

CENSUS OF INDIA 1981

Part—X C

SERIES 26

CHANDIGARH

SURVEY REPORT ON VILLAGE

KAIMBWALA

S. P. GROVER,
Deputy Director of Census Operations,
U.T., CHANDIGARH

1981 CENSUS PUBLICATIONS OF CHANDIGARH

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*Publication of the Chandigarh, Administration.

FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross cultural and cross regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap, a socio-economic survey of about 500 villages from different parts of country was taken up for study by the Census Organisation in connection with the 1961 Census.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five-Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs.

Although 78 villages were initially identified for the re-study, due to the certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as adjunct to the 1981 Census. Besides the re-study, a few new villages were selected to be studied for the first time especially from smaller States/Union Territories which have come up in recent years and where no villages had been studied in connection with the 1961 Census.

The new villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman who was then heading Social Studies Division as Deputy Registrar General. These were suitably modified by his successor Dr. N. G. Nag, to be employed for undertaking fresh village studies in connection with the 1981 Census. Dr. K. P. Ittaman, present Deputy Registrar General (Social Studies), extended necessary technical guidance to those Directorates of Census Operations which had undertaken the study of villages for the first time. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman. Shri Jain was assisted in this task by Investigators Shri V. K. Jain and Smt. V. R. Khanna. I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate of Union Territory, Chandigarh on the village Kaimbwala of Chandigarh Tehsil and Chandigarh District. I am grateful to Shri J. C. Kalra, Joint Director, Punjab, Shri S. P. Grover, Deputy Director, U.T., Chandigarh and his colleagues in the Directorate for the efforts taken by them for bringing out this report.

New Delhi,
Dated the 1st June, 1988.

V. S. VERMA,
Registrar, General, India.

PREFACE

Kaimbwala village was selected for intensive study as ancillary to the 1971 Census. The study, however, could not be initiated during 1971—81 on account of certain compelling circumstances. The study of village Kaimbwala was therefore taken up as ancillary to 1981 Census as approved by office of the Registrar, General, India. The objective of study is to discern the impact of modern city of Chandigarh on the socio-economic life of the rural hinterland, apart from revealing changes in social life, education, culture, housing pattern, etc.

The field work of the village was done during 1983 by Shri M. S. Bhatnagar, Statistical Assistant. The initial draft of the report was prepared by Shri J. C. Kalra, Joint Director, Directorate of Census Operations, Punjab, who was holding the additional charge of this Directorate till 7th October, 1987. On the basis of comments received from Social Study Division of Office of the Registrar, General, India, the report was revised by the Assistant Director Shri K. B. Lakhanpal and at my level. The map and cover page were prepared by the Artist Shri Devinder Singh. I wish to acknowledge the hard labour put in by the above officials and besides some others mentioned in the annexed list of acknowledgements. I am particularly grateful to Shri J. C. Kalra, Joint Director, Directorate of Census Operations, Punjab who has prepared the initial draft of this report.

I wish to record my gratitude to Dr. K. P. Ittaman, Deputy Registrar, General (SS) and Shri M. K. Jain, Senior Research Officer for their valuable guidance and suggestions.

I am deeply indebted to Shri P. Padmanabha, Ex-Registrar, General, India and his worthy successor Shri V. S. Verma for providing inspiration in bringing out this useful report.

S. P. GROVER,
Deputy Director, Census Operations,
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CHANDIGARH :
Dated 31st October, 1988.

LIST OF ACKNOWLEDGEMENTS

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6. Smt. Neelam Dhar	Computor	Tabulation
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9. Shri Mangat Hassan	Computor	Field work
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15. Shri S. K. Puri	Stenographer	Typing
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List of Photographs

A view of siwalik range on the foothills of which Kaimbwala is located.

An aerial view of village Kaimbwala.

A prominent lane of the village.

A typical landscape of village land — Kikar (Accasia Arabica) Mango tree on arid and dry land.

A typical pucca house with open courtyard for pegging milch cattle.

A specimen of kacha structure.

A kacha-pucca house structure.

A double storeyed pucca house.

Community tap as a source of drinking water.

A picturesque view of the village with village Pond.

Village Pond-milch cattle paradise.

An old woman in her traditional dress.

Sarpanch smoking a Hukka.

An old Gujjar in a typical male dress.

Another villager of Kaimbwala with Pugree.

A youngman with modern dress.

Children of the village.

A kitchen of an average villagers' household.

Another view of open kitchen.

Utensils commonly used in a village household.

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Lalanwala temple — (a village local deity).

State Bank of Patiala Building.

A common view of milch cattle.

A typical scene of open courtyard.

Another young villager on way to Chandigarh.

A milk vendor on way to city.

A farmer ploughing in his fields with plough.

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Fodder collection as feed for milch cattle.

A common implement used for cutting fodder for cattle feed.

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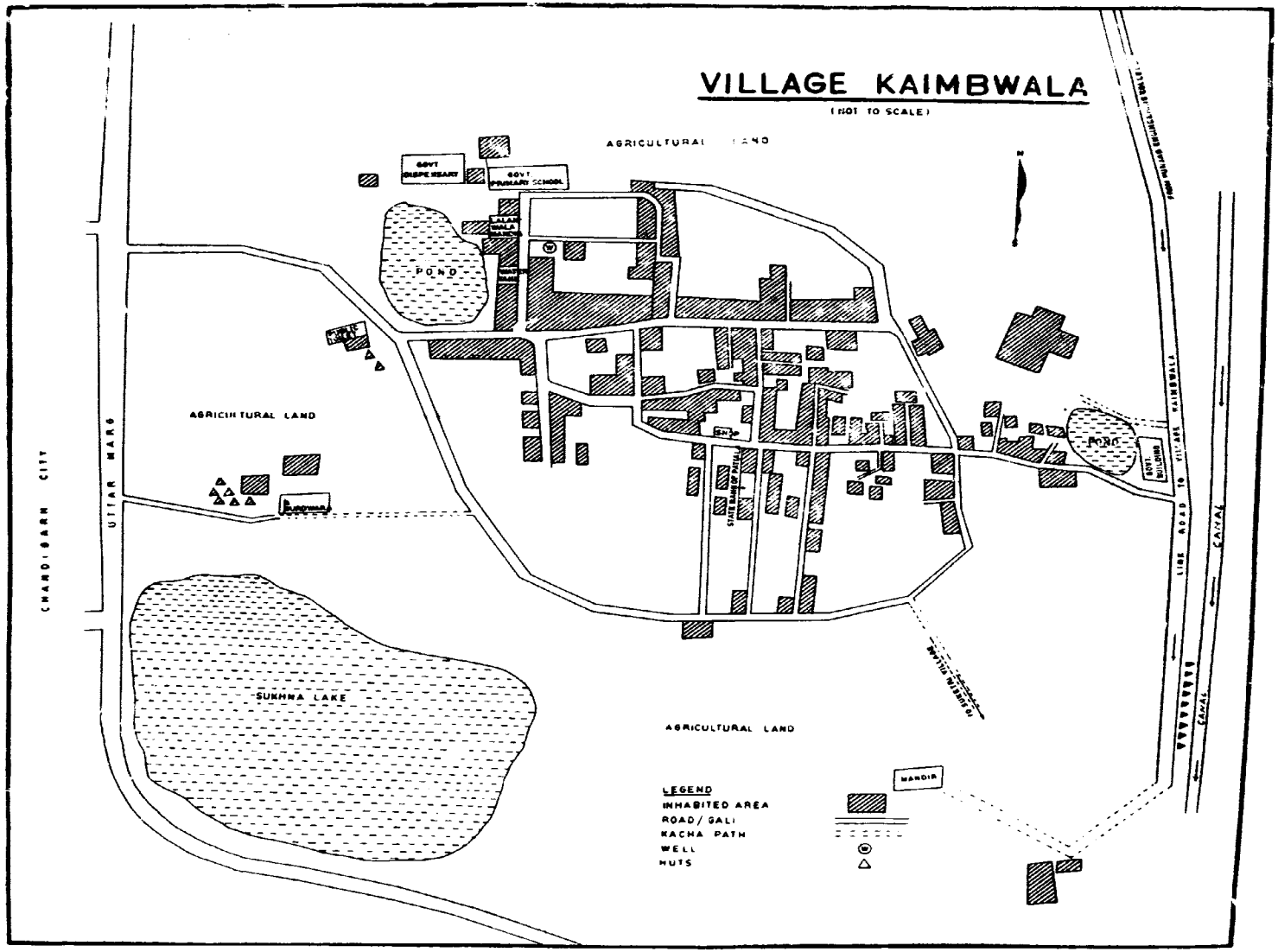
SALIENT FEATURES OF KAIMBWALA AND RURAL AREAS OF CHANDIGARH (Census 1981)

		Kaimbwala Village	Chandigarh (Rural)
1. Population	Persons	1,094	28,769
	Males	616	17,016
	Females	478	11,723
2. Area		316·87 (hectares)	
3. Decennial Population Growth Rate (1971—81)		+36·92	+18·34%
4. Area (Square Kilometres)		3·17	45·7
5. Density of Population (Per Sq. Km.)		345	630
6. Sex Ratio (Number of females per 1,000 males)		776	688
7. Literacy Rate		29·07%	44·73%
8. Percentage to total population of the—			
(i) Main Workers	Persons	28·61	35·85
	Males	50·65	58·37
	Females	0·21	3·10
(ii) Marginal Workers	Persons	0·37	0·31
	Males	0·16	0·21
	Females	0·63	0·47
(iii) Total Workers	Persons	28·98	36·16
	Males	50·81	58·58
	Females	0·84	3·57
(iv) Non-Workers	Persons	71·02	63·84
	Males	49·19	41·42
	Females	99·16	96·43
9. Break-up of Main Workers :			
(i) Cultivators	Persons	42·49	13·93
	Males	42·63	14·43
	Females	..	0·27
(ii) Agricultural labourers	Persons	4·47	4·78
	Males	4·49	4·37
	Females	..	15·98
(iii) Household Industry	Persons	..	1·27
	Males	..	1·29
	Females	..	0·83
(iv) Other Workers	Persons	53·04	80·02
	Males	52·88	79·91
	Females	100·00	82·92
10. Percentage of Scheduled Castes population to total population	Persons	0·55	23·68
	Males	0·81	22·42
	Females	0·20	25·52
11. Percentage of Scheduled Tribe population to total population		..	There is no Scheduled Tribe in Chandigarh UT
12. Number of occupied residential houses		171	5,883
13. Number of households		171	5,883
14. Main Crops		Wheat and Maize	Wheat and Maize
15. Distance of village from :			
(i) District Headquarters		12 Kms.	
(ii) Railway Station		6 Kms.	
(iii) Bus Stand		12 Kms.	
(iv) Bus Stop		0 Kms.	

	Kaimbwala Village	Chandigarh (Rural)
16. Availability of Amenities—		
(a) Educational	Primary School (1)	Primary School (37) Middle School (11) High School (4) Others (6)
(b) Medical	Dispensary (1) Registered Practitioners (1)	Dispensaries (8) Registered Practitioners (43)
(c) Drinking water	Tap	Entire Rural Area
(d) Power Supply	Yes	22 Villages are electrified
(e) Post & Telegraph—		
(i) Nearest Post Office	Mani Majra	Available in 4 villages
(ii) Nearest Telegraph Office	Mani Majra	
(ii) Phone facility	Mani Majra	
(f) Communication—		
(i) Bus Stop	Yes	22 Villages
(ii) Railway Station	Not available in any village.	
17. Land use pattern—		
(i) Total Area (in hectares)	316·87 (100·00)	4566·88 (100·00)
(ii) Forest (Per cent)	..	..
(iii) Land under cultivation (Per cent)	69·73	54·69
(a) Irrigated Land (Per cent)	..	28·05
(b) Unirrigated Land (Per cent)	69·73	26·65
(iv) Culturable Waste (Per cent)	2·04	2·92
(v) Area not available for cultivation (Per cent)	28·23	42·38


VILLAGE KAIMBWALA
(NOT TO SCALE)
AGRICULTURAL LAND
GOVT. PRIMARY SCHOOL
POND
AGRICULTURAL LAND
CHANDIGARH CITY
UTTAR MARG
SUKHNA LAKE
AGRICULTURAL LAND
MANDIR
LINK ROAD TO VILLAGE KAIMBWALA
CANAL
LEGEND
INHABITED AREA
ROAD / GALI
KACHA PATH
WELL
HUTS

CHAPTER I

INTRODUCTION

Protruding like a thumb on the north-eastern fringe of the Union Territory of Chandigarh, Kaimbwala lies sandwiched between villages Kansal and Suketri. The former belongs to the State of Punjab while the latter is in Haryana. The village is bounded by Sukhna Lake on the South and Kansal seasonal rivulet and Suketri rivulet, which run almost parallel along the north-east to south-west direction of the village. Both of the aforesaid rivulets are rain-fed and serve as feeders for Sukhna Lake. The Sukhna rivulet continues to feed the lake while the water of Kansal rivulet has now been diverted to fall in Sukhna rivulet by a connecting drain, merely the bed of erstwhile Kansal rivulet now remains. The said channel was constructed about ten years ago and has saved a large tract from remaining water logged and is now being put to a worth-while agricultural use. The motivation to the construction of the channel came from the desire to arrest the silting of the lake which threatened extinction of Sukhna Lake, the pride of city beautiful—Chandigarh.

"The Chandigarh Siwalik Hills extending north of Chandigarh City are flanked by the river Ghaggar on the east and Satluj on the west. Six to eight miles wide, the tract displays a badland topography and linearly disposed series of detached terraces. Only these terraces provide lands suitable for agriculture, while the unstable slopes covered with sparse, degraded thorn-bush and grass are intensively grazed. Through cultural appraisals most of the natural endowments have been converted into human resources."*

Reasons for selection

As ancillary to 1961 Census, 44 villages were selected for socio-economic survey in composite Punjab State which then included Chandigarh Union Territory. At the time of formation of Chandigarh Union Territory in 1966, none of the selected 44 villages formed a part of Union Territory Chandigarh. As ancillary to 1971 Census, it was thought interesting to take up two to three villages during inter-censal period of 1971 Census for conducting intensive socio-economic study with a view to observe interaction of Chandigarh town and its impact on the socio-economic life of the peripheral rural areas. Besides, the study could reveal very interesting results relating to changes in social life, education, culture, housing pattern and occupational pattern as a result of the growing impact of the newly set up modern town of Chandigarh. This study could also form a base on which future studies can be conducted for evaluating and projecting the likely trends and changes in the field of selected development indices. With the above objectives in view, two villages, namely, Kaimbwala and Badheri were proposed to be taken up for study in the Union Territory. Kaimbwala village was selected for its being unique in respect to single community village without electrification and road link. Badheri had characteristics of a multiple community village having electrification and road link. As the individual slips record of 1971 Census of Union Territory Chandigarh was sent to the Director of Census Operations, Rajasthan for tabulation and processing, the study of the proposed villages could not be completed during 1971—81. However, the study of village Kaimbwala was taken up as an ancillary study of 1981 Census. The Badheri village on the other hand was treated as an out-growth of Union Territory in 1981 Census.

Location

Kaimbwala is one of the 27 villages which form the rural ring around the city of Chandigarh. The village falls in the Mani Majra Patwar Circle and has Chandigarh for its tehsil and district headquarters. Prior to reorganisation of erstwhile Punjab State; on 1st November, 1966, the village was a part of Kharar tehsil of Ambala district. It is located at a distance of 12 Kms. from the district and tehsil headquarter. The village is situated on the periphery of Chandigarh and is connected by a kacha as well as pucca metalled road. One can reach the village by either of these roads.

*A. B. Mukerji, Rural Settlement of the Chandigarh Siwalik Hills (India) Punjab University Chandigarh 1976 (p. 96)

Kaimbwala can be reached by bus by a rather circuitous route from the hub of Chandigarh city viz; Bus Stand at Sector 17, via Punjab Engineering College (PEC), Chandigarh, Nawagaon (Punjab), Khuda Ali-sher (U.T., Chandigarh) and Kansal (Punjab). This is the normal bus route on a metalled road and the distance to be traversed is about 12 Kms. from the Bus Stand in Sector 17 of Chandigarh. The pedestrians, cyclists and scooterists etc., however, prefer a shorter route connecting the village to Sector 4 of Chandigarh by a minor road measuring 3 Kms. This road though metalled has a width of 1½ metres and can thus be used by two wheelers only.

Chandigarh City and Mani Majra Town are the main administrative, educational, commercial and cultural centres for the inhabitants of the Kaimbwala village. The entire village depends for most of their needs on these centres. The marketing centre of the inhabitants is, however, Mani Majra, which can be reached by a kacha road by crossing over the generally dried up river bed of Sukhna rivulet and Suketri village situated in Haryana State. Mani Majra, a setellite town of Chandigarh Union Territory is located at a distance of 6 Kms. from the village. The inhabitants of the village predominantly frequent two markets viz. Mani Majra town and the Grain market adjoining Sector 26 of Chandigarh city. Cloth, utensils, ornaments and sundry, grocery are purchased from Mani Majra while cattle feed like *Khal* (oil seed cakes) and *Varaiwan* (cotton seeds) are purchased from grain market. In view of the traditional contact of villagers with the traders of Mani Majra, goods can be obtained in this market on credit. This facility, however, is not available in the grain market. The mode of travel is on foot or by bicycle and the popular routes are the minor road connecting the village to Sector 4 of Chandigarh and the one connecting the village to Mani Majra. The metalled road passing through Punjab Engineering College, Khuda Ali-sher and Kansal villages is most unpopular. Only one bus traverses to this village from Chandigarh Bus Stand. This route is hardly used by cyclists/scooterists. The village has three shops which can barely cater to the needs of rural consumer. These generally sell Karyana though one of these also sells *Khal* and *Chokar* (husk).

The land has a mild downward gradient towards south, levelling off at the Sukhna rivulet. The gradient slopes downwards towards north but changes sharply, inclining upwards, as one approaches the Siwalik range of Himalays. To the West and South, a dense forest is building up as a result of afforestation drive taken up by Government to forestall silting of the lake which had of late, become a major menace. The terrain of the village is undulating interspersed by a rocky and sandy land. This area holds promises of gay times for hikers and picnickers from Chandigarh.

Climate

Chandigarh has almost a typically north-Indian extreme climate with occasional dust storms during the peak of summers. On the basis of climate, the year can be divided into three seasons : the summer season—from April to June, the rainy season from July to September and winter season from October to March. The average temperature may rise to as high as 40°C in the summer while it touches as low as 3°C in the winter. The rainy season provides great relief from discomforts of the summer. A large part of the annual rainfall is received during July to September. The other period of annual rainfall is in winter months from December to March which is scanty. There is little or negligible rainfall during four months of April, May, October and November. The summer rainfall which is caused by the south-western monsoon, is beneficial for Kharif crops. The winter rainfall caused by western depression lasts from December to March which is significant for Rabi crops. Kaimbwala village being quite adjacent to Chandigarh, the data collected for Chandigarh holds good for the village. January and June are the two months recording lowest and highest temperature respectively. With the onset of monsoons in July, the temperature starts declining. July, August and September are recorded as most humid months.

Drinking Water

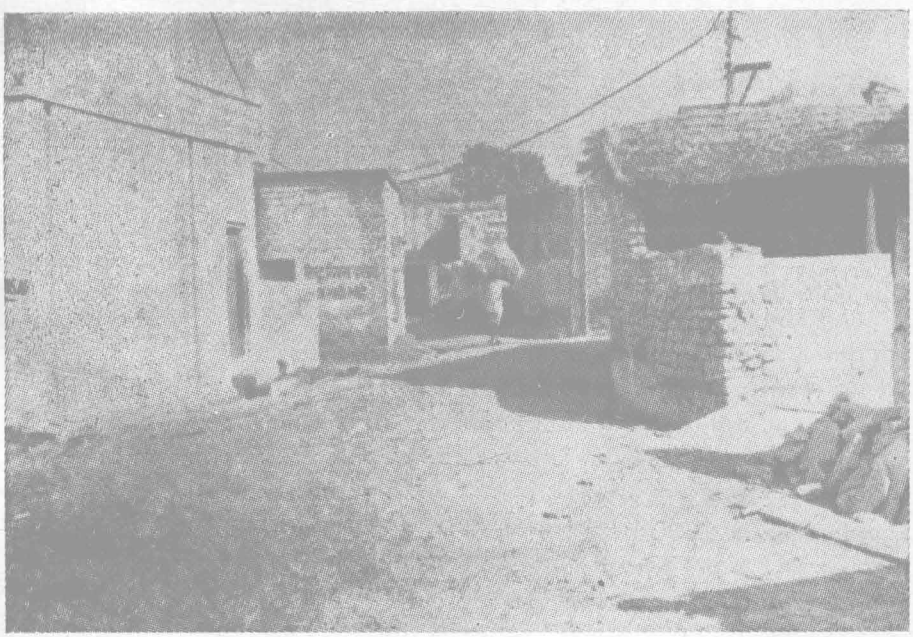
Some thirty years ago the village faced an acute shortage of water. The inhabitants had to fetch drinking water from a spring located at a place known as *Kansal ki khol*. This *khol* (a niche between hillocks) is at a distance of 3 Kms. from the village. Later, an attempt was made to dig a well. This had to be abandoned as no water could be struck even upto a depth of seventy feet and further efforts were not possible on account of paucity of funds. In early sixties, the then Chief Minister of Punjab, Shri Partap Singh Kairon, was approached for financial aid. With the requisite assistance from the State Government, the well was completed and a pump installed. None the less, even



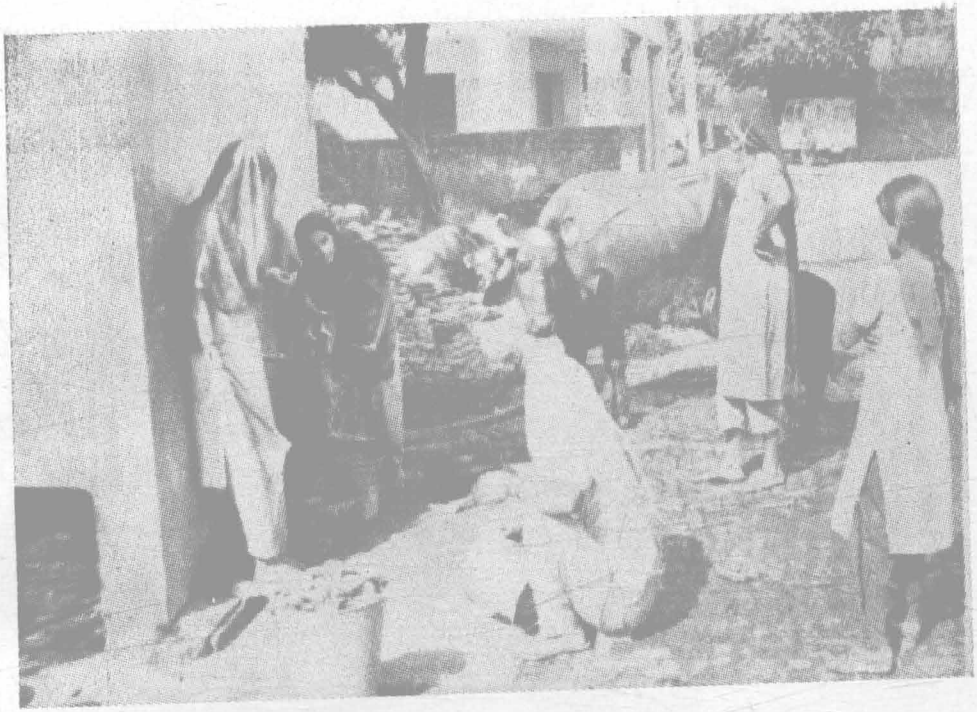
A view of Siwalik range on the foothills of which Kaimbwala is located



