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TOWN SURVEY REPORT—VRINDABAN

Drafted by
BUDH SINGH
Assistant Director

Supervised & Edited by
R.K. SINGH
Deputy Director

Guided by
CHANDAN GOPAL
Of the Indian Administrative Service

Director of Census Operations
Uttar Pradesh

FOREWORD

Apart from the decennial enumeration of population, the India Census is steped in the tradition of undertaking a variety of studies of topical interest. In fact, the publications brought out in connection with the earlier consuses contained veritable mines of information on racial, cultural, linguistic and a number of other aspects of life of the people of this country. With the advent of freedom, however, the scope and dimension of these special studies had to be restructured in a manner that would provide the basic feedbacks on the processes of development taking place in different spheres of life of the people especially under planned development.

Thus, in connection with the 1961 Census, a massive programme was launched *Inter-alia* to conduct socio-economic survey of about 500 villages selected from different parts of the country. The main objective of this study was to know the way of life of the people living in Indian villages which accounted for 82 percent of the total population as per the 1961 Census. There was, however, as imperative need to extend the area of the study to urban centres as well, to provide a complete coverage of the people living in diverse socio-economic conditions. It was with this objective is view ancillary studies an towns were launched as part of the social studies programme in connection with the 1971 Census.

The programme of social studies taken up in connection with the 1971 Census, was continued without any major change at the 1981 Census as well. A study on traditional rural based handicrafts was, however, added as a new item under the social study projects of the 1981 Census. For the conduct of urban study 64 small and medium towns were selected from different parts of the country fallowing the criteria such as (a) size, (b) demographic feature, (c) functional characteristics, (d) specific industry or occupation dominating the economy, (e) location, (f) concentration of different castes and communities, and (g) other social and cultural phonomenon like temple town, health resort etc.

The research design, tools for data collection and formats for data tabulation and report writing required for urban studies were originally formulated by Dr. B.K. Roy Burman, the then Deputy Registrar General, Social Studies Division. His successor, Dr. N.G. Nag took considerable pains to revise all the formats to make them more comprehensive. Dr. K.P. Ittaman, the present Deputy Registrar General heading Social Studies Division, coordinated these studies at different levels as well as rendered necessary guidance to the Directorates of Census Operations for their successful consummation. Shri M.K. Jain, Senior Research Officer with the able assistance of Dr. I.C. Agrawal, Research Officer and Shri S. Sanyal, Investigator, did a commendable job in scrutinising the reports and communicating the comments thereon to the Directorates. I am grateful to all of them.

The present report is the out-come of a study on Vrindaban town undertaken by the Directorate of Census Operations Uttar Pradesh Lucknow. I am indebted to Sri Chandan Gopal, I.A.S Director and his colleagues in the Census Directorate for their painstaking efforts in bringing out this report.

V.S. VERMA
REGISTRAR GENERAL, INDIA

New Delhi the
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PREFACE

The Indian Census has a long tradition of conducting ancillary studies for evaluating the impact of developmental activities in the social, cultural, educational and economic arena through empirical analysis. Besides rural based handicrafts and village re-studies, some small and medium size towns are also selected for intensive study. Vrindaban town is one of the five towns of Uttar Pradesh selected as 1981 Census ancillary study. This study aims at evaluating the process of urbanization and its impact on the surrounding rural areas.

Vrindaban, a land of spiritual culture, is the most sacred place in *Braj Mandal*. In ancient times, it was covered with a large dense forest, prominent for its natural beauty. It is belived to have cradled Lord Krishna during His childhood. Any visitor to this place is overwhelmed by the clam and serene environment sheded by eaceful radiances. This place presents a glimpse of Vedic religious culture and is associated with the early life of Lord Krishna, an incarnation of Lord Vashnu.

The town has witnessed many ups and downs before attaining international repuation as centre of development of philosophical mythology based on preachings of Lord Krishna. For that matter this town is considered as one of the most sacred pilgrim centres in the northern part of the country. It attracts toruists and devotees both from within and outside the country. There are a member of renowned temples in the town which, besides being embodiment of old architectural glory and grandeur, preserve the spiritual and eternal love of Radha and Lord Krishna. Amidst the cry of peacocks and peal of temple bells some pilgrims bathe in sacred river Yamuna while others recite melodic *mantras* in exquisitely carved stone temples. As a matter of fact this is the holy area where Lord Krishna played the flute sporting with the Gopis and Radhikaji pined for her Lover. Such is the glory of Vrindaban town described in our holy scriptures.

The town is 437 kilometres away from Lucknow, the capital of Uttar Pradesh and 156 Kilometres from Delhi, the capital of the country. It is well connected by road and rail. In fact it is only five minutes drive to reach Vrindaban from the National High-way No 2 between Delhi and Agra. Airways transport facility is also available from Agra city.

The schedules and tabulation plan were designed by the Social Study Division of the office of the Registrar General, India, New Delhi. The information and data used in drafting this report were collected during the survey conducted by the Directorate of Census Operations, Uttar Pradesh, and supplemented by the census data and discussions with the municipal authorities and other knowledgeable persons of the town. The field survey was conducted under the supervision of S/Shri M.L. Sah and Budh Singh, Assistant Directors of this Directorate with the help of a team of dedicated workers (listed separately). The report was initially drafted by Shri Budh Singh, Assistant Director with the assistance of Shri S.K. Srivastava, Investigator and Shri S.C. Tripathi, Statistical Assistant. Shri N.M. Alvi, Assistant Director, was also lately associated with the drafting of a few chapters. Shri M.L. Sah, Assistant Director, revised the draft report. Shri R.K. Singh, Deputy Director, was responsible for the overall guidance, supervision and editing of the report. I am thankful to all of them for undertaking the labourious job in completion of this report.

The maps, cover designs and diagrams were prepared in Map Section under the supervision of Shri J.C. Srivastava, Research Officer (Map) and the photographic coverage for this report was done under the guidance of Shri Rafiquddin, Statistical Assistant. I am thankful to them also.

I am grateful to Shri V.S. Verma, Registrar General and Census Commissioner, India for his constant personal guidance and supervision. In fact this study is the outcome of his encouragement and consistent efforts.

The report and the tables were scrutinized by Shri M.K. Jain, Senior Research Officer, with the assistance of Mrs. Suman Prashar, Assistant Director and a team of dedicated staff members in Social Study Division of the office of the Registrar General, India under the overall supervision of Dr. K.P. Ittaman, Deputy Registrar General. I am thankful to all of them for taking personal pains in scrutinizing and giving valuable suggestions for the improvement of the report.

In the end I am also thankful to Shri B.P. Jain, Deputy Director of the Office of the Registrar General India and S/Shri R.K. Singh, Deputy Director, R.S. Pandy, Assistant Director and R.K. Saxena, Senior Technical Assistant (Printing) of this Directorate who have kept a constant watch upon the quick printing of this report and Shri Raj Bahadur, Printing Inspector and Shri R. P. Srivastava, Computor who had read the proof of this publication.

CHANDAN GOPAL
of the Indian Administrative Service
Director of Census Operations,
Uttar Pradesh

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1. S/Shri Achchhu Ali, Investigator
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8. R.B. Yadav, Computor
9. S.P. Singh, Computor
10. Lalit Kumar, Computor

Typing Work

1. S/Shri S.K. Sharma, L.D.C.
2. Anant Ram, L.D.C.

Maps/Sketching

1. S/Shri Dasrath Singh, Senior Geographer
2. V.K. Jain, Senior Artist
3. N.C. Bose, Artist
4. R.P. Ram, Draughtsman

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CHAPTER I

INTRODUCTION

Nestling in the heart of the much venerated *Braj Bhoomi** of the Hindus, the Vrindaban town on the banks of river Yamuna even today continues to throb with the beats of omnipresent Lord Krishna. From dawn to dusk the temples and lanes of Vrindaban reverberate with chimes of bells and rhythm of 'Hare Krishna' songs (*kirtan*). It is town wherein architectural glory and grandeur of the temples may be witnessed side by side with the deep set pathos and misery of destitute widows and beggars. Main marketing places, amidst congested streets of the town, hum with the business activity and thrive on selling of idols, figurines, pictures, costumes and other articles of decor or veneration mostly pertaining to Lord Krishna and his illustrious beloved Radhaji. It is a religious town which has been attracting scores of Krishna devotees, from all over India and abroad, the sadhus and the mendicants alike round the year. Vrindaban attained the status of a municipal town on Ist October, 1866.

Vrindaban is situated at a distance of 15 kms. towards north of Mathura, the district headquarters, on the right bank of river Yamuna. It is well connected by an all season metalled road as well as a railway line from Mathura junction. Vrindaban is located at a distance of about 160 kms. from New Delhi while the state capital, Lucknow, is 437 kms. away.

Important Characteristics

Besides the urban agglomeration of Mathura with a population of 159,458 at the 1981 Census, Vrindaban is the largest town in the district having a population of 36,786. Excepting the western and south-western sides, from where the town is linked with rail and road with Mathura, river Yamuna, wending it's way through the sandy banks and ravines, encircles Vrindaban from almost three sides.

Being one of the significant places of legendary *Braj Bhoomi* associated with the *leelas* i.e. deeds and exploits of Lord Krishna, Vrindaban has no wonder grown as a stronghold of Krishna-*bhakti* cult. Hindu pilgrims from all over India frequent Vrindaban throughout the year. However, Krishna devotees from the States of Gujarat, Rajasthan, West Bengal and Manipur may be seen in larger numbers as these states have greater impact of *Vaishnavism.* Vrindaban has attracted Krishna devotees from abroad as well. The International Society for Krishna Consciousness (ISKCON) has a centre and Guest house in Vrindaban. A number of *dharmshalas* (charitablee lodges) have come up in the town, which cater to the needs of pilgrims for stay at Vrindaban. It is a complete vegetarian and dry zone. Sale of alcoholic drinks and non-vegetarian food is prohibited but milk and milk products are popular and available in abundance.

Vrindaban is essentially a town of temples and shrines (over 4000) which have been built over a period of time starting from the sixteenth century A.D. when a wave of rivival of Hinduism in the country swept this region also. Temples of Vrindaban enshrine lord Krishna in different forms and moods. A number of these temples may be appreciated as monuments of Hindu architecture. Rangji, the largest temple of Vrindaban, is an unique example of unification of south and north. While the main temple, dedicated to Rangji or Lord Vishnu, is a specimen of south Indian architectural splendour, it's main gate is built in the majestic Rajput pattern.

Vrindaban has been referred to in earlier *Braj* and Sanskrit literatures as a place of lush green *van* (forest). *Kunj* (shrub) and *gali* (lane) wherein lord Krishna grew to his adolescence playing with other *gwal* (cowherds) and *gopi* (milk-

* *Braj Bhoomi* refers to an area comprising the towns of Barsana, Gokul, Mathura, Nandgaon, Goverdhan etc and the villages surrounding them, associated with the life of Lord Krishna

maids). A look at the present day Vrindaban would reveal that it is still a town of many narrow lanes and still narrower by-lanes. However, there are no more forests and shrubs of any worth in Vrindaban at present. River Yamuna wends its course through the bleak sandy banks.

Despite the fact that the Municipal Board of Vrindaban is functioning since last 114 years, there is acute shortage of drinking water. The ground water in most of the places in this region is saline and, therefore, not worth drinking.

Besides Varanasi, Vrindaban is another important religious town in north India which has been providing refuge to the destitute widows. According to prevailing practice under the tenets of orthodox Hinduism, in some parts of the country, particularly West Bengal, a widowed woman was expected to lead her remaining life at some religious place denouncing all mundane pleasures. Some of the *ashrams* (cheritable institutions) in Vrindaban provide food and shelter to such widows. They also get some remuneration in cash for performing *kirtan* in the temples.

Among varied facets and complexions of the town, staging of *Ras leela* is an important characteristic of Vrindaban. The formidable deeds of Lord Krishna during his childhood and adolescence are staged with traditional gaiety and merriment, particularly during the month of Shravana (July-August) on the occassion Krishna janam Ashtimi celeberations. Holi, the festival of colours, is celeberated with great mirth in *Braj mandal* including Vrindaban.

Population

At the 1981 Census Vrindaban had a total population of 36,786 comprising 20,064 males and 16,722 females. Thus the town is having a low sex ratio (833 females per 1000 males). The decade 1971-81 registered a growth rate in population of the town by 24.87 percent. Vrindaban covers an area of 4.40 sq. kms. with a density of 8360 persons per square km.

Topography and physical environment

River Yamuna traverses through the central part of the district Mathura from north to south and divides the district into two physical units- the eastern or trans-yamuna and the western or cis-yamuna. The whole of Mathura tahsil, including Vrindaban town, falls in the cis-yamuna tract. Lying in the basin of Yamuna, Mathura is by and large a plain district and shows slight slope in the direction of river's course The central part of the cis-yamuna tract has some low and scattered hills, which are outlying spurs of the Aravalli system. The highest elevation above sea level is about 178 metres on the north-western border and the lowest 171 metres at the extreme eastern end of the district. Vrindaban town lies on the right bank of river Yamuna which covers it from three sides. It's banks at Vrindaban are sandy with an occasional intermingling of sandy slopes, sandhills and ravines.

Flora and Fauna

As stated earlier, Vrindaban, through once known for its forests and shrubs, at present lacks in any extensive natural vegetation cover. The trees found in this region are mostly of deciduous type besides tropicals crub and thorny bushes. Some of the trees normally found in the vicinity of Vrindaban are viz., *Babul (Aeacia arabica), Dhak (Butee monospherma), Kadam (Mitragyana parvifolia), Karil (Capparis decidua), Pilu (Salvalora oleoides), Sissoo (dalbergia sissoo)* and *Vilayati Babul (Prasopis julifora)*

During the past century due to the pressure of population more and more land has been brought under plough by cutting jungles and clearing wild tracts. As a rusult of this, the number of wild animals has declined in entire Mathura district. Some of the animals ususally found in the ravines of Yamuna and vicinity of Vrindaban in the past were hyaena, wolf, jackal, fox, ravine deer, porcupine, hare, Langur, Monkey etc. Besides these certain reptiles found in the region are serpents, lizards, and turtle. Besides this a variety of fish are found in the Yamuna river. The common birds are peacock, ducks, partridge and *sarus* (crane).

Climate

The climate of the town is similar to that of the district characterised by intensely hot summer, quite cold winter and a general dryness throughout the year except rainy season during July-September. The minimum temprature generally ranges from 7^0C in January to 26^0C during May and the maximum temprature varies from around 23^0C in January to 42^0C in May-June. The year may be divided into four seasons viz., winter from December to February, summer from March to middle of June followed by rainy season till the end of September. Post monsoon period or autumn, during October-November, has the most pleasant climate during the year

Rainfall in Mathura district averages around 561.5 mm. which in general increases from the south west towards the north-east. Rainfall from June to September amounts to 88 percent of the total annual rainfall. Dust and thunder storms occur frequently in summer season while fog occurs occasionally in the winter.

Communication

The National Highway No. 2, from Delhi to Agra, passes via Mathura. Vrindaban is linked with Mathura by a metre gauge railway line. The town is thus well connected by rail and road with important urban centres like Mathura, Agra, Lucknow, Bharatpur and Delhi.

Morphology, functional areas and land use pattern

River Yamuna encircles Vrindaban from the north, east and south-east direction and separates the town from tahsil Mat. The remaining sides of the town are surrounded by the rural area. Village Vrindaban Khadar lies on the east, village Rajpur Bangar on the south and village Rajpur Khadar on the south-east of the town. The old Vrindaban town is located mainly in the eastern, southern and central part.

Vrindaban is known as a town of temples. Big and small temples and shrines at present may be seen scattered all over the town. However a closer look at the town would suggest that the old temples have been built nearer to the bank of Yamuna around which the town grew in the past. But in the course of time the town has spread towards the western and south-western sides. Evidently river Yamuna has restricted growth of the town in the other directions.

Railway line from Mathura enters the town through Kemarban ward in the south and the railway station is located in the central part of Vrindaban. Metalled road from Mathura enters the town from the south-western direction. Besides the main bus station a number of important government buildings have been constructed in the heart of the town on either sides of the road.

Vrindaban is not a planned town. It is divided in twelve wards. The land use pattern of the town has been elaborted in the map. It would appear therefrom that the land use pattern in most of the wards is multiple i.e., residential-cum-religious. Items of daily use are sold in most of the areas of the town. A brief description of each of these wards is given below.

Ward No. I (Raman Reti): There are two banks, one post office, hospital and dispensaries two each, one guest house, water works, press, octroi post, five schools, one centre of International Society for Krishna Consciousness and Vrindaban Research Institute located in this ward.

Ward No. 2 (Bhangipada): Most of the area in this ward is residential apart from Jaipuria Guest House, police post, bank and a few godowns. As the name implies, this ward has predominent Scheduled Caste population.

Ward No. 3 (Biharipura): Besides the famous temples of Banke Bihari and Madan Mohan, one post office and a few *dharmshalas* are located here. Items of daily use are sold in this ward.

Ward No. 4 (Sewa Kunj): It's old name was Nidhiban, where some of the oldest temples in

the town are located. Apart from these some *dharmshalas*, press, workshop, disensary, library, typing college and godowns are also located in this ward.

Ward No. 5 (Keshighat): Besides famous Kesighat, a press, octrai post water works, bank, post office, intermediate college, cinema building, school, photographic studio and *samadhi* of great freedom fighter, Raja Mahendra Pratap Singh, are located here.

Ward No. 6 (Gopeshwar): Apart from famous temple and Goda Vihar, dispensary and a Homeopathic Hospital, the land of the ward is mostly used for residential purposes.

Ward No. 7 (Gyan Gudri): The famous south Indian style Rangji temple, press, guest house, water works, toy factory, several *dharmashalas* and *Bhajan Ashrams*, Glass temple and Radha Nam Bank are located in this ward.

Ward No. 8 (Chhipigali): It has one hospital, Vankhandi Mahadev temple, primary health centre, three banks, post office, Vicks factory and shops dealing in silver and gold items. It is mainly a centre of wholesale business.

Ward No. 9 (Kishorepura): Except a mosque (an *Idgah)*, a hospital, typing college and a few temples, the major part of the land is used for residential purposes by the members of weaker section of society.

Ward No. 10 (Govind Dev): Famous ancient temple of Govind Dev, a post office, work-shop, oil mill, school, *dharamshala* and a milk dairy are located in this ward.

Ward No. 11 (Radha Niwas): Central and State Government offices like post office, Telephone Exchange, Municipality office complex, police station, Guest house, local Bus Stand, Electricity Office and Library etc. are located in this ward.

Ward No. 12 (Kemar Ban): This ward is a centre of educational and religious institutions. A detailed account of these wards, and also localities under each ward, is given in Chapter VII.

As stated earlier that river Yamuna covers Vrindaban from three sides and as such seven of its wards are located on the river bank. These are, namely, Raman Reti, Biharipura, Sewa Kunj, Kesighat, Gopeswar, Gyan Gudri and Radha Niwas.

Important Public Places

The marketing centre of Vrindaban is located in the heart of the town. It comprises mainly of three business streets known as Loi Bazar, Gopi Nath Bazar and Mandi Bazar. Loi Bazar lane passes through Biharipura and Sewa Kunj. The famous temples of Banks Bihari and Madan Mohan are located in the vicinity of Loi Bazar. Gopi Nath Bazar lane passes through Govind Dev ward and leads to Kesighat. The famous temple of Govind Dev is located in the vicinity of Gopi Nath Bazar. Articles of religious importance for the Hindus like statues and figurines of Krishna and Radha, in brass and stone, shiva (linga) in stone, costumes, garlands, religious books etc. and a number of decorative pieces are sold in these bazars. It would appear that the marketing centre in Vrindaban has by and large developed in the surrounding areas of the old temples. Mandi Bazar, the wholesale market of Vrindaban, is located in the adjecent area of Chhippigali ward.

There are two public libraries in the town wherein daily newspapers are available to the readers. One of these is located at Sewa Kunj and the other at Radha Niwas. There is only one cinema hall (Prem Talkies) located in the congested area of Kesighat ward. There are two main public parks in the town. These are namely Gandhi Park located in front of the Municipality Office in Radha Niwas ward and Mukherji Park located P.W.D. Road. There are a number of bathing ghats at Yamuna, where from the devotees take a dip in the holy river. Being located in the vicinity of prominent temples, Kesighat is more frequented by the pilgrims.

Residential Pattern

A look at the residential pattern of Vrindaban would reveal that the old town has grown around the prominent temples located mostly in the north and north-eastern part. This part of the town is densely populated. The adjoining or the central part of the town is market by the presence of government and other semi-government offices, bus and railway station, parks, hospitals etc. Obviously growth in the central region was consequent upon the expansion of the old town. The North, North-Eastern and Central part of Vrindaban cover almost fifty per cent of the total area of the town. Out side this area the new colonies coming up at present are thinly populated. It may be substantiated by the fact that the western ward of Raman Reti and the southern ward Kemar Ban put together cover about half of the total area of the town but their population comprises only 14.67 per cent of the total population of Vrindaban.

Vrindaban is a pilgrimage centre for the Hindus and as such it is predominantly inhabited by them. The present (1988) study based on detailed information collected from 214 households in the town reveals that 93.04 percent of the total population in Vrindaban are Hindus, 6.57 percent Muslims and only 0.39 percent are Christains. The findings of the present survey are in conformity with the dats on religion provided by the 1981 census. At the 1981 Census the percentage of the Hindu population in the town was 95.29. A negligible population of Jain (6), Sikh (3) and Others (8) had also been recorded at the 1981 census which could not be covered in the sample taken for the present study.

All the 1035 persons covered during the present study are Indian nationals. Some foreigners living in the town are mostly those associated with the center of International Society for Krishna Conciousness (ISKCON) at Ram Reti ward. They hail from the different countries of Europe and America.

A study of mother tongues spoken in the town reveals that majority of them are Hindi speakers including the regional dialect known as *Braj bhasha.* It is followed by Bengali, Urdu, Nepali, Punjabi, Sindhi, Rajasthani and Oriya.

Members of different castes belonging to Hindu religion are residing in the town. A majority (43.10%) among them are Brahmans, followed by Vaish (18.27%) and Thakur (6.43%). The other prominent castes in the town appear to be Mallah (5.19%) and Kumhar (2.70%). The Scheduled Caste population constituted 9.28 percent of the total population of the town according to the 1981 Census. At the 1988 survey the corresponding percentage was 10.92. A look at the settlement pattern of the town would reveal that Scheduled Caste population is mainly concentrated in three wards namely Bhangi Panda, Radha Niwas and Kishore Ban. Though there is no recognised slum area in the town but these above mentioned three wards are having sub standard living conditions and are devoid of many civic amenities. At the 1981 Census the Scheduled Caste population in these wards was 1,590,724 and 646 respectively. The Scheduled Caste population of these three wards clubbed together constitutes 86.98 percent of the total Scheduled Caste population in Vrindaban town. These three wards formed a contiguous area at the periphery of the old town. However, in the course of time with the expansion in population at present these three wards from the central part of Vrindaban. The prominent Scheduled Caste communities living in the town are, namely, Jatava, Balmiki and Kori. It would also be worthwhile to note here that not a single Scheduled Caste person has returned from three wards of the town. These wards are, namely, Biharipura, Gyan Gudri and Chhippi Gali. The apparent reason for complete absence of Scheduled Caste population in these wards may be location of old and prominent temples in these wards.

CHAPTER II

HISTORY OF GROWTH OF THE TOWN

There is no specific history available connected with the setting up of the Vrindaban town. The *Braj mandal* comprising Mathura, Vrindaban, Gokul, Barsana, Goverdhan and Nandgaon etc. is related with the heroic deeds of Lord Krishna and love stories with his female playmates (*Gopies*) during his adolescence period. Nearest to this place in Mathura, the birth place of Lord Krishna.

The name of the town seems to have been derived from word 'Vrinda', another name of sacred *Tulsi* plant (Ocymum Sanctum). According to a legend once there was a grove of such plants on this spot, while according to another myth, it has been named after Vrinda Devi, one of Krishna's playmates. It is belived that Krishna passed much of his youth there*.

Pre-urbanization history

The name of the town is constituted of two words viz., Vrinda (Tulsi) and Ban (forest). It is said that before setting up of the temples there were forest and groves of *Tulsi* plants along the banks of yamuna river. The earliest known shrine in Vrindaban is said to have been built by the local gosains in a large garden known as Nidhiban in those days (later as Seva Kunj). In Seva Kunj and Kishoreban the old trees preserved by the Trustees of Nidhiban are reported to be thousand years old. They are believed to be the play ground of Radha and Krishna.

It is belived that after the battle of Mahabharta Yudhistra handed over the administration of the *Braj mandal,* then known as 'Sursen Pradesh', to Sri Vrijnabh, the great grand son of Sri Krishna. He developed the specific places and spots associated with the life of Lord Krishna.

Events connected with the development of the town

During the Gupta period the noted Sanskrit poet Kalidas makes a reference of Vrindaban as a beautiful garden in his famous play Raghuvansh .

During eleventh century a Kashmiri Pandit-Wilhan also made a reference of Vrindaban in his book "Vikramek Devcharit". In fourteenth century Jain literature also there is mention of Vrindaban at several places.@

During the fiftheenth and sixteenth centuries there was a revival of Hinduism in Mathura district as well like other parts of the country. Chaitanya, the great Vaishnava saint of Bengal, is said to have visited Mathura and Vrindaban in the year 1515 and his disciples, Rup and Sanatan, settled down at Vrindaban. The jungles of Mathura and surrounding area were the favourite hunting grounds of the Mughal emperors. Abul Fazal records that in 1563 Akbar went to the neighbourhood of Mathura with a select party. During this expedition it was brought to his notice that the government used to levy a tax on pilgrims visiting Mathura and other sacred places of the Hindus. Akbar considered such taxes on pilgrims as improper and stopped it throughout his dominions by issuing an order to this effect. Thus during the reign of Akbar, the places of Hindu pilgrimage began to flourish. According to the local tradition it is said that Akbar himself visited Vrindaban in 1573 and was taken blind folded into a grove (Nidhiban), which he is said to have acknowledged as a holy ground. To commemorate this event, the Hindu *Rajas* who were accompanying him obtained his permission to build temples. During his reign the temples of Vrindaban-Gopi Nath (probably

* Gazetteer of India, Uttar Pradesh, Mathura District, 1968, Lucknow, Page 347

first to be built) and Govind Deva (1950)—were constructed*.

Growth of Vrindaban town is closely associated with the construction of temples. A brief account of the prominent temples of the town is given below.

Radha Ballabh temple was built by Shri Sundar Das in 1626. The temple of Jugal Kishore is located on the eastern end of the town near Keshi Ghat. It was built in 1627 by Non Karan, a Chauhan Rajput during the reign of Jahangir.

The temple of Madan Mohan is situated on a high cliff near the Kalia Mardan Ghat. It is said to have been built by Sri Ram Das Kapoor, a Punjabi merchant. The temple of Gopinath is said to have been built by Rai Singh, a Shekhawat Rajput of Jaipur. It's style and dimensions resemble with the Madan Mohan temple. Another temple on the northern side of this temple was built in the year 1821.

The ancient temple of Bankey Bihari, established by Swamy Hari Das was renovated in 1821 by his disciples.

The temple of Lala Banu was built in 1810 by Shri Krishan Chandra Sen. The temple of Radha Manohar is said to have been built in 1838 by Ram Narian Singh of Bikaner on the site of an old shrine, where Mirabai (Krishna's devotee) is said to have worshipped.

The largest temple of Vrindaban, called Rangji temple was constructed in 1851 by Seth Govind Das Radha Krishna, dedicated to Rangji or Sri Nath, a name of Vishnu. It represents south Indian style of temples.

The beautiful temple of Radha Raman, commonly known as *Sah-ji-ka Mandir* was built by Sah Kundan Lal, a merchant of Lucknow in 1876.

Of the recent notable temples the construction of Pagel Baba Mandir was started in 1973-74. It is a beautiful temple having nine storeys. Sri Krishna Balram temple in Raman Reti ward is among another prominent recent temples being built in the town. The construction work of this temple started in 1975, under the patronage of ISKCON, and is still under construction. The centre of International Society for Krishna Consciousness in Vrindaban was established by Bhaktivedenta Swami A.C. Prabhupad.

Change in Size and boundaries

The size of the town in terms of population increased steadily after postindependence period. The decade 1971-81 shows highest growth rate (24.8 percent) wherein population of Vrindaban town increased from 29,480 to 36,876. The physical boundaries of the town have, however, remained un-changed during the last decade. Yamuna river, as stated earlier, has virtually encircled the town from three sides and put a permanent check on it's expansion expect South and South-east directions. The total area of 4.40 sq. km. of the town has hither to remained unchanged.

Land utilization pattern

At the 1981 Census there were twelve wards in the town spread over an area of 4.40 square kilometres.

Ward No. 3 (Biharpura), ward No. 4 (Sevakunj), ward No. 5 (Keshighat), ward No. 6 (Gopeshwar) and ward No. 7 (Gyan Gudri) are located along the right bank of yamuna river. There are a number of bathing *Ghats* in the outer periphery of these wards. Most of the famous old temples are located in these wards. In ward No. 10 (Govind Dev) there is a whole-sale grain market called Mandi Bazar and in ward No. 8 (Chhipigali) there are Loi Bazar and Gopinath Bazar near temple Gopinath, the main trading centres of the city.

Ward No. 2 (Bhangipada), ward No. 9 (Kishorepura) and ward No. 11 (Radha Niwas) are located in the central part of the town. There is no big temple located in this area. Most of the scheduled caste population resides in these wards. These wards are mainly residential. Al-

* Dr Saranbehari Goswami ed. by shatabdi smarika, Nagar Palika, Vrindaban, 1968, p. 21.

most all important governmental and other offices including Municipality building, Police station, Telephone Exchange, Veterinary Hospital, Women's Hospital, Tahsil Information office, a few banks, Gandhi Park, Dak Bungalow and P.W.D. Guest House are located in this area.

The metalled road and railway line connecting Vrindaban with Mathura pass through ward No. 12 (Kemarban). Vrindaban Railway Station, I.D. Hospital, Head Octroi office, overhead water tank, Ramakrishna Mission Hospital and Main Sewage pumping Station etc. are located in this ward. The T.B. Hospital is located on the outer periphery of the municipal limits on the Mathura-Vrindaban road.

Ward No. 1 (Raman Reti) is located very near the National Highway No. 2 (Delhi to Agra). Sri Krishna Balram Mandir established by the ISKCON is situated at the entrance of the word on Chhatikara road. The town is developing in Raman Reti and Kemarban wards

In the town there are a number of schools and colleges. Two intermediate colleges are being run by the Municipality. There are a few schools in Vrindaban which impart education in Sanskrit. Such schools are called *Gurukuls.* One of the prominent *Gurukuls* in the town 'Shri Ranga-Lakshami Adarsh Mahavidyalaya', is being run by the trust of Rangji temple and aided by the central Government, Besides being a centre for the development of literature on *Braj* dialect pertaining mainly to Vaishnavites, Vrindaban is also known as a centre for the study and research on philosophy, Ayurveda and other ancient Indian scriptures. Among such institutions pominent ones are 'Shri Vrindaban Sodh Sansthan' and 'Oriental Institute of philosophy' at Raman Reti

Due to religious sanctity Vrindaban is visited by pilgrims from various parts of the country as well as from other countries. There are several Dharmshalas, Guest Houses, and Ashrams where suitable arrangement for staying are available. Vegetarian food is available at several *dhabas.* Besides there are a number of tea-stalls and shops selling milk and a variety of sweets.

Population characteristics

The growth of population of the town from 1901 to 1981 is given below in table II 1

TABLE II.1:Decadal population growth of Vrindaban from 1901 to 1981 censuses

Census year	Population	Decadal growth Rate in percentage
1901	22,717	-
1911	18,443	(-) 18 81
1921	14,632	(-) 20 66
1931	17,148	(+) 17 20
1941	20,718	(+) 20 82
1951	22,119	(+) 6 76
1961	25,138	(+) 13 65
1971	29,460	(+) 17 19
1981	36,786	(+) 24,87

Table II.1 indicates that the population of Vrindaban declined continuously from 1901 to 1921 due to widespread plague and influenza in the region.* The decade 1941-51 registered a marginal growth of 6.76 percent only A probable reason for this decline in growth rate may be out migration of the population in the wake of partition of the country in 1947 However after independence the population of the town rose steadily and hitherto highest decadal growth rate of 24.87 percent was witnessed during the 1971-81 decade.

The total population of the town at the 1981 Census was 36,786 (20,064 males and 16,722 females). Out of them 35,055 persons (95.29 percent) were Hindus and the remaining 4 71 percent belonged to Muslims, Christians, Sikhs and others.

Wardwise total and Scheduled Caste population of the town at the 1981 Census is given in table II.2

* District Gazetteer, Mathura, p. 79.

TABLE II.2: Wardwise total and Scheduled Caste Population (1981)

Sl No	Name of Ward	Total population	Scheduled Caste Population
1	Raman Reti	2715	15
2	Bhangipade	3850	1590
3	Biharipura	2773	-
4	Sewa Kunj	2667	44
5	Keshighat	2962	81
6	Gopeswhar	2795	90
7	Gyangudri	2909	-
8	Chhipigali	3053	-
9	Kishorepura	4139	646
10	Govind Dev	3431	79
11	Radha Niwas	2812	724
12	Kemar Ban	2680	144
	Total	36,786	3,413

It may be seen from table II.2 that no Scheduled Caste population was found in Biharipura, Gyangudri and Chhipigali wards. The percentage of Scheduled Caste to the total population of the town was 9.28. However, no scheduled tribe population was reported in the town during 1981 and the position has remained unchanged during 1988. Among the caste Hindu population of the town, the Brahman are the dominant group. Being a priestly calss (*pandas*) they have monopolized over the ritualistic activities and income accruing from temples and ghats Being important Hindu religious place, people are mostly vegetarian and many Vaishnav *sadhus* and devotees can be seen here and there in the town

Sex ratio and density

During the 1971 Census the total population of Vrindaban was 29,460, out of them 13,699 were females, which constituted 46.50 percent of the population. During the 1981 Census the total population of the town rose to 36,786 persons Out of them 16,722 were females, accounting for 45.46 percent of the total population. It would appear that there has been a marginal decline (by a little more than one percent) in the female population during the decade 1971-81, but the sex ratio of 869 females per 1000 males during 1971 Census has come down to 833 during the 1981 Census.

The total area of the town during 1971 Census was 4.40 square kilometers which did not undergo any change till 1981 Census But the population of Vrindaban during the 1971-81 decade rose by 24.87 percent The sharp rise in population has directly affected the density of population which rose from 6695 in 1971 to 8360 persons per square kilometre in 1981 At the 1971 Census there were only eight wards in Vrindaban Four more wards were carved out during the 1981 Census apparently due to the increase in population.

During the course of it's development, Vrindaban has been centre of religious and cultural activities. After lot of disturbances during the time of *Aurangzebh*, and with the advent of the Britishers, the town attained a degree of stability and popularity. After attaining the status of a town on 1st October 1866, the town is being governed by the Rules, Regulations and Bye-laws framed under the Uttar Pradesh Municipality Act No 2 of 1916 as modified from time to time House and Water Taxes were levied with effect from December, 1943. Almost the entire land of Vrindaban town belongs to the trustees of Ex-rulers and industrialists, who donated land for the construction of temples and *Dharmshalas.* During discussion with the local knowledgeable persons of the town, it was revealed that even the Municipality Building is located on the land owned by the Rangji temple trust and is on lease to the civic body The areas exclusively used for religious purposes are exempted from tax and only residential areas are subjected to house tax But the water supplied through Municipal agencies even to temples and *Dharmshalas* is taxable.

It was also reported that the land prices in the town ranged between rupees one handred to one thousand per square yard, depending upon the situation of the land. The land speculation is the highest in Raman Reti area and the lowest in undeveloped areas of the town such as Bhangipada and Kishorepura.

The Mathura-Vrindaban Master plan (1971-1996) submitted by the town and country planning organization of Uttar Pradesh for regulating the proposed land use was approved

by the state government in August 1976 The progress in regard to the implementation of the proposed Master Plan in Vrindaban has been almost nil Only a few *Sulabh Sauchalayas* (public lavatory) have been constructed in the town. However, some private colonies have come up very fast along the Chhatikara road indicating recent expansion of the town towards west.

History of migration of different sections of population

During the present survey a smaple of 214 households was selected for studying the process of migration. There were 90 migrant heads of households. Out of them 15 were born within Mathura district, 24 in other districts of the state, 42 in other States and 9 in other countries such as Pakistan, Nepal and Bangladesh. Regarding time of in-migration, it was found that 48 heads of households migrated prior to 1966, 20 heads of households migrated between 1966 and 1970 and 22 migrated after 1970. Besides in-migration from within the country certain degree of in-migration has also taken place in the town from America and various European countries after the establishment of the centre of ISKCON in 1975. The society has over 250 centres in different countries, of which about 20 are located in India alone including Vrindaban.

The *Sharad Utsav* of Rangji temple after Diwali in winter and *Rath Yatra Mela* in March every year after Holi festival become centres of attraction in the town. Holi is the most significant festival of the town and is celebrated with great zeal and enthusiasm. The number of tourists and devotees goes up significantly on the occassion of Sri Krishna Janam Ashtmi and Radha Ashtmi during the month of August

Vrindaban is also known as a centre where the traditional Indian music and poetry florished in the past. It is said that the renowned saint-musician, Swami Haridas, lived at Vrindaban. One of his famous disciples was Tansen, who later adorned the court of Mughal emperor Akbar as one of his *nava ratnas* (jems). Every year an all India Music Confrence is held in Vrindaban in memory of the great saint-musician, wherein musicians from different parts of the country come to participate in the proceedings.

After Varanasi, Vrindaban is the second largest religious town which attract Sadhus and widows, who want to spend the remaining part of their life in a state of calm and aloofness from worldly affairs.

Permanent out-migration of population in the town took place in 1947 due to partition of the country. Temporary out-migration takes place in the sense that some Muslims go to Mathura for printing of *Saris.* Apart from this the festival of Holi at Barsana and Nandgaon attracts Hindu population to those places. Likewise on the occassion of Sri Krishna Janm Ashtami people move out to Mathura for enjoying various cultural programmes.

Apart from this the *Pandas,* who hoppen to have their clients outside the town as well go out of the town occassionally according to their convenience. A number of persons, associated with different clubs and *mandalis,* at times also go out of the town for Performing *Raslilas* and *Ramlilas.*

Inpact of topography on the growth pattern of the town

The topography of Vrindaban town has a direct bearing on the growth pattern of the town. The Yamuna river forms natural boundaries of the town from north west, north and south-east directions. Almost all the ghats and famous temples are located on the banks of river in these directions. The development of the town started along with the construction of various temples and ghats. The main marketing centres are located on the roads leading to prominent temples. Due to the construction of residential houses adjacent to the temples and shortage of space the streets became narrow. The main government and other important offices are located on the Mathura-Vrindaban road.

The town has been linked with the National Highway No. 2 (Delhi to Agra) by an approach road called Chhatıkara road in Raman Reti area. Now a days due to construction of this road the development of the town is taking place in this area. Due to coming up of new coloines the population of the town has showed a spectacular rise of 24.87 percent during the 1971-81 decade, which has ultimately boosted the density of population from 6695 in 1971 to 8360 persons per square kilometre during 1981 Census.

CHAPTER III

AMENITIES AND SERVICES-HISTORY OF GROWTH AND PRESENT POSITION

Municipality

The process of recognition of the local self governments by the Britishers, with a view to having a better administratie set-up started sometimes after 1857 In the wake of this ideology, Vrindaban Municipality was established on 1st October, 1866. Initially, the duties of the municipality were performed through an administrative body, comprising the Collector as Chairman, Deputy Collector as Vice-chairman, an honorary Secretary and nine elected members. This system was operative till 1917. After the enforcement of New Municipalites Act of 1916, the process of democratic and local self government was first of all initiated through the creation of Vrindaban Municipality in the state of Uttar Pradesh. The same system is continuing till date. The elections of the Municipality before the present survey were held last in May 1977. The affairs of the Municipality are looked into by an Executive Officer, nominated by the state government. The details of the other officials are as under:-

Sl. No	Designation	No of Employees
1	Tax Superintendent	1
2	Octroi Superintendent	1
3	Office Superintendent	1
4	Accountant	1
5.	Octroi Inspector	1
6	Sanitary Inspector	1
7.	Water Engineer	1
8.	Junior Engineer	1
9.	Medical Officer	1
10	Field employees	298

Vrindaban Municipality is primarly responsible for providing amenities to the people. Besides it some of the ehtral and State Government offices are also contributing substantially in this direction.

