rate of interest charged on taccavi loans is 4 per cent per annum.

In spite of the fact that the rate of interest charged on taccavi loans is only 4 per cent per annum as compared to 18 per cent to 36 per cent per annum charged by private persons, villagers still by and large prefer to seek loans from the private persons. This is due to certain favourable terms attached to the private loans as against some rigid conditions which



A shoe maker and his tools



go with taccavi loans. The main reason for the popularity of loans from private persons (Baniyas and big landlords) is that the methods of these persons are simple and elastic. Their local knowledge, experience and presence on the spot enables them to accommodate persons even without any tangible assets. Moreover, they give loans both for productive as well as non-productive purposes, for short terms as well as long terms. Again, there are not many restrictions on repayments which may even continue to shift from one generation to another.

As against these the taccavi loans are given for specific productive purposes and that too only to the agriculturists. Moreover, the procedure to be followed in securing these is very complicated and cumbersome, often beyond the intelligence of the average man. These drawbacks coupled with the usual red-tapism and other rigid conditions go a long way in discouraging many villagers from going in for such loans. The purpose and other details regarding indebtedness are discussed later on in the report.

VILLAGE INDUSTRIES

Bhalswa Jhangirpur had never been a self-sufficient village and people had always been depending upon Delhi city and Narela for many of their needs. This, to a certain extent, explains the negligible role that handicrafts or cottage industries have played in the village. Enquiries made in the village at the time of our survey revealed that except for three industries viz., manufacture of earthenware, shoe-making and basket-making, no other industry is functioning in the village. While pottery or manufacture of earthenware and shoe-making are traditionally and exclusively associated with the castes of Kumhar and Chamar respectively, basket weaving is generally associated with the Jhimmer, though any caste may take it up. This is true not only for the village under study but for all the villages of the Union Territory of Delhi. For example one will never come across anyone except the Chamars making shoes or the Kumhars making earthenwares while one will find persons belonging to different castes engaged in basket weaving although it is generally the Jhimmers and the Banjaras who make the same.

As already reported handicrafts play a very minor role in the life of the village. Of the 144 households in the village only 7 were reported to be engaged in one or the other of these three occupations. While 3 of the 9 Kumhar households are engaged in pottery, 2 of the 18 Chamar households are making shoes and 2 of the 15 Jhimmer households are engaged in basket weaving operations. Moreover except in case of the Kumhar households where other members in the households assist the head of the household in the manufacture of earthenware, the members of the households engaged in shoe-making and basket-weaving do not assist the head of the household in the making of the finished products.

We are giving below a brief account of these handicrafts with reference to techniques, tools and implements used, sources of finance, raw material, disposal of products etc.

SHOE-MAKING

As reported earlier there are only two persons engaged at the moment in shoe-making. They are brothers and work jointly under one roof though living separately.

Both of them started learning the art of making *jutis* when they were about 15 years of age under the supervision of their father who used to make shoes when he was alive, and started making shoes themselves when they were about 20 and 22 years old respectively.

They inherited all the tools and implements from their father and have never felt the need of going in for better or improved types of tools and implements. The technique followed and the goods produced are the same as were produced by their ancestors viz., *jutis*

Besides making *jutis* the cobblers of the village also do repair work. Whereas the new *jutis* are sold for cash, the repair work is carried on on the basis of *jajmani*. They receive a fixed quantity of grains from their *jajmans* for such services.

As is obvious from the nature of their work and limited market, the shoe-makers requires very little capital. They generally make *jutis* on order only. Thus their capital investment is not more than Rs. 100/- in all. This includes the cost of all the tools and implements that they require for making *jutis*. The only raw material which they require in some quantity is leather which they obtain from Delhi. Other materials like nails, polish etc., are also purchased from Delhi.

Their clients are generally the agriculturists only, as most of the others are in service occupations and prefer going in for shoes worn in towns or cities rather than *jutis*. The type of *jutis* produced is the traditional one and they have not ever felt the need of making any innovations in the same. Thus they do not require any more tools than they inherited from their ancestors. Some of the important tools and implements with them are *farma* hammer, *jambhoor*, pinches, *gulshan*, *katarnis phalia*, iron foot etc.

POTTERY

Just as in the case of the shoe-makers the 3 Kumhars are engaged in their ancestral occupation. Their market is also limited to the village and the mode of disposal of their produc tsis also the same viz. *jajmani* system.

The capital required in this industry is very small for one requires nothing else but a stone wheel and a couple of wooden sticks. While the wheel including one or two of its accessories does not cost more than Rs. 30/- the wooden sticks are procured free of cost from the trees in and around the village itself. As for the raw material, only earth is required which they have only to dig up and carry home, with no cost involved. Thus the total investment does not run into more than Rs. 50/- in any case.

The potters mostly make pitchers, *handias*, *chilams*, *diwas*, *sakoras* etc., which are in great and constant demand by the villagers. According to the potters of the village there has hardly been any change in the nature and extent of demand for the various types of earthenware.

The technique of production of these articles is the traditional one. It may briefly be explained as follow :

Clay is dug up from the common land of the village for which they do not have to pay anything. Then the clay is soaked in water for 18 to 24 hours and after it is completely soaked it is given a good amount of kneading for about 2 hours till it becomes hard enough to be moulded into any shape and stand it. The potter now puts this clay on his *chak* or the stone wheel fixed on an axel. The wheel is moved with the help of a wooden stick. After it attains the required speed the potter with the help of his deft fingers works on the clay and moulds it into the required shapes. The products are then left to dry themselves up. When they are dry they are burnt and are ready for sale.



The Kumhar females engaged in breaking clods



The clay being soaked



The females kneading the soaked clay



The potter and his wheel

As is obvious, the industry requires lot of sun for procuring dry clay and for drying of the earthenwares. Thus the industry is, in a way, seasonal. The earthenwares are not produced during rainy reason at all.

The potters supply the earthenwares to all the villagers irrespective of their caste and receive in return grains from the agriculturists, cash from those in service and other services from others in the village. As for the earthenwares supplied on ceremonial occasions, as a rule, they receive separate payment mostly in cash, though some agriculturists may give them extra grains only.

Just as in case of shoe-makers the Kumhars have never felt the need of improving their technique and producing anything new. This, to a great extent, eliminates the possibility of their improving or trying to improve their tools and implements. So far as learning the art of making earthenware is concerned, they have inherited this from their ancestors.

BASKET WEAVING

This handicraft is limited to two Jhimmers who procure the necessary raw material from the fields and weave the baskets. They do not require any tools or implements and the only raw material required is *sirki* which they find in abundance in the fields around. Thus their nvestment is practically nil. The only product that they make is baskets which they sell mostly to agriculturists who require them not only in their agricultural operations but also to carry vegetables to the market.

The work is carried on almost all the year round though the total output is not much. This is because both the persons engaged in this work are too old to do anything else and do it only because otherwise they will have to starve.

The above discussion clearly points to the fact that the industries have not come to occupy any significant position in the economy of the village.

COMMERCE

In spite of the all-round improvement in transport and communication facilities and the other social and economic changes, which have, to a certain extent, changed the consumption pattern of the villagers, the nature of trading activities have not oriented themselves accordingly. Trading activities in the village are limited to shop-keeping and money lending. There are three shops in the village run by a Brahmin, a Baniya and a Rajput Agri household respectively. While the Baniya has a proper shop, the other two are having their respective shops in one of the rooms of their residential houses. All of them deal in the necessities of life, viz., provisions like wheat, wheat flour, pulses, gram, *bajra*, sugar, *gur*, salt and spices, soap, tobacco, *biri*, cigarettes, kerosene oil and mustard oil etc. Besides these the Baniya shopkeeper also keeps some stationery like exercise books, pencils, ink etc. for the school children. A few snacks like fried pulses, parched groundnut and gram, sweetened macroni etc., are also kept by them. These things are not kept in order and they lie haphazardly in the shop. There are no proper storage facilities. Generally the things are kept in gunny bags or in ordinary pitchers or tin or wooden boxes.

The shopkeepers of the village procure the supply of these things from Delhi where they make at least one trip a week. So far as the purchase of grains or *gur* in some quantity is concerned none except the Baniya gets from the agriculturists in the village. The Baniya purchases these things when they are cheap,

stores them away and sells them when prices go up.

A notable feature of shopkeeping in the village is that the villagers as a rule do not purchase in bulk from the shopkeepers. The transactions are generally very small. If a thing is to be purchased in some quantity the villagers go to Delhi for the same. Thus transactions in the village are for most part small. A peculiar feature of these minor transactions is that some of them are still covered by barter *i.e.*, the buyer brings some grains from home, gives it to the shopkeeper and in return receives his requirements.But this is limited only to very small transactions. This clearly shows that the village under study has not yet reached the stage of monetised economy especially where small transactions are concerned. It is a common scene in the village that children bring a handful of grain to the shopkeeper and receive in return parched grams or nuts etc.

So far as other requirements like those of cloth. metal-wares, etc., are concerned a number of pedlars from Indra Nagar Colony of Delhi (nearly a mile and half away from the village) bring these things to the village almost everyday. Those who visit Delhi regularly make their purchases of these articles from Delhi only.

The reason why shop-keeping is not flourishing in the village is that the market at Indra Nagar is just at a distance of one and a half mile from the village and the villagers instead of depending upon these tiny shops in the village find it better and cheaper to buy their requirements, there. Moreover, the persons who go out of the village everyday, mostly to Delhi, purchase the necessities from Delhi itself.

The only other commercial activity in the village is money lending. Although it is common knowledge that almost all the well-to-do persons in the village are engaged in lending money on interest, yet people neither like to tell about the source nor the amount of loan advanced. Thus although several households are in this business, no one will ever say that they are. They constitute the major source of credit in the village. The details regarding indebtedness and loans from various sources etc., are discussed later on in the report.

LIVELIHOOD CLASS

Broadly speaking a livelihood class signifies the sector of economy from which one derives one's means of livelihood. A comparative study of the livelihood classes at different periods of time indicates the various stages of economic development of the economy.

With a view to make a comparative study, the classification of livelihood classes that we have adopted is the same as adopted by the Census Commissioner in 1951. The comparison of the existing livelihood classes with those of the 1951 Census will enable us to highlight the shifts in the population amongst the various livelihood classes during the decade 1951-61.



The village Baniya and his shop



Pedlar displaying his articles to a woman

TABLE III—10

DISTRIBUTION OF POPULATION ACCORDING TO THEIR LIVELIHOOD CLASS AS IN 1951 AND 1961

	Livelihood Class	1951		1961	
		No. of persons	% of the total	No. of persons	% of the total
Agricultural Classes	Cultivators of land wholly or mainly owned and their dependants	377	59·8	461	53·8
	Cultivators of land wholly or mainly unowned and their dependants	44	7·0	7	0·8
	Cultivating Labourers and their dependants	85	13·4	71	8·3
	Non-Cultivating owners of land and their dependants	...	...	9	1·1
Non-Agricultural Classes (including their dependants)	Production other than cultivation	44	7·0	86	10·0
	Commerce	9	1·4	12	1·4
	Transport	4	0·6	20	2·3
	Other services and misc sources	68	10·8	191	22·3
		631	100·0	857	100.0

The table shows that although agriculture still plays an important role in the life of the village, its predominance has gone down substantially over the decade under consideration. Whereas according to the 1951 Census about four-fifths or 80·2 per cent of the total population was deriving its means of livelihood from agricultural sector, the corresponding figure for 1961 stands at 64·0 per cent, thus indicating a shift in dependence of 16·2 per cent of the population from agricultural to non-agricultural sector of the economy. If this trend continues, as it is most likely to, because of the various economic changes that are taking place, the day is not far off when agriculture may lose the extent of its present hold in the village.

Amongst the various categories of agricultural classes the most significant feature is the near extinction of the class of cultivators of land wholly or mainly unowned and their dependants. Whereas they accounted for 7·0 per cent of the total population in 1951 at present they account for only 0·8 per cent of the population. This near extinction of this class is due to the enactment and implementation of the Delhi Land Reforms Act of 1954. Under the Act, all those who were actually cultivating the land of others since 1952 or before

were declared the rightful owners of the same, thus no more remaining cultivators of land wholly or mainly unowned.

Another significant feature among the agricultural classes is the decline by 6 per cent in the class cultivators of land wholly or mainly owned. Whereas one could normally expect this class to register an increase in its strength, due to many cultivators of land wholly or mainly unowned joining their ranks,it has still registered a fall. This is due to the fact that a large number of persons who earlier were in this class have taken to non-agricultural occupations.

The fall in the proportion of the agricultural labourers and their dependents by 5·1 per cent is mainly due to their joining the ranks of unskilled labourers in the non-agricultural occupations, mostly as casual labourers, as the latter are, according to them more renumerative and stable. Besides they get ready cash which they do not get as agricultural labourers.

The emergence of the class of non-cultivating owners of land and their dependents is due to one household with a widow as its head, getting its land cultivated on crop share basis.

In the non-agricultural sector all the classes except one have registered an increase in their strength, the most significant of which is the increase in the proportion of persons dependent upon other services and miscellaneous sources. Whereas this class accounted for 10·8 per cent of the total population in 1951 at present it accounts for 22·3 per cent ; in other words its proportion has more than doubled itself over the decade. Almost all the persons now dependent upon this source were earlier dependent upon agricultural occupations.

LABOUR FORCE AND WORKING FORCE

While working force is the sum total of all persons who are engaged in some economic activity or the other, labour force is the total of manpower resources, which is generally confined to persons between 15 to 55 years of age in urban and 15 to 59 years of age in rural areas.

The area under study being a rural area we have assumed the working age group as 15 to 59 years of age.

TABLE III—11

LABOUR FORCE AND WORKING FORCE

Category	Number of Persons					
	Males	%	Females	%	Total	%
1. Labour Force	198	50·5	194	49·5	392	100·0
2. Working Force	193	97·0	6	3·0	199	100·0
3. 2 as % of 1	97·5		3·1		50·8	

The table shows that a little more than half or 50·8 per cent of the labour force constitutes the working force. Although the strength of males and females in the labour force is almost equal, their strength being 50·5 per cent and 49·5 per cent respectively, males outnumber females by a very big margin in the working force, their respective share being 97.0 per cent and 3·0 per cent respectively. It should however be noted that the male working force of 193 includes 2 persons below the age of 15 years and 13 persons above the age of 59 years, who are by definition not included in the labour force. This means that 20 males between the age

group 15-59 years are not included in the working force. 14 of these 20 persons are students, 4 are unemployed and 2 are disabled persons unable to work.

ECONOMIC STATUS

The definition and classification of economic status adopted by the Census Commissioner of 1961 is slightly different from the one adopted by his predecessor in 1951.

Whereas the 1951 classification had three categories viz :

(*i*) self-supporting

(*ii*) earning dependents, and

(*iii*) non-earning dependents,

in the 1961 classification there are only two viz :

(*i*) workers and

(*ii*) non-workers.

Self-supporting persons were broadly defined as those who were ordinarily economically active and earned enough to support themselves.

Earning dependents were those who did earn something, but their earnings were not enough to support themselves and they had to depend upon self-supporting persons for their sustenance.

Non-earning dependents were those who were economically passive. They included persons performing housework or other domestic or personal services for other members in the family.

Several difficulties were faced due to inherent shortcomings in the definition of the self-supporting persons and earning dependents. For example, it was not always possible to distinguish between the two and this could lead to creeping in of personal bias of the enumerators concerned.

To do away with these difficulties the Census Commissioner of 1961 simplified the classification by combining the two economically active classes of 1951 and termed them as workers, while the non-earning dependents of 1951 were termed as non-workers.

Keeping in view the shortcomings of the 1951 classification we have followed the simplified and more workable classification of 1961 census.

The following table gives the distribution of population by age, sex and economic status :—

TABLE III—12

DISTRIBUTION OF POPULATION BY AGE, SEX AND ECONOMIC STATUS

Age Group	Males			Females			Total			% of the total
	Workers	Non-workers	Total	Workers	Non-workers	Total	Workers	Non-workers	Total	
0—14	2	230	232	...	206	206	2	436	438	51·1
%	0·9	99·1	100·0		100·0	100·0	0·4	99·6	100·0	
15—34	87	19	106	...	113	113	87	132	219	25·6
%	82·1	17·9	100·0		100·0	100·0	39·7	60·3	100·0	
35—59	91	1	92	5	76	81	96	77	173	20·2
%	98·9	1·1	100.0	6·2	93·8	100·0	55·5	44·5	100·0	
60 & ab.	13	3	16	...	11	11	13	14	27	3·1
%	81·2	18·8	100·0		100·0	100·0	48·1	51·9	100·0	
Total	193	253	446	5	406	411	198	659	857	100·0
% of the Total	43·3	56·7	100·0	1·2	98·8	100·0	23·1	76·9	100·0	

The table reveals that over three fourths or 76·8 per cent of the total population in the village are non-workers and a little less than one fourth or 23·2 per cent are workers. Again whereas more than two fifths or 43·3 per cent of the total males are workers, the corresponding figure for females is only 1·5 per cent.

By studying the cases of males and females separately we find that whereas amongst males, the workers outnumber the non-workers in all the age groups except one (in the age group 0—14 years) amongst the females the non-workers outnumber workers in all the age groups. Moreover in the age group 15-59 years while 89·9 per cent of the males are workers, the corresponding female representation amounts to only 2·5 per cent.

Another noticeable feature brought out by the table is that there are 2 workers (both males) below the age of 15 years. Again, whereas 81·2 per cent of the males in the age group 60 and above are workers, none of the females was reported to be working in this age group.

Thus the male workers outnumber female workers on the whole as well as in all the age groups.

OCCUPATIONAL STRUCTURE

It is proposed to study the occupational structure of the village at present and its shifts in the past.

It should, however, be borne in mind that occupation indicates the specific job and the nature of work that one is doing, as distinguished from livelihood class (studied earlier) which specifies the sector of economy from which one derives one's means of livelihood.

As mentioned in the last paragraph 198 persons (193 males and 5 females) or 23·2 per cent of the total population are engaged in some economic activity or the other.

The following table gives the occupational structure of the village :—

TABLE III—13

DISTRIBUTION OF WORKERS ACCORDING TO AGE, SEX AND OCCUPATION

Occupation	Males					Females					Total					% of the total
	0—14	15—34	35—59	60 & above	Total	0—14	15—34	35—59	60 & above	Total	0—14	15—34	35—59	60 & above	Total	
Owner Cultivator	1	42	53	5	101	...	...	3	...	3	1	42	56	5	104	52·5
Share Cropper	...	...	1	...	1	...	...	...	...	...	...	...	1	...	1	0·5
Agr. Labour	...	8	7	1	16	...	...	1	...	1	...	8	8	1	17	8·6
Rent Receiver	...	...	1	3	4	...	...	...	...	...	...	...	1	3	4	2·0
Sub-Total	1	50	62	9	122	...	...	4	...	4	1	50	65	9	126	63·6
Service	...	26	13	1	40	...	...	...	...	...	...	26	13	1	40	20·2
Trader	...	3	3	1	7	...	...	...	...	...	...	3	3	1	7	3·5
Casual Labour	1	6	9	2	18	...	...	1	...	1	1	6	10	2	19	9·7
Artisan	...	2	4	...	6	...	...	...	...	...	...	2	4	...	6	3·0
Sub-Total	1	37	29	4	71	...	...	1	...	1	1	37	30	4	72	36·4
Grand Total	2	87	91	13	193	...	...	5	...	5	2	87	96	13	198	100·0
%	1·0	45·1	47·2	6·7	100·0	...	...	100·0	...	100·0	1·0	43·9	48·5	6·6	100·0	

The most significant feature that emerges from the table is the predominant role of agriculture in the life of the village. More than three fifths or 63·6 per cent of the total workers are engaged in agricultural activities. The non-agricultural occupations account for 36·4 per cent of the workers.

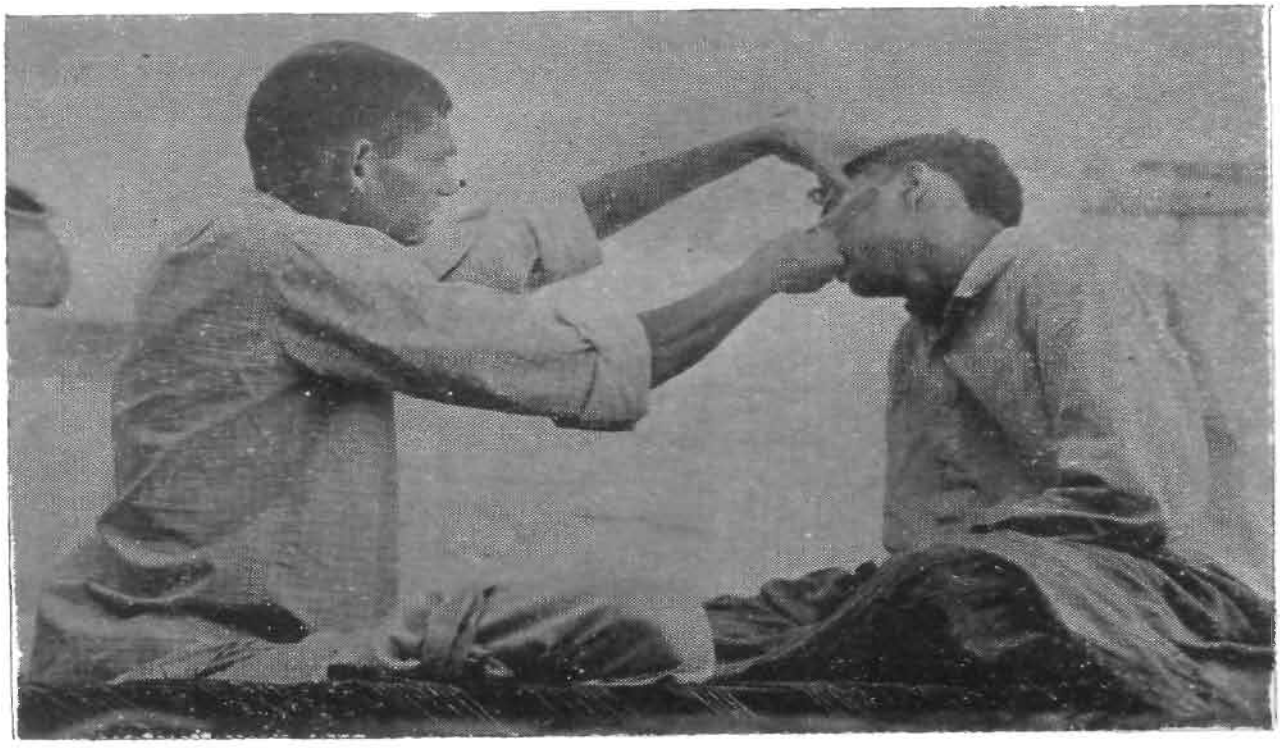
Further study of the table indicates that amongst the agricultural occupations the owner cultivators constitute by far the biggest single group accounting for 104 or 52·5 per cent of the total workers while the other three categories viz ; share croppers, agricultural labourers and rent receivers form only 0·5 per cent, 8·6 per cent and 2·0 per cent respectively of the total workers. It will be noticed that there are four females amongst the 126 persons engaged in these agricultural pursuits. Three of these 4 females are Ahir widow owner cultivators who get their land cultivated by hired labour while the other one belonging to a Nai household is agricultural labourer.

Amongst the non-agricultural occupations the most predominant group is of persons in service occupations, accounting for 20·2 per cent of the total workers. The other numerically important group is that of casual labourers accounting for 9·7 per cent of the total workers, while traders and artisans account for only 3·5 per cent and 3·0 per cent respectively of the whole. In the non-agricultural occupations there is only one female worker, who is the village *dai* (mid-wife).

The breakdown of the 40 persons in the service occupations according to their specific jobs is provided by table No. III—14.

TABLE III—14

S. No.	Occupation	No. of persons
(*a*) **Government.**		
1.	Munshi (Cattle Compound)	1
2.	Army sepoy	1
3.	Clerk	2
4.	Railway Fitter	2
5.	Typist	1
6.	Beldar (C.O.D.)	2
7.	Vaccinator	1
8.	Chowkidar	2
9.	Sub–Inspector Police	1
10.	Line Man	1
11.	Peon	1
12.	Sweeper	11
18.	Turner (water works)	1
14.	Teacher	2
15.	Mali (C.P.W.D.)	1
Total (A)		30
(*b*) **Private.**		
1.	Turner	5
2.	Clerk	1
3.	Truck Driver	1
4.	Bus ticket checker	1
5.	Brass metal worker	1
6.	Salesman	1
Total (B)		10
Grand Total (A)+(B)		40



A Nai shaving his 'Jajman'



A farmer taking his produce to the market

The table reveals that of the 40 persons in service occupations 30 or 75·0 per cent are employed in various departments of the local and Central Government and the remaining 10 or 25·0 per cent are in private service. Sweepers form the largest single group accounting for 27·5 per cent of the total. They are all employed at the refuse dump on regular or daily basis. None of the persons in service occupations is a female.

The breakdown of persons working as artisans according to their specific jobs is given in the table below :—

TABLE III—15

ARTISANS

Nature of work	Number of persons
Potter	3
Shoe-maker	2
Tailor	1
Total	6

The three potters (all Kumhars), two shoemakers (Chamars) and a tailor all work in the village itself. While the Kumhars do the work in their houses, the Chamars have a separate room in which they make shoes. The tailor sits in the *baithak* of one of the Ahir households in the village.

SUBSIDIARY OCCUPATIONS

A study of subsidiary occupations along with primary occupations will reveal the extent of resort to non-primary occupations by the workers. The table given below provides the relevant data.

TABLE III—16

TABLE SHOWING THE ASSOCIATION OF SUBSIDIARY OCCUPATIONS WITH PRIMARY OCCUPATIONS

Primary Occupations	SUBSIDIARY OCCUPATIONS								
	Owner Cultivator	Share Croppers	Agr. labour	Rent Receiver	Mason	Basketry	Brick-klin	Casual labour	Total
Owner Cultivator	...	5	5	3	1	...	2	...	16
Agr. Lab,	...	...	...	...	...	3	...	5	8
Service	3	...	1	1	...	...	...	...	5
Rehra Drivers	3	...	...	...	...	...	...	...	3
Potters	...	...	...	...	...	...	...	3	3
Total :	6	5	6	4	1	3	2	8	35

There are in all 198 workers in the village. The table given above shows that 35 or 17·7 per cent of them are having one subsidiary occupation or the other.

The most noticeable feature brought out by the table is that the majority (24) of these 35 workers are primarily engaged in agricultural operations either as owner cultivators or agricultural labourers. Again a majority of the subsidiary occupations (21) are in the agricultural sector.