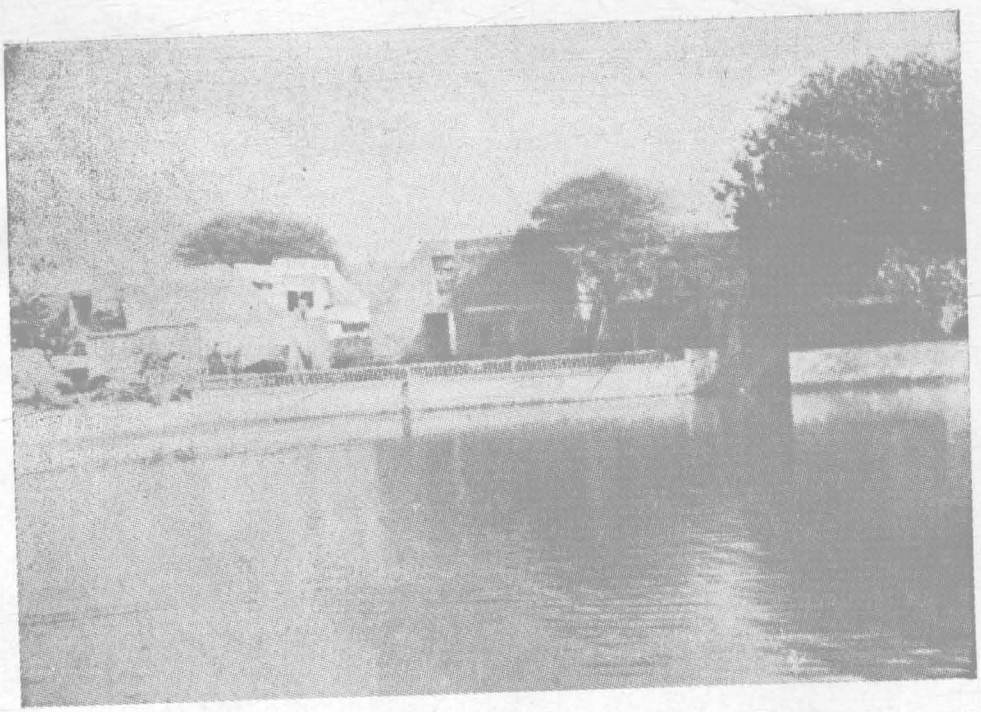
An aerial view of village Kaimbwala



A prominent lane of the village



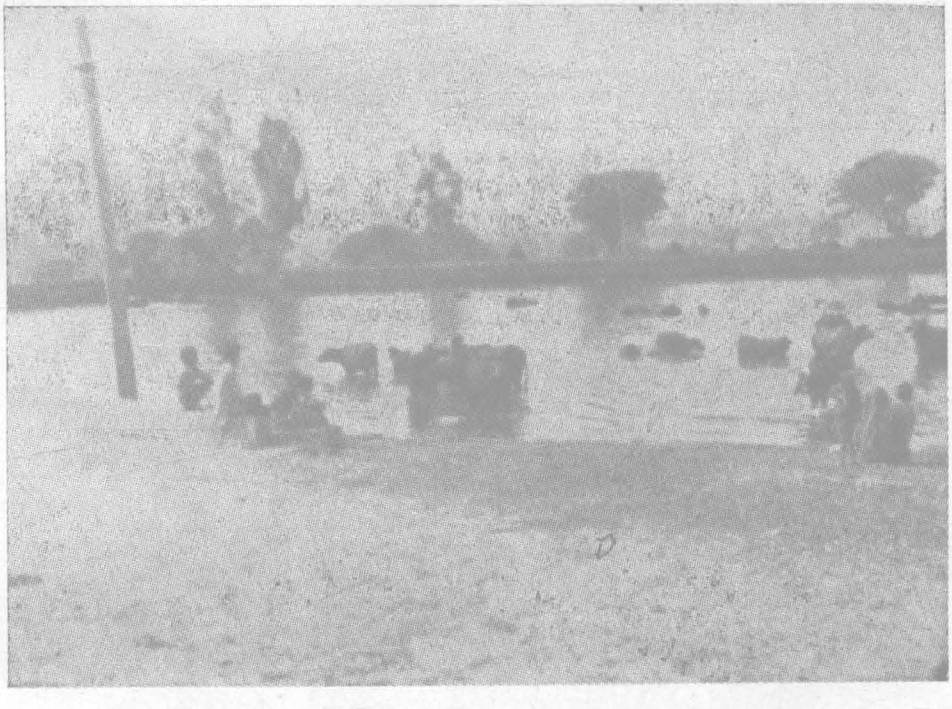
Community tap as a source of drinking water



A picturesque view of the village with village Pond



A typical landscape of village land-Kikar (Accasia Arabica) and Mango trees on arid and dry land



Village Pond—milch cattle paradise

this arrangement could not fully satisfy the needs of inhabitants. It was only in the recent past that the Chandigarh Water Supply Undertaking came forth in a big way to mitigate the suffering of the village on this score in the year 1972. As of today, the village has 15 public taps with assured water supply and there is hardly any scarcity of water. Apart from it, two large size ponds are being made pucca with bricks for storing rain water.

Cropping Region

According to 1971 Census, the village had an area of 364 hectares. Out of this, 47 hectares of land was acquired by the Chandigarh Administration and merged into the Capital Project. As per 1981 District Census Handbook, the village is now left with 317 hectares, of which 89 hectares is not available for cultivation, 7 hectares is culturable waste and the remaining 221 hectares are put to agricultural use. Only 70 per cent of the land is covered under the plough while the remaining cannot be put under cultivation and can be utilised as culturable waste or area not available for cultivation. Due to the actue shortage of water supply, most of the cultivated area is covered as unirrigated area. Wheat and maize are the major crops of the village. The non-availability of water for irrigation and semi-rocky land creates a natural barrier for production of bare minimum crops. The growing of seasonal vegetables and other commercial crops are strictly out of question. The main stress is laid on for growing of fodder to meet the general food requirements of cattle. Secondly, it requires little irrigation.

Flora and Fauna

The hinterland of the village abounds in a variety of flora and fauna. Kikar (Accasia arabica), *Barota*, *Pipal* (Ficus religiosa), *Shisham* (Ralbergia Sissoo) and *Neem* are the common trees found here. Mango (Mangifera indica) trees are found closer to the habitation—in the field and in the courtyards. Wild *aak* is used for fencing the fields. *Sarkanda* (Sachharum munja, wild grass) is a common sight in the tracts not fit for cultivation.

Jackal, hare, wild bear, wild cats are found in great numbers around the village. Parrots, multi-coloured sparrows, pigeons, crows, doves, gatar, nightingale and kite are common birds. Cuckoos arrive in Baisakh (April) and depart in Asvina (September). Partridges and quails are seen in the winter months. Snakes of different colours and varieties appear mostly in rainy season and quite a few cases of snake bite have been reported.

Transport and Communication

The physical location of the village has posed great barriers in the establishment of a good transport and communication net work. As indicated earlier, the village Kaimbwala is located on the slope foot of Siwalik hills on one side and Sukhna rivulet on the other side. These natural obstacles are mainly responsible for the scanty means of transport and communication net work. Only a single narrow link road is the main circuitous means of transportation with the Chandigarh city. It is an all weather road nearly 2 metres in width and passing through the area of Kansal (Punjab) and Khuda Ali-sher (U.T. Chandigarh). Only one Bus service in the morning is plied by Chandigarh Transport Authority for transportation. The villagers mainly depend on their own conveyance i.e. cycles or few scooters to reach the urban centres. A kacha-pucca track passing through the Kansal forest is used by the pedestrains, cyclists and scooterists on account of its being shorter and only 1½ kms to link with the Chandigarh city. Bullock carts are conspicuously used as a mode of transport in the village.

The nearest Post Office is located at Suketri village which falls under Haryana State. The letters are normally delivered through the Suketri Post Office. For the purpose of telegrams and postal money orders, the villagers normally utilise the services available in the adjacent town centres in Chandigarh city and Mani Majra town. Telephonic facility is also not available in the village and this can be availed either at Chandigarh or at Mani Majra.

Demographic trend

The village Kaimbwala has only 317 hectares area according to 1981 Census. The village had 171 households with a population of 1,094 persons (616 males and 478 females) as recorded in 1981 Census. According to the 1971 Census, corresponding figures were 119 households with population of 799 persons. The total population of 799 persons comprised 456 males and 343 females. During the earlier decade of 1961, the village comprised 93 households with population of 619 persons (330 males and 289 females). The subjoined table no. 1.1 depicts decennial growth rate of village Kaimbwala. It can be seen from the given table that the population increased by 29.8 per cent during the 1961—71 decade and during the decade 1971—81 the population of the village increased by 36.92 per cent.

TABLE NO. 1.1

Decennial Growth Rate, Kaimbwala 1961—71 and 1971—81

	1961	1971	Decadal growth rate 1961—71	1981	Decadal growth rate 1971—81
Male ..	330	456	38·18	616	35·09
Female ..	289	343	18·69	478	39·36
Total ..	619	799	29·08	1094	36·92

It can also be observed that there has been 36.92 per cent increase in the population of the village during the decade 1971—81, the corresponding increase is only 18.34 per cent in the rural areas of the Union Territory of Chandigarh. Higher growth rate of population in the village can be described mainly due to a natural growth apart from some inmigration. During the 1981 Census, 776 females per 1,000 males were recorded in the population of the village.

History of Settlement

The history of settlement is rather vague. It is, however, learnt that about three to four centuries ago a family of Gujjars belonging to Bhainsi gotra established the settlement of Kaimbwala by clearing open forests of Kaimb trees, hence the place acquired the name of Kaimbwala and Gujjar became the dominant caste of the village. It is further believed that an ancestor of Bhainsi gotra was awarded a piece of land by the then ruler of the State of Mani Majra for his loyalty to the king. With passage of time, Gujjars belonging to Hindu religion with sub-caste Kalas, Manne, Gorci, Chechi, Mokar, Mogria, Baharwal, Kataria and Poswal migrated and fused with the settlement. The process was facilitated by the matrimonial alliances between various Gujjar gotras, purchase of land, donation of land occupation by legal manipulation and allotment by Government. Apart from the ethnic attraction, the migrants found habitation ideal for their cattle since the foot hills provided desirable grazing land. Most prominent profession of the earlier settlers is said to be rearing goats and sheep.

It is believed that Kaimbwala was a part of the revenue estate of Kansal, in the 19th century. The village was detached from Kansal in 1852 by one Kale Rai, the then, widely acclaimed Consolidation Officer. The elders in the village could recall lineage upto five to six generations as such the settlement could be around three to four centuries old.

Residential Pattern

The settlement of the village is compact. The notional map gives the morphology of the village. The village has two major lanes laid with burnt bricks. The other artery lanes which criss-cross the village in a random fashion, are also laid with burnt bricks. There are pucca drains in the main lanes to drain out the sullage water. However, in the minor lanes the burnt brick drains do not run to its full length for drainage purpose. Like all villages of northern India, Kaimbwala too does not have a proper laid down drainage system. The natural gradient ensures that the water is not accumulated at different sites. The village abadi lies on an undulating ground. Its northern-eastern part is most densely populated. The most of the houses are pucca in the village. The houses in the main habitation belonging to Gujjars and other non-scheduled castes are built contagious to one and other and open on narrow lanes. The typical feature of the households is that every house is provided with a court-yard where milching cattles are tied. The houses are not scattered on the basis of caste division. At the entrance of the village: as one approaches from Sector 4 of the Chandigarh City, there is a large pond which is being made pucca and largely used for drinking water by the animals.

Ethnic composition

The majority of the inhabitants of the village are Gujjars whose main occupation is rearing of cattle and selling milk. In view of high rents of houses a large number of workers employed at Chandigarh chose to stay in rented houses in the villages which are located, like a ring around the city. Kaimbwala is however an exception to this rule. Not with standing the fact that the village is not easily accessible to commutors; as also does not have the infrastructural base by way of providing saleable items for daily needs for urban consumers. The overriding factor that deters

commutors, is the reluctance of the inhabitants to rent out their houses to outsiders.

The predominant Gujjar community (with cattle rearing economy) has adopted milk vending as a major lucrative profession. They have got a very attractive market for selling their milk in Chandigarh city. Many of them have got different services in Government/Semi-Government/private establishments on lower levels and add to their regular income by selling milk as their secondary occupation. Most of the Gujjars have erected pucca houses and like to retain their entity in close-knit homes by not renting out their premises to outsiders. The other non-gujjar castes comprising 20 households are evenly divided, Khatris as next to Gujjars and Jat Sikhs closely following the Khatri while only two Balmiki households belong to Scheduled Caste and two households to Muslim community. The village settlement of residential area is not strictly bifurcated on the basis of ethnic composition. It might be due to the fact that only Gujjar community predominantly constitute the inhabitat.

Welfare and Administrative Institutions :

Medical facilities

There is a Government Dispensary stationed with one qualified Allopathy Doctor and one Pharmacist to cater to the medical needs of the villagers. This Dispensary was established in the year 1976. There is only one private Ayurvedic Medical Practitioner in the village. It has been observed that most of the villagers either meet their medical needs in the adjacent city of Chandigarh or in Mani Majra Town where the most reputed Medical Centres with hospitalisation facilities are available.

Educational facilities

There is one school in the village upto primary level. This school has seven officials on its staff, four JBT teachers, a Nursery teacher, a peon and an aaya. The number of students studying in the school at the time of survey was 187.

Village Panchayat

At present, Kaimbwala has a statutory Panchayat with the elected members from the village. Prior to 1st November, 1966, the date of re-organisation of erstwhile Punjab State; the village had a common Panchayat with village Kansal. With the transfer of village Kansal to Punjab, Kaimbwala was annexed with the Panchayat of Khuda Ali-sher, a village in the Union Territory of Chandigarh. It was only in the year 1972, that an independent Panchayat status was accorded to the village Kaimbwala.

Co-operative Society

There is no Co-operative society in the village. Mani Majra Marketing and Co-operative Society has been entrusted with the responsibility of distribution of levy sugar, rice and flour etc. on ration cards to the residents of the village.

Religious Institutions

It is rather surprising that the village does not have a well established temple with Hindu mythological deities. Near the village pond, a small temple is erected popularly known as Lalanwala Mandir. It is in fact a Smadhi of a faqir and the worshippers are generally local Hindu Gujjars. On the day of Maghi which succeeds Lohri falling on 13th day of January every year, offering of grain and gur are made to the deity. This day is also celebrated by organising wrestling matches, in the nearby fields, which are witnessed by two to three hundred persons. The space in front of mandir is traditionally acknowledged as the proper venue for settling local disputes. All common cause cases are also settled here. Another temple which is located in the interior of habitation is known as Gugga Marih; this is to venerate the *'Gugga Pir'* a snake deity. The village has no Panchayat Ghar. Baithak of the elected Sarpanch is generally used as the Panchayat office. During the field investigations, it has been found that most of the Gujjars have embraced Radha Swami Sect and attend *Satsangs* inside the village or in Chandigarh.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

With a view to comprehend the social and demographic fabric of village Kaimbwala in relation to other villages of the Union Territory, it is intended to analyse certain population characteristics as obtained from the Primary Census Abstracts (PCA)—1981 Census, of village Kaimbwala with other villages under the influence of Chandigarh City. The city of Chandigarh is surrounded by a ring of 27 villages which are all within 5 kms. of the periphery of the city. Three of these villages viz. Chahar Taraf Burail, Tatarpur and Chuharpur are uninhabited. It is interesting to note that rural component i.e., villages of Union Territory, Chandigarh, are more or less spread over the entire limits of Chandigarh City touching the boundaries of either Punjab or Haryana State or both. Kaimbwala is located in north of Chandigarh City and thus touches the city limit. On the one side, it touches the boundary of Kansal village of Roopnagar District of Punjab State while the other end of the village limits touch the boundaries of village Suketri of Ambala District of Haryana State. Khuda Ali-sher is the only village of the Union Territory Chandigarh located nearest to Kaimbwala. The Kansal village of Punjab State is located in between Kaimbwala and Khuda Ali-sher.

For the purpose of comprehensive and comparative study, eight villages, two villages each located in different directions according to their location and accessibility from Chandigarh city and all subject to the urban influence of Chandigarh City have been selected. The population characteristics as obtained from the PCA data of these villages are discussed and compared with the referrent village of Kaimbwala.

Trend in Population Growth and other Characteristics

Among the selected villages, Kaimbwala village occupies 2nd rank in growth rate from the bottom, the lowest growth rate of 29.89 having been recorded for Suketri and the highest growth rate of 157.23 per cent for Palsaura, just followed by Dhanas with a growth rate of 155.13 per cent. All the selected villages have revealed a positive trend in decadal variation except Mauli Jagran as is evident from the table no. 2.1 which furnishes data on decadal growth rate during 1961—71 and 1971—81. In Mauli Jagran, the decadal variation declined from 157.18 per cent during 1961—71 to 132.47 per cent during 1971—81.

TABLE NO. 2.1

Decadal Per cent Population Change in Kaimbwala and Selected 8 Villages during 1961—71 and 1971—81

Name of Village	Percentage decadal variation	
	1961—71	1971—81
1	2	3
Kaimbwala ..	+29·08	+36·92
1. Khuda Ali-sher ..	+16·13	+50·35
2. Sarangpur ..	+3·49	+91·67
3. Dhanas ..	−3·85	+155·13
4. Palsaura ..	+124·32	+157·23
5. Kujheri ..	+21·27	+109·68
6. Mauli Jagran ..	+157·18	+132·47
7. Suketri ..	+9·80	+29·89
8. Kansal ..	+9·88	+97·34

Table no. 2.2 gives the PCA as recorded at the Censuses of 1961, 1971 and 1981.

TABLE No. 2·2

Primary Census Abstract in respect of Village Kaimbwala for Censuses of 1961, 1971 and 1981

Census Year	Area in hectares	No. of occupied residential houses	No. of house-holds	Total Population including institutional and houseless population			Scheduled Castes		Literate		Total main workers		Culti-vators I		Agricul-tural labourers II		Household Industry V (a)		Other Workers III, IV, V(b), VI to IX		Non-Workers	
				P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1961	365·84	93	93	619	330	289	..	..	20	1	213	..	147	..	..	..	4	..	62	..	117	289
1971	363·81	119	119	799	456	343	..	..	102	6	259	2	125	2	..	..	1	..	133	..	197	341
1981	316·87	171	171	1,094	616	478	5	1	248	70	312	1	133	..	14	..	..	..	165	1	303	474

Noteworthy features of the above table are enlisted as under :

The density of population works out to 169, 220 and 345 persons per Sq. Km. for the 1961, 1971 and 1981 Censuses respectively. It can be further seen that the area of the village decreased by 47 hectares during the decade 1971—81 resulting in increase in the density of population of 1981 Census. The highest sex ratio of 876 was recorded in 1961 Census but it dropped to 752 in 1971 and showed a marginal increase to 776 in 1981 Census. With regard to literacy, the position of Kaimbwala is not very bright. However, there has been a continuous increase in the literacy rate since 1961 Census. The work participation reveals that the female participation is insignificant. However, the total male workers have shown regular increase in the past three decades.

PCA data for the eight selected villages falling in different directions of Union Territory Chandigarh for the purpose of a comparative study with village Kaimbwala is furnished below in table no. 2.3.

TABLE NO. 2.3

Primary Census Abstract for Kaimbwala and Eight Villages under the influence of Chandigarh City

Name of village	Area in (Hectares)	No. of occupied residential houses	Distance from the Town (in Kms)	No. of households	Total Population (including Institutional and houseless)			Scheduled Caste		Literates		Total main workers		Cultivators		Agricultural labourers		Household Industry V(a)		Other workers		Marginal workers		Non-workers	
					P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Kaimbwala ..	316·87	171	1	171	1,094	616	478	5	1	248	70	312	1	133	..	14	..	..	..	165	1	1	3	303	474
1. Khuda Ali-sher	186·15	255	3	255	1,505	833	672	385	335	412	232	433	8	117	..	1	..	..	..	315	8	..	..	400	664
2. Sarangpur ...	259·81	140	2	140	966	554	412	88	71	359	189	289	3	102	..	5	..	5	1	177	2	3	..	262	409
3. Dhanas ..	283·28	357	3	357	2,041	1,141	900	237	198	636	382	571	11	117	..	53	..	4	..	397	11	2	..	568	889
4. Palsaura ..	121·81	436	3	436	1,708	1,024	684	121	104	640	800	663	13	78	..	19	..	17	..	549	13	1	..	360	671
5. Kujheri ..	224·20	424	1	424	2,080	1,248	832	241	171	692	326	726	21	95	1	26	..	..	..	605	20	5	1	517	810
6. Mauli Jagran	224·60	515	3	515	2,248	1,303	945	641	489	351	118	773	185	16	..	97	56	14	..	646	129	4	39	526	721
7. Suketri ..	1,447·94	183	3	218	1,382	773	609	118	103	355	196	453	33	139	..	197	28	9	..	108	5	..	..	320	576
8. Kansal ..	1,149·00	576	2	606	2,743	1,690	1,053	150	111	918	264	921	13	75	..	12	..	10	..	824	13	..	10	769	1,030

With regard to size, Palsaura village is smallest in area with an extent of 121.81 hectares and Suketri is the largest with an area of 1447.94 hectares. Kaimbwala occupies 3rd rank with an area of 316.87 hectares. The number of occupied residential houses and number of households in all the nine villages under study are same except for the village Suketri and Kansal where number of occupied residential houses is 183 and 576 whereas number of households is some-what higher being 218 and 606 respectively. Sarangpur has the lowest number of households 140 and Kansal has the largest number of 606 households. The referrent village has 171 households, and occupies 2nd position from the bottom. Considering the population size, Sarangpur has the lowest population of 966 whereas Kansal has the highest population of 2,743. As in respect of households, in population size also village Kaimbwala stands second from bottom.

TABLE NO. 2.4

Density (Population per Sq Km.) for Kaimbwala and Eight Selected Villages

Name of village	Density
Kaimbwala	345
1. Khuda Ali-sher	808
2. Sarangpur	372
3. Dhanas	720
4. Palsaura	1,402
5. Kujheri	928
6. Mauli Jagran	1,001
7. Suketri	95
8. Kansal	239

Density also serves as one of indices of urbanisation. As per Census concept, places with more than 75 per cent of male population working in non-agricultural pursuits and with a density of 400 per Sq. Km. are eligible for consideration to be treated as urban areas of the selected villages. Palsaura leads in density with 1,402 persons per Sq. Km. followed in order by Mauli Jagran with a density of 1,001, Kujheri 928, Khuda Ali-sher 808, Dhanas 720, in respect of which density exceeds 400 persons per Sq. Km. The remaining four villages including the referrent village have density less than 400 per Sq. Km. and Suketri is least densely populated with a density of only 95. Kaimbwala has a density of 345 persons per Sq. Km.

TABLE NO. 2.5

Sex Ratio in Kaimbwala and Eight Selected Villages

Name of village	Sex-ratio
Kaimbwala	776
1. Khuda Ali-sher	807
2. Sarangpur	744
3. Dhanas	789
4. Palsanra	668
5. Kujheri	667
6. Mauli Jagran	725
7. Suketri	788
8. Kansal	623

With regard to sex-ratio, Kansal has the lowest figure of 623 and Khuda Ali-sher gets top rank with 807. Kaimbwala gets 4th position with reference to sex-ratio.

Average household size

Average household size (No. of persons residing per household) serves an index of household congestion. Table no. 2.6 portrays data on this aspect in respect of eight selected villages.

TABLE NO. 2.6

Average Household Size in Selected Eight Villages

Name of village	Average household size
Kaimbwala	6·40
1. Khuda Ali-sher	5·90
2. Sarangpur	6·90
3. Dhanas	5·72
4. Palsaura	3·92
5. Kujheri	4·91
6. Mauli Jagran	4·37
7. Suketri	6·34
8. Kansal	4·53

Sarangpur village has the highest household congestion with 6.90 persons per household and Palsaura has lowest congestion with 3.92 persons per household. The average size of the household for referrent village is 6.40 which gets 2nd rank from the top next to Sarangpur village.