The Municipality has to ensure edequate supply of drinking water, maintenence of roads and steets, drainage system, street lights and management of schools and colleges It levies certain taxes for meeting the expenditure incurred on providing facilities and various developmental activities.

Provision of amenities

Water Supply

The first waterworks in Vrindaban town was established in 1942. There is saline water in major portion of the town which is not worth drinking. In the important pilgrims centre like Vrindaban the scarcity of drinking water attracted attention of the government and G-I pipelines were laid down in several parts of the town. Gradually with the financial assistance from the state Government the problem of drinking water has been solved to a certain extent.

Now there are four overhead water tanks with a storage capacity of 1,021,000 litres each in different parts of the town. There are 119 hand pumps and about ninety per cent of the population has been covered under tab water supply. There are nine tubewells for filling up the water tanks. River Yamuna is the main source of water to the town. There were 4,715 water metres installed in residential areas, including government offices. It was observed during the present survey that most of the water metres were out of order and water tax at the flat rate of rupees sixty per annum per connection was being charged. Some multi-storeyed buildings face the problem of inadequate water supply due to low pressure of water.

Health and Sanitation

According to health statistics available for 1897-98, there was an Overseer, two Jamadars, five peons, seven sweepers, eight scavangers

and ten handpulled trollies entrusted with the job of up keep of the town and removing the night soil.*

Prior to twentieth century the work relating to cleanliness and sanitation was carried out by scavengers on contracts basis

The dirty water of the town was stored in tanks There was a hospital to fight plague, which broke out in 1906 and persisted upto 1909. The post of Sanitary Inspector was created in 1911. The tank system was abondoned in 1920 and the modern system of drainage and sanitation steadily improved and become prevalent in Vrindaban.

At the time of Survey two-thirds area of the town had sewer facility. There were 1330 sewer connections and 400 sewer manholes connected with the central sewer line. The dirty water is pumped out into Yamuna river. During 1986 there were 4,334 latrines out of which 3,000 were service latrines and 1,334 water borne. There were four public latrines blocks maintained under the *Sulabh Sauchalaya* Scheme. The conservaney staff in the Municipality and 117 male and 54 female workers. There monthly remuneration ranged between rupees 305 to 325.

Electricity:

Towards the close of nineteenth century when the population of the town was 26000 there were 130 street lamp-posts in the town. During 1908 the number of such lamp-posts went up to 200 under contract system and the post of a light Inspector was created in the Municipality in the year 1914. This system continued till 1938

For the first time in 1939 the main roads of the town got electric light. Electric supply in the main parts of the town was extended by the Uttar Pradesh Electricity Board in 1940 from Mathura tahsil Headquarters.

The source of electric supply is Hydel and only A.C. energy is available in the town. The office of the Uttar Pradesh electricity Board, Vrindaban was established on 1st July 1966 in Radha Niwas area and it's jurisdiction is limited to town only. Fiftyseven employees are working in this office at Vrindaban in different capacitions

During the year 1986 the total consumbtion of electricity in the town was 34,00,000 units Ninety per cent of the town's population and eightyfive per cent of the buildings in the town had electric connections

The type of electric connections, their number and valume of units consumption, during 1986 in Vrindaban Municipality is given in table III. 1.

TABLE III 1· Particulars of electric connections and consumption of Units in Vrindaban, 1986

Sl No	Type of Establishment	No of connections	No of total units consumed
1	2	3	4
1	Domestic light	4102	19,48,960
2	Industrial	418	6,35,000
3	Commercial	891	8,17,415
4	Road lighting	1050	

The electric supply to the town was by and large referred to be satisfactory

Road and Lighting

Prior to 1940 most of the roads of Vrindaban town were *Kuchcha* and uneven Chhatikera road was constructed in 1929 During 1940, the Municipality started construction of concrete-cemented roads, which become very popular in the town. Steadily with the financial assistance from the state government, the roads were made *pucca* and are by and large being maintained in good condition by the Municipality

A total of 29.63 Kilometres road length is being maintained by the civic body. According to their type, the length of the *pucca* roads is

* Palika Vrindaban, Shatabdi Smarika, 1968, p 118

15.51 kilometers; Brick-paved roads (*Kharanja*) are 9.74 kilometers long.

On the roads there is adequate arrangement for lighting during night hours. There were 1059 road-light poles in Vrindaban town during 1986 located on the different streets.

Transport and communication

The town is well connected by road and rail. Bus and tempo services are avialable between Mathura and Varindaban.

Vrindaban Railway Station was established in 1917 in Kishorepura. Between Mathura Junction and Vrindaban town there is rail service available for loading and unloading of goods and travelling by Passengers. Six empoyees posted at the Vrindaban railway station include a station Superintendent, a booking clerk and four supporting staff.

Telephone Exchange was opened in Radha Niwas area in the year 1930. Fifteen employees were working there in different capacities at the time of survey conducted in 1988.

In order to co-ordinate and improve the postal facility, the main building of the post office was constructed in Radha Niwas area in 1987. Apart from the main post office, there are eight branch post offices in the town In all fifty employees were working in these post offices.

Bus station in Vrindaban town was established in Radha Niwas area in 1949 The Uttar Pradesh Roadways buses ply from Vrindaban to neighbouring areas of the town, state and other states also. Eight employees had been posted at this bus station.

Fire Brigade

The nearest Fire Station is located at Mathura near Sri Krishna Janm Bhumi. The station was established on 1st November, 1969 During 1987-88 ten incidents of fire outbreaks were controlled by the fire brigade. During the last ten years the services of the fire Brigade were utilized on obout 100 incidents of fire in the town.

Other services

1. Police station

The police station was established for the first time in the town in the year 1931 at Radha Niwas for maintaining law and order. The Vrindaban Kotwali had a total number of 95 police personnels, working in the different categories, at the time of the present (1988) survey.

Area Rationing office

The Area Rationing office Vrindaban was established in 1965 at Ghandi Park near Radha Niwas area. Two employees have been posted at this office. It issues Ration Cards and ensures proper distribution of essential food grains and other items to the consumers at seasonable rates.

Krishi Utpadan Mandi Samiti: It was opened in August, 1972 at Govind Ghera area to facilitate farmers to sell their foodgrains at reasonable rates without exploitation at the hands of middlemen. Two employees are posted at this samity and it's jurisdiction covers Vrindaban area and other villages within a radius of twenty kilometers from the town.

Fertilizers and seeds store office in Vrindaban town near Radha Mohan temple was opened in 1973 for sale and distribution of seeds and fertilizers to the farmers of nearly villages.

The office of the senior Marketing Inspector, Vrindaban was opened in 1973-74 in *Anaj Mandi* area of the town. It ensure distribution of essential items in the market within the town. Three employees are working in this office.

For controlling the water pollution of Yamuna river the State Government opened an office Under a Scheme, called *Yamuna Pradushan Niyantran Yojna*, in Kishorepura area of the town in 1982. It pumps dirty water into the fields

where vegetable are grown around the town. Two employees are posted in this office.

The Tahsil information office opposite Mathura, Varidaban was opened in Kishorepura area opposite women's Hospital in 1987 Besides supplying general information about Mathura at district and tahsil levels, it also provide information on the temples, shrines and other religious spots at Mathura, Vrindaban and other neighbouring places through published leaflets and brochures. Three employees are working in the office

Regional Co-operative Society Limited Mathura, Vrindaban

The Society was established in 1957 for providing loan to the neighbouring villagers in the form of seeds and fertilizers It's jurisdiction extends to twenty six villages located within a radious of thirteen kilometers from the town. Six employees are working in the Socity's office

Municipal Finance

Municipality is the main agency responsible for providing various amenities and services to the town dwellers. In lieu of the services rendered taxes are levied by it under the Municipality Act, which form the main segment of income. Some amount of financial assistance as aid and grant is also given by the State Government to supplement the financial requirements of the municipality

Table III.2 gives itemwise details of broad categories of income and their percentage to total income of the Municipality for the financial year 1986-87

TABLE III 2 Sources of income of the Vrindaban Municipality (1986-87)

Sl No	Items of Income	Income in current year (1986-87)	Percentage
1	2	3	4
1	Balance for the last year (1985-86)	13,21,608=00	28 92
2	Income from Municipal Taxes		
	(a) Octroi	6,52,373=00	14 27
	(b) House Tax	2,05,698=00	4 50
	(c) Toll Tax	6,35,637=00	13 91
	(d) Water Tax	3,80,105=00	8 32
	(e) Sewer Tax	31,960=00	0 70
	(f) Railway (passenger Tax)	37,834=00	0 83
	(g) Birth and Death Registration	14,998=00	0 33
	Grand Total of (a) to (g)	19,58,605=00	42 86
3	Income from implementation of Special acts		
	(a) Haus Kazi	560=00	0 01
	(b) Ekka/Tonga Tax	9 552=00	0 21
	Total of (a) & (b)	10,112=00	0 22
4	Additional Taxes under Municipal rights and Powers		
	(a) Land, House, Dharm-Shala Dak Banglow etc (Rent)	10,473=00	0 23
	(b) Income from sale of land and its production	26,150=00	0.57

TABLE III. 2 —*Concld.*

1	2	3	4
	(c) Sale of manures	20,340=00	0 45
	(d) Markets	84,814=00	1 85
	(e) Income from sale of water	32,132=00	0 70
	Meter Rent	55=00	0 00
	Other methods (water)	11,620=00	0 25
	(f) Tap Rent	3,901=00	0 09
	(g) Tax for parking of vehicles etc	18,204=00	0 40
	Total of add Taxes (a) to (g)	2,07,689=00	4 54
	Total of Item (2) & (3)	19,68,717=00	43 08
5	Miscellaneous	1,32,561=00	2 90
6	Grants & aids from —		
	(i) Government (for General workers)	8,92,062=00	19 52
	(ii) other sources (advertisements)	3,492=00	0 08
	(iii) Medical	6,380=00	0 14
	Total Grants & Aids	9,01,934=00	19 74
7	Income accrued due to the visits of dignitories	32,500=00	0 71
8	Extraordinary Loans	5,033=00	0 11
	Total Income of the year	32,48,434=00	71 08
	Grand total of yearly income (including previous years balance)	45,70,042=00	100 00

Source Vrindaban Municipality Records

It may be seen from Table 3.2 that the total income for 1986-87 of the Municipality was Rs 45,70,042 00 In all 28 92 percent of total income was surplus of 1985-86. About 42 86 per cent of total income is from Municipal taxes, such as Octroi (14 27 per cent), Toll tax (13 91 per cent), Water Tax (8 32 per cent) and House Tax (4 50 per cent) apart from other general Taxes The income derived from enforcement of additional Taxes under Municipal rights and powers was only 4 54 per cent The highest source of income (19 52 per cent) was from grants and aid from the government and only 2.90 per cent came from Miscellaneous source.

Table 3 given itemwise details of expenditure of the Municipality during the financial year 1986-87

TABLE III 3 Detail of Expenditure of the Vrindaban Municipality (1986-87)

Sl No	Items of Expenditure	Expenditure in current Year (1986-87)	Percentage
1	2	3	4
1	Expenditure on general administration	154174=00	3 71
	Rent for building and stationery Expenditure	536967=00	12 92
	Total	691141=00	16.63

TABLE III.3 —*Concld.*

1	2	3	4
2	Expenditure on public safety (like fire brigade etc)	108,217=00	2 60
3	Expenditure on Public health and amenities		
	(a) Water	467,094=00	11 24
	(b) Drains	752,622=00	18.11
	(c) Cleanliness		
	(i) Pay of the suber-dinate staff	881,831=00	21 22
	(ii) Other requirments	328,908=00	7 92
	(b) Health Officer and Sanitary Inspector	20,984=00	0 51
	Total of Public Health & amenities	2,4,51,439=00	59.00
4	Expenditure on Hospitals & Dispensaries	31,418=00	0 76
	Small pox Vaccine	11,108=00	0 27
	Markets	23,615=00	0 57
	Dak Bungalow and Rest House	23,997=00	0 58
	Herticulture	27,125=00	0 65
	Birth and Death record maintenence	154=00	0 00
	Staff Pay	42,169=00	1 02
	Expenditure on building maintenance	3,505=00	0 08
	Expenditure on maintenance of Roads	612,483=00	14 74
		775,574=00	18 67
5	Public education (Financial assistance to library etc.)	1283=00	0 03
6.	Expenditure on dignitories	10,782=00	0 26
7	Other Items		
	(a) Litigation	11,765=00	0 28
	(b) Provident fund	47,286=00	
	(c) Rents	1,059=00	0 03
	(d) Fairs and Festivals	1,804=00	0 05
	(e) Miscellaneous	52,127=00	1 25
8	Extraordinary Loan & Expenditure	114,041=00	2 75
	(Refund of security money)	2,300=00	0 06
	Total Expenditure	4,154,777=00	100 00
9	Remaining Amount	415,265=00	
	Grand Total of Item (1) to (9)	4570042=00	

It may be seen from Table 3.3 that out of total income of Rs. 45,70,042/= only Rs. 41,53,777/= were spent by the Municipality during 1986-87. An amount of Rs. 4,15,265/= remained unutilized. About 59.00 per cent of total expenditure was incurred on public health and amenities like water, drains and cleanliness. While 16.63 per cent of total expenditure was spent on general administration and rent of building etc. The amount spent on public safety measures like fire brigade etc was 2.60 per cent only. For maintenance of roads 14.74 per cent of the expenditure was spent. A meagre proportion of 2.75 per cent was spent on extraordinary loans and expenditure.

A look at the income and expenditure pattern of the budget of the Municipal Board for the year 1986-87 would indicate that the funds available with the civic body are not being utilised properly.

Educational Institutions

Vrindaban is known as being a centre for learning in Sanskrit. There were a number of old institutions imparting education in Sanskrit in the town. However, the British government was indifferent in opening other schools in the town. The records available with the Vrindaban Municipality indicate that up to 1898 there was only one primary school, known as Vrindaban School, in the town with a total teaching staff of Seven persons including Head Master.

During the year 1899-1900 an Anglovernacular school was initiated in the town. The year 1921-22 witnessed opening up of 8 primary schools of these 5 were for the boys and 3 for the girls. In the year 1923 primary education for the children in the age group of 5+11 was made compulsory.

During 1913-14 one school each were opened for boys and girls belonging to general population and one school for scheduled caste children. Steadily the number of primary schools increased and during 1941 first High School was opened. In 1948 the High School for girls was opened and during 1950 first batch of girls entered in High School classes. During 1968 the municipality was running fifteen primary schools (9 for boys and 6 for girls). Steadily the net work of educational facilities developed in the town.

The particulars of educational institutions imparting education af different levels, as found during the present survey are given in Table III.4.

TABLE III.4: Particulars of Educational Institutions with sex wise details of students, Teachers and nature of institution in Vrindaban Town, 1988.

	Name of Institutions	No of students		No of Teachers		Nature of Institution
		M	F	M	F	
	1	2	3	4	5	6
Primary Schools						
1	Goswami Chhabelelal Primary School, Brahm Kund	62	11	5	-	Co-Education
2	Maharani Lakshmi Bai Kanya Pathashala, Gyangudri	70	75	-	3	For girls
3	Akil Bhartia Akhada Shyem Digamber Sewa Sansthan, Gyangudri	125	75	1	-	Co-Education
4	Nitai Charan Kanya Pathshala Nagban, Gopi Nath	28	72	3	3	For girls
5	Radha Mantessory Bal Vidya Mandir	29	30	4	-	Co-Education
6.	Sarswati Sisu Mandir Cheer Ghat	92	61	8	-	"
7	Sunder Lal Mantessoree Bal Niketan, Ratya Bazar	200	160	10	4	"
8	Yong Maya Kanya Primary School, Dhobi Ghat	22	60	1	4	"
9.	Radha Ram Primary School, Purana Bajaj	60	40	-	4	"
10.	Risbu Balmiki Primary School, Purana Bajaj	94	19	5	-	"

TABEL III.4 —*Concld.*

	1	2	3	4	5	6
11	Sri Moti Kamla Nehru Primary School, Kishore Pura	113	111	2	5	,,
12	Vir Shivaji Primary School, Chhibigali	5	5	2	-	,,
13	Govind Bag Primary Scchool, Sewa Kunj	12	5	2	1	,,
14	Shyam Prashad Makherj Primary School, Kishore Pura	140	30	5	-	,,
	Total	1,052	754	48	24	,,
Junior High Schools						
1	Public Junior High School Brahman Kund	215	-	5	-	For boys
2	Sri Krishna Chandra Kamla Junior High School	100	200	-	9	Co-Education
3	Nagar Palika Kanya Junior High School	45	17	3	-	,,
4	Porter Bachardi Methodist English Junior High School		65	-	5	For girls
5	Sri Ram Krishna Vivekanand Junior High School	235	121	2	11	Co-Education
6	Subati Devi Jhansi wala Agarwal Junior High School	250	150	8	3	,,
7	Saraswati Sisu Mandir Cheer Ghat	350	250	7	15	,,
	Total	1,195	803	25	43	,,
Inter Colleges						
1	Hazari Mal Somati Inter College	1,050	150	22	-	Co-Education
2	Nagar Palika High Secondary School	-	500	-	14	For girls
3	Prem Maha Vidyalaya Inter College	140	2	4	-	Co-Education
4	Sri Vrindaban Vidyapath Inter College	220	5	16	-	,,
5	Sri Rang Lakshmi Sanskrit Maha Vidyalaya	900	-	14	-	,,
	Total	2,310	657	56	14	-
Graduate and Above						
1	Sri Raj Lakshmi Adarsh Sanskrit Maha Vidyalaya	150	3	7	-	Co-Education
	Grand Total	4,707	2,217	136	81	-

Table III.4. Shows that two Sanskrit institutions viz, Sri Raj Lakshmi Adarsh Sanskrit Mahavidyalaya aided by the central Govt. and Sri Rang Lakshmi Sanskrit Mahavidyalaya aided by the State Govt. are imparting education through sanskrit medium up to post

graduate and under graduate levels respectively The facility of post graduate level education in art subjects is in the Institute of Oriental Philosophy, Vrindaban in Rama Reti area

There are five Intermediate colleges, fourteen Primary schools and Seven Junior High Schools including an English medium Porter Buchards Methodist School near C.F.C. Hospital, Vrindaban.

Two institutions viz , Nagar Palika Balika Higher Secondary School and Nagar Palika Kanya Junior High School, provide education to female students only while in Palika Junior High School (Brahm Kund) and Sri Vrindaban Vidyapeeth Inter College (Chhatikara Chauraha) Vrindaban only male students get education In the remaining institutions co-education system is being followed.

The Bhaktivedanta Swami International Gurukul in Raman Reti area is being run by ISKCON In this Gurukul, the medium of instruction is English

Vrindaban Sodh Sansthan was inaugurated on 24th November, 1968 by the then union Minister of Tourism Dr Karan Singh It is maintaining the rare paintings, hand written books, a Library for research Scholars in Hindi and Braj literature Shri Ram Das Gupta, a Hindi Lecturer in London University, donated his Narain Dharmashala located in Loi Bazar area for exclusive use of the *Sodh Sansthan*

Twenty two people are employed in the Institute Three educational institutions viz , Hazari Mal Samati Inter College, Nagar Palika Balika Higher Secondary School and Nagar Palika Kanya Junior High School are being run by the Municipality. Two Sanskrit Institutions are being run by the Sri Rangji Trust All the remaining institutions are being run by private bodies. Student unions were reported to be operative in Intermediate Colleges

Medical and Health Facilities

The earliest development of medical facility is Vrindaban can be traced as back as 1906 when plague broke out in the town and Hospital to fight that disease was opened.

Inspired and guided by the soul stirring message of Swami Vivekanand to worship God through serving human beings, some local gentlemen formed themselves into a body in order to form a Sewashrama in 1907 at Vrindaban It began as a small Homoeopathic Dispensary. Since that modest beginning it has gradually grown into it's present stature of a 121 bed Allopathic hospital serving the needs of a large pilgrims, people of neighbouring districts and from abroad without any distinction of caste, creed, race or religion *

To cope up with the health, medical and family welfare, requirements of the town several Hospitals and other medical institutions are being run by the State Government as well as voluntary and charitable trusts

Table III.5 gives details of various Hospitals/Dispensaries and other medical institutions recorded during present survey Type of disease and a number of cases treated in some of the hospitals in Vrindaban during 1986-87 have been elaborated in Table III 6

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* The Annual report of Ramkrishna Mission Sevashrama, Vrindaban, 1987, p 7

TABLE III.5: Details of Hospital/Health centre/Dispensary etc. running in Vrindaban (1986-87)

Name of Hospital/Clinic Institution	No of beds	No of O P D patients during the year	No of Indoor patients during the year	No of Doctors	1986-87 No of other staff		Remarks
					Medical	Para Medical	
1	2	3	4	5	6	7	8
1 T B Sanitorium	227	13,266	1,774	5	35	57*	* Lab-7, X-Ray-4, Ward, Boy-7 Ward Ayah-39
2 Ram Krishan Mission Sewashram	121	50,432	2,559	13	46@	20	Included 2 Homeopathic Doctors @ Includes trainees also
3 Vrindaban Mahila Hospital	60	19,665	2,324	2	5	30*	* Included 11 daily wages
4 Nirphad Eye Hospital	40	12,854	-	2	4	5	
5 Guru Gaugeshwar Bhuramal Dharmarth Hospital	40	577	107	2	1	1	
6 Infectious Diseases Hospital	16	11,175	57	1	-	10	
7 P P C Hospital	6	4,216	72	2	1	3*	* Nursing Asst - 1 Ward Boy - 1, Sweeper -
8 Sri Rang Mandir Trust Board Aurvad Hospital	-	12,854	-	1	-	3	
9 State Allopathic Dispensary	-	6 057	-	1	-	1	

TABLE III 6: Type of Disease/ailment and number of cases treated in some of the hospitals/dispensaries in Vrindaban (1986-87)

	Name of disease/ailment	Name of hospital/dispensary and cases treated			
		Vrindaban Mahila hospital	PPC Hospital	Infectious disease hospital	State allopathic dispensary
	1	2	3	4	5
1	Infective and Parasitic disease	3,000	5,500	2,018	-
2	Allergic, endocrine system, matabolic and nutritional diseases	-	212	-	-
3	Diseases of the blood and blood forming organs	-	-	1	-
4	Mental psychoneurotic and personality disorders	1,000	-	-	-

TABLE III.6 —*Concld.*

1		2	3	4	5
5.	Disease of the nervous system and sense organs	-	224	-	-
6.	Disease of the circulatory system	-	18	1	
7.	Disease of the respiratory system	-	782	2,500	-
8.	Disease of the digestive system	2,000	1,296	4,055	
9.	Disease of the crenito-corinary system	37	765	137	-
10	Deliveries and complications of pregnancy, child birth and the puerperium	2,234	295	-	-
11	Disease of the skin and cellular tissue	500	410	102	-
12	Disease of the bones and organs of movements	-	88	-	-
13	Congetal malformation	-	216	-	-
14	Certain dieases of early infancy	-	28	-	-
15	Symptoms, senility and ill defined conditions	-	421	220	-
16	Accidents poisoning and violence	200	12	-	-
17	Family planning operations (Tubectomy)	-	-	-	150

T.B. Sanatorium and Vrindaban Mahila Hospital in the town are being run by Braj Sewa Samity (Regd.) Sri Rang Mandir Trust is running an Ayurvedic Hospital in Vrindaban. Nirphat Eye Hospital and Guru Gangeshwar Bhuramal Dharmarth Hospital are being run by their respective charitable Trusts. Medical institutions run by the State government are Infectious Disease Hospital, P.P.C. Hospital, Clinical Verification unit and State Allopathy Dispensary.

State Allopathy Dispensary and Post Partum Centre, attached to the P.P.C. Hospital are the institutions rendering family welfare facilities to the people in the town.

The family planning clinic attached to the State Allopathic Dispensary performed 150 tubectomy operations during 1986-87

The post partum centre at P.P C. Hospital is the only centre in Vrindaban where facilities for Maternal and child health, apart from family welfare services, are available. The performance of the centre in regard to health and family welfare activities during the year 1986-87 are given below:-

	Maternity and Child Health Services		Family Welfare Services Sterlization Operations	
1.	Antenatal treatment given to expectent (of Mothers) -406	1	Vasectomy	Tubectomy
			41	131
2.	Deliveries - 293	2	Distribution of Oral Pills	40
3.	Post natal care of infants - 708	3	Distribution of Nirodh	310
4.	Immunizations - 726	4	Insertion of Copper-"T"	275
		5	Medical Termination of pregnancies	136

State Veterinary Hospital, Vrindaban

This is the only Hospital for the treatment of domestic animals located near the Police Station in Radha Niwas area. The name of the disease and number of cattle treated at the Hospital during the period April 85 to March 86 is given in table III.7.

TABEL III.7: Category of the cattle, name of the disease and number of cattle treated during 1985-86

Category of Cattle/Pet treated	Name of disease	Number	Percentage
1	2	3	4
Cow/Buffalo	1 Diarrohoea	3,440	32 93
	2 Constipation/indigestion	*2,008*	*19 22*
	3 Bronchitis	900	8 62
	4 Burn, cut and Fractures	1,761	16 86
Horses, Donkey Mule	Bronchitis	28	0 27
Dog, Cat, Rabbit and Monkey	Diarrhoea	92	0 88
Goat and Sheep	Worms Infection	2,217	21 22
	Total	10,446	100 00

Hotel/Dharmshalas/Guest House etc.

Vrindaban being an important Hindu religious town has adequate facilities for lodging and boarding for the devotees and tourists.

Although there are number of *Dharmshalas* and guest houses in the town, but notable ones providing both lodging and boarding facilities are as under:-

Shri Krishna Balram Guest House is located in the premises of International Society for Krishna Consciousness (ISKCON) located in Raman Reti area on Chhatikara road. It has 45 rooms There are thirty double beds and 50 single beds. The rent for a double bed rooms is Rs 60/- while for a single bed room it is Rs. 35/per day On an average 50 to 60 customers stay in this Guest House. It is equipped with all the modern amenities and facilities It is also known as International Guest House

Seth Anand Rai Jaipuria Guest House, near Banke Bihari Mandir has 39 rooms, each room having double beds The rent for a double bedroom is Rs. 35/per day. On an average thirty to thirtyfive customers stay there per day. During summers the coolers are installed in the Guest House

Sri Jiwan Ballabh Temple, near Goverdhan Gate has 15 rooms and 28 beds. The daily rent for a double bed room is Rs 20 per day, while Rs. 15/are charged for a single bed room per day. Both lodging and boarding facilities are available for tourists who stay there on special festivals such as Holi etc.

Hotel Mor Bhawan, near Ahirpada has 12 rooms and a bed capacity of 28. The daily rent for a double bed room is Rupees sixty per day. On an average, 10 to 12 persons stay in the Hotel. Boarding and lodging facilities are available and Rupees ten are charged for a single diet

Apart from Guest Houses / hotels there are several *Dharmshalas* which provide facilities of lodging and boarding. A few worth mentioning are Seth Baldev Das Pachisiya Samirti Bhavan located on railway station road. It has 41 rooms and 60 beds. Chandrawati Bhavan *Dharmshala* is located in Gautam Pada area. There are 10

rooms and 20 beds in it. No rent is charged in this *Dharmshala*. Food is available to those who stay there during night.

Apart from these there are a number of *Dharmshalas* constructed by many philanthropists in memory of their forefathers. Most of them are being run by a trust. Many of them have both rooms and cots or *thakhats* and also provide necessary beddings with facility of water and electricity. A nominal rent is charged for its maintenence varying between rupees five to ten only per room per day.

In many *Dharmshalas* and *Bhajan Ashrams, the devotees, who are mostly widows, aged and* infirm are provided food free of charge in lieu of singing of devotional songs both in morning and evening. The *Bhajan Ashram* at Pattharpura has 1000 rooms. This is the biggest Ashram in the town where thousands of devotees are living.

As a matter of fact chanting of *mantras* and *kathas* in the temples, singing of devotional songs in *dharmshalas* and singing tourist in crowed streets present a musical environment till early hours of night.

Restaurants/Tea stalls and Sweet Shops etc.

In order to provide cheap and vegetarian food to the tourists there are many places where suitable arrangement for breakfast, tea and food are available.

Rupees five to six are charged for an single diet. It is called *Thal* system. One can take *chapatis*, *dal*, *sabzi*, rice and *chatney*- as much as one likes

Fifty paise are charged for one cup of tea. Generally for the breakfast *pudis*, *jalebi* etc. are *available at reasonable rates in several res*-taurants and road side stalls in the town.

Due to availability of milk the sweet dishes made of milk are available at comparatively cheper rates eg. *peda*, *burfi*, *kalakand*, *ras-malai*, *khoya gulabjamun* and other traditional Indian milk made dishes are available at a rate ranging between Rs. 20 to 25 per kilogram.

There is no liquor shop in the town. By government order sale of intoxicating items is strictly prohibited.

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

Prior to entering into the discussion on economic life of the inhabitants of Vrindaban town, it would be pertinent to discuss in brief the economic status of a person as classified at the 1981 Census According to the 1981 Census the economic status of person has been classified as (i) Main worker, (ii) Marginal worker and (iii) Non-worker. The dichotomous approach of classifying the population into workers and non-workers at the 1961 and 1971 censuses was discarded at the 1981 Census instead trichotomous approach as mentioned above keeping inview time disposition criterion in economic activity with one year reference period is adopted A person who has engaged himself in economic activity for major part of the year (at least 183 days) was considered as main worker while those who have worked for some time during the last year, but not during the major part of the year, were treated marginal workers. Those who have not worked at all during the one year reference period were categorised as non-workers. The table IV.1 gives sex wise distribution of workers and non workers in Vrindaban at the 1971 and 1981 censuses and 1988 survey conducted for this study The survey data pertains to 214 sample households having a total population of 1035 persons.

TABLE IV 1: Distribution of workers and non-workers by sex in Vrindaban (1981 Census)

	Worker/Nonworker	At the 1971 Census	At the 1981 Census	At the survey 1988
	1	2	3	4
1	Total population	28,460	36,786	1,035
	(a) Workers	7,979 (27 08)	8,086 (21 98)	286 (27 63)
	(b) Non-workers	21,481 (72 92)	28,700 (78 02)	749 (72 37)
2	Male			
	(a) Workers	6,574 (41 71)	7,453 (37 15)	268 (46 53)
	(b) Non-workers	9,187 (58 29)	12,611(62 85)	308 (53 47)
3	Female			
	(a) Workers	1,405 (10 26)	633 (3 79)	18(3 92)
	(b) Non-workers	12,294 (89 74)	16,089 (96 21)	441 (96 08)

Note Figures within bracket indicate percentages

The table IV.1 shows that about 22 per cent population of Vrindaban was workers while the 1988 survey data indicate that the percentage of workers was 27.63 which is more or less in conformity with the work participation rate (27 08 per cent) at the 1971 Cesus According to the 1981 Census the proportion of female workers is only 3.79 per cent in comparision to 37.15 per cent male workers. The 1988 survey data show improvement in the proportion of working population as against 1981 Census data. In case of females also it has improved marginally from 3.79 per cent to 3.92 per cent, while in case of males it has shown a considerable improvement from 37.15 per cent to 46.53 per cent on the whole the work participation rate has gone up from 21.98 to 27.63 per cent.

The percentage decadal variation of the total and the working population of town over the period 1971 and 1981 is given in table IV.2

Table IV.2: Percentage decadal variations in the total male and female population and in the total male and female workers over the period 1971-81 in the town of Vrindaban

Period	Percentage decadal variation in the					
	General population			Workers population		
	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7
1971-81	+24.87	+27 30	+22 07	+1 34	+13 37	- 54 95

It may be seen from table IV.2 that during the decade 1971-81 the general population of the town shows a growth of 27.30 per cent for male, 22.07 per cent for female and 24.87 per cent in respect of total population. On the other hand during this period percentage decadal variation of the working population of the town registered a nominal or even negative growth. In case of total workers there is a nominal growth of + 1:34 per cent points and for male workers the variation is + 13.37 but for females it shows a decline of - 54.95 per cent. This disparity in growth pattern of working population in comparison to total population may be due to the varying concepts and definition of a worker being adopted at different censuses.

The sex wise distribution of working population in Vrindaban town engaged in various industrial categories, as placed against same set of data for the urban area of Mathura district and for the State of Uttar Pradesh is presented in table IV.3

TABLE IV.3 : Category wise workers by sex in the town, urban areas of district Mathura and Uttar Pradesh at the 1981 census.

Ctegory of workers	Vrindaban town			District Mathura (Urban)			Uttar Pradesh (Urban)		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Main workers	8051	7446	605	86814	83364	3450	5370249	5097977	272272
Cultivators(I)	340 (4 22)	338 (4 54)	2 (0 33)	8887 (10 24)	8746 (10 49)	141 (4 09)	469876 (8 75)	455983 (8 94)	13893 (5 10)
Agricultural Labourers (II)	68 (0 84)	65 (0 87)	3 (0 50)	3665 (4 22)	3538 (4 24)	127 (3 68)	335876 (6 26)	310770 (6 10)	25106 (9 22)
Household industry Manufacturing, Process-ing serving and repairs (V-a)	304 (3 78)	292 (3 92)	12 (1 98)	3684 (4 24))	3501 (4 20)	183 (5 30)	435732 (8 11)	384531 (7 54)	51201 (18 81)
Other workers (III IV, V (a), VI to IX)	7339 (91 16)	6751 (90 67)	588 (97 19)	70578 (81 30)	67579 (81 07)	2999 (86 93)	4128765 (76 88)	3946693 (77 42)	182072 (66 87)
Total Main workers	8051 (21 89)	7446 (37 11)	605 (3 62)	86814 (26 41)	83364 (46 68)	3450 (2 30)	5370249 (26 99)	5097977 (47 30)	272272 (2 99)
Marginal workers	35 (0 09)	7 (0 04)	28 (0 17)	367 (0 11)	81 (0 04)	286 (0 19)	60934 (0 31)	17843 (0 17)	43091 (0 47)
Non-worekr	28700 (78 02)	12611 (62 85)	16089 (96 21)	241531 (73 48)	95158 (53 28)	146373 (97 51)	14467932 (72 70)	5662321 (52 53)	8805611 (96 54)
Total population	36786	20064	16722	328712	178603	150109	19899115	10778141	9120974

Note – The figures in parenthesis are percentages The percentages of the different categories of main workers have been calculated against total main workers The percentages of total main workers marginal workers and non-workers have been worked out against the total population

The table IV.3 would reveal that out of total population 36786 of the town, 8051 (21.89%) were main workers, 35 (0.09 per cent) marginal workers andd 28700 (78.02%) non-workers. The percentage of main workers (21.89) is considerably low in the town as compared to same set of data in respect of urban area of Mathura district (26.41) and the urban area for the state as a whole (26.99).

A look at the different categories in column 2 of the table indicates that out of total 8051 main workers in the town, 340 (4.22%) were cultivators, 68 (0.84%)were engaged in household industry and the remaining 7,339 (91.16%) have been grouped under other workers. A comparative look would reveal that the percentage (91.16) of workers in this category is considerably higher when placed against same set of data i.e. 81.30 per cent other workers for Mathura district and 76.88 per cent for Uttar Pradesh. The category 'other workers' includes all those workers who are not cultivators or agricultural laboures or engaged in household industry. This category covers factory and plantation workers, government servants, municipal employees, teachers, priests, entertainment artists, workers engaged in trade, commerce, business, transport, mining, construction etc. Apparently some of these categories like factory and plantation workers, workers engaged in mining are not relevant in the context of Vrindaban town The working population mainly covered in Vrindaban town under other workers appear to be service class employed in government and other offices, priests of temples and those engaged in business. As regards the percentage of female workers, Vrindaban with 3.62% appears to be slightly in better position when compared with 2 30% for Mathura district (urban) and 2.99 % for Uttar Pradesh I (Urban). However for males the position is reverse as only 37 11% among them are in category of other workers as against 46.68% for Mathura district (urban) and 47 30% for Uttar Pradesh (urban).

Working population as revealed by the data collected during the survey (1988)

The population covered under the survey had 1,035 persons (576 males and 459 females) of them 286 (27.63%) were workers and 749 (72.37%) non-workers. Among the workers 93 71% (268) are males and 6.29% (18) females. The table IV 4 gives the distribution of workers by age-group and sex.

TABLE IV.4: Workers classified by sex and Age-groups

Age-group	Total workers		
	Persons	Males	Females
1	2	3	4
0 - 4	1	1	-
15 - 19	13	13	-
20 - 24	37	37	-
25 - 29	33	33	-
30 - 34	42	37	5
35 - 49	70	66	4
50 - 59	49	43	6
60 - 64	25	23	2
65 +	16	15	1
Total	286	268	18

The Table Iv.4 shows that no female worker has been reported under age-group 0-29 years and that only 4.85 per cent of male workers are worked out to be in the age-group 15-19. The table also shows that the number of workers decreases in advanced ages as there are only 25 workers in the age-group 60-64 and only 16 workers in the age-group 65 and above It may be worked out from the table that 67.83 per cent or majority of workers belong to ages between 20-59 years.

Professional and private practitioners

The particulars of professional and private practitioners in Vrindaban are shown in table IV.5

TABLE IV.5: Professional and private practitioners

Particulars	No registered	No unregistered (estimate)
1	2	3
1 Lawyer	22	27
2. Allopathic doctor	41	52
3 Homeopathic doctor	16	4
4 Unani Hakim	3	1
5 Ayurvedic doctor	8	2
6 Architech/Engineer/		

TABLE IV.5 —*Concld*

1	2	3
Overseer/Draftsman	1	
Architect		
Draftsman	1	2
7 **Others Veterinarian, Dentists,** Pharmacists, Jurists, Astrologers		
Destists	3	1
Pharmacists	10	-
Astrologers	-	9
Total	105	98

Employment status of workers

The table IV.6 shows the employment status of workers by locality and sex.

TABLE IV.6: Employments status of workers

Locality	Total workers			Employment Status					
	Persons	Males	Females	Employer			Employee		
				P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Raman Reti	24	23	1	-	-	-	4	4	-
Bhangi Pada	25	22	3	-	-	-	11	9	2
Bihariпura	17	16	1	-	-	-	7	7	-
Sewa Kunj	19	17	2	2	2	-	6	4	2
Keshighat	27	26	1	-	-	-	7	6	1
Gopeshwar	21	18	3	1	1	-	10	7	3
Gyan Gudri	28	26	2	-	-	-	12	11	1
Chhipi Gali	25	23	2	1	1	-	4	4	-
Kishorepura	43	42	1	1	1	-	7	6	1
Govind Dev	35	34	1	2	2	-	11	11	-
Radha Niwas	19	19	-	-	-	-	3	3	-
Kemar Ban	3	2	1	-	-	-	3	2	1
Total	286	268	18	7	7	-	85	74	11

Note - Cultivators are not in total because the figure of cultivator repeat in Single worker and family worker

The table IV.6 reveals that among total workers, 29.72 per cent were employees (74 males and 11 females), 48.95 per cent single workers (133 males and 7 females) and 18.88 per cent family workers (no such female worker). Thus there is predominence of single workers.

Occupational Diversity

Out of 214 households only 31 households having 238 memmbers were found to be having more than one occupation. Such households were usually large sized and as many as 9 each

by locality and sex

by sex											
Single worker			Family worker			Cultivator			Agricultural labourer		
P	M	F	P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19	20	21	22
18	17	1	2	2	-	-	-	-	-	-	-
14	13	1	-	-	-	-	-	-	-	-	-
9	8	1	1	1	-	1	1	-	-	-	-
5	5	-	6	6	-	4	4	-	-	-	-
15	15	-	5	5	-	4	4	-	-	-	-
8	8	-	2	2	-	2	2	-	-	-	-
11	10	1	5	5	-	-	-	-	-	-	-
11	9	2	9	9	-	-	-	-	-	-	-
25	25	-	10	10	-	-	-	-	-	-	-
8	7	1	14	14	-	-	-	-	-	-	-
16	16	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-
140	133	7	54	54	-	11	11	-	-	-	-

had 10 or more members. This shows that more than one occupation are being pursued by different members in a household to meet the requirements of large household. Two of these households had 14 members and one had 19 members.

A samble study of diverse occupations followed by members of different households was made. The results are given in table IV.7. In the matter of occupations followed no uniformity was found and 30 types of combinations were reported.