The plight of the artisan class is brought to the fore by the fact that although there are no other competitors in the field, so far as masonary work and basket weaving are concerned, still only 4 of them (one owner cultivator and three agricultural labourers) have taken to these jobs as only subsidiary occupations.

It should be noted that none in the village has taken to milk selling as subsidiary occupation. It is due to the tradition set up by the village *panchayat* about 60 years back that any one selling milk will be ex-communicated from the village. None has defied the decision so far.

NON-WORKERS

In order to have a better perspective of the potential of the population one must consider, besides the occupational structure of workers, the nature of activities of non-workers as well.

As stated earlier the population of the village consists of 198 or 23·1 per cent workers and 659 or 76·9 per cent non-workers. Workers having been discussed earlier, here we shall confine our discussion to the nature of activity of the non-workers only. The following table provides the relevant data :—

TABLE III—17

DISTRIBUTION OF NON-WORKERS ACCORDING TO AGE, SEX AND NATURE OF ACTIVITY

Nature of activity	Males					Females					Total					Percentage of the total
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
Infants and Children	114	...	...	...	114 45·1	185	...	...	...	185 46·6	299	...	...	...	299	45·4
Students	116	14	...	...	130 51·4	20	...	...	...	20 4·9	136	14	...	...	150	22·8
Housewives	...	...	...	...	...	1	113	73	3	190 46·8	1	113	73	3	190	28·8
Unemployed	...	4	...	...	4 1·6	...	...	...	...	...	...	4	...	...	4	0·6
Old and disabled	...	1	1	3	5 1·9	...	...	3	8	11 2·7	...	1	4	11	16	2·4
Total	230	19	1	3	253	206	113	76	11	406	436	132	77	14	659	100·0
% of the total	90·9	7·5	0·4	1·2	100·0	50·7	27·9	18·7	2·7	100·0	66·2	20·0	11·7	2·1	100·0	
% of males and females					38·4					61·6						

The table shows that female non-workers out-number their male counterparts by 23.2 per cent. Whereas females account for 61·6 per cent of the total non-workers, the corresponding figure for male non-workers is 38·4 per cent. This is just the opposite of the workers where, as we found earlier, males outnumbered females.

Further study of the table shows that 299 or 45·4 per cent of the 659 non-workers are infants and children and constitute the largest single group of non-workers. The next most numerous group is that of housewives who account for 190 or 28·8 per cent of the non-workers followed by students whose total strength is 150 or 22·8 per cent of the total. 16 or 2·4 per cent are old and invalid and 4 or 0·6 per cent of the total are unemployed.

Amongst the male non workers, students constitute the single largest group accounting for 51·4 per cent of the 253 male non-workers followed by 114 or 45·1 per cent children and infants below the age of fourteen years. Three persons above the age of 60 years were too old to work while two others one each in the age groups 15-34 and 35-59 years reported as disabled. While one of them is suffering from asthama for the last two years or so, the other is blind and hence not able to work. 4 persons reported as being unemployed and looking out for some job.

Amongst the females, housewives account for 190 or 46·8 per cent followed by infants and children accounting for 185 or 45·6 per cent of the total female non-workers. Students account for only 4·9 per cent of the female non-workers as against their male counterparts who account for 51·4 per cent of the male non-workers.

The distribution of non-workers by age groups shows that a majority of them (66·2 per cent)are in the age group 0—14 years,followed by 20·0 per cent in the age group 15-34 years, 11·7 per cent in the age group 35-59 years and 2·1 per cent in the age bracket 60 years and above.

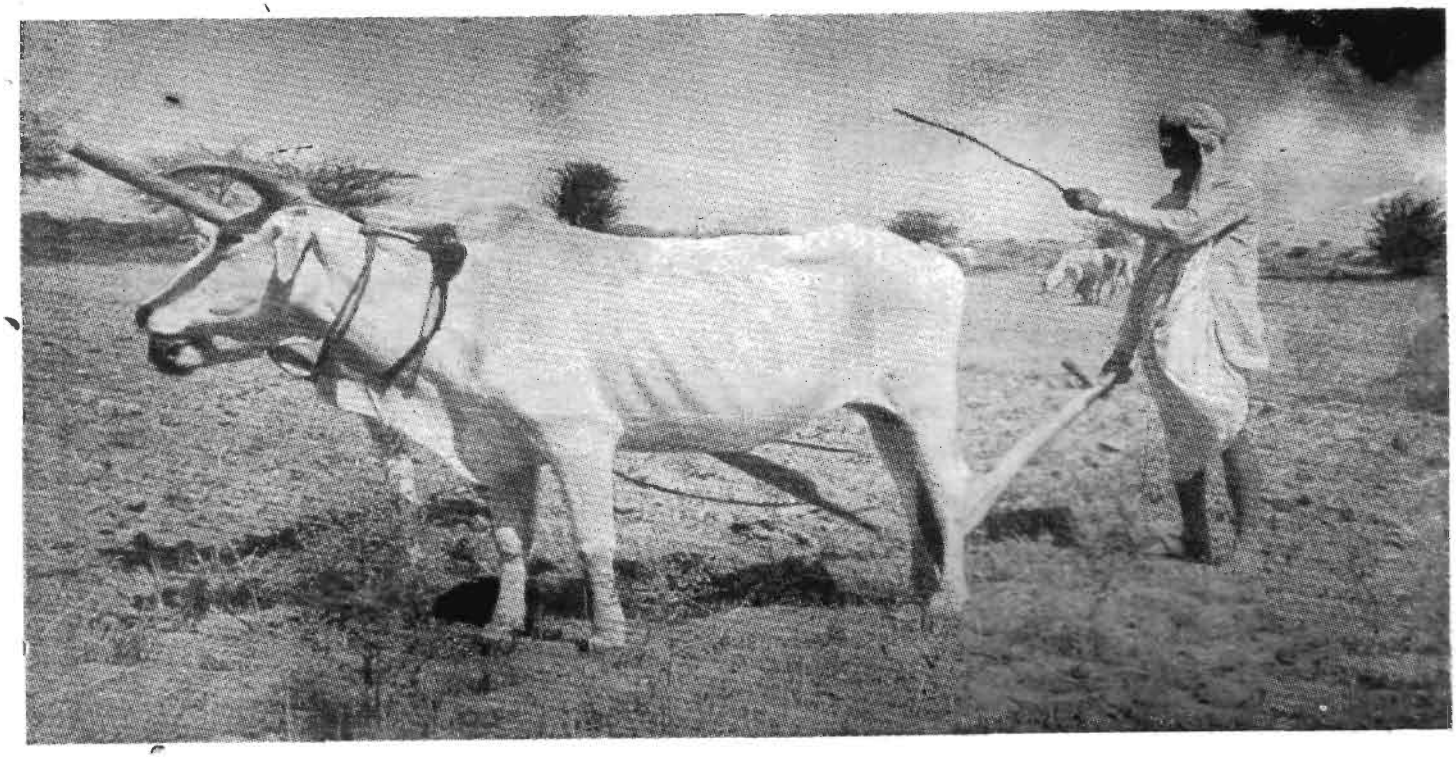
A comparison of the male non-workers with female non-workers in the age group 15-34 years and 35-59 years brings out that while only 7·9 per cent of the male non-workers are in these two age groups, the corresponding figure for females is 46·6per cent. Again, whereas 90·9 per cent of male non-workers are infants and children, the corresponding figure for females is 50·7 per cent of the total female non-workers.

UNEMPLOYMENT

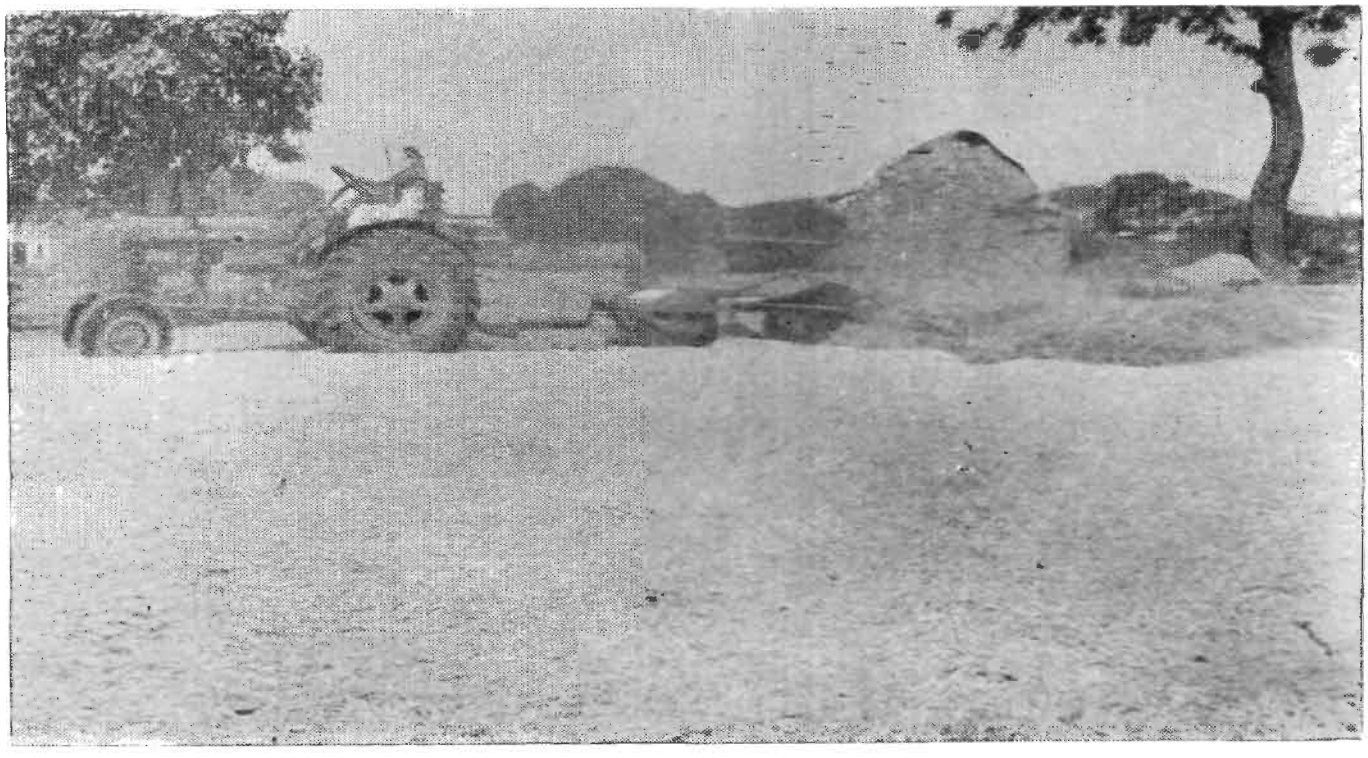
At the time of our survey only 4 persons, all males, reported themselves as unemployed. All of them are young persons, their ages ranging from 19 to 22 years, are comparatively well educated (two are middle passed and two are matriculates) and are in search of some jobs. While two of them want to go in for service in any Government Department as peons, the other two wants to take up clerical positions. All of them have got themselves registered with the Employment Exchange at Delhi but complain that the latter has not rendered them any assistance so far.

Asked as to why they do not follow their ancestral occupation (their ancestors are all owner cultivators) they say that land with the family is not enough.

Another significant feature is that all of them are ready to go out of the village, if necessary.



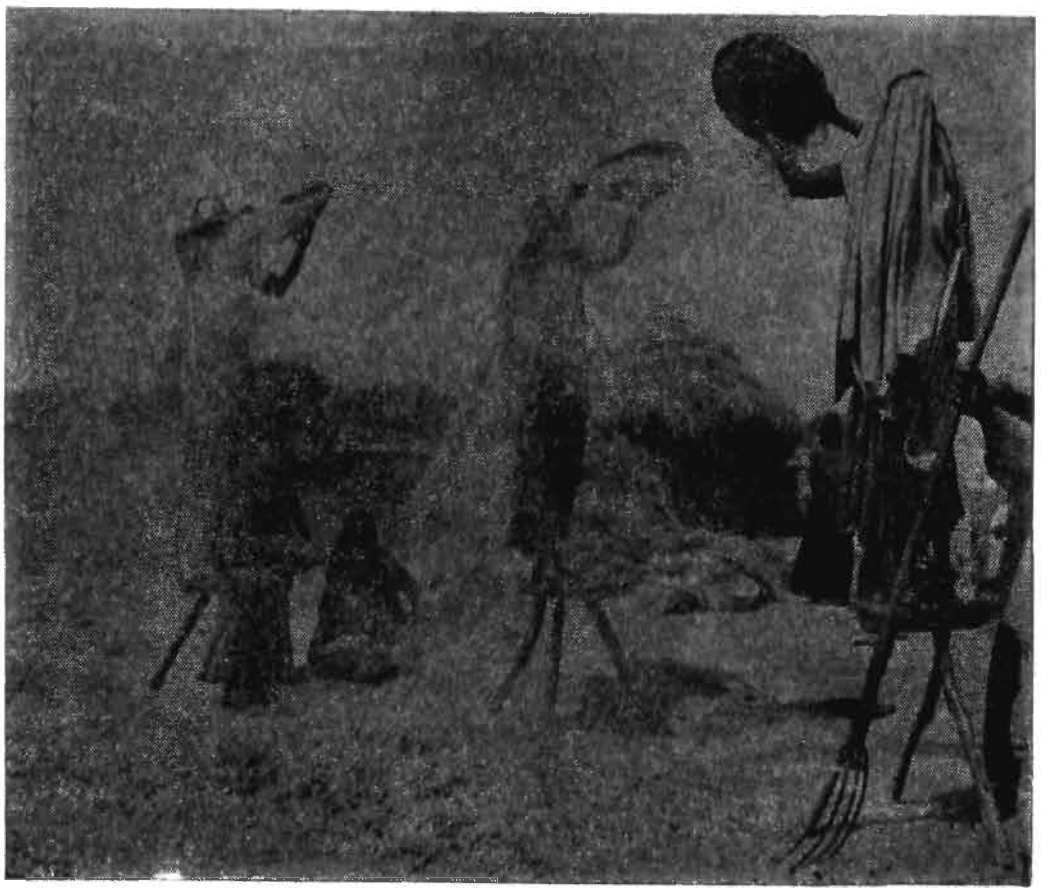
The outmoded and the modern





Thrashing of grains
Cereals (above) and fodder (below)





Winnowing operations

AGRICULTURE

Agriculture which is the backbone of the village economy and the main occupation of the majority of villagers continues to be backward and near static. No fundamental changes in the organization seem to have taken place. Variations in agricultural output are still caused largely by weather and other natural factors. A few changes seem, however, in the offing. The most important of such changes relate to the nature of produce. Growing number of agriculturists have taken or are taking to growing vegetables which bring them ready cash. Secondly, chemical fertilizers have come to stay and their demand and use are on the increase. This is in spite of the fact that the Municipal Refuse Dump provides an unlimited and unending supply of manure to them. Again, the agriculturists have come to prefer the improved quality of seeds and use them whenever they are able to lay their hands on them at a reasonable price. Only a few of the agriculturists have taken to better types of agricultural tools and equipments. For example, only three households each of which owns over 200 bighas of land have taken to mechanised farming.

Most of the agricultural tools and implements are primitive and outmoded, such as the plough and the sickle. The most commonly used agricultural tools and implements are discussed below.

Plough, *juwa*, *mehra*, *kulhari*, *phawara*, *khurpi*, Hand *gandasa*, *vear* or seed drill, *darati*, *manja* etc. It is interesting to note that none of the implements are manufactured locally. Even their repair is not carried out in the village as there is no artisan to do such jobs. Most of the implements are partly made of wood and partly of iron. The pulley for drawing water from the well has to be procured from Narela. Similarly, transport equipment such as bullock cart, *rehra* etc., have to be purchased from Narela.

In the village, there are about 41 chaff-cutting machines and all of them have been bought either from Delhi or from Narela. Thus we find that for the purchase of new implements and even for minor repairs the peasants have to go to Narela.

The more commonly used implements and their functions are explained below :—

HAL OR PLOUGH

The implement used by the cultivator for ploughing the field is called *hal* or Plough. It is made of wood and iron. An iron blade or iron *phali* is fixed to the lower part of the *hal* which is slightly curved inward. On the upper part of the *hal* is attached an oval shaped wooden piece known as *muthia* or *lathia* which serves as a handle for controlling the direction and to apply pressure while it is in operation. Another wooden shaft about seven to eight feet in length is known as *halis*. At one end of the wooden shaft are fixed three iron nails called *narool*. With the help of iron *narools* a *juwa* (to be explained later) is attached to the *hal* for drawing it in the field by two bullocks.

JUWA OR YOKE

Juwa is a wooden neckpiece by which a pair of draught oxen is held together while ploughing the field. The upper portion of the wooden shaft of the *hal* containing iron *narools* is attached to the central portion of *juwa* by means of hemp rope at the time of ploughing the field. *Juwa* is also used for drawing water from the well by persian wheel and threshing the corn by trampling it with a pair of oxen and a weight drawn by them.

MEHRA OR ROLLER

Mehra is used for levelling the ploughed field so that later at the time of irrigation, water may reach every part of the field. Mehra is made of a heavy wooden beam of size 6' x 5" x 10". At about two feet from each side, holes are made in which the *marwa* are fixed. The *marwa* are wooden pieces about half a feet long. They are fixed vertically and the ropes of the bullocks are tied to them. Two to three men stand on the *mehra* and it is drawn by a pair of bullocks.

KULHARI

Kulhari is used for cutting wood or branch of a tree or bushes. It consists of a sharp iron blade whose upper portion contains a hole about 1½" in diameter and a round wooden shaft (*dasta*) is fixed in it.

PHAWARA

Phawara is used for digging earth. It consists of a thin iron sheet cut in square. The lower part of the iron sheet is made thin and sharp, while the upper part contains an iron sheet ring of 1½" in diameter in which is fixed a round wooden handle about three feet in length.

KHURPI

Khurpi is used for cutting grass or weeding the field of wild herbs. Itc onsists of a triangular shaped iron plate whose flat portion is made thin and sharp. To its upper part is fixed a round wooden handle about 1½" in diameter and 9" in length.

HAND GANDASA OR HAND CHAFF CUTTER

Hand *Gandasa* is used for cutting chaff as feed for cattle. It consists of a sharp iron blade attached to a wooden shaft.

VEAR OR SEED DRILL

Vear is a seed drill attached to the back side of the *hal* and used for sowing the field. In sowing, the seed is dropped through *vear* into furrows made by the plough. It consists of a tin plate pipe is fabricated in such a way that its diameter is reduced to half an inch and given a small bend at the end so that seed may ooze out constantly. To the upper end of the pipe is fixed a conical iron sheet bowl for pouring the seed at the time of sowing.

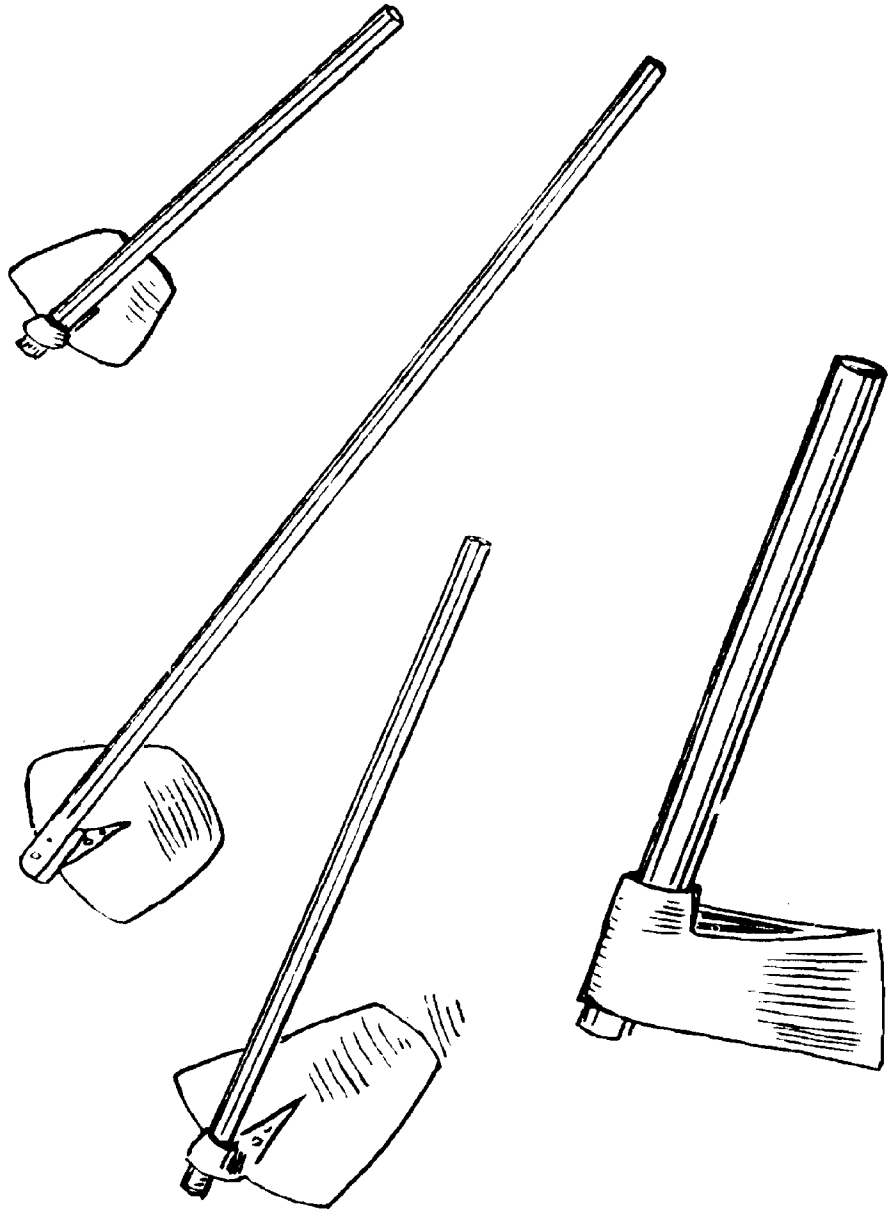
DARATI OR SICKLE

Darati is used for cutting standing crops or grass. It consists of a semi-circle iron strip, the inner side containing small iron teeth and a wooden handle fixed to the lower end.

There are only 41 chaff cutting machines in the village and all of them have been bought either from Delhi or from Narela. Not even a single household in the village owns a cane crushing machine. As the total output of sugarcane is not much, people usually obtain the cane crushing machines or hire from Narela. Thus we find that for purchase of new implements and even for minor repairs the peasants have to go to Narela. The most commonly used implements and their functions are explained below :

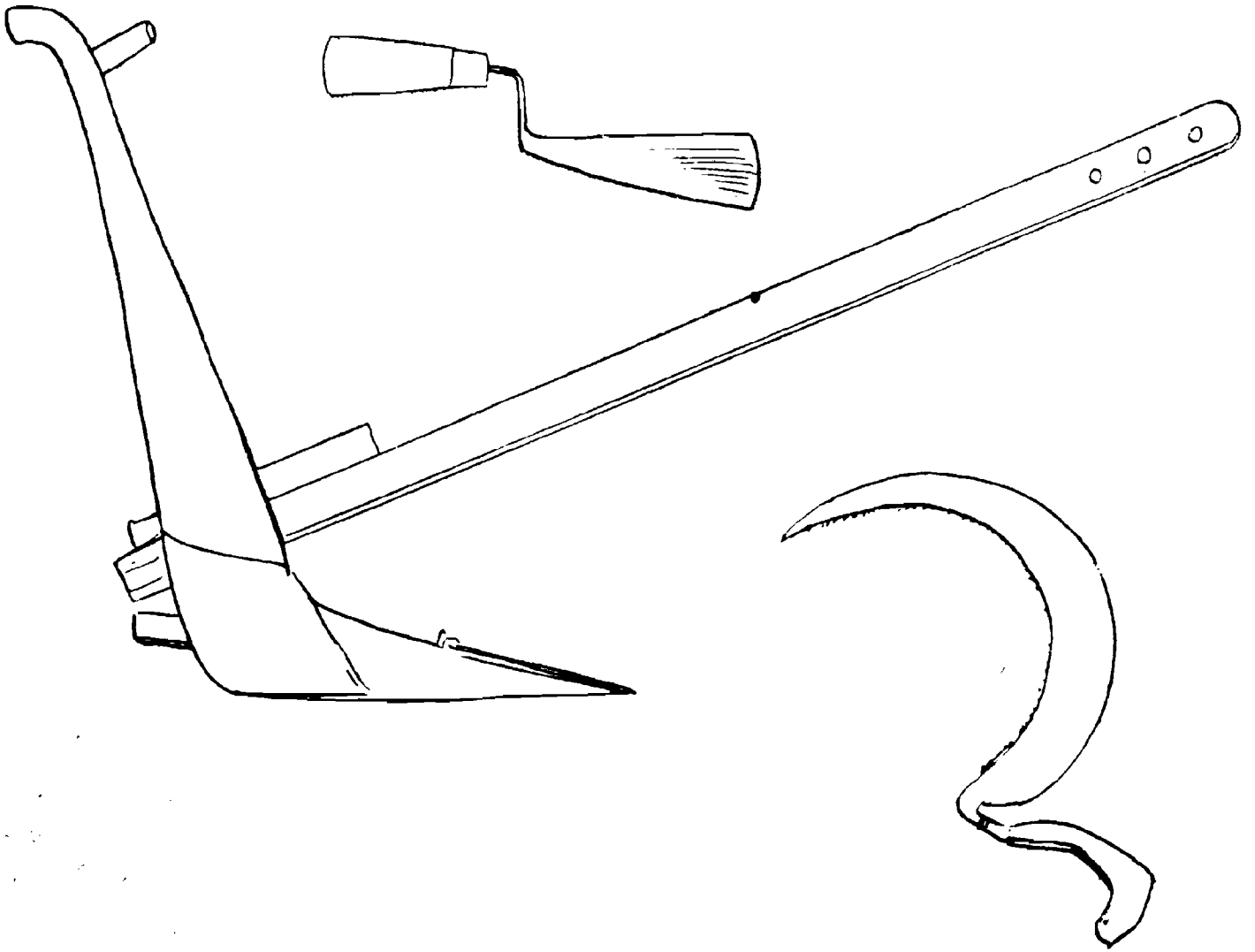
So far as the marketing of agricultural produce is concerned not much change has taken place. As before, the agriculturists in the village take their surplus agricultural produce to *mandi* and sell it directly to the wholesaler there.