TABLE NO. 2.7

Percentage of Scheduled Castes in Kaimbwala and Selected Eight Villages

Name of Village	Percentage of Scheduled Caste population to total population
Kaimbwala	0·55
1. Khuda Ali-sher	47·84
2. Sarangpur	16·46
3. Dhanas	21·31
4. Palsaura	13·17
5. Kujheri	19·81
6. Mauli Jagran	50·27
7. Suketri	15·99
8. Kansal	9·52

The proportion of Scheduled castes in Kaimbwala village is nominal with only 0.55 per cent and the lowest among all the villages under study. Mauli Jagran has the highest proportion of Scheduled castes with 50.27 per cent. There is no Scheduled Tribe population in the village.

TABLE NO. 2.8

Literacy Rates by Sex in Kaimbwala and Eight Selected Villages

Name of village	Literacy rates		
	Person	Male	Female
Kaimbwala	29·07	40·26	14·64
1. Khuda Ali-sher	42·79	49·46	34·52
2. Sarangpur	56·73	64·80	45·87
3. Dhanas	49·98	55·92	42·44
4. Palsaura	55·04	62·50	43·86
5. Kujheri	48·94	55·45	39·18
6. Mauli Jagran	20·86	26·94	12·49
7. Suketri	39·87	45·92	32·18
8. Kansal	43·09	54·32	25·07

Sarangpur is quite advanced with a literacy rate of 56.73 immediately followed by Palsaura with a literacy rate of 55.04, the bottom rank going to Mauli Jagran with a literacy rate of only 20.86. Kaimbwala village also is very backward in literacy, getting only second rank from the bottom and with a literacy rate of only 29.07. With reference to male and female literacy too Mauli Jagran is most backward just followed by Kaimbwala. Sarangpur tops the list.

TABLE NO. 2.9

Work Participation Rates in Kaimbwala and Eight Selected Villages

Name of the Village		Work Participation rates		
		Persons	Males	Females
Kaimbwala	..	28·61	50·65	0·21
1. Khuda Ali-sher	..	29·30	51·98	1·19
2. Sarangpur	..	30·23	52·17	0·73
3. Dhanas	..	28·52	50·04	1·22
4. Palsaura	..	39·58	64·75	1·90
5. Kujheri	..	35·91	58·17	2·52
6. Mauli Jagran	..	42·62	59·32	19·58
7. Suketri	..	35·17	58·60	5·42
8. Kansal	..	34·05	54·50	1·23

With regard to the economy of the villages under study, Mauli Jagran gets top rank with participation rate of 42.62 for persons, 59.32 for males and 19.58 for females and Dhanas gets the bottom position with participation rate of only 28.52 for persons, 50.04 for males, though in respect of female participation rate it gets 6th rank with a participation rate of 1.22. Kaimbwala village from the bottom onward gets second rank with a participation rate of 28.61 for persons and 50.65 for males. With regard to females, it has the lowest participation rate of only 0.21.

TABLE NO. 2.10

Proportion of Male Cultivators and Agricultural Labourers to Total Male Workers

Name of village	Proportion of Cultivators and those engaged as agri-cultural labourers to total male workers
Kaimbwala	47·12
1. Khuda Ali-sher	27·25
2. Sarangpur	37·02
3 Dhanas	29·77
4. Palsaura	14·63
5. Kujheri	16·67
6. Mauli Jagran	14·62
7. Suketri	74·17
8. Kansal	9·45

Proportion of cultivators plus those engaged as agricultural labourers to total male workers can serve as one of the criteria of determining a rural area. The highest proportion is seen in the Suketri village with percentage of 74.17 per cent and lowest proportion of 9.45 per cent of Kansal. It can be thus inferred that Suketri village is still most rural in character. Kaimbwala village in which this proportion is 47.12 comes next with regard to ruralisation. Proportion of workers other than those engaged as cultivators and agri-cultural labourers to total male workers can serve as index of urbanisation and considering this, Kansal appears to be most and highly urbanised for which this proportion is 90.55 per cent followed by Mauli Jagran and Palsaura with 85.38 per cent and 85.37 per cent respectively. Suketri is least urbanised with this proportion of 25.83 per cent. Kaimbwala gets 8th rank with regard to urbanisation with 52.88 per cent of the male workers engaged in non-agricultural sector. Except for Suketri and Kaimbwala, remaining 7 villages have shown a good degree of urbanisation. Even Kaimbwala has made some progress on the path of urbanisation, although in literacy it has lagged behind all the villages except for Mauli Jagran.

For an indepth study of the urban impact of Chandigarh city in the selected villages, these have been grouped into four flanks depending upon their location in relation to Chandigarh city. Name of the villages falling in different flanks are as under :—

North-eastern flank of Chandigarh	North-western flank or Chandigarh
Khuda Ali-sher	Sarangpur
Kansal (Punjab)	Dhanas
Suketri (Haryana)	
South-western flank of Chandigarh	**South-eastern flank of Chandigarh**
Palsaura	Mauli Jagran
Kujheri	

The following table no. 2.11 gives the literacy rates by sex in respect of four flanks alongwith those for village Kaimbwala.

TABLE NO. 2.11

Literacy Rates by Sex as obtaining in Four Flanks of Selected Eight Villages vis-a-vis Village Kaimbwala

Flank	No. of villages	Literacy Rate		
		Males	Females	Tota
North-eastern flank of Chandigarh	.. 3	51·12	29·65	42·22
North-western flank of Chandigarh	.. 2	58·82	43·52	52·14
South-western flank of Chandigarh	.. 2	58·63	41·29	51·69
South-eastern flank of Chandigarh	.. 1	26·94	12·49	20·86
Village Kaimbwala	..	40·26	14·64	29·07

It will be seen that the literacy rate in the village Kaimbwala 40.26 per cent for males and 14.64 per cent for females is lower to that of each of the flanks except the village Mauli Jagran located in the south-eastern flank of Chandigarh. When compared with north-eastern flank of Chandigarh in which village Kaimbwala falls, the male literacy rate is 4/5th of the flank, the female literacy rate is about ½ of the flank, while the overall literacy rate of the rural area of Chandigarh, Haryana and Punjab is recorded as 44.73 per cent, 30.33 per cent and 35.21 per cent respectively. Overall literacy rate for the Union Territory of the Chandigarh and the State of Punjab and Haryana are mentioned due to the impact of two villages i.e. Suketri located in Haryana and Kansal in Punjab State which has direct bearing on the village Kaimbwala which constitutes a part of rural area of Union Territory, Chandigarh. The literacy rate for the villages located in north-eastern flank of Chandigarh which include both the villages of Punjab and Haryana has higher rate than those obtaining in village Kaimbwala viz. 29.07 per cent. Similarly the literacy rate in other villages of Union Territory of Chandigarh falling in north-western flank of Chandigarh 52.14 per cent and south-western flank of Chandigarh 51.69 per cent is much higher when compared with literacy rate of village Kaimbwala. The only village Mauli Jagran falling in south-eastern flank of Chandigarh has lower literacy rate of 20.86 per cent when compared with that of Kaimbwala. The sex-wise literacy rate also speak the same story. For males, rural literacy rate of the Union Territory of Chandigarh was recorded as 52.29 per cent while this is 40.26 per cent for village Kaimbwala. For females, the rural literacy rate for Union Territory of Chandigarh was 33.74 per cent but for Kaimbwala village this rate comes to 14.64 per cent. It can be further reviewed from the table figures that the literacy rate of village Kaimbwala is lower than that of the villages falling in different flanks except that of south-eastern flank of the Union Territory, Chandigarh.

Table no. 2.12 gives the literacy rates by sex for villages by size-classes vis-a-vis village Kaimbwala.

TABLE NO. 2.12

Literacy Rates by Sex as obtaining in Three Size Classes of Eight Selected Villages vis-a-vis Village Kaimbwala —

Size class of villages	No of villages	Literacy Rates		
		Males	Females	Total
Villages with population 500 and above but less than 1,000 ..	1	64·80	45·87	56·73
Villages with population 1,000 and above but less than 2,000 ..	3	53·50	37·05	46·46
Villages with population 2,000 & above ..	4	48·29	29·22	40·49
Kaimbwala village ..		40·26	14·64	29·07

Eight villages selected for comparative study with that of village Kaimbwala have been classified into different size classes. There is only one village i.e. Sarangpur which falls in size class with population 500 and above but less than 1,000. The literacy rate 56.73 per cent in this size class comparatively is nearly double when compared with that of village Kaimbwala. Similarly the literacy rate amongst females is quite high with 45.87 per cent in this size class of villages as compared to low literacy rate in village Kaimbwala. Three villages Suketri, Khuda Ali-sher and Palsaura have been classified in size class population of 1,000 and above but less than 2,000. In this size class also the average literacy rate as well as for individual villages is smartly higher with regard to total as well as sex-wise compared with village Kaimbwala. The size class with population 2,000 and above has the maximum number of selected villages Dhanas, Kansal, Kujheri and Mauli Jagran. In these villages the total literacy rate as well as male literacy rate is quite higher than that of the referrent village. Among the females, the literacy rate in village Kaimbwala is quite low than that of the female literacy rate recorded in the mentioned size class. It is quite revealing that the female literacy rate is very low in the villages with the size class of population 2,000 and above compared to the villages falling in other size classes. Similarly the literacy rate among males is highest in the village Sarangpur falling in size class of population 500 and above but less than 1,000. The females literacy rate however remains lowest in village Kaimbwala. The average literacy rate of all the three size class of selected villages exceed the rural literacy rate of Chandigarh Union Territory (44.73 per cent). The only exception being Kaimbwala, the village under study, which has a literacy rate lower than the rural literacy rate of Chandigarh Union Territory. This analysis shows that the referrent village is lagging behind most of the villages of Chandigarh Union Territory in the matter of literacy.

Table no. 2.13 gives the proportion of workers to total population by sex in respect of four flanks alongwith those for village Kaimbwala.

TABLE NO. 2.13

Work Participation Rate by Sex as obtaining in Four Flanks of Villages vis-a-vis Village Kaimbwala

Flank	No. of villages	Work Participation Rate		
		Males	Females	Total
North-eastern flank of Chandigarh City ..	3	54·82	2·31	33·06
North-western flank of Chandigarh City ..	2	50·74	1·07	29·07
South-western flank of Chandigarh City ..	2	61·14	2·24	37·57
South-eastern flank of Chandigarh City ..	1	59·32	19·58	42·62
Kaimbwala ..		50·65	0·21	28·61

Two salient features emerge from the above table. Firstly, the female participation in work in village Kaimbwala is almost negligible. In fact, Kaimbwala has only one female worker in the whole village. The second feature which is discernible is that the work participation of males in the villages of north-eastern flank i.e. Khuda Ali-sher, Kansal (Punjab) and Suketri (Haryana) which are adjacent to the village Kaimbwala have more or less the same participation rate for males i.e. more than 50 per cent. However, the average work participation rate of males (61.14 per cent) is highest in the village Palsaura and Kujheri falling in south-western flank of Chandigarh City. The participation rate of males for Palsaura is 64.75 per cent and for Kujheri 58.17 per cent. This can be attributed to :

(i) the fact that this strip of rural area lies sandwiched between the Capital Project Chandigarh on one side and Mohali Urban Estate of Punjab on the other. Most of the low paid workers engaged in various activities (predominantly construction) working in Chandigarh or Mohali have their abode in this rural strip to obviate payment of exorbitant rentals in the city/township; and

(ii) the fact that the region abounds in cattle rearing since easy accessibility to Chandigarh and Mohali provides an excellent market for vending milk. Similarly in the village Mauli Jagran located in South-eastern flank of Chandigarh, the work participation for males is as high as 59.32.

The high proportion of work participation rate in south-eastern parts 59.32 per cent can be attributed to the :—

(i) location of Chandigarh Railway Station as also the Industrial Area in this region. The railway complex, *inter-alia*, houses the godowns for Coal India ;

(ii) proximity of this area to Panchkula, a township of Haryana, which has of late been the area of high construction activity and has attracted the evacuees (predominantly workers) of the then rural areas which now comprise the town of Panchkula ; and

(iii) proximity to Mani Majra which is now building up as a major transport complex in Northern India. This has a potential for all activities relating to road transport including a large number of workshops.

The highest rate of female work participation 19.58 per cent has also been recorded in village Mauli Jagran. A large number of Brick kiln are located in the villages around village Mauli Jagran and provide excellent opportunity for female work participation.

The villages Sarangpur and Dhanas located in the north-western flank of Chandigarh City have recorded comparatively low participation rate of male workers i.e. 50.74 per cent. These villages are having a natural barrier and are cut off from the main Chandigarh City by a rivulet Patiali Rao, though connected with two good bridges with Chandigarh City, the accessibility to Chandigarh is not as easy and free as in case of the villages located in other flanks.

Table no. 2.14 gives the work participation rates by sex for villages lying in the immediate vicinity of village Kaimbwala.

TABLE NO. 2.14

Percentage of Workers to Total Population by Sex as obtaining in Three Villages lying in the Immediate Vicinity of Village Kaimbwala vis-a-vis Village Kaimbwala

Name of Village		Work Participation rate		
		Males	Females	Total
Khuda Ali-sher	..	51·98	1·19	29·30
Suketri	..	58·60	5·42	35·17
Kansal	..	54·50	1·23	34·05
Kaimbwala	..	50·65	0·21	28.61

Apparently, the work participation is the lowest in Kaimbwala in relation to the adjoining villages. Suketri, which has an easy access to Mani Majra and thence to Chandigarh and Panchkula, has a high rate of participation in work.

Coming now to villages lying in the immediate vicinity of Kaimbwala the indicators of ruralisation are as under :

TABLE NO. 2.15

Percentage of Cultivators and Agricultural Labourers to Total Male Workers in Selected Villages

Name of village	Proportion of cultivators plus those engaged as agricultural labourers to total male workers in rural areas
Khuda Ali-sher	27·25%
Suketri	74·17%
Kansal	9·45%
Kaimbwala	47·12%

Suketri is the only village with as high a proportion of work-force, that is dependent on land, as would be found in an interior of Punjab or Haryana. This is a solitary village uneffected by the surrounding urban agglomerate. Next in the line is Kaimbwala, the village under study. This village has a conspicuously high proportion (47.12 per cent) of work-force dependent on land as compared to a proportion of 18.80 per cent as obtaining in rural parts of Chandigarh Union Territory confirming once again the rustic nature of the village.

On the subject of work force deployment on land, it would be worth while to take a brief look on the ratio of agricultural labourers to cultivators in the villages falling in immediate vicinity of Kaimbwala and the villages located in the farther flank. In the north-eastern flank in which village Kaimbwala is located, it can be seen that the said ratio is found to be 10.53 per cent in village Kaimbwala, while it is 0.85 per cent in village Khuda Ali-sher and 16.00 per cent in village Kansal. It is as high as 161.87 per cent in village Suketri. In the other flanks this ratio can be seen as 26.48 per cent in the villages of north-western flank, 25.86 per cent in south-western flank. The highest ratio of agricultural labourers to cultivators has been recorded in village Mauli Jagran located in south-eastern flank of Chandigarh City. Thus it can be taken as an indicator that the village located in south-eastern flank is economically advanced as compared to others. The agricultural economy of Kaimbwala is restricted to production of agricultural yield for self consumption only and has no potential for deployment of hired labour on its field which is evident from the paltry level 10.53 of the ratio in question. Suketri, however, appears to be in diametrically opposite position; it has returned 225 agricultural labourers against 139 cultivators, giving a ratio of 161.87 per cent.

Working Force

Out of 579 persons covered in the survey of 95 households, 205 were returned as workers. Though we have discussed work participation in depth on the basis of PCA data, it would be worth-while to present the survey figures also. On the basis of these figures, proportion of workers to sample population comes to Total—35.41 per cent, Males—59.45 per cent and Females—3.98 per cent. These percentages based on PCA data as presented in table no. 2.16 come to total—28.61 per cent, Males—50.65 per cent and Females—0.21 per cent. The difference could be either on account of sampling or because of real change in situation (The census was conducted in 1981 and survey in 1983).

Further, proportion of cultivators plus agricultural labourers (Males) to sample male workers comes to 24.10 per cent while it appeared as 47.12 per cent when derived from data based on PCA. Looking at two together one is tempted to believe that the difference in proportion is real rather than due to sampling error, implying that the transition from farming activities to other vocations is still in melting pot.

Table no. 2.16 gives the distribution of workers returned by the survey by employment status and religion/caste/community.

TABLE NO. 2.16

Distribution of Workers by Employment Status and Religion/Caste/Community (Survey Data)

Religion/Caste/ Community	Employment Status																				
	Total Workers			Cultivator			Agricultural labourer			Employer			Employee			Single Worker			Family Worker		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total	**205**	**195**	**10**	**46**	**46**	..	**1**	**1**	..	..	..	..	**114**	**112**	**2**	**40**	**33**	**7**	**4**	**3**	**1**
Hindu :																					
Bruhmin ..	3	2	1	..	..	..	..	..	..	..	..	..	2	2	..	1	..	1	..	..	..
Khatri ..	4	4	..	..	..	..	..	..	..	..	..	..	2	2	..	2	2	..	..	..	..
Gujjar ..	162	157	5	42	42	..	1	1	..	..	..	..	86	86	..	33	28	5	..	..	..
Rajput ..	5	3	2	..	..	..	..	..	.	..	..	..	3	2	1	..	..	..	2	1	1
Scheduled Caste	6	6	..	..	..	..	..	..	..	..	..	..	5	5	..	1	1	..	..	..	..
Sikh :																					
Jat Sikh ..	6	6	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..
Non-Jat Sikh ..	15	14	1	..	..	..	..	..	..	..	..	..	15	14	1	..	..	..	..		..
Muslim :																					
Ranghar ..	3	3	..	..	..	..	..	..	..	..	..	..	1	1	..	2	2	..	..	..	..
Kumhar ..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..

Distribution of households by Religion/Caste/ Community

The village communities in Kaimbwala are predominated by gujjar caste. During the Census, it was found that out of total 171 households, as many as 151 households belong to gujjar caste. However, during the survey only 95 households were selected for the study of socio-economic structure of village Kaimbwala. Table showing the distribution of households by caste and population is furnished below:

TABLE NO. 2.17

Distribution of Population by Caste (Survey Data)

Caste	Number of households	Total Population		
		Persons	Males	Females
Gujjars ..	75	481	273	208
Non-Gujjars ..	20	98	55	43
All castes ..	95	579	328	251

Table no. 2.18 gives the distribution of households and population classified by religion and caste/community and by sex.

TABLE NO. 2.18

Distribution of Households and Population Classified by Religion and Caste/Community and by Sex

Religion and Caste/Community	Number of households and population			
	No. of households	Persons	Males	Females
Total ..	**95**	**579**	**328**	**251**
Hindu : ..	89	539	302	237
Brahmin ..	2	9	5	4
Khatri ..	4	19	9	10
Jat ..	1	1	1	..
Gujjar ..	75	481	273	208
Rajput ..	2	12	3	9
Scheduled Caste ..	5	17	11	6
Muslim : ..	2	8	4	4
Sikh : ..	4	32	22	10
Jat Sikh ..	3	17	8	9
Non-Jat Sikh ..	1	15	14	1

As already indicated, the bulk of the households, 75 in number out of 95 households, belonged to Hindu Gujjars. Only two were Muslim households and four belonged to Sikh community.

The overall average household size comes to 6.09 persons per household. For Hindus this is 6.06 and for Gujjar caste among Hindus 6.41. Number of households belonging to Muslim and Sikhs is so small that it is not considered prudent to express the average households size in respect of these two religions.

In fact, one of the Sikh household has 15 members since this is an institutional household with religious workers and comprise of 14 males and 1 female.

The table no. 2.19 gives the distribution of surveyed population classified by age, sex and marital status.

TABLE NO. 2.19

Distribution of Population Classified by Age, Sex and Marital Status (Sample Size —95 Households)

Age Group	Marital Status											
	Total			Never Married			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Total ..	**579**	**328**	**251**	**328**	**207**	**121**	**226**	**115**	**111**	**25**	**6**	**19**
0—4 ..	65	32	33	65	32	33	..	..	..	..	..	..
5—9 ..	75	40	35	75	40	35	..	..	..	..	..	..
10—14 ..	76	50	26	76	50	26	..	..	..	..	..	..
15—19 ..	67	38	29	62	37	25	5	1	4	..	..	..
20—24 ..	42	27	15	27	25	2	15	2	13	..	..	..
25—29 ..	42	24	18	9	9	..	33	15	18	..	..	..
30—34 ..	39	17	22	5	5	..	34	12	22	..	..	..
35—44 ..	67	42	25	3	3	..	63	38	25	1	1	..
45—54 ..	51	33	18	6	6	..	42	26	16	3	1	2
55—69 ..	26	11	15	..	..	..	21	10	11	5	1	4
70+	29	14	15	..	..	..	13	11	2	16	3	13

Note.—There was no divorced/separated person in the surveyed households.

Table No. 2.20 gives the distribution of married persons by age at marriage and duration of marriage.

TABLE No. 2.20

Distribution of Ever-married Persons by Age at Marriage and Duration of Marriage

Age at marriage	Total ever-married persons			Duration of marriage					
				Below 15 years		15—29 years		30 years +	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
Below 10 ..	5	..	5	..	..	..	3	..	2
10—12 ..	28	1	27	..	3	..	8	1	16
13—15 ..	70	25	45	5	10	8	15	12	20
16—18 ..	59	31	28	6	9	17	11	8	8
19—21 ..	44	28	16	7	9	9	5	12	2
22—24 ..	25	17	8	8	7	8	1	1	..
25—29 ..	16	15	1	9	1	5	..	1	..
30—34 ..	3	3	..	2	..	..	..	1	..
35+ ..	1	1	..	1	..	..	..	..	..
Total ..	**251**	**121**	**130**	**38**	**39**	**47**	**43**	**36**	**48**

It will be recalled that we had 226 married persons and 25 widowed persons in the preceding table. The table gives the distribution of 226+25=251 persons who had a 'married' status at any time.

Table no. 2.21 highlights the changing pattern of age at marriage for females with passage of time.

TABLE NO. 2.21

Percentage Distribution of Ever-married Females by Age at Marriage for those Married for More than 30 years, Those Married for 15—29 Years and Those Married for less than 15 Years

Age at marriage	Duration of marriage		
	30 years or more	15—29 years	less than 15 years
Below 16 years ..	79	60	33
16—18 years ..	17	26	23
19—21 years ..	4	12	23
22—24 years ..	..	2	18
25—29 years ..	..	..	3
	100	100	100

No words can describe the shift in pattern of age at marriage better than the pictorial display of figures that appear in the above table. If the above trend keeps up, Kaimbwala would have shown one silver lining in the otherwise drab socio-economic scenario.

Extending the probe of age at marriage, table no. 2.22 gives the distribution of ever-married persons by age at marriage and present age.

TABLE No. 2.22

Distribution of Ever-married Persons by Age at Marriage and Present Age

Age at marriage	Number of married			Present age of married persons															
				Upto 19		20—24		25—29		30—34		35—44		45—59		60—64		65+	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Below 15 ..	53	8	45	..	2	..	5	1	9	3	6	..	6	2	10	..	1	2	6
15—17 ..	93	38	55	1	1	1	6	5	4	3	7	9	13	10	10	2	1	7	13
18—19 ..	30	20	10	..	1	2	3	1	2	1	2	9	..	6	..	..	..	1	2
20—24 ..	55	36	19	..	..	2	2	6	1	3	6	10	3	8	4	..	..	7	3
25—29 ..	16	15	1	..	..	..	..	1	..	2	1	8	..	4	..	..	..	..	..
30—34 ..	3	3	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	1	..
35+ ..	1	1	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Total ..	**251**	**121**	**130**	**1**	**4**	**5**	**16**	**14**	**16**	**12**	**22**	**37**	**22**	**32**	**24**	**2**	**2**	**18**	**24**

This table, however, does not seem to show the shift towards betterment as has been brought out so vividly at table no. 2.22.