TABLE IV 7: Distribution of households by number of members and

Description of Occupational diversity	No. of households with number of			
	Locality-1 Raman Reti		Locality - 2 Bhangi Pada	
	No of households	No. of members	No. of households	No of members
1	2	3	4	5
1 Beldar (Husband) and Peon (wife)	-	-	-	-
2 Tubwell Operator (Husband) and Teacher (wife)	-	-	-	-
Clerk (Husband) Teacher (wife)	-	-	-	-
Turner (Husband) Metal works Pajeb maker (wife)	-	-	-	-
Priest (Father) and Accountant (son)	-	-	1	2(7)
Peon (Father) and Artist (son)	-	-	-	-
Priest (Father) and Jr Engineer (son)	-	-	1	2(3)
Cultivator (Father) and Labour (son)	1	2(14)	-	-
Labour (Father) and Rikshaw puller (son)	1	2(6)	-	-
Teacher (Father) and Casual labour (son)	1	2(7)	-	-
Priest (Father) and Ghee Trader (son)	1	2(8)	-	-
Whole Sale Agent (Father) and Clerk (son)	-	-	-	-
Tax Superintendent (Father) and Lab Asstt (son)	-	-	-	-
Boatman (Father) and Tempo driver (son)	-	-	-	-
Doctor (Father) and Dress maker (son)	-	-	-	-
Sweet maker (Father) and Jewellers (son)	-	-	-	-
Teacher (Father) and Doctor (son)	-	-	-	-
Priest (Father) and Operator (son)	-	-	-	-
Clerk Roadways (Father) and Business (son)	-	-	-	-
Priest (Father) and Advocate (son)	-	-	-	-
Casual labour (Father) and Rikshaw driver (son)	-	-	-	-
Mechanic (Father) and Tailor (son) .	-	-	-	-
Accountant (Father) and Tailor (sons)	-	-	-	-
Electrician (Self) clerk (Brother)	-	-	-	-
Vender ground nut (Self) Dress maker (Brother)	-	-	-	-
Compositor Press (Self) teacher, Driver (Brothers)	-	-	-	-
Others Chaukidar (Self) Sweeper (wife, son) Wardboy (son)	-	-	1	4 (19)
Bangels seller (self), Lecturer (mother-sister, son)	-	-	-	-
Bangles shop (self) welder, carpenter (son) Tailor, Dress maker (Brothers son)	-	-	-	-
Total	4	8 (35)	3	8 (29)

occupational diversity (i e different members having different occupations)

members and diverse occupations-in					
Locality-3 Beharipura		Locality-4 Sewa Kunj		Locality-5 Keshighat	
No of households	No of members	No. of households	No. of members	No. of households	No of members
6	7	8	9	10	11
-	-	-	-	-	-
-	-	-	-	1	2(5)
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	2	4(11)
-	-	-	-	-	-
-	-	-	-	1	2(10)
-	-	-	-	1	2(4)
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	5	10(30)

TABLE

No of households with number of					
Locality 6 Gopeshwar		Locality-7 Gyangudri		Locality-8 Chhipigali	
No of households	No of members	No. of households	No. of members	No. of households	No. of members
12	13	14	15	16	17
-	-	-	-	-	-
-	-	-	-	-	-
1	2 (4)	1	2(5)	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	1	2(8)	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
1	2(7)	-	-	-	-
-	-	-	-	1	2(4)
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	1	2 (4)
-	-	-	-	-	-
-	-	-	-	-	-
-	-	1	3 (10)	-	-
-	-	-	-	-	-
-	-	1	2(4)	-	-
-	-	-	-	-	-
2	4(11)	5	11(35)	2	4(8)

Note:- Figures within bracket indicate total number of members in the households

IV.7 –*Concld.*

members and diverse occupation in							
Locality-9 Kishorepura		Locality-10 Govind deo		Locality-11 Radha Niwas		Locality-12 Kemar Ban	
No of households	No. of Members	No of households	No. of Members	No. of households	No. of Members	No. of households	No. of members
18	19	20	21	22	23	24	25
-	-	-	-	1	2(5)	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	2(6)	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	1	2(7)	-	-	-	-
-	-	1	2(7)	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
1	2(13)	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	1(28)	-	-
1	2(7)	-	-	-	-	-	-
1	2(12)	-	-	-	-	-	-
-	-	-	-	-	-	-	-
1	2(11)	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	1	5(14)	-	-	-	-
4	8(43)	3	9(28)	3	6(19)	-	-

Employment depth

During the present survey an attempt as has been made to assess the employment depth on the basis of survey made in 214 sample households in the town. Information was collected on number of workers in a household classified by size of the household. Out of total 214 selected households, 200 had 1-3 members and 14 had 4-6 members In majority of the households, 106 (49.53%), there was only one working member in 38 households, 2 members each were workers. In 17 households 3 members each were workers. Both of these categories, with 2 and 3 workers fall in category of 1-3 member households. There were 9 households having 4 working members each. The highest number of workers (5) was reported in respect of 4 households. Both of these last two categories of households had a size of 4-6 members

Place of work, its distance, hours of work and time taken to reach the place of work

To have some idea as to how much distance a worker has to cover in Vrindaban to reach his place of work certain enquiries were made during the survey. Table IV.8 gives the average distance from the place of work in each ward of the town by the type of occupation. it may be seen therefrom that the average distance house from house to place of work varies between 0-5 kilometres. However no particular trend emerges from the data indicating any pattern between particular type of occupation or locality *vis-a-vis* distance from the place of work.

TABLE IV 8 Type of occupation and distance from place of work by locality

	Type of occupation	Average distance from				
		Raman-Roti	Bhangi pada	Biharipura	Sewa Kunj	Keshighat
	1	2	3	4	5	6
1	Unskilled manual	0 57	1 82	0 25	0 25	8 53
2	Skilled manual	0 29	7 2	10 14	4 75	5 55
3	Lowest professional and administrative (e g primary teacher)	0 25	-	5 50	0 0	0 25
4	Small business	0 44	11 62	-	0 25	3 93
5	Highly skilled and Supervisory manual	0 50	15 00	5 00	-	-
6	Clerks and stop assistants	-	-	-	1 5	1 0
7	Intermediate professional and related posts secondary teachers etc	0 25	-	-	-	6 75
8	Medium business	-	-	-	-	-
9	Higher professional and salaried posts		0 25	-	-	-
10	Owners of factories large shops etc	-	-	-	-	-
11	Cultivators	0 25	-	1 00	1 00	0 44

place of work (Km)						
Gopeshwer	Gyan Gudri	Chhipi gali	Kishorepura	Govind Dev	Radha Niwas	Kemar Ban
7	8	9	10	11	12	13
1 58	0 45	-	0 50	2 55	0 25	0 25
0 62	0 32	0 19	0 65	-	4 00	-
3 12	1 44	14 00	0 00	0 00	-	-
0 25	1 92	0 70	1 33	0 25	1 83	-
-	-	-	-	-	-	-
1 0	0 75	4 00	11 38	15 07	-	-
	0 25	6 00		0 25	0 25	
	0 25	9 55	0 25	025		-
0 50	0 42	-	15 00			3 12
0 25	-	2 12		-		-
1 12	-	-	-	-		

The table IV.9 shows the common mode of transport to the place of work and time taken to reach their of work. It is evident therefrom that majority of the people reach the place of their work on foot as 190 out of 286 workers or 66 43 per cent are found in this category Fifty-nine persons use bicycle for reaching their place of work These persons of the latter category account for 20.63 per cent of the total workers.

TABLE IV.9 :Type of occupation mode of transport to

Place of Occupation	Transport to place of work						
	Cycle				On foot		
	30 minutes or less	31 minutes to 1 hour	1 hour to $1\frac{1}{2}$ hours	More than $1\frac{1}{2}$ hours	30 minutes or less	31 minutes to 1 hour	1 hour to $1\frac{1}{2}$ hours
1	2	3	4	5	6	7	8
1 Unskilled Manual	5	-	-	-	42	1	-
2 Skilled Manual	15	2	1	-	59	-	-
3 Lowest professional and adminstrative e g primary teacher	2	-	-	-	11	-	-
4. Small business	6	-	1	-	26	-	-
5. Highly skilled and supervisory Manual	-	-	-	-	1	-	-
6 Clerks and shop assistant	12	-	-	-	3	-	-
7 Intermediate professional and related post secondary teacher etc	3	-	-	-	4	-	-
8 Medium business	7	-	-	-	26	-	-
9 Higher professional and saleried posts	3	-	-	-	3	-	-
10. Owner of factories large shops etc.	1	-	-	-	2		-
11 Cultivators	1	-	-	-	12	-	-
Total	55	2	2	-	189	1	-

place of work and time taken to reach

and time taken to reach

	Rickshaw				Bus			
More than $1\frac{1}{2}$ hours	30 minutes or less	31 minutes to 1 hour	1 hour to $1\frac{1}{2}$ hours	More than $1\frac{1}{2}$ hours	30 minutes or less	31 minutes 1 hour	1 hour to $1\frac{1}{2}$ hours	More than $1\frac{1}{2}$ hours
9	10	11	12	13	14	15	16	17
-	14		-	-	1	-	-	-
-	-	-	-	-	2	2	-	1
-	1	-	-	-	-	2	-	
-	-	-	-	-	-	1	-	-
-	1	-	-	-	-	-	-	1
-	-	-	-	-	3	-	2	2
-	-	-	-	-	-	-	-	-
-	-	-	-	-	2	-	-	-
-	1	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	17	-	-	-	9	5	2	4

Unemployment depth

During the survey out of 214 households only 25 households reported at least one unemployed person existing in them. Table IV.10

TABLE IV.10: Locality number of households with unemployed and

Locality	Total number of households	Total population			Number of households with atleast one unemployed
		P	M	F	
1	2	3	4	5	6
1. Raman Reti	18	82	45	37	-
2 Bhangi Pada	19	113	64	49	6
3. Bihanpura	16	57	30	27	1
4 Sewa Kunj	19	77	47	30	4
5. Keshighat	21	92	52	40	1
6 Gopeshwar	20	66	32	34	-
7. Gyan Gudari	21	101	50	51	4
8. Chhipi Gali	17	88	47	41	1
9 Kishorepura	19	144	82	62	5
10 Govind Dev	17	107	65	42	1
11 Radha Niwas	16	80	49	31	1
12. Kemar Ban	11	28	13	15	1
Total	214	1035	576	459	25

gives an account of persons seeking employment by age-groups living in different localities of the town.

Persons seeking employment by age group and sex

Persons seeking employment by age-group								
0-14			15-24			25-34		
P	M	F	P	M	F	P	M	F
7	8	9	10	11	12	13	14	15
-	-	-	-	-	-	-	-	-
-	-	-	4	3	1	1	1	-
-	-	-	1	1	-	-	-	-
-	-	-	4	4	-	1	1	-
-	-	-	1	1	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	4	4	-	1	1	-
-	-	-	1	1	-	-	-	-
-	-	-	5	5	-	1	1	-
-	-	-	1	1	-	-	-	-
-	-	-	1	1	-	-	-	-
-	-	-	1	-	1	-	-	-
-	-	-	23	21	2	4	3	1

TABLE

Locality	Persons seeking					
	35-49			50-59		
	P	M	F	P	M	F
1	16	17	18	19	20	21
1 Raman Reti	-	-	-	-	-	-
2 Bhagi Pada	1	1	-	-	-	-
3 Biharipura	-	-	-	-	-	-
4 Sewa Kunj	-	-	-	-	-	-
5 Keshighat	-	-	-	-	-	-
6 Gopeshwar	-	-	-	-	-	-
7 Gyan Gudari	-	-	-	-	-	-
8 Chhipi Gali	-	-	-	-	-	-
9 Kishorepura	-	-	-	-	-	-
10 Govind Dev	-	-	-	-	-	-
11 Radha Niwas	-	-	-	-	-	-
12. Kemar Ban	-	-	-	-	-	-
Total	1	1	-	-	-	-

The table IV.10 shows that the majority of the unemployed persons belong to age-group 15-24. There are 21 males and 2 females in this age-group. The next higher age-group is 25-34 followed by 35-49.

Non-workers by type of activity

As per survey results the non-working

IV.10 —*Concld.*

employment by age-group					
60+			Total		
P	M	F	P	M	F
22	23	24	25	26	27
-	-	-	-	-	-
-	-	-	6	5	1
-	-	-	1	1	-
-	-	-	5	5	-
-	-	-	1	1	-
-	-	-	-	-	-
-	-	-	5	5	-
-	-	-	1	1	-
-	-	-	6	5	1
-	-	-	1	1	-
-	-	-	1	1	-
-	-	-	1	-	1
-	-	-	28	25	3

population constitutes 72.37 per cent of the total. Among them 308 are males and 441 females. The table IV.11 gives the distribution of non-workers seeking employment by broad age-group, sex and nature of activity.

TABLE IV.11 Number of non-workers seeking employment by broad

Nature of activity of non-workers	Total Number of non-workers			Number of non-workers seeking 0-14		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Household duty	254	7	247	-	-	-
Student	259	171	88	-	-	-
Dependent	174	86	88	-	-	-
Retired	9	8	1	-	-	-
Rentier	5	3	2	-	-	
Beggar	12	5	7	-	-	-
Infant	16	10	6	-	-	-
Disabled	1	-	1	-	-	-
Others	19	18	1	-	-	-
Total	749	308	441	-	-	-

The table IV.11. shows that 34.58 per cent of the total non-workers are full-time students. Boys are in majority (171) as compared to girls (88). Only 7 males have been found engaged exclusively in household duties. This activity accounts for 33.91 per cent of the total population covered during the survey. Among the male non-workers 55.52 per cent are students and 27.92 per cent dependents. The corresponding figure for females is 19.95 per cnet in both types of activities. It is also evident from the table that the majority of non-working persons who are

age-group, sex and nature of activity

employment by age-group and sex								
15-24			25-34			35-49		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
2	1	1	1	1	-	-	-	-
9	8	1	-	-	-	1	1	-
3	3	-	1	1	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
9	9	-	2	1	1	-	-	-
23	21	2	4	3	1	1	1	-

seeking employment consists of students belonging to the age-group 15-24.

The table IV.12 registers in detail of unemployed persons who are seeking employment by their level of education and age-group. The seeker have broadly been grouped in two viz , those who have got themselves registered with the Employment Exchange and those who have not.

TABLE IV.12: Number of persons seeking employment by age, sex, education

Educational level	Seeking employment registered with employment exchange							
	Age-group							
	Upto 14		15-24		25-34		35+	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Illiterate	-	-	-	-	-	-	-	-
Below primary	-	-	-	-	-	-	-	-
Primary	-	-	-	-	-	-	-	-
Middle	-	-	-	-	-	-	-	-
Matric	-	-	-	-	-	-	-	-
Inter	-	-	3	-	-	-	-	-
Non-technical diploma	-	-	-	-	-	-	-	-
Technical diploma	-	-	1	-	-	-	-	-
Graduate	-	-	2	-	2	-	-	-
Post graduate	-	-	5	-	-	1	-	-
Total	-	-	11	-	2	1	-	-

level and registration with employment exchange

Seeking employment and not registered with employment exchange							
Age-group							
Upto 14		15-24		25-34		35+	
M	F	M	F	M	F	M	F
10	11	12	13	14	15	16	17
-	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	2	-	-	-	-	-
-	-	4	-	-	-		-
-	-	1	-	-	-	-	-
-	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	1	1	-	1	-
-	-	1	1	-	-	-	-
-	-	10	2	1	-	1	-

The table IV.12 reveals that 13 males and one female have got themselves registered with employment exchange. The remaining 12 males and 2 females are seeking employment without getting themselves registered. It also reveals that only one unemployed is illiterate, 2 are educated upto primary, 4 upto middle, while one upto matric. There are 4 educated upto intermediate, 7 graduate and 8 post-graduate. One person possesses a technical diploma

Establishment

Vrindaban is a developing town and no significant industry worth mentioning Storage of capital, lack of skilled personal and poverty are the main obstacles to its progress and growth. The crucial deficiencies are of capital, labour and management skills and organisation The growth of economy of the town appears to be sluggish.

Of the many manufacturing establishments existing in the town, particulars of only 6 were collected. These were dealing in ceremic, oil, insulators, ice, marbel industry, printing press and plastic toys etc whose details are given below:-

Bharat Electric Industries

The Bharat Electric Industries was established in 1976 in the town. Its capital investment was worth Rs. 5,06,348=00 and had 45 employees. In the year 1976 the unit has shown an input of raw material of worth Rs 1,94,350=00 and the value of product was worth Rs. 2,46,520=00. The raw material being used were viz., pig-iron, zinc, copper, lead and sand. The main items produced were cable boxes, switch boards, line taps distribution boxes etc. Chief users were the State Electricity Boards electric supply companies and the railways.

M/s Sri Mathura Ceremic Udyod, Vrindaban

Located at Udyog nagar, M/s Shri Mathura Ceremic Udyod were producing fire bricks and electrical insulators. These were mainly being supplied to electric supply companies A total number of sixteen workers were employed in this industry.

M/s Ratan Press

This printing press is situated at 36 Khamba, Vrindaban in which six skilled workers are engaged. Stationery and other printing materials are purchased locally. Electric power is used for running the machinery.

M/s Radha Ballabha Oil Mill

This is situated at Vyas ghera, Vrindaban It is owned by one Radha Ballabha, a Vaish (Hindu) by caste. It has a separate pucca building of its own. Mustard oil is produced here, for which Mustard is purchased locally. Electric power is used for running the machinery and 2 skilled and one un-skilled workers are working in this industry.

Gahlaut Marbel Cottage Industry

The industry is located near Sri Rangji Mandir, Vrindaban, Nine skilled manual workers are engaged in this industry. Electric power is used for cutting and finishing the marbel stones. Marbel statues are prepared in this industry

Chetan Industy

This establishment manufactures plastic toys. The two workers engaged in this job family workers. Electric power is used in this industry.

The table IV.13 furnishes the details of trade and commercial establishments in the town as per the survey data.

TABLE IV 13 Trade and commercial establishment in the town

Type of establishment in broad categories with reference to commodities dealt with	Level distribution agencies (wholesale retail)	Area where mainly concentrated	Approximate number	Approximate volume of trade as estimated from sale tax/income tax records inconsultation with merchants Association and other knowledge (in Rs)	Religious, linguistic, caste group mainly associated with the trade or commerce	Remarks including average number of persons engaged
1	2	3	4	5	6	7
1 Food Item						
(i) Food grain	Wholesale	Anaj Mandi	4	1,44,000 = 00	Vaishya Brahman	12
(ii) Food grain	Retail		8	1 20,000 = 00	Vaishya, Brahman	8
(iii) Vegetable and fruit	Retail	Purana Bajaja	25	1,87,500 = 00	Mallah, Jatava	25
(iv) Fish, meat and eggs	Retail	Kasai Bara	5	75 000 = 00	Muslim	5
(v) Milk	Retail	Ath Khambha	200	3 00,000 = 00	Vaishya, Brahman	200
(vi) Bakery	Retail	Ath Khambha	10	15 000 = 00	Vaishya	10
(vii) Grocery	Retail	Gopinath Bazar Loi Bazar	60	9,00,000 = 00	Vaishya, Brahman	60
2 Cloth						
(i) Miscellaneous textiles	Retail	Loi Bazar Retiya Bazar	60	2 160 000 = 00	Vaishya Brahman	180
(ii) Readymade garments	Retail	Loi Bazar	10	1 50 000 = 00	Vaishya	10
(iii) Tailoring, embroidering and darning	Retail	Retiya Bazar	60	1,080 000 = 00	Muslim	180
3 Construction						
(i) Building material	Retail	Kishore pura	10	2 40,000 = 00	Agrawal	20
(ii) Water supply	Retail	Loi Bazar	4	4 80 000 = 00	Agrawal	4
(iii) Other hardware	Retail	Purana Bazar	6	1 08 000 = 00	Vaishya Brahman	24
4 Household goods						
(i) Metalic utensils and other wares	Retail	Retiya Bazar	10	2 00 000 = 00	Vaishya	20
(ii) Earthern pots	Retail	Kishorpura	4	32 000 = 00	Kumhar	4
(iii) Crockery and glass ware	Retail	Loi Bazar	4	72 000 = 00	Vaishya	4
(iv) Furniture and Carpentry	Retail	Kishorpura	10	2 40 000 = 00	Carpenter	20
(v) Sheet metal articles	Retail	Berkhandi	3	36 000 = 00	Muslim	3
(vi) Plastic and rubber goods	Retail	Loi Bazar	6	1 08 000 = 00	Vaishya	6

Table IV 13 *(Concld)*

Type of establishment in broad categories with reference to commodities dealt with	Level distribution agencies (whole sale retail)	Area where mainly concentrated	Approximate number	Approximate volume of trade as estimated from sale tax/income tax records inconsultation with merchants Association and other knowledge (in Rs)	Religious, linguistic, caste group mainly associated with the trade or commerce	Remarks including average number of persons engaged
1	2	3	4	5	6	7
(vii) Ornaments jewellery and goldsmith	Retail	Purana Bazar	20	7,20,000 = 00	Vaishya	40
5. Other consumer goods						
(i) Item of general market	Retail	Retiya Bazar	60	9,00,000 = 00	Vaishya	60
(ii) Shoes	Retail	Pratap Bazar	20	3,00,000 = 00	Vaishya	40
6. Medical	Retail	Gopinath Bazar	16	3,20,000 = 00	Brahman, Vaishya	16
7. Educational						
(i) Books and publication	Retail	Gopinath Bazar	5	1,30,000 = 00	Brahman, Vaishya	
8. Recreation and hobby						
(i) Pan, Bidi, Cigarette	Retail	Radha Niwas	100	1,000,000 = 00	Brahman, Vaishya	100
(ii) Sport goods	Retail	Loi Bazar	1	15,000 = 00	Vaishya	1
(iii) Photograph and photo material	Retail	Rangni Mandir	5	60,000 = 00	Brahman	5
9. Transport						
(i) Cycle and repairs	Retail	Radha Niwas	26	1,560,000 = 00	Muslim	26
(ii) Automobile parts and repairs	Retail	Radha Niwas	9	1,08,000 = 00	Muslim	9
(iii) Petrol Pump	Retail	Uddyog Nagar	1	60,000 = 00	Vaishya	3
10. Tools equipment electric goods and machinery						
(i) Agricultural tools/implement repair	Retail	Radha Niwas	4	48,000 = 00	Vaishya	12
(ii) Air Conditioning	Retail	Dusad Mohalla	10	1,20,000 = 00	Brahman	20
(iii) watch repairs	Retail	Ath Khambha	6	72,000 = 00	Brahman	6
11 Others						
(i) Hair dressing saloon	Retail	Near Bihariji	40	5,60,000 = 00	Nai	80
(ii) Washing dyeing and dry cleaning	-	Near Ban Khandi	3	45,000 = 00	Dhobi	6

The table IV.13 indicates that over 1,250 persons are engaged in about 850 trades and commercial establishments of various sorts in the town Excepting one, all the establishments are dealing in retail trade and majority of them are owned by the Vaish community The sale of intoxicants is prohibited in the town.

Besides, there are large number of shops in the town selling a variety of vegetarian food items, Milk-products of Vrindaban are famous for their flavour. There are also a large number of *dharmshalas* with lodging facilities.

Banking establishments in the town

The State Bank of India opened a branch in the town in February 1962. The Punjab National Bank, Ltd., established its brach in March 1951. The particulars of main banks in the town are shown in the table IV.14.

TABLE IV.14: Particulars about main Banks in the town during 1987 (Amount in thousand rupees)

Name of the Banks	Number of Depositors								Transactions	
	Fixed		Saving		Current		Others		Bills and purchased	Loans and advances
	No.	Amount	No	Amount	No	Amount	No.	Amount		
1	2	3	4	5	6	7	8	9	10	11
1 *Punjab National Bank*	*433*	*7,796*	*483*	*2,050*	*37*	*2,717*	*60*	*294*	*703*	*3,836*
2 Bank of Baroda	300	4,000	700	700	5	N A	50	100	-	N.A.
3 Allahabad Bank	93	992	175	878	10	102	N A.	N A.	-	252
4 Oriental Bank of Commerce	458	4,384	1,256	1,860	17	12	367	3,775	N.A.	N.A.
5 Mathura Zila Sahkari Bank Ltd Vrindaban	45	268	274	367	N A	N.A	107	93	N A	1,678
6 State Bank of India	18,406	53,269	11,244	17,647	285	893	-	-	-	2,221
7 Indian Overseas Bank	3,378	22,978	4,245	5,921	194	323	-	-	4,410	1,468

Hotels, catering establishments etc.

During the present study, an attempt was made to ascertain the various amenities available in some of the catering establishments. The list of hotels and catering establishments is furnished in the statement below:-

Statement giving particulars of some of the eating houses (without Lodging facility), restaurants, sweet-meat shops and tea stalls in Vrindaban (1988)

Type		Location	Average number of customers per day	Remarks
A.	**HOTEL**		—	Only vegetarian food is served A *thal* of food is available in Rs 4/- to Rs 5/-
(i)	Mohan Hotel	Goverdhan Gate	10	
(ii)	Hotel	Rang Nathji Road	20	
(iii)	Jai Shiva Pavitra Bhojanalaya	Rang Nathji Road	15	
(iv)	Sharma Hotel	Rang Mandir	15	
(v)	Radhan Raman Pavitra Bhojanalaya	Rang Mandir	10	
(vi)	Hanuman Bhojanalaya	Rang Mandir	12	
(vii)	Gaurang Mahaprabhu Bhojanalaya	Patharpura Crossing	8	
(viii)	Radha Krishna Bhojanalaya'	Near Shahji Temple	15	
(ix)	Hotel	Railway Station (No 4)	75	
(x)	Sindh Punjab Hotel	Vidyapith Crossing	20	
B	**SWEET-MEAT SHOPS**			Sweets are sold at the rate of Rs 20/-per kg. Milk is available for Rs 4/- per litre
(i)	Sweets and Milk Shop	Gopinath Bazar (5)	12	
(ii)	Khowa, Sweet Shop	Near Patharpura Tonga Stand	-	
(iii)	Sweets and Milk Shop	Gopinath Bazar	60	
(iv)	Sweet Shop	Near Patharpura Tonga Stand	40	
(v)	Ram Mithaiwala	Loi Bazar	50	
(vi)	Mohan Misthan	Kishorepura	25	
(vii)	Bhim Saini Misthan	Vidyapith Crossing	40	
(viii)	Khowa, Sweet Shop	Bankey Bihari Gali	150	
(ix)	Khowa, Sweet Shop	Near Bankey Bihari Temple	125	
(x)	Agarwal Sweet Shop	Bus Stand	75	
C.	**TEA STALLS**			Tea and snacks are sold Tea is available for 50 paise per cup
(i)	Tea Stall	Raman Reti, Mathura Road	60	
(ii)	Jalpan Griha	Baba Retija Bazar	60	
(iii)	Tea Stall	Mirzapuriya Dharmshala	55	
(iv)	Tea Stall	Bus Stand	25	
(V)	Tea Stall	Gobul Rangnathji	20	

During the period of January 1987 to December 1987, 31 auto-cycles, 30 motor cycles/-scooters, 10 motor cars, 7 tempos/ taxis, tractors, one each truck and tanker and or matador was registered at the town.

Marketing centres in the town

Gopinath Bazar, Loi Bazar, Shivaji Bazar, Pratap Bazar, Bazaza, Atakhamba, Purana Shahar and Mandi Bazar are main markets in the town In these market establishments trading in general merchandize, cloth, *kirana,* tailoring, jewellary, eatables, edible oils etc are situated Expect wednesdays, when certain bazars are closed, the markets are open each day from 8 in the morning to the 8 in the evening.

Fairs in the town

Vasanta Panchami, Ratha-ka Mela, Akshaya Tritiya, Antai Navami and Devi Ishan are the most popular fairs in the town Dates of the fairs are Magha, (Krishna) 5. Chaitra, (Krishna) 2, Vaisakha, (sukhla) 3, Kartika (Sukla) 9, and Kartika (shukla)11, respectively. Average daily attendence in the above fairs was reported to be about 25,000; 40,000; 50,000; 25,000 and 25,000 respectively.

Dharmśhalas

The town is noted for its dharmshalas. Chief among them are Shambhu Niwas Gandhi Wali, Radha Vallabh Delhiwali, Pikharmawali, Amritsarwali, Hathraswali, Sambhar Sindhi, Bhiwaniwali, Gjadharam, Yugal Vihar, Guru Mukhia ki Kutiya and Yatri Kunj All there are privately managed and have only lodging facilities.

CHAPTER V

Ethnic and Selected Socio-Demographic Characteristics of the Population

The micro level study of a population in urban setting aims at analysing the pattern of distribution of total population among different segments or social groups i.e. by religion, caste/community and nationality, which constitute the society. Besides other socio-demographic aspect of the population such as age structure, marital status and literacy cover all dimensions required for understanding the ethnic and socio-demographic behaviour of the people living in a particular area.

A. Ethnic composition of the population

(i) *Nationality*: The field study of 214 selected households with a total population of 1035 persons (576 males and 459 females) shows that all the persons belong to Indian nationality

(ii) *Religion*: The study indicates that Vrindaban town is predominantly inhabited by Hindus. The Hindus constitute 93.04 per cent, Muslims 6.57 per cent and Christian, 0.39 per cent of the total population. The religion wise break up of population for 1981 census and 1988 survey is presented in the table V. 1.

TABLE V 1: Distribution of population by religion for 1981 Census and 1988 Surveys

1981 Census/1988 Study	All religions			Hindu			Muslim			
	Person	Male	Female	Person	Male	Female	Person	Male	Female	Person
1	2	3	4	5	6	7	8	9	10	11
1981 Census	36,786	20,064	16,722	35,055 (95 29)	19,123 (95 31)	15,932 (95 27)	1,541 (4 19)	841 (4 19)	700 (4 19)	173 (0 47)
1988 Study	1,035	576	459	963 (93 04)	535 (92 88)	428 (93 24)	68 (6 57)	39 (6 77)	29 (6 32)	4 (0 39)

Christian		Jain			Sikh			Unspecified		
Male	Female	Person	Male	Female	Person	Male	Female	Person	Male	Female
12	13	14	15	16	17	18	19	20	21	22
87 (0 43)	86 (0 51)	6 (0 02)	5 (0 03)	1 (0 01)	3 (0 01)	2 (0 01)	1 (0 01)	8 (0 02)	6 (0 03)	2 (0 01)
2 (0 35)	2 (0 44)	-	-	-	-	-	-	-	-	-

N B Figures in bracket under col 5 to 22 indicate percentages to the population

It can be observed from the table V.I that the proportion of various religious groups to the total pupulation by and large remains the same during 1981 and 1988. However, the Hindu population has slightly decreased from 95.29 per cent in 1981 to 93.04 per cent in 1988 and the Muslim population has marginally increased from 4.19 per cent in 1981 to 6.57 per cent during this period. Jains and Sikhs being in negligible proportion could not be covered under the sample.

Distribution of household and population by religion, caste/community and sex is given in the table V.2.

TABLE V.2: Distribution of household and population by religion, caste/community and sex

Religion		Caste/ community	Number of households	Total population		
				persons	Males	Females
1		2	3	4	5	6
Hindu	1	Brahman	93	415	233	182
	2	Thakur	13	62	36	26
	3	Vaish	36	176	97	79
	4	Kayasth	9	21	10	11
	5.	Sonar	1	3	-	3
	6	Lohar	1	7	4	3
	7	Kumhar	4	26	13	13
	8	Mali	4	10	7	3
	9	Nai	2	9	3	6
	10	Jat	1	1	1	-
	11	Mallah	6	50	31	19
	12	Gujar	1	8	8	-
	13	Baghel (Gaderiya)	1	10	3	7
	14.	Yadav	2	4	3	1
	15	Rai (Bhumihar)	1	1	-	1
	16.	Ghose	2	14	7	7
	17	Khatri	3	16	7	9
	18.	Keshwani (Sindhi)	2	10	6	4
	19	Jatav (S C)	9	57	32	25
	20	Dhobi (S C)	1	2	1	1
	21	Balmiki (S C)	5	40	20	20
	22	Kori (S C)	2	14	9	5
Unspecified						
	23	Sadhu	3	3	3	-
	24	Bengali	2	3	1	2
	25	Halwai	1	1	-	1
	Total		205	963	535	428
Muslim	26	Faquir	2	21	11	10
	27	Siddiqui	1	14	9	5
	28	Qureshi	1	1	1	-
	29	Sheikh	2	21	11	10
	30	Abbas	2	11	7	4
	Total		8	68	39	29
Christian						
	31	Christian	1	4	2	2
	Total		1	4	2	2
GRAND TOTAL			214	1,035	576	459

Table V.2 points out that Brahman are numerically dominant caste among the Hindus which alone account for 43.10 per cent of the Hindu population. The other main castes among Hindus are Vaish and Thakur, which respectively constitute 18.28 per cent and 6.44 per cent. The other castes (Kayasth, Sonar, *Lohar*, *Kumhar*, *Mali*, *Nai*, *Jat*, *Gujar*, *Baghel* (Gaderiya), Yadav, Rai (Bhumihar), Ghosi, Khatri, Keshwani (Sindhi) Dhobi (S C), Balmiki (S C). Kori (S.C), Jatav (S C), Mallah, Bengali, Halwai and Sadhu) together constitute 32 18 per cent of total Hindu population Faquir and Sheikh are predominant communities among the Muslims constituting 30.88 per cent each of the total Muslim population. The others viz, Siddiqui, Qureshi and Abbas account for 38.24 per cent.

(iii) *Mother tongue*· The study reveals that *Hindi*, *Bengali*, *Sindhi*, *Urdu*, *Nepali*, *Braj Bhasa*, Punjabi, Rajasthani and Oriya are the main mother tongues spoken by the people living in the town. The table V.3 gives mother tongue and subsidiary languages as related to age and sex

TABLE V.3: Mother tongue and subsidiary

Age and sex		Number of speakers of mother				
						HINDI
		English	Bengali	Nepali	Punjabi	Urdu
1		2	3	4	5	6
0-4	M	-	-	-	-	-
	F	-	-	-	-	-
5-7	M	-	-	-	-	-
	F	-	-	-	-	-
8-10	M	-	-	-	-	-
	F	-	-	-	-	-
11-14	M	2	-	-	-	-
	F	4	-	-	-	-
15 and above	M	134	7	1	1	2
	F	57	6	-	1	3
Total	M	136	7	1	1	2
	F	61	6	-	1	3
GRAND TOTAL		197	13	1	2	5

language as related to age and sex

tongue who speak subsidiary language of					
					BENGALI
Sanskrit	Mathily	Gujrati	Braj Bhasa	Hindi	English
7	8	9	10	11	12
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-		-	-
-	-	-	-	1	-
-	-	-	-	1	-
-	-	-	-	1	-
-	-	-	-	-	-
-	-	-	-	-	-
9	1	1	4	12	4
3	2	-	2	15	3
9	1	1	4	13	4
3	2	-	2	17	3
12	3	1	6	30	7

TABLE

Age and sex		Number of speakers of mother					
		BENGALI	SINDHI	URDU	NEPALI		
		Punjabi	Hindi	Hindi	Hindi	Sanskrit	English
1		13	14	15	16	17	18
0-4	M	-	-	-	-	-	-
	F	-	-	-	-	-	-
5-7	M	-	-	-	-	-	-
	F	-	-	1	-	-	-
8-10	M	-	-	3	-	-	-
	F	-	-	-	-	-	-
11-14	M	-	-	3	-	-	-
	F	-	-	1	-	-	-
15 and above	M	-	1	11	1	2	1
	F	1	1	8	4	-	-
Total	M	-	1	17	1	2	1
	F	1	1	10	4	-	-
GRAND TOTAL		1	2	27	5	2	1

The table V.3 indicates that most of the persons who speak subsidiary languages belong to age-groups 15 years and above a majority of persons have reported Hindi as their mother tongue and English as subsidiary language Gujrati, Hindi, Marathi, Oriya, Punjabi, Sindhi, Telegu, Urdu and Gorkhali/Nepali were languages reported mainly spoken in Vrindaban town during 1981 Census

(iv) *Population of Scheduled Castes*: As per the 1981 Census the population of Vrindaban

V 3 – *Concld.*

tongue who speak subsidiary language of						
BRAJ BHASA				PUNJABI	RAJASTHANI	ORIYA
Hindi	Sanskrit	English	Urdu	Hindi	Hindi	Hindi
19	20	21	22	23	24	25
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
2	-	-	-	-	-	-
-	-	-	-	-	-	-
1	-	-	-	-	-	-
-	-	-	-	-	-	-
9	6	1	1	1	-	1
4	-	-	-	2	1	-
12	6	1	1	1	-	1
4	-	-	-	2	1	-
16	6	1	1	3	1	1

town was 36,786 (20,064 males and 16,722 females) of which 3,413 (1802 males and 1,611 females) belonged to Scheduled Castes. The Scheduled Castes population accounted for 9.28 per cent of the total population. However, no Scheduled Tribe population was reported during 1981 and the position has remained unchanged during 1988. The wardwise Scheduled Caste population at the 1981 Census and 1988 Survey is shown in the table V 4.

TABLE V.4: Wardwise population of scheduled caste

Name of ward	1981 Census					
	Total Population			Scheduled Caste		
	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7
1. Raman Reti	2,715	1,598	1,117	15	8	7
2 Bhangi Pada	3,850	2,023	1,827	1,590	837	753
3. Biharipura	2,773	1,506	1,267	-	-	-
4. Sewa Kunj	2,667	1,399	1,268	34	26	8
5. Keshighat	2,962	1,524	1,438	81	41	40
6. Gopeswar	2,795	1,547	1,248	90	48	42
7 Gyan Gudari	2,909	1,546	1,363	-	-	-
8 Chhipi Gali	3,053	1,630	1,423	-	-	-
9. Kishorepura	4,139	2,186	1,953	646	346	300
10 Govind Dev	3,431	1,780	1,651	79	39	40
11 Radha Niwas	2,812	1,586	1,226	724	378	346
12 Kemar Ban	2,680	1,739	941	144	79	65
Total	36,786	20,064	16,722	3,403	1,802	1,601

for 1981 Census and 1988 Study

1988 Study					
Total Population			Scheduled Caste		
Person	Male	Female	Person	Male	Female
8	9	10	11	12	13
82	45	37	-	-	-
113	64	49	48	25	23
57	30	27	-	-	-
77	47	30	-	-	-
92	52	40	-	-	-
66	32	34	-	-	-
101	50	51	-	-	-
88	47	41	-	-	-
144	82	62	22	14	8
107	65	42	-	-	-
80	49	31	43	23	20
28	13	15	-	-	-
1,035	576	459	113	62	51

It can be seen from the table V.4 that out of total population of 1035 persons (576 males and 459 females) of selected households, 113 (62 males and 51 females) belong to scheduled castes which constitutes 10 92 per cent of the total population as against 9.25 per cent reported during 1981 Census The largest number of scheduled caste population has been reported from Bhangipada ward and the position was same during 1981 also.

(v) *Houseless and institutional population*: As per census terminology persons living without houses consist of houseless population and group of related/unrelated persons or a combination of both living in boarding houses, messes, hostel, residential hostels, rescue homes, jails, ashrams etc are called institutional population. The 1981 Census data show that the houseless population in Vrindaban was 72 (51 males and 21 females) and institutional population was 2,309 (1,842 males and 467 females) which accounted for respectively 0 20 and 6 28 per cent of the total population of the town

(vi) *Disabled population by type of disability*: The 1981 Census indicates that there are 8 disable persons in the town of which 6 were totally blind and 2 were tetally crippled making a percentage or respectively 0.02 and 0.01 to the total population.

B. *Distribution of population by*:

(i) *Age sex and marital status*: The study of selected households shows that out of 1,035 persons, 576 (55.65 per cent) are males and 459 (44.35 per cent) females, giving a sex ratio of 797. Of the total population of 1,035 persons, 520 (337 males and 183 females) are never married, 437 (217 males and 220 females) are married, 77 (21 males and 56 females) widowed and 1 male is separated constituting respectively 50.24 per cent, 42.22 per cent, 7.44 per cent and 0.10 per cent of the total population. The distribution of population by age, sex and marital status is presented in the table V.5.

TABLE V.5: Distribution of population by age, sex and marital status

Age-group	Marital status and sex									
	Never Married		Married		Widowed		Separated		Total	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
0 - 4	39	30	-	-	-	-	-	-	49	30
5 - 9	64	50	-	-	-	-	-	-	64	50
10 - 14	73	45	-	-	-	-	-	-	73	45
15 - 19	61	38	-	6	-	-	-	-	61	44
20 - 24	59	12	14	29	-	-	-	-	73	41
25 - 29	14	2	23	34	1	1	-	-	38	37
30 - 34	2	-	36	37	-	-	-	-	38	37
35 - 49	2	2	62	56	1	4	-	-	65	62
50 - 59	6	2	40	33	6	14	-	-	52	49
60 - 69	3	2	28	21	8	21	-	-	39	44
70 +	4	-	14	4	5	16	1	-	24	20
Total	337	183	217	220	21	56	1	-	576	459

It is evident from the table V.5 that out of 1,035 total surveyed population, 311 (30.05 per cent) are in the age-group 0-14 years, 294 (28.41 per cent) in the age-group 15-29 years, 303 (29.27 per cent) in 30-59 years and 127 (12.27 per cent) in the age-group 60 years and above No female below the age of 15 and male below 20 was reported married. This indicates that age at marriage for males was higher than females. The highest number of married males and females are in the age-group 35-49 years. The number of widows (56) is more than that of widowers

(21). All widowed persons are above 24 years of age.