AGRICULTURAL IMPLEMENTS



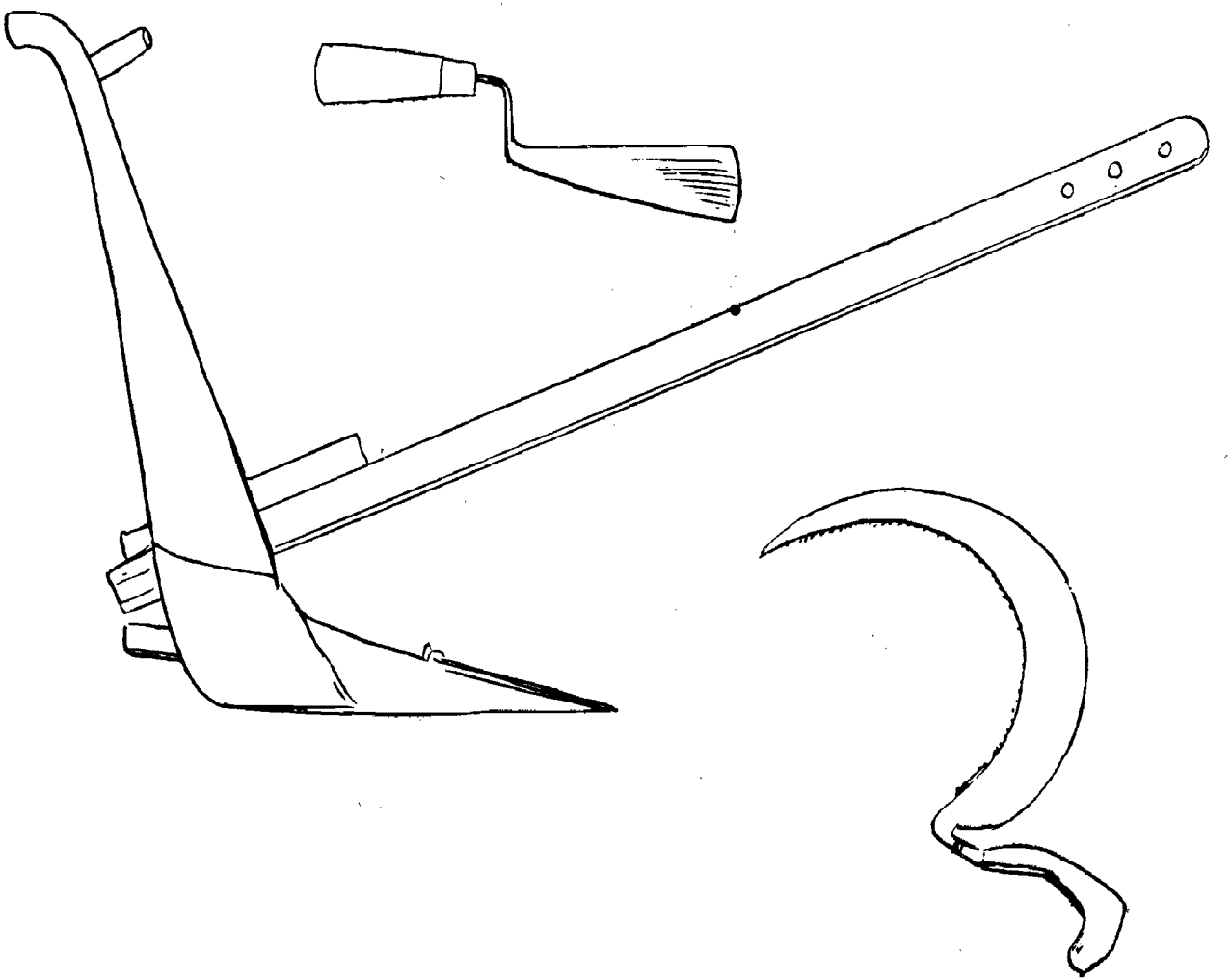
Various types of phawras and a kulhari

AGRICULTURAL IMPLEMENTS



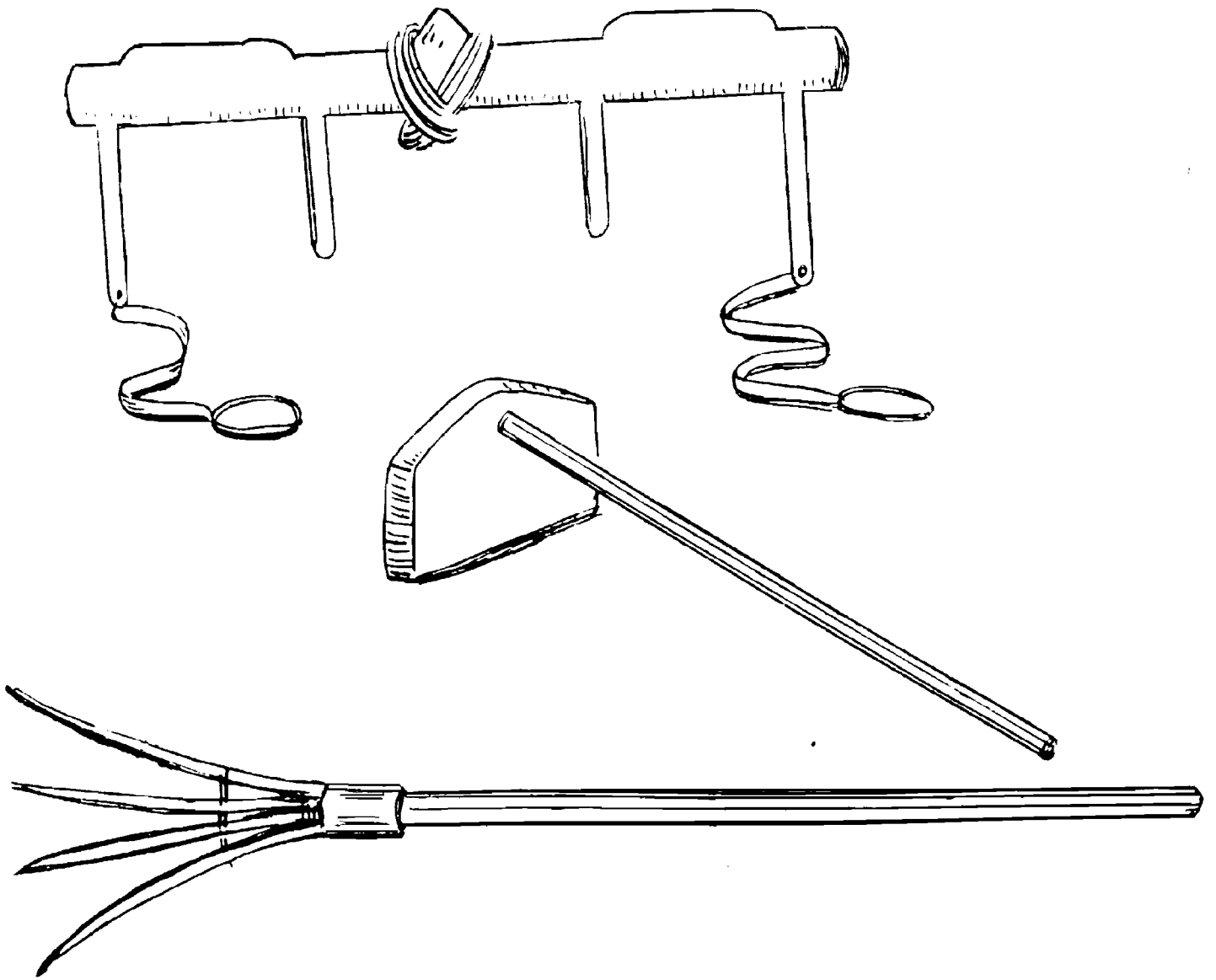
Scrapper (top) wooden plough (middle) and sickle (bottom)

AGRICULTURAL IMPLEMENTS



Scrapper (top) wooden plough (middle) and sickle (bottom)

AGRICULTURAL IMPLEMENTS



Juwa (top) khatpawra (middle) and Jeli (bottom)

INCOME

Calculation of income in a predominantly agricultural economy like that of the village under study, is an extremely hazardous task. Besides the inherent difficulties involved in the assessment of income, one faces numerous other difficulties due to certain peculiar conditions prevailing in the village. For example, a good many transactions in the village are carried on through barter i.e., goods and services are paid in kind and not in cash and thus it becomes very difficult to assess the value of the same. Moreover, the peasants in the village generally do not measure the quantity and value of total agricultural produce. They store away their agricultural produce after harvest and take it out as and when required for consumption or for the payment of goods and services. Thus even the people themselves at best can give only an approximation of their incomes.

All these shortcomings coupled with the tendency on the part of the people to conceal or under-state their income makes the task of collecting data regarding income rather cumbersome.

The tendency to under-state their income is largely due to the fear in their minds that if their incomes are high the Government may impose taxes. Again, some of them think that if they report their income to be very low the Government may help them in some way or the other.

In view of these shortcomings our income estimate is by no means accurate and is only an approximation.

We have taken into account gross income and not net income, for we could not collect data pertaining to expenditure.

The table No. III-18 shows the distribution of households by broad income groups and occupations of the head of the household.

TABLE III—18

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO OCCUPATION AND BROAD INCOME GROUPS

Occupation	No. of House-holds	Monthly income (in Rs.) per household in the range of							
		0—25	25—50	50—75	75—100	100—150	150—250	250—500	500 & above
Owner Cultivator	75	14	23	10	9	8	9	1	1
Service	27	...	...	4	11	2	7	3	...
Rent Receiver	5	3	1	...	...	1	...	...	...
Causal Labour	15	1	5	3	2	1	3	...	...
Agricultural Labour	11	2	7	1	1	...	...	...	...
Shoe-maker	2	...	2	...	...	...	...	...	...
Tailor	1	...	...	...	1	...	...	...	...
Potter	3	...	1	...	...	2	...	...	...
Share-cropper	1	...	...	...	...	1	...	...	...
Barber	1	...	1	...	...	...	...	...	...
Shopkeeper	3	...	2	...	...	1	...	...	...
Total	144	20	42	18	24	16	19	4	1
% of total	100·0	13·9	29·1	12·5	16·7	11·1	13·2	2·8	0·7

The table reveals that about three-fourths or 72·2 per cent of the total households have monthly income upto Rs. 100/- and the remaining one-fourth or 27·8 per cent have monthly income above Rs. 100/-. Again we see that 42 or 29·1 per cent of the total number of households belong to income group Rs. 25-50, followed by income group Rs. 75-100 p.m. accounting for 16·7 per cent of the total number of households. It is interesting to note that only 5 households reported their monthly income to be above Rs. 250/-, four in the income bracket Rs. 250-500 and one in the income bracket Rs. 500/- and above.

A study of income according to occupation reveals that while the majority of people in service, pottery and share cropping occupations are in the income brackets of Rs. 100/- and above, the case is reverse in all others occupations.

On the whole the data reveals an extremely dismal picture of the village so far as income of its households is concerned. It is very doubtful if the picture will look much

better even if ample allowance is made for under-estimation and under reporting of income by the people.

INCOME OF DIFFERENT CASTES

Table No. III-19 shows the monthly income of households by caste.

TABLE III—19

MONTHLY INCOME PER HOUSEHOLD BY CASTE

Caste	No. of House-holds	Monthly income of the household in the range of							
		0-25	25-50	50-75	75-100	100-150	150-250	250-500	500 and above
Ahir	51	10	10	10	5	7	7	1	1
Jat	12	...	2	...	1	2	4	3	...
Brahmin	7	2	2	...	...	1	2	...	...
Rajput Agri	7	1	...	2	1	2	1	...	..
Jhimmer	15	5	6	1	1	1	1	...	...
Nai	4	...	4	...	...	...	...	...	...
Kumhar	9	1	2	3	1	2	...	...	...
Lohar	4	1	...	...	1	...	2	...	...
Baniya	1	...	1	...	...	...	...	...	...
Bairagi	1	...	1	...	...	...	...	...	...
Sunni Faqir	1	...	1	...	...	...	...	...	...
Chamar	18	...	12	2	2	...	2	...	...
Bhangi	14	...	1	...	12	1	...	...	...
Total	144	20	42	18	24	16	19	4	1

The table shows that in the highest income groups of Rs. 250-500 and Rs. 500 and above, there are only 5 households, 2 Ahir and 3 Jat. If we take Rs. 100 per month as the central point we find that the Jat and the Lohar communities are comparatively better off than all other castes. 75·0 per cent of the Jat and 50·0 per cent of the Lohar households have monthly income of Rs. 100 and above. They are followed by 42·9 per cent each of the Brahmin and the Jhimmer and 31·3 per cent of Ahir households.

It is interesting to note that amongst four castes viz., the Nai, Bairagi, Baniya and the Sunni Faqir none has its income above Rs. 100/-.

So far as the Scheduled Castes viz., the Chamars and the Bhangis are concerned, 11·1 per cent and 7·1 per cent respectively of their households have their income above Rs. 100 while the rest have their income below Rs. 100/-.

TABLE III—20

DISTRIBUTION OF TOTAL MONTHLY INCOME ACCORDING TO SOURCE

Source of income	Total monthly income (in Rs.)	Per cent of the total
Agricultural Income	7,105	47·6
Agricultural Labour	773	5·3
Service	4,925	33·0
Casual Labour	1,394	9·3
Barber	45	0·3
Shop-keeping	190	1·3
Shoe-making	96	0·6
Pottery	305	2 0
Tailoring	93	0·6
Total	14,926	100·0

SOURCES OF INCOME

An analysis of sources of income would reveal the relative importance of the various sources of income in the village economy. Table No. III-20 gives the total monthly income of households according to source and occupation.

A study of sources of income would readily reveal the comparative importance of the various sources in the composition of the total income of the village.

According to the data collected the total monthly income of the village during September 1960 stood at Rs. 14,926/-. The distribution of this income according to sources is provided by the table No. III—20.

The table clearly brings out the predominance of agriculture as by far the biggest single source of income accounting for 47·6 per cent of the total income. This is followed by service occupations which account for about one-third or 33·0 per cent, casual labour 9·3 per cent, agricultural labour 5·3 per cent, pottery 2·0 per cent, shopkeeping 1·3 per cent, shoe-making and tailoring 0·6 per cent each and barber 0·3 per cent of the whole.

From the data available on the total monthly income some other interesting data have been derived. They are as follows :—

1. Total monthly income of the village (Feb. 1961) Rs. 14,926/-.

2. Total annual income of the village Rs. 1,79,112/-.

3. Average annual income per household Rs. 1,243·80 nP.

4. Per capita income (annual) Rs. 209/-, as compared to the corresponding figu re of Rs. 355/- as estimated by the Planning Commission (III Five Year Plan).

5. Average annual income per worker : Rs. 900/-.

INDEBTEDNESS

Data pertaining to indebtedness in village Bhalsua Jhangirpur was collected at the time of investigation (Feb. 61) with a view to relate the extent of indebtedness with the purpose for which it was taken, the source from which the same was obtained and the conditions attached to it.

As we do not have any records about indebtedness in the past it is not possible for us to say whether indebtedness has gone up or down during the last decade or so. For that, one has to depend upon the word of the people and according to the villagers the debt has been increasing year after year and the conditions are becoming worse.

During the course of investigation it was felt that while the villagers had a tendency to under-state their income, it was totally the reverse in case of indebtedness. Inspite of the various checks and cross-checks applied by us during investigation to find out the exact amount of loan, it is felt that the figures given by the villagers are a bit inflated.

We propose here to analyse the problem of indebtedness in the village.

Table No. III-21 shows the distribution of total debt by different occupational groups and the purpose for which the same is incurred.

The table shows that the total amount of debt in the village (in Feb. 61) stood at Rs. 57,650/-. Further it reveals that over one-half or 56·4 per cent of the debt was for non-productive purposes and the remaining 43·6 per cent for productive purposes.

Among the non-productive purposes the debt incurred due to expenditure on ceremonies like marriages and other social observances is the maximum accounting for 27·9 per cent (Rs. 16,100/-) of the total indebtedness. This shows how deeply the villagers still cling to the traditional customs and ceremonies. It is on such occasions that the villagers spend beyond their means. Marriage of a daughter or sister is largely responsible for the high amount of debt in the village.

The other prominent non-productive item of indebtedness is domestic expenses. It is a common practice amongst the villagers to seek loans to meet their domestic financial deficits. Such loans account for over one-fourth or 25·7 per cent of the total indebtedness.

Among the debts incurred for productive purposes, construction of houses is the most important factor accounting for nearly one-fourth or 24·9 per cent of the total indebtedness. This is followed by debts incurred for purchase of cattle and seeds, manure, tools, implements etc., accounting for 10·1 per cent and 7·8 per cent of the total debts respectively. Here we find a slight deviation from the general pattern available in most of the other villages of the Union Territory, for, whereas elsewhere debts incurred for purchase of cattle generally form a substantial portion of the

total indebtedness, the same is not the case in the village under study. The main reason for this is the fact that the people of this village have not taken to selling of milk as is common in almost all other villages of Delhi.

On the whole the position regarding indebtedness in the village is not very encouraging. More than half of the total indebtedness has been incurred for non-productive purposes. Such debts do not help the debtor in the long run for they do not in any way help him in increasing his efficiency or production. On the other hand debts incurred for productive purposes in the long run more than repay themselves.

TABLE III—21

INDEBTEDNESS BY CAUSES

Occupational Group	Number of House-holds	CAUSE OF INDEBTEDNESS							Total (in Rs.)	Percentage of the total
		Productive purposes				Non-prodcutive purposes				
		Purchase of cattle (in Rs.)	Purchase of seeds, implements etc. (in Rs.)	Construc-tion of House (in Rs.)	Construction of Wells etc. (in Rs.)	Domestic expenditure (in Rs.)	Social observances (in Rs.)	Litigation (in Rs.)		
Owner Cultivator	75	4,650	4,400	9,300	450	10,250	6,000	1,600	36,650	63·6
Share-cropper	1	...	100	400	...	...	300	...	800	1·4
Agricultural Labour	11	...	...	350	...	1,950	...	...	2,300	4·0
Rent Receiver	5	...	...	...	...	450	...	...	450	0·8
Service	27	700	...	3,200	...	600	3,500	...	8,000	13·8
Casual Labour	15	500	...	...	...	1,250	2,500	...	4,250	7·4
Barber	1	...	...	600	...	...	...	...	600	1·0
Shopkeeper	3	...	...	...	...	...	3,000	...	3,000	5·2
Tailor	1	...	...	...	...	...	300		300	0·5
Potter	3	...	...	500	...	300	...	...	800	1·4
Shoe-maker	2	...	...	...	...	...	500	...	500	0·9
TOTAL	144	5,850	4,500	14,350	450	14,300	16,100	1,600	57,650	100·0
Percentage of the total	...	10·1	7·8	24·9	0·8	25·7	27·9	2·8	100·0	

As we found from table No. III-21, more than one-fourth or 27·9 per cent of the total indebtedness is due to the villagers spending beyond their means on social observances etc., of which marriage is the main item. On marriages the villagers have to spend a lot in feasting the guests and providing dowry. On an average a household spends anything between Rs. 1,500/- to Rs. 6,000/- on the marriage of his daughters. Steps should be taken by Government as well as by private agencies to educate the people against these social evils which have infested our society for long. As at present, the Anti Dowry Act passed by the Parliament is quite unknown in the village.

It would be quite reasonable to expect that much of the indebtedness reported due to deficit in the domestic finances is also closely interlinked with the expenses on social observances etc. Thus if the expenses on social observances are brought within the means of the people, one can easily expect a lot of improvement in the situation regarding indebtedness.

A study of indebtedness according to broad occupational groups shows that the four agricultural groups viz., owner cultivators, share croppers, agricultural labourers and the rent receivers who form 63·9 per cent of the total households account for 69·8 per cent of the total indebtedness. The non-agricultural households forming 36·1 per cent of the total households account for 30·2 per cent of the total indebtedness. This shows that on an average the agricultural households are comparatively under greater indebtedness than their non-agricultural counterparts. Again the owner cultivators account for by far the biggest single chunk of indebtedness viz. 63·6 per cent of the whole. They are followed by the people in service (13·8 per cent) and casual labourers (7·4 per cent). The rest account for only an insignificant portion of the total indebtedness.

INCOME AND INDEBTEDNESS

In the following paragraphs we have tried to find out the relation, if any, between the amount of debt incurred by a household and its income. The relevant data is provided by table No. III—22 given below :—

TABLE III—22

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO BROAD MONTHLY INCOME GROUPS AND AMOUNT OF INDEBTEDNESS

Monthly income (in Rs.)	No. of Households	No. of Households in debt	% of 3 to 2	Total debt (in Rs.)	Av. indebtedness of Households in debt (in Rs.)
1	2	3	4	5	6
0— 25	20	7	35·0	4,600	657
25— 50	42	29	69·0	22,600	779
50— 75	18	13	72·2	11,400	877
75—100	24	12	50·0	9,700	808
100—150	16	9	56·3	5,050	561
150—250	19	2	10·5	2,800	1,400
250—500	4	1	25·0	1,500	1,500
500 & above	1	...	...	...	...
Total	144	73	50·7	57,650	789

The table reveals that a little over half of the total households are in debt. Not only is the number of households in debt large but the average indebtedness per household is also as high as Rs. 789/-.

The average indebtedness per household in debt varies widely amongst the various income groups. While the average indebtedness per household is lowest (Rs. 561) in income group Rs. 100-150, it is highest (Rs. 1,400) in income group Rs. 250-500.

On the whole it may be concluded that broadly speaking the amount of indebtedness per household is higher amongst the higher income groups and lower amongst the lower income groups, except in case of the income group Rs. 100-150. This phenomenon may be explained by the tendency on the part of the people in higher income groups to borrow more than their counterparts in the lower income groups.

INDEBTEDNESS BY SOURCE

A study of the various sources of loans has been made earlier. As explained then there are only two sources of loans available to the village viz., the Govt. and the private money lenders.

The table regarding the total amount of loans provided by the two sources is given below :—

TABLE III—23

DISTRIBUTION OF DEBT BY SOURCE

Source	Amount of debt (in Rs.)	Percent of the total
Private Money lenders	47,050	81·6
Government (Taccavi)	6,350	11·0
Friends and relatives	4,250	7·4
Total	57,650	100·0

The table given above reveals the overwhelming importance of the private money-lenders viz., the Baniya and the comparatively big landlords, as a source of loans. This source accounts for over four-fifths (81·6 per cent) of the total debt in the village. The taccavi loans account for only 11·0 per cent of the total debt. The rest 7·4 per cent is procured from friends and relations which is generally interest free. The following are the rates of interest charged by these different sources :

Source	Rate Of Interest
1. Private Money lenders.	18 to 36% per annum
2. Government (Taccavi)	4% per annum.

REPAYMENT OF DEBT

As is obvious from the purposes for which debts are incurred, the repayment of debt is really a problem with the villagers. As we found earlier the income of the majority of persons is rather low, because of the subsistence nature of farming.

In most of the cases people find it difficult even to pay the interest on the loans, let alone repayment of debt.

The data collected about repayment of loan shows that while the agriculturists try to repay loans by selling a part of their crops to the lenders, the others try to pay it off out of their savings only. Needless to say that these are not enough.

During the last one year all the debtors taken together were able to repay only Rs. 3,970/-.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

DEMOGRAPHIC CHARACTERISTICS

The population of the village according to the 1951 census was 631. The household enumeration conducted by us during February 1961 showed that it has since gone up to 857, indicating an increase of 35·8 per cent over the decade 1951-61. As the figures for the intervening period are not available from year to year, it may be assumed generally that the increase of population has been at the rate of 3·6 per cent per year during the decade.

A study of population figures for the last 50 years shows an upward though somewhat erratic trend.

TABLE IV—1

RATE OF GROWTH OF POPULATION 1911—61

Year	Population	Percentage increase or decrease
1911	**412**	...
1921	**492**	+19·4
1931	**504**	+ 2·4
1941	**700**	+38·9
1951	**631**	— 9·9
1961	**859**	+35·8

The table shows that except for the decade 1941-51 when it declined by 9·9 per cent, the population has always been increasing, though at an erratic rate. In spite of our best efforts we could not find any plausible reasons for such an erratic trend, though the decline of population between 1941-51 may partly be attributed to emigration of 18 Muslim households in 1947 due to communal disturbances.

POPULATION BY AGE AND SEX

The composition of population by age and sex has important bearings upon the qualitative and quantitative aspects of a society.

While collecting data regarding age one generally faces a peculiar problem viz., misstatements regarding age. Discrepancies upto five years are quite common. No doubt most of them are unintentional but they seriously impair the value of such data. There are several reasons for these mis statements. Some are due to ignorance while others arise from preference for stating age in round numbers. Yet through checks and cross-checks and through reference to certain important dates like the influenza epidemic (कार्तिक की बीमारी) of 1918-19, location of refuse dump in 1935 and the attainment of Independence, (which people recall as 'Martial Law' due to large scale massacre of Muslims in and around the area) we were able to secure fairly satisfactory returns.

For the purpose of our study we have divided the main age groups into three categories viz., (i) persons below 15 years of age (to be termed as infants and children) (ii) those between the ages of 15 to 55 years, termed as adults and (iii) old people of 55 years of age and above.

Broadly speaking, the larger the proportion of adults as compared to the other two groups of infants plus children and old, the lesser will be the burden on them, so far as the question of supporting the other two age groups is concerned.

The following table gives the distribution of population by age and sex.

TABLE IV—2

DISTRIBUTION OF POPULATION BY AGE AND SEX

Age Groups	Males	% of the total	Females	% of the total	Total	% of the total	Sex ratio (Fema 100 males)
0— 4	75		86		161		
5— 9	85		63		148		
10—14	72		57		129		
Sub-total (a) Infants/Children.	232	52·0	206	50·1	438	51·1	89
15—19	22		25		47		
20—24	32		32		64		
25—29	29		38		67		
30—34	23		18		41		
35—39	28		24		52		
40—44	20		28		48		
45—49	23		11		34		
50—54	10		10		20		
Sub-Total (b) Adults.	187	41·9	186	45·3	373	43·5	100
55—59	11		8		19		
60 and above.	16		11		27		
Sub-total (c) Old	27	6·1	19	4·6	46	5·4	70
Grand Total	446	100·0	411	100 0	857	100·0	92

The table given above shows that the infants and children belonging to the board age group 0-14 years account for over one half or 51·1% of the total population. This group is followed by the adults in the board age group 15 to 54 years who account for over two-fifths or 43·5 per cent of the total population. Old persons in the age group 55 years and above form a very insignificant proportion of the total population, their strength being only 5·4 per cent of the whole.