Population control measures, attitude and practices

Out of 95 households surveyed as many as 85 households were aware of the prevailing of various family planning measures to control the large number of children. Although the village is catered by an allopathic dispensary which looks after the different day-to-day health problems of the village but the family planning control measures are covered by the visiting staff from (Family and Health Welfare Wing) PGI Chandigarh. The data could not be collected during the survey held in the year 1983. However, the data could be obtained in the year 1987 from the PGI Chandigarh.

The data reveals that out of total population as many as 195 total couples were covered. Out of which, 127 were treated as eligible couples. However 47 cases of Tubectomy were done and in case of 30, Vasectomy was done. In 4 cases copper T was applied. Out of the eligible couples as many as 33 i.e. 26 per cent are using contraceptives. The family planning measures are quite in vogue amongst the villagers. The females regularly receive education about family planning and other health consciousness methods from the visiting staff of PGI Chandigarh.

Sanitation and Hygiene

Five public latrines have been constructed in the village and to keep these neat and clean the sweeper is paid Rupees 2 to 3 per month by each household of the village. Besides this, the Sweeper is paid Rs. 350 per month by the Panchayat as already stated for maintaining village lanes neat and clean. For eradication of malaria the anti-malaria staff of Health Department of U.T., Chandigarh visits the village and carries out necessary spraying.

Migration

Out of the 95 households surveyed, head of households in respect of 75 were born in the village itself. Of the remaining 20, two were born in the same tehsil i.e. Chandigarh, 4 were born in Punjab, 4 in Haryana, 8 in Uttar Pradesh, one in Rajasthan and one in Pakistan. Of these 20 migrating households, 6 had migrated from places within 50 Kms. and 14 from places more than 50 Kms. from village Kaimbwala. Migration can be viewed from two references; firstly in relation to place of birth and secondly in relation to place of last residence. It, however, transpires that the data returned in relation to place of last residence is exactly the same as that returned in relation to place of birth. Thus in the present narration, migration is viewed from place of birth concept only.

Table no. 2.23 gives the distribution of households classified by number of members and migration status in relation to place of birth of the head of the household.

TABLE NO. 2.23

Distribution of Households Classified by Number of Members and Migration Status in Relation to Place of Birth of the Head of Household

Migration status in relation to place of birth of head of household	Total House-holds	No.of households having members			
		Single	2—5	6—10	11 & above
Total ..	95	5	42	42	6
(A) Non-migrant (Born in the village) ..	75	..	32	38	5
(B) Migrant—					
(a) Born outside the village but within the same tehsil					
(i) Rural ..	..	..	..	..	..
(ii) Urban ..	2	..	..	1	1
(b) Born in other States					
(i) Haryana ..	4	2	2	..	..
(ii) Punjab ..	4	2	1	1	..
(iii) Rajasthan ..	1	1	..	..	..
(iv) Uttar Pradesh ..	8	..	6	2	..
(c) Other Country—					
(i) Pakistan ..	1	..	1	..	..

The preceeding table shows that households constituting 2—5 members and 6—10 members are both equal in number i.e. 42 each and constitute major portion of surveyed 95 households.

Of the 20 migrant households, 16 had migrated from rural areas and three from urban areas while one had come from Pakistan. Table no. 2.24 gives the distribution of households which migrated from rural areas by duration of stay of any member of household who has stayed the longest in the village by size of household.

TABLE NO. 2.24

Distribution of Households which Migrated from Rural Areas by Duration of Stay of Any Member of Household who has Stayed the Longest in the Village by Number of Members

Number of members	Duration of stay of any member of household who has stayed the longest				
	Less than 1 year	1—5 years	6—10 years	11—20 years	21 years +
Single	.. ..	1	..	1	3
2—5	.. ..	5	2	..	1
6—10	.. ..	..	2	1	..
11+	.. ..	..	..	..	..

Table no. 2.25 gives the distribution of households which migrated from urban areas by duration of stay of any member of household who has stayed the longest in the village by size of household.

TABLE NO. 2.25

Distribution of Households which Migrated from Urban Areas by Duration of Stay of any Member of Household who has Stayed the Longest by Number of Members

Number of members	Duration of stay of any member of household who has stayed the longest				
	Less than 1 year	1—5 years	6—10 years	11—20 years	21 years +
Single	.. ..	..	..	..	..
2—5	.. ..	1	..	..	..
6—10	.. ..	..	..	..	1
11+	.. ..	1	..	..	..

Table no. 2.26 gives the distribution of households classified by migration status and composition by sex and age status of members.

TABLE NO. 2.26

Distribution of Households Classified by Migration Status and Composition by sex and Age Status of Members (Minor: Upto 14 Years Age, Adult: 15 years & above)

Migration status	Total House-holds	Number of households where composition by sex and age of member is			
		Adult male & female & minor male/female	Adult male & female	Adult male only	Adult female only
Total ..	95	82	8	2	3
(A) Non-migrants (Born in the same village) ..	75	68	7	..	..
(B) Migrants ..	20	14	1	2	.
(a) Born outside the village but within the same tehsil— (i) Rural ..	..	..	..	..	..
(ii) Urban ..	2	2	..	..	..
(b) Born in other States ..	18	12	1	2	3
(i) Haryana ..	4	2	..	1	1
(ii) Punjab ..	4	2	..	..	2
(iii) Rajasthan ..	1	..	..	1	..
(iv) Uttar Pradesh ..	8	7	1	..	..
(c) Born in other countries (Pakistan) ..	1	1	..	..	..

It will be seen that out of 5 migrant households which were single member households, 2 have only male members and 3 only female members. Besides, there are only 8 households which do not have minor male/females but have both adult males and females.

Apart from the migration status of head of household information was also elicited in respect of birth place of all individuals covered in the sample of 95 households. Table no. 2.27 gives the distribution of population by age, sex and migration status as determined by place of birth.

TABLE NO. 2.27

Distribution of Population by Age, Sex and Migration Status as determined by place of Birth

Migration Status	Age-group											
	Total		5—9		10—14		15—19		20—24		25+	
	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Population ..	296	218	40	35	50	26	38	29	27	15	141	113
(A) Non-migrants (born in the same village) ..	242	75	34	28	42	23	30	22	19	1	117	1
(B) Total migrants ..	54	143	6	7	8	3	8	7	8	14	24	112
(a) Born outside the village but within same tehsil	2	2	..	..	..	..	..	..	1	1	1	1
(b) Born in other States ..	51	141	6	7	8	3	8	7	7	13	22	111
(i) Bihar ..	1	..	..	..	..	..	..	..	..	..	1	..
(ii) Haryana ..	12	69	3	4	4	..	1	1	1	5	3	59
(iii) Himachal Pradesh ..	1	14	..	1	..	..	..	1	..	1	1	11
(iv) Punjab ..	21	46	2	1	3	2	5	3	4	5	7	35
(v) Rajasthan ..	1	..	..	..	..	..	..	..	..	..	1	..
(vi) Uttar Pradesh ..	15	12	1	1	1	1	2	2	2	2	9	6
(c) Born in other Countries (Pakistan) ..	1	..	..	..	..	..	..	..	..	..	1	..

It will be seen that a predominantly large proportion of females were born outside the village. The sole cause of the sex-differential on this account is due to marriage. Since Kaimbwala lies on the fringe of the U.T. of Chandigarh it has thick socio-economic relations with the adjoining villages of Punjab and Haryana. It is for this reason that while total female immigrants to the village from Chandigarh is only 2, it has 69 female migrants from Haryana and 46 from Punjab. The contribution from Himachal Pradesh too is 14 and is indicative of ethnic ties of the villagers with Himachalies.

CHAPTER—III

ECONOMY

The village Kaimbwala is not endowed with mineral resources, fertile soil or thick forest. Kaimbwala on one hand is typically rural in set up while on the other it is experiencing the taste of modernity. The close proximity to most modern urban agglomerate of Chandigarh contributes to its modern phenomenon.

An old-timer, said reminiscently that he recalled the days like yesterday, when local boys had to go to mandis of Kalka (Haryana) and Kurali (Punjab) to work as *palledars* (loaders). Now, he continued, they go to Chandigarh for much remunerative and much decent jobs and besides carry a can of milk that is surplus of their requirement for sale at Chandigarh. Although, tractors, thrashers and other mechanised agricultural implements are a common sight in other villages of the region, Kaimbwala lacks in modern techniques. The agricultural techniques practised and implements used are more or less traditional. The village has no forest land. Whatever forest land was annexed with the village prior to 1971 Census was taken over on the direct charge of the Forest Department. The inhabitants of the village are barred from collection of fodder, leaves, dead-wood etc. from the forest land. The Forest Department of the Union Territory of Chandigarh Administration auctions the rights of dried grass which is used as fodder and for pulp making. The contractor authorised to collect the dried grass often engages labourers from the village. The work is done, generally, from November to March every year. There aren't many trees in the village and the inhabitants have to remain content with use of *uppale* (cow-dung cakes) and dried up bushes to meet their fuel requirement. There are two incidents which gave an impetus to the economy of the village.

Firstly, a drain diverting water from Kansal rivulet to Sukhna Lake was dug. The construction of the channel has had an immediate economic impact on the residents. An area of about 12.95 hectares was procured for its construction. In return, the evacuees were allotted an equal area in the vicinity of Mani Majra township. A large number of allottees sold off this land to the parties from Chandigarh and Ambala. Another, connected incident of importance is that the Forest Department of Chandigarh Administration cordoned off the area that was released from Kansal rivulet on its diversion. The villagers pulled off the boundry pillers erected by the administration as according to them it was an act of encroachment on the part of the administration on the land which belonged to the village. The case ultimately reached the High Court which endorsed the entitlement of the land to villagers. As a result of this litigation an area of 32.37 hectares was awarded to the village with a title of *Jumla Haquook* (joint ownership of the village). The area was divided amongst the residents proportionately depending upon the size of holding of an individual. Though, this land is barren and is not fit for cultivation, yet the land fatched high prices due to its proximity to Chandigarh. It is said that the land was sold, at various times, from Rs. 28,000 to Rs. 1,80,000 per acre (0.40 hectares). Knowledgeable local persons opine that about 30 lakhs rupees were deposited in long term deposits in banks out of the return from this source of income. Apart from the aforesaid two occasions when land was acquired by Chandigarh Administration, there have been other cases of acquisition of land also. In all the cases, handsome financial compensation accrued to the villagers. This was mostly spent on construction of new houses, renovation of the old ones or investment in long term fixed deposits in the banks/post offices.

The land area of the village is 316.87 hectares according to revenue papers, out of which 220.96 hectares (69.73 per cent) under cultivation, 6.47 hectares (2.04 per cent) as culturable waste and an area of 89.44 hectares (28.23 per cent) is covered by habitation, roads, ponds, rivulet, drains and hill sites. The economy of Kaimbwala is not entirely based on agriculture, but still most of the households are engaged in agriculture in one way or the other supplemented by livestock and other sources. Out of the 171 households, details of holdings could be collected in respect of 95 households selected for the survey. Average holding per household comes to 1.85 hectares. Out of the 95 households only 5 households possess more than 2.5 hectares and the remaining households have less than 2.5 hectares. It therefore clearly shows that meagre holdings necessitates people of the village to

look for other jobs. It can be further added that apart from meagre holdings, village Kaimwala has no irrigation facility. The lack of irrigation facility and availability of small area for cultivation determines that agriculture is not the main-stay of inhabitants of the village. With these limitations only 36 households out of 95 households selected for the study have reported agriculture as their main activity and the remaining households though cultivating land, have given preference to other occupations and for them agriculture can be deemed as secondary occupation. In the second Chapter a detailed analysis regarding work participation rate of the village has been presented.

As per primary census abstract data, the highest proportion of workers has been found to be engaged in non-agriculture categories. During the survey, it has been found that most of them are working in Chandigarh city in varied capacities, which provide them regular source of income. The villagers though do not adopt milk selling as their main source of income yet many of them do deliver milk to the residents of Chandigarh city to augment their income. This milk selling has become a most lucrative venture to earn their livelihood.

Land use pattern

In agrarian society, the total economy revolves around the availability of land and use, to which it is put. To understand land pattern of Kaimbwala village more thoroughly, a comparative study in context with other villages has been done. In this context villages falling in the immediate vicinity of Kaimbwala (1 Km from periphery of Kaimbwala) which are subject to urban impact of Chandigarh city have been selected for a comprehensive and comparative study.

TABLE No. 3.1

Land use data in respect of Kaimbwala and Neighbouring villages of Chandigarh union Territory

Name of the village	Radial distance from periphery of Kaimbwala village	Area in hectares	Population	Land use (i.e. area under different type of land use in hectares)					Per capita area put to cultivation
				Forest	Irrigated	Unirrigated	Culturable waste	Area not available for cultivation	
1	2	3	4	5	6	7	8	9	10
Kaimbwala ..		316·87	1,094	..	..	220·96	6·47	89·44	0·20
1. Khuda Ali sher ..	1 Km.	186·15	1,505	..	..	119·79	2·83	63·53	0·08
2. Suketri ..	1 Km.	1447·94	1,382	93·89	159·04	100·77	1091·02	3·22	0·19
3. Kansal ..	1 Km.	1149·00	2,743	685·00	..	247·00	2·00	215·00	0·09

TABLE NO. 3.2

Percentage of area under different types of land uses in Neighbouring three Villages

Name of the village	Area in hectares	Population	Percentage of land use (i.e. area under different types of land use in hectares upto 2 decimal points. to total area)					
			Forest	Cultivated area			Culturable waste	Area not available for cultivation
				Irrigated	Unirrigated	Total cultivated area		
1	2	3	4	5	6	7	8	9
Kaimbwala ..	316·87	1,094	..	..	69·73	69·73	2·04	28·23
1. Khuda Ali-Sher ..	186·15	1,505	..	..	64·35	64·35	1·52	34·13
2. Suketri ..	1447·94	1,382	6·48	10·98	6·96	17·94	75·35	0·22
3. Kansal ..	1149·00	2,743	59·62	..	21·50	21·50	0·17	18·71

The highlights on land use pattern as discerned from the data are enumerated as under:--

(1) The total area of both Suketri and Kansal is far more than that for Kaimbwala and Khuda Ali-sher. While more than 75 per cent of Suketri's area is culturable waste; around 60 per cent of Kansal's area is under forests. As a result, the area under cultivation varies between 119.79 hectares (Khuda Ali-sher) and 259.81 hectares (Suketri).

(2) Of the four villages (Kaimbwala and three neighbouring villages Khuda Ali-sher, Suketri and Kansal) Suketri is the only village with irrigation facilities. In fact more than 60 per cent of its cultivated area is under irrigation. This is the only village in this group of villages which produces marketable surplus. All the remaining three villages are generally deficient. It will be recalled from Chapter II that Suketri had more agricultural labourers than cultivators.

(3) With regard to per capita area put to cultivation, the four villages fall into two classes : (a) Kaimbwala and Suketri with per capita area as around 0.20 hectares and (b) Khuda Ali-sher and Kansal with per capita area around 0.08 hectares. Even though, Kaimbwala and Suketri are not as open to migrants as the other two, paradoxically, the overall agricultural produce from the two villages is poles apart. Irrigation could be one reason but that may not be the sole reason. As indicated elsewhere social inhibitions of the past' have been responsible to a large extent in causing the economic inertia.

Size of Land Holdings

Information was sought on the size of land holding in the household schedule canvassed in 95 selected households. Table no. 3.3 gives the distribution of households by size of holding and by religion/caste/community of the head of the household.

TABLE No. 3.3

Distribution of Households by size of holding and by religion/Caste/Community

Size of holding	Religion/Caste/Community of head of household		
	Gujjar (Hindu)	Jat (Sikh)	Ranghar (Muslim)
Less than 1 hectare ..	27	2	..
1 to 2.4 hectares ..	38	1	1
2.5 to 4.9 hectares ..	4	..	..
5 to 9 hectares ..	1	..	..
10 hectares + ..	..	..	..
	70	3	1

Out of the 95 surveyed households, 21 did not possess any land. 19 of these were Hindu households and one each belonged to Muslim (Kumhar) and Sikh communities. Out of 19 Hindu households without land, five belonged to Gujjar, six to Khatri castes, two to Brahmins, five to Scheduled Castes and one to Jatt. It is difficult to say as to what size of holding should be regarded as sufficient for a household for its livelihood. Since, it is not only the size of land but more importantly, the input and the quality of soil that determines productivity.

Agriculture

Cultivation and cattle rearing being the mainstay of the inhabitants, notwithstanding the inadequacy of return, it shall be appropriate at this point to bring out some salient facts of these two activities. We shall start by describing the cycle of agricultural activities. The Rabi crop is sown during the period from middle of November to the first week of December.

Cropping pattern : The crops sown during this cropping season are : cereals—wheat, barley, gram, pulses—masri and arhar, oilseeds—sarson, taramera and haleon; fodder—barseen. The preparation of soil for these crops commences in October when the fields are ploughed and levelled to conserve the moisture in the ground. This operation is locally called *gill-dabhna*. The operation helps in early sprouting of the seeds. In early November, the fields are spread with desi-khad, comprising mainly of cowdung and household refuse. The fields are ploughed twice in the month of November before the seeds are sown. The sprouting occurs in four to five days. When the crop is about one month old the fields are weeded. The common weeds found in the region, are 'bathu', 'piaji' and 'matra'. Since the holdings are small and the soil sandy, cultivators are not enthusiastic about spending on chemicals to destroy the weeds. Even so, use of weedicide is becoming popular. This operation is locally called 'Nalai'. Gram, taramera and Sarson mature early and are harvested by the end of March or in early April. Wheat, barley and pulses are generally harvested within a fortnight commencing from 13th April—the Baisakhi Day.

The crops sown during kharif are : maize, paddy, groundnuts, sugarcane, cotton and charijawar (fodder). In preparation for Kharif sowing, the fields are ploughed and levelled during May-June. The sowing is done by the end of June or in early July on the onset of monsoons. Paddy requires large quantities of water and as such is sown only in about 0.80 to 1.60 hectares of land. Paddy cultivation is new to village and came about only after the installation of tubewells. Maize and charijawar mature in about two months time. Even though these two crops need the same time to mature they are never sown as a mixed crop. On the other hand gram and wheat, sown in Rabi Season, are sometimes raised as mixed crop and the practice is locally called *Berara*. Maize needs great care as it is always in danger of being ruined by the wild boars in view of the proximity of jungals. The same applies to the sugarcane crop, also. Even when charijawar has ripened it is left standing. Part of the crop is removed to serve as green fodder for the cattle.

Most of the crop is allowed to dry up while still standing. This is further dried after cutting and is stored to be used as dry fodder in due course of time.

Excerpts from the Lal Kitab (Revenue Record) giving area under different crops as result of girdawari of 1983 are given in Table no. 3·4.

TABLE No. 3.4

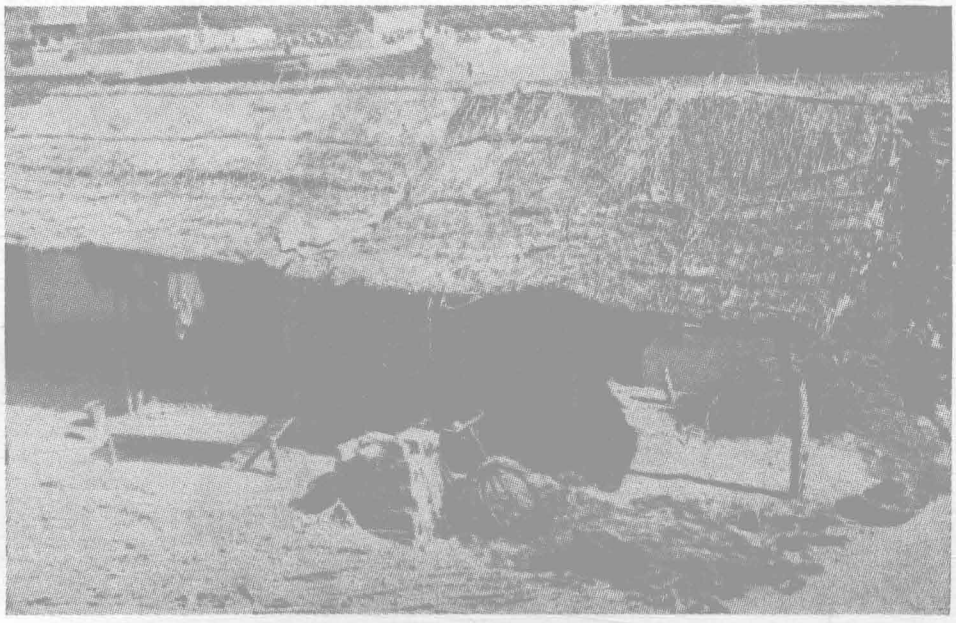
Area under different Crops—1983

Rabi			Kharif		
Crop		Area in Hectares	Crop		Area in Hectares
Wheat	..	102·79	Chari jawar	..	65·96
Taramera	..	34·40	Maize	..	75·87
Gram	..	10·52	Paddy	..	1·62
Arhar	..	6·88	Groundnuts	..	1·62
Barseen (Green fooder)	..	4·45	Sugarcane	..	1·21
Masri (Pulse)	..	2·42	Cotton	..	1·21
Berara (mixed crop of wheat & maize)	..	2·42			
Barley	..	0·40			
Halcon	..	0·40			

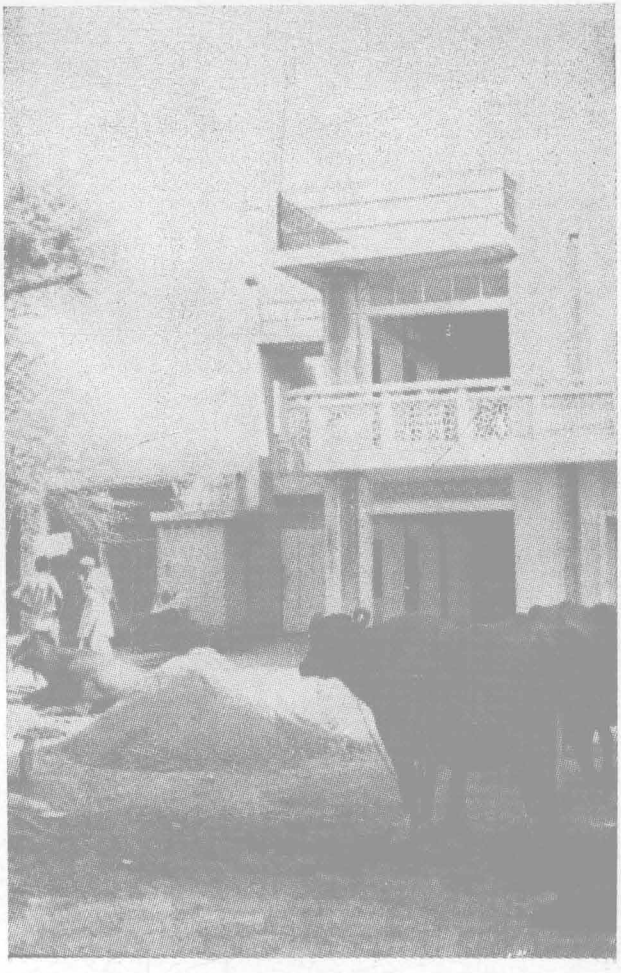
It is apparent that except for wheat, maize, gram, taramera and charijawar, the area under all other crops is so meagre as to have any significant economic effect. Even the produce of the former said four crops is hardly sufficient for self-consumption and quite often the villagers have to buy cereals and pulses from outside the village. Efforts were made to ascertain yield per acre for different crops. The response from different sources was so discordant that it is not worth projecting it in this write-up. Though the output of cereals has increased substantially during the last two years, self-sufficiency in food grains is still a far cry. Khuda Ali-sher another village of Chandigarh Union Territory got a similar treatment by way of installation of tubewells. The Sarpanch of this village had proudly boasted that he knew a couple of farmers who had taken their surplus food grains for sale to the grain market to Chandigarh. He quipped that the days when the people, during the harvesting season, had to go to the villages of tehsils of Dera Bassi and Rajpura to work as agricultural labourers had now truely ended.