(ii) *Age sex and education*: Out of the total population of 1,035, as many as 340 (32.85 per cent) are illiterates and 695 (67.15 per cent) are literates. Among males the percent age of literacy is 74.65 as against 57.73 for females. The table V.6 presents distribution of population by age, sex and educational level.

TABLE V.6: Distribution of population by age, sex and educational level

Educational level	Age and sex													
	5-9		10-14		15-19		20-24		25-34		35-49		50+	
	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
I Illiterate	13	19	7	8	12	9	9	15	10	27	22	28	24	58
2. Literate without educational level														
(i) Non formal	15	10	1	2	1	1	-	-	1	3	2	4	12	18
(ii) Formal	35	20	25	12	1	1	5		3	2	3	2	12	13
3 Educational level														
(i) Primary	1	1	32	15	8	5	6	2	7	8	4	8	19	13
(ii) Middle	-	-	8	8	14	9	10	2	7	8	7	5	9	6
(iii) Matriculation/Secondary	-	-	-	-	14	9	8	1	10	6	13	9	12	4
(iv) Higher Secondary/ Intermediate/Pre-University	-	-	-	-	7	6	17	9	10	6	8	-	7	-
(v) Non-technical diploma or certificate not equal to degree	-	-	-	-	-	-	-	-	-	1	-	-	1	-
(vi) Technical diploma or certificate not equal to degree	-	-	-	-	-	-	1	-	3	-	-	-	-	-
(vii) Graduate	-	-	-	-	3	4	10	8	15	8	7	2	7	-
(viii) Post graduate	-	-	-	-	1	-	7	4	8	3	7	3	7	1
4 Technical degree or diploma equal to degree or Post graduate														
(i) Engineering or Technology	-	-	-	-	-	-	-	-	-	-	1	-	-	-
(ii) Medicine	-	-	-	-	-	-	-	-	1	-	1	-	1	-
(iii) Teaching	-	-	-	-	-	-	-	-	1	2	-	1	4	-
Total	64	50	73	45	61	44	73	41	76	74	75	62	115	113

The table V.6 reveals that when children of age-group 0-4 years are excluded from the total population, the literacy percentage worked out to be 72.70. Considering sexwise position the percentage of literacy, among males is 81.59 while for females it is 61 77. Among the total literates, 129 (18 56 per cent) were educated upto primary level, 86 (12.37 per cent) matriculation/Secondary, 70 (10.07 per cent) higher secondary, intermediate/pre-University, 64 (9.21 per cent) were graduates. 41 (5 90 per cent) were post-graduates and 12 (1 73 per cent) were holding technical degree or diploma equal to degree or post-graduate degree

(iii) Religion, age at marriage and trend:

An account of age at marriage by religion, caste/community is given in the table V.7

TABLE V.7: Age at marriage as related

Caste/community	Age at Male								
	Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
1	2	3	4	5	6	7	8	9	10
HINDU									
1 Brahman	-	26	30	28	8	2	1	-	95
2. Thakur	-	6	5	4	2	1	-	-	18
3 Vaish	-	11	21	9	1	-	-	-	42
4 Kayasth	-	1	3	1	1	-	-	-	6
5 Sonar	-	-	-	-	-	-	-	-	-
6 Lohar	-	-	1	-	-	-	-	-	1
7 Kumhar	-	4	2	-	-	-	-	-	6
8. Mali	-	1	-	2	-	-	-	1	4
9 Nai	-	-	2	-	-	-	-	-	2
10 Jat	-	-	-	-	-	-	-	-	-
11 Mallah	-	2	7	2	-	-	-	-	11
12 Gujar	-	-	-	-	1	-	-	-	1
13 Baghel (Gaderiya)	-	2	1	-	-	-	-	-	3
14 Yadav	-	-	2	-	-	-	-	-	2
15 Rai (Bhumihar)	-	-	-	-	-	-	-	-	-
16 Ghose	-	2	1	1	-	-	-	-	4
17 Arora	-	1	2	-	-	1	-	-	4
18 Keshwani (Sindhi)	-	-	1	1	-	1	-	-	3
19 Jatav (S C)	-	5	4	2	-	-	-	-	11
20 Dhobi (S C)	-	1	-	-	-	-	-	-	1
21. Balmiki (S C)	1	4	3	1	-	-	-	-	9
22 Kori (S C)	-	2	-	-	-	-	-	-	2
UNSPECIFIED									
23 Sadhu	1	-	-	-	-	-	-	-	1
24 Bengali	-	-	-	-	-	-	1	-	1
25. Halwai	-	-	-	-	-	-	-	-	-
Total	2	68	85	51	13	5	2	1	227

to caste/community

marriage								
				Female				
Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
11	12	13	14	15	16	17	18	19
16	60	33	2	1	-	-	-	112
1	11	3	1	-	-	-	-	16
4	32	13	4	-	-	-	-	53
2	5	1	-	-	-	-	-	8
-	1	-	-	-	-	-	-	1
-	3	-	-	-	-	-	-	3
-	5	-	-	-	-	-	-	5
-	1	1	1	-	-	-	-	3
-	1	1	1	-	-	-	-	3
-	-	-	-	-	-	-	-	-
-	9	2	-	-	-	-	-	11
-	-	-	-	-	-	-	-	-
-	3	-	-	-	-	-	-	3
-	1	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	-
-	2	1	1	-	-	-	-	4
1	3	-	1	-	-	-	-	5
-	-	3	1	-	-	-	-	4
3	7	3	-	-	-	-	-	13
-	1	-	-	-	-	-	-	1
2	6	-	-	-	-	-	-	8
-	4	-	-	-	-	-	-	4
-	-	-	-	-	-	-	-	-
-	1	1	-	-	-	-	-	2
-	1	-	-	-	-	-	-	1
29	157	62	12	1	-	-	-	261

TABLE

Caste/ community	Age at Male								
	Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
1	2	3	4	5	6	7	8	9	10
MUSLIM									
26 Faquir	-	2	-	-	1	-	-	-	3
27 Siddiqui	-	-	1	-	-	-	-	-	1
28 Qureshi	-	-	1	-	-	-	-	-	1
29 Sheikh	-	2	2	1	-	-	-	-	5
30 Abbas	-	1	-	-	-	-	-	-	1
Total	-	5	4	1	1	-	-	-	11
CHRISTIAN									
31 Christian	-	-	-	1	-	-	-	-	1
Total	-	-	-	1	-	-	-	-	1
GRAND TOTAL	2	73	89	53	14	5	2	1	239

It can be seen from the table V.7 that the number of males married below the age of 14 years is much lower (2) than the females (32) married under the same age-group. The highest number of males (89) have been reported married in the age-group 20-24 years while the highest number of females (167) have been reported married in the age-group of 14-19 years. Age at marriage for one male is reported to be 45 years and more, while one female has been reported to have got married at the age of 30-34 years. On the basis of above analysis now it can be easily concluded that there is a general tendency among females marrying at lower

V.7 —*Concld.*

marriage								
				Female				
Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
11	12	13	14	15	16	17	18	19
1	3	-	1	-	-	-	-	5
1	2	-	-	-	-	-	-	3
-	-	-	-	-	-	-	-	-
1	3	-	-	-	-	-	-	4
-	2	-	-	-	-	-	-	2
3	10	-	1	-	-	-	-	14
-	-	1	-	-	-	-	-	1
-	-	1	-	-	-	-	-	1
32	167	63	13	1	-	-	-	276

ages than the males. However, in case of Muslim largest number of males and females have been reported married in the age-group 14-19 years. Marriage performed in lower age-group i.e. below 14 years is reported by Balmiki and Sadhu (Hindu) for males and by Brahmin, Thakur, Vaish, Kayasth, Khatri, Jatav, Balmiki (Hindu), Faquir, Siddiqui and Sheikh (Muslim) for females.

The age at marriage as related to sex and present age is shown in the table V.8.

TABLE V.8: Age at marriage as related

Present age	Age at Male								
	Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
1	2	3	4	5	6	7	8	9	10
Below 14	-	-	-	-	-	-	-	-	-
14-24	-	11	4	-	-	-	-	-	15
25-34	-	12	30	17	3	-	-	-	62
35-44	-	15	16	12	3	-	-	-	46
45-54	-	9	17	8	3	1	-	1	39
55+	2	26	22	16	5	4	2	-	77
Age not stated	-	-	-	-	-	-	-	-	-
Total	2	73	89	53	14	5	2	1	239

to sex and present age

marriage								
				Female				
Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
11	12	13	14	15	16	17	18	19
-	-	-	-	-	-	-	-	-
-	27	8	-	-	-	-	-	35
2	39	22	9	-	-	-	-	72
5	29	6	-	-	-	-	-	40
6	20	14	4	-	-	-	-	44
19	52	13	-	1	-	-	-	85
-	-	-	-	-	-	-	-	-
32	167	63	13	1	-	-	-	276

The table V.8 indicates that only 2 males presently in age-group 55 and over, were married in their early ages i.e. below 14 years. In case of females, 19 females in the age-group 55 and above, 6 in the age-group 45-54 years, 5 in the age-group 34-44 and 2 in the age-group 25-34 years have been reported their ages at marriage below 14 years. Thus the number of females marrying in the early ages has been declining with the passage of time. This is evident from the fact that no female in the age-group below 25 years has got married at the ages below 14 years.

The table V.9 gives average age at marriage as related to caste/community and time of marriage.

TABLE V.9: Average age at marriage as related to caste/coummity and time of marriage

Caste/ community	Number of ever married		Average age at marrige of ever married males who married			Average age at marriage of ever married females who married		
	Males	Females	Earlier than 30 years	15-29 years	Within 15 years	Earlier than 30 years	15-29 years	Within 15 years
1	2	3	4	5	6	7	8	9
HINDU								
1. Brahman	95 (23 15)	112 (19.22)	37 (21 97)	24 (22.71)	34 (24 76)	51 (15.71)	31 (17 13)	30 (19.90)
2. Thakur	18 (22 94)	16 (16.81)	7 (21.29)	5 (24.80)	6 (23 33)	5 (16.60)	4 (16 25)	7 (17.29)
3. Vaish	42 (21.67)	53 (17.85)	15 (20.27)	7 (22.43)	20 (20.45)	24 (15.96)	7 (18.86)	22 (19 59)
4. Kayasth	6 (22.33)	8 (15.88)	4 (21 50)	-	2 (24.00)	5 (15.20)	-	3 (17 00)
5 Sonar	-	1 (18.00)	-	-	-	1 (18.00)	-	-
6. Lohar	1 (20.00)	3 (15.67)	-	1 (20.00)	-	1 (15.00)	1 (15.00)	1 (17 00)
7. Kumhar	6 (18.84)	5 (16.60)	1 (15.00)	3 (20.00)	2 (19.00)	-	4 (17.00)	1 (15.00,
8. Mali	4 (28.50)	3 (19 67)	1 (25.00)	-	3 (29 67)	-	-	3 (19 67)
9. Nai	2 (22.50)	3 (22.00)	-	1 (23.00)	1 (22.00)	-	1 (20.00)	2 (23 00)
10. Mallah	11 (20.91)	11 (16.55)	3 (21.67)	6 (20.83)	2 (20.00)	3 (16.33)	5 (16 60)	3 (16.67)
11 Gujar	1 (30.00)	-	1 (30.00)	-	-	-	-	-
12 Baghel (Gaderiya)	3 (19.33)	3 (17.33)	1 (17 00)	-	2 (20 50)	1 (15 00)	-	2 (18 50)
13. Yadav	2 (20.00)	1 (15.00)	2 (20.00)	-	-	1 (15.00)	-	-
14 Ghose	4 (23.50)	4 (18.75)	1 (25.00)	2 (24 50)	1 (20.00)	1 (20 00)	1 (25 00)	2 (15 00)
15. Khatri	4 (19 00)	5 (14.20)	2 (18.00)	1 (20.00)	1 (20.00)	3 (13.67)	2 (15 00)	
16 Keshwani (Sindhi)	3 (29 33)	4 (22.25)	-	1 (39.00)	2 (24.50)	1 (16 00)	1 (28.00)	2 (22.50)
17. Jatava (S.C.)	11 (20 45)	13 (16.15)	3 (20 67)	4 (19 00)	4 (21.75)	5 (14 80)	3 (15.67)	5 (17.80)
18 Dhobi (S.C.)	1 (15 00)	1 (14.00)	1 (15.00)	-	-	1 (14 00)	-	-
19. Balmiki (S C.)	9 (18 00)	8 (14.25)	3 (15.00)	4 (18.75)	2 (21 00)	2 (12.50)	4 (13.75)	2 (17 00)
20. Kori (S.C)	2 (17 50)	4 (16.50)	-	1 (19.00)	1 (16 00)	-	2 (16.00)	2 (17.00)

TABLE V.9 : Average age at marriage as related to caste/ Community and time of marriage — *Concld*.

Caste/community	Number of ever married		Average age at marrige of ever married males who married			Average age at marriage of ever married females who married		
	Males	Females	Earlier than 30 years	15-29 years	Within 15 years	Earlier than 30 years	15-29 years	Within 15 years
1	2	3	4	5	6	7	8	9
UNSPECIFIED								
21 Sadhu	1 (10 00)	-	1 (10 00)	-	-	-	-	-
22. Bangali	1 (40.00)	2 (19 00)	-	-	1 (40 00)	1 (18 00)	1 (20 00)	-
23. Halwai	-	1 (16 00)	-	-	-	1 (16 00)	-	-
Total	227 (20.66)	261 (18.04)	83 (20.71)	60 (22 20)	84 (23.13)	107 (15 69)	67 (17 18)	67 (18.99)
MUSLIM								
24 Faquir	3 (19 67)	5 (16.40)	-	2 (14 50)	1 (30 00)	2 (14 50)	2 (13 00)	1 (27 00)
25. Siddiqui	1 (20 00)	3 (13 33)	1 (20 00)	-	-	3 (13 33)	-	-
26 Qureshi	1 (20 00)	-	1 (20.00)	-	-	-	-	-
27. Sheikh	5 (20.49)	4 (14.50)	2 (22.00)	-	3 (19.33)	2 (14 00)	-	2 (15 00)
28 Abbas	1 (17.00)	2 (15 50)	-	-	1 (17 00)		-	2 (15 00)
Total	11 (19 86)	14 (15.07)	4 (21 00)	2 (14 50)	5 (21 00)	7 (13 86)	2 (13 00)	5 (17 40)
CHRISTIAN								
29 Christian	1 (25 00)	1 (20 00)	-	1 (25 00)	-	-	1 (20 00)	-
Total	1 (25 00)	1 (20.00)	-	1 (25 00)	-	-	1 (20 00)	-
GRAND TOTAL	239 (22 15)	276 (17 09)	87 (20 93)	63 (22 00)	89 (23.46)	114 (15 58)	70 (17 10)	92 (18 96)

It can be observed from the table V.9 that the average age at marriage for males is 22 years and for females 17 years as compared with 21 years for males and 16 years for females more than three decades age. In case of those married 15 to 29 years age it was 22 years for males and 17 for females and in respect of those who had married within 15 years, it was 23 years for males and 19 years for females. All these show the trend of rise in the average age at marriage for the both males and females. Among Hindu, Keshwani (Sindhis) have reported the highest average age at marriage for both the sexes. It is 29-33 years for males and 23 years for females. While the lowest average age (10 years) for male is reported by Sadhu (Hindu) and for female (13 years) by Siddiqui (Muslim).

(iv) Education, age at marriage and trend

Age at marriage as related to educational level is presented in the table V.10.

TABLE V.10 : Age at marriage as related

Educational level	Age at Male								
	Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	ANS
1	2	3	4	5	6	7	8	9	10
Illiterate	1	10	20	8	2	3	1	1	-
Education without level	1	5	2	-	1	-	-	-	-
Below primary	-	9	10	1	-	-	-	-	-
Primary	-	25	13	7	5	-	-	-	-
Matric	-	15	28	15	3	-	1	-	-
Diploma and Certificate	-	-	1	-	-	-	-	-	-
Degree and above	-	9	15	22	3	2	-	-	-
Total	2	73	89	53	14	5	2	1	-

ANS denotes "Age not stated"

The table V.10 reveals that most of the males are married at the age 20-24 years and females 14-19 years. However, the highest number of male degree holders have been married at the age of 25-29 years and females at the age of 14-19 years

(v) Inter-religion marriage:

The study 214 selected households comprising the three religious groups, viz. Hindu, Muslim and Christian show that no inter-religion marriage has been performed in Vrindaban town. This suggests that people get married their children within their own religion

(vi) Inter-caste marriage:

During field study no case of inter-caste marriage from the town was reported. People tend to marry in their same caste. Thus there does not appear to be any impact of liberal culture urban so far as the inter-religion and inter-caste marriage is concerned.

(vii) Widow remarriage:

The study of selected households shows that there are 21 widowed (21 Hindu and 1 Muslims). Of these widowed persons 5 became widowed

to educational level

marriage									
					Female				
Total	Below 14	14-19	20-24	25-29	30-34	35-39	40-44	45+	Total
11	12	13	14	15	16	17	18	19	20
46	17	78	28	5	-	-	-	-	128
9	5	16	5	2	-	-	-	-	28
20	4	11	1	1	-	-	-	-	17
50	5	29	12	2	-	-	-	-	48
62	-	19	11	2	1	-	-	-	33
1	-	-	-	-	-	-	-	-	-
51	1	14	6	1	-	-	-	-	22
239	32	167	63	13	1	-	-	-	276

under 25 years of age, 2 at the age of 25-34 years and 14 at 35 years and above. Even the persons of young ages of below 35 years have not got remarried. No case of remarriage of widows has been reported from the town.

(viii) Separation/divorce and remarriage:

Divorce rarely takes place in orthodox Hindu society. Not even a single case of divorce has been reported from this town. However, one case of separation by Kumhar (male) (Hindu) has been reported. The separation was taken at the age of 35 years and above.

(ix) Co-relates of age at marriage:

The age at marriage is influenced by the various socio-cultural and economic forces prevailing in a particular region. As a matter of fact religious faith and belief, traditional customs, educational level and economic status of the family are the main factors which determine the age at marriage. Besides the above factors social legislations also affect the age at marriage. In our country the marriage of male below 21 and females below 18 is legally prohibited.

(x) Education by religion:

Region-wise educational attainment is given in the table V.11.

TABLE V.11: Distribution of population by sex, religion,

Religion, Caste/Community	Illiterate		Educational Literate without edcational level			
			Non-formal		Formal	
	M	F	M	F	M	F
1	2	3	4	5	6	7
HINDU						
1 Brahman	8	39	12	20	26	12
2 Vaish	3	14	7	7	13	13
3 Thakur	6	11	4	3	6	5
4 Kayasth	-	1	-	1	1	3
5 Nai	-	2	1	-	-	2
6 Jatava (SC)	10	16	2	-	7	4
7. Yadav	1	-	-	-	-	1
8. Dhobi (SC)	1	1	-	-	-	-
9. Kori (SC)	-	3	-	-	3	2
10 Lohar	1	2	-	-	2	-
11 Keshwani (Sindhi)	-	2	1	1	-	-
12 Mali	4	3	-	-	-	-
13 Bangali	1	1	-	-	-	1
14 Khatri	-	-	1	3	-	2
15 Balmiki (SC)	8	13	-	1	6	-
16 Jat	-	-	-	-	-	-
17 Baghel (Gaderiya)	-	7	-	-	2	-
18 Gujar	2	-	-	-	3	-
19. Kumhar	4	9	2	1	4	1
20 Mallah	24	15	-	-	4	-
21 Sonar	-	1	-	-	-	1
22 Rai	-	-	-	-	-	-
23 Ghose	4	2	-	1	1	1
UNSPECIFIED						
24. Sadhu	-	-	-	-	2	-
25 Halwai	-	1	-	-	-	-
MUSLIM						
26 Faquir	1	6	-	-	1	2
27 Qureshi	1	-	-	-	-	-
28. Sheikh	5	9	-	-	-	-
29 Siddiqui	-	3	2	-	2	-
30. Abbas	3	3	-	-	1	-
CHRISTIAN						
31. Christian	-	-	-	-	-	-
Total	87	164	32	38	84	50

Caste/Community and educational level

level							
Primary		Middle		Matriculation/Secondary		Higher Secondary/Inter	
M	F	M	F	M	F	M	F
8	9	10	11	12	13	14	15
28	28	26	18	30	16	33	13
12	13	9	10	16	5	8	6
5	-	1	4	2	1	5	1
1	1	2	1	3	4	-	-
-	-	1	-	-	-	-	-
7	3	3	1	-	-	1	-
1	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-
2	-	2	-	1	-	-	-
-	1	1	-	-	-	-	-
1	-	1	1	2	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
2	-	-	1	1	2	-	-
3	1	2	1	-	-	-	-
-	-	1	-	-	-	-	-
1	-	-	-	-	-	-	-
1	-	-	-	1	-	-	-
1	-	1	-	-	-	-	-
1	1	-	-	-	-	-	-
-	1	-	-	-	-	-	-
-	-	-	-	-	1	-	-
-	1	-	-	-	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
4	1	-	-	1	-	1	-
-	-	-	-	-	-	-	-
3	-	-	-	-	-	-	-
1	1	4	1	-	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	1	1	-
77	52	55	38	57	30	49	20

TABLE

Educational

Religion, Caste/Community	Non-technical diploma or certificate not equal to degree		Technical diploma or certificate not equal to degree		Graduate degree other than technical diploma	
	M	F	M	F	M	F
1	16	17	18	19	20	21
HINDU						
1. Brahman	1	1	3	-	26	14
2 Vaish	-	-	-	-	9	6
3. Thakur	-	-	1	-	2	1
4. Kayasth	-	-	-	-	2	-
5. Nai	-	-	-	-	-	-
6. Jatav	-	-	-	-	-	-
7. Yadav	-	-	-	-	-	-
8. Dhobi	-	-	-	-	-	-
9. Kori	-	-	-	-	-	-
10. Lohar	-	-	-	-	-	-
11. Keshwani (Sindhi)	-	-	-	-	-	-
12. Mali	-	-	-	-	-	
13. Bangali	-	-	-	-	-	-
14. Khatri	-	-	-	-	2	1
15. Balmiki (SC)	-	-	-	-	1	-
16. Jat	-	-	-	-	-	-
17. Baghel (Gaderiya)	-	-	-	-	-	-
18. Gujar	-	-	-	-	-	-
19. Kumhar	-	-	-	-	-	-
20. Mallah	-	-	-	-	-	-
21. Sonar	-	-	-	-	-	-
22. Rai	-	-	-	-	-	-
23. Ghose	-	-	-	-	-	-
UNSPECIFIED						
24. Sadhu	-	-	-	-	-	-
25. Halwai	-	-	-	-	-	-
MUSLIM						
26. Faquir	-	-	-	-	-	-
27. Qureshi	-	-	-	-	-	-
28. Sheikh	-	-	-	-	-	-
29. Siddiqui	-	-	-	-	-	-
30. Abbas	-	-	-	-	-	-
CHRISTIAN						
31. Christian	-	-	-	-	-	-
Total	1	1	4	-	42	22

V.11 —*Concld.*

level							
Post graduate degree other than technical diploma		Technical degree or diploma or equal to degree or post-graduate degree					
		Medicine		Engineeing & Technolgy		Teaching	
M	F	M	F	M	F	M	F
22	23	24	25	26	27	28	29
23	9	1	-	-	-	2	1
5	1	2	-	1	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	-	1	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-

It can be seen from the table V.II that most of the people belonging different castes/communities have attained education upto matric/secondary level. Only Kayasth, Khatri and Balmiki among Hindu have reported graduation level while Brahman, Vaish, Thakur and Ghose also from Hindu religion and Christians have reported post graduation level. So far as the female education is concerned, only Brahman, Vaish, Thakur and Khatri among Hindu and Christian have access to graduation/post graduation level. Muslims are educationally backward as compared to other religious groups viz, Hindu, and Christian.

(xi) Education by Scheduled Castes and others

Scheduled Castes consisting of Kori, Jatava, Dhobi and Balmiki have a population of 105 persons (59 males and 46 females) belonging to age-group 5 year and above. Out of 105 persons, 53 (40 males and 13 femmales are literates and 52 (19 males and 33 females) are illiterate. Literates account for 50.48 per cent and illiterates 49.52 per cent of the total Scheduled Caste population. The literacy percentage of 46.74 among the Scheduled Castes is much lower when placed against 72.70 for the total sampled population. The literacy percentages for males and females belonging to Scheduled Castes is 67.80 and 28.26 respectively which is substantially lower than the combined average for males (81.59 per cent) and females (61.77 per cent) for the town.

The distribution of households by religion, caste/community and average educational score is presented in table V.12.

TABLE V.12: Distribution of households by religion, caste/community and average educational score

Religion, caste/ community	Number of house-holds	Average educational score								
		Population			Per head			Per household		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7	8	9	10	11
HINDU										
1. Brahman	93	390	219	171	2 30	2 56	1 96	9 64	6 03	3 61
2 Thakur	13	59	33	26	1 15	1 36	0 95	5 07	3 30	1 77
3 Vaish	36	160	85	75	2 22	2 65	1 75	9 88	6 27	3.61
4 Kayasth	9	21	10	11	5 44	3 20	1 54	5 44	3 55	1 88
5 Sonar	1	3	-	3	0.66	-	0.66	2 00	-	2.00
6 Lohar	1	7	4	3	0 85	1 00	0 66	6 00	4 00	2 00
7 Kumhar	4	23	12	11	0.52	0 83	0 18	3 00	2 50	0 50
8 Mali	4	8	5	3	0 24	0 40	-	0 50	0 50	-
9 Nai	2	6	2	4	1 00	2 00	0 50	3 00	2 00	1 00
10 Jat	1	1	1	-	2 00	2 00	-	2 00	2 00	-
11 Mallah	6	45	29	16	0 13	0 17	0 06	1 00	0 83	0 17
12 Gujar	1	7	7	-	1 14	1 14	-	8 00	8 00	-
13. Baghel (Gaderiya)	1	10	3	7	0 60	1 33	0 28	6 00	4 00	2.00
14 Yadav	2	4	3	1	1 25	1 33	1 00	2 50	2 00	0 50
15 Rai (Bhumihar)	1	1	-	1	-	-	-	-	-	-
16 Ghose	2	14	7	7	1 78	1 71	1 83	12 50	6 00	6 50
17 Arora	3	15	6	9	2 33	4 00	1 11	11 66	8 00	3 66
18 Keshwani (Sindhi)	2	9	5	4	1 40	2 50	0 75	7 00	5 50	1 50
19. Jatav (S C)	9	54	30	24	1.18	1 40	0 91	7 11	4.66	2 22
20. Dhobi (S C)	1	2	1	1	1 00	1 00	1 00	2 00	1 00	1 00
21 Balmiki (S C)	5	36	20	16	0 69	0.90	0.37	5 00	3 80	1 20
22 Kori (S C)	2	13	8	5	0 90	1 11	0 60	6.50	5 00	1.5

TABLE V.12 —*Concld.*

1	2	3	4	5	6	7	8	9	10	11
UNSPECIFIED										
23. Sadhu	3	3	3	-	1.33	1 33	-	1.33	1.33	-
24. Bengali	2	3	1	2	1 66	1.00	1.50	2.50	0.50	1 50
25 Halwai	1	1	-	1	-	-	-	-	-	-
MUSLIM										
26. Faquir	2	17	8	9	1 23	1.85	0.66	10.50	7.50	3.00
27. Siddiqui	1	14	9	5	0 92	1.44	-	13.00	13.00	-
28. Qureshi	1	1	1	-	-	-	-	-	-	-
29. Sheikh	2	17	8	9	0 23	0 50	-	2 00	2 00	-
30 Abbas	2	8	5	3	0 37	0 60	-	1.50	1 50	-
CHRISTIAN										
31. Christian	1	4	2	2	4 00	4 00	4 00	16.00	8 00	8.00
Total	214	956	527	429	1.79	2.10	1.40	7.98	5.17	2.81

In the table V.12 the average educational score per head and per household have been derived as 1.79 and 7.98 respectively. Brahman, Vaish, Kayasth, Jat, Khatri (all Hindus) and Christian have reported higher per head educational score than the combined average for all the castes/communities. Kayasth has the highest (5.44) and Mallah the lowest (0.13) per head educational score. Each of the Scheduled Caste has lower educational score than the combined average at each stage i e. per head, per household and for both sexes

Locality/wardwise average educational score is shown in the table V.13.

TABLE V.13. Distribution of localities/wards by average educational score per head

Locality/ward		Average per head educational score		
		Total	Male	Female
1		2	3	4
1	Raman Reti	1 51	1 69	1 29
2	Bhangi Pada	1.57	1 98	1 04
3	Biharipura	2.52	2 69	2 33
4	Sewa Kunj	1.77	2.07	1 32
5	Kesighat	1.84	1 90	1 75
6	Gopeswar	1.91	2 31	1 29
7	Gyan Gudari	2 18	2 71	1 65
8	Chhipi Gali	2 46	2 77	2 11
9	Kishoripura	1 78	2 01	1 48
10	Govind Dev	1 36	1 91	0 60
11	Radha Niwas	0 93	1 16	0 57
12	Kamer Ban	2 45	3 21	1 73
	Total	1 79	2 10	1 42

It can be seen from the table V 13 that of the 12 wards, Biharipura (2.52), Gyan Gudari (2.18), Chhipigali (2.46) and Kamer Ban (2.45) have reported to have attained higher educational score than the combined average for the town (1.79).

(xii) Knowledge of subsidiary language and educational score:

The table V.14 shows knowledge of subsidiary language and average educational score.

TABLE V.14: Knowledge of subsidiary language

Mother tongue	Total number of mother tongue			Speakers of subsidiary language (i) ENGLISH						Speakers of subsidiary		
				Subsidiary language			Average education score			Subsidiary language		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindi	876	488	388	186	135	51	3 73	3 72	3 74	-	-	-
Urdu	32	19	13	-	-	-	-	-	-	26	17	9
Sindhi	2	1	1	-	-	-	-	-	-	2	1	1
Bangali	38	16	22	7	4	3	4 00	3 75	4 33	30	13	17
Nepali	3	1	2	-	-	-	-	-	-	3	1	2
Oriya	2	1	1	-	-	-	-	-	-	1	1	-
Total	956	527	429	193	139	54	722	518	204	65	34	31

and average education score

language (II) HINDI			Speakers of subsidiary language (III) SANSKRIT						Speakers of subsidiary language			
Average educational score			Subsidiary language			Average educational score			Subsidiary language			Average
Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
14	15	16	17	18	19	20	21	22	23	24	25	26
-	-	-	16	7	9	4 50	7 42	2 33	7	2	5	2 00
1 30	1 53	1 00	-	-	-	-	-	-	-	-	-	-
1 00	1 00	1 00	-	-	-	-	-	-	-	-	-	-
1 00	1 00	1 00	-	-	-	-	-	-	-	-	-	-
1 40	1.54	1 29	-	-	-	-	-	-	-		-	-
1 66	5.00	0 00	-	-	-	-	-	-	-	-	-	-
1 00	1 00	-	-	-	-	-	-	-	-	-	-	-
1 35	1.58	1 09	16	7	9	4 50	7 42	2 33	7	2	5	2 00

Contd

TABLE

Mother tongue	(iv) BENGALI		Speakers of subsidiary language (v) GUJRATI						Speakers of subsidiary language (vi) URDU				
	educational score		Subsidiary language			Agerage educational score			Subsidiary language			Average educational	
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male
1	27	28	29	30	31	32	33	34	35	36	37	38	39
Hindi	4 00	1 20	1	1	-	2 00	2 00	-	8	5	3	2 00	1 40
Urdu	-	-	-	-	-	-	-	-	-	-	-	-	-
Sindhi	-	-	-	-	-	-	-	-	-	-	-	-	-
Punjabi	-	-	-	-	-	-	-	-	-	-	-	-	-
Bangali	-	-	-	-	-	-	-	-	-	-	-	-	-
Nepali	-	-	-	-	-	-	-	-	-	-	-	-	-
Oriya	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	4 00	1 20	1	1	-	2 00	2 00	-	8	5	3	2 00	1 40

V 14--*Concld*

	Speakers of subsidiary language (vii) NEPALI						Speakers of subsidiary language (viii) PUNJABI					
score	Subsidiary language			Average educational score			Subsidiary language			Average educational score		
Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
40	41	42	43	44	45	46	47	48	49	50	51	52
3.00	2	2	-	1 50	1 50	-	2	1	1	3 00	3.00	3 00
-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-
3 00	2	2	-	1 50	1 50	-	2	1	1	3 00	3 00	3 00

It can be observed from the table V.14 that English as a subsidiary language has the highest (7.22) score and Hindi the lowest (1.35) of all the subsidiary languages spoken by the people. This is possibly due to the fact that this town has very high proportion of literate persons and most of the people are Hindi speaking.

(xiii) Non-enrolement in school

In the surveyed population of 1035 distributed over 214 households there are 232 children in school-going age-group of 5-14 years. Of these 137 (59.05 per cent) are boys and 95 (40.95 per cent) girls It has been observed that a little more than three-fourth of 232 children are attending the school The table V.15 gives age, sex and position of enrolment in educational institution by religion.

TABLE V.15: Age, sex and study in educational institution by religion

Religion	Age-group	Total		Number studying		Number not studying	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
HINDU	5-9	58	45	50	28	8	17
	10-14	67	41	59	32	8	9
	15-19	53	42	32	20	21	22
	20-24	69	39	18	4	51	35
	25+	247	234	2	1	245	233
	Total	494	401	161	85	333	316
MUSLIM	5-9	6	5	3	1	3	4
	10-14	6	4	4	1	2	3
	15-19	7	2	2	-	5	2
	20-24	4	1	-	-	4	1
	25+	8	14	-	-	8	14
	Total	31	26	9	2	22	24
CHRISTIAN	5-9	-	-	-	-	-	-
	10-14	-	-	-	-	-	-
	15-19	1	-	1	-	-	-
	20-24	-	1	-	1	-	1
	25+	1	1	-	-	1	1
	Total	2	2	1	1	1	2
GRAND TOTAL	5-9	64	50	53	29	11	21
	10-14	73	45	63	33	10	12
	15-19	61	44	35	20	26	24
	20-24	73	41	18	5	55	36
	25+	256	249	2	1	254	248
	Total	527	429	171	88	356	341

It may be observed from the table V.15 that of 211 children in the age-group 5-14 years belonging to Hindu religion, 42 (19.91 per cent) are not studying. There are 21 Muslim children in the same age-group of which 12 (57.14 per cent) are not studying. Although the proportion of female children not attending schools is higher than males for both the religious groups. The percentage of such female children is much higher (77.78 per cent) for Muslim than Hindus (30.23 per cent).

The reasons for non-enrolment of children by occupation of the head of the household is presented in the table V.16.

TABLE V.16: Reason for Non-Enrolment of Children in school by type

Type of occupation oif head of household	Number of households not having any child of school-going age	Number of house holds where there are Children of school-going age (5-14)			Number of households with only male children of school-going age and Failing to send them to school due to poverty	Number of households with only female Children of school-going age and failing to send them to school due to	Number of households with only female children of school-going-age and failing to send them to school due to		
		Male children only	Female children only	Both male & female children		As they are working as apprentice in a tailoring shop	Poverty	Working in a Hair-Dressor's shop	Tender age
1	2	3	4	5	6	7	8	9	10
1 Unskilled	15	5	2	9	2	-	-	-	-
2 Skilled	20	15	6	11	2	-	-	-	1
3 Lowest professional and administrative (Primary Teacher)	6	1	1	-	-	-	-	-	-
4 Small Business	5	7	1	8		-	-	1	-
5 Highly skilled & supervisory manual	2	-	-	-	-	-	-	-	-
6. Clerks and shop assistants	3	2	4	1	-	-	-	-	-
7 Intermediate professoinal and related post secondary Teacher	5	-	1	-	-	-	-	-	-
8 Medium business	1	2	-	7	-	-	-	-	-
9 Higher professional and salaried posts	4	1	1	-	-	-	-	-	-
10 Owners of factories, large shops etc	1	1	1	1	-	-	-	-	-
11 Cultivators	4	1	-	1	-	-	-	-	-
12 Pensioners and retired Person only	10	-	2	1	-	-	1	-	-
13 Non-workers	37	4	-	4	1	1	-	-	-
Total	113	39	19	43	5	1	1	1	1

of occupation of head of household

No of households having both male and female children of school-going age and failing to send both to school for	No of households with both male and female children of school-going age and failing to send only female children to school due to		No of households with both male and female Chilldren of school-going age and failing to send only some female Children to school due to		No of H H with both male & female Children of school-going age and failing to send some male and some female Children to school due to	
Poverty	Poverty	lack of interest	Poverty	Tender age	Poverty	Lack of interest
11	12	13	14	15	16	17
2	2	-	-	1	2	-
-	2	-	1	-	-	-
-	-	-	-	-	-	-
-	1	-	-	-	-	-
-	-	-	-	-	-	-
-	-	1	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	1	1
-	-	-	-	-	-	-
-	-	-	-	-	-	-
1	-	-	-	-	-	-
-	-	1	-	-	-	-
	-	-	-	1	-	-
3	5	2	1	2	3	1

It is clear from the table V.16 that out of 214 sample households, 101 (47.20 per cent) are having children in the school-going age of 5-14 years. Poverty has been reported to be the main hinderance in not enrolling the children in school. However, some of the households have reported that they have no interest in educating their children probably either due to ignorance or economic compulsion, or due to economic utility of children A few households have, however, reported low ages for not enrolling their children. It may however, be noted that one male and one female child earn nominal wages by working in a tailoring and barber's shop respectively.

(xiv) Discontinuation of study

It has been observed that some of the children in age-group 5-14 years do not get even a chance to have even a glance at the school and some of the children enrolled in the educational institutions are compelled to leave the study due to one reason or other. Economic compulsion has however been the main factor behind discontinuation of the study The position of never attending and discontinuation of study by age, sex and reason is presented in the table V 17.

TABLE V.17: Never attendance and discontinuation of ever attendance by sex, age and reason

Age	Total Number		Never attendance				Distribution after attendance			
			Male	Female			Male	Female		
	Male	Female	Reason-1 Poverty	Reason-1 Poverty	Reason-2 No interest	Reason-3 Low age	Reason-1 Learn tailoring work	Reason-1 Poverty	Reason-2 No interest	
1	2	3	4	5	6	7	8	9	10	
5	16	14	6	3	1	3	—	—	—	
6	9	9	—	1	1	1	—	—	—	
7	13	12	4	2	2	1	—	—	—	
8	12	11	1	2	1	1	—	—	—	
9	14	4	—	2	—	—	—	—	—	
10	20	8	4	—	—	—	—	1	—	
11	12	4	2	—	—	—	—	—	—	
12	20	13	1	3	1	—	—	—	—	
13	13	8	1	3	—	—	—	—	1	
14	8	12	1	1	1	—	1	1	—	
Total	137	95	20	17	7	6	1	2	1	

It can be seen from the table V 17 that out of total 54 chidlren not studing, 4 (7 41 per cent) have discontinued their study. Almost all the 4 children (1 male and 3 females) have left school from primary stages.

CHAPTER VI

Migration and Settlement of Families

The magnitude of change in population of an area depends upon two factors—the difference between births and deaths and net migration The former is the natural factor, while the latter is due to the movement of population from one place to another. Thus the total growth has two components, (i) natural growth i e. natural increase which is the excess of births over deaths and (ii) net migration which is the difference between the total number of arrivals and departure from a particular place. In this chapter the latter aspect of the town dwellers has been examined. For this purpose 214 households were surveyed Out of them 139 head of households were born within the district, inlcuding 124 born within the town of Vrindaban, 24 in other districts of the state, 42 in other states and 9 in other countries.

The table VI.1 gives the distribution of households by locality and place of birth of head of households.

TABLE VI.1 Distribution of households by locality and place of birth of head of household.