The preponderance of infants and children (age group 0-14 years) shows the high growth potential of the villagers who are in the productive age groups.

If we compare our figures with the corresponding 1951 census figures for the Delhi Rural Tract as a whole we find that the proportion of adults in the village (43·5%) is lower by over 7 per cent than the corresponding census figure of 50·6 per cent adults in the Delhi Rural Tract in 1951.

A study of sex ratio amongst different age groups shows that it is highest amongst the adults (100 females per 100 males) and lowest (70 females per 100 males) amongst the old of the age of 55 years and above. The comparatively higher sex ratio amongst the adults may to a certain extent be attributed to the fact that a majority of persons in this age group are married.

It is interesting to note that while amongst the adults the sex ratio is higher (100 females per 100 males) than the sex ratio of the village as a whole (92 females per 100 males) it is lower amongst the infants and children (89 females per 100 males) and old (70 females per 100 males).

MARITAL STATUS

For purposes of analysis of marital status it is advisable to adopt the same broad age groups as were followed in the discussion on age and sex. Again, the population can be divided into 5 groups (viz., single, married, widow/widower, divorced and separated) according to marital status. But as none in the village belongs to the last two groups i.e., divorced and separated, we have taken the first three groups only.

The data regarding age, sex and marital status is provided by table No. IV—3.

The table shows that of the total population of 857, 458 or 53·4% are single, 368 or 42·9 per cent are married and the remaining 31 or 3·7 are widowed.

So far as the marital status amongst the three broad age groups is concerned we find that marriage amongst infants and children is an exception, more so for male than female children. Incidentally all the 10 married children in this age group are females.

Among the adults, again we find that married proportion is higher (92·5 per cent) for females than males (84·0 per cent). A closer scrutiny of the table reveals that only 3 or 1·6 per cent of the females in this age group are still unmarried and that all of them are in the age group 15-19 years. In fact two of them are 16 years old each while the third one has just attained the age of 17 years and they have already been betrothed and their respective parents are rather keen to marry them off as early as possible. Thus we see that marriage is universal for females and one hardly comes across an unmarried female above the age of 16, 17 years or at the most 18 years. So far as male adults are concerned, the table shows that there are 27 or 14·4 per cent of them who are still unmarried. While 15 of them are in the age group 15-20 years, 6 are in the age group 20-25 years, 2 in the age group 25-30 years and

TABLE IV—3

DISTRIBUTION OF POPULATION ACCORDINC TO SEX AGE AND MARITAL STATUS

Age Group	Males				Females				Total			
	Single	Married	Widow	Total	Single	Married	Widow	Total	Single	Married	Widower/ Widow	Total
0— 4	75	...	...	75	86	...	...	86	161	...	...	161
5— 9	85	...	...	85	62	1	...	63	147	1	...	148
10—14	72	...	...	72	48	9	...	57	120	9	...	129
Sub-total Infants and Children	232	...	...	232	196	10	...	206	428	10	...	438
Percentage	100·0			100·0	95·1	4·9		100·0	97·7	2·3		100·0
15—19	15	7	...	22	3	22	...	25	18	29	...	47
20—24	6	26	...	32	...	32	...	32	6	58	...	64
25—29	2	26	1	29	...	38	...	38	2	64	1	67
30—34	1	22	...	23	...	18	...	18	1	40	...	41
35—39	1	27	...	28	...	23	1	24	1	50	1	52
40—44	...	20	...	20	...	22	6	28	...	42	6	48
45—49	1	20	2	23	...	9	2	11	1	29	4	34
50—54	1	9	...	10	...	8	2	10	1	17	2	20
Sub-total Adults	27	157	3	187	3	172	11	186	30	329	14	373
Percentage	14·4	84·0	1·6	100·0	1·6	92·5	5·9	100·0	8·0	88·2	3·8	100·0
55—59	...	10	1	11	...	5	3	8	...	15	4	19
60 & above	...	11	5	16	...	3	8	11	...	14	13	27
Sub-total Old	...	21	6	27	...	8	11	19	...	29	17	46
Percentage	...	77·8	22·2	100·0	...	42·1	57·9	100·0	...	63·0	37·0	100·0
Grand Total	259	178	9	446	199	190	22	411	458	368	31	857
Percentage	58·1	39·9	2·0	100·0	48·4	46·3	5·3	100·0	53·4	42·9	3·7	100·0

one each in the age groups 30-35 years, 35-40 years 45-50years and 50-55 years respectively. It is interesting to note that except for 6 persons in the comparatively higher age groups, the rest of the persons are all expected to get married sooner or later. 14 of them are students and 7 are in various service occupapations. They want to get married at a later stage as their views have been moulded by their friends in Delhi city, where they go everyday for duty in various offices. Among the 6 persons in the higher age groups, 3 could not marry because of certain social stigma upon them. In fact they are said to have been convicted for certain crimes in their youth and so could not find brides for themselves ; one Bhangi by caste is blind and the other two, a Jat and a Brahmin say that they could not get married because of poverty. Both of them live in joint families with meagre land. They say that their family cannot afford the extra burden of marrying them.

In view of a peculiar custom prevailing in this and all the other villages of the Union Territory it will be useful if a distinction is made between two aspects of married life. A person might be married but his *gauna* or nupital ceremony may not have taken place. For example in our village we have shown 190 as married females and 178 as married males. But the *gauna* or nupital ceremony of 11 females and 5 males has not so far taken place. If we leave them out then we have 179 married females and 173 married males. This is due to bigamy. There are 6 cases in this village where a man has 2 living wives with him. This is either due to direct marriage or to *kareva* with the brother's widow, a social ceremony amounting to legalised marriage.

AGE AT MARRIAGE

While collecting data regarding age at marriage it was felt that the returns to this question were generally unsatisfactory, in the sense that either they were not available at all or even if they were available they were generally inaccurate. Here again through checks and cross checks adopted while collecting the age returns coupled with some extra checks like duration of *gauna*, the duration between *gauna* and first birth and age of the first living child, we were able to secure reasonably satisfactory returns.

According to the data thus collected the mean age at marriage works out to be 14·8 years for males and 11·6 years for females. Both of them are well below the minimum statutory age limits viz. 18 years for boys and 14 years for girls, fixed by the SARDA ACT of 1930. This works out so low mainly because of the generally young age at which people used to get married a decade or two back. The trend at present is definitely towards marriage at a comparatively higher age. The trend is well brought out by the table given below :—

TABLE IV—4

MEAN AGE AT MARRIAGE ACCORDING TO AGE AND SEX

Age at present (in years)	No. of persons (males)	Mean age at marriage	No. of Females	Mean age at Marriage
Below 15	...	...	10	11·7
15—25	33	17 2	54	13·4
25—35	76	15·6	56	12·2
35 & above.	78	12·9	92	10·6
Total	187	14·8	212	11·6

The table clearly indicates that on the whole the mean age at marriage both amongst the males as well as the females is going up. The mean age at marriage for persons in the age group 15-25 years is highest amongst the males (17·2 years) as well as the females (13·4 years). Further-more, we see that with the exception of females in the age group 0-15 years, the mean age at marriage is increasing with persons in the lower age groups and vice versa.

Although the trend is towards marriage at a higher age it is still below the minimum age fixed by the SARDA ACT. Generally the tendency amongst the people now is to marry off a girl at the age of 14 or 15 while the corresponding figure for boys is 17 or 18. There are a few cases in which the marriage of males would be delayed till they attain the age of 20 or even 25 years, but nobody likes the daughters of the house sitting unmarried at home after they attain the age of 16 or at the most 17 years. This is supported by the fact that none amongst the females above the present age of 17 years is unmarried.

It is interesting to note that the minimum age at marriage amongst the females was reported to be 5 years in case of two of them, and maximum 16 years in case of 5 of them. Incidentally both the females who got married at the young age of 5 years are now above 55 years of age and all the females who got married at a comparatively higher age (16 years) are below the present age of 25 years. The highest age at which any person got married is reported as 31 years in case of a male.

FAMILY

Families can be broadly divided into four categories viz., uni-members, nuclear, extended and collateral. These can be defined as follows:

1. A Uni-member family consists of only one member, male or female.

2. Nuclear family consists of a couple with unmarried children. A nuclear family becomes truncated when either of the spouse dies.

3. An extended family consists of a couple with one or more married sons and their families.

4. A collateral family is one where the basic unit is a group of brothers and their spouses with children. Moreover, any family consisting of cousins, other relations or non-related persons is also known as collateral family.

Whereas the former two types of families can broadly be termed as nuclear families, the latter two may be termed as joint families.

Table No. IV—5 gives the distribution of families according to type and size.

TABLE IV—5

DISTRIBUTION OF FAMILIES ACCORDING TO SIZE AND TYPE

No. of Members	Type of families				Total
	Uni-member	Nuclear	Extended	Collateral	
1	4	...	...	...	4
2	...	6	...	2	8
3	...	4	1	...	5
4	...	21	5	1	27
5	...	18	3	2	23
6	...	16	9	4	29
7	...	3	9	...	12
8	...	7	5	2	14
9	...	4	4	...	8
10	...	...	5	...	5
11	...	...	3	3	6
12	...	...	1	...	1
13	...	...	...	...	...
14	...	...	1	...	1
15	...	...	1	...	1
Total	4	79	47	14	144
Percentage	2·8	54·9	32·6	9·7	100·0

The table shows that whereas 83 or 57·7 per cent of the total families are nuclear, 61 or 42·3 per cent are what can be termed as joint families.

A noticeable feature amongst the nuclear families is the presence of 4 uni-member families. All of them consist of issueless widowed persons (three males and one female). While two of them, a 60 years old Brahmin widow and a 55 years old Ahir widower are agricultural rent receivers, the third one, a 60 year old Lohar widower is an agricultural labourer and the fourth one, a 47 years old Rajput Agri widower is owner cultivator.

Leaving aside these 4 uni-member families there are 79 purely nuclear or biological families. 4 of these 79 nuclear families are truncated nuclear families as in their cases the father of the family is dead. It is interesting to note that none of the nuclear families consists of more than 9 persons. The average size of all the nuclear families works out to 5·0 persons per family. If we exclude the uni-member families from them, then the average size goes up to 5·2 persons per family.

Amongst the joint families, the size of families varies from 3 persons per family to 15 persons amongst the extended type of families and their average size works out to 7·6 persons per household. The corresponding figures for collateral types of families is 2 persons to 11 persons and their average size is 6·5 persons per family. The average size of all the joint families taken together works out to 7·3 persons per family as compared to 5·0 persons per family for all the nuclear families taken together.

By tentatively dividing the various families into size groups, small, medium and large corresponding to families consisting of 1 to 3 members, 4 to 9 members and 10 members or more respectively we find that medium sized families account for 113 or 78·5 per cent of the total families, the small families for 11·8 per cent and the large families for 9·7 per cent of the whole.

A mere look at table No. IV—6 showing size and composition of families amongst the various ethnic groups shows that the large sized households are mostly to be found amongst the Ahirs only although the Chamars, the Jhimmers, the Jats, the Kumhars and the Brahmins do have some representation amongst them.

Again, it will be noticed that there are very few small sized households amongst the Ahirs, Jhimmers, Jats and the Brahmins.

This is so because of the fact that there are mostly joint families amongst these castes. All these castes are primarily engaged in agricultural occupations, where there is greater need of persons than in other occupations. That is why there is comparatively less break up of joint families amongst the agricultural households as compared to the non-agricultural ones.

TABLE IV—6

SIZE AND COMPOSITION OF HOUSEHOLDS

Caste	No. of H. Hs.	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members and over		
		H. Hs.	M	F	H. Hs.	M	F	H. Hs.	M	F	H. Hs.	M	F	H. Hs.	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Ahir	51	1	1	...	3	4	4	22	52	55	18	79	60	7	37	39
Chamar	18	...	...	...	...	...	...	15	35	39	1	3	4	2	12	9
Jhimmer	15	...	...	...	1	2	1	11	32	29	2	6	10	1	4	7
Bhangi	14	...	...	...	3	3	4	9	22	21	2	10	6	...	...	...
Jat	12	...	...	...	1	2	...	5	15	11	5	29	14	1	6	5
Kumhar	9	...	...	...	2	2	2	5	14	13	...	...	...	2	13	10
Brahmin	7	1	...	1	1	1	1	1	1	3	3	13	9	1	7	8
Rajput Agri	7	1	1	...	1	2	...	3	6	8	2	5	11	...	...	...
Nai	4	...	...	...	...	...	...	4	9	11	...	...	...	...	...	...
Lohar	4	1	1	...	...	...	...	2	6	5	1	4	5	...	...	...
Baniya	1	...	...	...	...	...	...	1	3	2	...	...	...	...	...	...
Bairagi	1	...	...	...	...	...	...	1	3	2	...	...	...	...	...	...
Sunni Faqir	1	...	...	...	1	1	2	...	...	...	...	...	...	...	...	...
TOTAL	144	4	3	1	13	17	14	79	198	199	34	149	119	14	79	78

LITERACY AND EDUCATIONAL STANDARD

According to the Indian Census, a literate is one who can both read and write. We have followed the same definition in our questionnaire.

The table given below shows the extent of literacy in the village.

TABLE IV—7

DISTRIBUTION OF POPULATION ACCORDING TO AGE, SEX AND LITERACY

Age Group	Number of persons								
	Males			Females			Total		
	No.	Literate	%	No.	Literate	%	No.	Literate	%
0—4	75	...	...	86	...	...	161	...	...
Sub-total Infants	75	...	...	86	...	...	161	...	...
5—9	85	54	...	63	10	...	148	64	...
10—14	72	60	...	57	9	...	129	69	...
Sub-total children.	157	114	72·6	120	19	15·8	277	133	48·0
15—19	22	20	...	25	...	...	47	20	...
20—24	32	23	...	32	...	...	64	23	...
25—29	29	12	...	38	...	...	67	12	...
30—34	23	12	...	18	...	...	41	12	...
35—39	28	7	...	24	1	...	52	8	...
40—44	20	10	...	28	...	...	48	10	...
45—49	23	6	...	11	1	9	34	7	...
50—54	10	1	...	10	...	...	20	1	...
Sub-total Adults.	187	91	48·7	186	2	1·1	373	93	24·9
55—59	11	1	...	8	...	...	19	1	...
60 and above.	16	3	...	11	...	...	27	3	...
Sub-total (Old)	27	4	14·8	19	...	...	46	4	8·7
Grand Total	446	209	46·9	411	21	5·1	857	230	26·8

The table shows that the extent of literacy for the village is rather low. Only 230 or 26·8 per cent of total population reported themselves to be literate. But the total population includes infants (below the age of 5 years) too, for whom strictly speaking the question of literacy does not arise. Thus if we exclude the 161 infants from the total population then we have 209 or 33·3 per cent literates out of 696 persons. Our figure compares rather favourably with the corresponding 1951 census figure for the village which was 15·7 per cent of the then total population. Thus we see that although the percentage of literacy at present in absolute terms is rather low (33·3 per cent) it is much higher than what is was in 1951.

If we take separate figures of literacy amongst males and females we find that whereas the percentage of literacy is comparatively higher amongst the males (46·9 per cent) it is rather low among females (5·1 per cent). The corresponding figures of 1951 Census are 28·0 per cent, for males and 2·3 per cent for females. This indicates that while literacy is going up both amongst the males as well as the females, the increase over the decade is much higher (18·9 per cent) in case of males than amongst females (2·8 per cent).

Coming to age groups, we find that the percentage of literacy is increasing more with the lower age groups and vice versa, both in case of males as well as females ; for example, whereas the extent of literacy amongst the old males is 14·8 per cent, it is 48·7 per cent amongst the adults and 72·6 per cent amongst the children. Similar pattern is to be noticed amongst the females. This clearly shows that now more and more people have come to realise the importance and necessity of literacy amongst them, although the realisation is much greater in respect of boys than in respect of girls.

TABLE IV—8

DISTRIBUTION OF LITERATES BY EDUCATIONAL STANDARD

Age Groups	Males							Females			Total						
	Pre-primary	Primary	Middle	Matric	F.A.	B.A.	Total	Pre-primary	Primary	Total	Pre-primary	Primary	Middle	Matric	F.A.	B.A.	Total
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	53	1	...	...	...	...	54	10	...	10	63	1	...	...	...	...	64
10—14	33	21	6	...	...	...	60	6	3	9	39	24	6	...	...	...	69
Sub-total Infants & children	86	22	6	...	...	...	114	16	3	19	102	25	6	...	...	...	133
15—19	1	4	10	5	...	...	20	...	...	...	1	4	10	5	...	...	20
20—24	1	5	9	5	3	...	23	...	...	...	1	5	9	5	3	...	23
25—29	6	1	1	4	...	...	12	...	...	...	6	1	1	4	...	...	12
30—34	3	2	4	2	1	...	12	...	...	...	3	2	4	2	1	...	12
35—39	3	...	1	1	...	...	5	1	...	1	4	...	1	1	...	...	6
40—44	...	3	3	1	1	1	9	...	...	...	...	3	3	1	1	1	9
45—49	4	1	1	...	...	...	6	1	...	1	5	1	1	...	...	...	7
50—54	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sub-total Adults	18	16	29	18	5	1	87	2	...	2	20	16	29	18	5	1	89
55—59	1	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	1
60 & above	...	2	1	...	...	...	3	...	...	...	...	2	1	...	...	...	3
Sub-total Old	1	2	1	...	...	...	4	...	...	...	1	2	1	...	...	...	4
Grand Total	105	40	36	18	5	1	205	18	3	21	123	43	36	18	5	1	226

EDUCATIONAL STANDARD

Table No. IV—8 shows the distribution of population according to age, sex and educational standard.

The table shows that out of a total of 230 literates, 226 or 98·3 per cent have attained some educational standards or the other and of the remaining 4 persons 2 learnt to read and write while they were in the army and the other 2 learnt the same through the adult literacy drive in the village.

It is significant to note that of the total educated, over one-half or 54·4 per cent are pre-primary pass, one fifth or 19·0 per cent are primary pass, nearly one-sixth or 15·9 per cent are middle pass and 18 or 8·0 per cent are matriculates. Only 6 persons are reported to have attained some proficiency in colleges. While five are intermediate pass, one is a graduate.

EDUCATIONAL FACILITIES

Until recently the village had been completely devoid of any educational facilities whatsoever. All those who wished to study had to go out of the village. The nearest educational facilities available were located at village Badli where facilities for imparting education upto Middle standard were available. For further education one had to go to Delhi. Thus one had to walk down about a mile to reach school or if one was studying in Delhi, he had either to go to Delhi everyday or stay in Delhi itself.

While on the one hand the distance to be covered on foot provided one of the main hurdles in the way of willingness of the children to go to school, the comparatively high tuition fees and other expenses provided the stumbling block for the poor to send their wards for schooling. These two factors coupled with the indifferent attitude of the people towards education were the main reasons for comparatively lower level of literacy amongst the villagers, until about a decade back.

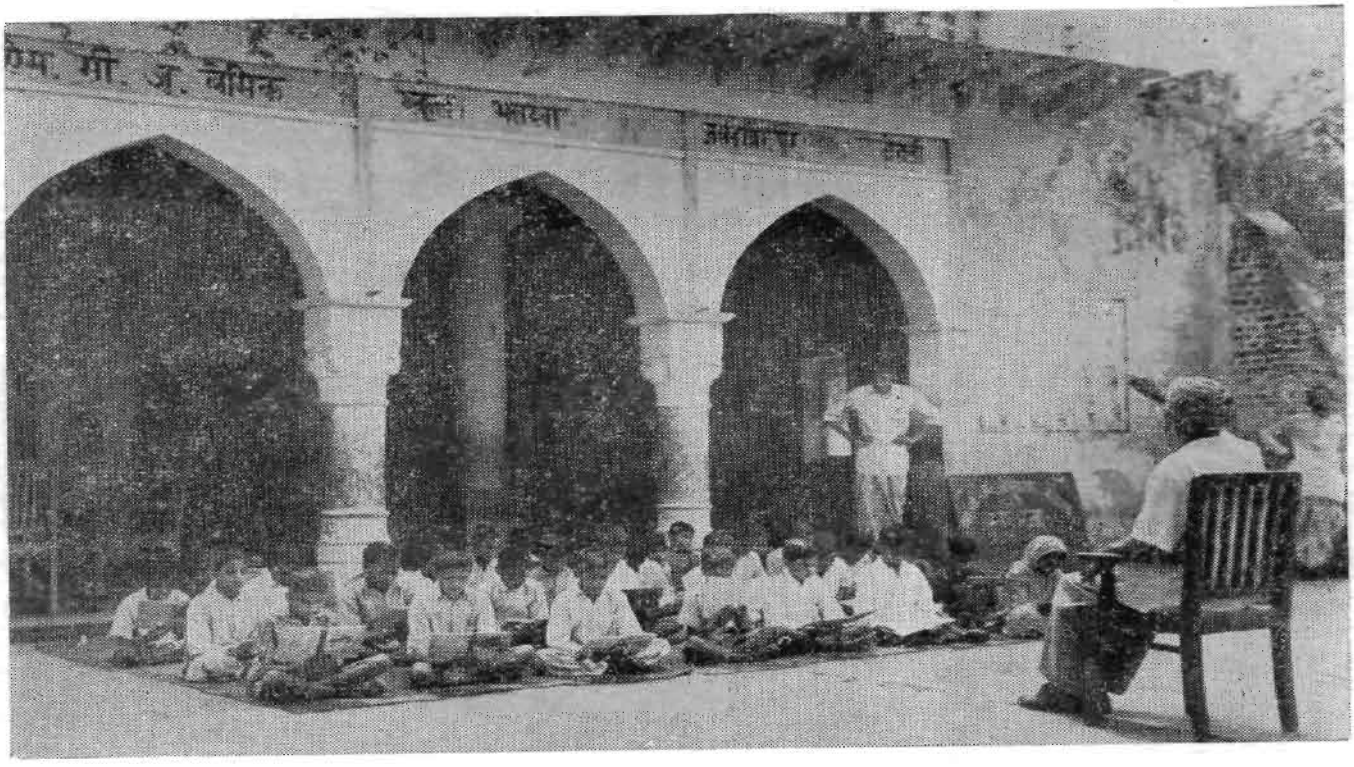
It was only after the attainment of independence that the State took up the task of providing some educational facilities to all. Thus the first ever educational institution, a primary school, was set up in the village in 1948. One might attribute the beginning of the school to the independence of the country.

The Primary School of the village was started in the first instance by the District Board. In 1958, the school was taken over by the Delhi Municipal Corporation and since then it is known as Municipal Corporation Junior Basic School, Bhalsua Jhangirpur.

The school is housed in the village *chaupal* as until now no building has been constructed for the purpose. Only recently a site of two *bighas* of land has been earmarked and it is believed that the school will have its own building by 1963.

As is obvious from the name of the school, it imparts co-educational facilities upto 5th class only. Education is free and compulsory for all between the ages of 6 and 15 years. Only a nominal subscription of 10 nP. locally called *chanda* is charged from the students. Not only this; all the students belonging to the Backward Classes are given scholarships to meet the annual expenses on books, stationery etc. This covers all the castes except the Jats, the Baniyas and the Brahmins of the village.

At the time of investigation viz. Feb. 1961



The young attentive



A craft class

there were 103 students (88 boys and 15 girls) on its rolls. There were three teachers, viz., one Headmaster and two Asstt. teachers in the school. The minimum qualification laid down for the teachers is Matriculation with training in Basic Education.

After the Primary, the boys generally go to D.A.V. Higher Secondary School at Badli, for education upto Higher Secondary. For college education all the students go to the various colleges in Delhi city. The girls of the village do not study beyond 5th class as their guardians are rather sceptical of sending them to Badli for education.

A very peculiar feature noted during the period of our investigation was the fact that a very large number of students, while passing in the internal examinations of the school at Badli, get plucked in the final examination which is held by the Board of Higher Secondary Education of the Delhi Administration.

SCHOOL GOING CHILDREN

While collecting data for our socio-economic inquiry it was found that quite a substantial proportion of the boys and girls of the school-going age viz., 5 to 15 years were reported as not going to school. This was inspite of the fact that education is free and compulsory and a junior basic school has been functioning in the village for the last 13 years or so. Besides, scholarships to meet all the expenses of books, stationery etc., are also given. Added incentive like free distribution of milk is also there. So a specific study was made of the children in the age group 5 to 15 years to find out as to whether they go to school or not and if they do not, what were the reasons for the same.

According to the data collected for this purpose it was found that only 116 of the 177 boys and 20 of the 120 girls were going to schools while the remaining 61 boys and 100 girls were not attending school for one reason or the other. It is very revealing to go into the reasons for their not going to school. Returns to this query were not very satisfactory for the people generally gave more than one reason for not sending their children to school. While tabulating the data regarding reasons for not going to school we have taken into consideration only the principal reason.

The table given below provides the relevant data :—

TABLE IV—9

REASONS FOR NOT GOING TO SCHOOL

Reasons	Number	
	Boys	Girls
Too young to go.	24	26
Cannot afford.	31	2
Does not go.	6	1
No separate school for girls.	...	9
No appreciation of education for girls.	...	36
Too old to go now.	...	12
Look after children at home.	...	14
Total	61	100

The table shows that so far as boys are concerned 24 were reported to be too young to go, meaning thereby that they have not yet attained the age of 6 years, which is the

minimum age fixed by law. 6 were reported to be not interested in studies and so have left the school. In case of 31 boys, mostly belonging to the poorer section of the population, their guardians said that in spite of free education and stipend for books stationery etc., they will have to spend a lot of money on their education and so they do not send their wards to school.

As far as the girls are concerned, one thing that comes to the fore is the lack of appreciation for educating them. This reason was advanced in case of 36 of them. 9 were not going to school as there is no separate school for them. In case of 12 of them they are not going because they now look mature enough and their parents do not like them to go to school any more. Another interesting feature is the presence of 14 girls who are not going for they are generally pre-occupied with looking after their small brothers and sisters at home. This is so mainly with the large agricultural joint families where all the adult numbers go out to fields leaving the infants with these girls.

MIGRATION

A study of mobility of population covers two aspects viz., in-migration and out-migration. While both of them are equally important and no study of migration would be complete without any one of them, we could only take up the in-migration aspect of it as we found it difficult to secure any reliable data regarding out-migration, due primarily to the ignorance of the villagers and secondly to the limitation of time and personnel at our disposal.