At this point let us give a brief resume of agricultural equipments commonly used in the village. As mentioned earlier, the village has not adopted itself to mechanised agricultural equipments. Only recently, in the year 1985, an inhabitant purchased a tractor which is available on hire for use as plough or as a trailor. Unfortunately, it is mostly the residents of adjoining villages who requisition the services of the tractor owner-cum-driver. The local residents cannot afford the facility as the size of holdings are small and additionally, the land being 'maru' —unirrigated and sandy, there is no guarantee of return when the investment is made. The description of the traditional equipments used is as under:

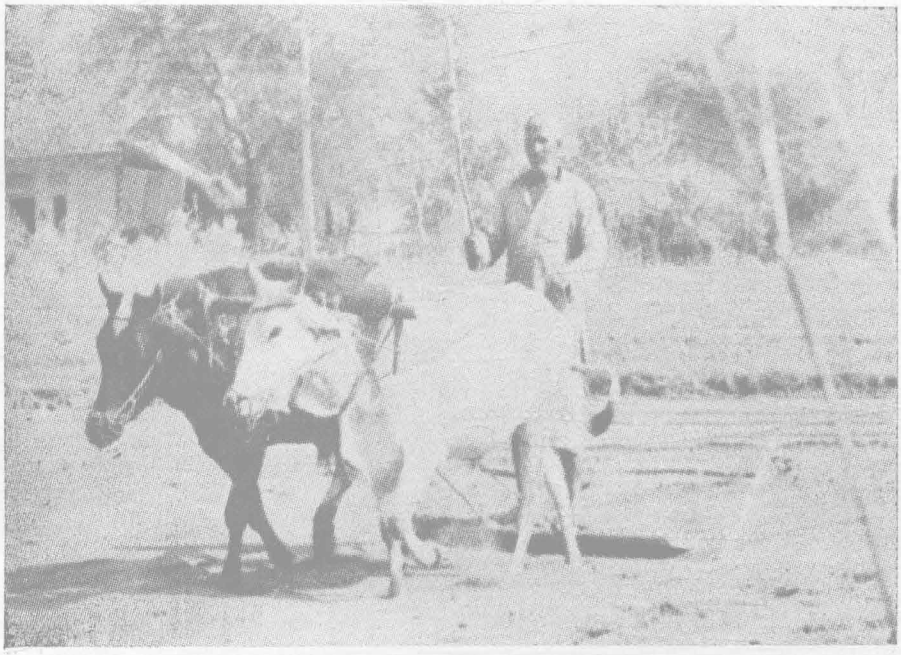
(a) Plough—Locally called the 'hal', it is the primitive device prevalent all over the country. It has a thick, tapered wooden staff about 7 feet in length riveted into a still thicker piece of wood called 'patha'. On the top of the 'patha' is the 'munna' used as the handle and at the bottom is the 'phali' —a sharp edged iron rod about 1½ ft. long, three inches of which projects out of patha to pierce the earth. The 'patha' is sometimes attached with the 'pore'—a funnel like device to drop the seeds as the ploughing is in progress. The 'pore' is located close to the 'munna'—the handle. The 'hal' is yoked to a pair of bullocks. There is no provision for grinding the 'phali' to sharpen it locally, as such the 'phalis' have to be taken to a blacksmith in the adjoining village—Kansal.



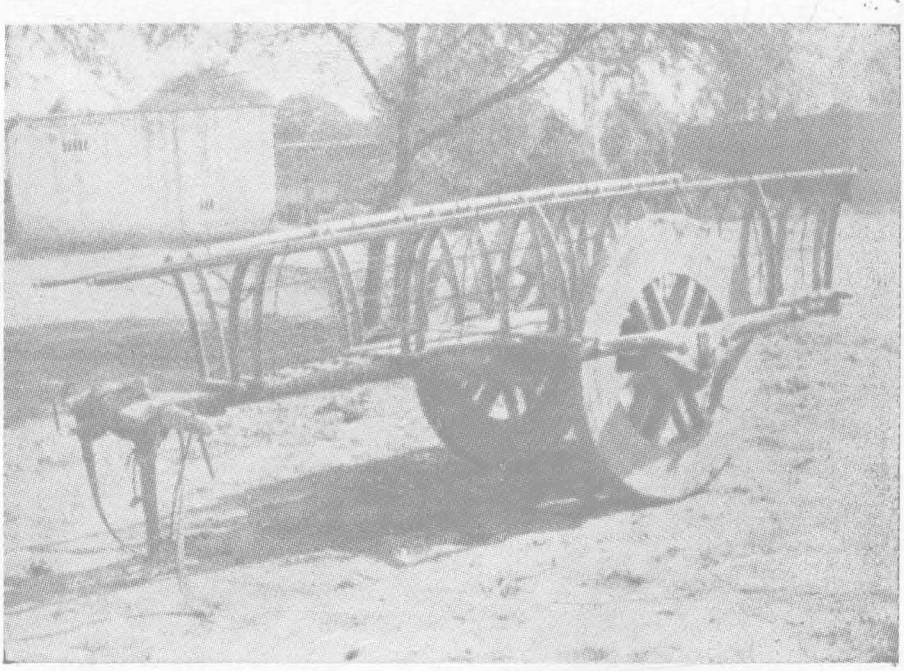
A kacha-pucca house structure



A double storeyed pucca house



A farmer ploughing in his field with plough



Bullock-cart used as a common multipurpose mode of carriage of fodder and persons

(b) Bullock carts—There are about 20 carts in the village. These are generally used for transportation of manure and agricultural produce.

(c) *Suhaga*—This is a thick, heavy, flat and rectangular piece of wood of size 1½ ft. by 5 ft. Two sturdy cords are attached to it through a pair of holes drilled on one of the broad sides. A pair of bullocks pull the 'suhaga' as a man stands on the flat platform. The device is used to level the ground after it has been ploughed through.

(d) *Ghirla*—This is a wooden, cylindrical roller with iron pins on both ends. The cylinder is about 4 ft. long with a diameter of about 1½ ft. It is pulled by a pair of bullocks through a pair of ropes looped round the pins on the sides. This is used to crush the clod.

(e) *Dosanga*—This is a two pronged fork, cut out of a strong branch of tree. The fork has a long handle. Dosanga is used to manage thorny material as also for shuffling of dried stalks of crop.

(f) *Tangli*—This too is a wooden fork but with six to seven prongs. The prongs are made of wood or steel. This is used for spreading the harvest as also for separating the chaff (locally called 'turi') from the grain.

(g) *Kassi*—This is a common spade and is used for making channels for irrigation and for preparing embankments.

(h) *Khurpa or Khurpi*—This is a wide blade tool with a raised wooden handle and is used for weeding or for other managements of soil involving localized areas.

Livestock

Cattle rearing is almost universal in the village, although not as an economic activity to support livelihood. Out of 95 surveyed households, only 12 did not possess animals of any kind what so ever. The village had in all 211 buffaloes, 22 cows, 83 oxen and 59 goats. Hen and chickens were not more than a dozen. 82 households possessed one or more buffaloes. In fact 16 had one each, 33—two each, 16—three each, 11—four each, 3—five each and 3 households had six or more buffaloes each. 12 households had a cow each, 2 had two cows each and another two had three cows each. Oxen come in pairs, it is for this reason that 37 households had each a pair of oxen. Even so, nine households had one ox each. Goats come in herds and as such two households had one goat each, three had two goats each and one household had four goats. Average daily yield per buffalo was found to be abnormally low, it was a mere 2.66 litres per buffalo per day. Incidently variation in yield per buffalo was observed between household having different number of buffaloes. The average yield was 3.9 litres for households possessing one buffalo, 2.7 litres for those possessing two or three buffaloes, 2.1 litres for those possessing four buffaloes, 3.5 litres for those possessing five buffaloes and 2.0 litres for those possessing six or more buffaloes. Thus, buffaloes held in singles are usually taken care of much better than when held in multiple numbers.

Trade and Commerce

In what follows it is proposed to touch upon briefly, such economic aspects as trade, family budget, indebtedness and cooperation. The total commercial activity in the village is confined to purchase of goods for human consumption, for cattle feed and for agricultural use. The last of these is by far the most insignificant, in the sense that the local agricultural produce is broadly for self consumption. In respect of the first two, the interaction of the inhabitants is mainly with the Grain Market of Chandigarh and the nearby Mani Majra township. The three local shops are too small to do any worth while business. These cater to the urgent needs for pulses, spices, cigarettes and small grocery items. An attempt was made to collect data on income and expenditure for households in the household schedule canvassed in the selected 95 households. The returns turned out to be so discordant that no worth while analysis is possible. With pessimism on the minds of respondents, the expenditure was reported to be invariably higher than the income and there seemed to be no explanation for the gap. Broadly the source of income is from selling milk, wages earned from Chandigarh and the agricultural produce which is self consumed and does not render itself to monetary assessment. The expenditure is mainly on food and clothing. About one third of the expenditure is reported to be incurred on cereals and pulses alone. The inhabitants are predominently vegetarian and as such there is almost no expenditure on meat and fish. Incidently, the Gujjars are fond of alcohol but there were no signs of illicit distillation. Mutual borrowings in times of distress or other compelling circumstance is quite common. The money is generally loaned by friends for short durations.

Banks

In the entire village, only a single organisation is functioning i.e. State Bank of Patiala, which provides loans to the villagers and keeps savings and fixed accounts. Prior to the opening of this branch of the bank, the High Court Branch at Chandigarh used to provide loans to the villagers of Kaimbwala, but the recovery was very poor. With the opening of State Bank of Patiala in Kaimbwala, the people have made a habit of saving and about 90 persons have opened their personal accounts in this bank. Approximately 15 lakh rupees have been deposited with this Bank which they had earned by sale of land which was previously acquired by the Chandigarh Administration. But the Bank is still stated to be in a stage of infancy. It was also revealed by the Manager of State Bank of Patiala that out of 30 beneficiaries of bank loans, 9 are defaulters. Two persons have been persuaded to start poultry farming with the help of bank loan and both the parties are from outside as no local resident is interested in poultry farming. No case has been taken up under I.R.D.P. A Branch of State Bank of Patiala was opened in the village in the year 1985. Even prior to that, loans were procured by the inhabitants from the branches of State Bank of India and State Bank of Patiala located at Chandigarh. Between 1972 and 1981 as many as 19 loans were taken by the households covered in the survey of 95 households. The amount of loan varied between Rs. 1,400 and Rs. 5,000. The loans were taken from State Bank of India in 4 cases and from State Bank of Patiala in 15 cases. In 17 cases, the loan was taken for purchase of buffaloes and in the two cases for purchase of oxen.

Co-operative Society

The village does not have a co-operative society of its own. A Central Co-operative Marketing Society which covers all the villages of the Union Territory of Chandigarh has one member in its executive body to represent the inhabitants of Kaimbwala. All rationed articles are distributed through this society. The person who represents the village helps the salesman in the distribution of rationed goods; such as sugar, kerosene oil, rice and flour on the strength of ration cards issued by Food and Civil Supplies Department of the Union Territory Chandigarh Administration.

Occupational Structure

The data relating to workers collected during the survey has been explicitly discussed in the foregoing chapter. Out of the total 205 workers returned from 95 surveyed households only 46 individuals returned their main activity as cultivators.

Table no. 3.5 gives the number of workers by occupation and sex.

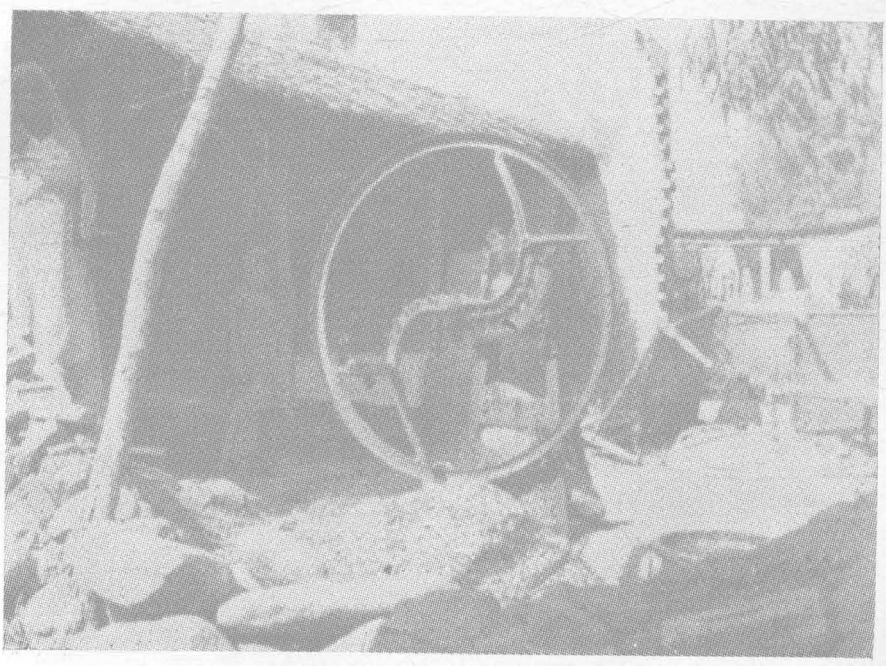
TABLE NO. 3.5

Workers Classified by Occupation and Sex

Occupation	Sex	
	Males	Females
1	2	3
Cultivator	46	..
Agricultural labourer	1	..
Cattle tenders	27	4
Gardeners	18	..
Construction Workers	13	..
Labourers (General)	9	..
Lift Operators	8	..
Plumbers and related Workers	8	..
Ordained religious Workers	14	1
Clerical and related Workers	21	1
Office Assistant	1	..
Draughtsman	2	..
Doctor	..	1
Midwife	..	1
Helper in Hospital	1	..
Shop-keepers	4	..
Hawkers	1	1
Sweepers	2	..
Fireman/Chowkidars	4	..
Tailors	1	..
Electrical Fitters and related Workers	5	..
Potters	1	1
Painters and related Workers	3	..
Truck Driyers and Cleaners	4	..
Central Govt. Service	1	..
Total	195	10



Fodder colleetion as feed for milch cattle



A common implement used for cutting fodder for cattle feed

Cultivators, agricultural labourers and those engaged in cattle rearing are confined to the village for their vocation. As the number of workers with different occupations is so small it will make an interesting reading if we were to delve at a little length in specific cases.

(a) At the outskirts of the village, closer to the Sukhna Lake, lies a Gurdwara which houses the depicted 15 ordained religious workers. They generally recite the kirtan/Guru Bani in the temple which attracts devotees from Chandigarh. This Gurdwara is not frequented by the local villagers. The mandalis often visit Chandigarh to partake religious ceremonies/kirtans/ amrit parchar. The income to the religious workers accrues from the 'charawah' at the temple as also by way of token of gratitude received, when they visit out-door functions.

(b) Gardners, construction workers, labourers, lift operators, plumbers, firemen, chowkidars, tailors, electrical fitters and painters have all found good jobs at Chandigarh which has vast potential for absorbing such labour force.

(c) Clerks, Office Assistant and Draughtsman are working in the offices located at Chandigarh.

(d) The female Doctor is the wife of a Draughtsman and a Doctor in Ayurvedic medicine. She is a private practitioner but her clientele was reportedly meagre as a large number of patients preferred to visit Government Dispensary. The midwife is an untrained '*dai*' belonging to Gujjar Community. She is reportedly very capable but the trend amongst the villagers is to visit the General Hospital at Sector 16, Chandigarh, for maternity cases.

(e) The helper in hospital is working at PGI, Chandigarh.

(f) Two of the shopkeepers have their shops in the village selling petty sundry grocery items. The other two are brothers running an automobile spare parts shop at Chandigarh. They belong to Jat Sikh community.

(g) Hawkers are a husband-wife combine. They sell cigrettes, chewing tobacco, pan-masala and the like. The venue of their vending, though always in Chandigarh city, keeps on changing.

(h) Of the two sweepers, one is engaged on public latrine and the other works in the local primary school.

(i) Of the two potters, the male is working in a cement factory at Surajpur and the female generally vends earthenwares procured from Mani Majra. Though a potter by profession, she has given up manufacture of earthen-wares because of old age.

(j) The solitary truck driver is an employee of PWD and is posted at Chandigarh and cleaners generally work at Panchkula/Mani Majra as their focal point rather than Chandigarh.

(k) The sole male in Central Government Service is working in a defence establishment.

Place of work

Of the 205 workers, 100 returned that the place of their work was within one Km. from their residence, 18 workers had to commute a distance of less than 6 Kms. and the remaining 87, a distance of 6—10 Kms. 101 workers went to place of work on foot, 102 by bicycle, one by scooter and one by bus.

Table no. 3.6 gives the distribution of workers classified by sex, broad age groups and Caste/Community.

TABLE NO. 3.6

Distribution of Workers Classified by Sex, Broad Age-Groups and Caste/Community

Caste/Community	Population		Workers by broad age groups									
	Males	Females	All ages		0—14 years		15—59 years		60 years +		Non-workers	
			Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Brahmins ..	5	4	2	1	..	..	2	1	..	..	3	3
Khatri ..	9	10	4	..	..	..	4	..	..	..	5	10
Jat ..	1	..	..	..	..	..	..	..	..	..	1	..
Rajput ..	3	9	3	2	..	..	3	2	..	..	..	7
Gujjar ..	273	208	158	5	10	3	131	..	17	2	115	203
Scheduled Castes ..	11	6	6	..	..	..	6	..	..	..	5	6
Jat Sikh ..	8	9	5	..	..	..	5	..	..	..	3	9
Non-Jat Sikh ..	14	1	14	1	..	..	14	1	..	..	..	..
Muslim ..	4	4	3	1	1	..	2	..	..	1	1	3
Total ..	**328**	**251**	**195**	**10**	**11**	**3**	**167**	**4**	**17**	**3**	**133**	**241**

Of the 14 workers below the age of 15, all but one belong to Gujjar Community. The other one is Ranghar (Muslim). The four female workers in the age-group 15—59 years belong to Rajput (2), Brahmin (1) and Non-Jat Sikh (1) communities. All, but one, of the 20 workers aged 60 years and above are Gujjars. The other one, a female, belongs to Kumhar (Muslim) community. Some other noteworthy features of the above table are :

(a) The Rajput household with a total strength of 12 (3 male and 9 females) has as many as 5 (3 males and 2 females) workers. This is, by any standard, a very high rate of participation in work; and

(b) All the 15 members of the non-Jat (Sikh) household engaged in religious services were returned as workers. Amongst the Khatri households with a total strength of 19 (9 males and 10 females), only 4 males have reported as workers, while none of the females has been engaged in any economic activity. It clearly reflects as a very poor participation in working activity. On the contrary, the work participation among Gujjars, a predominant community of the village has fairly large participation of male population in varied economic activities, as can be seen from the table.

The economic well-being of a household is, *inter alia*, dependent on its size and the number of workers it contains. Table no. 3.7 gives the distribution of workers and non-workers in relation to composition of households by size.

TABLE NO. 3.7

Distribution of Workers and Non-Workers in Relation to Size of Households

Number of workers in the household	Total No. of households	Total number of		Households Size											
				1—3 members			4—6 members			7—10 members			11 members +		
		Workers	Non-workers	No. of households	Workers	Non-workers	No. of households	Workers	Non-workers	No. of households	Workers	Non-workers	No. of households	workers	Non-workers
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nil ..	2	..	2	2	..	2	..	..	..	..	..	..	..	..	..
1 ..	40	40	146	10	10	14	25	25	101	5	5	31	..	..	..
2 ..	27	54	112	1	2	1	17	34	56	8	16	45	1	2	10
3 ..	15	45	61	..	..	..	4	12	7	11	33	54	..	..	..
4 ..	4	16	11	..	..	..	2	8	2	2	8	9	..	..	..
5 ..	2	10	8	..	..	..	..	..	..	1	5	2	1	5	3
6 ..	3	18	33	..	..	..	..	..	..	..	..	..	3	18	33
7 ..	1	7	1	..	..	..	..	..	..	1	7	1	..	..	..
15 ..	1	15	..	..	..	..	..	..	..	..	..	..	1	15	..
Total ..	**95**	**205**	**374**	**13**	**12**	**17**	**48**	**79**	**166**	**28**	**74**	**142**	**6**	**40**	**49**

The distribution of workers and non-workers is discussed in the table by their size of household. Out of the total 95 households covered during the survey, it is found that nearly half of the households (48) constitute size class of 4—6 members. It is followed by 28 households with size class 7—10 members. The highest number of households with 4—6 members constitute 38.54 per cent (79) workers, out of total number of 205 workers. The size class 7—10 members consists of 74 workers with 36.10 per cent of the total workers. The number of working force as per size of households shows that out of total 95 households, 40 households are having single worker, 27 households as 2 workers each, 15 households 3 workers each, 4 households 4 workers each and only one household having 15 workers. However, the maximum number of single and two workers have been found in the households constituting 4—6 members.

While the bulk of workers are engaged in cultivation and cattle rearing, these occupations are not regarded as good enough for the sustenance of the household. The working force seems to graviate towards opportunities that can be found in Chandigarh. Whatever strength is engaged on cultivation or cattle rearing is not on account of choice but by force of circumstances. It will be recalled that 36 heads of households had returned cultivation as their main activity. None of the head of household returned cattle rearing as their main activity.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

House Type

A typical house in the village comprises of a row of two to three rooms of size about 10′ × 12′, with a cattle shed generally on the side perpendicular to the row of living rooms and separated from the living room by a small open space. The rooms usually have wide varandha in front as also a wide open courtyard. The courtyard is generally used to stall the cattle besides being used as an open sitting place. Apart from the dwelling-houses, the village abounds in sitting-houses called the 'Beras' (yards). The 'Beras' too have a room or two of about the said size as also a comparatively bigger cattle shed. Incidently 'Beras' have individual ownership and do not belong to a group of households, as might be construed. It is in the 'Beras' that the males gossip over puffs of hukka or play cards. These are considered as secluded places where studious boys can prepare for examinations without being interrupted by others. In the event of a marriage in the village the 'baithaks' of different 'Beras' are voluntarily handed over to the concerned household to house the baratis. 'Beras' are in fact the sitting places for elderly people. Of late, there is a tendency to keep the cattle in the 'Beras' rather than in the dwelling units.

Material of Wall, Roof and Floor

Out of 95 surveyed households, majority of 87 had houses with walls built of burnt bricks, 7 had houses built with mud walls and one had a house built with unburnt bricks. Table no. 4.1 gives the distribution of houses by material of wall, roof and floor.