Locality	Within town	Number of households where head of household is born									
		Within district		Other Districts		Other States		Other country	Total		
		R	U	R	U	R	U		R	U	T
1	2	3	4	5	6	7	8	9	10	11	12
Ward 1	8	2	-	-	1	-	5	2	2	16	18
Ward 2	13	2	-	2	-	2	-	-	6	13	19
Ward 3	13	-	1	-	-	1	1	-	1	15	16
Ward 4	10	1	-	-	4	1	2	1	2	17	19
Ward 5	13	-	-	1	1	3	3	-	4	17	21
Ward 6	10	1	-	-	-	3	4	2	5	15	20
Ward 7	11	-	1	1	1	3	3	1	6	15	21
Ward 8	12	-	-	1	3	1	-	-	2	15	17
Ward 9	14	1	-	1	1	-	2	-	2	17	19
Ward 10	11	2	-	2	1	-	1	-	4	13	17
Ward 11	8	3	1	-	-	-	2	2	3	13	16
Ward 12	1	-	-	3	1	-	5	1	4	7	11
Total	124	12	3	11	13	14	28	9	40	174	214

It is seen from the table VI.1 that majority of migrant households (42) are from other states of the country covering about 46.67 per cent of the total migrant households. Out of the 90 migrant households 15 (16.66 per cent) were born within the district, 24 (26.67 per cent) in other district of the state, 42 (46.67 per cent) were born in other states of the country, while 9 (10.00 per cent were born in other countries. The place of last residence outside Vrindaban has been reported by heads of 90 households Of them 39 are from rural areas, 42 from urban areas and 9 from other countries

Number of households in relation to the last residence of the Head of Household. The households by number of members and migration status according to their place of last residence have been given in table VI.2.

TABLE VI.2: Distribution of household by number of members, mirgation status and last residence of head of household

Migration status and last residence of head of household		Number of households having members									
		Single	2	3	4	5	6-7	8-9	10-12	13+	Total
1		2	3	4	5	6	7	8	9	10	11
A Non-Migrant		7	8	7	18	22	31	15	9	7	124
B Migrant											
(I) Residence outside the town in the district	R	1	3	1	1	2	3	1	—	—	12
	U	1	—	—	1	—	1	—	—	—	3
(II) Last residence out side the district but within the state											
1 Budaun	R	—	—	—	—	—	—	—	—	—	—
	U	—	—	—	1	—	—	—	—	—	1
2 Agra	R	—	—	—	1	—	—	—	—	1	2
	U	—	—	—	1	—	—	—	—	—	1
3 Etah	R	—	1	—	—	—	—	—	—	—	1
	U	1	—	1	—	—	—	—	—	—	1
4 Bulandshahr	R	—	—	—	—	—	—	—	—	—	—
	U	—	—	—	—	—	—	1	—	—	1
5 Aligarh	R	3	—	—	—	—	—	—	—	—	3
	U	1	—	1	—	—	—	1	—	—	3
6 Sitapur	R	—	—	—	1	—	—	—	—	—	1
	U	—	—	—	—	—	—	—	—	—	—
7 Sultanpur	R	—	—	—	—	—	—	—	—	—	—
	U	1	—	—	—	—	—	—	—	—	1
8 Varanasi	R	—	—	—	—	1	—	—	—	—	1
	U	—	—	—	—	—	—	—	—	—	—
9 Jalaun	R	1	—	—	—	—	—	—	—	—	1
	U	—	—	—	—	—	1	—	—	—	2
	U	—	—	—	—	—	—	—	—	—	—
10 Etawah	R	1	—	—	—	—	—	—	—	—	1
	U	—	—	—	—	—	—	—	—	—	—
11 Kanpur	R	—	—	—	—	—	—	—	—	—	—
	U	—	—	1	—	—	—	—	—	—	1
12 Allahabad	R	—	—	—	—	—	—	—	—	—	—
	U	1	—	—	—	—	—	—	—	—	1
13 Gorakhpur	R	—	—	—	1	—	—	—	—	—	1
	U	—	—	—	—	—	—	—	—	—	—
14 Farrukhabad	R	—	—	—	—	—	—	—	—	—	—
	U	1	—	—	—	—	—	—	—	—	1
15 Mainpuri	R	—	—	—	—	—	—	—	—	—	—
	U	—	1	—	—	—	—	—	—	—	1
Total	R	5	1	—	4	1	—	—	—	—	11
	U	5	1	3	2	—	—	2	—	—	13
III Last residence in state											
1 West Bengal	R	3	2	—	—	—	—	—	1	—	6
	U	6	2	1	1	—	—	—	—	—	10

TABLE VI.2–*Concld*

	1		2	3	4	5	6	7	8	9	10	11
2	Haryana	R	—	1	—	—	—	—	—	—	—	1
		U	1	—	—	—	—	1	—	—	—	2
3	Punjab	R	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	1
4	Rajasthan	R	1	—	—	—	—	—	1	—	—	2
		U	1	2	—	—	1	2	—	—	—	6
5	Jammu & Kashmir	R	—	—	—	—	—	—	—	—	—	—
		U	1	—	—	—	—	—	—	—	—	1
6	Madhya Pradesh	R	1	—	—	—	—	—	—	—	—	1
		U	1	—	—	—	—	—	—	—	—	1
7	Delhi	R	—	—	—	—	—	—	—	—	—	—
		U	1	—	—	—	—	—	—	—	—	1
8	Assam	R	—	—	—	—	—	—	—	—	—	—
		U	1	—	—	—	—	—	—	—	—	1
9	Himachal Pradesh	R	—	—	—	—	—	—	—	—	—	—
		U	1	—	—	—	—	—	—	—	—	1
10	Bihar	R	1	—	—	—	—	1	1	—	—	3
		U	1	—	—	—	—	—	—	—	—	1
11	Orissa	R	1	—	—	—	—	—	—	—	—	1
		U	—	—	—	—	—	1	—	—	—	1
12	Maharashtra	R	—	—	—	—	—	—	—	—	—	—
		U	2	—	—	—	—	—	—	—	—	2
	Toral	R	7	3	—	—	—	1	2	1	—	14
		U	16	5	1	1	1	4	—	—	—	28
IV	Last residence in other country											
1	Pakistan		2	—	1	—	—	—	—	—	—	3
2	Nepal		—	2	1	—	—	1	—	—	—	4
3	Bangla Desh		1	—	—	1	—	—	—	—	—	2
	Total		3	2	2	1	—	1	—	—	—	9
	Grand Total		45	22	14	28	26	41	20	10	8	214

The table VI.2 reveals that out of 214 surveyed households 124 are non-migrants and 90 are migrants. Of the 90 migrants households 15 (16.66 per cent) hail from the district Mathura, 24 (26.67 per cent) from other districts of the state, mostly falling in the western side of Uttar Pradesh, 42 (46.67 per cent) from other states of the country and 9 (10.00 per cent) from other countries such as Pakistan, Nepal and Bangladesh.

Of the total 90 migrant households under study majority of them (38) constituting 42.22 per cent are single member families. This is due to the fact that Vrindaban is a religious place of Hindus and Hindu widow/widower stay there during their last days to attain salvation or Moksha. Fourteen (15.56 per cent) are having 2 members. Ten households each (11.11 per cent) are having 4 and 6-7 members respectively followed by 7 (7 78 per cent) who have 3 members and 5 (5 56 per cent) are having 8-9 members and 4 (4 44) per cent) are having 5 members. Only 2 (2.22 per cent) of the households have more than 12 members Thus their is predominence of one member households

Table IV.3 gives details of 90 migrant households by broad category of place from where they hail and also time and reason fro their mirgation. It would be evident there from that a considerable majority of the heads of the migrant households have come to the town due to religious purpose. There are 60 (66 67 per cent) such household. It is followed by 15 (16 67 per cent) who have come to the town after getting employment or on being transferred in their service. Four (4.44 per cent) have migrated in the wake of the partition of the country. Three

of them were from Pakistan one from Jammu & Kashmir. Three (3.33 per cent) have reported marriag , 2 (2.22 per cent) business and one (1 11 per cent) study as the reason for migration. Besides, there are also 5 (5.56 per cent) households in respect of which reasons are varied and ambiguous which could not be classified.

A look at the period of migration would indicate that 45 households have come to the town prior to 1966, 24 during the period 1966-1970, 9 during 1971-1975 and 12 during 1976 and afterwords

TABLE VI 3. Broad category of place from where the household hails, time and reasons for migration

Broad category of place from where the household hails	Time of migration	Number of households who migrated due to reason							
		Study	Service	Business	Religious	Marriage	Partition of the country	Others	Total
1	2	3	4	5	6	7	8	9	10
District									
(1) Mathura	Prior to 1966	-	2	-	3	1	-	-	6
	1966-70	-	1	1	-	-	-	1	3
	1971-75	-	-	-	2	1	-	-	3
	1976 and later	-	1	-	2	-	-	-	3
(2) Jalaun	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(3) Etah	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(4) Etah	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	2	-	-	-	2
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(5) Agra	Prior to 1966	-	1	-	-	-	-	-	1
	1966-70	-	-	-	1	-	-	-	1
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	1	-	-	-	-	-	1
(6) Aligarh	Prior to 1966	-	1	-	-	-	-	1	2
	1966-70	-	-	-	2	-	-	-	2
	1971-75	-	2	-	-	-	-	-	2
	1976 and later	-	-	-	-	-	-		-
(7) Sultanpur	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-

TABLE VI.3- *Contd*

1	2	3	4	5	6	7	8	9	10
(8) Kanpur	Prior to 1966	-	1	-	-	-	-	-	-
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	
	1976 and later	-	-	-	-	-	-	-	-
(9) Gorakhpur	Prior 1966	-	1	-	-	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(10) Farrukhabad	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	1	-	-	-	1
(11) Allahabad	Prior to 1966	1	-	-	-	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(12) Varanasi	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	1	-	-	-	1
(13) Sitapur	Prior to 1966	1	-	-	-	-	-	1	-
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(14) Mainpuri	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	1	-	-	-	1
	1971-75	-	-	-	-	-	-	-	-
(15) Badaun	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	1	-	-	-	1
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(16) Bulandshahr	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	1	-	-	-	1
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
Other states									
(1) Himachal Pradesh	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(2) Madhya Pradesh	Prior to 1966	-	-	-	2	-	-	-	2
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-

TABLE VI 3 —*Contd*

1	2	3	4	5	6	7	8	9	10
(3) Rajasthan	Prior to 1966	-	1	-	4	-	-	1	6
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	1	1	-	-	-	2
(4) Jammu and Kashmir	Prior to 1966	-	-	-	-	-	1	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-1975	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(5) West Bengal	Prior to 1966	-	-	-	8	-	-	-	8
	1966-70	-	-	-	2	-	-	-	2
	1971-1975	-	-	-	3	-	-	-	3
	1976 and later	-	-	-	3	-	-	-	3
(6) Assam	Prior to 1966	-	-	-	-	-		-	-
	1966-70	-	-	-	-	-	-	-	-
	1971-1975	-	-	-	1	-	-	1	-
	1976 and later	-	-	-	-	-	-	-	-
(7) Punjab	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(8) Bihar	Prior to 1966	-	1	-	-	-	-	-	1
	1966-70	-	-	-	3	-	-	-	3
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(9) Haryana	Prior to 1966	-	-	-	2	-	-	-	2
	1966-70	-	-	-	1	-	-	-	1
	1971-75	-	-	-	-		-		-
	1976 and later	-	-	-	-	-	-	-	-
(10) Orissa	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	1	-	-	-	-
	1976 and later	-	-	-	1	-	-	-	1
(11) Delhi	Prior to 1966	-	-	-	1	-	-	-	1
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(12) Maharashtra	Prior to 1966	-	-	-	2	-	-	-	2
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
Other counrtries									
(1) Pakistan	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	-	-	-	-	3	-	3
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-

TABLE VI.3 —*Concld.*

1	2	3	4	5	6	7	8	9	10
(2) Bangla Desh	Prior to 1966	-	-	-	-	-	-	-	-
	1966-70	-	2	-	-	-	-	-	2
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
(3) Nepal	Prior to 1966	-	-	-	2	-	-	2	4
	1966-70	-	-	-	-	-	-	-	-
	1971-75	-	-	-	-	-	-	-	-
	1976 and later	-	-	-	-	-	-	-	-
Total		1	15	2	60	3	4	5	90

Characteristics of the places of successive migration

Out of 90 migrant households 85 have come to Vrindaban directly from their respective village or town. However, there are 5 households which have arrived Vrindaban after spending some period in other places. Out of these, 4 households have reported successive migration in two stages and one household in four stages prior arriving at Vrindaban. Particulars of the stages of four households who have reached in two stages are-village-city-Vrindaban, small town-village-Vrindaban, medium town-city-Vrindaban and city-city-Vrindaban respectively. The solitary household which has come in a round about way, after passing through four stages, hailed from a meidum town and had migrated through three cities successively before arriving at Vrindaban. The time of migration in all of these five cases was prior to 1966

None of the members of the households migrating from rural areas have stayed in the town for less than one year Actually, there are 22 households from rural areas and 28 from urban areas whose members have stayed in the town for more than 21 years. The table VI.4 shows other details in this regard.

TABLE VI.4: Distribution of households by number of members, migration status of head of household and duration of

No. of member	Number of households where the migration status and place of last residence of head of household					
	Non-migrant (Born & last residece in town)	Migrant				
		Last residence in rural area and duration of residence (year)				
		Less than 1 Year	1-5 years	6-10 years	11-20 years	21 +
1	2	3	4	5	6	7
Single	7	-	1	1	4	7
2	8	-	-	2	1	4
3	7	-	-	-	-	1
4	18	-	-	-	2	3
5	22	-	1	1	-	1
6-7	31	-	-	1	1	2
8-9	15	-	-	-	1	2
10-12	9	-	-	-	-	1
13^{+}	7	-	-	-	-	1
Total	124	-	2	5	9	22

stay of any member of the household who has stayed the longest in the referent town

and duration of stay of any member of household who has stayed longest is

	Migrant					
	Last residence in urban area and duration of residence (year)					
Total	Less than 1 year	1-5 years	6-10 years	11-20 years	21 + years	Total
8	9	10	11	12	13	14
13	-	3	3	17	12	25
7	1	1	1	1	3	7
1	-	-	2	-	4	6
5	1	-	2	-	2	5
3	-	-	-	-	1	1
4	-	-	-	2	4	6
3	-	-	-	-	2	2
1	-	-	-	-	-	-
38	2	4	8	10	28	52

There are only 2 households from rural area with 10 or more members and these two households are residing in the town for more than 21 years. As regards the migrant households coming from unban areas 25 are single-member households, 19 have 2-5 members and 8 have 6-9 members. On the other hand from rural areas 13 are single-member households, 16 have 2-5 member, four 6-9 members and 2 have 10 members and more. For the migrants as a whole 50 households have been living in the town for 21 years and more, 19 for 11-20 years, 13 for 6-10 years, 6 for 1-5 years and 2 for less than one year.

Taking the characteristics (at the time of migration) of the place of origin by time of migration and broad category of the place from table VI.6, it can be seen that till 1966 forty seven households migrated to the Vrindaban town. A majority of the migrants (20 households) hail from villages, 7 from small town,8 from medium town and remaining 12 from city. During 196-70, 19 households are reported to be migrants, among whom 9 hail from villages, 4 from small town and 6 from city.

From 1971 onwards there are 24 migrant households. Out of them 10 hail from villages, 5 from small town, 3 from medium town and remaining 6 from city.

On the whole it is observed that fifty per cent households hail from rural areas and remaining fifty per cent came from small towns, medium towns and various cities of India, Pakistan, Nepal and Bangla Desh.

Table VI.5 gives the characterstics of place of origin of migration by time of migration and distance.

TABLE VI.5: Characteristics (At the time of migration) of the place of

Distance (kms)	Characteristics of place of migration	Category of place from where								
		Mathura					Other district of State			
		Prior to 1966	1966-1970	1971-1975	76+	Total	Prior to 1966	66-70	71-75	76+
1	2	3	4	5	6	7	8	9	10	11
10 and less	Village	-	-	-	-	-	-	-	-	-
	Small town	-	-	-	-	-	-	-	-	-
	Medium town	-	-	-	-	-	1	-	-	-
	City	-	-	-	-	-	-	-	-	-
11-20	Village	1	-	-	2	3	-	-	-	-
	Small town	-	-	-	-	-	-	-	-	-
	Medium town	-	-	1	-	1-	-	-	-	
	City	-	1	-	1	2	-		-	-
21-50	Village	3	2	2	-	7	-	-	-	-
	Small town	-	-	-	-	-	-	-	-	-
	Medium town	-	-	-	-	-	-	-	-	-
	City	-	-	-	-	-	-	1	-	-

origin of migration by time of migration and distance

the households hail and time of migration										
	Other states					Other country				
Total	Prior to 1966	66-70	71-75	76+	Total	Prior to 1966	66-70	71-75	76+	Total
12	13	14	15	16	17	18	19	20	21	22
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	2	-	-	-	2	-	-	-	-	-
-	1	-	-	-	1	-	-	-	-	-
-	1	-	-	-	1	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-	-

TABLE

Distance (kms)	Characteristics of place of migration	Category of place from where								
		Mathura					Other district of State			
		Prior to 1966	1966-1970	1971-1975	76+	Total	Prior to 1966	66-70	71-75	76+
1	2	3	4	5	6	7	8	9	10	11
51-100	Village	2	-	-	-	2	2	2	-	-
	Small town	-	-	-	-	-	-	-	2	-
	Medium town	-	-	-	-	-	-	-	-	-
	City	-	-	-	-	-	-	-	-	1
101-200	Village	-	-	-	-	-	1	1	-	-
	Small town	-	-	-	-	-	-	2-	-	-
	Medium town	-	-	-	-	-	-	-	1	-
	City	-	-	-	-	-	-	1	-	-
201-500	Village	-	-	-	-	-	2	-	-	1
	Small town	-	-	-	-	-	1	-	-	1
	Medium town	-	-	-	-	-	-	-	-	-
	City	-	-	-	-	-	2	-	-	-
501+	Village	-	-	-	-	-	2	-	-	-
	Small town	-	-	-	-	-	-	-	-	-
	Medium town	-	-	-	-	-	-	-	-	-
	City	-	-	-	-	-	-	-	-	-
Total		6	3	3	3	15	11	7	3	3

Unit of migration

Unit of migration is an important indicator of the characteristics of a town. For the purpose of present analysis the unit of migration have been classified into four categories. These are viz., (i) only male members have migrated; (ii) all of the

VI.5—*Concld*

the households hail and time of migration

Total	Other states					Other country				
	Prior to 1966	66-70	71-75	76+	Total	Prior to 1966	66-70	71-76	76+	Total
12	13	14	15	16	17	18	19	20	21	22
4	-	-	-	-	-	-	-	-	-	-
2	1	-	-	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
1	-	-	-	1	1	-	-	-	-	-
2	-	-	-	-	-	-	-	-	-	-
2	-	-	-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-	-
1	1	-	-	-	1	-	-	-	-	-
3	2	-	-	-	2	-	-	-	-	-
2	-	-	-	-	-	-	-	-	-	-
-	1	-	-	1	2	-	-	-	-	-
2	1	-	-	-	1	-	-	-	-	-
2	3	4	3	2	12	-	-	-	-	-
-	4	1	-	1	6	-	1	-	1	2
-	5	-	-	-	5	-	-	-	-	-
-	1	3	1	2	7	7	-	-	-	7
24	23	8	4	7	42	7	1	-	1	9

family members migrated together at a time; (iii) at first the male members migrated and later their other family members also jointed them and (iv) Others. Table VI.6 gives details in respect of unit of migration as related to place of last residence by caste/community.

TABLE VI.6: Unit of migration as related to place

Caste/Community	Number of households whose place							
	Mathura district							
	Rural				Urban			
	A	B	C	D	A	B	C	D
1	2	3	4	5	6	7	8	9
1. Brahman	6	-	1	1	-	-	-	-
2 Thakur	-	-	-	-	1	-	-	1
3 Vaish		-	-	-	-	-	-	-
4 Kayasth	-	-	-	-	-	-	-	-
5 Sonar	-	-	-	-	-	-	-	-
6 Jat	-	-	-	-	-	-	-	-
7 Yadav	-	-	-	-	-	-	-	-
8. Ghose	-	-	-	-	1	-	-	-
9. Keshwani (Sindhi)	-	-	-	-	-	-	-	-
10 Khatri	-	-	-	-	-	-	-	-
11 Jatav (SC)	1	-	-	-	-	-	-	-
12 Balmiki (SC)	1	-	-	-	-	-	-	-
13. Sadhu (Unspecified)	2	-	-	-	-	-	-	-
14 Bengali (Unspecified)	-	-	-	-	-	-	-	-
Total	10	-	1	1	2	-	-	1

Note

Unit of Migration

A = Male working members only

B = All at a time

C = Male working members first others followed

D = Others

of last residence and caste/community

of last residence was							
Other district of state							
Rural				Urban			
A	B	C	D	A	B	C	D
10	11	12	13	14	15	16	17
4	-	1	3	3	-	1	-
1	-	-	-	1	-	-	-
2	-	-	-	1	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	2
8	-	1	3	8	-	1	3

TABLE

RuralCaste/Community	Number of households whose place							
	Other states							
	Rural				Urban			
	A	B	C	D	A	B	C	D
	18	19	20	21	22	23	24	25
1. Brahman	3	-	-	4	4	-	2	4
2. Thakur	-	-	-	-	1	-	-	-
3. Vaish	1	-	-	-	6	-	2	1
4. Kayasth	-	1	1	-	-	-	-	1
5 Sonar	-	-	-	-	-	-	-	-
6. Jat	-	-	-	-	1	-	-	-
7. Yadav	-	-	-	-	-	-	-	-
8. Ghose	-	-	-	-	-	1	1	-
9. Keshwani (Sindhi)	-	-	-	-	1	-	-	-
10. Khatri	-	-	-	-	-	-	-	-
11. Jatav (SC)	2	-	-	-	-	-	-	-
12. Balmiki (SC)	-	-	-	-	-	-	-	-
13. Sadhu (Unspecified)	-	-	-	-	1	-	-	-
14. Bangali (Un-specified)	1	-	-	1	2	-	-	-
						-		
TOTAL	7	1	1	5	16	1	5	6

Note :

Unit of Migration

A = Male working members only

B = All at a time

C = Male working members first others followed

D = Others

VI.6 *Concld*

of last residence was

Other countries				Total			
A	B	C	D	A	B	C	D
26	27	28	29	30	31	32	33
-	-	2	2	20	-	7	14
1	-	-	-	5	-	-	1
-	-	-	-	10	-	2	2
1	-	-	1	1	1	1	2
-	-	-	-	1	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	1	1	1	-
-	-	-	-	1	-	-	-
-	2	-	-	1	2	-	-
-	-	-	-	3	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	4	-	-	-
-	-	-	-	3	-	-	3
2	2	2	3	53	4	11	22

It would appear from table VI.7 that out of total 90 migrant households in recpect of 53 (58.89%) only male members have migrated In respect of 11 (12.22%) at first the male members migrated and later called their family members also. While in case of 4 (4.44%) all of the family members migrated together The remaining 22 (24 45%) households have been placed under the category 'Others'.

A look at the place of last residence of the migrant households would reveal that out of 53 households wherein only male members had migrated 25 were from the rural area, 26 from urban area and 2 from other countries

In case of 4, where all the family members migrated at a time, 1 was from rural area, 1 from urban area and 2 from other countries In respect of 11 wherein male members migrated first and later called their other family members also 3 were from rural area, 6 from urban area and 2 from other countries Among the 22 households placed under the category of 'Others' 9 were from rural area, 10 from urban area and 3 from other countries As stated earlier in respect of 9 households who had migrated from other countries rural/urban classification is not available. All of these 9 cases pertain to Hindu caste/communities

Among those who had reported Mathura district as place of their last residence, 12 were from rural area and only 3 were form urban area. Among those who had reported other districts of Uttar Pradesh as the place of their last residence, 12 were from rural area and 12 from urban area Amomg those who hailed from other states of India, 14 were from rural area and 28 from urban area

The linkage of migrating households with the place from where they had come, would be an interesting aspect. Possession of a house or landed property is an important factor, and determinant to a great extent, for continuance of socio-economic relations with village or town from where they had migrated. From the present survey it enderges that out of 90 migrant households only 23 (25.56%) were having property at the place from where they had migrated Particulars of he 23 households have been furnished in table VI 7

TABLE VI 7:Property at the place from where migrated by the description of the place, distance and duration of stay in Vrindaban

Place from where migrated District/State			Distance (in kms)	Number of migrant households with duration of stay in Vrindaban			Total	Remarks
				5-9 Years	10-19 Years	More than 20 Years		
1			2	3	4	5	6	7
(1) **District of Uttar Pradesh**								
(i)	Mathura	(Rural)	11-20	-	-	2	2	Migrant households who are living in Vrindaban for last four years only do not possess any property at the place from where they have migrated
		(Rural)	21-50	1	1	1	3	
		(Urban)	21-50	-	1	-	1	
(ii)	Etawah	(Rural)	201-500	-	-	1	1	
(iii)	Etah	(Rural)	101-200	-	1	-	1	
		(Urban)	51-100	-	-	1	1	
(iv)	Agra	(Urban)	51-100	-	1	-	1	
(v)	Farrukhabad	(Urban)	101-200	-	1	-	1	
(vi)	Varanasi	(Rural)	201-500	1	-	-	1	

TABLE VI.7 —Concld.

1			2	3	4	5	6	7
(2)	**Other States**							
(i)	Himachal Pradesh	(Urban)	501 +	-	-	1	1	
(ii)	Rajasthan	(Urban)	51-100	1	-	-	1	
(iii)	West Bengal	(Urban)	201-500	-	-	1	1	
			501 +	-	-	2	3	
(iv)	Assam	(Urban)	501 +	-	-	1	1	
(v)	Bihar	(Rural)	501 +	-	-	3	3	
		(Urban)	501 +	-	-	1	1	
	Total			4	5	14	23	

Table VI.7 shows that out of 23 households having property at the place from where they had migrtated, 12 hailed from rural area and 11 from urban area. A look at the place of migration would suggest that 6 of them are from Mathura district itself. Another 6 hail from other district of Uttar Pradesh viz. one each from Etawah, Agra, Farrukhabad and Varanasi and 2 from Etah. The remaining 11 households are from other states these were viz., Himachal Pradesh (1), Rajasthan (2), West Bengal (3), Assam (1) and Bihar (4).

A comparative glance at the distance of place of migration and possession of property would reveal that out of 23 households 2 hailed from a place locted at a distance of 11-20 Kms, 4 from 21-50 kms, 3 from 51-100 kms, 2 from 101-200, 3 from 201-500 and 9 from more than 501 kms All the 6 households who haild from Mathura district have come from places located between the distance of 11-50 kms. The 6 households who hail from other districts have come from places located at the range of 51-500 kms. While except 2 all of the households who hail from other states, have come from a place located beyond 501 kms. The two housholds which have come from a place located at less than this distance hail from the neighbouring state of Rajasthan which claims 1 each from 51-100 kms and 201-500 kms, respectively.

Table VI.8 gives the number of households getting benifit from the property located at the place from where they migrated. All the 23 households who reported their property at the place from where they migrated 12 are enjoying the benefit. Out of these the duration of stay in present residence in case of 5 households is 5-9 years, 10-19 for two and 20 years and above for 5 households. During the survey an attempt to visualize the degree of social bond with their relations staying at the place from where they migrated. Table VI.9 shows the frequency at visit to the place of last residence by migrant households to their relations. Twenty households reported to have visited close relations at the place from where they have migrated. Households having a lengthy stay of 10 years and above in the town constitute the majority in maintaining the social bond. Most of them had visited their kith and kin at their place of origin for three times during the last 3 years.

TABLE VI.8: Number of households getting benefit from the property left at the place of migration by distance of *place of migration and duration of stay in present residence*

Place from where migrated	Distance in (Kms)	Duration of stay in present residence and enjoyment of benefit from the property					
		5-10 years		10-19 years		20+ years	
		Total No of house-holds with property at the place of migration	No of enjoying benefit of property at place of migration	Total No. of house-holds with proporty at place of migration	No. of enjoying benefit of property at place of migration	Total No of house-hold with property at place of migration	No. of enjoying benefit of property at place of migration
1	2	3	4	5	6	7	8
(i) Last residence outside the town but within the district							
Rural	11-20	-	-	-	-	1	1
Urban	21-50	1	1	1	1	-	-
(ii) Last residence outside the district but within the state							
(1) Jalaun (Rural)	101-200	-	-	-	-	1	1
(2) Farrukhabad (Urban)	101-200	-	-	1	1	-	-
(3) Varanasi (Rural)	201-500	1	1	-	-	-	-
(iii) Last residence in the State							
(1) West Bengal (Urban)	501 +	1	1	-	-	2	2
(2) Rajasthan (Urban)	201-500	-	-	-	-	1	1
(3) Maharashtra (Urban)	501 +	1	1	-	-	-	-
Total		4	5	2	2	5	5

TABLE VI.9: Visit to close relations during last three years by duration of stay in present residence and frequency of visit

Close relations at place from where migrated	Number of house-holds having relation as at Col 1 at place from where migrated	Number of house-holds which are staying in town for the 5-9 years and having close relations of head of household described in Col 1 and at least one member of which visited the relation during last three years			Number of households which are staying in the town for the 10-19 years and having close relation of head of household described in Col 1and at least one member of which visited the close relation during last three years			Number of households which are staying in the town for the 20 and more years and having close relation of head of household described in Col 1 and at least one member of which visited the close relation during last three years			Remarks
		1-3 times	4-6 times	More than 6 times	1-3 times	4-6 times	More than 6 times	1-3 times	4-6 times	More than 6 times	
1	2	3	4	5	6	7	8	9	10	11	12
Son	11	-	-	-	5	-	-	5	1	-	There is no household having close relation of head of household but never visited them
Wife	1	-	-	-	-	-	-	1	-	-	
Brother	6	2	-	-	1	-	-	1	1	1	
Son's wife	1	-	-	-	-	-	-	1	-	-	
Husband's brother	1	-	-	-	-	-	-	1	-	-	
Total	20	2	-	-	6	-	-	9	2	1	

A majority of migarant households staying in Vrindaban town for the past 10 years and more are reported to have been visited by close relations from their places of last residence. Out of 90 migrant households, 21 have reported to have been visited by their relatives. Three households staying in Vrindaban town for 5-9 years visited 1 to 3 times during last three years. Eighteen households staying in this town for 10 years have been visited by their relatives

Problems faced during and after migration

Only 6 households faced problems during migration and afterwards such households account for 6.67 per cent of the total migrants. Out of 6 households one each hailed from rural areas of Mathura and urban areas of Aligarh, Allahabad and state of Rajasthan and rural area of states of West Bengal and Bihar. The problems faced by the said migrant households had generally been reported as sickness, housing problems, education, water problem and unemployment.

CHEPTER VII

Neighbourhood Pattern

According to the most common version a neighbour is a person living in one's physical close proximity, while according to other concept people equally sharing the joys and sorrows with others is called a neibour In fact, neighbourhood involves the association and inter-change of actions and ideas in social life apart from merely physical closeness It is this concept of neighbourhood that has been discussed in this chapter. Some of the main characteristics of neighbour are Plabitation in a nearby area, sharing and participating in the activitees of common interest; humanitarian consideration beyond traditional social barriers; and secular approach in matters of personal faith and worship.

At the 1981 Census Vrindaban was a class III town having a total population of 36,786. For administrative convenience the town was divided into twelve municipal wards. Most of the wards are situated adjacent to each other Each ward has been further divided into several localities.

The names of the wards and localities falling under respective ward are given in table VII.1.

TABLE VII.1: Name of the ward/localities

Sl No	Name of the ward	Name of the locality
1	2	3
1	Raman Reti	1 Banke Bihari colony
		2 Raman Reti
		3 Kalidah Rattan Chhatri
		4 Dushayat
2.	Bhangi Pada	1 Gandhi Nagar (or Bhangi Pada)
		2 Harijan Basti
		3 Gautam Pada
3	Biharipura	1 Jungle Kutti Badanala
		2 Madan Mohan *ka* Ghera
		3 Biharipura
4.	Sewa Kunj	1 Atkhamba or Girdhari ji temple
		2. Radha Ballabh *ka* Ghera
		3 Sewa Kunj
5	Keshi Ghat	1 Keshi Ghat
		2. Radha Raman
		3 Thakur *ka* Nagla or Nagla Gopi Nath
6	Gopeshwar	1 Gopi Nath Bagh
		2 Bansi Bat
		3 Gopeshwar Mahadev
7	Gyan Gudri	1 Gyan Gudri
		2 Gaushala or Brahm Kund
		3 Patharpura
8	Chhipi Gali	1 Chhipi Gali
		2 Sayed Bazar
		3 Govind Bagh
		4 Vyas Ghera
9	Keshorepura	1 Keshoripura
		2 Prem Gali
10	Govind Deo	1 Gopi Nath
		2 Govind Deo
		3 Mandi Bazar
		4 Mathura Darwaza
11	Radha Niwas	1 Radha Niwas (Gaura Nagar)
		2 Rang ji *ka* Nagla
12	Kemar Ban	1 Kemar Ban
		2 Nepali Basti

Particulars of the localities

Banke Bihari colony: This colony was got inhabited initially by Dr. Hoti Chand, belonging to Sindhi community. It is named after Bankey Bihari (Krishna). This colony is mainly inhabited by Marwaris (Vaish), Sindhi and Punjabis. Most of the house are pucca Its residents are mainly engaged in business and service.

Raman Reti: The locality is situated along the sandy banks of river Yamuna As the legend goes, Lord Krishna used to play here, hence named as Raman Reti. It is mainly inhabited by economically better off people of the town, mainly belonging to Brahman and Vaish communities. The centre and temple run by **ISKCON** is also located in this locality.

Kalidah Rattan Chhatri: As the legend goes Lord krishna vanquished the dreaded Kalia Nag (Serpent) in river Yamuna in its vicinity. Besides in the olden days there was a camp office (Chhatri) of Maharaj Rattan Singh. Hence in the course of time the area came to be known as kalidah Rattan Chattri. The area is mainly inhabited by Vaishnav Sadhus and Brahmans. The main activities of the locality are religious, including *bhajan* and *kirtan*.

Dushayat: It is said that locality was originally inhabited by persons belonging to Thakur community who were notorious for being wicked (*dusht*). Hence the locality come to be know as Dushayat. Presently the locality is inhabited by communities like Brahman, Vaish and Thakurs. Its residents are mainly engaged either in business or are associated with the temples as priests etc.

Bhangi Pada or Gandhi Nagar: As name signifies the area is occupied by the people belonging to Scheduled Caste. The area is quite dirty. The main occupation of the residents is service as municipal or private sweeper. It has now been renamed as Gandhi Nagar.

Harijan Basti: The area is inhabited mainly by the Jatava, also a Scheduled Caste. Their main occupation is manual labour. The area is not properly maintained.

Gautam Pada:Inhabited mainly by Gautams, a priest class among Brahmans about ninty per cent households belong to this community. Their main occupation is priesthood

Jungle Kutti Badanala: It is named so because dirty water is disposed through a big drain (Bada nala) in this ward. The population mostly belong to caste Hindus viz Brahmans and Kayastha and some Nais. Most of them are engaged in rendering personel and religious services.

Madan Mohan ka Ghera: The area surrounding the famous Madan Mohan temple is called Madan Mohan *ka* Ghera. People belonging to Brahmans' Thakur and Mali community reside in the area.

Biharipura: Due to location of the oldest temple of Banke Bihari in the town, the area is known as Biharipura. Brahmans are predominantly residing in this locality whose occupation is priestship.

Atkhamba or Girdhari ji Mohalla: The locality derives its name from the temple of Girdhari ji constructed by queen of Kishangarh. Business class people belonging to Brahmans and Vaish reside in this area.

Radha Ballabh ka Ghera: The area around the famous old temple of Radha Ballabh is called Radha Ballabh *Ka* Ghera. The temple was destroyed by the Mughal Emperor Aurangzeb. This ward is predominantly occupied by priest class of Brahmans.

Sewa Kunj: The place where followers of Chaitanaya Maha Prabhu worshipped Radha Damodar, come to be known as sewa while Kunj signifies forest area where very old cluster of trees have been preserved A combination of both these words is Sewa Kunj It is a big Mohalla where mostly people belonging to Bengali Brahman are residing Drinking water are not saline in this area.

Radha Raman: Famous temple of Radha Raman is located there. People belonging to Brahman Punjabi and Bengali caste reside in this area. They are mainly engaged in religious activities.

Thakur ka Nagla: This ward is predominantly inhabited by the Thakurs. Thakurs, Bengali and Vaish communities in service class live togather.

Keshi Ghat: The place is situated at bank of yamuna river where Lord Krishna killed the demon Keshi. It is predominantly inhabited by the Brahmans and Mallahas (Boat-men).

Gopi Nath Bagh: The famous garden (Bagh) of Gopi Nath is located in this ward. The main occupation of the Brahmans in this area is priest-ship

Gopeshwar: The temple of Gopeshwar Mahadev is situated in this ward, hence it has been named accordingly.

Bansibat. There is a tree of *Bat* in this ward. It is said Lord Krishna used to play the flute (*Banshi*) under this tree and his female playmates (*Gopies*) used to hear its music spell bound. The composite name of *Bansi* (flute) and *Bat* tree become famous as Banshibat.

Gyan Gudri: Udhav was a fast friend of Lord Krishna When Lord Krishna had left Nand Gaon he came to meet Gopis and deliver them message to Lord krishna. He pleaded the spiritualism of *Nirakar* but his all logic and arguments failed before the concept of spiritual love of Gopis for Krishna. It is said to be the place where the discussion between Udhav and Gopies took place and is now famous as Gyan Gudri.

Brahm Kund or Gaushala: It is believed that there was a pond (kund) of lord Brahma the creater of universe. The ward has been named after it.

Vyas Ghera: After the name of Vyas Goswami the Ghera (a circular area) is known as Vyas Ghera.

Pattharpuar: The stones required for building the famous temple of Govind Deo was stored at this place. With the popularity of the temple, this place also become popular as Pattharpura.

Govind Bagh: There was a *Bagh* (garden) of Radha Govind Deo ji here. Most of the Brahmans living in this ward are engaged in temples as *pandas*.

Sayed Bazar: The area is inhabited by persons belonging to Muslim community called Syed. It's new name is Pratap Bazar.

Chhipi Gali: It is a centre of printing (Chhapai) of *saris*. Hence came to be known by this name.

Kishorepura: It is said to be the area where lord Krishna used to play with *Gopis* in his childhood.

Prem Gali: Lord Krishna englightened the *gopis* by the knowledge of eternal love (*prem*) at this place.

Mathura Darwaza: The locality is distinguished by its prominent *darwaza* (gate) from where road leads to Mathura. People belonging to middle service class reside in this area.

Mandi Bazar or Govind Deo: A centre of whole sale trade in grains is located at this place. An old temple of Govind Deo is also located here. Vaish community dealing in whole-sale trade predominantly live in this area.

Radha Niwas: Radha ji, the beloved of lord Krishna, used to reside here. Most of the government offices are located in this area. Apart from Brahmans, Jatavs (a scheduled caste) reside in this area. Their occupation are that of a meason, labourer or service.

Rang ji ka Nagla: The famous temple of Rang ji in south Indian style is situated in this area. *Nagla* means locality. People belonging to the backword castes pursuing various business activities live in this area.

Gaura Nagar colony: Radha is the most loved and sacred name in the town. The second name of Radha was Gaura. The colony is named after her name.

Nepali Basti: Most of the people in this area belong to Nepal hence it has been named of Nepali Basti. Most of them are very poor.

Kemar Ban: *Ban* means forest. It is one of the famous *Bans* like *Vrinda Ban*, *Nidhi Ban* and *Kishori Ban etc. Majority of the population living in this area are Brahmans. They are engaged in various activities including business and service.*

It would appear from table VII.1 that the 12 wards of Vrindaban town are divided into 36

localities. With a view to have some more idea regarding the neighbourhood pattern, caste/community composition, religious affiliations and economic pursuits followed by the inhabitants, 50 persons selected on sample basis were interviewed. While selecting these persons due care was taken that at least one person from each locality was covered. Table VII.2 gives caste/community, religion and localitywise particulars of the interviewees. It would appear from the table that out of the 50 persons 47 were Hindus and 3 Muslims. Among the Hindu the Brahmans are numerically predominant community (32.00 per cent) followed by the trading community, the Vaish (24.00 per cent). Scheduled caste, viz., Balmiki and Jatav, have returned from Bhangi Pada, Harijan Basti, Kishore Pura and Radha Niwas localities. The scheduled castes constitute 8.00 per cent of the sample.