A question was put to the head of every household regarding the birth-place of all the members of his or her household. In all, 197 persons (12 males and 185 females) were reported as having been born outside the village and having in-migrated at different times. Of the 185 females, 179 came to this village by marriage which by custom, cannot be contracted inside the same village. Their cases are not being studied. The remaining 18 persons belonging to 8 different households in-migrated into this village. For these 18 persons (12 males and 6 females) the time and reason of in-migration was asked.

The following table gives period-wise distribution of inmigration :

TABLE IV—10

PERIOD-WISE DISTRIBUTION OF IN-MIGRANTS

Period	No. of persons
1951—61	13
1941—50	2
1931—40	1
Before 1930	2
Total	18

The table shows that of the in-migrants among the present population, 13 in-migrated during the decade 1951-61, 2 each during the decade 1941-50 and before 1930 and only 1 person during the decade 1931-40.

REASON FOR IN-MIGRATION

A question regarding the reason for in-migration into this village was asked from all the in-migrants. Of the 18 persons, only 8, who were and are heads of their respective households stated that they migrated in search of better employment. The rest of the in-

migrants shifted with the heads of their respective households.

CASTE STRUCTURE OF THE IN-MIGRANTS

The in-migrants (18 in all) belong to 5 different castes. The following table shows the caste structure of the in-migrants :

TABLE IV—11

CASTE STRUCTURE OF IN-MIGRANTS

Caste	No. of Households
Ahir	2
Chamar	2
Rajput Agri	2
Bhangi	1
Baniya	1
Total	8

INHERITANCE OF PROPERTY

The mode of inheritance of property after the death of the owner in the village is even now by and large governed by customary law and the various precedents set by Courts of law.

According to custom, after the death of a person his sons get equal share in the property. If the sons are minor, the property is passed on to his widow who becomes a trustee of the property until the sons attain adult-hood. In the absence of male issues, the property is inherited by the widow of the deceased who acquires only life interest therein provided she does not remarry. But in case the deceased was a widower and without any male issues, his property was shared by his brothers and in their absence by his other paternal relations, whose share in the property varies with the closeness or otherwise of their relation with the deceased. Thus the daughters, whether married or unmarried are according to custom not entitled to any share in the property. But in case she is unmarried, the person who inherits the property is morally and legally bound to make proper provision for her maintenance and marriage.

It is interesting to note that in case of any dispute among the surviving relations as to the share of property left by the deceased, court judgments were more or less in line with the prevailing customs. It was only from 1937 onwards that a widow was legally entitled to the property of her deceased husband provided she did not remarry. Her ownership in the property was however limited to her life-time and she was not entitled to dispose of the property inherited by her husband. Her ownership was thus a limited ownership.

TABLE IV—12

INHERITANCE OF PROPERTY AS IN PRACTICE

Caste	No. of house-holds	No. indicating that relations of the following categories are entitled to inherit property in their respective castes			
		Son	Daughter	Wife	Don't know
Ahir	51	51	...	2	...
Chamar	18	18	...	...	...
Jhimmer	15	15	...	...	...
Bhangi	14	13	...	...	1
Jat	12	12	...	...	...
Kumhar	9	9	...	...	...
Brahmin	7	7	...	2	...
Rajput Agri	7	7	...	...	...
Nai	4	4	1	...	...
Lohar	4	4	...	...	...
Baniya	1	1	1	...	...
Bairagi	1	1	...	...	...
Sunni Faqir	1	1	...	...	...
Total	144	143	2	4	1

TABLE IV—13

SHARE OF PROPERTY FOR DIFFERENT CATEGORIES OF RELATIVES

Caste	No. of house-holds	No. indicating inheritance of property in the following manner			
		All sons get equal shares	Daughters inherit equally with son	wife inherits if theres is no son	Don't know
Ahir	51	51	...	2	...
Chamar	18	18	...	...	...
Jhimmer	15	15	...	...	...
Bhangi	14	13	...	...	1
Jat	12	12	...	...	...
Kumhar	9	9	...	...	...
Brahmin	7	7	...	2	...
Rajput Agri	7	7	...	...	...
Nai	4	4	1	...	...
Lohar	4	4	...	...	...
Baniya	1	1	1	...	...
Bairagi	1	1	...	...	...
Sunni Faqir	1	1	...	...	...
Total	144	143	2	4	1

An enquiry was made in February 1961 from the head of every household as to the inheritance and share of property in practice in the village. Table Nos. IV—12 and IV—13show that almost all the people gave similar answers indicating that they were all aware of the customs of inheritance of property as in practice.

HINDU SUCCESSION

TABLE IV—14

AWARENESS OF CHANGES IN HINDU LAWS OF SUCCESSION AND ADOPTION

Caste	No. of H. Hs.	No. aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act correctly
Ahir	51	...	...	15	...
Chamar	18	...	...	2	...
Jhimmer	15	...	...	2	...
Bhangi	14	...	...	1	...
Jat	12	...	...	1	...
Kumhar	9	...	...	1	...
Brahmin	7	...	...	...	...
Rajput Agri	7	...	...	2	...
Nai	4	...	...	1	...
Lohar	4	...	...	...	...
Baniya	1	...	...	1	...
Bairagi	1	...	...	...	...
Sunni Faqir	1	...	...	...	...
Total	144	...	...	26	...

Several changes were introduced by the Hindu Succession Act of 1956. A question was asked from the head of each household to find out how far they are aware of the main provisions of the Act. Our enquiry revealed that only 26 or 18·1 per cent were aware of the fact that some changes have taken place though most of them were unable to say what exactly those changes are (Table IV—14). They, however, knew one thing viz., that now daughters are also entitled to equal share in the property of the deceased along with

the sons. It is significant to note that so far there has not been a single case in the village in which the daughter may have demanded her share in the property.

ATTITUDE TOWARDS THE SHARE OF DAUGHTERS IN THE PROPERTY

TABLE IV—15

ATTITUDE ABOUT INHERITANCE OF PROPERTY BY DAUGHTERS EQUALLY WITH SONS

Caste	No. of house-holds	No. of persons in favour of daughter inherit-ing equally with sons	No. of persons not in favour of daughter in-heriting equally with sons
Ahir	51	2	49
Chamar	18	5	13
Jihmmer	15	9	6
Bhangi	14	6	8
Jat	12	...	12
Kumhar	9	2	7
Brahmin	7	...	7
Rajput Agri	7	4	3
Nai	4	2	2
Lohar	4	...	4
Baniya	1	1	...
Bairagi	1	...	1
Sunni Faqir	1	...	1
Total	144	31	113

Table IV—15 shows that 113 or 78·5 per cent of the persons interviewed were not in favour of the daughters inheriting equally with the sons. Only 31 or 21·5 per cent were in favour of this measure. It is interesting to note that a majority of the persons who were not in favour of daughters inheriting property are agriculturists and majority of persons in its favour are non-agriculturists.

The main argument advanced by those who are against the share of daughters in the property is that unlike in the urban areas, the main asset of villagers is land and the sharing of land by the daughters would mean further pressure on the already small holdings in the village and would make it unprofitable to cultivate. Further they point out that after marriage, daughters go and settle in a different village, which is generally distant from her parents' village, making it impossible for her to carry on cultivation from there. So all she can do is either to sell the land or come and settle in her parents' village, both of which, they point out, are against the prestige and status of a family in the village.

Another line of argument put forward by them is that daughters are entitled to a share of the husband's property and should not be doubly benefited. The villagers point out that this clause of the Succession Act will lead to bad blood between sisters and brothers and the sisters will not enjoy the same respect and prestige which they enjoy at present.

So far as the Hindu Adoption Act of 1955 is concerned, none of the persons interviewed was aware of it. The villagers do not observe any legal formality at the time of adoption of a child inspite of the fact that it may lead to some legal complications after the death of the person who adopted the child.

PANCHAYAT

Prior to the establishment of the statutory village Panchayat by elections, there existed

in the village a local panchayat represented by elderly and influential persons of proved ability, integrity and sagacity belonging to all the different socially higher castes. The main functions of this panchayat were to settle disputes among the villagers, receive Government officials, manage affairs concerning the village and maintain harmonious relations among different sections of the population.

Besides the village panchayat, all the castes in the village had their own panchayats consisting of elders in their respective castes. Thus while the village panchayat used to look after the welfare of the village as a whole, the castes panchayats would see to it that no member of their respective castes breaks the established customs, rituals and taboos and would come to help members in times of need.

Both these panchayats had been gradually losing hold on the common man, the village panchayats due to social, economic and political reasons and the caste panchayats due to the rapid economic changes, increased migration, and the trend towards breaking up of the joint family system.

As stated earlier, the Union Government, realising the important role which village panchayats can play in the village economy, has been trying to revitalise the village panchayat. In order to fulfill this objective the Delhi Panchayat Raj Act was passed in 1954. The Act came into force on 30th April, 1955. But as some of its provisions were in conflict with the Delhi Land Reforms Act of 1954, the Act could not be implemented until July 1959, when necessary amendments to reconcile it with Delhi Land Reforms Act were adopted.

The Delhi Panchayat Raj Act stipulated a two tierd set-up viz., (i) Gaon Panchayat and (ii) Circle Panchayat for all the villages in the Union Territory. The Gaon Panchayat of a village is to be elected by the Gaon Sabha of the village. The Gaon Sabha of a village includes all the persons of the village who have voting rights under the Constitution. Thus every Gaon Sabha will have an executive body known as the Gaon Panchayat.

The Gaon Sabha elects from amongst themselves members of the Gaon Panchayat whose number varies from 4 to 10 persons depending upon the population of the village. Each voter has as many votes as there are candidates to be returned. Each Gaon Panchayat has a Pradhan (President) and Upradhan (Vice-President). While the Pradhan is elected directly by the Gaon Sabha, Upradhan is elected by the members of the Gaon Panchayat from amongst themselves.

The Circle Panchayat consists of elected persons from a number of contiguous villages (Gaon Sabha areas). Each Gaon Sabha is entitled to send two to three of its elected representatives of certain prescribed qualifications to the Circle Panchayat, who form a panel of judges of Panchayati Adalats.

The executive side of village administration is entrusted to Gaon Panchayat and the judicial to Circle Panchayat. Among the more important functions and duties of Gaon Panchayat are : framing of programmes of production for the villages, framing budget of requirements for supplies and finance needed for carrying out the programmes, reclamation of waste land and bringing waste land under cultivation, registration of births, deaths and marriages ; regulations of such fairs and markets which are not organised by Government ; construction, repair and maintenance of village streets and other properties under the Gaon Panchayat, sanitation, regulation of crematorium and burial grounds for human as well as bovine population. Alongside with the powers and duties of the Gaon

Panchayat, a provision has been made for imposing a penalty for causing loss, wastage or misappropriation of money or property of the Gaon Sabha, if such loss or wastage is the direct consequence of the neglect on part of any member of the Gaon Panchayat.

A Gaon Sabha has been given powers to impose two kinds of taxes viz., a tax on rent payable by an Asami under the Delhi Land Reforms Act, and a tax on land revenue payable by a Bhoomidar on account of land held by him.

The Gaon Panchayat shall hold two general meetings in each year, one soon after the harvesting of the kharif crop and the other soon after harvesting the rabi crop in which it will consider the bi-annual reports of business submitted by the Pradhan. The programme and budget for a year commencing from 1st day of April next is presented at the general meeting, which is held soon after the harvesting of kharif crop.

The Circle Panchayats have been empowered to try simple money suits of which the value does not exceed Rs. 200/-. They have also been empowered to maintain Annual Register under the Delhi Land Reforms Act and to make corrections of mistakes in that Register. All disputes regarding entries in the Annual Register and all boundary disputes in a village shall also be settled by the Circle Panchayat. Petty offences under the Indian Penal Code, Cattle Trespass Act and Delhi Public Gambling Act 1955 have also been made triable by the Circle Panchayat. As stated earlier the members of the Circle Panchayat form a panel of judges for Panchayati Adalats. In addition to providing panel of judges for Panchayati Adalats for trial of suits and proceedings mentioned above, the Chief Commissioner may utilise the services of Circle Panchayats, as a representative elected body of the constituent Gaon Sabhas, for the purpose of development projects and their general superintendence.

Each Circle Panchayat elects from amongst its members, a Sarpanch and a Naib-Sarpanch. The term of office for both the Circle Panchayat and Gaon Panchayat is three years.

In Bhalsua-Jhangirpur the old panchayat was disbanded in 1959 and a new one was set up after elections by secret ballot on basis of adult franchise in October 1959. It drew 14 candidates in the field, 2 of them for Pradhan of Gaon Panchayat, 4 for membership to the Circle Panchayat and 8 for membership of the Gaon Panchayat. The elections which took place in the third week of October 1959 were held under the supervision of the Panchayat Officer of the Union Territory of Delhi. It was made known to the people that colour of ballot papers for the offices of Pradhan, members for the Gaon Panchayat and Circle Panchayat members will be light blue, brown and white respectively. The respective candidates distributed leaflets of the same colour for canvassing support and indicating their election symbols to the people in the village ; canvassing was mostly done by moving from house to house and by organising small group meetings by different candidates for mobilising public opinion in their favour.

At the time of voting each voter was given 3 slips, one each for the offices of Pradhan, Gaon Panchayat membership and Circle Panchayat membership. Every slip had four columns indicating : (i) serial number (ii) name of the candidates, (iii) symbol of the respective candidates and (iv) blank column which was to be marked cross with a rubber stamp against the name (symbol) of the candidate

or candidates in whose favour one wanted to cast his or her vote. Counting of votes was done immediately after the voting was over and results were announced thereafter.

The membership of Panchayat is honorary and does not entitle any of its members to any special privilege.

The following persons were elected to the Gaon Panchayat and Circle Panchayat :—

Gaon Panchayat :

1. Balwant Singh	(Pradhan)	Ahir
2. Budh Ram	(Up-Pradhan)	Chamar.
3. Gokul Chand		Ahir.
4. Udmi		Ahir.
5. Kundan		Jhimmer.
6. Mohan Lal		Brahmin.
7. Makhan Singh		Kumhar.

Circle Panchayat :

1. Ram Kishan	Jat.
2. Dig Ram	Brahmin.

The purpose behind the Panchayati Raj movement was to create local self-governing units, which could by virtue of their intimate knowledge of the local conditions, needs and requirements and by virtue of their being the local leaders, initiate and carry out various welfare and developmental programmes in a much better manner than is possible for any other agency to do. The movement would also be a good training for democratic ideals and leadership. But it seems that the movement far from being an unqualified success, has to a certain extent led to a great deal of unnecessary and harmful party politics and groupism.

So far as the people are concerned (and the same is true of the members of the Panchayats) they do not generally realise the importance of the movement. For them getting elected to panchayat seem more important than serving the people. The Gaon Panchayat of Bhalsua-Jhangipur, though elected by a majority is nothing else but a body of persons doing the routine work without seriously devoting itself to improve the general condition of the village. It is alleged that there are more of squabbles both inside and outside the panchayat regarding party factions and caste groupism than any constructive work. Those in minority place all the blame on the Pradhan and his followers and the latter place all the blame on the former. The opposition group, consisting mainly of the Scheduled Castes, allege that the Pradhan and his followers being comparatively better off, both socially and economically, do not care about the suffering of the poor. They also point out that the Pradhan being an extremely busy person, is not able to devote proper attention to his duties. He leaves the village early in the morning at 6 A.M. everyday and comes back only late in the evening. The Pradhan on the other hand alleges that due to non-co-operation from some of the members of the Panchayat he is not able to carry out most of the schemes which he had planned to carry out.

TABLE IV—16

INFORMATION ABOUT MAIN FUNCTIONS OF PANCHAYATS

Caste	No. of house-holds	No. of persons aware of Panchayat	No that could tell the period of existence of Panchayat correctly	No. According to main functions on the Panchayat are								
				Street pave-ment	Settlement of disputes	Upliftment in the village	Welfare activities	Construc-tion of road	Construc-tion of Ghat	School Facility	Cleanli-ness	Don't know
Ahir	51	51	51	3	20	12	12	1	...	1	1	13
Chamar	18	18	18	...	11	3	1	1	...	...	...	3
Jhimmer	15	15	15	...	6	1	...	...	...	...	...	8
Bhangi	14	14	14	...	13	...	1	...	...	...	...	1
Jat	12	12	12	...	8	1	5	...	...	...	...	2
Kumhar	9	9	9	1	...	...	...	...	...	...	1	8
Brahmin	7	7	7	...	6	2	2	...	...	...	...	...
Rajput Agri	7	7	6	...	4	2	1	...	...	...	...	1
Nai	4	4	4	3	3	...	...	...	...	...	...	...
Lohar	4	4	4	...	3	2	...	...	...	...	...	1
Baniya	1	1	1	...	1	...	1	...	...	...	...	...
Bairagi	1	1	1	...	...	...	...	...	...	...	...	1
Sunni Faqir	1	1	1	1	1	...	...	...	...	...	...	...
TOTAL	144	144	143	8	76	23	23	2	...	1	2	38

In order to evaluate the functioning of the Panchayat in the village, a number of questions were asked from the head of each household. The first of such questions related to the awareness of the people about the purpose and functions of the Gaon Panchayat. The type of answers received shows the utter lack of awareness on the part of most of the villagers about the main functions of the Gaon Panchayat. Even those who claimed to know about its functions had rather vague and general ideas of the same. Table IV—16 amply justifies our statement given above.

The table shows that more than one-fourth or 26·4 per cent of the total number of persons interviewed are totally unaware of the main functions of the Gaon Panchayat. 76 or 52·8 per cent said that its main function was to settle disputes. General welfare and uplift of the village was attributed to it by 16·1 per cent each, 1·4 per cent believed it to be construction of roads etc., another 1·4 per cent said it is there to make the village cleaner while 0·7 per cent said it is there to provide educational facilities. A mere comparison of this data with the actual functions of the Gaon Panchayat shows the extent of awareness or the wrong notions that the people have about the main functions of Gaon Panchayat.

TABLE IV—17

OPINION ABOUT IMPROVEMENT THROUGH PANCHAYATS

Caste	No. of house-holds	Whether improvement		If yes how										Whether benefited personally	Not aware of Panchayats work
		Yes	No	Street pavement	Settlement of disputes	Upliftment in the village	Welfare activities	Construction of road	Construction of Ghat	Cleanilness	Construcion of Bund and culvert	Street light	Don't know		
Ahir	51	29	18	27	1	...	...	2	11	1	3	...	1	17	4
hamar	18	11	7	9	1	...	...	...	3	...	2			10	...
Jhimmer	15	2	13	2	...	...	...	...	...	...	...	...	...	1	...
Bhangi	14	12	2	12	...	...	...	...	1	...	...	2	...	9	...
Jat	12	9	3	9	...	...	...	1	2	...	2	...	...	7	...
Kumhar	9	1	8	1	...	...	...	...	1	...	...	...	...	1	...
Brahmin	7	3	4	3	...	...	...	...	...	...	...	...	...	2	...
Rajput Agri	7	1	5	1	...	...	...	...	1	...	...	...	...	...	1
Nai	4	1	3	1	...	...	...	...	...	...	...	...	...	1	...
Lohar	4	1	3	1	...	..	...	...	...	...	...	...	...	...	...
Baniya	1	1	...	1	...	...	...	...	...	...	...	...	...	1	...
Bairagi	1	...	1	..	...	...	...	...	...	...	...	...	...	...	...
Sunni Faqir	1	1	...	1	...	...	...	...	...	...	...	...	...	1	...
Total	144	72	67	68	2	...	...	3	19	1	7	2	1	50	5

Another question asked from the persons interviewed was to find out the type of improvements which have been carried out by the existing Gaon Panchayat. Here too, it seems people while replying had been swayed more by party politics, caste consciousness etc., rather than by the facts. Table No. IV—17 provides the data regarding improvements carried out in the village by the Gaon Panchayat.

The table shows that while 72 or 50·0 per cent of the persons interviewed stated that the Panchayat has carried out some improvement or the other, 67 or 46·5 per cent reported that the Panchayat has done nothing towards improving the condition of the village. It is interesting to note that 4 or 3·5 per cent of the persons interviewed were blissfully ignorant about the improvements carried out by the Gaon Panchayat. All this is a clear pointer t the fact that there is quite a lot of factiona ism in the village so far as the Panchay affairs are concerned. For if the Ga Panchayat has done something, let us s brick paved the streets, those who are again the group in power in the Gaon Panchayat those who have not directly gained from t brick paving of the street in question, wou try to discredit the Panchayat rather th concede that it has done something. Aga those who are in favour of the Panchayat w always assert that it has been a great succ and that it has improved the general conditi of the village even if the Panchayat has r done anything. All this is quite obvious fr the table. Although 72 persons have s that the Panchayat has improved the c dition of the village, only 25 persons are a to specify the type of improvement.

TABLE IV – 18

INFORMATION ABOUT FACTIONS IN THE PANCHAYAT

Caste	No of house-holds	Number of informants according to whom main parties are :										No. of informants according to whom dominant castes are :			
		Ahir	Bhangi	Jat	Kumhar	Chamar	Jhimmer	Brah-min	All equal	One party	Don't know	Ahir	Chamar	All are equal	Don't know
Ahir	51	47	2	...	6	7	2	...	3	1	1	45	...	6	...
Chamar	18	18	...	1	1	...	...	...	...	...	...	18	...	...	...
Jhimmer	15	9	...	...	1	1	...	...	...	6	...	14	...	1	...
Bhangi	14	14	...	...	...	...	...	...	...	...	...	14	...	...	...
Jat	12	11	...	...	...	...	...	1	1	...	...	11	...	1	...
Kumhar	9	4	...	...	...	...	...	...	...	5	...	9	...	...	...
Brahmin	7	6	...	...	...	...	...	...	...	1	...	7	...	...	...
Rajput Agri	7	7	...	...	...	...	...	...	...	...	...	7	...	...	...
Nai	4	3	...	...	...	...	...	1	...	...	...	3	...	...	1
Lohar	4	2	...	...	...	...	...	...	...	2	...	4	...	...	...
Baniya	1	1	...	...	...	...	...	...	...	...	...	1	...	...	...
Bairagi	1	1	...	...	...	...	...	...	...	...	...	1	...	...	...
Sunni Faqir	1	1	...	...	...	...	...	...	...	...	...	1	...	...	...
Total	144	124	2	1	8	8	2	2	4	15	1	135	...	8	1

In order to find out the influence which the various castes exert on the working of the Gaon Panchayat, a question was asked to find out as to which caste is leading or dominating the Gaon Panchayat of the village. Table No. IV—18 shows that an over-whelming proportion or 83·8 per cent of the persons interviewed said that the Ahirs are the leading party in the Panchayat. It is interesting to note that 8 or 5·6 per cent of them said that all castes exert equal influence on the Gaon Panchayat. Incidentally all the 8 belong to the socially and economically higher castes viz., the Ahir, Jat and the Brahmin and are directly connected with the Gaon Panchayat in the sense that either they themselves are members of the Panchayat or one of their close relations with whom they have good relations is a member of the same.

REFORM MEASURES

Several legislative and other measures touching upon different aspects of social and economic life in the village have been taken, primarily by the Government, in recent years. These measures include Community Development Scheme, reform measures in the field of education, untouchability, dowry system, Local Self-Government etc. All these reforms are meant to bring about a revolutionary change for the betterment of the people in the village.

As some of the reforms viz., Local Self-Government (Panchayat), industries, education etc., with reference to the village under study, have already been discussed earlier, the subject of discussion here is confined to reform measures like evolution of untouchability, regulation of dowry system, various reforms brought about by the Community Development Scheme, family planning etc., the attitude of the villagers towards these and some other related problems.

UNTOUCHABILITY

So far as the practice of untouchability in village Bhalsua-Jhangirpur is concerned, we were told by the villagers themselves that it was practised to a lesser extent than in many other villages of Delhi. For example, though the so-called lower castes may not draw water from the common well, enter the common shrines, or eat, smoke, drink etc., with the others, not much of it was practised so far as working, sitting or physical contacts were concerned. Besides this, people of higher castes would not attend marriages or social ceremonies of the untouchables, and the latter did not have the privilege of the services of the village Purohit or Nai. The untouchables (who in the village are the Chamars and the Bhangis) would have a separate Nai and so far as Purohit is concerned they would do without his services. It is interesting to note that the people do not consider these things as practice of untouchability but say that it is their way of life.

The conditions have been improving with the impact of urbanisation, migration, education etc., but the progress has been rather slow and gradual and it might take decades before this practice died its natural death.

It was with a view to remove these undesirable conditions, which were hampering the progress of the country, that the National Government passed legislation declaring practice of untouchability in any form or shape as illegal and punishable by law, reserving seats for the people of this section of the community in local panchayats, State Assemblies, Union Parliament and other important Government services.

TABLE IV—19

AWARENESS OF UNTOUCHABILITY OFFENCES ACT

Caste	Total No. of H.Hs.	No. of H. Hs. aware of legal prohibition of untouchability	Practice of untouch-ability	Form of Untouchability practised					
				Separate eating	Sep. drink-ing well	Separate smoking	Cannot touch utensils	Cannot live and sit together	Cannot participate in ceremonies
Ahir	51	36	43	10	28	29	3	1	...
Chamar	18	18	18	7	14	18	2	6	1
Jhimmer	15	13	12	8	5	6	...	4	..
Bhangi	14	13	14	10	12	10	3	4	...
Jat	12	9	11	4	10	10	...	...	...
Kumhar	9	6	6	2	4	5	...	...	...
Brahmin	7	6	7	5	3	4	...	1	...
Rajput Agri	7	6	6	1	5	4	...	...	...
Nai	4	2	3	...	3	3	...	...	...
Lohar	4	3	1	1	1	...	...	...	...
Baniya	1	1	1	...	...	1	...	...	...
Bairagi	1	1	1	...	1	1	...	...	...
Sunni Faqir	1	1	1	1	...	1	...	...	1
TOTAL	144	115	124	49	86	92	8	16	2

A number of questions were asked from the head of each household to ascertain the awareness of people regarding the declaration of untouchability as illegal, the extent to which this law has been successful etc. Table No. IV—19 shows that in spite of a comparatively large number of persons' awareness of the fact that untouchability is prohibited by law it is still practised in several ways.

The table shows that 124 or 86·1 percent of the total households were reported to be observing untouchability in some manner or the other. The spheres in which untouchability is observed are also shown by the table.

DOWRY SYSTEM

Dowry system continues to occupy a prominent place in the life of the people. At the time of marriage of a daughter or sister in the family, one has to make adequate provision for providing dowry to the bridegroom's family.