TABLE NO. 4.1

Distribution of Households by Material of Wall, Roof and Floor

Material of Wall	Total households	Material of Roof		
		Grass, leaves reeds, thatch, wood, mud, unburnt bricks or bamboo	Tiles, slate, shingle	Concrete RBC/RCC
All Materials (i) All Materials of floor				
1. Mud ..	7	6	1	..
2. Unburnt bricks ..	1	1	..	..
3. Burnt bricks ..	87	34	8	45
All Materials (ii) Materials of floor				
1. Mud ..	7	6	1	..
2. Unburnt bricks ..	1	1	..	..
3. Burnt bricks ..	71	32	7	32
All Materails (iii) Materials of floor				
1. Mud ..	..	..	.	..
2. Unburnt bricks ..	..	..	..	..
3. Burnt bricks ..	16	2	1	13

The above table shows, that out of 95 houses in all while 87 have walls built of burnt bricks, but only 45 have RCC/RBC roofs and a paltry 16 have cemented floors. Though data in respect of material used for construction of houses for different periods prior to the survey is not available, knowledgeable local people have endorsed the view that the process, in fact, is evolutionary and has started maturing during the last 8 to 10 years. The total dwelling units stock in the

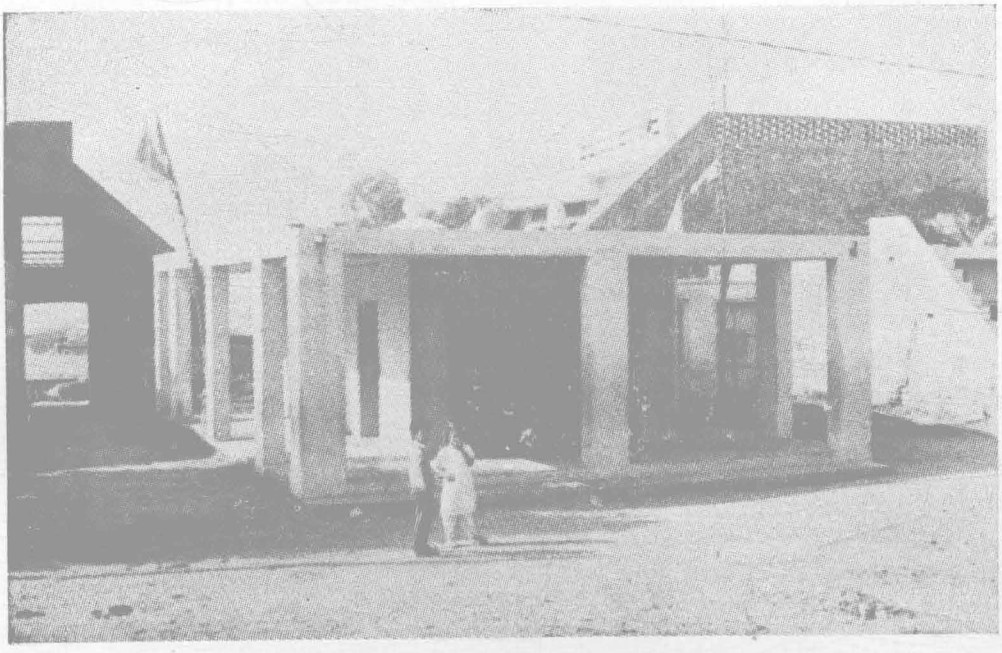
village can be grouped into three broad categories. The best of the lot, is considered with burnt bricks for walls, RBC/RCC for roof and cement for floor, this group contains 13 houses. The worst of the lot, is one with mud or unburnt bricks for walls, mud or thatch for the roof and mud for the floor. This group contains 8 houses. The third group would be residual lot with different combinations of material used for wall, roof and floor. This group comprises 74 houses. Out of 13 said best houses 10 belonged to Gujjars, two to Balmikis and one to Sikh. Both the said Balmikis are working as sweepers, one for the Government School and the other for public latrines. Both have been provided accommodation by their employers. Thus, we are left with 10 houses which require further probe. Of the 10 Gujjar houses, six belonged to cultivators, 2 to plumbers of the water works of Chandigarh Administration, one to clerical worker and one to office assistant.

Table no. 4.2 gives the distribution of households classified by number of members, number of rooms occupied by religion and caste/community of the head of household.

TABLE No. 4·2

Distribution of Households classified by Number of Members, Number of Rooms occupied and Religion and Caste/Community of Head of Household (Based on Survey Data)

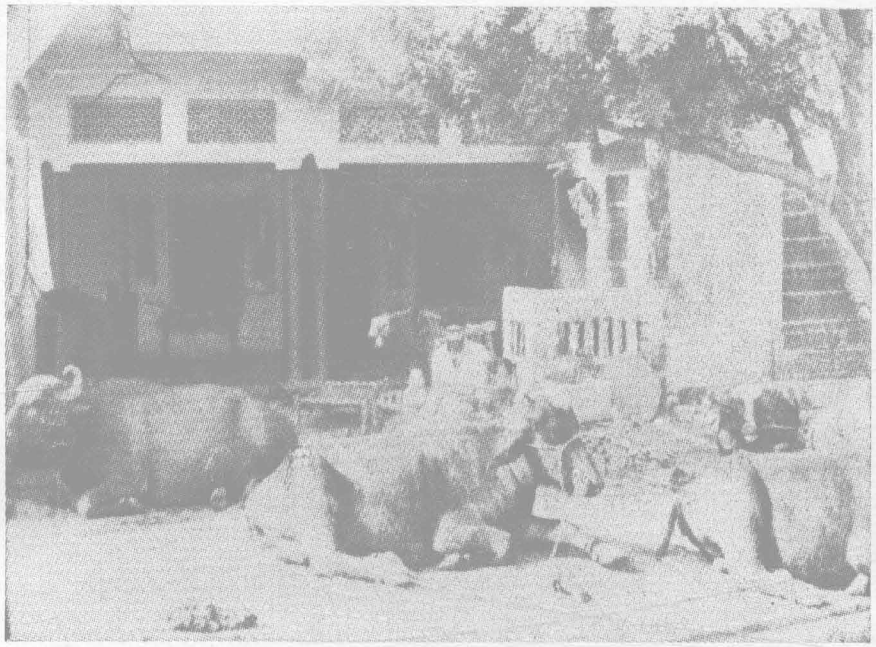
Religion and Caste/ Community of head of household	Total No. of house-holds	Total No. of members		Total No. of Rooms	Households with one room			Households with two rooms			Households with three rooms			Households with four rooms			Households with five rooms & above		
					No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members	
		M	F			M	F		M	F		M	F		M	F		M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Total	**95**	**328**	**251**	**261**	**18**	**33**	**36**	**31**	**94**	**82**	**24**	**86**	**60**	**11**	**47**	**29**	**11**	**68**	**44**
Hindu :																			
Brahmin	2	5	4	4	..	..	..	2	5	4	..	..	..	..	..	..	..	..	..
Khatri	4	9	10	4	4	9	10	..	..	..	..	..	..	..	..	..	..	..	..
Jat	1	1	..	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Gujjar	75	273	208	224	5	9	10	27	81	71	23	84	57	10	45	27	10	54	43
Rajput	2	3	9	2	2	3	9	..	..	..	..	..	..	..	..	..	..	..	..
Scheduled Castes	5	11	6	5	5	11	6	..	..	..	..	..	..	..	..	..	..	..	..
Muslim :																			
Ranghar	1	4	3	2	..	..	..	1	4	3	..	..	..	..	..	..	..	..	..
Kumhar	1	..	1	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Sikh :																			
Jat Sikh	3	8	9	9	..	..	..	1	4	4	1	2	3	1	2	2	..	..	..
Non-Jat Sikh	1	14	1	9	..	..	..	..	..	..	..	..	..	..	..	..	1	14	1



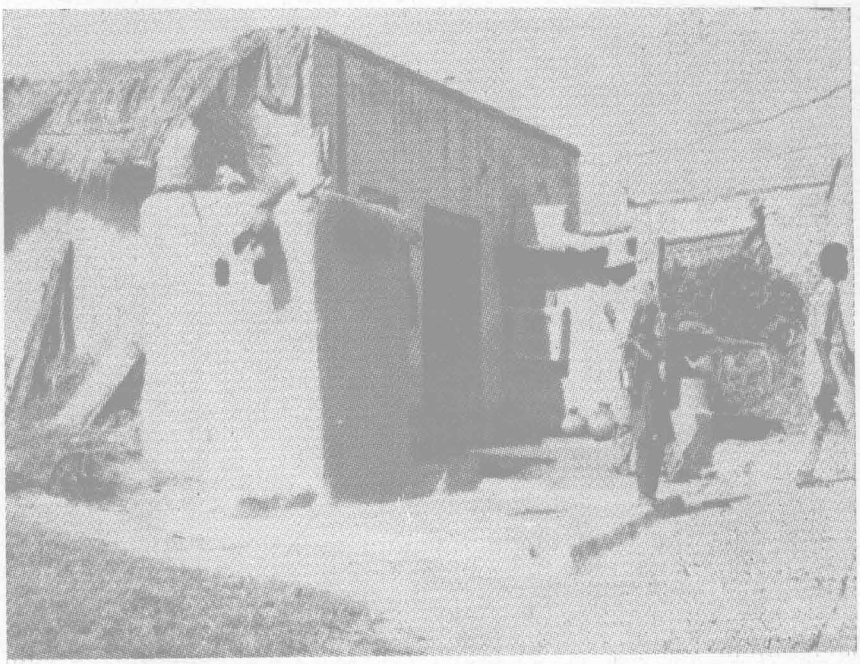
Lalanwala temple (a village local deity)



State Bank of Patiala Building



A typical pucca house with open courtyard for pegging milch cattle



A specimen of kacha structure

It will be seen that barring three cases all the non-Gujjar households live in houses with 2 or fewer rooms. The said three houses, belong to Jat Sikhs in two cases with number of rooms 3 and 4 and to Non-Jat Sikh in one case with number of rooms 'more than 5'. The last said house belongs to the 15 ordained religious workers. The Gujjar households, however, have a wide spectrum with houses up to five or more rooms.

Table no. 4.3 gives the frequency distribution of households by number of rooms and average living density per room.

TABLE NO. 4.3

Frequency Distribution of Households by Number of Rooms and Average Living Density Per Room

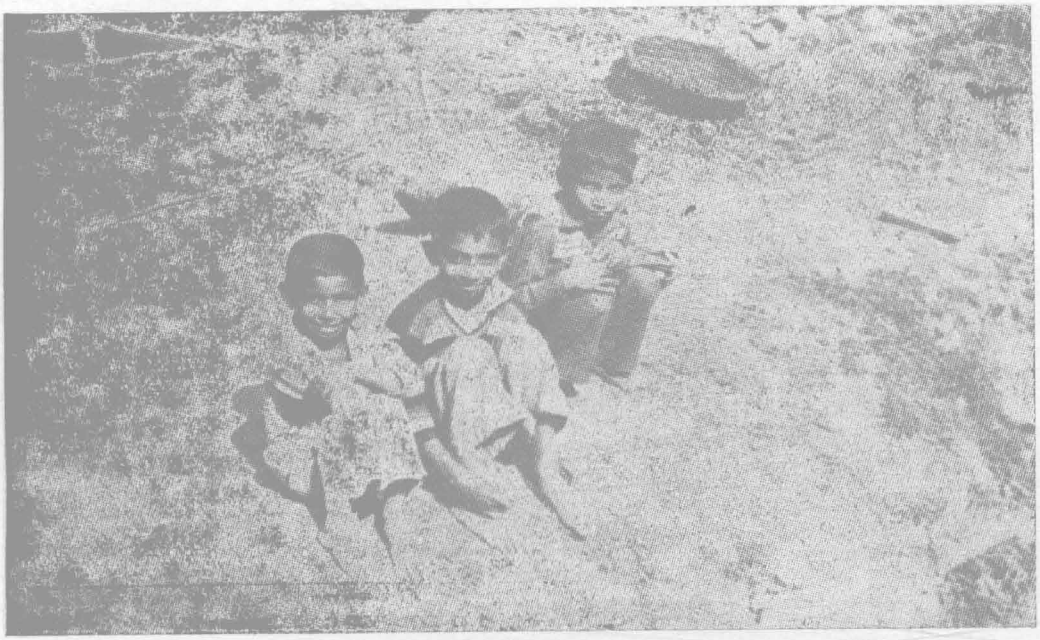
Number of rooms in the house	Number of house-holds	Aggregate number of		Number of persons per room
		Rooms	Members	
One ..	18	18	69	3·83
Two ..	31	62	176	2·84
Three ..	24	72	146	2·03
Four ..	11	44	76	1·73
Five and above ..	11	65	112	1·72
Total ..	95	261	579	2·22

It will be seen that 55.61 per cent of the population of the village lives in two or three roomed houses and account for 57.89 per cent of houses. It is rather surprising to find as many as 112 persons out of 579 i.e. 19.34 per cent living in houses with five or more rooms. Incidently, all but 10 of 95 houses had a separate compound.

TABLE NO. 4.4

Distribution of households classified by Caste/Tribe/Community of head of households and Type of Households

Type of households	Total No. of households	Number of households where head of household belongs to									
		Brahmin	Khatri	Jat (Hindu)	Gujjar	Rajput	Scheduled Caste	Rangher	Kumhar	Jat (Sikh)	Non-Jat Sikh
1	2	3	4	5	6	7	8	9	10	11	12
Total ..	**95**	**2**	**4**	**1**	**75**	**2**	**5**	**1**	**1**	**3**	**1**
1. Nuclear ..	46	2	3	..	36	1	3	..	..	1	..
2. Supplemented Nuclear ..	23	..	1	..	20	1	..	1	..	..	..
3. Single Person ..	5	..	..	1	2	..	1	..	1	..	..
4. Collateral Joint ..	1	..	..	..	1	..	..	..	..	..	..
5. Lineal Joint Family ..	11	..	..	..	10	..	1	..	..	..	..
6. Lineal Collateral joint family ..	2	..	..	..	2	..	..	..	..	..	..
7. Supplemented lineal collateral ..	1	..	..	..	1	..	..	..	..	..	..
8. Others—											
(a) Self, wife, son, daughter, mother, brother & Unrelated ..	1	..	..	..	1	..	..	..	..	..	..
(b) Self, wife, son & unrelated ..	1	..	..	..	1	..	..	..	..	..	..
(c) Self, brother, brothers' wife & brother's son ..	1	..	..	..	1	..	..	..	..	..	..
(d) Self, brother's sons' wife, mother & unrelated ..	1	..	..	..	..	..	..	..	..	1	..
(e) Self, wife, daughter, son, brother's son & brothers' sons wife ..	1	..	..	..	..	..	..	..	..	1	..
(f) Self, Sister & unrelated ..	1	..	..	..	..	..	..	..	..	..	1



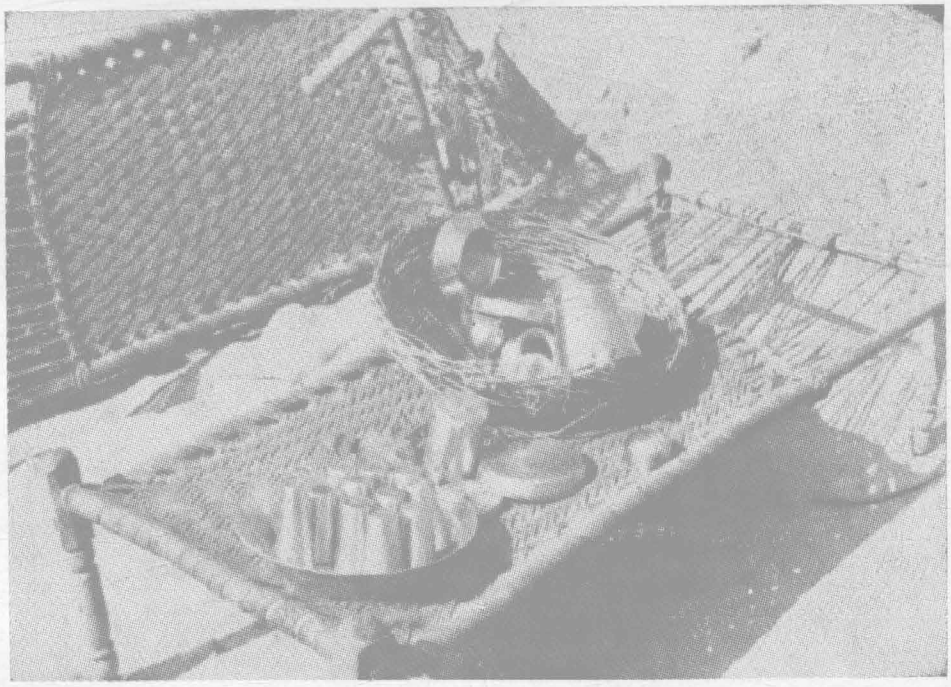
Children of the village



A kitchen of an average villager's household



Another view of open kitchen



Utensils commonly used in a village household

Gujjars being the pivotal community of the village and original inhabitants, the family composition of this community more or less depicts the family structure and the social life in the village. A table showing the distribution of households by Caste/Community and type of households is shown in table no. 4.4. The table reveals that out of 75 households belonging to Gujjar community as many as 36 households (48.0 per cent) have nuclear set up of family composition. The nuclear family composition is considered as a most modern set up which comprise of husband, wife with or without unmarried children. 20 other households of Gujjars (26.67 per cent) have supplemented nuclear families which comprise nuclear families plus one or more un-married, separated, widowed relatives of the parents other than those un-married children. However, the lineal joint family system which was traditionally the form of family structure among the Gujjars has not completely died out. As many as 10(13.33 per cent) families of the total still live in joint family system. The joint family normally includes brothers, sisters, nephews and nieces etc. Traditionally, Gujjars have been living as a close knit community in joint family pattern due to economic bonds and economic backwardness. In earlier years of settlement, cattle rearing was the mainstay of livelihood. The rough terrain and seasonal torrents in the foothills of Siwalik posed plenty of problems to develop agriculture as the main source of livelihood. Cattle was the only wealth which Gujjars solely depended upon. The rearing of cattle required a number of hands which bonded them to live jointly. It is rather surprising that the old traditional system of family structure has been parted with and is being fastly switched over to nuclear set up. It can be subscribed due to growing urban influence.

Fuel and Lighting

Table no. 4.5 gives the distribution of households by kind of fuel used for cooking and source of light cross classified by caste/community.

TABLE NO. 4.5

Distribution of Households by Kind of Fuel used for Cooking and Source of Light by Caste /Community

Caste/Community	No. of households	No. of households				
		Fuel used for cooking		Source of light		
		Wood only	Wood & cowdung cake	Kerosene	Electricity	Kerosene
1	2	3	4	5	6	7
Brahmin ..	2	..	1	1	2	..
Khatri ..	4	1	3	..	1	3
Jat ..	1	..	1	..	..	1
Gujjar ..	75	7	68	..	64	11
Rajput ..	2	1	1	..	..	2
Scheduled Castes ..	5	1	4	..	1	4
Ranghar ..	1	..	1	..	1	..
Kumhar ..	1	..	1	..	..	1
Jat Sikh ..	3	..	3	..	3	..
Non-Jat Sikh ..	1	..	1	..	1	..
Total ..	**95**	**10**	**84**	**1**	**73**	**22**

All the households, except one, use wood or wood in combination with cowdung cakes as fuel for cooking. The only exception is the household belonging to Brahmin community which uses kerosene for cooking. A large number of households (73 or 78.84 per cent) have the privilege of using electricity for light. It is only in 22 (23.16 per cent) households where kerosene is used for lighting.

Amenities

Information was collected in the household Schedule in respect of 95 surveyed households as to the facilities available such as kitchen, bathroom, lavatory, drinking water, water for washing and electricity. Out of 95 households only 60 (63.16 per cent) returned as having a

separate kitchen. Besides, not a single household returned as sharing the kitchen with another household. Thus, as many as 35 (36.84 per cent) households had to prepare their meals either in the living rooms or in the open. The position of separate bath rooms in the household was none the better. As many as members of 55 (57.89 per cent) households had to bathe either in the open or in the living rooms. Only 40 (42.11 per cent) households returned as having separate bath rooms. Possession of a lavatory in the household is a rarity. In the village most of the people defecate either in the fields or in the public latrines. Only three (3.16 per cent) households had independent source of drinking water supply. All the rest had to share common taps. The position with regard to availability of water for washing was reported to be exactly the same as for drinking water. Interesting, the 13 (13.68 per cent) households having independent source of water supply cut across varied economic groups. Five households had cultivators as the head, 2 had labourers, and one each a cattle tender, a liftman, a potter, a sweeper, a shopkeeper and a religious worker. That a household possesses an independent source of water supply cannot be related to its prosperity or otherwise. Each case had a different background reasons and these were generally coincidental. 73 (76.84 per cent) households had electric supply and the rest had to use kerosene or oil lamp for lighting.

Dress

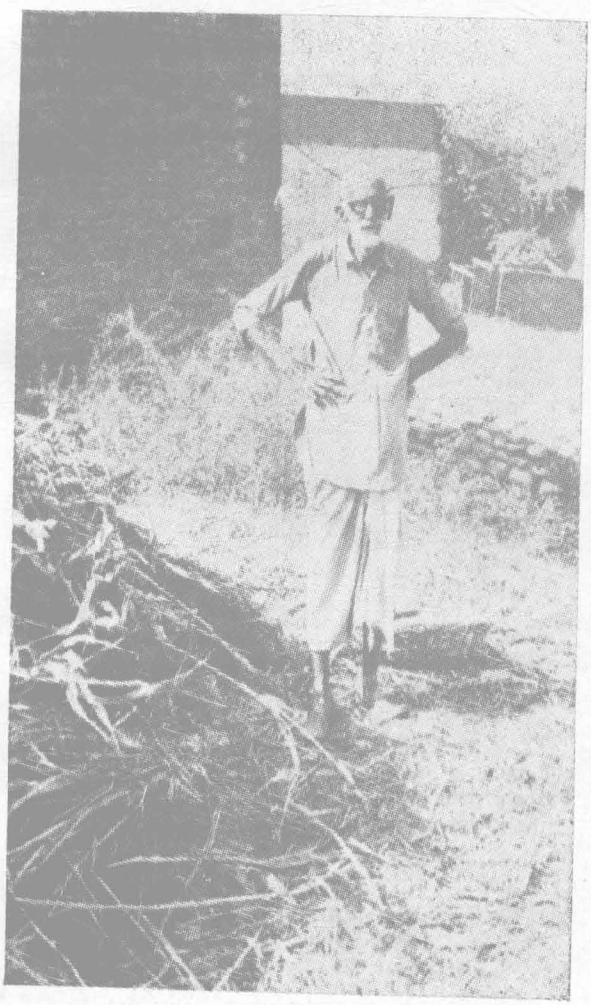
Males—The most popular apparel worn by men is the long cloth — locally called 'chadra' This is a rectangular piece of cloth measuring about 2½ mtrs. × 1½ mtrs. The chadra is wrapped round the waist and knotted in front. The loose ends are tucked on the two sides around the navel. These are allowed to hang about on the outside instead of being tucked in, and left unseen. The aged males generally prefer white chadra, the younger ones are, however, fond of light grey or light brown colours. Above the waist, the common dress is shirt with or without collar. When without collar it is called kurta, as in the rest of the country. Loose cotton trouser with a cord for the waist band (Pyjama in common parlance) is equally popular. This too is worn with shirts, with or without collar. A question was asked in the household schedule canvassed in 95 households as to the dress generally worn by its members. Though this information was cross classified by state of origin of the head of household and by caste/community, no significant differentials appeared on account of the said two characteristics of households. 39 (41.05 per cent) households returned shirt/kurta with Chadra as the common dress for males, 45 (47.37 per cent) returned shirt/kurta with pyjama as common dress, 6 (6.32 per cent) returned shirt and pant while 2 (2.11 per cent) returned chola as the common dress. Chola is a loose hanging gown like shirt reaching upto knees. The households which returned the chola as the common apparel belonged to Hindu Jat community and Sikh community. Incidently, the elder of the village wear turbans, though only on formal occasions. The youth on the other hand desist the use of turbans. In respect of male children, 49 (51.58 per cent) households returned shirt/kurta with pyjama as common dress, 24(25.26 per cent) returned shirt and half pant, 8(8.42 per cent) returned shirt and pant, 3(3.16 per cent) returned shirt/kurta and Chadra and one each returned shirt and 'Kutchha' (loose cotton half trouser) and chola. Chola for children was returned by the household of ordained Sikh religious workers.

Females—The traditional dress for females comprises of kurtee — a kameez of shorter size than the one seen in urban areas of north India, a pyjami — a tight fitting cotton trouser with a cord for the waist band and 'chunri' to cover the head and part of the face. This apparel is now becoming obsolete and is limited to very elderly woman who would still like to stick on the old traditions. The younger women and the women of the middle age groups have now adopted to the salwar, Kameez and dupatta which is a common dress for females in north India. Incidently they have not at all taken on to wearing saris. Women generally wear clothes of bright colours. New garments are worn on festive occasions. Widows, however, go in for light shades. There is no compulsion of wearing light shades on inauspicious occasions like death in the family or in the neighbourhood. The usual clothes are worn on these events. Incidently, widows do wear bright clothes on festive occasions.