TABLE VII.2: Caste/community, religion and locality wise

Sl. No.	Name of ward and locality	HINDU						
		Brahman	Yadav	Vaish	Balmiki	Jatav	Mali	Khatri
1	2	3	4	5	6	7	8	9
I	RAMAN RETI							
	1. Bankey Bihari Colony	-	-	-	-	-	-	-
	2. Raman Reti	-	1	-	-	-	-	-
	3. Kalidah Rattan Chhatri	-	-	-	-	-	-	-
	4 Dushayat	-	-	2	-	-	-	-
II	BHANGI PADA							
	1 Bhangi Pada	-	-	-	1	-	-	-
	2 Harijan Basti	-	-	-	-	1	-	-
	3 Gautam Pada	2	-	-	-	-	-	-
III	BIHARI PURA							
	1 Jungle Kutti Badanala	-	-	-	-	-	-	-
	2 Bihari Pura	-	-	1	-	-	-	1
	3 Madan Mohan ka Ghera	-	-	-	-	-	1	-
IV	SEWA KUNJ							
	1 Athkhamba Girdhariji	1	-	-	-	-	-	-
	2 Radha Ballabh ka Ghera	1	-	-	-	-	-	-
	3. Sewa Kunj	1	-	1	-	-	-	-
V	KESHI GHAT							
	1 Keshi Ghat	1	-	-	-	-	-	-
	2. Radha Raman	-	-	1	-	-	-	-
	3 Thakur ka Nagla	-	-	-	-	-	-	-
VI	GOPESHWAR							
	1 Gopi Nath Bagh	-	-	1	-	-	-	-
	2 Banshi Bat	1	-	-	-	-	-	-
	3 Gopeshwar Mahadev	2	-	-	-	-	-	-
VII	GYAN GUDRI							
	1 Gyan Gudri	3	-	-	-	-	-	-
	2 Patthar Pura	-	-	1	-	-	-	-
	3. Brahm Kund (Gaushala)	-	-	-	-	-	-	-

break-up of the interviewees

						MUSLIM	
Ghose	Sindhi	Thakur	Nai	Kayasth	Sadhu	Sheikh	Abbas
10	11	12	13	14	15	16	17
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	1	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-
-	1	-	-	-	-	-	-
-	-	1	-	-	-	-	-
-	-	-	1	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-

TABLE

Sl. No	Name of ward and locality	HINDU						
		Brahman	Yadav	Vaish	Balmiki	Jatav	Mali	Khatri
1	2	3	4	5	6	7	8	9
VIII	CHHIPI GALI							
	1 Vyas Ghera	-	-	1	-	-	-	-
	2 Govind Bagh	-	-	1	-	-	-	-
	3 Syed Bazar Retiya	-	-	1	-	-	-	-
	4 Chhipi Gali	-	-	2	-	-	-	-
IX	KISHORE PURA							
	1 Kishore Pura	1	-	-	-	1	-	-
	2. Prem Gali	-	-	-	-	-	-	-
X	GOVIND DEO							
	1. Mathura Darwaza	-	1	-	-	-	-	-
	2. Mandi Bazar	-	-	-	-	-	-	-
	3 Govind Deo	1	-	-	-	-	-	-
	4 Gopi Nath	-	-	-	-	-	-	-
XI	RADHA NIWAS							
	1. Radha Niwas (Gaura Nagar)	-	-	-	-	1	-	-
	2. Rang ji ka Nagla	-	-	-	-	-	1	-
XII	KEMAR BAN							
	1 Nepali Basti	1	-	-	-	-	-	-
	2 Kemar Ban	1	-	-	-	-	-	-
	Total	16	2	12	1	3	2	1

Occupational categories of the informants

A look at the different occupational pursuits followed by the interviewees reveals that 38 out of 50 were workers and 12 non-workers. Among the workers 16 (32.00 per cent) were associated with the temples as priests and care-takers. It is followed by 13 (26 per cent) engaged in occupations like preparation of statues, paintings, dresses, mukut (crowns) etc. of the gods and goddesses. Some of them were also engaged in selling milk and milk products (sweets), 5

VII.2 *Concld*

						MUSLIM	
Ghose	Sindhi	Thakur	Nai	Kayasth	Sadhu	Sheikh	Abbas
10	11	12	13	14	15	16	17
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	1	-	-	-	-	-
1	-	-	-	-	-	-	-
-	-	-	-	-	-	1	-
-	-	-	-	-	-	1	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
2	1	2	1	3	1	2	1

(10.00 per cent) were employed in the government and other offices as clerks, 3 (6.00 per cent) were in service at the managerial or administrative capactiy and 1 (2.00 per cent) was cultivator.

Cultural, religious and social activities inside the neighbourhood

Particulars of various activities relating to cultural, religious and social life of the neighbourhoods are given in table VII.3.

TABLE VII.3: Particulars of cultural, religious and social activities inside the neighbourhood as

Neighbour-hood	Cultural, religious or social activity			Number of households			
				HINDU			
	Name	description	Performer	*Kayasth* whose members participate in the manner			
				O	P	S	MFC
1	2	3	4	5	6	7	8
Purana Kalidah	Vinod Bihari Baba	Pooja (Annual member)					
Rattan Chhatri	Jagdish		Pupils	-	-	-	-
Bankey Bihari Colony	Ram Lila & Satsang	Audience	Pujari	-	-	-	1
Kishore Pura	Ram Lila	Audience	By Marwadi	-	-	-	-
Bihari Pura	Ram Lila	Audience	By Ram Lila Committee	-	-	-	-
Sewa Kunj	Satsang	Pooja	Pujari (temple)	-	-	-	-
Sewa Kunj	Religious	Two times yearly	Radha Damodar	-	-	-	-
Radha Raman	Bhajan Mandli	Pooja	Head	-	-	-	-
Gopi Nath Bagh	Religious	Ram Lila	Ram Lila Committee	-	-	-	-
Gopeshwar	Pilgrim service	Solve the problems of visitors	Citizen	-	-	-	-
Gopeshwar	Religioius	Ram Lila	Ram Lila Committee	-	-	-	-
Banshi Bat	Religious	Ram Lila	Ram Lila Committee		-	-	-
Gopi Nath Bagh	Religious	Ram Lila, Krishna Lila	Committee	-	-	-	-
Gyan Gudri	Pooja	Pooja	Samiti	-	-	-	-
Patthar Pura	Sawan ka Jhula	Jhula & song	Temple	-	-	-	-
Goushala	Brahm Utsaw	Sawari & Fair	Trust	-	-	1	-

reported by persons belonging to different religions, caste/community

belonging to							
HINDU							
Sadhu whose members participate in the manner				**Nai** whose members Participate in the manner			
O	P	S	MFC	O	P	S	MFC
9	10	11	12	13	14	15	16
-	1	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-

TABLE

Neighbour-hood	Cultural religious or social activity			Number of households			
				HINDU			
	Name	Description	Performer	Kayasth whose members participate in the manner			
				O	P	S	MFC
1	2	3	4	5	6	7	8
Gyan Gudri	Rath Yatra	Annual ceremony	All mohallas	-	-	-	-
Chhipi Gali	Raas Lila	Kirtan	Panda	-	-	-	-
Govind Bagh	Religious	Raas Lila	Committee	-	-	-	-
Govind Deo	Religious	Pooja	Committee	-	-	-	-
Radha Niwas	Holi	Cultural programme	Temple	-	-	-	-
Kemar Ban	Annakut	Cultural programme	Self	-	-	-	-
		Total		-	-	1	1

VII.3 *Contd.*

belonging to							
HINDU							
Sadhu whose members participate in the manner				**Nai** whose members Participate in the manner			
O	P	S	MFC	O	P	S	MFC
9	10	11	12	13	14	15	16
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	1	-	-	-	-	-	1

TABLE

							Number of households
			HINDU				
Jatav (S C) whose members participate in the manner				**Khatri** whose members participate in the manner			
O	P	S	MFC	O	P	S	MFC
17	18	19	20	21	22	23	24
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	1	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-

VII 3 - *Contd*

belonging to							
HINDU							
Vaish whose members participate in the manner				**Brahman** whose members participate in the manner			
O	P	S	MFC	O	P	S	MFC
25	26	27	28	29	30	31	32
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	1	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	1	-	-	-	-	-	-
-	-	-	1	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	1	-	-	-	-
-	-	-	-	-	-	-	-

TABLE

							Number of households
				HINDU			
Jatav (S C) whose members participate in the manner				**Khatri** whose members participate in the manner			
O	P	S	MFC	O	P	S	MFC
17	18	19	20	21	22	23	24
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	1	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	2	-	-	-	1

'O' denotes 'ORGANISER',
'P' denotes 'PARTICIPANT/SPECTATOR/AUDIENCE',
'S' denotes 'SUBSCRIBER',
'MFC' denotes 'MERE' FINANCIAL CONTRIBUTION'

VII.3 — *Concld*

belonging to							
Vaish whose members participate in the manner				**Brahman** whose members participate in the manner			
O	P	S	MFC	O	P	S	MFC
25	26	27	28	29	30	31	32
-	-	-	-	-	-	1	-
-	-	-	1	-	-	-	-
-	-	-	1	-	-	-	-
-	-	-	-	1	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-
-	2	-	4	3	-	1	4

Table VII.3 shows that in the neighbourhoods the daily life moves around many religious and cultural activities which include *pooja* (workship), *satsang* (devotional songs), Durga Pooja at the time of Dushehra festival, Ram Leela, Krishna Leela, *Sawan ka jhooola* (swinging by ladies), *Brahm Utsav*, *Rath Yatra* (Chariot procession), *Ras Leela* (display by drama), *Holi* (festival of colours in the begining of summar). These are arranged by the *pujaris* (priests), cultural committees, trusts and by individuals as well. Hindus belonging to various castes participate in these activities as an organiser, subscriber, participant/spectator/audience or make financial contributions. It would be interesting to note from the table that, at the community level, participation of the Brahman is understandably higher in such activities followed by the Vaish. It also worthwhile to indicate here that the organisers are from amongst the Brahmans only. Among them 3 were organiser, 1 subscriber and 4 had made financial contribution. While among the Vaish 2 were simply spectators but 4 had made financial contributions. Most of the Hindu castes had made financial contributions only.

Availing of educational/medical and receational facilities in and outside neighbourhood

As regards availability of educational facility was available within their locality but only 11 of them were availing it There were 13 persons who had to go outside their locality for availing educational facility. As regards medical facility out of 50 interviewees only 15 reported that it was available within their locality and all of them were availing it. Regarding recreational facility 45 reported availability outside their neighbourhood while only 5 were availing it within the locality.

CHAPTER VIII

FAMILY LIFE IN THE TOWN

Family life is influenced to a large extent by age of the head of the household, his economic status, sexwise number of persons living in the household, besides his social status in the area.

A Census household is group of persons who commonly live together and would take their meals from a common kitchen unless the exigency of work prevented any of them from doing so.

The details in respect of head of the household collected during the present survey, such as age and number of members living in the household is given in table VIII.1.

TABLE VIII.1: Distribution of households by number of members and age of head of household

Age of head of household	Number of households having members									
	Single	2	3	4	5	6-7	8-9	10-12	13 and above	Total
1	2	3	4	5	6	7	8	9	10	11
Below 20	—	—	—	—	—	—	—	—	—	—
20-29	—	—	1	2	1	3	2	—	—	9
30-39	2		1	8	6	10	3	2		32
40-49		4	4	3	7	11	5	2	—	36
50-59	14	5	3	12	7	5	6	1	4	57
60+	29	13	5	3	5	12	4	5	4	80
Total	45	22	14	28	26	41	20	10	8	214

Table VIII.1 indicates that out of 214 households studied, 45 (21.03 per cent) were single member household These were mostly aged persons living alone. The state of position is quite apparant in the light of the fact that in Vrindaban a number of widows and destitutes come to spend remaining part of their life in peace and tranquility.

The most prevalent size of household in the town was 6-7 member household. Fortyone (19.16 per cent) households of such size have been covered in the sample. The concentration of aged persons in the town is also reflected in age-group of head of the household. Eighty (37.38 per cent) head of the household were aged 60 and above and 57 (26 64 per cent) were in the age-group 50-59 years. Thus more than 60 per cent of the head of the household are above 50 year of age.

TABLE VIII.2: Distribution of households by caste/community

	Type of household	Number of household where						
		Brahman	Thakur	Vaish	Kayasth	Sonar	Lohar	Kumhar
	1	2	3	4	5	6	7	8
1	Single person	18	2	10	5	-	-	-
2	Sub-nuclear or depleted	16	2	7	1	-	1	-
3	Nuclear	29	3	7	2	-	-	1
4	Nuclear with adhesion	10	2	4	1	1	-	2
5	Lineal joint	16	3	5	-	-	-	1
6	Collateral joint with adhesion	3	-	2	-	-	-	-
7	Others							
	(i) Self (male) father, sister, sister's son, mother	1	-	-	-	-	-	-
	(ii) Self, spouse,married daughter, widowed dautghter	-	1	-	-	-	-	-
	(iii) Self (female) with daughter	-	-	1	-	-	-	-
Total		93	13	36	9	1	1	4

of head of household and type of household

head of household belong to								
Mali	Nai	Jat	Mallah	Gujjar	Baghel	Yadav	Rai	Ghose
9	10	11	12	13	14	15	16	17
1	-	1	-	-	-	-	1	-
-	-	-	-	1	-	-	-	1
2	2	-	3	-	-	2	-	-
1	-	-	1	-	-	-	-	-
-	-	-	2	-	1	-	-	1
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
4	2	1	6	1	1	2	1	2

TABLE

Type of household	Number of household where						
	Khatri	Keshwani	Jatav	Dhobi	Balmiki	Kori	Sadhu
1	18	19	20	21	22	23	24
1. Single Person	-	-	1	-	-	-	3
2. Sub-Nuclear or depleted	1	2	1	-	2	1	-
3 Nuclear	1	-	3	1	1	1	-
4. Nuclear with adhesion	-	-	1	-	1	-	-
5. Lineal joint with adhesion	1	-	2	-	1	-	-
6. Collateral joint with adhesion	-	-	1	-	-	-	-
7 **Others.**							
(i) Self (male) father, sister, sister's son, mother	-	-	-	-	-	-	-
(ii) Self, spouse, married daughter, widowed daughter	-	-	-	-	-	-	-
(iii) Self, (female) with daughter	-	-	-	-	-	-	-
Total	3	2	9	1	5	2	3

VIII.2— *Concld.*

head of household belong to								
Bangali	Halwai	Faquir	Siddiqui	Qureshi	Sheikh	Abbas	Christian	Total
25	26	27	28	29	30	31	32	33
1	1	-	-	1	-	-	-	45
-	-	1	1	-	1	1	-	40
1	-	-	-	-	1	1	1	62
-	-	1	-	-	-	-	-	25
-	-	-	-	-	-	-	-	33
-	-	-	-	-	-	-	-	6
-	-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	1
2	1	2	1	1	2	2	1	214

Table VIII.2 gives type of households by caste/community of head of the household It may be seen therefrom single member households are by and large confined to the higher castes among Hindus. Out of 45 such households in case of 18 were Brahman, 10 Vaish, 5 Kayasth, 2 Thakur, 3 Sadhu and the remaining 7 belonged to the other castes/communities. It is in congruity with the belief prevailing among orthodox Hindu families that spending one's last days in a pilgrim centre is desirable for the attainment of Moksha. Nuclear family consisting of husband, wife and their unmarried children is the most prevalent type of family grouping. Out of 214 households studied 62 (28.97%) were nuclear or elementary families. It would appear from the table that if the family types wherein a married couple is living with their unmarried children (Nuclear), some relative, nomally one of the widowed parents, added to the Nuclear family (Nuclear with adhesion) and in case where a married couple is living without any children or a widowed parent is living with his/her unmarried children (Sub-nuclear or depleted) put together number 127 constituting 59.35 per cent of the total numbers of households. Besides these there are 39 (18.22%) joint type of families Of these 33 (15 42%) are lineal joint families wherein married couple, with or without unmarried children, living with a married son and the latter's nuclear family There are also 6 (2.80%) households wherein the extension is along the horizontal lines i.e. nuclear family of two married brothers is living together In all of these cases the widowed mother was also living with them. There are also 3 (1.40%) households which could not be classified hence grouped under *'Others'. Of these one each was recorded* among the Brahman, Thakur and Vaish communities.

Distribution of the households classified by nature of relation of members to the head of the household, together with migration status, is in table VIII.3

TABLE VIII. 3: Distribution of households by nature of relation of member to head of household and migration status of head of household

Nature of relation of members to head of household	Number of households where migration status of head of household is		
	Non-migrant	Migrant	Total
1	2	3	4
1 Self	6	39	45
2 Self, spouse	8	9	17
3 Self (male), unmarried son/daughter	1	1	2
4 Self (female), unmarried son/daughter	-	4	4
5. Self (male), unmarried brother/sister	1	1	2
6 Self (male), widowed mother	-	1	1
7 Self (male), unmarried brother and sister, widowed mother	2	-	2
8 Self (female), husband, brother	-	1	1
9 Self (male), unmarried son, widowed mother	1	-	1
10. Self (male), unmarried son and daughter, widowed mother	1	-	1
11 Self, spouse, unmarried brother/sister, widowed mother	4	3	7
12 Self (male), brothers's wife and her son and daughter	-	2	2
13 Self, spouse, unmarried son and daughter	45	17	62

TABLE VIII.3 —*Concld.*

	1	2	3	4
14	Self, spouse, with or without unmarried son/daughter, brother's wife	3	1	4
15	Self, spouse, with or without unmarried son/daughter, widowed mother	7	2	9
16.	Self (male), brother, brother's wife with their son/daughter	2	-	2
17	Self (male), son, son's wife with son and daughter	6	1	7
18	Self, spouse, sister's son, sister's son's wife with unmarried son and daughter	1	-	1
19	Self (male), daughter, daughter's husband, their son and daughter	1	-	1
20	Self (female), son, son's wife with unmarried son and daughter	-	1	1
21	Self, spouse, married son and son's wife, with or without unmarried son/daughter	26	5	31
22	Self, spouse, father and mother	2	-	2
23	Self, spouse, married brother, brother's wife, with or without unmarried son/daughter, widowed mother	6	-	6
	Others			
24	Self, (male), father, sister, sister's son, mother	-	1	1
25	Self, spouse, married daughter, widowed daughter	1	-	1
26.	Self (female) with daughter	-	1	1
	Total	124	90	214

Table VIII.3 indicates that out of 214 total sample households 124 (57.94%) were non-migrant 90 (42.06%) were migrant. It would be interesting to note from the table that out of 45 single member households 39 were migrant and only 6 were non-migrant. It would further substantiate the fact that, in congruity with the traditional orthodox Hinduism, considerable number of aged persons (mostly widowed persons, destitutes and Sadhus) prefer Vrindaban for spending their remaining part of life peacefully in devotion of Lord Krishna. It has indeed been an important characteristics of the town

Educational level of head of households

Distribution of households by type and educational level of the head of the household is given in table VIII.4:

TABLE VIII.4: Distribution of household by type and educational level of head of household

Type of household	Number of households where educational level of household is							Total
	Illiterate	Education without level	Below primary	Primary	Matric	Diploma and above certificate	Degree and above	
1	2	3	4	5	6	7	8	9
1. Single person	12	10	6	10	4	—	3	45
2. Sub-nuclear or depleted	6	—	—	2	13	—	19	40

TABLE VIII. 4 —*Concld.*

1	2	3	4	5	6	7	8	9
3. Nuclear	13	2	4	18	17	1	7	62
4 Nuclear with adhesion	6	5	5	9	—	—	—	25
5 Lineal joint	8	1	5	6	8	1	4	33
6 Collateral joint with adhesion	3	—	—	3	—	—	—	6
7 Others								
(i) Self(Male), father, sister, sister's son, mother	—	1	—	—	—	—	—	1
(ii) Self, spouse, married daughter, widowed daughter	1	–	-	–	–	–	–	1
(iii) Self (female) with daughter	—	—	—	1	—	—	—	1
Total	49	19	20	49	42	2	33	214

Table VIII, 4 shows 49 (22,90 per cent) out of the total householes were illiterates and equal number of heads of households were educated upto Primary level. Nineteen heads of households (8.88 per cent) were literates without educational level, and another 20(9.35 per cent) were educated below primary level only. Only 42(19.63 per cent) heads of households were educated upto matric and 33(15.42 per cent) were educated upto degree or above level.

Thus a high prorportion among heads of households are having low level of education. Inspite of this majority of population enjoys high level of social status.

Family members staying outside the town :

The distribution of households belonging to different religions and caste/community whose members are staying outside Vrindaban and whose head of the household belongs to Uttar Pradesh or any other states/places is given in table VIII. 5 (a).

TABLE VIII.5: (a) Households whose class family members are staying outside by religion and caste/community and place stated to which the head of the household belongs

Religion and caste/ community of head of household		Total number of households	Number of households whose family members are staying outside and where head of household belongs to	
			Uttar Pradesh	Outside state/country
1		2	3	4
HINDU	1 Brahman	28	21	7
	2 Ghose	1	1	-
	3. Jatav (SC)	2	2	-

TABLE VIII. 5 (a) —*Concld.*

	1	2	3	4
	4 Kayasth	2	2	-
	5 Kumhar	2	2	-
	6 Lohar	1	1	-
	7 Mallah	2	2	-
	8 Nai	1	1	-
	9 Rai	1	1	-
	10 Sonar	1	1	-
	11 Thakur	6	6	-
	12 Vaish	14	9	5
MUSLIM	Qureshi	1	1	-
CHRISTIAN		1	1	-
UNSPECIFIED		1	-	1
	Total	64	51	13

It would appear therefore that the heads of such 51(79.69%) households belong to Uttar Pradesh Among castes/communities the Brahmans have maximum number (28) of such households. OF these 21 head of the households belong to Uttar Pradesh and 7 to other States of India. The Vaish community stand at the second place with 14 of such households. Of these 9 belonged to Uttar Pradesh and 5 are from to other states. The last residence of majority 38 (59.37%) of head of households out of a total of 64 is less than 50 kilometres. Of these 34 were within the town. The same has been elborated in details in table VIII.5 (b)

TABLE VIII 5(b): Households whose family members are staying outside by religon and caste/community and place of Last residence of head of household

Religion and caste/ community		Total Number of houeholds	Number of households whose family members are staying outside and distance (in km) of place of last residence of head of household				
			50 or less	51-100	101-200	201-500	500+
	1	2	3	4	5	6	7
Hindu	1 Brahman	28	16	-	1	8	3
	2 Ghose	1	1	-	-	-	-
	3 Jatav (SC)	2	2	-	-	-	-
	4 Kayasth	2	2	-	-	-	-
	5 Kumhar	2	2	-	-	-	-
	6 Lohar	1	1	-	-	-	-
	7. Mallah	2	2	-	-	-	
	8 Nai	1	1	-	-	-	-
	9 Rai	1	-	1	-	-	-
	10. Sonar	1	-	-	-	1	-

TABLE VII.5 (b)-*Concld.*

1		2	3	4	5	6	7
11	Thakur	6	5	1	-	-	-
12.	Vaish	14	5	4	-	4	1
MUSLIM	Qureshi	1	1	-	-	-	-
CHRISTIAN		1-	-	-	-	-	1
UNSPECIFIED		1	-	-	-	-	1
	Total	64	38	6	1	13	6

Particulars of family members staying outside by educational level and relation of head of the household are given in table VIII.6.

TABLE VIII.6: Particulars of family members staying outside by educational level and relation to head of household

Educational level	Number of persons staying outside who are related to head of household							
	Father	Mother	Son	Daughter	Brother	Sister	Wife	Husband
1	2	3	4	5	6	7	8	9
Illiterate								
Educational-without	2	6	17	1	1	-	-	
level	-	-	1	-	-	-	-	-
Below Primary	-	1	4	-	1	-	-	-
Primary	1	2	4	-	1	-	-	-
Middle	1	-	4	-	1	-	1	-
Matric	-	-	7	-	2	-	-	-
Higher secondary	3	-	6	-	1	-	-	-
Diploma and certificate	1	-	6	-	1	-	-	1
Degree and above	1	-	16	-	5	-	-	-
Total	9	9	65	1	13	-	1	1

It may be observed from table VIII 6 that majority, 65(65.66%), of the absentee members are related to the head of the household as sons. Out of these 65 males who have gone out of Vrindaban, obvisouly in connection with earning their livelihood, 17(26.15%) were illiterates, 9(13.85%) had attained primary level, 4(6.15%) were middle, 7 (10.77%) were high school, 6(9.23%) were higher secondary, 6 (9.23%) were diploma or certificate holders while 16 (24.62%) had achieved degree and above level of education. Out of the remaining 34 absentee members 13(13.13%) were related to the head of the household as brothers, 9(9.09%) as fathers, 9 (9.09%) as mothers, and one each as daughter, wife and husband.

TABLE VIII.7: Number of family members staying outside by length

Number of family

Relation to head of household	Total number of households	Less than 1 year			1-4 years					
		Reason			Reason					
		Service	Labourer	Training of accountancy	Mental Asylum	Service	Statue Supplier	Tea stall	Labourer	Tailoring
1	2	3	4	5	6	7	8	9	10	11
Father	9	-	-	-	-	-	-	-	-	-
Mother	9	-	-	-	-	-	-	1	-	-
Son	65	2	1	1	1	3	1	4	-	3
Brother	13	1	-	-	-	2	-	-	1	-
Daughter	1	-	-	-	-	-	-	-	-	-
Sister	-	-	-	-	-	-	-	-	-	-
Husband	1	-	-	-	-	-	-	-	-	-
Wife	1	-	-	-	-	-	-	-	-	-
Total	99	3	1	1	1	5	1	5	1	3

Table VIII.7 shows that there are 99 households in respect of whom some of the family member is staying out due to one or the other reason, mostly in connection with their economic pursuits. It indicates that in a fairly large proportion, (46.26 per cent) some members have to go out to eke out their livelihood The maximum number 65(65.65 per cent) of the persons going out are related as son.

Educational levels indicate that out of nine fathers two were illiterate, one each primary and middle pass and the remaining five fathers were educated above matric standard.

Mother educational level was very low as six out of nine were illiterate and for remaining three the educational level was between below primary only.

of time, reason and relation to head of household

members staying outside for										
								5-9 years		
								Reason		
Cultiva-tion	Carpenter	Sweat-shop	Grocery	Chatshop	H.H duties	Rick-shaw puller	Service	Tea stall	Rail line Cheker	Depend-ent
12	13	14	15	16	17	18	19	20	21	22
-	1	1	-	1	-	1	-	-	-	-
-	-	-	-	-	2	-	-	-	-	1
1	-	-	2	-	-	-	5	2	1	-
-	-	-	-	-	-	-		-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
1	1	1	2	1	2	1	5	2	1	1

Among sons 17(17.17 per cent) were illiterate and 16(16.16 per cent) were educated upto degree and abover level, six of the sons (6.06 per cent) possessed technical diploma or certificates. The educational levels of the remaining sons ranged between literate without educational level and middle class standards.

Among brothers one out of 13 was illiterate while five of them were educated up to degree or above level.

The only one daughter staying out was illiterate.

Persons staying out and seeking employment

During the survey of the persons staying out and seeking employment it was found that there

TABLE

Number of family

Relation to head of house-hold	10-19 years										
	Reason										
	Retired	H H duties	Cultiva-tion	Rajgir	Service	Cultiva-tion	Doctor (M.B B S.)	Labourer	Ration shop	Coal depot	Peon
1	23	24	25	26	27	28	29	30	31	32	33
Father	-	-	-	-	2	-	-	-	-	-	-
Mother	1	1	-	-	-	-	-	-	-	-	-
Son	-	-	1	1	6	1	1	6	1	1	-
Brother	-	-	-	-	1	1	-	-	-	-	1
Daughter	-	1	-	-	-	-	-	-	-	-	-
Sister	-	-	-	-	-	-	-	-	-	-	-
Husband	-	-	-	-	-	-	-	-	-	-	-
Wife	-	-	-	-	1	-	-	-	-	-	-
Total	1	2	1	1	10	2	1	6	1	1	1

was only one person (as a brother of the head of the household) staying out of his house in the same town (Vrindaban) alone with his parents and seeking employment, he had technical qualification of a diploma in civil engineering.

The low level of education for such persons was due to the fact that Vrindaban is a famous religious palace and a town of tourist interest with great potencials of economic activities. Even the illiterate persons belonging to priest by caste of Brahman have got several options to earn their livelihood. The education persons on the other hand even after retirment have not to face the problem of becoming dependent on other family members. They involve themselves directly or indirectly in religious life of the town in temples, Bhajarashram and guest houses etc. Thus the movement of the population out side the town has almost been

VIII.7– *Concld*

members staying outside for											
				20+ years							
				Reason							
Mechenic	Sweet shop	H H duties	Retired	Service	Business	Medicine shop	Teacher	Doctor (Private practice)	Retired	Cultivation	H H duties
34	35	36	37	38	39	40	41	42	43	44	45
-	-	-	-	2	1	-	-	-	-	-	-
-	-	2	-	-	-	-	-	-	-	-	1
-	1	-	-	10	7	-	-	1	-	1	
1	-	-	1	-	1	1	1	-	1	-	-
-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	1	-	-	-	-		-	-
-	-	-	-	-	-	-	-	-	-	-	-
1	1	2	1	13	9	1	1	1	1	1	1

controlled by these activities. Instead a large number of persons from outside the town have been attracted to find employment avenues.

Remittance sent/received by family members staying out

The family members staying out of the town retain their link with their other members by way of sending money or receiving money from them. During the survey of Vrindaban town an attempt was made to study the extent of remittances sent received by absentee family members Table VIII 8 gives details of remittances sent by the absentee family members classified by state to which the head of the household belongs and present address of members of the family staying outside.

TABLE VIII.8: Remittances sent by absentee family members classified by state to which the head of

State to which head of household belongs	Number of households	Total number of absentee members	Average amount of remittances		
			Mathura	Meerut	Mirzapur
1	2	3	4	5	6
Uttar Pradesh	51	81	1 (Rs 200 00)	1 (Rs 500.00)	1 (Rs.200.00)
Rajasthan	7	9	-	-	-
Bihar	2	2	-	-	-
West Bengal	3	3	-	-	-
Maharashtra	1	4	-	-	-
Total	64	99	1	1	1

Note . Figures in parenthesis is average amount of remittance in Rupees sent by absentee members to their homes in Vrindaban

It would appear from table VIII.8 that 99 members staying outside the town belonged to 64 households. Out of total 99 absentee members only 13 were sending some remittance to their home at Vrindaban. The average amount of money remitted varied from Rs.100.00 to Rs.700.00. Out of 13 persons remitting some amount to their respective households in respect of 9 the head of the household belongs to Uttar Pradesh These 9 persons have gone one each to Mathura, Meerut, Mirzapur. Bareilly within the state. Besides one person has gone to Bihar and 2 each to Delhi and Rajasthan. The average amount of remittance sent by them

household belongs and present address of the members of family staying outside

sent by absentee members whose present address is

Bareilly	Rajasthan	Jammu & Kashmir	West Bengal	Bihar	Haryana	Delhi
7	8	9	10	11	12	13
1 (Rs 300 00)	2 (Rs 300 00)	-	-	1 (Rs 600 00)	-	2 (Rs 350 00)
-	-	1 (Rs 200 00)	-	-	1 (Rs 700 00)	-
-	1 (Rs 100 00)	-	-	-	-	-
-	-	-	1 (Rs 100 00)	-	-	-
-	-	-	-	-	-	-
1	3	1	1	1	1	2

varies from Rs.200.00 to Rs.600.00. In respect of 2 persons the head of the household belongs to Rajasthan These two persons have gone one each to Jammu & Kashmir and Haryana and were sending remittance of Rs. 200.00 and Rs. 700.00 respectively. In respect of one person the head of the household hails from Bihar and the absentee member has gone to Rajasthan and was sending remittance of Rs.100.00. In another case the absentee member has gone to West Bengal and was sending remittance of Rs. 100 00 to his home at Vrindaban The head of this household originally hailed from West Bengal

CHAPTER IX

Housing and Material Culture

House is one of the basic requirements of human life. Location of the house with reference to area and climate, availability of construction materials and economic status of the residents determine the type and style of dwelling units to a large extent.

At the time of 1981 Census the population of Vrindaban town was 36,786 living in 7,480 households. Out of total households, a sample of 214 spread over 12 wards was taken up for detailed study during the present survey

The break-up of selected households in the respective wards is given below:-

Ward No.	Name of the ward	No of selected households
1	2	3
1	Raman Reti	18
2	Bhangi Pada	19
3	Biharipura	16
4	Sewa Kunj	19
5	Keshi Ghat	21
6	Gopeshwar	20
7	Gyan Gudri	21
8	Chhipi Gali	17
9	Kishorepura	19
10	Govind Dev	17
11	Radha Niwas	16
12	Kemar Ban	11
	Total	214

Relation of selected houses with adjoining houses in space, locality and religion is given in table IX 1

TABLE IX.1 : Relation of selected houses with adjoining houses in space, by location and religion (1988 Survey)

Name of ward	No of separate houses with compound	No of separate houses without compound	No of houses which are flats in multi-flats housing unit	No of houses which have floors in multi floor housing unit	Hindu	Muslim	Sikh	Unspecified
1	2	3	4	5	6	7	8	9
Raman Reti	9	3	1	5	15	-	-	3
Bhangi Pada	11	3	1	4	18	-	-	1
Biharipura	7	5	2	2	16	-	-	-
Sewa Kunj	9	1	5	4	18	-	-	1
Keshi Ghat	5	11	2	3	21	-	-	-
Gopeshwar	1	17	-	2	20	-	-	-
Gyan Gudri	8	9	1	3	20	-	-	1
Chhipi Gali	3	4	3	7	17	-	-	-
Kishorepura	3	10	1	5	16	2	1	-
Govind Dev	5	6	2	4	13	4	-	-

TABLE IX.1–*Concld.*

1	2	3	4	5	6	7	8	9
Radha Niwas	6	9	1	-	14	2	-	-
Kemar Ban	6	1	-	4	11	-	-	-
Total	73	79	19	43	199	8	1	6

It would be seen from table IX.1 that 73 houses had separate houses with compound, while 79 had separate houses but did not have compound. Nineteen houses were flats and 43 had floors in multi-floor housing units. Except 8 Muslims, one Christian and 6 unspecified, all the remaining 199 selected houses belonged to the Hindus. It may be seen from the table that the Muslim population of the town is confined to three wards only, namely, Kishorepura, Govind Dev and Radha Niwas while a solitary houshold of a Christian has returned from Kishorepura.

Classification of the houses according to their location in wards by their caste/community is given in table IX.2.

TABLE IX.2 : Distribution of houses by

Name of ward	HINDU					
	Brahman	Thakur	Vaish	Kayasth	Sonar	Lohar
1	2	3	4	5	6	7
Raman Reti	5	-	3	1	-	-
Bhangi Pada	9	-	-	-	-	-
Biharipura	10	-	2	1	-	-
Sewa Kunj	10	1	4	-	-	-
Keshighat	8	2	3	2	-	-
Gopeshwar	11	3	2	3	-	-
Gyan Gudri	11	3	4	1	-	-
Chhipi Gali	7	-	10	-	-	-
Kishorepura	7	1	1	-	-	1
Govind Dev	4	1	5	-	-	-
Radha Niwas	4	1	-	1	-	-
Kemar Ban	7	1	2	-	1	-
Total	93	13	36	9	1	1

Scation religion and caste/community

HINDU						
Kumhar	Malı	Nai	Jat	Mallah	Gujar	Baghel
8	9	10	11	12	13	14
-	-	-	1	3	-	1
2	-	-	-	-	-	-
-	2	-	-	-	-	-
-	-	-	-	-	1	-
1	-	1	-	2	-	-
-	-	1	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
1	1	-	-	-	-	-
-	1	-	-	-	-	-
-	-	-	-	1	-	-
4	4	2	1	6	1	1

TABLE

Name of ward	HINDU							
	Yadav	Rai	Ghose	Khatri	Sindhi	Jatav (SC)	Dhobi (SC)	Balmiki (SC)
1	15	16	17	18	19	20	21	22
Raman Reti	1	-	-	-	-	-	-	-
Bhangi Pada	-	-	-	-	-	2	-	5
Biharipura	-	-	-	1	-	-	-	-
Sewa Kunj	-	1	-	1	-	-	-	-
Keshighat	-	-	1	1	1	-	-	-
Gopeshwar	-	-	-	-	-	-	-	-
Gyan Gudri	-	-	-	-	-	-	-	-
Chhipi Gali	-	-	-	-	1	-	-	-
Kishorepura	-	-	-	-	-	2	1	-
Govind Dev	1	-	1	-	-	-	-	-
Radha Niwas	-	-	-	-	-	5	-	-
Kemar Ban	-	-	-	-	-	-	-	-
Total	2	1	2	3	2	9	1	5

IX.2—*Concld.*

	MUSLIM						
Kori (SC)	Faquir	Qureshi	Shiekh	Abbas	Siddiqui	Christian	Unspecified
23	24	25	26	27	28	29	30
-	-	-	-	-	-	-	3
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-
1	2	-	-	-	-	1	-
-	-	1	2	-	1	-	-
1	-	-	-	2	-	-	-
-	-	-	-	-	-	-	-
2	2	1	2	2	1	1	6

It would be seen from table IX.2 that the Hindus are divided in twenty-two castes including the Scheduled Castes. The Brahmans are numerically dominant caste having 93 (43.46 per cent) households. They have returned from all wards of the town. The Vaish, trading community with a total 36 (16.82 per cent) households stand in the second place and the Thakur with 13 (6.07 per cent) households at the third position.

Occupations

The Brahmans are engaged in religious activities of a priest (*panda*) and guide to the devotees in temples and ghats The Vaish are engaged in activites of trade and commerce. The persons belonging to *Sunar*, *Kumhar*, *Lohar*, *Mali*, *Nai*, *Mallah*, *Yadav*, *Dhobi*, *Balmiki* etc. are by and large continuing their traditional occupations. People from remaining castes among Hindus are engaged in diverse occupations. Those belonging to Muslim community are working as sculptors, artisans and labourers

Migration status

Classification of households by their place of last residence is given in table IX 3.

TABLE IX.3: Distribution of households by migration status and place of last residence

Migration status and last residence of the household	Total number of households
1	2
A Non-Migrant (Born in the town)	124
B Migrants	
(i) Residence outside town in the district	15
(ii) Last residence outside the district, but within the state	
1 Badaun	1
2 Agra	3
3 Etah	3
4 Bulandshahr	1
5 Aligarh	6
6 Sitapur	1
7 Sultanpur	1
8 Varanasi	1
9 Jalaun	1
10 Etawah	1
11 Kanpur	1
12 Allahabad	1
13 Gorakhpur	1
14 Farrukhabad	1
15 Mainpuri	1
(iii) Last residence in other state	
1 West Bengal	16
2 Haryana	3
3 Punjab	1
4 Rajasthan	8
5 Jammu & Kashmir	1
6 Madhya Pradesh	2
7 Delhi	1
8 Assam	1
9 Himachal Pradesh	1
10 Bihar	4
11 Orissa	2
12 Maharashtra	2
(iv) Last residence in other countries	
1 Pakistan	3
2 Nepal	4
3 Bangla Desh	2
Total	214

It may be seen from table IX.3 that out of total 214 households, 124 (57.94 per cent) belong to the Vrindaban town and were non-migrants.

Among migrant households 15 (7 01 per cent) hailed from Mathura district. The head of households who came from other districts of Uttar Pradesh were 24 and accounted for 11 21 per cent of the households. Out of 42 heads of households who came from other states, 16 (7.48 per cent) came from West Bengal alone.

The table reveals that number of households came from nearby areas such as Agra, Aligarh, Etah, Haryana and Rajasthan. Only 9 heads of households (4.21 per cent) belonged to other countries. All the selected houses were being used for residential purposes

Problems faced by the heads of households in respective wards by type of problem in relation to situation of the household viz , with or without compound and multi-flats and multi-floors is given in table IX 4

TABLE IX 4: Number of selected houses by

Name of ward	No of houses studied	No of households	Separate house		
			Problem		
			Water supply is very poor	Electric supply is not good	Sewer is not working properly
1	2	3	4	5	6
Raman Reti	18	9	9	9	2
Bhangi Pada	19	11	11	11	7
Biharipura	16	7	7	7	7
Sewa Kunj	19	9	9	-	-
Keshi Ghat	21	5	3	-	1
Gopeshwar	20	1	1	-	-
Gyan Gudri	21	8	7	4	4
Chhipi Gali	17	3	3	1	1
Kishorepura	19	3	3	3	3
Govind Dev	17	5	3	3	-
Radha Niwas	16	6	5	4	-
Kemar Ban	11	6	5	5	3
Total	214	73	66	47	28

Table IX.4 shows that out of 214 houses 73 had compounds. Out of them 66 had problem of inadequate water supply and 47 did not get desired electric supply while other 28 reported sever service as unsatisfactory. Five houses did not get fresh air and other five faced problems of old age of the house. Six others reported roads to be dirty.