Table No. IV—20 shows the total number of families in which marriages took place during the last year and the amount of money spent on providing dowry. It should, however, be borne in mind that this does not mean that it is the sum total of all the expenditure made on marriages.The table shows that the average cost of dowry given varies from Rs. 550/- in case of a Nai household to Rs. 1,627/- provided by the 13 Ahir households. The average for the village as a whole works out at Rs. 1,289/-, which by comparison to their per capita income is rather large.

This is so in spite of the fact that an Anti-Dowry Act has been passed by the Government and giving or receiving of dowry as a consideration for marriage is made punishable by law. Oral inquiries regarding the Anti-Dowry Act showed that over 75 per cent of the persons interviewed have not even heard of the Act.

COMMUNITY DEVELOPMENT BLOCK

The first ever Community Development Block in the country was set up at Alipur on October 2, 1952 coinciding with the birthday of Mahatma Gandhi. The scheme is manifold and was started to achieve a number of objectives, the most important of which are to assist the villagers to increase their productive efficiency both in agriculture and industry, to create progressive outlook among the rural population, to assist them towards co-operative action and to look after the health and sanitation of the people.

TABLE IV—20

DOWRY

Caste	No. of house-holds	No. of H. Hs. in which marriage took place	No. of H. Hs. in which marriage took place but amount of Dowry not available	Dowry given on marriage	Amount (in Rs.)	Average amount per household (in Rs.)
Ahir	51	12	...	12	19,520	1,627
Chamar	18	3	...	3	2,340	780
Jhimmer	15	3	...	3	3,304	1,101
Bhangi	14	2	...	2	2,000	1,000
Jat	12	2	...	2	1,600	800
Kumhar	9	2	...	2	1,150	575
Brah	7	3	1	2	6,250	2,083
Rajput Agri	7	2	...	2	1,400	700
Nai	4	1	...	1	1,100	1,100
Lohar	4	...	...	...	...	...
Baniya	1	...	...	...	...	...
Bairagi	1	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...
TOTAL	144	30	1	29	38,664	1,289

The village under study being in the Community Development Block, Alipur, has the distinction of being one of the first to be covered by the scheme. The work of the Community Development Block is performed by a number of functionaries both at the Block level as well as the village level. The most important functionary of the Block at the village level is the Village Level Worker or the *gram sevak* who serves as a link between the villagers and the Community Development Block in carrying out the various welfare and development activities. The *gram sevak* is a multi-purpose worker in-so-far as he seeks to arouse in the villagers interest in all-round social and economic development of the village. He is also supposed to advise and demonstrate to the villagers regarding improved methods of cultivation and assist them in procuring improved quality of tools, implements, manures, pesticide, seeds, etc. He is also supposed to organise the people in carrying out some of the developmental and welfare schemes through self-help.

In view of the fact that the village under study has been covered by the Community Development Block, a specific study was made in order to evaluate the awareness of the villagers about the functions of the Block and the type of work done by it in the village. For this purpose a number of questions were asked of the persons interviewed. Table No. IV—21 throws some light on the subject.

The table shows that whereas almost all the people of the village are aware of the existence of the C. D. Block only 43 or 29·2 per cent of them said that they have benefited in some shape or the other from the activities of the Block. The remaining 101 or 70·8 per cent said that they have not in any way benefited from the same. But this they say more out of spite than anything else. The C. D. Block has been doing something or the other for the villagers and those who have not directly benefited say that they have not benefited from the same. Some say so because they feel that the extent of benefit arising out of the C. D. Block's activities is more than offset by the taxes that are imposed upon them for maintaining the Block. Then there are some genuine cases where e.g. they applied for better quality of seeds two to three months before the sowing season and were alloted the same when they were about to harvest the crop for which they wanted those seeds. The usual red-tapism, indifference on the part of some officials of the Block, alleged favouritism shown in the Block towards different people, bureaucracy, etc., have all taken their toll in discrediting the scheme in spite of the work that it has done for the village and the villagers.

Similar enquiries were made regarding the awareness of the people vis-a-vis the *gram sevak* and his functions etc.

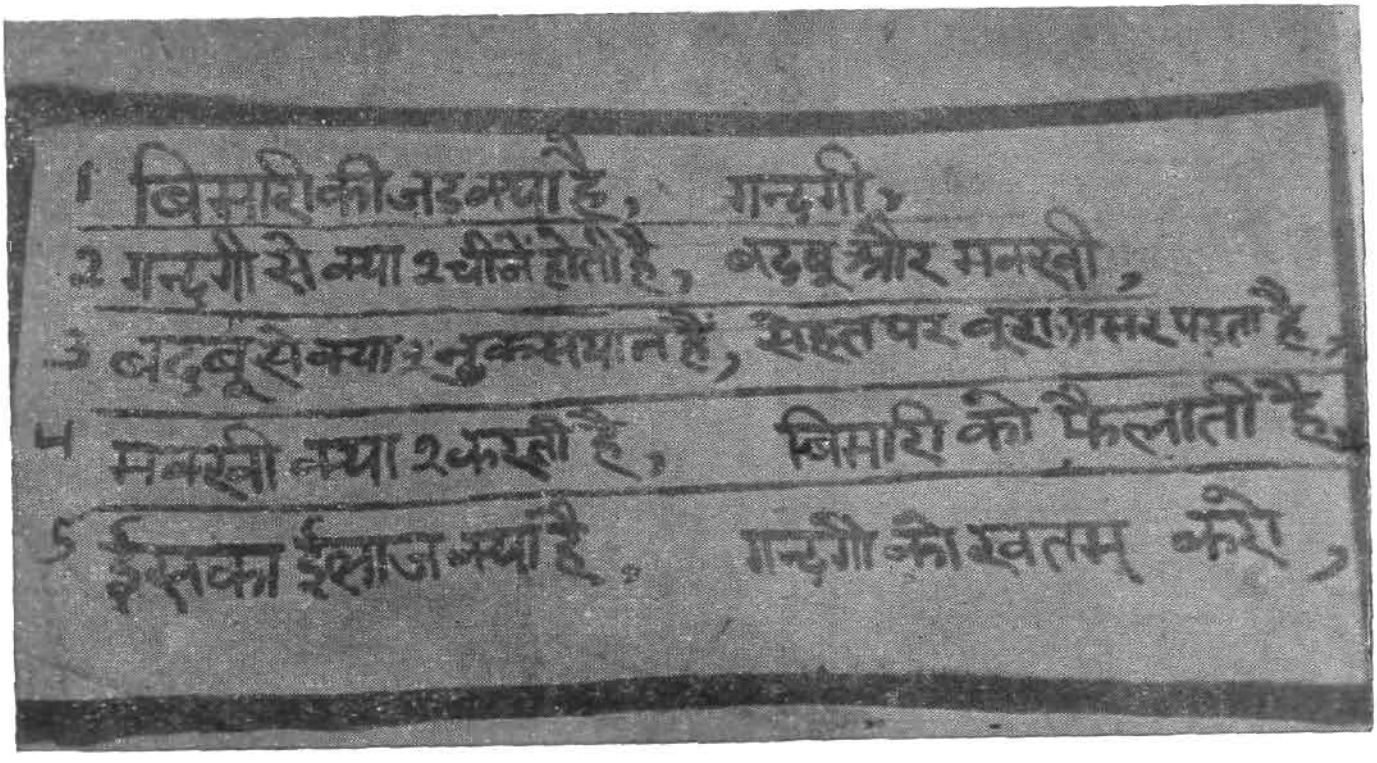
TABLE IV—21

N.E.S. BLOCK—NATURE OF BENEFIT ONLY IN RESPECT OF VILLAGES COVERED BY N.E.S. BLOCKS

Caste	No. of house-holds	No. aware of existence of N.E.S. Blocks	No. bene-fited by N.E.S. Blocks	Number benefited in the manner as below							
				Construc-tion of well	Get pesti-cides	Help in getting loan	Help in seeds and manures	Pavement of street	Construc-tion of Ghat	Agri. Improve-ment	Welfare activities
Ahir	51	49	14	1	1	...	1	6	...	7	6
Chamar	18	18	6	...	...	...	...	...	...	2	4
Jhimmer	15	15	4	...	...	...	1	3	1	1	2
Bhangi	14	14	6	...	...	...	...	...	...	2	6
Jat	12	12	5	...	...	1	...	1	...	4	1
Kumhar	9	9	1	...	...	...	...	...	...	1	1
Brahmin	7	7	2	...	...	1	...	...	...	1	1
Rajput Agri	7	7	1	...	...	...	...	1	...	...	...
Nai	4	4	...	...	...	...	...	...	...	...	...
Lohar	4	4	2	...	...	...	2	...	...	2	...
Baniya	1	1	1	...	...	...	...	...	...	1	...
Bairagi	1	1	...	...	...	...	...	...	...	...	...
Sunni Faqir	1	1	1	...	...	...	...	...	...	...	1
TOTAL	144	142	43	1	1	2	4	11	1	21	22



Public urinals put up by the Block Development Office



Slogans of sanitation put up by the Social Welfare Department

TABLE IV—22

AWARENESS ABOUT THE FUNCTION OF GRAM SEVAK

Caste	No. of House-holds	No. aware of the function of Gram Sevak	No. that could describe the function of Gram Sevak			
			Fully satis-factorily	Satisfacto-rily	Unsatisfac-torily	Incorrectly, Don't know
Ahir	51	36	...	16	5	15
Chamar	18	17	...	6	2	9
Jhimmer	15	11	...	5	2	4
Bhangi	14	9	...	3	...	6
Jat	12	8	...	3	4	1
Kumhar	9	4	...	1	...	3
Brahmin	7	2	...	1	1	...
Rajput Agri	7	4	...	2	...	2
Nai	4	2	...	...	1	1
Lohar	4	3	...	...	2	1
Baniya	1	1	...	1	...	...
Bairagi	1	...	...	...	...	...
Sunni Faqir	1	1	...	...	...	1
Total	144	98	...	38	17	43

The table shows that of the 144 persons interviewed only 98 or 67·9 per cent knew the *gram sevak* of the village and the rest 46 or 32·1 per cent did not know him at all. The reason for this is not far to seek. It is mainly because of the fact that the *gram sevak* has so far been limiting his activities primarily to the agricultural households. 38 or 26·4 per cent of the persons who knew his existence were satisfied with the type of work done and assistance rendered to them by the *gram sevak* and the rest 61 or 42·4 per cent complained of his incompetence in carrying out his duties.

Most of the villagers, generally those who are not satisfied with his working or those who say that he does not do anything complain that the *gram sevak* shows lot of favouritism towards those who are in his good books or rather who are able to please him, get their work done through him easily and vice-versa. Moreover the people in general complain that the *gram sevak* being a young-

man, comparatively new and inexperienced in agriculture, sometimes gives them impractical suggestions which they are not able to carry out at all.

On the whole the picture that emerges from the attitudes of the people regarding the Community Development Block and its functionaries is not very encouraging.

FAMILY PLANNING

Inquiries conducted about the attitude and awareness of the people of the village under study regarding family planning revealed that most of them are totally ignorant about it. Of the 137 persons interviewed 87 or 63·5 per cent were found to be totally ignorant about family planning and only 50 or 36·5 per cent said that they have heard about the same and most of these persons who know something about it are either in service and go out to Delhi everyday or are the young people of the village. But even these persons are not fully aware of the various means and methods of family planning.

Irrespective of their un-awareness about family planning or the artificial means of limiting the number of children, it was found that a very large number of the persons interviewed showed a keen desire towards limiting the number of children in their family. As is evident from table IV—12. 95 or 66·0 per cent of the 137 persons interviewed said that they do not want any more children although none of them was reported to be doing anything about it. This is either because they are not aware of the means of family planning and birth control or find the cost of contraceptives beyond their means.

One very peculiar thing that came to our notice in course of our investigation was that due to certain misconceptions many of the villagers, even though aware and desirous of family planning, are not doing anything towards it. For example 27 of them believe that the children are willed by God and so they should not do anything towards it. Again 21 persons believe that the only means of family planning is through getting operated upon i.e., sterlization. They say that if they get sterlized they will become impotent and will not be able to enjoy sexual life and their wives will go to others to satisfy their sexual needs.

The information regarding the attitude of the persons interviewed towards family planning with reference to their age, duration of marriage and income is provided by table Nos. A—12, A—13, A—14 and A— 15. in the Appendix

INTER-CASTE MARRIAGE

Inter-caste marriage is strictly tabooed in all the villages of the Union Territory. Marriage must be contracted within the same caste and outside the village. All these restrictions are social and voluntary and are accepted by one and all irrespective of their caste. Any deviation from these may lead to rather serious consequences.

But with the attainment of independence and abolition of untouchability coupled with several other social and economic factors in operation, one is likely to assume that some changes must have taken place. With a view to assess the nature and extent of such changes a few questions relating to permissibility and desirability of inter-caste marriage were asked from the head of each household. The inquiries revealed that except for a few persons who constitute the lowest social strata of the society none other feels that inter-caste marriage is either desirable or permissible. Only 24 or 16·7 per cent of the persons (16 Chamars and 8 Bhangis) said that



Domestic chores
grinding the corn (above) and bringing water from well (below)



they think that marriage with higher castes is permissible and they would not mind if any one from amongst their caste marries into a higher caste. But the people of higher castes ridicule any such suggestion. For, they ask, who amongst the higher castes will come forward to contract marriages with them. It is very interesting to note that while the Chamars and the Bhangis are willing to contract marriages into the higher castes, none amongst the higher castes is willing to marry into the lower castes.

Incidentally, none of the persons interviewed has ever either heard or seen an inter-caste marriage taking place in any of the villages of the Union Territory. The relevant tables No. A—16, A—17 and A—18 providing data regarding permissibility and desirability of inter-caste marriage and marriage with persons of same socio-economic status respectively are provided in the Appendix.

INTRA FAMILY RELATIONSHIP

Family constitutes the elementary social unit in the village. Generally the eldest male member is the head of the family and all the land and property belonging to the family is recorded in his name. His influence prevails on all other members of the family and it is he who guides and controls the affairs of the family.

In the absence of any adult male member the eldest female in the family is regarded as head of the family.

As stated earlier in the report there is a definite tendency towards the break-up of joint family system in the village. Joint families can flourish only if there is mutual respect, good behaviour and amicable relations amongst the different members in the family. Any deviation from these may lead to the break-up of a joint family. Our inquiries regarding the reasons for such a tendency show that petty quarrels between mother-in-law and daughter-in-law or between sister-in-law is the immediate reason for break-up of joint families, although it is the growing individuality, rapid economic and social changes that are also leading to the disintegration of joint families.

Previously a joint family would break up only after the death of the father, but now cases of break-up of joint families even during the life-time of the father are not rare.

So far as the relations between the different members of a family are concerned, one can broadly say that cordial relations prevail among husband and wife, although the husband is customarily regarded as superior to the wife.

Parents treat children with love and affection particularly when they are young. Father generally dotes upon sons and mother upon daughters.

Grand-parents treat their grand children with great love and affection.

THE DAILY ROUND

The men of village Bhalsua Jhangirpur work hard and so do the women. A housewife belonging to an agricultural household rises at about 4·00 A.M. and grinds grains for the day. This may take about two hours. There is never much flour stored ahead of time, although when a woman is expecting a baby and has no one to grind for her, she may lay up a store beforehand. Theoretically a girl is not required to grind at her parents' home, but children generally work with their parents if they are not attending school. The boy works with his father, the girl with mother. At

dawn the housewife sweeps her house and collects cow dung from the cattleshed, which she makes into cakes for fuel. Then she goes to get water from the well, carrying two large pitchers on her head, for she has to bring enough water to last until her afternoon trip.

The woman may go to work in the fields, but if there are children to look after she stays at home. Food cooked the night before and freshly prepared *rotis* are taken out to the men in the fields. After that the housewife has some time to herself. She may do some sewing or gossiping with neighbours. Then she prepares food for the next meal. By 1-00 P.M. she is free for an hour or two, unless the children demand attention. At about 3-00 she begins to work at various household jobs : beats *bajra* for *rabri* (curd and flour), makes the fire, and sets water to boil. If there are cows and bullocks at the house, the woman gives them fodder. Then she goes on her second trip to the well.

Around sunset the men come home and have their meals. Cows and bullocks which have been let out to pasture also return, shepherded by little boys. The first and the last sound heard in the day is the jingling of cow bells ; now the cattle are put into their sheds, and the men eat their dinner.

The members of the family sit about the dim light of an earthenware lamp containing oil and a cotton wick. (Usually there is only one such lamp.) After dinner cots are pulled out for sleeping. Now that it is dark, women may go out into the fields to defecate, and some members of the family may wash themselves in the dark, although this is not a daily habit.

Men are seldom seen in the home ; during the day they work in the fields, and any spare time they may have is spent in the *baithak*, or mens' quarters, where the men meet to chat and smoke the *hookah*. The men sleep in the *baithak* visiting their wives only briefly at night.

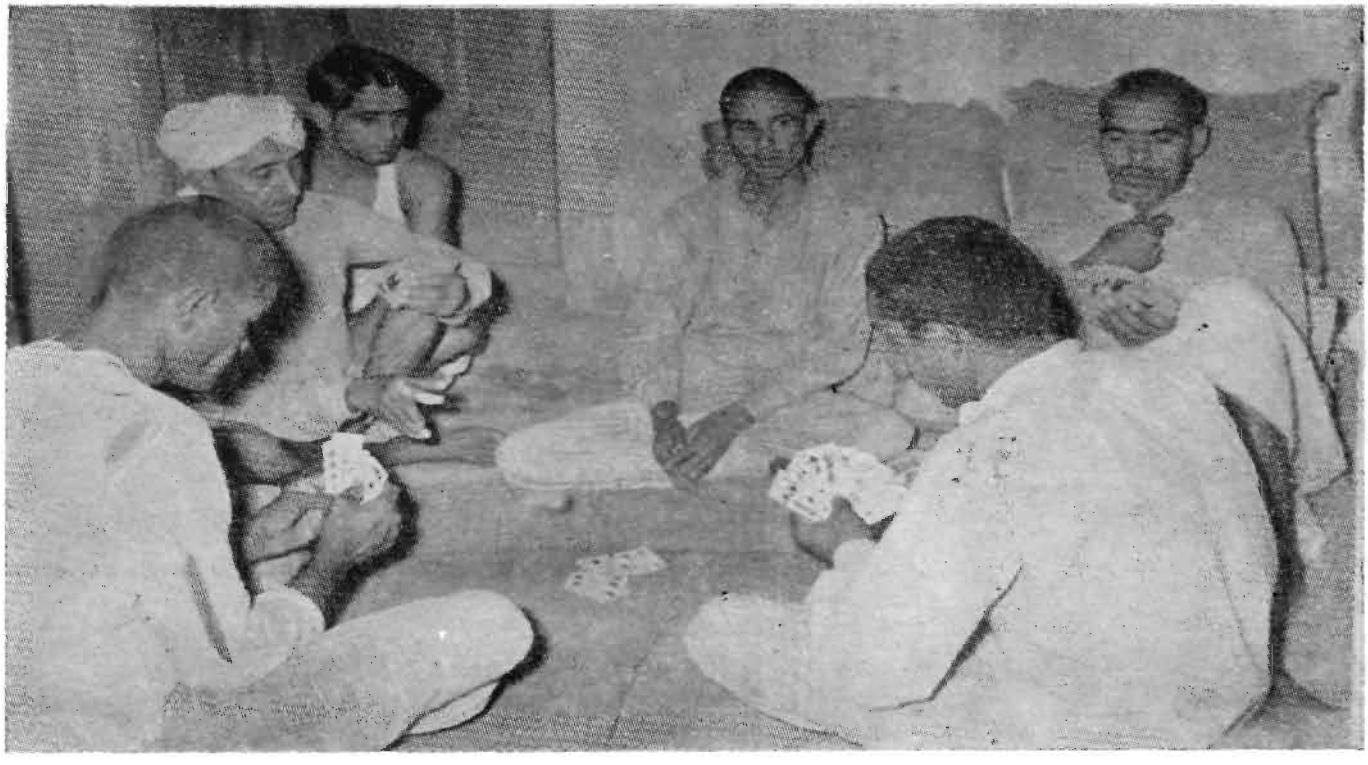
After food has been eaten, lights put out, and the front door bolted, everyone goes to sleep. There is little noise at night-only a few voices talking, some children crying. For a while a few dim lights flicker in the dark, then go out. And the village sleeps.

LEISURE AND RECREATION

It may be mentioned at the outset that there is no organised type of recreation in the village. This is because of the fact that villagers remain busy most of the time toiling hard to earn their meagre subsistence. Even if there is spare time at their disposal most of them do not know how to spend it usefully. Some of the villagers who are comparatively rich and who do not have to work all day in the fields are equally at a loss as to how to spend their spare time and they very often waste it in idle gossip or in playing cards in the village.

No plays, dances or dramas are staged in the village with the result that the knowledge and talent which the people possess remains latent. In fact, there is no other means by which the hidden potentialities of the gifted few can be brought out and expressed to the advantage of the wider section of the village population.

Conversation among the people in groups is one of the most important pastime in the village. During cold winter nights especially after the dinner at 7 P.M. villagers are seen sitting round a *hookah* chatting on various topics in different *baithaks* belonging either to their relatives or friends. Some of them remain talking and smoking *hookas* till late in the night. The conversation is rarely



Playing Cards

One of the most Common modes of recreation among the grown up in the village

intellectual or serious and never concentrated on the same subject for more than half an hour. Young boys sit sometimes along with the men in the *baithks* but women and girls remain in their homes. Common topics concerning all the participants are discussed, particularly those relating to success or failure of crops, floods, rains, draught, cattle, prevailing grain market quotations, disease, marriage, death, birth, *mundan*, quarrels in the village, etc. Most often short stories of fiction and fairies are narrated. Any villager who visits Delhi or any other city collects the latest news (local, national or international) from the city and it is invariably shared with the other villagers in these evening talks. Scandals and thefts in the village or in the neighbouring villages find quick circulation in these groups but always in a humorous manner. Similarly, during summer months, after work in the fields, men gather in the afternoon in the *baithaks* to take rest, smoke *hookah* and exchange views. It may be stated that during these informal talks very often business transactions and litigations are settled.

Other important occasion, which breaks the monotony of hard routine life in the village and brings thrill, joy and gaiety to the people is the approach of some festival. All the villagers, both young and old, irrespective of sex, participate in the celebration of the festival. On the festival day, people get up early in the morning, take bath and wear new clothes. Women prepare special foods on this auspicious occasion for the family. Most of the persons visit the village temple and offer prayer for the health and happiness of the family members and their cattle. Women in groups wearing new clothes and singing songs pay a visit at the *mata-ka-chabutra* to seek her blessings. Farmers do not entirely stop work on the festival day but perform only light and essential work. On the *amavas* day, peasants do not plough the fields as it is considered inauspicious. Among the important festivals which are observed by almost all the sections of the village population are Basant Panchmi, Holi-Dulhendi, Jaith-ka Dussehra, Pahonchi-ka-Teohar, Janam Ashtami, Teej, Kanagat, Dussehra, Diwali, and Makar Sankrant. Thus leisure time in the village is spent in a light hearted though not in a useful manner.

TRENDS OF CHANGE

There seems to be hardly any change in the utilization of leisure hours by the people in the village in the present as compared to the past decade or two. Conversation still is an important form of pastime in the village. But with regard to the celebration and observance of festivals, people have become less enthusiastic. Very often people belonging to various castes do not participate collectively in these celebrations with the result that there have been left few occasions for social gatherings of several castes. Persons who are in service occupations and visit Delhi for work, occasionally see a cinema show in the evening particularly if the theme of the film is religious or if it depicts a rural way of life. Sitting in the *baithaks*, they proudly narrate the story of the picture they saw the day before and in this way familiarise village people with modern thought and action of the city life.

CHAPTER V

CONCLUSIONS

The preceding chapters have served fairly heavy doses of facts, figures and statistics mixed together with discussion and analysis about the various aspects of village life viz., social, cultural and economic. The aim of the study has been not only to study the village conditions as they are but also the dynamics and processes of changes of the same. But ours being a one point survey, it has not been possible for us to make a comprehensive study of all the changes or the processes of such changes. Thus our study of dynamism is necessarily limited to the extent of availability of the corresponding data for some earlier point or points of time.

Here we intend to sum up and analyse the impact of such changes on the social, cultural and economic life of the village.

The most important change and the one that overshadows all others both in its immediate as well as in its long-term implications is the sharp upsurge of population of the village. The average growth rate for the village during the decade 1951-61 works out to 3·6 per cent per annum which is much higher than the corresponding growth rate for the country as a whole, which is 2·1 per cent per annum. So far as the fall in the death rate is concerned it may be attributed to near eradication of epidemics like cholera, plague, small-pox and malaria etc., and general improvement in health standards. The increase in the birth rate has been assumed at the above figure because during the last decade only 10 persons migrated into the village and whatever increase in population has taken place must therefore be due to new births. This is confirmed by the age composition of the population of the village, which shows that almost half of the population is in the unproductive age group, which further points to a high growth potential of the population.

However, even the adoption of family planning methods in the village is very unlikely to bring about immediate and appreciable fall in the rate of growth of population for it is expected that fall in the birth rate will be offset by the fall in the death rate, as a result of further improvements in medical and other such facilities in the village.

Thus, the village is bound to be faced with the problem of absorbing an ever increasing population for quite some time to come.

The increase in population has further increased the pressure of population on land. This coupled with rapid economic changes, has led to the weakening of the traditional bonds of family life. The joint families are gradually disintegrating giving way to nuclear types of families. The tendency towards the break-up of joint families is bound to have its own repercussions on the social and economic life of the people. It is likely to lead to further break-up of the land holdings, most of which are already very small and uneconomic, thus making them still smaller and more uneconomic. This will compel the owners of such holdings to seek employment elsewhere which, in the absence of employment inside

the village, will mean out-migration.

On the whole one can easily say that the pressure on land which is already very great will continue to be so, for quite some time to come.

Such a tendency is already there and we find that more and more persons are now taking to non-agricultural pursuits. But such a change is rather slow and gradual, the reason for which is the reluctance on the part of the villagers to out-migrate unless they are compelled to do so by circumstances. But with the spread of education and improvement in the transport and communication facilities this reluctance is bound to break down.