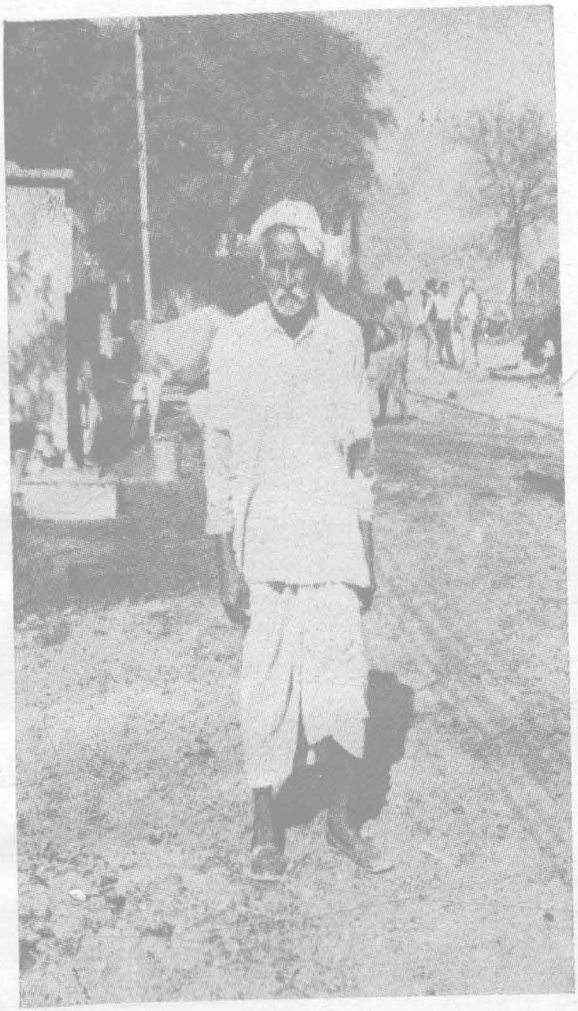
In winters, those who can afford, go about wrapping woollen blankets around them; the poor lot, however, have to be content with a chaddar — a hand woven cotton cloth, crude and thick. Children, in winters, are generally provided with pullovers/sweaters. Broadly, the mode of ones dress does not reveal his economic class. The poor and the rich in the village, almost all, wear the same kind of dress. May be, in some cases, the rich would afford a cloth of better quality or may be, the one who can afford would have more number of clothes than the one who can't but by far, this would be the only distinction between persons of different economic groups.



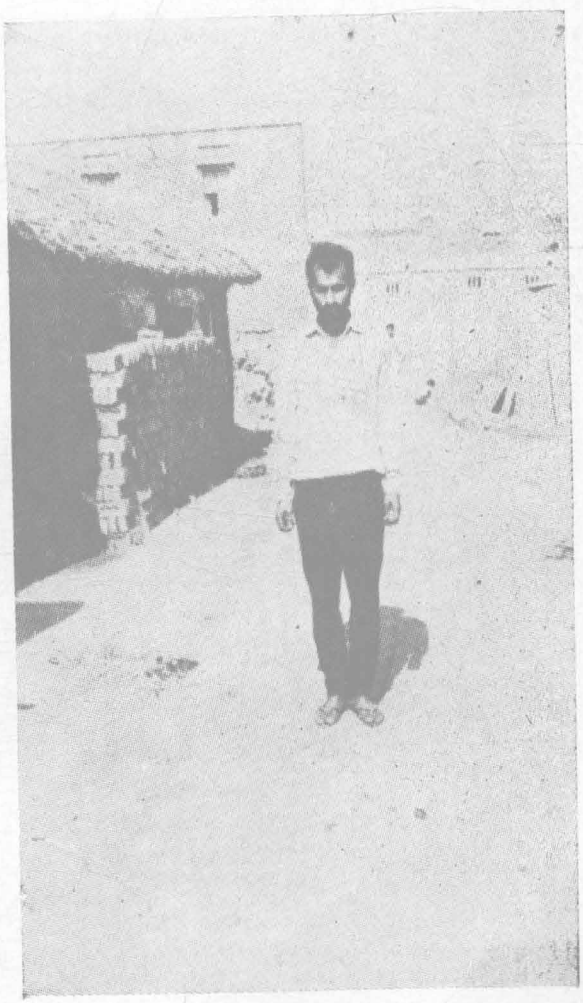
An old woman in her traditional dress



An old Gujjar in a typical male dress



Another villager of Kaimbwala with Pugree



A youngman with modern dress

Foot-wear

The foot wears, generally used by the inhabitants, males or females, are made of plastics or other synthetic material. It is only the very well off who would afford leather shoes or sandles.

Ornaments

Ornaments are not very common in men folk. Gold rings are generally worn by younger generation at the time of their marriage. However, ladies wear ornaments made of silver and gold. Among the most common ornaments are gold ring (angoothi) for fingers. Tikka is used for forehead and nosepin (koka or tilli as is called in local language) for nose, and necklace (haar) for neck and golden bangles (churian) for wrist. The difference in types, quality and designs of ornaments are more according to the social and economic status of the household. These are made of gold and silver. However children do not wear ornaments.

Stapple Food and Drinks

Wheat is the stapple food of the Gujjars which is consumed through out the year. Maize is also used for three or four months in the year i.e., October to December. Rice is not generally used by the Gujjars. The Mani Majra Co-operative Society located at Grain Market Chandigarh supplies Sugar, Wheat flour and certain necessary commodities to the residents of Kaimbwala. There is no Co-operative Society in Kaimbwala. Pulses and vegetables are consumed alike, and both are brought to the village either from Chandigarh or Mani Majra. The entire village uses vegetarian food. By tradition also Gujjars are vegetarians. Only few persons in the present generation consume non-vegetarian food and that too stealthily. Consumption of wine is, however, common among Gujjars. They arrange to buy wine from the city. No illegal distillation is prevalent in the village as no such case of illegal distillation has come to the notice while survey was conducted and group discussions were held with the Gujjars.

Luxury Goods

In the surveyed households question was also asked as to whether the household possessed luxury or costly goods. The list that emerged comprised of wrist watches, table clocks, radios/transisters, cycles, motor cycles, scooters, tape recorders, sewing machine, transister-cum-tape recorders and television sets. Table no. 4.6 below furnishes data on the aspect which is self explanatory.

TABLE No. 4.6

Distribution of Households having Luxury Goods

Luxury	No. of households having Luxury goods
1. Cycle	87
2. Wrist Watch	64
3. Sewing Machine	46
4. Radio/Transistor	29
5. Television Set	1
6. Scooter/Motor Cycle	5
7. Transistor-cum-tape recorder	1
8. Tape recorder	9
9. Table Clock	2
10. Households not having luxury goods	6

Furniture

Information was also gathered on the availability of furniture in the surveyed households. It turns up that cots are, by far, the only furniture used by the inhabitants. A common cot is made of wooden beams supported by four legs and interwoven by crude strings. These are held tight by a rope which goes round the knitted strings in an ordered fashion, on one end. The other kind of cots are the newar cots in which a strip of thick fabric goes round criss-crossing longitudinally and latitudinally, in place of the crude string. The survey data in this respect is shown in the sub-joined table.

TABLE No. 4·7

Distribution of Households having Different Types of Furniture

Item of furniture	No. of household having different types of furniture
1. String Cot	94
2. Newar Cot	33
3. Double Bed	2
4. Dewan	3
5. Bench	3
6. Chair	17
7. Table	15
8. Household not having any type of furniture	1

Utensils

Material of which the cooking and serving utensils are made generally reflect the changing pattern of social and economic scenario. Since this aspect has a strong bearing on the community to which the household belongs, table no. 4.8 gives the material of which the utensils are made classified by caste/community of head of household.

TABLE NO. 4.8

Material of which the utensils are made Classified by Caste/Community of Head of Household

Caste/Community	No. of house-holds	Number of house-holds where cooking utensils are made of										Number of households where utensils for serving food are made of									
		Brass only	Aluminium only	Brass and stainless steel	Brass and Aluminium	Brass and clay	Brass and Iron	Brass, Aluminium and stainless Steel	Brass, Aluminium and Bell metal	Brass, Aluminium and clay		Brass only	Aluminium only	Brass and Stainless Steel	Brass and Bell metal	Brass and Chinaware	Brass, Stainless Steel & Aluminium	Brass, Stainless Steel & Bell metal	Brass and Iron	Brass, Stainless Steel & Chinaware	Brass, Aluminium & Chinaware
1	2	3	4	5	6	7	8	9	10	11		12	13	14	15	16	17	18	19	20	21
Brahmin ..	2	..	..	1	1	..	..	..	..	..		..	..	1	..	..	..	..	..	..	1
Khatri ..	4	..	..	2	2	..	..	..	..	..		..	2	2	..	..	..	..	..	..	..
Jat ..	1	..	1	..	..	..	..	..	..	..		..	1	..	..	..	..	..	..	..	..
Gujjar ..	75	10	..	6	20	8	..	..	5	26		8	..	11	1	22	1	..	..	15	17
Rajput ..	2	..	1	..	1	..	..	..	..	..		..	2	..	..	..	..	..	..	..	..
Scheduled Castes ..	5	..	3	..	1	..	..	..	..	1		..	3	..	..	1	..	..	..	..	1
Ranghar ..	1	1	..	..	..	..	..	..	..	..		..	..	..	..	1	..	..	..	..	..
Kumhar ..	1	..	..	..	..	..	..	..	..	1		..	..	..	..	..	..	1	..	..	..
Jat Sikh ..	3	..	..	1	1	..	..	1	..	..		..	..	1	..	..	..	..	..	1	1
Non-Jat Sikh ..	1	..	..	..	..	..	1	..	..	..		..	..	..	..	..	..	..	1	..	..
Total ..	95	11	5	10	26	8	1	1	5	28		8	8	15	1	24	1	1	1	16	20

Ceremonies related with Birth, Death and Marriage :

Birth

The ceremonies related with birth, death and marriage in the present Gujjar and other castes set up are almost similar to those obtaining in other communities of the region. A woman is treated as unclean as soon as it is learnt that she is pregnant. Her diet is regulated. She is barred from partaking spicy and fried food, instead stress is given on consumption of nutritious diet which include a liberal amount of milk and ghee. Though, in principle, it is considered desirable that the woman on family way should not be burdened with heavy work; it is generally not adhered to in view of the exigencies of circumstances and one would find a pregnant woman continuing with her usual chores upto the last month of pregnancy. In view of the proximity of General Hospital at Chandigarh, a large number of babies are delivered at the Hospital. In rare cases, when the delivery has to be performed in the village the assistance of local 'dai' is taken who cuts the umbilical cord with a pair of scissors which is buried alongwith the placenta. After the delivery, the woman is given a preparation of jaggery, parslay, ginger and ghee called 'Chhuani', with a glass full of milk. This preparation is given to her twice a day for 8 to 10 days. During all these days, she is provided with the so called light diet comprising mainly of *khichri* and *moongi ki dal*. Even so a liberal quantity of ghee is served to her with such meal. For ten days after the delivery, not only the woman but the entire household is treated as unclean—*sutak*. A piece of iron or an old lock is tied to the cot of the woman to ward off evil spirits. Also tied to the cot in a piece of paper, is the mixture of parslay and *ajwain* for the said purpose. Besides, the concoction comes handy when required by the woman if she feels uneasy due to stomach or nervous disorder. Alongside the bed on the floor, near the head, is placed a brass pot filled with clean water. The room is fumigated by burning of *guggal*—a resin, on an open fire. Evil designs of spirits are not associated with premature births. While a birth after seven months pregnancy is taken in its stride, a birth after eight months is considered risky. During the pregnancy a woman is not allowed to see a dead body. The first child is invariably delivered in the parental house of the woman. The woman attains a 'clean' status after 10 days of the birth. Known as *dasuthan* this day is celebrated by performance of puja and the woman takes bath for the first time after the delivery. The 'pandit' who performs the puja is provided with food and 'dakshana'. If the economic conditions permit, the relatives and friends are also invited and served a lunch. The 'mundan ceremony' comprising of the first hair cut for the male child is performed in the first or third year of birth. No stigma is attached to barrenness of the women or when the woman has an aborted pregnancy.

Marriage

Marriage ceremony among Gujjars is almost on similar lines as in other communities of the areas.

The preparation for marriage commences when the parents of the girl start looking for an appropriate match for their daughter.

(i) **Selection of the match** : So far as the selection of the match is concerned, as a custom the parents of the girl takes the initiative of searching a suitable boy by themselves or through a middleman, which is called in local language 'Bicholia'. Generally the marriages are settled by the parents through negotiations with the other party. No case of love marriage has been found in the entire village during last 10 years. Gujjars being a close-knit community maintain their traditional, entity. The matrimonial alliances are restricted to be within the same community and the parties have to belong to different 'gotras'. When the marriage has been fixed up, the prospective groom is barred from visiting the village of bride. Most of the marriages are settled in the nearby villages, located in the foot hills of siwalik ranges where Gujjars are predominantly settled. The village of Chhoti Parch Bari Parch and Jayanti Majri are some of the popular places for marriage alliances.

(ii) **Betrothal Ceremony (Sagai)** : As soon as match is settled, after a few days, rasam sagai (betrothal ceremony) is performed. The parents of the girl go to the boys' home, and give some cash and some sweets. Milni (a token of meeting) is also done. The betrothal—'sagai' takes place by the visit of people from girl's side to the boy's. Gifts in the shape of money and/or ornaments (such as gold rings) are given to the boy and his parents/relatives, depending upon the economic strength of the girl's household. Sweets are invariably taken by the girl to that of boy's. There is no obligatory marriage payment by the bride's parents to the bridegroom's parents. The gifts in shape of dowry normally consist of utensils, clothes and some furniture of daily use and are given to the boy's household. This too depends upon the economic condition of bride's parents. The dowry is not obligatory and bride's parents are not pressed for it. There is no bride price prevalent among Gujjars and other Hindu castes of the village.

(iii) *Saha Chithi* : After a lapse of time depending upon the circumstances, a formal date of marriage is fixed. A formal letter called the 'Saha Chithi' is now sent by the girls' side through a messenger—a barber giving the tentative date of marriage for endorsement by the parents of the boy. This letter is got prepared by a Pandit after consulting the 'patras' to arrive at an auspicious date. The carrier of the 'chithi' is given gifts of eatable and cash by both sides.

(iv) *Lagan* : Before the marriage, 'bans' ceremony is performed. This comprises of giving an oil bath to both the boy and the girl in their respective places. 'Batna'—a preparation of gram flour, mustard oil, curd and turmeric is applied on the bodies of the bride and the groom. The application of 'batna' is intended to give lustre to the body. Elderly women of the household or other from the same community bless the ceremony by dabbing the forehead, shoulders, knees and feet of the boy and the girl in their respective homes with stems of grass touched with 'batna'. This is called 'seva ladi'. Widows are forbidden to perform this ceremony. After these ceremonies, the marriage procession—'barat' moves towards the girl's village. The women do not join the barat. The barat is accompanied by the barber, who is the fore-runner of the party and informs the girl's side that the barat is on its way. After a short stay at the temporary resting place for 'barat' such as a dharamshala, the barat proceeds to the house of the girl led by a party of drummers and musicians. The boy is received by the girls parents. This ceremony is called 'Dhakao'. The boys party then moves for the dinner.

(v) *Phere* : 'Phere' is the core ceremony to solemnize the marriage in which the boy and girl go round the sacred fire, while the pandit recites the mantras from the holy book. The venue where the 'Pheres' are performed is called the 'mandap'. The girl is brought to the mandap by the brother of her mother. She is made to sit on the left side of the groom. Thereafter both boy and the girl are tagged by a loose cloth signifying the wedlock. After, this, the boy and the girl are directed to circumbulate the sacred fire in form of seven pheres (go rounds). After this the boy and girl are declared as bride and the groom. The departure of the couple after the marriage for the house of the bridegroom is called 'vida'. The father of the girl bids farewell to the couple by applying 'tikka' on the forehead of the boy. As the party moves, the father of the boy throws coins on the 'doli' carrying the bride and the groom. The younger brother of the girl invariably accompanies the returning barat to the house of the groom. At the boy's residence, the women relation remove the veil of the bride and appreciate the face of the bride, and offer her money. The next day, the women of the village bring the bride and the groom to the village pond where a ceremony called the 'chhati khelna' is performed. In this, the bride as well as the groom strike each other with a stick for seven times.

Conjugation (Gauna)

Now, since the age at marriage, both for boys and girls is sufficiently reasonable, the 'gauna' ceremony is just perfunctory, if performed at all. Some twenty years ago, the most popular villages with which the inhabitants of Kaimbwala had matrimonial alliances were : Nabha, Jayanti Majri, Chhoti Parch and Bari Parch, these villages extended upto Kalka. As of now, the interaction of the inhabitants in this regard is with nearby towns and cities. Subtle enquiries with regard to incidence of pre-marital sex or extra marital sex revealed that the Gujjars were extremely sensitive on this issue. According to knowledgeable sources none of the said cases had surfaced since the elders viewed them very seriously.

Death

The Gujjars and other Hindu/Sikh castes of the village cremate their dead bodies. Dead children below the age of five years are, however, buried outside the village, after being wrapped in white or red cloth. It is generally the eldest son or if no son is living/available the grandson who lits the pyre. The pandit is generally not brought to the site of the cremation. After the cremation the mourning congregation moves to the house of the deceased. After their visit to the house of deceased the mourners sprinkle a few drops of water over their head and shoulders in a token of getting cleansed. An empty pitcher is hung from a branch of 'pipal' tree at the outskirts of the village. The pitcher has hole in the bottom which is plugged by a bunch of grass (kusha). The pitcher is now filled with water which is allowed to dip from the kusha. The ashes of the dead—*phool* are collected and emersed in the flowing water. Budget of the household permitting, the ashes are taken to Haridwar for emersion in the holy Ganga. Brahmins are offered food on the 12th day of the death in token of food offered to the deceased. On this day, the people of the village are offered sweets by the bereaved family. The occasion is heavily attended. The day is celebrated with gusto if the deceased passed away at old age. On the other hand, if the dead person was young, the event is performed with a formal



Sarpanch smoking a Hukka

sobriety. During all this period, the household is taken to be in mourning as also is deemed to be unclean. This period is called 'patak'. The period of 'patak' lasts normally for 14 days. During mourning period, the household and kins do not participate in any festive occasion.

Statutory Panchayat

Before transfer of Kaimbwala to Chandigarh Union Territory, villages Kansal and Kaimbwala had only one Panchayat with Panchayat headquarter at Kansal. Now Kansal is in Punjab territory and therefore Kaimbwala has a separate Panchayat. It has 6 members including one woman member. Sarpanch of this Panchayat is Shri Vasti Ram while Shri Inder Ram is the President. Both these functionaries belong to Gujjar Caste. On the whole, Sarpanch looks after the affairs of the Panchayat. Various developmental activities are carried out by the Panchayat for the benefits of the villagers. Retention walls for two ponds of the village are under construction. Construction of village lanes was done. Working of street light, provided in the village, is looked after by the Panchayat. The village disputes reported are settled. Generally, compromises are struck. Petty disputes of land are amicably settled. Village disputes mostly relate to the quarrels amongst youngsters which occur due to drinking of alcohol or minor incidents arising out of beating of small kids by elderly persons. For looking after the affairs of Panchayat, the Sarpanch is provided two killas of village land for cultivation. Panchayat gets Rs. 3 per year as chulha tax from each household. There is no other source of income to the Panchayat other than chulha tax. Panchayat has engaged a sweeper for Rs. 350 per month to clean the village lanes. The village Panchayat also keeps the record of births and deaths and the work has been entrusted to Chowkidar of the village. Levelling of village land, construction of retention wall, terracing of fields to check flow of water is done by the Block Development Agency of Union Territory Administration. Expenditure on street light in the village is also incurred by the Block Agency. The expenditure on construction of retention walls for both the ponds is also being met from block funds.

Educational Institutes

Only one primary school is being run by the Union Territory Administration in the village. As already stated, there are five teachers including head master in the school and presently 187 children are studying in the school. It was pointed out by the head master of the school that the villagers are persuaded to send their children to school and response to send girls for education is poor. Villagers are reluctant to send their girls for education. Very few families in the village send girls for education. In the recent years, adult literacy was started by few enthusiastic youths of the village but that too was abondoned due to poor response from the villagers, though Panchayat's office bearers and school teachers tried their best in this direction. Besides, one Anganwari is also functioning in the village.

Dispensary

One allopathic dispensary is functioning in the village. It has one doctor, one pharmacist and two A.N. Ms. Doctor comes twice a week in this dispensary. The other days of the week he attends duties assigned to him in General Hospital Sector 16 at Chanigarh. Occassionally, people of nearby villages also visit this dispensary. During discussion with knowledgeable persons of the village, it was revealed that the villagers prefer to get treatment from private practitioners of Mani Majra for want of regular attendance of the Doctor of Government Dispensary at Kaimbwala. On this account they do not mind even expensive treatment given by private practitioners of Mani Majra. For major ailments, the patients visit General Hospital or PGI at Chandigarh City.

There is no veterinary hospital in Kaimbwala. For the treatment of animals, people have to rush to Khuda Ali-sher were the government dispensary is located. In few cases, people go to Mani Majra also for the treatment of animals. But due to non-availability of veterinary services, 5 to 10 buffaloes die every year.

Five most influential and respected persons

Sarvshri Vasti Ram, Inder Ram, Hazara Singh, Mukhi Ram and Atru Ram are most influential persons in the village. Shri Vasti Ram is the present Sarpanch of the village and looks after the functioning of Panchayat. He is a Gujjar by caste and commands good reputation in the community. Shri Inder Ram is a member of Panchayat. He is the member of Central Co-operative Society of all the 27 villages of Union Territory Chandigarh. He represents the society in the capacity of President on behalf of village Kaimbwala. Shri Hazara Singh is an educated influential person in the village. He is matriculate and works as an Assistant in Chandigarh. For official activities concerning the village, he is an adviser to the villagers. Ex-Sarpanch

Shri Mukhi Ram still holds command over village community though he is not in power. He takes keen interest in the Panchayat affairs of the village. Shri Atru Ram is one of the affluent persons of the village. He is working in Pfizer Company at Chandigarh and draws a handsome salary. He owns a flour mill and a tractor. Previously, he was the only person in the village owning tractor. Recently, a second tractor has been purchased with the help of the 'Bank' loan by another villager. Shri Atru Ram also owns a Kothi at Chandigarh. Naturally his affluence alone brings him very high reputation in the village community.

Religions

Hindu religion is followed by majority of the households (93.68 per cent) of Kaimbwala. Apart from this, Sikhs constitute 4.21 per cent and Muslims 2.11 per cent of the total population.