Similarly, 79 households did not have compound. Except problems of dirty roads and problems of old houses other problems faced are similar to those houses which had compound in their houses.

type and problems faced

with compound			No of separate house without compound		
faced			Problem faced		
Road is dirty	Old house	Not getting fresh air	No of households	Water supply is very poor	Electric supply is not good
7	8	9	10	11	12
-	-	-	3	3	3
-	-	-	3	2	2
-	-	3	5	5	5
-	-	-	1	1	-
-	2	-	11	11	-
-	-	-	17	11	7
-	2	2	9	9	4
3	-	-	4	4	4
3	1	-	10	10	10
-	-	-	6	4	4
-	-	-	9	7	6
-	-	-	1	1	1
6	5	5	79	68	45

Out of 19 houses which were flats in multi-flat units 18 reported water problem followed by electric supply in eleven houses.

In 43 houses which are floors in multi-floor housing units, similar problems were reported.

Floor position of houses

Out of total 214 households 171 (79.91 per cent) were living in single storeyed houses, 18 households (8.41 per cent) lived on ground floors and the remaining 25 (11.68 per cent) were found living on first floors.

TABLE

Name of ward	No of separate house without compound				No of houses which	
	Problem faced				Problem faced	
	Sever is not working properly	Road is dirty	Old house	Not getting fresh air	No of households	Water supply is very poor
1	13	14	15	16	17	18
Raman Reti	1	-	-	-	1	1
Bhangi Pada	1	-	-	-	1	-
Biharipura	5	-	-	5	2	2
Sewa Kunj	-	-	-	-	5	5
Keshi Ghat	-	1	5	-	2	2
Gopeshwar	5	4	4	-	-	-
Gyan Gudri	3	2	1	-	1	1
Chhipi Gali	4	4	-	-	3	3
Kishorepura	10	7	6	-	1	1
Govind Dev	-	-	-	-	2	2
Radha Niwas	-	-	-	-	1	1
Kemar Ban	1	-	-	-	-	-
Total	30	18	16	5	19	18

Problems faced by heads of the households with reference to their occupancy in regard to location as single storeyed houses, ground floor houses and on other floors is given in table IX. 5

Table IX. 5 shows that out of 171 households living in single storeyed houses 152 (88.89 per cent) complained of water problem and 104 (60.82 per cent) of irregular electric supply. Eighteen households, whose houses are located on ground floors of multi storeyed build-

IX.4 – *Concld*

Which are flats in multi-flat house unit			Number of houses which have floors in multi-floor housing unit				
Problem faced			Problem faced				
Electric supply is not good	Road is dirty	Not getting fresh air	No of households	Water supply is very poor	Electric supply is not good	Sever is not working properly	Road is dirty
19	20	21	22	23	24	25	26
1	-	-	5	5	5	4	-
-	-	-	4	4	4	3	-
2	-	2	2	2	2	2	-
1	-	-	4	4	-	1	-
-	-	-	3	3	-	-	-
-	-	-	2	2	-	-	-
1	-	-	3	3	2	2	-
2	3	-	7	7	5	-	5
1	1	-	5	5	5	5	5
2	-	-	4	3	3	-	-
1	-	-	-	-	-	-	-
-	-	-	4	4	4	3	-
11	4	2	43	42	30	20	10

ings faced various problems Twenty-five houses were situated on first floor of the multi-storeyed buildings. Erratic Water and electric supply and unsatisfactory severage system were their main problems.

Predominant materials

Ward-wise distribution of houses showing details of various items used for the construction of floors, walls, roof, ceilling, doors and windows is given in table IX.6.

TABLE IX.5 : Classification of households with reference to

Name of ward	Households living in single storeyed building					
	Total number	Numbers reporting problem number				
		A	B	C	D	E
1	2	3	4	5	6	7
Raman Reti	13	-	13	-	13	3
Bhangi Pada	15	-	13	-	13	8
Biharipura	14	10	14	-	14	12
Sewa Kunj	15	-	15	-	1	-
Keshi Ghat	18	-	16	7	-	1
Gopeshwar	18	-	12	4	7	5
Gyan Gudri	18	2	17	3	9	7
Chhipi Gali	10	-	10	-	7	5
Kishorepura	14	-	14	7	14	13
Govind Dev	13	-	9	-	9	-
Radha Niwas	16	-	13	-	11	-
Kemar Ban	7	-	6	-	6	4
Total	171	12	152	21	104	58

Note:-Problem Nos denote : A. Fresh air, B Water supply is not good, C Old house, D. Electric supply is not good,

locality, floor position of house and problems faced

Households living on ground floor of multi-storeyed building				Households living on Ist floor of multi-storeyed building					
Total number	Numbers reporting problem number			Total number	Numbers reporting problem number				
	B	D	E		B	F	D	E	A
8	9	10	11	12	13	14	15	16	17
2	2	2	1	3	3	-	3	3	-
2	2	2	2	2	2	-	2	1	-
1	1	1	1	1	1	-	1	1	-
3	3	-	-	1	1	-	-	-	-
2	2	-	-	1	1	-	-	-	-
-	-	-	-	2	2	-	-	-	-
-	-	-	-	3	3	-	2	3	-
2	2	2	-	5	5	5	3	5	5
3	3	3	3	2	2	-	2	-	2
2	1	2	-	2	2	1	1	-	-
1	1	1	1	3	3	-	3	2	-
18	17	13	8	25	25	6	17	15	7

E Sewer is not working properly and F. Road is dirty.

TABLE IX.6: Distribution of houses by predominant materials of floor,

Name of Ward	Predominant material of floor					
	Cement	Sand	Concrete	Brick	Mud	Stone
1	2	3	4	5	6	7
Raman Reti	15	-	1	13	3	-
Bhangi Pada	15	-	1	14	4	-
Biharipura	16	-	1	16	-	-
Sewa Kunj	14	-	-	8	-	2
Keshi Ghat	8	-	2	12	-	4
Gopeshwar	11	7	7	11	-	2
Gyan Gudri	11	-	-	16	-	-
Chhipi Gali	17	-	-	3	-	3
Kishorepura	15	-	-	5	1	1
Govind Dev	6	-	2	8	2	3
Radha Niwas	9	2	4	2	4	2
Kemar Ban	8	-	5	3	1	2
Total	145	9	23	111	15	19

wall, roof and ceilling by Ward

Predominant material of wall						Predominant
Cement	Brick	Mud	Stoned	Cement	Contrete	Wood
8	9	10	11	12	13	14
14	18	-	-	6	-	-
15	17	1	-	10	-	2
15	15	-	-	13	-	1
15	17	-	-	4	-	2
4	15	-	2	4	-	-
2	20	-	1	14	5	2
8	21	-	-	5	-	10
9	14	-	5	11	-	3
6	17	-	-	4	-	5
6	16	-	2	-	-	4
3	15	-	1	9	2	-
2	10	-	1	7	-	-
99	195	1	12	87	7	29

TABLE

material of roof					
	Mud	Stone slabs	Iron	Brick	Thatch
1	15	16	17	18	19
Raman Reti	-	13	-	3	1
Bhangi Pada	-	15	1	5	-
Biharipura	-	7	1	9	-
Sewa Kunj	-	14	2	2	-
Keshi Ghat	-	17	-	-	-
Gopeshwar	10	6	2	-	-
Gyan Gudri	-	11	5	-	-
Chhipi Gali	-	15	8	-	-
Kishorepura	-	15	10	2	1
Govind Dev	-	15	1	1	-
Radha Niwas	5	14	1	1	-
Kemar Ban	-	8	1	2	-
Total	15	150	32	25	2

IX.6 – *Concld*

Predominant material of ceilling				Predominant material of Door & Window	
Stone	Iron	Wood	Cement	Iron	Wood
20	21	22	23	24	25
17	3	14	1	18	18
17	1	15	4	19	19
13	2	14	1	16	16
16	3	4	2	19	19
8	-	-	13	21	21
17	13	3	-	20	20
14	4	11	3	21	21
14	5	5	7	17	17
15	11	5	4	19	19
14	3	6	-	17	17
14	7	4	5	16	16
8	5	-	5	11	11
167	57	81	45	214	214

Table IX.6 shows that for the construction of floors cement was used in case of 145 (67.76 per cent) households, followed by brick in 111 (51.87 per cent) houses. In 23 (10.75 per cent) houses the floors were made of concrete and in another 19 (8.88 per cent) cases the floors were made of stones. The number of floors made of mud and sand were only 15 (7.00 per cent) and 9 (4.21 per cent) respectively.

For the construction of walls, brick and cement was used by most of the households Twelve households used stone and only one used mud for the construction of walls of the houses.

Maximum items viz., cement, wood, concrete, stone, iron, bricks, mud and reeds were utilized while preparing roofs of the houses. As stone is easily available in nearby areas of Rajasthan, the use of cement and stone is very conspicuous followed by iron, wood and bricks.

Similarly for the construction of ceilling stone was used predominantly followed by wood and iron. Doors and windows of all the houses were made of iron and wood respectively

Number of rooms

Table IX.7 gives ward-wise classification of households by number of members (males and females) and number of rooms occupied

TABLE IX.7· Households classified by number of members,

Name of Ward	Total number of members		Total no of households studied	Total no of rooms	Households with one room			Households
					No of households	No. of members		No of households
	Male	Female				M	F	
1	2	3	4	5	6	7	8	9
Raman Reti	45	37	18	61	5	14	9	3
Bhangi Pada	64	49	19	60	7	13	15	3
Biharipura	30	27	16	50	4	6	6	5
Sewa Kunj	47	30	19	66	6	5	6	4
Keshi Ghat	52	40	21	51	6	6	6	6
Gopeshwar	32	34	20	47	9	5	11	5
Gyan Gudri	50	51	21	70	6	10	8	2
Chhipi Gali	47	41	17	86	3	-	3	2
Kishorepura	82	62	19	68	3	12	11	4
Govind Dev·	65	42	17	39	5	9	4	7
Radha Niwas	49	31	16	41	4	11	5	6
Kemar Ban	13	15	11	31	3	2	3	4
Total	576	459	214	670	61	93	87	51

number of rooms occcupied and locality

with two rooms		Households with three rooms			Households with four rooms			Households with
No. of members		No. of households	No. of members		No. of households	No. of members		No of households
M	F		M	F		M	F	
10	11	12	13	14	15	16	17	18
10	6	4	8	11	-	-	-	1
10	9	1	2	2	1	7	2	4
9	9	1	2	1	2	6	4	1
8	5	2	3	3	1	8	-	1
20	15	4	12	7	4	11	9	1
12	9	4	10	7	-	-	-	-
7	5	3	7	10	4	11	13	1
7	7	3	11	9	1	3	3	1
15	9	6	23	16	2	8	4	-
33	24	2	4	5	2	16	5	-
20	17	1	5	3	4	12	6	-
7	6	-	-	-	2	1	1	-
158	121	31	87	74	23	83	47	10

TABLE

Name of Ward	five rooms		Households with six rooms			Households with seven rooms		
	No of members		No of households	No of members		No of households	No of members	
	M	F		M	F		M	F
1	19	20	21	22	23	24	25	26
Raman Reti	5	2	3	4	4	1	1	-
Bhangi Pada	17	15	2	10	4	-	-	-
Biharipura	1	1	2	5	5	-	-	-
Sewa Kunj	1	-	2	9	5	1	4	5
Keshi Ghat	3	3	-	-	-	-	-	-
Gopeshwar	-	-	-	-	-	-	-	-
Gyan Gudri	1	-	1	2	2	-	-	-
Chhipi Gali	2	2	2	6	3	-	-	-
Kishorepura	-	-	1	8	7	-	-	-
Govind Dev	-	-	1	3	4	-	-	-
Radha Niwas	-	-	1	1	-	-	-	-
Kemar Ban	-	-	2	3	5	-	-	-
Total	30	23	17	51	39	2	5	5

IX.7– *Concld*

Households with eight rooms			Households with nine rooms			Households with ten rooms		
No of households	No of members		No of households	No of members		No of households	No. of members	
	M	F		M	F		M	F
27	28	29	30	31	32	33	34	35
1	3	5	-	-	-	-	-	-
1	5	2	-	-	-	-	-	-
1	1	1	-	-	-	-	-	-
2	9	6	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
2	5	7	-	-	-	-	-	-
4	12	13	-	-	-	-	-	-
-	-	-	1	6	8	4	12	6
2	11	14	1	5	1	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-
13	46	48	2	11	9	4	12	6

A glance of table IX.7 shows that a total population of 1,035 persons (576 males and 459 females) spread over in 214 households were living in 670 rooms. Out of them 61 households had only one room each and a total of 180 persons (93 males and 87 females) resided therein. There were fifty-one households with two rooms each. In 102 houses a total of 279 persons (158 males and 121 females) were living Similarly, in 31 households there were three rooms each Hence in 93 houses a total population of 161 persons (87 males and 74 females) lived as husbands and wives.

In the fourth category twenty-three heads of households had 92 rooms with just 130 persons (83 males and 47 females) residing in them. Household congestion in respect of household having five, six and eight rooms each is comparatively less in relation to the above stated households. The least households congestion is visible in case of houses having seven, nine and ten rooms each, because the number of people living in them in comparatively very less

Availability of per capita floor space

The break-up of households by availability of per capita floor space and the number of total members living there is given in table IX 8

TABLE IX 8· Households classified by locality

Name of ward	Households		Per capita			
	Total number	No of members	2-3 sq metres		4-5 sq metres	
			No of households	No of members	No of households	No of members
1	2	3	4	5	6	7
Raman Reti	18	82	-	-	-	-
Bhangi Pada	19	113	-	-	-	-
Biharipura	16	57	-	-	-	-
Sewa Kunj	19	77	1	1	-	-
Keshi Ghat	21	92	-	-	-	-
Gopeshwar	20	66	1	1	7	12
Gyan Gudri	21	101	1	1	1	5
Chhipi Gali	17	88	-	-	-	-
Kishorepura	19	144	-	-	-	-
Govind Dev	17	107	-	-	-	-
Radha Niwas	16	80	-	-	-	-
Kemar Ban	11	28	-	-	-	-
Total	214	1,035	3	3	8	17

and per capita floor space

floor space						Remarks
6-9 sq metres		10-15 sq metres		16 + sq metres		
No of households	No of members	No of households	No of members	No of households	No of members	
8	9	10	11	12	13	14
-	-	3	9	15	73	There is
1	1	1	1	17	111	no household
-	-	3	11	13	46	having
3	6	3	6	12	64	one or
-		2	10	19	82	less
2	9	5	23	5	21	sq metres
1	4	5	20	13	71	per
1	1	1	1	15	86	capita
-	-	-	-	19	144	floor
2	3	5	27	10	77	space
2	9	4	16	10	55	
2	3	1	2	8	23	
14	36	33	126	156	853	

Table IX.8 shows that out of 214 households 156 (72.90 per cent) possessed per capita floor space of sixteen or more square meters Thirty-three households (15.42 per cent) were utilizing the floor space ranging between ten to fifteen square meters. Out of the remaining 14 households (6.53 per cent) the availability of per capita floor space was between six to nine square meters. Only 11 households (5.15 per cent) had space area upto 5 square meters only

TABLE IX 9: Households and population by availability of electricity and toilet facilities and tenure status of house occupied in Vrindaban town (1981 Census)

Tenure status of house occupied	Total No of households	Electricity				Toilet Facility			
		Available		Not Available		Available		Not Available	
		Households	Population	Households	Population	Households	Population	Households	Population
1	2	3	4	5	6	7	8	9	10
Total	7,315* (100 00)	4,950* (67 67)	22,895	2,365 (32 33)	11,770	5,710 (78 06)	26,085	1,605 (21 94)	8,580
Owned	4,835 (66 10)	3,115 (42 58)	16,665	1,720 (23 52)	9,675	3,575 (48 87)	1,8925	1,260 (17 23)	7,415
Rented	2,480 (33 90)	1,835 (25 09)	6,230	645 (8 81)	2,095	2,135 (29 19)	7,160	345 (4 71)	1,165

(Census of India 1981, Uttar Pradesh, Series 22, Part VIII A&B (iii), pp 140-41)

Note

* Marginal difference in the total population and number of households is Vrindaban town from the corresponding figures for the 1981 Census may be explained due to adoption of two different methods of processing ie 100% coverage and 20% sampling of the total population

TABLE IX. 10: Households by source of drinking water in Vrindaban town (1981 Census)

Total Number of Households	Drinking water source											
	Well		Tap		Hand/pump Tube/well		River/Canal		Tank		Other	
	Within Premises	Outside Premises	Within Pr	Outside Pr	Within Pr	Outside Pr	Within Pr	Outside Pr	Within Pr	Outside Pr	Within Pr	Outside Pr
1	2	3	4	5	6	7	8	9	10	11	12	13
7,315 (100 00)	1,670 (22 83)	515 (7 04)	2,830 (38 69)	2,095 (28 64)	45 (0 62)	20 (0 27)	— (—)	15 0 20)	15 (0 20)	100 (1 37)	— (—)	10 (0 14)

(Census of India 1981, Uttar Pradesh, Series 22, Part VII A & B (iii), pp 398-99)

Amenities

The 1981 Census provides data regarding availability of certain amenities in Vrindaban town. At the 1981 Census Vrindaban town had a population of 34,665 which was distributed over 7,315 households. Out of the total 7,315 households 66.10 per cent were living in their owned houses and 33.90 per cent were living in rented houses. Further details of these facilities have been elaborated in table IX.9. A glance at the availability of certain basic amenities indicates that 67.67 per cent of the households were having the facility of electricity and 78.06

per cent had toilet facility Regarding the availability of drinking water in the town the data indicate that 67.33 per cent of the households were taking drinking water from taps while 29 87 per cent were taking it from wells, 1 57 per cent from tanks, 0.89 from hand pumps or tubewells, 0 20 per cent from river or canal and 0.14 per cent from other sources Table IX 10 gives details of availability of drinking water facility within or outside the household.

During the survey certain particulars regarding distribution of amenities were collected in respect of 214 selected households. The table IX. 11 gives distribution of amenities by households having, not having or sharing it with others.

TABLE IX. 11. Availability of amenities by locality

Name of Ward	Total No. of house-holds	Availability	Kit-chen	Bath-room	Lava-tory	Source of drinking water	Water for washing	Electrict current
			No.of house-holds	No.of house-holds	No. house-holds	No. of house-holds	No. of house-holds	No. of house-holds
1	2	3	4	5	6	7	8	9
Raman Reti	18	(a) Not having	8	9	8	3	3	5
		(b) Having separately	10	9	10	15	15	13
		(c) Share with others H H	—	—	—	—	—	—
Bhangi Pada	19	(a) Not having	10	11	8	6	6	5
		(b) Having separately	9	8	11	13	13	14
		(c) Share with others H H	—	—	—	—	—	—
Biharipura	16	(a) Not having	4	4	1	2	2	2
		(b) Having separately	12	12	14	13	13	13
		(c) Share with others H H	—	—	1	1	1	1
Sewa Kunj	19	(a) Not having	9	8	3	2	2	4
		(b) Having seperately	10	11	14	14	14	15
		(c) Share with others H H	—	—	2	3	3	—
Keshi Ghat	21	(a) Not having	16	17	4	1	1	6
		(b) Having separately	4	3	16	18	18	14
		(c) Share with others H H	1	1	1	2	2	1
Gopeshwar	20	(a) Not having	8	15	1	1	1	7
		(b) Having separately	12	3	9	4	4	9
		(c) Share with others H H	—	2	10	15	15	4
Gyan Gudri	21	(a) Not having	8	9	2	—	—	1
		(b) Having separately	13	12	19	19	19	20
		(c) Share with others. HH	—	—	—	2	2	—

TABLE IX.11 —*Concld.*

1	2	3	4	5	6	7	8	9
Chhipi Gali	17	(a) Not having	1	1	—	—	—	1
		(b) having separately	16	15	17	17	17	16
		(c) Share with others HH	—	1	—	—	—	—
Kishorepura	19	(a) Not have	1	2	—	—	—	3
		(b) Having separately	18	17	18	19	19	16
		(c) Share with others HH	—	—	1	—	—	—
Govind Dev	17	(a) Not having	6	10	6	3	3	6
		(b) Having separately	10	6	8	10	10	11
		(c) Share with others HH	1	1	3	4	4	—
Radha Niwas	16	(a) Not having	10	12	8	5	5	3
		(b) having separately	6	4	7	9	9	12
		(c) Share with others HH	—	—	1	2	2	1
Kemar Ban	11	(a) Not having	2	3	1	1	1	1
		(b) Having separately	9	8	8	8	8	7
		(c) Sapre with others HH	—	—	2	2	2	3
	Total		214	214	214	214	214	214

It any be seen from table IX. II that 83 (38.79 per cent) households did not have kitchen. They were preparing food in one corner of the house. As many as 129 (60.28 per cent) households were having separate kitchens and only 2 (0.93 per cent) were sharing with other neighbours.

The facility of bath-rooms was not available to 101 (47.20 per cent) households while 108 (50.46 per cent) had the facility of a separate bath-room. The number of households sharing with others was 5 (2.34 per cent) only.

Lavatory facility was available to 151 (70.56 per cent) households while 42 (19 63 per cent) households did not have this facility. Twenty-one (9.81 per cent) households shared lavatory with other neighbours.

Separate drinking water facility was available to 159 (74 30 per cent) households while those not having this facility were only 24 (11.22 per cent), 31 households (14.48 per cent) were sharing the facility with others

Water for washing purposes was separately available to 159 (74.30 per cent) households while 24 (11.22 per cent) did not have the same separetly and the remaining households shared the facility with neighbours.

Out of total 214 housėholds, 160 households (74 77 per cent) had separate electric facility and the remaining either did not have at all or were sharing with other near their houses.

Tenural status

Households classified by length of stay in the present house is given in table IX 12

TABLE IX.12 Classification of households by category and duration of stay

Duration of present residence	Total No of house-holds	No of households living in the houses which are		
		Owned	Rental	Alloted
Less than 1 year	1	-	-	1
1-4 years	1	-	1	-
5-9 years	8	1	3	4
10 years +	204	141	41	22

Table IX. 12 shows that 204 (95 33 per cent) households were living in their present houses for the last more than ten years Out of them 141 (65 89 per cent) had their own houses and the remaining were living in rented or allotted houses for the last more than 10 years. The number of households living in the present houses for less than 10 years was quite low and insignificant

Furniture

Existence of various items of furniture in 214 selected households by duration of stay in the present house is given in table IX 13

TABLE IX.13: Existence of furniture by locality and duration of stay in present house

Duration of stay in the present house	Total No of house-holds	No of households having no furni-ture	Number of households having			
			Chair	Table	Diwan	Cot
1	2	3	4	5	6	7
Less than 1 year	1	-	1	1	-	1
1-4 years	1	-	1	-	-	1
5+ years	212	4	91	96	22	195
Total	214	4	93	97	22	197

Niwar Cot	Double Cot	Folding Cot	Takhat	Sofa set	Dinning Table	Dressing Table
8	9	10	11	12	13	14
1	-	-	-	-	-	-
-	-	1	1	-	-	-
44	4	2	22	12	1	1
45	4	3	23	12	1	1

A glance at table IX.13 indicates that four households did not have any item of furniture. The break-up of households out of the remaining 210 households, who possessed the different items of furniture as indicated below in columns 4 to 14 and most of them were residing in their present houses for more than 5 years.

Utensils

The utensils used by the inhabitants of Vrindaban town are by and large same as being used in North India. For preparation of food they generally use *Kadhai, Tawa, Bhagona, Patili, Cooker, Chamcha, Chimta, Karchli, Tashtri, Ketli, Gilas* and *Lota*. while for serving/taking food the utensils like *Thal, Thali, Lota, Gilas, Chamcha, Chammach, Katorj, Plate, Donga,* Jug and Mug etc are used.

The other utensils used for domestic purposes are *Balti* (bucket), *Karha* and Tub for storing water.

Materials, of which different utensils are made for preparing and serving the food in the households, is given in table IX 14

TABLE IX 14: Materials, of which utensils are made for cooking and serving food in households, of Vrindaban

Total No of households	Number of households where cooking utensils are made of						Number of households where utensils for servicing food are made of					
	Brass	Stainless steel	Aluminium	Iron	Phool alloy	Copper	Brass	Stainless Steel	Aluminium	Iron	Phool alloy	Copper
1	2	3	4	5	6	7	8	9	10	11	12	13
214	167	178	77	80	2	8	138	177	55	20	7	6

It may be seen from table IX.14 that for cooking food the utensils of as many as 178 (83.18 per cent) households were made of stainless steel, followed by brass whose utensils were used by 167 (78.04 per cent) households. Besides iron and aluminium utensils, very few households were cooking food in utensils made of *phool* (alloy) and copper.

The use of utensils made of stainless steel and brass occupies almost the top position However, the use of utensils made of aluminium and iron has come down significantly.

Dress

The dress pattern witnessed in the western Uttar Pradesh is quite common in the town. *Dhoti, Kutra, Payjama* and Shirt are used by the adult males, while the school-going children wear shirt, Pant and half-pants. The *Sadhus* and *Pandas* wear saffron coloured *Dhotis, Chaubandi* and *Kurta*. The widows wear white *Dhoti* only. The household women put on *Dhoti* (coloured) blouse and petticoat. The school-going girls wear skirt, blouse, *Salwar, Kurta* and *Chunri*. Woollen garments are used in winter season by both the sexes.

Possession of luxury and costly goods

Details of the costly and luxury goods possessed by the selected heads of households in the town together with their educational level is given in table IX.15.

TABLE IX.15: Presence of luxury and costly goods by

Educational level of households	Total no. of households	No. of households possessing no luxury & costly goods	Number of households: Wrist watch	Table clock	Radio	Television	Gramo-phone	Tape-recorder
1	2	3	4	5	6	7	8	9
1 Illiterate	49	28	14	4	10	1	-	-
2 Education without level	19	9	10	6	3	2	-	-
3 Below Primary	20	5	13	8	11	4	-	1
4 Primary	49	11	28	16	22	10	-	6
5. Matric	42	2	38	32	26	23	2	3
6 Diploma or certificate	2	-	2	-	1	-	-	-
7 Degree and above	33	-	32	30	26	22	3	12
Total	214	55	137	96	99	62	5	22

educational level of head of households

possessing									
				Others					
Wall clock	Scooter/ Motor cycle	Refregerator	Guitar	Steel almirah	Cycle	Fan	Rickshaw	Telephone	Typewriter
10	11	12	13	14	15	16	17	18	19
-	-	-	-	-	3	2	3	-	-
1	-	-	-	-	1	-	-	-	-
1	-	-	-	-	2	-	-	-	-
2	1	1	-	-	6	5	-	-	-
5	3	2	-	-	2	6	-	1	-
-	-	-	-	-	1	-	-	-	-
3	6	3	1	1	2	2	-	2	1
12	10	6	1	1	17	15	3	3	1

Table IX.15. shows that out of total 214 households 55 (25.70 per cent) heads of households did not possess any item of luxury and costly goods. It was due to the fact that most of the heads of the households were priest of *Mahants*.

Wrist watch was found in 137 (64.02 per cent) households, table clock in 96 (44.86 per cent), radio in 99 (46 26 per cent) and television in 62 (28 97 per cent) households. Tape-recorders were in possession of 22 (10.28 per cent) households. The other costly and luxury goods possessed by some other households included items like scooter/motor-cycles, refrigerators, fans, telephones and steel almirah etc

This table also shows that 49 heads of households (22.90 per cent) were illiterate and another 49 heads of household were educated upto primary level. Nineteen heads of households were literates without educational level and 20 (9.35 per cent) heads of household were educated below primary level only. Forty-two heads of household (19.63 per cent) were educated upto matric level, while 33 (15.42 per cent) were educated upto Degree or post graduate levels. The remaining two heads of households were having technical diploma or certificate as level of their education.

Out of 55 heads of household, who did not possess any items of luxury and costly goods, 28 were illiterate, 9 educated without educational level, 5 were educated upto below primary level, 11 were primary pass and only 2 were matriculates.

CHAPTER X

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

The concept of slum area carries with it the picture of over-crowded and squated houses inhabited by poor people. There may be difference of opinion with regard to the minimum norms and standards of living; but it is unanimously agreed that the slum areas have poor living conditions.

According to section 3 of the Uttar Pradesh Slum Areas Improvement and Clearance Act of 1962, an area by reason of dilapidation, overcrowding, faulty arrangement of huts, lack of ventilation, light or sanitary facilities or any combination of these factors determental to safety, health or morals of the inhabitants in an area, is a slum

In the strict sense of the definition of slum area there is no such area in Vrindaban town. However, the growth and development of the town has been unplanned. The old town, as has been mentioned earlier, grow around the old temples in the north-eastern and marketing centers in their vicinity in the central region. These areas were inhabited by the higher caste among Hindus. The menial and servile castes/communities, who had come to get employment, in Vrindaban from Mathura and neighbouring areas, settled in the periphery of the old Vrindaban town. These castes/communities belong to Scheduled Castes and other backward castes. Muslims also got place for their habitation in such peripheral areas. Such areas mainly comprise three wards viz., Bhangi Pada, Kishore pura and Radha Niwas. With the growth of the town, these areas have no longer remained peripheral areas and have, infact, come in the central area of the town. These pockets are comparatively less developed and lack in basic amenities and civic facilities and may be termed as 'blighted areas' Hence these areas of the town deserve some attention to have an overall picture of the settlement pattern and level of development in the town.

A look at these areas would reveal that there is no uniformity in the lay-out of houses. There are a few pucca, semi-pucca and thatched houses Most of them are single roomed and single storeyed and congested without separate space for kitchen, lavatory, ventilation, sun-light and other facilities Due to inadequate supply of tap drinking water there are a few hand-pumps The streets are brick-paved. Availability of electricity is inadequate. A few of them have sernal latrines and majority of people use community latrines, such as *Sulabh sauchalayas* or go out in the open fields for defecation.

These areas provided manual labourers and articians at the time of construction of temples in olden days. Mostly the Scheduled Castes and the Muslims live in these areas, who are traditionally engaged in sweeping or scavenging. There has not been any notable change in their occupation even today. They continue to be employed as sweepers by the Municipality. They rear pigs for cmmercial purposes, which can be seen roaming around these areas. Although Vrindaban Railway Station is very near to the locality of the Scheduled Castes in Radha Niwas area, but there is no pucca road upto the station. The kuchcha road to the station is full of dirt and rubbish. The drains are kuchcha and full of dirty water. The facility of sewer is not avialable in the entire area of these localities.

The persons belonging to the Jatava community, by and large, are manual labourers. Such as mason, rickshaw puller, tailor and cobbler. Their traditional occupation was making of shoes

The artisan communities in Vrindaban are also mainly residing in the blighted areas of the town. In the older days these craftsman were engaged in the construction of temples. Now-a-

days they prepare a variety of items, in stone or brass, purchased by the devotees and tourists from Vrindaban. These include statues of Radha and Krishna and a number of items used for decoration or veneration. Some of the craftsmen are also engaged in preparing decorative dresses and *mukuts* (crown) of Radha and Krishna. A few families of artists are also engaged in preparing paintings on fabric or related to Lord Krishna and his deeds

CHAPTER XI

ORGANIZATION OF POWER AND PRESTIGE

The concept of power implies the ability of conducting and controlling situations according to one's way of thinking or liking. On the other hand the element of prestige pre-supposes continuous enjoyment of the power in a monopolized and unrivelled manner. However, both of the concepts are interlinked with each other very colsely.

As stated earlier 214 households were selected on sample basis for the present study and out of them 99 belonged to the Brahman community. One of the parameters of power and prestige is social recognition by the masses of local area. The study reveals that Brahmans besides being numerically dominant, according to traditional caste hierachy, are also an economically well off community in Vrindaban. The Brahman by way of working as priests (*pandas*) and being custodians and trustees of temple, *Dharmshalas, Bhajanashrams* and Guest houses and also by functioning as guides to the devotees and tourists to this holy place have acquired considerable power and prestige in the town. Their higher status in the society and sound monitory position has also served as buttress for elevating their position through active involvement in the other spheres as well, like their participation in voluntary organisations and the local political activities.

Ethnic structure of town as revealed from functioneries of various administrative organs

In order to know the names of persons holding power and prestige in the town, a sample of fifty heads of households selected on random basis. They were asked to indicate the names of five most respected and influential persons in the town. Score points were allotted to them on the basis of naming pattern i.e. one point was allotted for one mention and so on. The details of the infomants collected are furnished in table XI.1.

TABLE XI.1: Particular of five most respected

Name of the Person (s)	Sex	Caste	Education	Occupation	Number of persons by caste/community naming per-			
					Brahman	Kayasth	Yadav	Sadhu
1	2	3	4	5	6	7	8	9
S/Shri Magan Lal Sharma	M	Brahman	Intermediate	Ad-ministrator T B Sanitorium and Ex-chairman of Nagar Palika and *Panditai*	11	2	1	1
Kali Charan Gautam	M	Brahman	M A	*Panditai*	4	2	1	-
Banwari Lal Pathak	M	Brahman	Intermediate	Congress(I) President	6	2	-	-
Baij Nath Bagwala	M	Brahman	B A.	Ex-Chair-man Nagar Palika and *Panditai*	1	1	1	1
Jagannath Saraf	M	Vaish	Primary	Social worker, Saraf	3	-	-	-

persons in the town

sons at Col 1 as most respectable persons							
Vaish	Balmiki (SC)	Mali	Khatri	Thakur	Nai	Jatav (SC)	Sheikh (Muslim)
10	11	12	13	14	15	16	17
4	1	1	-	1	1	-	1
6	1	2	1	1	1	-	-
5	1	1	1	2	1	-	-
4	-	2	-	1	-	-	-
-	1	-	-	1	-	1	-

TABLE

Name of the Person (s)	Number of person by occupational category naming person at col.1 as most respectable persons									
	Cultivator	Agricultural labourer	Livestock, Forestry etc	Mining and quarrying	Manufacturing, Processing, etc	Construction	Trade & Commerce	Transport storage etc	Other services	Non-workers
1	18	19	20	21	22	23	24	25	26	27
S/Shri Magan Lal Sharma	9	1	3	-	-	1	1	1	3	5
Kali Charan Gautam	5	1	1	-	-	1	4	-	3	4
Banwari Lal Pathak	6	1	1	-	-	1	3	1	1	5
Baij Nath Bagwala	2	-	-	-	-	1	1	-	3	4
Jagannath Saraf	1	1	-	-	-	-	-	1	2	1

XI.1—*Concld*

at Col 1 as most respectable persons							
Illiterate	Literate without educational level	Primary	Matric	Above matric	Graduate and above	Number of persons by sex naming person at Col 1 as most respectable persons	
						Males	Females
28	29	30	31	32	33	34	35
4	5	7	1	3	4	21	3
4	4	4	2	2	3	18	1
3	5	5	2	1	3	17	2
3	2	3	-	1	2	11	-
1	3	1	-	1	-	6	-

It would be seen from table XI.1 that out of five most rerpected persons of the town four belonged to Brahan community, all of them being educated above metric level and the fifth person who belonged to Vaish community was educated upto primary level. Out of the above cited four Brahmans, three were engaged in *Panditai* (Priesthood). The survey indicates that the informants belonging to different castes among Hindus, also including one Muslim, had reported Shri Magan Lal Sharma as the most respected person of the town. Shri Sharma scored 24 points out of 50. Shri Sharma is the ex-Chairman of Vrindaban Municipality and presently functioning as the Administrator of the local T.B. sanitorium. His political affiliatons were reported to be with the Bhartiya Janta Party. Shri Kali Charan Gautam, also a priest by occupation and educated upto post graduate level stood at second rank of popularity securing ninteen points. Shri Banwari Lal Pathak, a Brahman priest, educated upto Intermediate level also secured ninteen points. He is president of the town unit of the Indian National Congress (I).

Shri Baij Nath Baghwala also a Brahman stood at fourth position, securing eleven points. He is also an ex-Chairman of the Vrindaban Municipality.

The fifth person, Shri Jagan Nath Saraf belonged to the Vaish community and secured six points out of fifty. He is a businessman dealing in gold and silver ornaments.

Office bearers of municipality;

The Chariman of the Municipality is the most powerful person of the town After its establishment on Ist October 1857, first election to the Municipality was held under the New Municipalities Act of 1916 in June 1917, and Shri Chhabile Lal Goswamy became its first Chairman. During the period of 1919 to 1931 S/Shri Narani Das, Sri Ram Gupta, Jamuna Prashad and Professor Kishan Chandra were Chairman of the Municipality. All of them belonged to the ruling Congress party.

After first general elections of 1952 in the country, election to the Vrindaban Municipality were held in November 1953 and Shri Vishambar Dutt Goswamy of the Jan Sang Party was elected to the office of the Chairman of the civic body The other ex-Chairman of the Municipality included persons like Chhote Lal Gautam, Har Swaroop Pathak Ramjilal singh Gahlot, Govind Dev Goswami and Shri Magan Lal Sharma. Elections to the civic body were not held after May 1975, when the Municipal body was dissolved.

A glance at the names of ex-Chairmen of the Muncipality would suggest that persons belonging to Brahmans, Vaish and Rajput communities had held that office.

At the time of survey in the absence of elected Chairman the affairs of the Municipality were being carried out by the Executive Officer, nominated by the State government, with the assistence of Superintendent of House Tax and Octroi and other supporting staff. It was found that the Executive Officer. Office Superintendent, House Tax and Octroi Superintendents all happened to be from Brahman community. The same pattern of dominance by the persons belonging to the higher caste Hindus is also visible in respect of the educational institutions and voluntary organisation of the town.

Functioning of interest groups:

Several interest groups representing different sections of population for safeguarding their interest are operaive in the town.

The priest class among Brahman , called *Pandas,* have organized a *'Panda Samaj'* for safegurding their occupational interests. It's office is located at Utkal Yatri Niwas Vrindaban. Only Brahman can become it's members. It's jurisdiction in operation for the town of Vrindaban. It was reported to be a very old organisation in operation for the last hundred years or so. It is financed by contributions fron the members. Besides getting united for the safeguard of their common interests, the prime objective of the Panda Samaj was reported to be provision of boarding and lodging facilities to the pilgrms in the town. It is obviously in con-

formity with the traditional practice being followed in all Hindu pilgrim centers. Under to the *Jajmani* system a symbiotic relationship has evoled safequarding the interests of both the pattern and the client.

The Agarwal Samaj Yuvak Samity, Vrindaban is another organisation operative since 1950 It's headquarters is located in a Panchayati Dharmshala in the town. It's Jurisdiction is also limited to the town and only those belonging to the Vaish community can become its members. It provides facilities of free lodging and boarding for the pilgrims of Vaish Community. Besides it supplies books for the poor students, arranges marriages of poor girls and distribution sewing machines to the widows of Vaish community free of cost.

In addition to this for safegurding the wholesale grains business in Anaj Mandi area of the town Vaish traders unite and help each other through informal association

Political mobilization and activities as reflected in the organization structure and funtioning of political Parties:

For Mathura Parliamentery Constituency Vrindaban Population is only a segment of the total electorate. The names of prominent political parties along with addresses of their district level headquarters are as under ;

S.No	Name of the Party	District level address
1	Indian National Congress (I)	Seth Bara, Holigate, Mathura
2	Lok Dal	Krishnapura, Mathura
3	Janta Party	Subhash Nagar, Mathura
4	Bhartiya Janta Party	Kotwali Road, Mathura
5	Communist Party (Marxist)	Punjabi Pech, Brij Nagar, Mathura
6	Communist Party of India	General Ganj, Mathura

None of the parties was reportedly dominated by the members of a particular caste community or religion and people from almost all sections of society were their members.

At the town level the Indian National Congress (I) and the Bhartiya Janta Party only have effective footing in the political life of the town, and other parties appear to be staggering for their existence. As stated earlier in Vrindaban the socio-cultural and economic activities revolve around the pivot of Hindu religion Political activities are no exception in this regard. The candidate of the different political parties try to woo the voters with their manifectos by and large related to the renovation expension and beautification of the temples, ghats and other religious places in the town. The speeches and sermons made by the eminent Vaishnav saints and *sadhus* on such a occasions were stated to be quite effective in mobilising public support in favour of a particular candidate.

The local office of the congress party was opened in Atkhamba area of Vrindaban town in 1960 A sixteen member committee is functioning in it's new office at Vankhandi area since 1970. Any Indian can become it's member free of charge

The local office of the Lok Dal was opened in Gautam Pada area of Vrindavan town in the year 1967. The membership is open to all Indians on payment of one Rupee as membership fee There are about sixty Lok Dal active members in the town.

The Bhar' ya Janta Party (an intergal part of the erstwhile Jansangh) is in existence in the town since 1952-53. Indian citizens can become its members on payment of one Rupee as life membership fee. It's local office is situated in Biharipura area opposite Banke Bihari temple in the town. The party has about one thousand two active members in Vrindaban.