In spite of the fact that several people who were previously engaged in agriculture have now taken to non-agricultural occupations and more and more are likely to follow them in future, agriculture still remains and is likely to remain the main occupation of the villagers for quite some time to come. But inspite of this it continues to be backward and near static. No fundamental changes in the organisation seem to have taken place. Variations in agricultural output are still caused largely by weather and other natural factors. A few changes seem, however, to be in the offing. The most important of them relate to the nature of produce. More and more agriculturists are taking to growing vegetables, which brings them ready cash. Secondly chemical fertilizers have come to stay and their demand is on the increase. Again, the agriculturists have come to prefer the improved quality of seeds and use them whenever they are able to lay their hands on them at a reasonable price. A few of the agriculturists have taken to better types of farm tools and equipments. Thus on the whole the number of persons who have taken to mechanised farming is rather insignificant.

There have been a number of significant developments in the economic system, the most important amongst them being the Land Reforms Act of 1954 which abolished zamindari, and the National Extension Service which has been trying since its inception in 1952 to improve the production and output in agriculture in the village. Most of these developments are too recent to enable a complete assessment of their effects which are usually slow and gradual in working themselves out. In fact their effects were noticeable more in the opinions and attitudes of the people than in their functioning in the economic system of the village.

A good deal of progress has been made in respect of educational facilities during the recent past particularly during the decade 1951-61. A Junior Basic School has been set up in the village. Education has been made free and compulsory. Provision of stipends for all students belonging to the Backward classes has also been made. Added incentive is provided by the free distribution of milk daily to all the children in the school. All these things coupled with the fact that the need of education is widely recognized, have gone a long way in increasing the school registration, which ultimately will help the villagers in all spheres of life.

Another significant improvement that comes to the fore is in respect of buildings. Most of the residential structures which are being constructed or have been constructed over the last decade are *pucca*, with better ventilation and drainage. It seems that the greater part of the savings of the villagers is mostly invested in construction of new and better types of residential structures.

The consumption pattern of the common man in the village has not changed appreciably. It is only amongst a few persons, most of

whom are in service or other non-agricultural occupations, that some change in this respect is discernible. For example, for the common man (an agriculturist) the nature of consumption in respect of food, clothing, footwear etc. has remained more or less the same, but the clothing and footwear items amongst those in service has changed quite appreciably.

PANCHAYATS

The steps taken towards democratic decentralisation have not yet proved to be beneficial. The success and failure of the democratic institutions solely depends upon the understanding and co-operation of the people. As this seems to be lacking amongst the villagers, the institution of Panchayat has not brought any spectacular results.

There have been notable improvements in the medical and public health facilities during the last decade. The most important achievement in this respect has been the virtual eradication of malaria. Credit for this achievement is due to the Health Department of the Municipal Corporation.

A mobile Dispensary Van of the Delhi Municipal Corporation visits the village every alternate day and provides free medical aid and medicines to those in need.

It must however be pointed out that these facilities are still far from adequate and provision for more and better medical facilities is required.

The village is lacking the facilities of a general hospital and maternity ward which should be provided to them by opening a small hospital for a number of villages in the area. The villagers at present have to come down to the various Government hospitals in Delhi which is not very convenient for them. Moreover they allege that they are not given proper attention there and are treated indifferently by the authorities concerned. Again almost all of the maternity cases are handled by an untrained mid-wife (*dai*) and cases are not rare when some complication or the other arises at the time of labour because of the mishandling by the untrained midwife (*dai*).

Another thing that stands in the way of better health of the villagers is the refuse dump which is only about 100 yards from the village *abadi*, It would be very helpful if the refuse dump is shifted to some other place a bit away from the village *abadi*. Next in order comes the lack of personal hygiene amongst the villagers themselves. Most of the people wear dirty clothes and although they may take bath daily yet they would seldom care to bathe well or to clean their teeth. This is is so because of two reasons, first, because they do not realise the value of cleanliness and secondly the lack of necessary facilities for the same. Their houses and the village streets are almost always littered with all sorts of refuse. Attempts should be made by the Social Education Worker and the Village Level Worker to arouse peoples' consciousness against these evils and necessary facilities to maintain cleanliness in the village should be provided.

No significant improvements are noticeable in respect of livestock. The livestock quality is reported to have improved a bit, not so much through improved feeding, as largely through more effective disease control and improved breeding.

Lastly, a word about the consciousness of the people about ready cash. It was noticed that of late the village people have become very much conscious about ready cash. They would prefer cash to any other gain in future. This tendency is clearly evident

from their actions in respect of hiring labour, marketing of crops and job preferences.

All these conditions clearly point to one thing viz., that whatever changes have taken place in the village have been initiated from outside and mostly through the activities and programmes of Governmental efforts. But all these changes taken together have not been able to bring about any appreciable improvement in the socio-economic structure of the village. Although these changes have infused some dynamism in the structure and may in the long run bring about far reaching changes, so far because of their slow and gradual operation they have not been able to make appreciable headway.

The result of all this is that the villagers now suffer from complete lack of self-confidence and confidence in authorities. They seldom associate themselves whole-heartedly with the developmental work organised by Government or any other agency. No improvement in the village life is possible unless the people themselves are interested in the same.

APPENDICES

APPENDIX—I

TABLES A—1

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO RELIGION, CASTE AND SUB-CASTE

Caste	Sub-caste	No. of H. Hs.	No. of persons			% of total	Av. %
			Males	Females	Total		
HINDU							
Ahir	Dhundhala	37	110	93	203		
	Ahdinwal	7	21	24	45		
	Mandehia	7	26	25	51		
	Deshwal	1	6	8	14		
	Khatoria	1	2	4	6		
	Gothwal	1	4	1	5		
	Tharwal	1	4	3	7		
Chamar	Jatia	18	50	52	102	11·9	5·7
Jhimmer	Bairwant	15	44	47	91	10·6	6·1
Bnangi	Delore	14	35	31	66	7·7	4·7
Jat	Kadyan	8	36	17	53		
	Kharb	3	14	9	23		
	Tevatia	1	2	4	6		
Kumhar	Gole	3	8	4	12		
	Bewal	3	7	10	17		
	Tigrania	2	8	6	14		
	Jewaria	1	6	5	11		
Brahmin	Vassist	6	15	14	29		
	Garg	1	7	8	15		
Rajput Agri	Bhaserhia	3	6	6	12		
	Nandwain	2	4	11	15		
	Mandav	1	2	2	4		
	Bawaliya	1	2	...	2		
Nai	Pohwar	4	9	11	20	2·3	5·0
Lohar	Tanwar	4	11	10	21	2·5	5·3
Baniya	Aggarwal (Vaish)	1	3	2	5	0·6	5·0
Bairagi	Puran Bharati	1	3	2	5	0·6	5·0
MUSLIM							
Sunni Faqir	Sheikh	1	1	2	3	0·3	3·0
		144	446	411	857		6·0

TABLE A—2

DISTRIBUTION OF SCHEDULED CASTES BY HOUSEHOLDS AND NUMBER OF MEMBERS

Caste	Sub-caste	No. of households	No. of persons		
			Males	Females	Total
1	2	3	4	5	6
Chamar	Jatia	18	50	52	102
Bhangi	Delore	14	35	31	66
TOTAL		32	85	83	168

TABLE A—3

SHOWING PROHIBITED FOOD AND DRINKS

CASTE	No. of household reporting as prohibited							No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Food			Drinks					
	Meat	Onion	Lasan	Wine	Ganja	Bhang	Sulpha		
Ahir	48	...	...	48	1	...	...	3	3
Chamar	...	...	...	...	...	...	...	18	18
Jhimmer	2	...	...	14	4	2	...	13	1
Bhangi	...	...	...	2	...	...	...	14	12
Jat	12	...	...	10	...	...	...	...	2
Kumhar	4	...	...	7	2	1	...	5	2
Brahmin	7	1	1	7	...	...	1	...	...
Rajput Agri	3	...	...	6	...	...	...	4	1
Nai	3	...	...	3	...	...	...	1	1
Lohar	4	...	4	1	1	...	...	...	...
Baniya	1	...	...	1	...	...	...	...	...
Bairagi	1	...	...	1	...	...	...	...	...
Sunni Faqir	...	...	...	1	...	...	...	1	...
Total	85	1	5	101	8	3	1	59	40

TABLE A- 4

STAPLE DIET AND FOOD HABITS OF COMMUNITIES

CASTE	No. of house-holds	Households taking														Vegetarian	Non-vegetarian
		Wheat	Barley	Maize	Bajra	Pulses	Gram	Rice	Milk	Peas	Ghee	Jawar	Gur	Vege-table	Butter		
Ahir	51	51	3	...	2	9	12	1	4	...	51	...	51	51	38	51	...
Chamar	18	18	9	2	16	3	...	...	...	...	18	...	18	18	...	...	18
Jhimmer	15	15	9	2	8	7	8	...	...	...	10	...	15	15	...	15	...
Bhangi	14	14	9	4	12	2	11	...	...	...	9	...	14	14	...	6	8
Jat	12	12	6	1	1	2	8	...	1	...	12	...	12	12	7	11	1
Kumhar	9	9	7	...	...	2	9	...	...	...	6	...	9	9	...	9	...
Brahmin	7	7	1	...	...	1	4	1	...	...	7	...	7	7	7	7	...
Rajput Agri	7	7	4	1	1	1	7	...	...	...	7	...	7	7	...	7	...
Nai	4	4	2	...	...	1	4	...	...	...	4	...	4	4	3	4	...
Lohar	4	4	2	1	1	...	4	...	...	...	4	...	4	4	1	4	...
Baniya	1	1	...	...	...	...	1	...	...	...	1	...	1	1	1	1	...
Bairagi	1	1	...	...	...	...	1	...	...	...	1	...	1	1	1	...	...
Sunni Faqir	1	1	...	...	...	...	1	...	...	...	1	...	1	1	...	...	1
Total	144	144	52	11	41	28	70	2	5	...	131	...	144	144	58	115	28

TABLE A—5

DIET— NUMBER OF MEALS IN A DAY

CASTE	No. of H. Hs.	Households taking					
		Summer			Winter		
		One Meal a day	Two Meals a day	Three Meals a day	One Meal a day	Two Meals a day	Three Meals a day
Ahir	51	...	...	51	...	50	1
Chamar	18	...	...	18	...	18	...
Jhimmer	15	...	...	15	...	15	...
Bhangi	14	...	...	14	...	14	...
Jat	12	...	...	12	...	12	...
Kumhar	9	...	...	9	...	9	...
Brahmin	7	...	...	7	...	7	...
Rajput Agri	7	...	...	7	...	7	...
Nai	4	...	...	4	...	4	...
Lohar	4	...	...	4	...	4	...
Baniya	1	...	...	1	...	1	...
Bairagi	1	...	...	1	...	1	...
Sunni Faqir	1	...	...	1	...	1	...
TOTAL	144	...	...	144	...	143	1

TABLE A—6

MATERIAL CULTURE—HABITS

CASTE	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
	Rs. 150 & above	Rs 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150 & above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	
Ahir	2	2	...	...	7	5	15	20	
Chamar	...	...	...	...	2	...	4	12	
Jhimmer	...	...	...	...	1	1	2	11	
Bhangi	...	...	...	...	...	1	12	1	
Jat	3	...	...	...	4	2	1	2	
Kumhar	...	...	...	...	...	2	4	3	
Brahmin	1	1	...	...	1	...	...	4	
Rajput Agri	...	...	...	...	2	1	3	1	
Nai	...	...	...	...	...	...	...	4	
Lohar	...	...	...	...	2	...	1	1	
Baniya	...	...	...	..	...	...	...	1	
Bairagi	...	...	...	...	...	...	...	1	
Sunni Faqir	...	...	...	...	...	...	...	1	
TOTAL	6	3	...	...	19	12	42	62	

TABLE A—7

MATERIAL CULTURE—HABITS

CASTE	No. of households using mosquito net having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 & ab.	Rs. 101 —150	Rs.51— 100	Rs. 50 or less	Rs. 150 & ab.	Rs. 101 —150	Rs.51— 100	Rs. 50 or less	Rs. 150 & ab.	Rs. 101 —150	Rs 51— 100	Rs. 50 or less	Rs. 150 & ab.	Rs. 101 —150	Rs.51— 100	Rs. 50 or less
Ahir	...	...	...	...	9	7	15	20	9	5	9	17	...	2	6	3
Chamar	...	...	...	...	2	...	4	12	2	...	3	10	...	...	1	2
Jhimmer	...	...	...	...	1	1	2	11	1	1	2	9	...	...	...	2
Bhangi	...	...	...	...	...	1	12	1	...	1	12	1	...	...	...	...
Jat	...	...	...	...	4	2	1	2	7	2	...	2	...	...	1	...
Kumhar	...	...	...	...	...	2	4	3	...	...	4	3	...	2	...	...
Brahmin	...	...	...	...	2	1	...	4	2	1	...	...	...	...	...	4
Rajput Agri	...	...	...	...	1	2	3	1	1	2	2	1	...	...	1	...
Nai	...	...	...	...	...	...	...	4	...	...	...	3	..	...	...	1
Lohar	...	...	...	...	2	...	1	1	2	...	1	...	...	...	...	1
Baniya	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...
Bairagi	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...
Sunni Faqir	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1
TOTAL	...	...	...	...	21	16	42	62	24	12	33	48	...	4	9	14

DISTRIBUTION OF HOUSES ACCORDING TO TYPE—WALL

CASTE	No. of Houses with Walls of			
	Bricks	Mud	Bricks and Mud	Total
Ahir	48	2	1	51
Chamar	10	7	1	18
Jhimmer	7	8	...	15
Bhangi	8	6	...	14
Jat	12	...	...	12
Kumhar	5	4	...	9
Brahmin	7	...	...	7
Rajput Agri	6	1	...	7
Nai	...	4	...	4
Lohar	4	...	...	4
Baniya	1	...	...	1
Bairagi	1	...	...	1
Sunni Faq	1	...	...	1
TOTAL	110	32	2	144

TABLE A—9

DISTRIBUTION OF HOUSES ACCORDING TO HOUSE TYPE—ROOF

CASTE	Number of households with roof made of					
	Kari & Silli	Kari & Grass	Wooden Planks & Batten	Lintel	Kari & Tin	Grass & Mud
Ahir	42	1	4	2	1	1
Chamar	2	5	11	...	...	...
Jhimmer	4	9	1	...	1	...
Bhangi	1	7	6	...	...	...
Jat	8	...	4	...	...	...
Kumhar	3	3	1	...	...	2
Brahmin	3	...	4	...	...	...
Rajput Agri	5	1	1	...	...	...
Nai	...	3	1	...	...	...
Lohar	1	...	1	2	...	...
Baniya	1	...	...	...	...	...
Bairagi	1	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...
TOTAL	72	29	34	4	2	3

TABLE A—10

CASTE AND NATURE OF FAMILY

CASTE	No. of households	Types of families in the households				
		Unimember	Simple	Intermediate	Joint	Others
Ahir	51	1	24	1	16	9
Chamar	18	...	10	...	6	2
Jhimmer	15	...	8	...	5	2
Bhangi	14	...	10	...	2	2
Jat	12	...	6	...	2	4
Kumhar	9	...	7	...	2	...
Brahmin	7	1	2	...	3	1
Rajput Agri	7	1	3	...	2	1
Nai	4	...	4	...	...	...
Lohar	4	1	1	...	1	1
Baniya	1	...	1	...	...	...
Bairagi	1	...	1	...	...	...
Sunni Faqir	1	...	1	...	...	...
Total	144	4	78	1	39	22

TABLE A—11

INDEBTEDNESS BY CASTE

CASTE	No. of households	No. of households in dedt	Total amount of debt (in Rs.)	Average indebtedness per household in debt
Ahir	51	21	26,100	1,243
Chamar	18	13	4,550	350
Jhimmer	15	12	7,950	662
Bhangi	14	7	5,900	843
Kumhar	9	7	1,400	200
Brahmin	7	3	800	267
Rajput Agri	7	4	4,000	1,000
Nai	4	4	6,200	1,550
Bairagi	1	1	500	500
Sunni Faqir	1	1	250	250
Total	127	73	57,650	780

TABLE A—12

INFORMATION AND ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO CASTE OF THE HOUSEHOLDS

CASTE	No. of H. Hs.	No. of households			
		Aware of family planning	Knowing prevention of conception by deliberate means	Wishing for more children	Wishing for no more children
Ahir	51	6	18	14	36
Chamar	18	1	1	5	13
Jhimmer	15	1	6	7	8
Bhangi	14	1	5	2	12
Jat	12	1	7	2	9
Kumhar	9	1	3	4	4
Brahmin	7	1	4	1	5
Rajput Agri	7	...	...	2	4
Nai	4	...	...	2	2
Lohar	4	...	1	2	1
Baniya	1	...	...	...	...
Bairagi	1	...	1	...	1
Sunni Faqir	1	1	1	1	...
Total	144	13	47	42	95

TABLE A—13

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO MONTHLY INCOME

CASTE	Number wanting more children having monthly income of						Number wanting no more children having monthly income of					
	Above Rs 150	Rs. 101—150	Rs. 76—100	Rs 51—75	Rs 26—50	Rs. 25 or Less	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs 25 or Less
Ahir	1	2	2	5	3	1	8	4	6	4	6	8
Chamar	...	...	...	...	5	...	2	...	2	2	7	...
Jhimmer	...	...	...	1	2	4	1	1	1	...	4	1
Bhangi	...	1	...	1	...	...	...	...	11	...	1	...
Jat	2	...	...	...	...	...	5	2	1	...	1	...
Kumhar	...	...	...	2	1	1	...	1	1	1	1	...
Brahmin	1	...	...	...	...	...	1	1	...	...	2	1
Rajput Agri	...	...	1	1	...	...	1	2	...	1	...	...
Nai	...	...	...	...	2	...	...	..	...	...	2	...
Lohar	1	...	1	...	...	...	1	...	...	...	...	...
Baniya	...	...	...	...	...	...	...	...	...	...	...	...
Bairagi	...	...	...	...	...	...	...	...	...	...	1	...
Sunni Faqir	...	...	...	...	1	...	...	...	...	...	...	...
TO TAL	5	3	4	10	14	6	19	11	22	8	25	10

TABLE A—14

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO DURATION OF MARRIAGE

CASTE	Number wanting more ch ld·en duration of marriage being					Number wanting no more children duration of marriage being				
	Over 20 Years	16—20 Years	11—15 Years	6—10 Years	5 or Less Years	Over 20 Years	16—20 Years	11—15 Years	6—10 Years	5 or Less Years
Ahir	7	1	3	1	2	25	5	5	1	...
Chamar	2	2	...	1	...	8	2	3	...	...
Jhimmer	4	...	1	1	1	3	1	4	...	...
Bhangi	1	...	...	...	1	5	3	1	2	1
Jat	1	1	...	...	...	6	1	1	1	...
Kumhar	2	2	...	...	...	3	...	1	...	...
Brahmin	...	...	1	...	...	4	...	1	...	...
Rajput Agri	1	...	...	...	1	3	...	1	...	...
Nai	1	...	1	...	...	2	...	...	...	...
Lohar	...	...	1	1	...	1	...	...	...	...
Baniya	...	...	...	...	...	...	...	...	...	...
Bairagi	...	...	...	...	...	1	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...	...	...
TOTAL	20	6	7	4	5	61	12	17	4	1

TABLE A—15

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO AGE OF THE HEAD OF THE HOUSEHOLD

CASTE	Number wanting more children the age of the Head of Household (Male) being					Number wanting no more children the age of the Head of H. Hs. (Male) being					Remarks
	Above 50 years	41—50 years	31—40 years	21—30 years	20 or Less years	Above 50 years	41—50 years	31—40 years	21—30 years	20 or Less years	
Ahir	2	5	...	6	1	8	10	15	3	...	
Chamar	...	...	3	2	...	2	3	3	5	...	
Jhimmer	1	2	2	2	...	...	1	7	...	...	
Bhangi	...	...	1	...	1	1	3	5	3	...	
Jat	...	...	1	1	...	1	4	2	2	...	
Kumhar	...	...	4	...	...	1	2	...	1	...	
Brahmin	...	...	...	1	...	4	...	...	1	...	
Rajput Agri	...	1	...	1	...	...	1	2	1	...	
Nai	1	...	...	1	...	1	1	...	...	...	
Lohar	...	...	...	2	...	...	1	...	...	...	
Baniya	...	...	...	...	...	...	...	...	...	...	
Bairagi	...	...	...	...	...	1	...	...	...	...	
Sunni Faqir	...	...	1	...	...	...	...	...	...	...	
TOTAL	4	8	12	16	2	19	26	34	16	...	

TABLE A—1

PERMISSIBILITY OF INTER-CASTE MARRIAGE

CASTE	No. of households	No. of persons who consider it permissible to form marital tie with		
		Socially higher castes	Socially lower castes	All castes
Ahir	51	...	...	...
Chamar	18	...	...	...
Jhimmer	15	...	...	...
Bhangi	14	...	...	...
Jat	12	...	...	...
Kumhar	9	...	...	...
rahmin	7	...	...	...
Rajput Agri	7	...	...	...
Nai	4	...	...	...
Lohar	4	...	...	...
Baniya	1	...	...	...
Bairagi	1	...	...	...
Sunni Faqir	1	...	...	...
TOTAL	144	...	...	...

TABLE A—17

DESIRABILITY OF INTER-CASTE MARRIAGE

CASTE	No. of H. Hs.	No. of H. Hs. who consider it desirable to form marital tie with		
		Socially higher castes	Socially lower castes	All castes
Ahir	51	...	...	...
Chamar	18	16	...	...
Jhimmer	15	...	...	...
Bhangi	14	8	...	...
Jat	12	...	...	...
Kumhar	9	...	...	...
Brahmin	7	...	...	...
Rajput Agri	7	...	...	...
Nai	4	...	...	
Lohar	4	...	...	
Baniya	1	...	...	...
Bairagi	1	...	...	...
Sunni Faqir	1	...	...	...
TOTAL	144	24	...	...

TABLE A—18

ATTITUDE TOWARDS MARRIAGE WITH PERSONS OF DIFFERENT COMMUNITIES BUT OF THE SAME SOCIO-ECONOMIC STATUS

CASTE	No. of H. Hs.	No. having no objection to marriage with castes		
		Socially higher castes	Socially lower castes	With all castes
Ahir	51	...	...	...
Chamar	18	16	...	...
Jhimmer	15	...	...	...
Bhangi	14	8	...	...
Jat	12	...	...	...
Kumhar	9	...	...	...
Brahmin	7	...	...	...
Rajput Agri	7	...	...	...
Nal	4	...	...	...
Lohar	4	...	...	...
Baniya	1	...	...	...
Bairagi	1	...	...	...
Sunni Faqir	1	...	...	...
TOTAL	144	24	...	...

TABLE A—19

HEALTH MATERNITY CASES

CASTE	No of households	Maternity case during past 1 year		How and by whom confined								
				Home			Health centre			Hospital		
		No. of H. Hs	No. of cases	Untrained dai	Old woman	Midwife	Midwife	Doctor	Total	Midwife	Doctor	Total
Ahir	51	16	16	16	...	...	...	...	...	...	...	...
Chamar	18	9	9	9	...	...	...	...	...	...	...	...
Jhimmer	15	3	3	3	...	...	...	...	...	...	...	...
Bhangi	14	7	7	7	...	...	...	...	...	...	...	...
Jat	12	3	3	3	...	...	...	...	...	...	...	...
Kumhar	9	4	4	4	...	...	...	...	...	...	...	...
Brahmin	7	3	3	3	...	...	...	...	...	...	...	...
Rajput Agri	7	1	1	1	...	...	...	...	...	...	...	...
Nai	4	2	2	2	...	...	...	...	...	...	...	...
Lohar	4	2	2	2	...	...	...	...	...	...	...	...
Baniya	1	1	1	1	...	...	...	...	...	...	...	...
Bairagi	1	...	...	...	...	...	...	...	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...	...	...	...	...
TOTAL	144	51	51	51	...	...	...	...	...	...	...	...