Fairs and Festivals

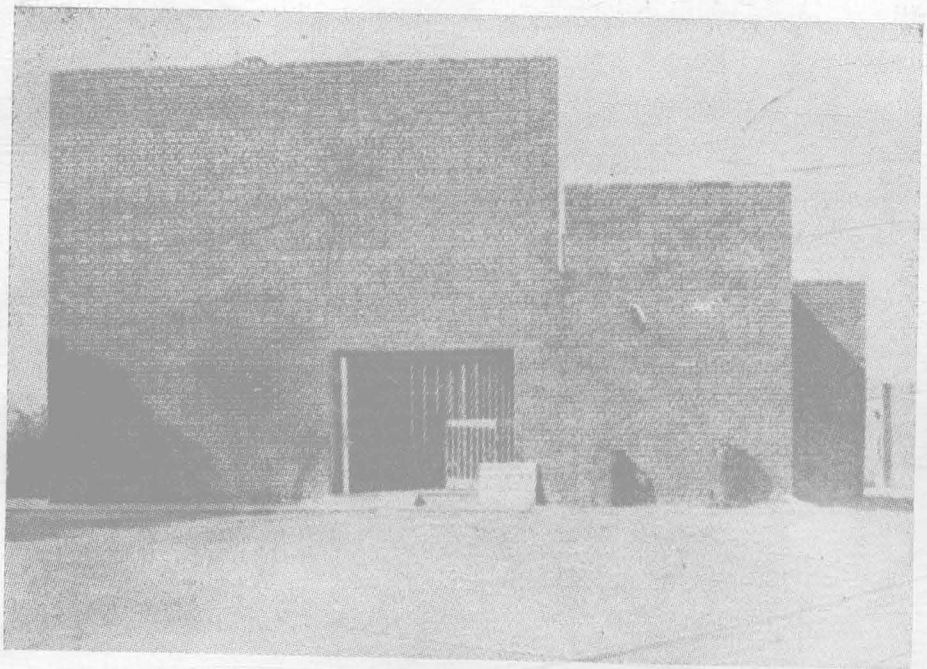
Lalanwala temple is situated within the village near Government Primary School which is also known as 'Lakha Pir'. There is no regular pujari. It is generally opened on every thursday when a Sheikh comes from Bhareli (a village at a distance of about 15 Kms. in Haryana). But the keys are left with somebody in the village and the temple is opened by others also if the need arises. Flags of different colours are offered on 'Maghi' as symbol of fulfilment of ones wishes. Wrestling and race competitions are also organised by the Panchayat when the function on Lalanwala is held on the eve of Maghi. Another important religious place within the village is Khera. It is almost in the centre of the village. It is also customary amongst the villagers to pay visit to this temple on all auspicious occasions. Khera is a symbol of the establishment of the village. Villagers worship Khera on every Sunday for their well being as also for the well being of their cattle. Special celebrations are held during Navratras (April) in which people make offerings. Generally on this occasion, a pandit is called to perform 'havan'. For performing havan the pandit spreads some sand on the floor and makes some sacred designs with wheat flour, turmeric and vermilion. Later on, some dried twigs of the mango tree are kept on this design and fire is lit to the twigs. Some pure ghee is also sprinkled on the fire. For performing havan, the pandit is paid Rs. 11, Rs. 21 or even more depending upon the capacity of the person concerned. In addition to this a 'Yagya' is also performed by the common villagers on the Khera. During this celebration, food is served to the people in the form of sweetened rice. At a short distance and on north-eastern direction of the village, there is Kansa Devi Temple, while on south-western direction of the village is Gurudwara. People occasionally visit these two religious places. Religious gatherings of the villagers as stated above is confined at Lalanwala and Khera. But during discussion with elderly people of the village it transpired that a few villagers arranged three Satsangs of Radha Swami followers. This is indicative of a rise of Radha Swami Cult amongst the people of the village.

Political parties and voting behaviour

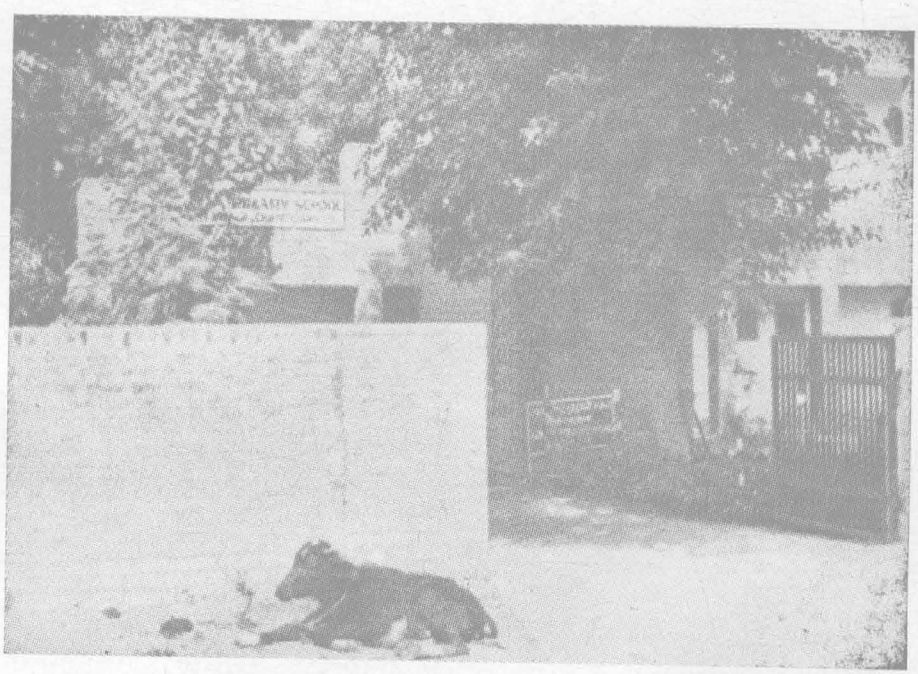
It has already been described that no factionalism prevails in the village socio political structure. Gujjars being the predominant caste constitute maximum portion of population. During the enquiry it has been revealed by the villagers that even in the statutory Panchayat elections, the members are elected unanimously without contesting any opposition. So much so that minor cases pertaining to the village are resolved with mutual consent. Most of the villagers are pro-congress (I) followers. During the last parliamentary elections they cast their votes in favour of Congress (I) candidate. The village falls in the constituency of Chandigarh Union Territory. In the absence of any factionalism, the formal political parties do not exist in the village.

Contact with outside world

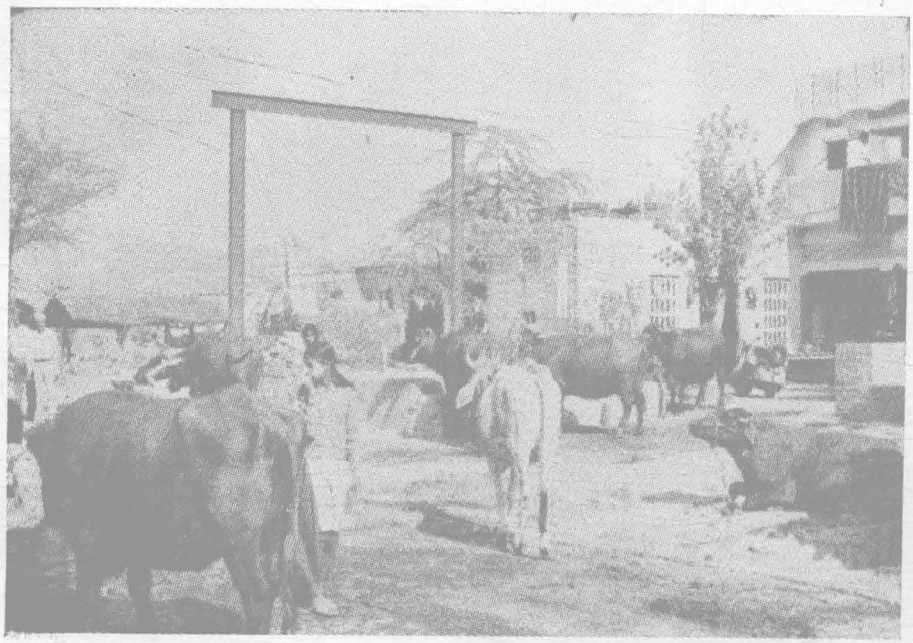
The data pertaining to households whose close relations are staying outside the village has been collected to determine the social interaction of the villagers with the outside world. Series of tables have been formulated by caste, community, religion and kinship to study the social contacts of the inhabitants outside the village. During the field survey, it has been observed that inhabitants of Kaimbwala, predominantly Gujjars by caste, are a very close knit community and have very limited contacts outside.



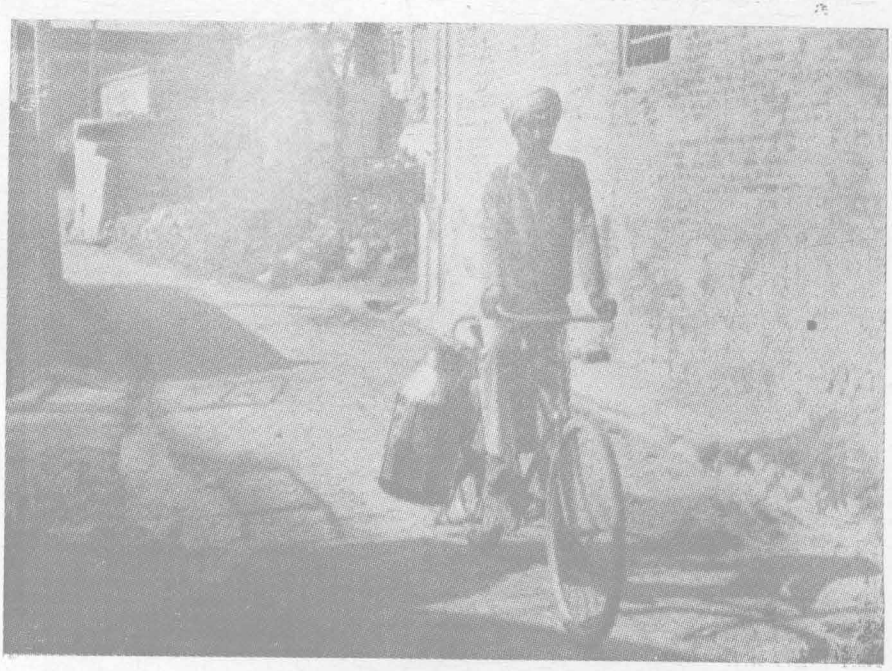
Allopathic Govt. Dispensary building



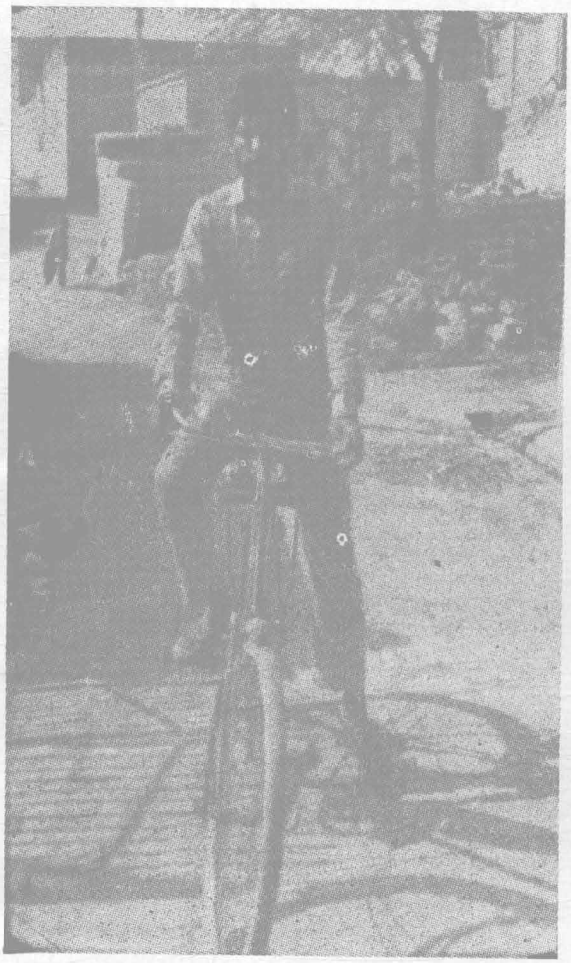
A view of village Primary School



A common view of milch cattle



A milk vendor on way to city



Another young villager on way to Chandigarh



A typical scene of open courtyard

TABLE NO. 4.9

Households Whose Close Relations are staying outside the Household classified by Religion and Caste/Tribe/Community and Age of Head of Household

Religion and Caste/Tribe Community	Total No. of households	Number of households whose close relations are staying outside and where age of head of household is					
		Below 25	25—29	30-34	35—44	45—59	60+
Total ..	7	..	..	..	5	1	1
Hindu—							
Brahmin ..	1	..	..	..	1	..	..
Gujjar ..	5	..	..	..	3	1	1
Sikh Jat ..	1	..	..	..	1	..	..

The above table shows that out of the total 95 households surveyed in the village, only 7 households have been reported to have any form of kinship relations outside the village. Further interpretation of the table shows that out of 7 households only one household each whose relations are staying outside the village belong to Brahmin (Hindu) and Jat (Sikh) religion while 5 households belong to Gujjar Caste. Out of the 7 households, 5 belong to Gujjar Caste. Out of the 7 households, the head of the 5 households fall in the age-group 35—44, one each to 45—59 and 60+.

TABLE NO. 4.10

Households Whose Close Relations are staying outside the Household Classified by Religion/Caste/Tribe/Community and State of Origin of Head of Household

Religion and Caste/Tribe/Community	Total No. of households	Number of households whose close relations are staying out side and where head of household belongs to	
		Haryana	Chandigarh UT
Total ..	7	1	6
Hindu			
Brahmin ..	1	1	.
Sikh Jat ..	1	..	1

The above table shows the households whose close relations are staying outside by State of origin of heads of the households. It can be seen that out of total number of households, 6 households whose relations are staying outside, the head of the household belong to Union Territory Chandigarh while one head of the household belongs to adjacent state of Haryana.

TABLE NO. 4.11

Particulars of Close Relations staying outside classified by Occupation of Head of Household and Nature of Relation with Head of household

Occupation of head of household (Describe as per NCO-2 digits)	Total No. of households	Number of households whose close relations are staying outside and related to head of household as			
		Son	Daughter	Son & daughter	Brother
Total ..	7	2	2	1	2
Draftsman (03) ..	1	..	..	1	..
Cultivator (61) ..	3	1	..	..	2
Lift Operator (97) ..	1	..	1	..	..
Assistant (30) ..	1	..	1	..	..
Labourer (99) ..	1	1	..	..	..

In order to cross examine the social relationship of the villagers with the outside world, the above table has been formulated which further shows that out of total number of 7 households, 2 households have their sons staying outside and 2 of the households whose daughters are staying outside the village and one household whose son and daughters are staying outside the village while 2 households have their brothers outside the village. It is rather interesting to note that out of 7 households, 3 households belong to cultivator's working category whose sons and brothers are staying outside the village. While in case of one household each whose close kins are staying outside the village belong to service category of Draftsman, Lift Operator, Assistant and Labourer.

CHAPTER—V

CONCLUSION

Located so close to the modern city of Chandigarh and lying in the lap of the foothills of Himalayas, Kaimbwala is still so removed from luxury and prosperity of the present age. The first question that comes to ones mind is whether the psychological, social and economic distance is to continue or is the gap going to be filled up, shortly? And, secondly why has Kaimbwala remained so much aloof while other villages of the Union Territory progressed with the progress of the city? The questions are so inter-dependent that these will have to be answered simultaneously. Firstly, it appears that while the signs of change are appearing, the rate of acceleration towards change of social structure is yet to acquire a worth while level. On the part of the administration not much seems to be wanting. The village has been provided with electricity, water supply, dispensary and a school. Yet the spirit to better ones lot does not seem to be solidly ingrained in the inhabitants. A substential number of children of school going age are found to be abstaining from attending school. The malice is more pronounced in the case of females. Even when they do attend the school, the drop out rate is too high. This is so, despite the fact, that the Primary School is located within the village and education beyond that level is readily available at Chandigarh. The appropriate levels of schools at Chandigarh would not be more than five kilometers from the village and the fee to be paid would only be nominal. Yet, it is the lack of will which makes the residents to stagnate. Though there is a small proportion of villagers who interact with the city and try to improve their lot, still a large proportion is held back by the drag of the past. Illiteracy seems to be one of the most important impediment to change in attitudes. It will be recalled from Chapter-II that literacy rates for Kaimbwala were compared with that of eight villages located in different directions and having close linkages with Chandigarh city. Kaimbwala with a literacy rate of only 29.07 per cent was found to be having the lowest levels of literacy rates. Besides, this was not marginally low but substantially so. Further, the female literacy rate was found to be as low as 14.64 per cent. It would not be inappropriate to call Kaimbwala as island of ignorance. The residents still do not seem to have realised the importance of the education.

The survey data on school attendance and discontinuation of study after joining the school did not point out to any economic compulsion being responsible for non attendance of the school or drop out. As revealed by the analysis of the economic data, a good number of children of age 0—14 are being deployed for cattle rearing which shows disinterestedness of the parents in educating their wards, and not realising the utility of education for them. All sincere attempts to launch adult literacy drives were frustrated again for lack of will. In certain backward societies, if the literacy rate is low but the women participate in economic activity, the impetus to be better the lot may still be alive. In the Gujjar land of Kaimbwala even that seems to be wanting. It would again be recalled from Chapter-II that work participation rate was lowest in Kaimbwala in comparison with all the eight villages selected for comparative study. That apart, only 2 in 1,000 females engaged themselves in economic activity. In fact this is so small that virtually no woman can be said to be working for wages. Similarly among the males, 50.65 per cent have been recorded as the main workers which is the lowest when compared to the other eight villages with the exception of Dhanas with a participation rate of 50.04 per cent selected for comparative analysis. Further, the work force engaged in agriculture shows that conspicuously high proportion (in comparison to work participation rate of other villages under study) 47.12 per cent of the working force amongst the male workers is engaged in agricultural pursuits in the capacity of cultivators or agricultural labourers. It is quite high as compared to 18.80 per cent in the rural areas of Union Territory of Chandigarh and ranging between 9.45 per cent in the village Kansal to 74.17 per cent in the village Suketri among the eight selected villages. The other villages located in the vicinity of Chandigarh city are comparatively more deviating from the agricultural activities and switching over to more lucrative pursuits which are more or less urban based. Thus, with very low levels of literacy, with no women engaged in economic activity, with soil of substandard level to promise any good crop, scanty holdings (average holding size is 1.86 hectares), with practically no irrigation facilities and with a large proportion of inhabitants dependent on live-stock, so poor that yield per animal per day

be about 3-4 litres of milk; we have an ideal setting for regression. Though the economy of village Kaimbwala is not entirely based on agriculture but most of the households are engaged in agriculture in one way or the other and supplemented by livestock. This is primarily due to very small average holding size. The lack of irrigational facilities and small holdings force the inhabitants to look for alternative jobs in the city. A comparison of village Kaimbwala with eight villages located in the vicinity of Chandigarh city shows that maximum cultivated area under irrigation is 71.10 per cent in village Palsaura, followed by 52.71 per cent in Kajheri, 32.40 per cent in Sarangpur and 12.57 per cent in village Dhanas while in village Kaimbwala and village Khuda Alisher which is situated in the immediate vicitnity of village, has no irrigation facility for its cultivated area. Sarangpur village leads in per capita area put to cultivation in respect of eight villages. Thus, though the other villages of Union Territory have converted much of its otherwise cultivated area into commercial sites, by raising residential structure for rental purposes, the village Kaimbwala has not switched over to this change and solely utilise for agriculture without any irrigational resources. The crops sown in as per agricultural operations prevalent in the village hardly produce worthwhile yield for commercial purposes. The scanty yield is more or less used for self consumption.

Growth rate, density, sex ratio and work participation rate in tertiary and secondary sector of an area are indices of urbanisation. Density of village Kaimbwala (345) is lower than that of all eight villages with exception of Suketri and Kansal. Lower the sex-ratio, more the area is said to be urbanised. Kaimbwala with sex-ratio of 776 gets 4th rank among the villages under study. The growth rate of village during 1971—81 is 36.92 per cent compared to 18.34 per cent for Chandigarh rural. The village population has not taken seriously to family welfare measures compared with other rural areas of the Union Territory and consequently birth rate is high although mortality has declined resulting in high growth rate of population. Thus, the impact of Chandigarh city which has proved a great impetus for the development of rural areas (nearly 27 villages) of the Union Territory, forming a ring around the city, could not influence much the socio-economic set up of the village Kaimbwala. Though Kaimbwala lies only at a distance of about 4 Kms. from city periphery and hardly 12 Kms. from the district and tehsil head-quarter, still one finds the village greatly devoid of urban importance. Many factors can be attributed to the lack of urbanisation in the village life. We may discuss these factors by drawing conclusion, from the preceding, Chapters, where morphology, demography, economy, social and cultural life of the village has been elaborated. In the first Chapter, location of the village has been discussed. The physical barrier and natural boundaries cut off the village from the regular network of communication by seasonal rivulets. The village is sandwiched inbetween Sukhna lake on one side and seasonal rivulet Kansal as well as Siwalik ranges on the other side leaving hardly any scope for its expansion. The physical topography has played a vital role in maintaining rural entity of the village. It has further limited the scope of spreading of transport and communication network. The villagers, though frequently visit Chandigarh city, are catered by only one bus service while they largely use their own means of transport. Secondly, the proximity to Chandigarh city is so close that the villagers do not feel the necessity to develop any establishment in the village for catering to their needs.

The ethnic composition of the inhabitants shows that Gujjars is predominant community of the village. They are a close-knit community and retain their entity by not encouraging the outside urban population for settlement in the village, while in other villages of the Union Territory of Chandigarh the urban population due to economic stringency and high residential rents in the city is welcomed to live in the villages. Most of the villages located in the vicinity of Chandigarh city have made a lucrative business by raising tenements for rental purposes. In contrast to this, village Kaimbwala does not house a single outsider for rental benefit.

According to 1971 Census, the village had an area of 364 hectares, but at the time of survey the village is left with 317 hectares of which 89 hectares (28.23 per cent) is not available for cultivation, as it is covered by habitation, roads, ponds, rivulets, drains and hill sites, 7 hectares (2.04 per cent) as culturable waste and the remaining 221 hectares (69.73 per cent) are put to agricultural use is mostly unirrigated. The data of working force collected from 95 surveyed households have shown that of total 205 workers only 46 (22.44 per cent) have returned their main activity as cultivator and 1 (0.49 per cent) as agricultural labourers. The remaining are engaged in varied type of economic pursuits generally available in Chandigarh city. It is rather surprising that out of these, fairly a large number i.e. 21 (10.73 per cent) are engaged as clerical

and related workers. The work force seems to have gravitated towards the opportunities that are found in Chandigarh. Those engaged in agricultural or cattle rearing are not by choice but by force of circumstances. Despite all the natural and geographical barriers coming in the way of the economic prosperity of the village, still the inhabitants are found to be fairly economically comfortable. During the investigation it was found that the proximity of Chandigarh to Kaimbwala has contributed to the prosperity of its inhabitants. The acquisition of land and consequent handsome rewards of compensations has greatly enhanced economic position of Gujjar inhabitants. The receipients of the money have shown ample wisdom and the bulk of the money has gone either to construction of houses or has been deposited in the banks. No money seems to have been invested in enterprises to generate money. Probably because the receipients did not consider themselves strong enough to bear the risk. The other area where Chandigarh seems to have helped is the increasing dependence of the inhabitants on the medical facilities available in the city. The maternity cases invariably reach the General Hospital for delivery while PGI is frequented in cases of severe ailments. In contrast, adoption of family planning methods and improvements in levels of literacy have lower acceptability. It seems that health and wealth which give an apparent sense of amelioration have quick acceptability rather than family planning and education which are prone to show their benevolence in course of time. None-the-less after the benefits of health and wealth have been assimilated, a realisation is sure to dawn about the lasting benefits of literacy and family planning.

Strangely, the village is almost devoid of factional conflicts. The reasons for quarrels, if any, are too petty, e.g. an elderly person thrashing the youngsters for being naughty and subsequent tiff between the elder in the family and young people misbehaving when they have had a drink of liquor making them light in the head. Incidently, liquor consumption is not tolerated at all. The inhabitants seem to be sharing their poverty cooly. They do not seem to have problems like unjust apportioning of one's land or on ownership of cattle head. Besides, they are not politically alive. They are not concerned with who vests the power. The factional lines are not demarcated. A couple of people are more influential just because they can make good contacts in the city. No one seems to challenge their superiority. Again, those that are in power do not cut across, one another's paths. They seem to be content. Of the 95 households surveyed, 69 had land holdings below 2.5 hectares and 5 had holdings exceeding 2.5 hectares. The remaining 21 households did not possess any land. Thus, the economic disparity is, in a way, just marginal. There was one incident recently when the inhabitants fought for the rights to the land which became available on diversion of Kansal rivulet. This was fought to the ultimate end in the High Court at Chandigarh to the advantage of the inhabitants.

To conclude, it would be appropriate to repeat that the society is in a state of flux and a restudy of village taken after another ten years will reveal as to how an island of ignorance and poverty can be overwhelmed by the prosperity of the adjoining region.

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