TABLE A—20

HEALTH—TYPE TREATMENT

CASTE	No. of households	No. of H. Hs. using the following			No. of H. Hs. last vaccinated			
		Allopathic	Homeopathic	Ayurvedic	Up to 6 months	6—9 months	9—12 months	1 Year and above
Ahir	51	50	3	4	3	2	...	38
Chamar	18	18	...	...	...	4	...	9
Jhimmer	15	15	6	...	...	4	...	11
Bhangi	14	14	...	...	...	2	...	12
Jat	12	11	2	2	...	...	...	10
Kumhar	9	9	7	...	...	1	...	7
Brahmin	7	6	1	...	...	1	...	4
Rajput Agri	7	7	...	...	...	...	...	5
Nai	4	4	...	...	...	...	...	4
Lohar	4	4	2	...	2	...	...	1
Baniya	1	1	...	1	...	...	...	1
Bairagi	1	1	...	...	...	...	...	1
Sunni Faqir	1	1	...	...	...	...	...	1
TOTAL	144	141	21	7	5	14	...	104

TABLE A—21

OCCUPATIONAL MOBILITY—CAUSES OF CHANGE

CASTE	No. of persons who changed Father's occupation			
	Voluntarily	Forced by circumstance	Education	For more income
Ahir	4	6	...	1
Chamar	2	5	...	1
Jhimmer	...	11	...	2
Bhangi	1	2	...	4
Jat	...	...	...	4
Kumhar	...	...	...	1
Brahmin	...	1	...	4
Rajput Agri	...	2	...	1
Nai	...	...	...	1
Lohar	...	...	...	...
Baniya	...	...	...	...
Bairagi	...	1	...	...
Sunni Faqir	...	1	...	...
TOTAL	7	29	...	19

TABLE A—22

OCCUPATIONAL MOBILITY—NATURE OF CHANGE FROM FATHER'S GENERATION TO PRESENT GENERATION

Occupation	No. of persons in the occupation	Number of persons whose Father's Occupation was							
		O. C.	T. C.	Agri. Lab.	Cas. Lab.	Service	Shoemaking	Pottery	Shop-keeping
O. C.	101	82	7	1	1	...	...	...	1
T. C.	1	...	...	...	...	...	...	...	...
R. R.	4	4	...	...	...	...	...	...	...
Agr. Lab.	16	...	16	...	...	...	...	...	...
Cas. Lab.	18	2	1	11	1	2	...	...	1
Service	40	17	...	12	8	...	1	1	...
Shop-keeping	7	2	...	...	...	...	...	...	5
Shoe-making	2	...	...	...	...	2	...	...	...
Tailor	1	...	...	...	...	1	...	...	...
Pottery	3	...	...	...	...	...	3	3	...
TOTAL	193	107	24	24	10	5	4	4	7

TABLE A—23

OCCUPATIONAL MOBILITY—NATURE OF ASPIRATION

Occupation	No. of persons in the occupation	Number of persons who want their sons to be *		
		Govt. servant	Engineer	Cultivator
O. C.	101	45	1	2
T. C.	1	1	...	...
R. R.	4	...	...	1
Agr. Lab.	16	7	...	...
Cas. Lab.	18	7	...	...
Service	40	16	...	...
Shop-keeping	7	2	...	...
Shoe-making	2	1	...	...
Tailor	1	1	...	...
Pottery	3	3	...	...
TOTAL	193	83	1	3

TABLE A—24

RECIPROCAL AID IN AGRICULTURAL PRACTICES

CASTE	No. of households	No. of H. Hs. practising agriculture	No. of H. Hs. that borrow agricultural implements from other at the time of cultivation	No. of H. Hs. that take help of neighbours at the time of sowing or harvesting	No. of H Hs. that assist neighbour & receive help at the time of cultivation in the shape of manual lab.
Ahir	51	49	32	32	32
Chamar	18	4	2	2	2
Jhimmer	15	11	7	7	7
Bhangi	14	1	...	...	...
Jat	12	12	9	9	9
Kumhar	9	...	...	...	...
Brahmin	7	7	1	1	1
Rajput Agri	7	4	2	2	2
Nai	4	1	1	1	1
Lohar	4	...	...	...	...
Baniya	1	...	...	...	...
Bairagi	1	1	...	...	...
Sunni Faqir	1	1	1	1	1
TOTAL	144	91	55	55	55

TABLE A—25

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO CASTE AND OBJECT OF WORSHIP OR DEITY

CASTE	No. of H. Hs.	Object of worship								
		Rama	Krishna	Hanuman	Laxmi	Shivji	Dhoop batti	Ravidas	Vishnu	Guru Anand Swami
Ahir	51	3	4	1	...	1	1	...	...	...
Chamar	18	...	...	...	...	...	...	3	...	...
Jhimmer	15	...	1	...	...	...	...	...	...	...
Bhangi	14	...	...	...	...	...	...	...	...	...
Jat	12	...	1	...	...	2	...	...	1	...
Kumhar	9	...	1	...	...	1	...	...	...	...
Brahmin	7	1	1	1	1	3	...	...	...	...
Rajput Agri	7	...	...	...	...	1	...	...	...	...
Nai	4	...	...	...	...	...	...	...	...	...
Lohar	4	...	...	...	...	...	...	...	...	1
Baniya	1	...	...	...	...	...	...	...	...	...
Bairagi	1	1	1	...	...	1	...	...	...	...
Sunni Faqir	1	...	...	...	...	...	...	...	...	...
TOTAL	144	5	9	2	1	9	1	3	1	1

TABLE A—26

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO AGRICULTURAL PRODUCTION SALES AND DISPOSAL OF INCOME

Crops	Agricultural Production			Sales			Consumption	
	Quantity (in Mds.)	Value (in Rs.)	No. of H. Hs.	Quantity (in Mds.)	Value (in Rs.)	No. of H. Hs.	Quantity (in Mds.)	Value (in Rs.)
Wheat	2,335	34,845	93	8	128	1	2,327	34,717
Barley	289	2,837	36	...	...	...	289	2,837
Pulses	74	878	7	...	...	...	74	878
Peas (Other)	103	1,154	12	25	260	2	78	894
Gur	429	5,471	36	59	815	3	370	4,656
Seeds	12	255	2	...	...	...	12	255
Vegetable	1,859½	10,055	28	1,859½	10,055	28	...	...
Fodder	3,486	9,977	93	20	50	1	3,466	9,927
Gram	35	435	2	...	...	...	35	435
Rice	2	32	1	...	...	...	2	32
TOTAL	8,624½	65,939		1,971½	11,308		6,653	54,631

APPENDIX—II

GLOSSARY OF KINSHIP TERMS

Relationship	Local Term
Father's father's father	Pardada
Father's father's mother	Pardadi
Father's father	Dada
Father's mother	Dadi
Father's elder brother	Tau
Father's younger brother	Chacha or Kaka
Father's elder sister	Buwa
Father's younger sister	Buwa
Father's elder brother's wife	Tai
Father's younger brother's wife	Chachi or Kaki
Father's elder sister's husband	Phoopha
Father's younger sister's husband	Phoopha
Father	Bapu
Mother	Maan
Mother's father	Nana
Mother's mother	Nani
Mother's elder brother	Mama
Mother's younger brother	Mama
Mother's elder sister	Mausi
Mother's younger sister	Mausi
Mother's elder brother's wife	Mami
Mother's younger brother's wife	Mami
Elder brother	Bara Bhai
Younger brother	Chhota Bhai
Elder sister	Bari Behan
Younger sister	Chhoti Behan

Relationship	Local Term
Elder brother's wife	Bari Bhabi
Younger brother's wife	Chhoti Bhabi
Elder sister's husband	Jija
Younger sister's husband	Jija
Wife	Gharwali or Birbani
Husband	Gharwala or Marad
Wife's elder brother	Sala
Wife's elder brother's wife	Salaij
Husband's elder brother	Jaith
Husband's elder brother's wife	Jaithani
Wife's elder sister	Sali
Wife's elder sister's husband	Sarhoo
Husband's elder sister	Nanad
Husband's elder sister's husband	Nandoia
Wife's younger brother	Sala
Wife's younger brother's wife	Salaij
Husband's younger brother	Devar
Husband's younger brother's wife	Devrani
Wife's younger sister	Sali
Wife's younger sister's husband	Sarhoo
Husband's younger sister	Nanad
Husband's younger sister's husband	Nanandoia

Relationship	Local Term	Relationship	Local Term
Wife's father	Susra	Brother's daughter	Bhatiji
Wife's mother	Sasoo	Son's wife	Bahoo
Husband's father	Susra	Daughter's husband	Jamai
Husband's mother	Sasoo	Son's son	Pota
Son	Beta	Son's daughter	Poti
Daughter	Beti	Daughter's son	Dheota
Brother's son	Bhatija	Daughter's daughter	Dheoti

APPENDIX—III

A GLOSSARY OF NATIVE TERMS

Abádi	Village habitation site
Adálats	Courts
Amavasya	New moon day of every month
Arhar	A pulse
Arti	Ceremony of worship or means of honouring someone by rotating before him/her a tray bearing lights and incense.
Babool	Acacia
Bigha	A unit of measurement of land
Bahi	Family register
Baithak	Sitting room
Bajra	A kind of millet
Báns	Ceremonial oil baths and message given to both bride and groom before wedding
Banwara	A period during marriage when boy and girl take ceremonial oil baths
Barat	Wedding party
Barat Lena	A ceremony in which groom is honoured by the members of the bride's family
Barauthi	A ceremony in which groom is honoured by the member of the bride's family
Básí	Stale food
Batna	A paste made with perfumes, turmeric and flour
Beri	Plum bush
Bhoomidars	Land holders
Batoora	A heap of dried cow-dung cakes
Byah	Marriage
Byah Nikalna	Selecting the marriage date
Chadar	Sheet or covering
Chak	Stone wheel fixed on an axel
Chanda	Subscription
Chapati	A thin wheat cake of unleavened flour
Charpai	A cot
Chauka	Cooking place
Chaupal	Mens' meeting house
Chauth	Fourth
Chatti	A ceremony on the 6th day after birth
Dai	An untrained midwife
Dasauthan	Ceremony concerning the birth of a long wished child
Dhoti	Full draped trousers
Dopatta	Scarf
Dussehra	Tenth
Gauna	Nupital ceremony
Ghagra	Skirt
Ghar	House
Ghee	Clarified butter

Gher . . Cattle shed
Ghur Charhi . Ceremony of horse riding
Gias . . Eleventh
Gilas . . Tumbler
Gochni . . A mixture of wheat and gram
Gulal . . Red oxide powder thrown at Holi
Gur . . A crude brown sugar which includes molasses
Gobar . . Cow-dung
Gotra . . Non-localised patrilinear clan
Gow . . Cow
Hal . . Plough
Haldi . . Turmeric
Hali . . Ploughman
Halwa . . A delicacy made of wheat flour, syrup and ghee
Hand Gandasa . Hand chaff-cutter
Handia . . A clay pot for boiling milk
Havan . . Fire-hole
Jajman . . Patron
Jajmani . . Patronage
Jamun . . Blackberry
Jhad . . A native bush
Jhoond . . A native bush
Johari . . Ritual at marriage period, involving ceremonial sucking of his mother's breast by groom
Jowar . . A kind of millet
Juti . . Laceless shoes
Juwa . . Yoke
Kabli kikar . A native tree
Kajal . . Lamp-black, soot
Kamin . . Menial servant
Kamiz . . Blouse, shirt
Kangna A thread tied around the wrist, involved in the games played when a bride visits the groom's village
Kanya Dan . Part of wedding ceremony, involving bestowal of bride and dowry by father of bride.
Kareva . . Marriage with elder brother's widow
Katori . . A small metal cup
Kharif . . Rainy-season crop
Khat . . A cot
Khir . . A pudding made of rice and milk
Khurpa . . Weeding blade
Khurpi . . Scrapper
Kuccha . . Raw, uncooked, unfinished
Kulhari . . Axe
Kurta . . Collarless shirt
Laddoo . . A sweetmeal
Lagan . . Formal reminder of wedding day
Lehnga . . Skirt
Lota . . Brass jug
Mandi . . Market
Mantra . . Spell, charm
Mehra . . Roller
Milni . . Greetings, reception of wedding party
Moodha . . A settee or chair made of reeds
Moong . . Kidney beans
Mukh-dikhana . Viewing of bride's face by groom's relatives
Mundan . . Ceremony of first hair cutting
Nala . . Coloured cotton skein
Namkaran-Sanskar . Ceremony concerning the naming of the child

Neota	Contribution to a wedding ceremony
Neem	A native tree
Nala	Nullah
Pagri	Turban
Palauthi	First birth
Palta	Iron spoon
Parat	A big vessel
Patra	Ceremonial sitting board
Pyjama	Trousers
Phawra	Spade
Phere	Circumumbulation of fire by bride and groom
Pipal	A native tree
Pradhan	President
Purohit	Priest
Poori	A thin cake fried in ghee or oil
Pucca	Fried food
Rabi	Wintry season crop
Rae	Alkali
Roti	Cake of bread
Sagai	Engagement
Salwar	Baggy trousers worn by women
Sani	Flex bush
Saviyan	Sweet burnt noadler or Macroni
Sehra	Crown
Sirki	Reeds
Seet	A kind of butter-milk
Surma	Collyrium
Taccavi	Governmental loans
Thakur-Dwara	A temple constructed in the memory of a person called Thakur
Thali	A big metal plate
Therati	Sickle
Tilak	A turmeric mark on forehead
Up-pradhan	Vice President
Vear	Seed drill
Vida	Leave-taking (sending one's daughter to the husband's house)

APPENDIX—IV

LIST OF ORNAMENTS

Bali, Bunde	...	...	Different kinds of ear-studs.
Chhailkara	...	...	Gold or silver bangle.
Champakali	...	...	Necklace.
Chhan	...	...	Wristlet.
Dana	...	...	Nose-pin.
Galsari	...	...	Locket.
Har	...	...	Necklace.
Hasli	...	...	Necklet.
Jhumki	...	...	A kind of ear stud.
Kadula	...	...	Armlet.
Loung	...	...	Nose-pin.
Mala	...	...	Wreath, chaplet.
Nath	...	...	Nose-ring.
Poonch	...	...	Armlet.
Tagri	...	...	Waist let.
Teep	...	...	Neckband.

APPENDIX—V

LIST OF HINDU MONTHS

Month	Month
Chait	March—April
Baisakh	April—May
Jaith	May—June
Asar	June—July
Savan	July—August
Bhadon	August—September
Asauj	September—October
Kartik	October—November
Aghain	November—December
Poh	December—January
Magh	Januray—February
Phagun	February—March

APPENDIX—VI

(QUESTIONNARES USED BY INVESTIGATOR)

MINISTRY OF HOME AFFAIRS

SOCIO-ECONOMIC SURVEY OF VILLAGES

(HOUSEHOLD SCHEDULE)

BLOCK I

IDENTIFICATION

1. VILLAGE _____

2. HOUSEHOLD No. _____

3. Name of the head _____

4. Father's/Husband's name _____

3. Occupation _____

6. Religion _____

7. Caste _____ 7.A. Gotra _____

8. Whether born in the village Yes/No

9. If no, State from which migrated _____

_____

19. Reasons for migration.

_____

_____

_____

_____

11. The year of migration _____

12. For how many generations counting from the present head of the household, has this household been living in this village ?

BLOCK II

COMPOSITION OF THE HOUSEHOLD

Serial No.	
Name	
Relation	
Sex	
Age	
Marital Status	
Age at Marriage	
Education	
Economic Status	
Employment Status	
Main Occupation	
Subsidiary Occupation	
Place of works in/out/or both	
Means of Transport	
Remarks	

BLOCK III **OCCUPATIONAL MOBILITY**

(1)

S. No. of Block II	Present occupation	Father's occupation

(2) What are the reasons for change if any ?_____

(3) What would you like your son/sons to be ?_____

BLOCK IV **LAND**

1. Do you own land ? Yes/No_____ (If yes, Bighas)
2. How much of it is under cultivation _____ (Bighas)
3. Have you given any on crop share ? _____ (If yes, bighas)
4. Have you taken any on crop share ? _____ (If yes, bighas)

How did you acquire the land owned ?

1. Ancesteral
2. Purchased
3. Secured under Bhoomidari

or

4. Secured under Bhoodan movement

BLOCG V **LIVESTOCK**

1. Do you own cattle. Yes/No, If yes

Kind	No.	Kind	No.
Cow		Cow youngstock	
Bufallo		Buffalo ,,	
Goat		Goat ,,	
Others		Others ,,	
Total		Total	

2. Do you sell milk ? Yes/No. If yes, the agency to whom the milk is sold_____
3. Quantity of milk sold _____ mds_____ srs.
4. Rate at which milk sold _____

Kind	No.	Kind	No.
Bullocks		Bullocks youngstock	
Camels		Camels ,,	
Horses		Horses ,,	
Donkeys		Donkeys ,,	
Pigs		Pigs ,,	
Others		Others ,,	
Total		Total	

BOLCK VI **HOUSE**

1. Do you own the house you are living in ? Yes/No
2. Whether the present house in which you are living in was constructed by by you or by your ancestors ?
3. Type of house Kuccha/Pucca/Mixed
4. Year of construction.
5. Is there a separate arrangement for cattle ? Yes/No.
6. No. of Rooms in the house.
7. Ground Plan - rectangular, square, oval, or circle.
8. Whether built on : stilts/platforms.
9. Whether built on high plinths Yes/No
10. Building material for the wall.
11. Building materials for the roof.

BLOCK VII **INDUSTRY**

1. Do you conduct any industry. Yes/No.

If yes,

(a) What are the products _____

(b) i. Sold in the village _____

ii. Sold in the Market _____

(c) When did you start it ? _____

(d) Have you adopted any new tools or implements during last 5 years. If so give details _____

_____

_____

_____

(e) Do you get raw materials in the village ? Yes/No.

If no, mention the source _____

(f) Did you have any prior training or apprenticeship before taking up this industry? Yes/No.

(g) If no, do you intend to get any further training ? If so in what way _____

_____

BLOCK VIII **INDEBTENESS**

1—Do you owe any debt ? Yes/No. If yes,

Purpose	Source	Amount	Terms
(1) Purchase of cattle			
(2) Purchase of land			
(3) Purchase of seeds implements etc			
(4) Social observances			
(5) Domestic expenses			
(6) Construction of house			
(7) Litigation			
(8) Business			
(9) Repayment of loans			
(10) Others specified			
Total			

2—By how much has it gone up or down during the last year ? _____

3— What steps have been taken to repay the debt ? _____

_____

_____

_____

BLOCK IX MISCELLANEOUS

1. Is there a Co-operative Society in your village ? Yes/No.

2. Are you a member of the same ? Yes/No.

3. If no, give reasons _____

_____

4. Is there a Panchayat in your village ? Yes/No.

   (a) If yes, how long has the present Panchayat been in your village ?_____

   (b) What are the main functions of the Panchayat ?

   _____

   _____

   (e) Has there been any improvement in your village since the establishment of this Panchayat ?

   _____

   (d) Have you in any way benefited from its activities ?

   _____

   _____

   _____

5. Is there a N. E. S. Block in your area ? Yes/No.

   (a) If yes, what has it done in your village _____

6. Do you know the Gram Sevak of your village ? Yes/no.

   (a) If yes, describe his functions._____

   (b) What has he been advising you and have you been following them ?

   (c) How often does he come to your village ?_____

7. What sort of manures do you use ?

   (a) Source from which you procure it.

8. Do you use any pesticides ? Yes/No.

   (a) The source from where you get it .

9. Do you send clothes to washerman ?

FUEL

(a) What are the main items of fuel used in your house

- (a) Wood.
- (b) Coal.
- (c) Cow-dung Cakes.
- (d) Kerosene oil.
- (e) Straw.

FURNITURE AND CONSUMER GOODS

(a) Does the household possess Moodha/Chair/Table/Mirror/Bench/Stool (Cross out those not found)

(b) Does the household possess Huricane Lantern/Battery/torch light/Kerosene Stove/Bicycle/Gramophone/Radio Set/Camera/Sewing Machine ?

(c) Has any of these items been acquired for the first time in the last five years ? If yes, which are these articles ?

(d) Does the household use Mosquito Net/Washing Soap/Toilet Soap ?

SUPPLEMENTARY HOUSEHOLD SCHEDULE

SOCIO-ECONOMIC SURVEY

RELIGION	
1. (*a*) Is there a deity or object of worship or a sacred plant in the house?	Yes / No
(*b*) If yes, give name of the deity or object of worship and what is the form of worship ?	....
2. (*a*) Do you know that untouchability in any form has been prohibited under law ?	Yes / No
(*b*) Whether it is practised in the village ?	Yes / No
(*c*) If yes, in which form, describe.	.....
MARRIAGE	
(*a*) Has any marriage in contravention of caste law taken place in this household ?	Yes / No
If yes, give details.	.....
(*b*) With what castes other than the caste of the household is marriage permissible ?	....
(*c*) With which caste such marriage would be desirable ?	.....
(*d*) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other castes ?	Name of Castes ....
(*e*) Was dowry given on the occasion of marriage of your daughter ?	Yes / No
If yes, mention the amount.	Rs. .....
INHERITANCE ETC.	
(*a*) Do you know that there have been changes in recent years in the HINDU ADOPTION ACT ?	Yes / Nc
If yes, can you describe its salient features ?	.....
(*b*) Do you think that there have been changes in recent years in the HINDU SCCESSION ACT ?	Yes / No
If yes, what are its salient features ?	.....
(*c*) Which relatives, including male members, widows and daughters married and unmarried, inherit property on the death of a male person belonging to the same caste as your household ?	....
(*d*) What is the share of each such member ?	.....
(*e*) Are you in favour of inheritance of property by daughters equally with sons ?	Yes / No

AGRICULTURAL PRODUTION

Name of crop	Quantity obtained last Year (Mds.)	Value (in Rs.)	Quantity Sold (Mds.)	Value (in Rs.)
Cereals				
1. Wheat				
2. Gram				
3. Wheat & Gram				
4. Barley				
5. Bajra				
6. Rice				
7. Pulses				
8. Others (Specify)				
Cash Crops				
1. Cotton				
2. Sugarcane				
3. Oil seeds				
4. Others (Specify)				
Vegetables and Fruits				
Fodder				
Total				

Average Monthly income of the household. Rs. .....

Sources :

(*a*) .....Average Annual Income Rs.....

(*b*) .....Average Annual Income Rs.....

(*c*) .....Average Annual Income Rs.....

(*d*) .....Average Annual Income Rs.....

HEALTH	
(*a*) How many maternity cases occurred in the household during the last year (After Diwali 1960) ?	Number .....
(*b*) How the case confined ?	Hospital/Health Centre/ Home
If at home whether attended by	Doctor/Mid-wife/Untrained dai/Elderly woman in the family.
(*c*) On what type of medical treatment the household usually depend ?	Allopathic/Ayurvedic/ Homeopathic,
(*d*) Which Hospital/Health Centre/Dispensary, the household consults in the event of serious illness ?	....
(*e*) When were the members of the household last vaccinated ?	.....
RECIPROCAL AID IN AGRICULTURAL PRACTICES	
(*a*) Do you borrow agricultural implements from others at the time of cultivation ?	Yes / No
(*b*) Do you take help of neighbourers at the time of sowing or harvesting ?	Yes / No
(*c*) Do you assist your neighbourers and receive help at times of cultivation in the shape of manual labour ?	Yes / No
(*d*) How much land did your father own at the time of his death ?	Bighas.....
INDUSTRY	
(*a*) Have you taken up this industry for the first time in the course of last five years ?	Yes / No
(*b*) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments.	....
(*c*) Name the art or craft in which you have earned proficiency.	.....
(*d*) How did you learn the art or craft concerned ?	(1) Home Apprenticeship. (2) At the place of neighbours. (3) In technical institute. (4) Others.
(*e*) Do you consider further training necessary ?	Yes / No
(*f*) If yes, describe the type of training you desire.	.....

COMMUNITY	
(*a*) Does the head of the household know the Police Station, State in which the village is located ?	Yes / No
(*b*) Does the head of the household know the name of the river flowing through the State ?	Yes / No
ABOLITION OF ZAMINDARI	
(*a*) Do you think that abolition of Zamindari has resulted in any good to you ?	Yes / No
If yes, indicate how you have benefited ?	.....
If no, why have you not benefited ?	.....
(*b*) Could you get yourself recorded as a share-cropper in the revisionary settlement ?	Yes / No
(*c*) Have you been evicted from your land as a result of recent land reforms ?	Yes / No
If so, give particulars.	.....
(*d*) Have you benefited from any scheme of land development or land reclamation ?	Yes / No
If yes, explain how you have benefited ?	.....
PANCHAYAT	
(*a*) What are the leading parties in your Panchayat and which caste is leading the Panchayat ?	.....
(*b*) Has there been any improvement in your village since the Panchayat was established ?	Yes / No

FAMILY PLANNING	
(*a*) Is there a family planning centre in your area ?	Yes / No
(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ?	Yes / No
(*c*) Do you wish to have more children ?	Yes / No If yes, sons ..... daughters .....
DIET	
(*a*) How many times a day do the members of the household take meals ?	.....
(*b*) What are the usual items of diet at each meal ? (Staple Diet)	Winter..... Summer.....
(*c*) What are the prohibited foods or drinks ?	.....
UTENSILS	
(*a*) What utensils are used for preparing food and storage of drinking water ?	....
(*b*) Of what materials are important utensils made ?	....

MINISTRY OF HOME AFFAIRS

SOCIO-ECONOMIC SURVEY OF VILLAGES

VILLAGE SCHEDULE

I—(a) Name of the Village—

Local legends, if any, about its origin. Is the origin of the village known ? If so give the approximate date of its origin.

Village calender ,if any.

(b) Location

Distance from :—

1. Delhi
2. Main Road
3. Railway Station
4. Mandi
5. Police Station
6. Post Office
7. The Jamuna River
8. Irrigation Canal.

(c) Types of soil.

Give area-wise distribution of the types of soil available in the village.

Land Use :—

1. Village Abadi
2. Cultivated Area (*a*) Irrigated
   (*b*) Non-irrigated
3. Fallow land
4. Cultivable waste
5. Common land
6. Non-cultivable land
7. Others (specify).

(d) The pattern of grouping of settlements in the village ; reason for such a grouping; whether social or topographical.

(e) Internal roads (kuccha or pucca),

(f) Misc—Source of drinking water. Tanks, ponds etc., the provision for bathing and drinking water for the cattle.

II—Religion and Caste structure of the village :

Give some general observations regarding inter-caste relations, their deities and festivals. What is the extent of observation of untouchability or other social disadvantages suffered by the Harijans.

III—Are the families of the village generally joint families or otherwise :

Is there any tendency for the breaking up of joint families.

Rights, duties and obligations of different members in a family.

IV—Social Customs :

A brief account of the social customs and ceremonies amongst the different communities from birth to death : e.g. birth, mundan, marriage, gauna, death, shradhs etc.

Are there any auspicious days or months for these·

(b) Beliefs and superstitions regarding :—

Sowing, ploughing, reaping, thrashing and other agricultural operations ;

Starting of a new business venture ;

Begining of a journey;

Regarding travel abroad;

Constructions of a new house ;

Completion of a new house ;

Legends, if any, connected with some local objects.

V—Educational facilities available in the village :

Are they adequate—if they are adequate, are the people satisfied with it ?

Are there any incentives for the children to study or for the parents to send their children to school ?

Is there any social welfare centre ? What has it been doing ? How do the people utilise its services ?

Was there any adult literacy drive in the village ?

If there was one, how did the people respond to it ?

VI—Housing :

Type of house in different settlements—their material—whether locally manufactured or imported from other villages ?

The labour engaged in construction, whether local or imported from outside ?

What is the provision for shelter of cattle ?

Are the houses sanitary and well ventilated. provision for storage of food grain ?

VII—Agriculture :

Fertility of the soil. Total average under cultivation crop-wise distribution.

Irrigational facilities available.

Type of manures used.

System of cultivation.

Double cropping or not.

Tools and implements used, whether local or imported from outside ?

Does any one family or a group of families own a Tractor and its accessories in the village ?

Main crops grown and their corresponding period.

VIII—Industry :

Is there any cottage or small scale industry in the village.

What are the goods produced ? How are the goods marketed ?

What tools or implements are used in manufacturing ? From where are they procured ?

IX—Others :

Are there any families engaged in shop keeping only ? What are the goods traded. Do the shops provide almost all daily needs of the village ? How many people go out of the village to earn their livelihood ? Where are they employed ? Is the work seasonal, temporary or permanent ?

Are there some persons who are employed in police or army ? What is the influence of their ideas on the general village ?

X—Panchayats :

Is there a village panchayat ? Who are the membrs ? Which community they belong to ?

How were they elected ? What sort of work has the Panchayat been doing ? Are the people satisfied with it ?

Are there any community or caste panchayats ? Give a brief account of their working ?

XI—Co-operative Societies :

Is there any co-operative society in the village ? What is the purpose ? What are its functions ? Is it functioning properly ?

XII—What are the types of clothes, footwear, ornaments, food, utensils furniture etc. generally used by the villagers.

XIII—Some attitudes towards developmental work, Co-operative movement, joint farming, family planning, birth control etc.