Trade Unions

Except a few household industry, there are no large scale industries in the town. Consequently no trade union activities were noticed during the present survey.

Voting behaviour during Lok Sabha/Vidhan Sabha during the last general elections

The town of Vrindaban forms a part of the Mathura Constituency for electing persons both to Lok Sabha and Vidhan sabha seats.

Election to Lok Sabha from the 74-Mathura Parliamentry Constituency was held in the year 1984. It was an unreserved constituency. From Vrindaban town a total of 17,065 voters exercised their franchise at thirty polling booths.

Details regarding name of the candidate, Party affiliation and the number and percentage of total valid votes polled during the last Lok Sabha elections are given are given in table XI.2

TABLE XI.2 : Partculars of election to the Lok Sabha from 74-Mathura Parliamentary Constituency

Sl No	Name of the candidate	Party Affiliation	Number and percentages of
1	2	3	4
1	Anek Singh	Door Darshi Party	1,240 (0.28)
2	Krishna Gopal	Independent	972 (0.22)
3	Krishna Mohan Bhatnagar	Independent	3,080 (0 68)
4	Gayatree Devi	Lok Dal	1,59,848 (35 63)
5	Jagdish Prashad	Independent	1,833 (0 41)
6	Jaipal Singh	Independent	526 (0 12)
7	Purushottam	Independent	385 (0.09)
8	Fateh Chand	Independent	617 (0 14)
9	Brijbabu Penthwala	Independent	571 (0 13)
10	Manvendra Singh	Indian National Congress (I)	2,63,248 (58.68)
11	Raghubir Singh	Independent	13,930 (3.10)
12	Ramesh Baboo	Independent	700 (0.16)
13	Shiv Charan	Independent	901 (0.20)
14	Sandan Singh (S C)	Independent	713 (0 16)
	Total number of electors		7,24,966
	Total No of valid votes polled		4,48,564 (100.00)
	Total No of rejected votes		5,441
	Total No of tendered votes		6

Shri Manvendra Singh of the Indian National Congress (I) was declared duly elected to fill the seat

It is seen from table XI.2 that the main contest was between Mrs. Gayatree Devi of the Lok Dal and Shri Manvendra Singh of the Indian National Congress (I) The Congress (I) candidate by securing 58-68 per cent of the total valid votes polled was declared elected, while Mrs. Gayatree Devi could secure only 35 63 per cent of the total valid votes polled. Except Shri Raghubir Singh, an independent candidate, who secured 3 10 per cent of the valid votes, none of the remaining candidates could secure even one per cent of the total valid votes polled. Out of the total electorate only 61.87 per cent excercised their franchise.

Election to the Vidhan Sabha seat from 363 Mathura Vidhan Sabha Constituency was held in 1985. It was also a general seat twentythree candidates belonging to different political parties were contestants for it.

The details relating to the name of the candidate, party affiliation and number and percentage of total valid votes polled are given in table XI 3

TABLE XI 3 Particulars of elections to the Vidhan Sabha Seat from 363-Mathura Assemly Constituency held in 1985

Sl No	Name of Candidate	Party Affiliation	Number and percentage of total valid votes polled
1	2	3	4
1	S/Shri Ajay Kumar (S C)	Independent	1,191 (1 74)
2	" Kirti Pal	Bhartiya Janta Party	21,575 (31 54)
3	" Girdhar Gopal	Independent	85 (0 12)
4	" Girdhari	Independent	107 (0 16)
5	" Chand Mohemmed	Independent	107 (0 16)
6	" Dau Dayal	Independent	102 (0 15)
7	" Din Dayal (S C)	Independent	2,232 (3 26)
8	" Dewla	Door Darshi Party	393 (0 57)
9	" Daulat Ram	Lok Dal	1,040 (1 52)
10	" Pradeep Mathur	Indian National Congress (I)	27,015 (39 50)
11	" Chandri Prasad	Indian National Congress (S)	104 (0 15)
12	" Madhu Sadan	Independent	141 (0 21)
13	" Manoj Kumar	Independent	127 (0 19)
14	" Rakesh Kumar	Independent	195 (0 29)
15	" Radhey Shyam S/o Sita Ram	Independent	126 (0 18)
16	" Radhey Shyam S/o Ram Saroop (S C)	Independent	89 (0 13)
17	" Ram Khilari	Independent	143 (0 21)
18	" Shyam	Independent	927 (1 36)
19	" Shyam Bihari	Janta Party	288 (0 42)
20	" Shahbuddin	Independent	7,303 (10 68)
21	" Shiv Dutt	Communist Party of India	4,877 (7 13)
22	" Har Charan	Independent	213 (0 31)
23	" Triloki Nath	Independent	17 (0 02)
	Total No of electors		1,52,797
	Total No of valid votes polled		68,397 (100 00)
	Total No of tender votes		818
	Total No of votes rejected		25

Shri Pradeep Mathur of Congress (I) was declared duly elected

Table XI 3 shows that Shri Pradeep Mathur of Indian National Congress (I) who secured 39.50 per cent of the total valid votes polled and defeated his nearest rival Shri Kirit Pal of the Bhartiya Janta Party, who secured 31 54 per cent of the total valid votes polled. Shri Shahbuddin, an independent candidate, secured 10 68 per cent of the total valid votes polled. Shri Shiv Dutt a candidate of the Communist Party of India secured 7.13 per cent of the total valid votes

It may be seen that the main contest during parliamentary election was between the congress (I) and the Lok Dal. During election to the Vidhan Sahba seat the main contest was witnessed between the Congress (I) and the Bhartiya Janta Party cadidates Lok Dal candidate's performance was very poor in these elections as compared to the Lok Sahba election However, performance by the Communist Party of India was better than all the remaining candidates

It becomes clear that the voting behaviour of the population varies from national to local level election on the basis of regional issues and problems.

Prestigious/Influential persons at town level

The particulars of five most influential persons in the town are given in table XI 4

TABLE XI.4: Particulars of five most

Name of the Person (s)	Sex	Caste	Education	Occupation	No of persons by caste/community as most		
					Brahman	Kayasth	Yadav
1	2	3	4	5	6	7	8
S/Shri Magan Lal Sharma	M	Brahman	Inter	*Panditai* (priest) Ex-chairman Nagar Palika	6	2	2
Baij Nath Bagwala	M	Brahman	B A	Ex-chairman Nagar Palika	2	1	1
Kanhaiya Lal Gupta	M	Vaish	M A	Ex-MLA, Principal	1	2	1
Smt Kamla Ghose	F	Ghose	M A. Phd	Congress(I) Mahila President, Principal	1	—	1
Kalicharan Gautam	M	Brahman	M A	Congress(I) President	4	1	—

influential persons in the town

naming person at col 1 influential person)									No of
Sadhu	Vaish	Balmiki (SC)	Mali	Khathri	Thakur	Nai	Jatav	Sheikh (Muslim)	Cultivator
9	10	11	12	13	14	15	16	17	18
—	5	1	2	1	—	1	—	2	7
1	6	1	2	1	—	—	—	—	3
1	7	—	1	1	2	—	—	—	2
—	2	—	1	—	1	—	1	1	-
1	4	—	1	—	—	1	1	—	4

TABLE

person by industrial category naming persons at col 1 as most influential persons

Name of the person (s)	Agricultural Labourer	Livestock Forestry etc	Mining and quarrying	Manufacturing processing etc	Construction	Trade and commerce	Transport storage etc	Other services	Non-Workers
1	19	20	21	22	23	24	25	26	27
S/Shri Mangal Lal Sharma	2	2	2	-	1	2	-	3	3
Baij Nath Bagwala	-	-	2	-	1	3	-	3	3
Kanhaiya Lal Gupta	-	-	2	-	1	3	1	1	6
Smt Kamla Ghose	-	-	-	-	-	1	2	2	3
Kali Charan Gautam	2	1	-	-	1	-	1	1	3

XI.4 – *Concld*

Name of the person(s)	Number of persons by educational level naming persons at col 1 as most influential persons						No of persons by sex naming person col 1 as most influential person	
	Illiterate	Literate without educational level	Primary	Matric	Matric and above	Graduate and above	Males	Females
1	28	29	30	31	32	33	34	35
S/Shri Magan Lal Sharma	4	4	7	4	1	2	20	2
Baij Nath Bagwala	4	2	4	3	-	2	13	2
Kanhaiya Lal Gupta	3	5	4	2	-	2	13	3
Smt Kamla Ghose	3	2	3	-	-	-	8	-
Kali Charan Gautam	1	5	5	2	-	-	11	2

A glance at table XI.4 indicates that out of five most influential persons of the town, three are those, who were also reported to be the most respectable persons (table XI.1). Shri Magan Lal Sharma has maintained his top position by securing 22 points out of total 50. Shri Kanhaiya Lal Gupta stood at second rank of influential personalities. He belongs to a Vaish community and has attained educational level upto post graduate standard. He is principal of an Educational Institution and also an Ex-M L.A. Out of sixteen respondants in favour of Shri Gupta 13 were males and 3 females. Of these 7 belonged to Vaish caste, 2 each to Thakur and Kayastha castes and of the remaining 5 one each belonged to Brahman, Yadav, Mali, Khatri and Sadhu communities. Among these respondants 2 had attained educational level of graduation and above, 2 were matriculates, 4 had gone up to the primary level while 5 were literate without any educational level and the remaining 3 were illiterates.

The third position in order of preference was that of Shri Baij Nath Baghwala a Brahman by caste. Out of fifteen persons naming him, thirteen were males and two females. He has improved his score to 15 points as against 11 in regard to most respectable persons.

Similarly, Shri Kali Charan Gautam, a Brahman, is fourth most influential person in the town, having secured 13 preferential points. But his rank has come down to fourth position as against second in order of respectable persons. The fifth position occupied in this category is that of Mrs. Kamla Ghose. She belongs to higher caste Hindu Bengali family. Among all the respected and influential personalities of the town, she has the highest educational qualification. She is a post-graduate with a Doctorate degree and working as the Principal of an educational institute She is also known as a dedicated social worker in the town Besides she is functioning as president of Womens' Cell of Congress (I) unit in the town Two heads of households belonging to the Vaish, and one each belonging to different six castes named her to be the most influential persons of the town The educational standard of the persons naming her was confined to primary level Out of six persons (all males) three were illiterates, two literates without eduactional level and the remaining three were educated up to primary level. They belonged to four different occupations

The above analysis of respected and influential persons of the town shows that Brahmans are in dominating position, followed by Vaish Both of these castes belong to the higher rung of the ladder of caste stratification in the traditional Hindu society.

Ward/locality wise details of the five most respected and influencial persons have been furnished in table XI.5 appended at the end of this chapter It would appear from the table that four wards of the town viz. Bhangipada, Kishorepura, Govind Dev and Radha Niwas are mainly inhabited by caste/communities possessing a lower social status such as Jatav (SC), Balmiki (SC), Mali, Fakir, Sheikh etc Hence the respected and influencial persons as well as the persons who named them were amongst these communities. However, in other localities of the town, by and large, the higher caste Hindu communities, particularly the Brahman and Vaish, appear to be enjoying respect and exerting influence due to their higher socio-economic status supportd by their numerical strength. In case of Brahman, their higher ritualistic status has also obviously played an important role

TABLE XI.5: Particulars of five most respected/

Sl No	Name of the Ward	Locality	Particulars			
			(a) Naming Persons			
			Sex	Caste	Education	Occupation
1	2	3	4	5	6	7
1	Raman Reti	1 Bankey Bihari Colony	M	Kayasth	M A	Lecturer
		2 Raman Reti	M	Yadav	Illiterate	Riksha Pullar
		3 Kalidah Ratan Chattri	M	Sadhu	Primary	Priest
		4 Dusayat	M	Vaish	Matric	Rentier
		5 -do-	M	Vaish	B A	Tailoring Shop
2	Bhangi Pada	1 Gautam Pada	M	Brahmin	M A	*Panditai*
		2 -do-	M	Brahmin	Matric	*Pandagiri*
		3 Kishore pura	M	Jatava	Illiterate	Labourer
		4 Bhangi Pada	M	Balmiki	-do-	Rikhsa Pullar
3	Biharipura	1 Biharipura	M	Khattri	Primary	Employee
		2 -do-	M	Vaish	Matric	Household Duties
		3 Madan Mohan Ghose	M	Mali	Illiterate	*Maligiri*
		4 Jungal Kutti Badanala	M	Kayasth	H S.	Dress maker
4	Sewa Kunj	1 Sewa kunj	M	Vaish	Primary	Dependent
		2 Ghera Radha Damoder	M	Brahmin	Primary	Religious Worker
		3 Radha Ballabh Ka-Ghera	M	Brahmin	Matric	Religious Worker
		4 Atkhamba	M	Brahmin	EWL	Religious Worker
5	Keshi Ghat	1 Keshi Ghat	M	Ghose	Illiterate	Riksha Pullar
		2 -do-	M	Brahmin	Inter	*Panditai*
		3 Radha Raman (Punjabi Bada)	M	Sindhi	EWL	Household Duties
		4 Radha Raman	M	Vaish	EWL	Dependent
		5 Nagla Gopi Nath	M	Thakur	EWL	Employee

Influential persons in the locality

					of the				
(b) Most Respectable persons					(c) Most Influential persons				
Name	Sex	Caste	Education	Occupation	Name	Sex	Caste	Education	Occupation
8	9	10	11	12	13	14	15	16	17
Chagan Lal	M	Kayasth	M A	Lecturer	Arjun Das Bhatia	M	Khattri	M A	Photographer
Babu Lal Gautam	M	Brahmin	H S	Wood Tall	Swami Har Govind	M	Brahmin	Primary	Raslila Expert
Mani Ram Babu	M	Sadhu	Primary	Worship	Hari Das	M	Sadhu	Acharya	Mahant
Champa Dalmia	M	Vaish	H S	Buisness	Pauna Lal	M	Vaish	Inter	Worship
Baij Nath Bagwala	M	Brahmin	B A	Pandagiri	Devki Nandan Gooyami	M	Brahmin	M A	Lecturer
Kali Charan Guatam	M	Brahmin	M A	Pandagiri	Ramesh Chand Gautam	M	Brahmin	H S	Property Dealer
Kanhaiya Lal Gautam	M	Brahmin	H S	Pandagiri	Goverdhan Gautam	M	Brahmin	H S	Pandagiri
Madari	M	Muslim Fakir	EWL	Business	Madan Lal	M	Balmiki	EWL	Sweeper
Govind Prasad	M	Balmiki	H S	Business	Ram Bharose	M	-do-	Primary	Sweeper
Nand Raj Goswami	M	Brahmin	Inter	Clerk	Kamal Kishore Goswami	M	Brahmin	Bsc	Member Committee
Prem Nath Saraswat	M	Brahmin	Inter	Teacher	Ram Narain Goswami	M	Brahmin	Inter	Pandagiri
Ram Nath Shukla	M	Brahmin	H S	Radio Artist	Jai Deo Kishore Goswami	M	Brahmin	Inter	Social worker
Sarwan Kumar	M	Vaish	Middle	Business	Gokul	M	Brahmin	H S	Business
Chail Behari	M	Brahmin	B A	Pandagiri	Madan Gopal Sharma	M	Brahmin	H S	Purohit

8	9	10	11	12	13	14	15	16	17
Atul Krishna Goswami	M	Brahmin	Inter	*Pandagiri*	Atul Krishore Goswami	M	Brahmin	Inter	Retd
Heet Jiwan Goswami	M	Brahmin	M A	Retd	Heet Jiwan Goswami	M	Brahmin	M A.	Retd
Heet Nand Goswami	M	Brahmin	Shastri	Social worker	Heet Nand Goswami	M	Brahmin	Shastri	Social worker
Brij Behari Singh	M	Thakur	B A	Teacher	Brij Behari Singh	M	Thakur	B A	Teacher
Gopi Nath	M	Brahmin	Primary	Business	Rang Nath	M	Brahmin	M A	Printing Press
Gaurav Krishna	M	Brahmin	M A.	Seet Temple	Gaurav Krishna	M	Brahmin	M A	Seet Temple
Jagdish Chand	M	Brahmin	Inter	Retd.	Krishna Chand	M	Brahmin	M.A.	Teacher
Ratan Lal Sharma	M	Brahmin	Primary	Business	Pran Gopal	M	Brahmin	M A	Business

TABLE XI 5 *(Contd)*

Sl No	Name of the Ward	Locality	Particulars (a) Naming Persons			
			Sex	Caste	Education	Occupation
1	2	3	4	5	6	7
6. Gopeshwar		1. Gopi Nath Bagh	M	Nai	Primary	Peon in Bank Cat 3
		2 -do-	M	Vaish	EWL	Labourer
		3 Banshi Bat	M	Brahmin	Primary	*Panditai*
		4 Gopeswar Mahadeo	M	Brahmin	Illiterate	*Panditai*
		5.-do-	M	Brahmin	M A	Lecturer
7 Gyan Gudri		1. Gyan Gudri	M	Brahmin	Primary	Peon
			M	Brahmin	Primary	Tailoring
			M	Brahmin	Matric	*Rajgiri*
		2. Brambha Kund	M	Kayasth	Matric	Employee
		3. Patharpura	M	Vaish	Matric	Religious Worker
8 Chhipi Gali		1 Chhipi Gali	M	Vaish	Primary	Jeweller
		2 Syaid Bazar	M	Vaish	B A	Business
		3 Govind Bagh	M	Vaish	EWL	Household Duties
		4 Vyas Ghera	M	Vaish	EWL	Dependent
			M	Vaish	Primary	Business
9 Kishorepura		1 Kishore pura	M	Jatav	Primary	*Rajmistri*
			M	Brahmin	EWL	Mechanic
			M	Thakur	EWL	Dependent
		2 Prem gali	M	Ghose	M A	Sec. Member College Committee
10 Govind Deo		1 Govind Deo	M	Brahmin	Illiterate	Band Baja
		2 -do-	M	Sheikh	Primary	Peon
		3 Madi Bazar	M	Shiekh	Illiterate	Band Baja
		4. Mathura Darwaza	M	Yadav	Primary	Dependent
11 Radha Niwas		1. Rangji Ka Nagla	M	Mali	Illiterate	Riksha Puller
		2. Radha Niwas	M	Jatav	Primary	Household Duties
		3 Gaura Nagar	M	Fakir	Primary	Business
12. Kemar ban		1 Kemar Ban	M	Brahmin	M A	Administrator
		2. Nepali Basti	M	Sheikh	Illiterate	Dependent

TABLE XI 5 *(Contd)*

of the									
(b) Most Respectable					(c) Most Influential persons				
Name	Sex	Caste	Education	Occupation	Name	Sex	Caste	Education	Occupation
8	9	10	11	12	13	14	15	16	17
Narain Prasad Sharma	M	Brahmin	M A	Retd Lecturer	Narain Prasad	M	Brahmin	M A	Retd Lecturer
Hanuman Prasad Sharma	M	Brahmin	H S	Retd Post master	Gaur Gopal	M	Brahmin	Middle	*Halwai*
Brij Behari Mahant	M	Brahmin	Middle	Cultivation	Beni Lal Sharma	M	Brahmin	H S	*Pandagiri*
Hari Seth	M	Vaish	Primary	Sweet shop	Rajesh Sharma	M	Brahmin	Bsc	Teacher
Vinod Banerjee	M	Brahmin	M A	Lecturer	Bhola Nath	M	Brahmin	M A	Principal
Brij Kishore	M	Brahmin	M A	Manager Dharm-shala	Yogesh Gaur	M	Brahmin	LLB	Advocate
Gopal Prasad Sharma	M	Brahmin	Primary	Peon	Kunj Bullabh Goswami	M	Brahmin	M A	Lecturer
Chandra Kishore Goswami	M	Brahmin	Inter	Member Lion's Club	Chandra Kishore	M	Brahmin	Inter	Member Lion's Club
Balak Dasji Maharaj	M	Brahmin	EWL	President Temple	Balak Dasji Maharaj	M	Brahmin	EWL	President Temple
Banwari Lal Pathak	M	Brahmin	B A	*Pandagiri*	Pt Param Kishore	M	Brahmin	Inter	*Mahant*
Kailash	M	Vaish	H S	Business	Vinod	M	Vaish	Primary	Cloth Business
Puran Lal Burnwal	M	Vaish	Inter	Tent shop	Shyam Pahalwan	M	Brahmin	EWL	*Pandagiri*
Bipin Agarwal	M	Vaish	Inter	Mukut shop	Hari Das Agarwal	M	Vaish	EWL	Jeweller
Kishna Nath Agarwal	M	Vaish	Primary	Business	Radhey Shyam Agarwal	M	Vaish	LLB	Advocate
Ladley Kishore Goswami	M	Brahmin	H S	*Pandagiri*	Krishna Murari	M	Brahmin	H S	*Pandagiri*

TABLE XI.5 —*Concld*

8	9	10	11	12	13	14	15	16	17
Bhagwan Das	M	Brahmin	H S.	Business	Kali Charan	M	Brahmin	EWL	Employee
Pakkhi	M	Brahmin	LLB	Advocate	Madan Lal	M	Branmin	H S.	Teacher
Phool Chand	M	Vaish	EWL	Business	Girdhari Lal	M	Vaish	Primary	Business
Kamla Ghose	F	Ghose	Phd.	Social Worker	Kamla Ghose	F	Ghose	Phd.	Social Worker
Dan Behari Shukla	M	Brahmin	B.A.	Retd Teacher	Dr Sapan Sharma	M	Brahmin	BAMS	Medical Practitioner
Kale Khan	M	Sheikh	EWL	*Rajgiri*	Kale Khan	M	Sheikh	EWL	*Rajgiri*
Ashok Babu	M	Vaish	Primary	Priest	Ashok Babu	M	Vaish	Primary	Priest
Ram Swaroop Gautam	M	Brahmin	Inter	Amin	Kale Khan	M	Shiekh	EWL	*Rajgiri*
Usman	M	Fakir	EWL	Tractor Driver	Manna Mahraj	M	Brahmin	Primary	Cultivation
Khem Chand	M	Jatav	Primary	Cultivation	Shyam	M	Vaish	H S	Hotal Restaurant
Islam	M	Abbas (*Muslim*)	Illiterate	Labourer	Islam	M	Abbas	Illiterate	Labourer
Harswaroop Pathak	M	Brahmin	EWL	*Pandagiri*	Harswaroop Pathak	M	Brahmin	EWL	*Pandagiri*
Chaturbhuj Das	M	Brahmin	EWL	Priest	Chaturbhuj Das	M	Brahmin	EWL	Priest.

CHAPTER XII

Leisure and Recreation, Social Participation, Social Awareness, Religion and Crime

(A) Cultural and recreational institutions

As already has been stated in foregoing chapters, Vrindaban is an important religious place of Hindus associated with the life of Lord Krishna, the incarnation of God Vishnu Barsana, the birth place of Radha ji, (the beloved of Lord Krishna) is located at a distance of 56 kms from Vrindaban As a matter of fact the whole of this region presents a glimpse of divine love manifested by Lord Krishna and Radha Most of the fairs and festivals of this region (Braj Bhoomi) are related to the life of Lord Krishna Various deeds and exploits of Lord Krishna—from his innocent mischiefs of childhood to amorous adventures at the adolesence—form the basic theme of the folk literature, songs, dance and drama in Braj Bhoomi These are reverently displayed in the form of *Ras liLa* and *Krishna Lila* on various festive occasions These *Ras Lila* and *Krishna Lila* are the main cultural activities and source of recreation for the inhabitants in the town *Ras Lila* is staged on the birth day of Krishna (Janamashtami) in the month of August every year almost in all the major temples located in various mohallas on a raised platform locally called *Ras Mandap* Holi is also an important festival of this region It is celebrated with special festivity in this region because Lord Krishna had great liking for this festival Several songs presenting the scenes of Holi being played by Lord Krishna are sung to mark the celebration of this festival Other festivals associated with the eventful life of Krishna and Radha are—Radha Ashtami celebrated in the month of February/March, *Jhula Mela* celebrated in July/August, *Rath Yatra* celebrated in June/July and *Govardhan puja* celebrated in the month of July/August every year The main institutions which participated on such festive occassions are -

1 *Brij Ras Lila Sansthan,* 2 *Shri Krishna Lila Mandal* and 3 *Ras Sansthan* These are private institutions which gives their programmes in other parts of the country also The other cultural and recreational institutions of public importance are described below -

(i) *Parks* There is only one big park named 'Gandhi Park' in Vrindaban town It is located in the heart of the town near Nagar Palika Office It is mainly used for the morning and evening walk and also used as play ground by the children

(ii) *Playgrounds* The town lacks public playgrounds but children do go to the Gandhi Park for this purpose Schools and colleges do have their own playgrounds where sports/tournaments are organised for students only

(iii) *Town Hall* There is a town hall in the town known as Laxaman Shahid Smarak Bhawan constructed during 1951-52 It is managed by the Nagarpalika Its gardens and lawns are very attractive and enjoyable

(iv) *Clubs* There are two main clubs which serve the people by rendering various social services, organising sports and performing other activities of public interest The main functions of the clubs are described below -

(a) *Lions Club* Located in Purana Shahar, this club has been functioning in this town since 1978 It is national level organisation having branches in various important towns in India The Vrindaban branch of the Lions Club is managed by a committee of 20 elected members It organises several welfare programmes such as eye camps and family planning camps annually apart from organising sports etc from time to time Its main source of revenue is membership fee collected from members

(b) *Jesus Club* It was established in 1975 at Govind Bagh, Vrindaban Its membership is

open for all young males of the age-group 18-40 years irrespective of their caste/community This club is managed by an elected body of 20 members Funds collected through the membership fee is its main source of income The annual membership fee is Rs. 300/= This club has been organising eye camps and family planning camps since 1976 and immunisation against diseases on annual basis since 1980 It also organises art competition and debate for the children. Apart from above functions, it has got success in pursuing the railway authorities for opening up a reservation counter at Vrindaban railway station in 1984 Previously this facility was not available at this station and the people had to go to Mathura for railway reservation. Due to the efforts made by this club long distance buses are also now available from this town

(v) *Library* There is a public library named 'Shri Krishna Public Library' located at Gopinath Bazar in this town Newspapers are available in this library

(vi) *Cinema Hall* Pratibha Talkies is the only cinema hall in Vrindaban town catering to the recreational needs of the people It was established in 1971 in Gopinath Bazar It runs daily four shows and has a sitting capacity of 250 persons.

(vii) *Circulation of periodicals and news-papers* Being an important religious town of North India, Vrindaban has a distinction of being a centre for the creation of literature on the Hindu philosophy and religion A number of religious journals published from this town are in wide circulation and also exported to other parts of the country. Besides, a number of magazines and news-papers, mostly in Hindi, are under circulation in the town which are indicative of the reading habits of the people. During the year 1987, 308 copies of 17 Hindi magazines and 30 copies of 2 English magazines, 1,490 copies of Hindi daily news papers and 120 copies of English daily news papers were under circulation in the town

The magazine-wise circulation is given in table XII.1

TABLE XII.1: Circulation of magazine (1987)

Sl No	Name of magazine	Language in which published	Periodicity	Number of circulation (approx)
1	2	3	4	5
1	Lot Pot	Hindi	Weekly	20
2	Hindustan	"	"	25
3	Dharmyug	"	"	40
4	Dinman	"	"	5
5	Raviwar	"	"	3
6	Sarita	"	Frotnightly	30
7	Mukta	"	"	15
8	Maya	"	"	10
9	Manorama	"	"	15
10	Champak	"	"	20
11	Kadambini	"	Monthly	30
12	Manohar Kahaniyan	"	"	30
13	Nandan	"	"	30
14	Parag	"	"	5
15	Chandamama	"	"	10
16	Suman Saurabh	"	"	5
17	Satya Katha	"	"	15
18	Illustrated Weekly of India	English	Weekly	5
19	India Today	"	Fortnightly	25

In addition to above periodicals some Hindi local magazines like Vrindaban Insaf, Bharat Bhakt, Vrindaban Times (Weekly), Parishad Chintan (Forthingtly), Chatainya, Kirtan, Ras Nikunj, Shri Sarweshar, Rishi Jiwan, Shri Harinam, Anant Sandesh (Monthly) and Iswar Prapti (Quarterly) are also in circulation in large numbers

Circulation of daily news-papers in the town is shown in the table XII.2

TABLE XII.2: Circulation of daily news-papers (1987)

Sl No	Name of daily news-paper	Language in which published	Number in circulation (approx)
1	2	3	4
1	Hindustan	Hindi	100
2	Nav Bharat		70

TABLE XII.2 —*Concld*

1	2	3	4
3	Jan Satta	"	20
4	Panjab Kesari	"	250
5	Amar Ujala	"	700
6	Jagran	"	200
7	Aaj	"	150
8	Times of India	English	50
9	Indian Express	"	15
10	Hindustan Times	"	50
11	Hindu	"	5

It is clear from the table XII.2 that Hindi news papers have the wide circulation and Amar Ujala has the largest circulation in the town.

(B) Nature of leisure time activities

The study reveals that the people engage themselves in wide range of activities, mainly uneconomic and recreational in nature Reading of religious books, entertainment (by radio, television, playing cards, gossiping) social services, study and literary work, worshipping, performing religious rituals, taking rest, teaching children etc are the main pastime activities as reported by the informants. The leisure time activities of workers by locality/ward, age and sex is presented in the table XII.3.

TABLE XII.3: Leisure time activity of

Locality (wards)	Description of Leisure time activity	Age and Sex								
		0-14			15-19			20-24		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Ward No.1	1 Taking rest	-	-	-	2	2	-	3	3	-
	2 Gossipping	-	-	-	-	-	-	-	-	
	3. Reading religious Books and participation in religious gathering	-	-	-	-	-	-	-	-	-
	4. Performing rituals	-	-	-	-	-	-	-	-	-
	5. Teaching children, Recreation, Rest	-	-	-	-	-	-	-	-	-
Ward No.2	1.Selling grass	-	-	-	-	-	-	-	-	-
	2. Taking rest	-	-	-	1	1	-	-	-	-
	3. Electrical works	-	-	-	-	-	-	-	-	-
	4. Gossipping and Rest	-	-	-	-	-	-	1	1	-
	5. Playing Cards	-	-	-	-	-	-	-	-	-
	6. Worshipping	-	-	-	-	-	-	-	-	-
	7. Pottery works	-	-	-	-	-	-	-	-	-
Ward No.3	1. Taking rest	-	-	-	-	-	-	1	1	-
	2. Coaching	-	-	-	-	-	-	-	-	-
	3. Worshipping	-	-	-	-	-	-	-	-	-
Ward No. 4	1. Social work and Motor mechanic	-	-	-	-	-	-	-	-	-
	2. Taking rest	-	-	-	-	-	-	3	3	-
	3. Worship and Performing rituals	-	-	-	-	-	-	-	-	-
	4. Bidi making at Home	-	-	-	-	-	-	-	-	-

workers by locality/ward, age and sex.

Age and Sex											
25-34			35-44			45-59			60+		
P	M	F	P	M	F	P	M	F	P	M	F
12	13	14	15	16	17	18	19	20	21	22	23
5	5	-	1	1	-	4	3	1	2	2	-
-	-	-	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	2	2	-	-	-	-
-	-	-	-	-	-	1	1	-	1	1	-
-	-	-	2	2	-	-	-	-	-	-	-
-	-	-	-	-	-	2	-	2	1	-	1
3	3	-	1	1	-	2	2	-	1	1	-
1	1	-	-	-	-	-	-	-	-	-	-
4	4	-	1	1	-	2	2	-	1	1	-
-	-	-	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	1	1	-	1	1	-
-	-	-	1	1	-	-	-	-	-	-	-
6	6	-	2	2	-	4	4	-	1	1	-
-	-	-	-	-	-	1	1	-	-	-	-
1	-	1	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	2	1	1	-	-	-
4	4	-	4	4	-	-	-	-	3	3	-
1	-	1	-	-	-	-	-	-	1	1	-
1	1	-	-	-	-	-	-	-	-	-	-

TABLE

Locality (wards)	Description of Leisure time activity	Age and Sex								
		0-14			15-19			20-24		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Ward No. 5	1. Taking rest and Gossipping	-	-	-	3	3	-	2	2	-
	2 Worship and Reading religious Books	-	-	-	-	-	-	-	-	-
	3 Playing Cards	-	-	-	-	-	-	1	1	-
	4. Academic Study	-	-	-	-	-	-	-	-	-
	5. Playing with children	-	-	-	-	-	-	-	-	-
	6 Recreation by Radio and T V at Home	-	-	-	-	-	-	-	-	-
Ward No. 6	1 Taking rest and Gossipping	-	-	-	-	-	-	2	2	-
	2 Social Work	-	-	-	-	-	-	-	-	-
	3 Worshipping	-	-	-	-	-	-	-	-	
Ward No 7	1 Taking rest and Gossipping	-	-	-	-	-	-	-	-	
	2 Honorary Coaching	-	-	-	-	-	-	-	-	-
	3 Commercial art work	-	-	-	-	-	-	1	1	-
	4 worshipping	-	-	-	-	-	-	-	-	-
	5 Playing and Walking	-	-	-	-	-	-	2	2	-
Ward No 8	1 Taking rest	-	-	-	1	1	-	1	1	-
	2 Studying	-	-	-	-	-	-	1	1	-
	3 Worshipping	-	-	-	-	-	-	-	-	-
	4 Rereation by Radio. T.V and Gossipping	-	-	-	-	-	-	-	-	-
Ward No.9	1 Rest	-	-	-	2	2	-	7	7	-
	2 Worshipping Pandagiri, Religious rituals	-	-	-	-	-	-	-	-	-
	3. Recreation by Radio, T V. and Gossipping	-	-	-	-	-	-	2	2	-
	4 Social work	-	-	-	-	-	-	-	-	-

XII.3 *-Contd*

25-34			35-44			45-59			60+		
P	M	F	P	M	F	P	M	F	P	M	F
12	13	14	15	16	17	18	19	20	21	22	23
3	3	-	3	2	1	2	2	-	2	2	-
-	-	-	2	2	-	-	-	-	1	1	
-	-	-	-	-	-	1	1	-	-	-	-
1	1	-	1	1	-	1	1	-	-	-	-
1	1	-	-	-	-	2	2	-	-	-	-
1	1	-	-	-	-	-	-	-	-	-	-
5	5	-	2	2	-	6	5	1	4	3	1
-	-	-	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	1	-	1	-	-	-
5	4	1	6	5	1	4	4	-	3	3	-
-	-	-	-	-	-	1	1	-	-	-	-
-	-	-	-	-	-	1	1	-	-	-	-
1	1	-	-	-	-	1	1	-	1	1	-
1	1	-	-	-	-	1	1	-	-	-	-
2	1	1	3	3	-	3	3	-	2	1	1
-	-	-	-	-	-	-	-	-	-	-	-
5	5	-	-	-	-	2	2	-	-	-	-
2	2	-	2	2	-	-	-	-	1	1	-
7	7	-	8	8	-	5	5	-	5	5	-
-	-	-	3	3	-	1	1	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	3	2	1	-	-	-

TABLE

Locality (wards)	Description of Leisure time activity	Age and Sex								
		0-14			15-19			20-24		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Ward No 10	1 Taking rest	-	-	-	1	1	-	7	7	-
	2 Worshipping	-	-	-	-	-	-	-	-	-
	3 Social and community Service	-	-	-	-	-	-	-	-	-
	4 Studying	-	-	-	1	1	-	1	1	-
	5 Walking	-	-	-	1	1	-	-	-	-
Ward No.11	1 Taking rest	1	1	-	1	1	-	2	2	-
	2 Recreation by Singing	-	-	-	-	-	-	-	-	-
	3 Studying	-	-	-	-	-	-	-	-	-
Ward No.12	1 Studying and Literary work	-	-	-	-	-	-	-	-	-
	2 Taking rest	-	-	-	-	-	-	-	-	-
	3 Social work	-	-	-	-	-	-	-	-	-
	Total	1	1	-	13	13	-	37	37	-

XII.3-- *Concld*

Age and Sex											
25-34			35-44			45-59			60+		
P	M	F	P	M	F	P	M	F	P	M	F
12	13	14	15	16	17	18	19	20	21	22	23
9	9	-	-	-	-	5	5	-	2	2	-
-	-	-	1	1	-	1	1	-	2	2	-
-	-	-	1	1	-	-	-	-	1	1	-
2	1	1	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-
3	3	-	2	2	-	5	5	-	3	3	-
1	1	-	-	-	-	-	-	-	-	-	-
-	-	-	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	1	1	-
-	-	-	-	-	-	1	-	1	-	-	-
-	-	-	-	-	-	-	-	1	1	1	-
75	70	5	51	49	2	68	60	8	41	38	3

It can be observed from the table XII.3 that considerable number of persons have reported taking rest as their leisure time activity The other main leisure time were viz., study, performing rituals, worshipping, reading etc.

(C) Religious institutions and religious activities

The study reveals that there are three religious group viz , Hindu, Muslim and Christians living in the town The religion-wise institutions and activities are as follows -

(i) *Hindu* Vrindaban is a town of temples A considerable number of the Hindu households were observed having a small temple or shrine in their residential premises In addition to these small temples, there are so many big temples in the town. Prominant among them are Rangnath temple, Banke Bihari temple, Bihar temple, Govind Dev temple, Radha Madho temple, and Madan Mohan temple in which the main religious functions are organised *Bhajan Kirtan* (recital of religious songs) are regular features of these temples. On the occassion of Hindu fairs and festivals connected with myths and legends, mainly relating to Lord Krishna's life, these temples are well decorated and festivals are celebrated with traditional enthusiasm and gaiety *Shri Krishna Janamashtami* and Holi are the main festivals of the town Devotees offer special prayers in the temples on such occassions *Ras Lila* is staged in these temples on account of *Shri Krishna Janamashtmi.*

Besides these temples, there is a temple set up by the International Society for Krishna Consciousness (ISKCON) in the town for worship of Shri Krishna and propagation of his philosophy

(ii) *Muslim.* There is a mosque in Kishorepura Special prayers are held in this mosque at the time of Muslim festivals like Id-ul-Fiter and Id-ul-Zuha.

(iii) *Christian*: A Church in the town is the only religious place for Christians. They offer prayers in this church. Special prayers are offered on the occassion of Good Friday and Christmas—the main Christian festivals.

(D) Crime statistics and institutions dealing with criminals and deviant behaviour

The people records are maintained by Kotwali, Vrindaban on criminal cases and dealing with the criminals. These records show that of total 427 cases involving the crimes of hooliganism, drinking, gambling, beggary and suicide were registered during 1987, 343 were challaned Of the 343 challaned cases, 199 were instituted and 57 were finally convicted and 142 acquitted. On the whole Vrindaban has a reputation of being a safe and peaceful town. No communal disturbances have been reported from this town.

(E) General Awareness of the Public

The general awarneess of the people about the matter of common interest are explained below -

(1) *Family planning*: One hundred and thirty-one currently married informants (of both sexes) in their reproductive ages were interviewed in order to know their awareness about family planning. All of them had knowledge about the possibility of preventation of birth through the artificial measures. The table XII.4 gives knowledge about family planning measures by education, religion and caste/community

TABLE XII.4: Knowledge about family planning measures as related to education religion and caste/community of informant

Religion and caste/Tribe of informant	Educational status	Total number of Informant	Number aware of				
			Possibility of preventions of birth	Family planning measures			
				Condom	Sterlisation	Loop	Cop T.	Tablet/Pills
1	2	3	4	5	6	7	8	9
HINDU								
1 Brahman	Illiterate	4	4	1	1	-	-	-
	Lit. up to Matric	17	17	17	17	8	11	7
	Matric and above	29	29	23	22	12	19	7
2. Thakur	Illiterate	1	1	-	1	-	1	-
	Lit. up to Matric	6	6	4	6	-	4	1
	Matric and above	3	3	1	1	-	1	-
3. Vaish	Illiterate	3	3	2	-	1	-	-
	Lit. up to Matric	9	9	4	4	2	4	1
	Matric and above	11	11	5	3	4	5	2
4. Kayasth	Illiterate	-	-	-	-	-	-	-
	Lit. up to Matric	1	1	2	1	1	1	1
	Matric and above	3	3	2	1	1	1	1
5. Lohar	Illiterate	1	1	-	1	-	-	-
6. Kumhar	Illiterate	3	3	1	2	-	1	-
	Lit. up to Matric	1	1	1	1	-	1	-
7. Mali	Illiterate	2	2	2	2	1	-	-
	Lit. up to Matric	1	1	1	1	1	-	-
8. Nai	Lit. up to Matric	2	2	2	2	-	1	1
9. Mallah	Illiterate	5	5	3	4	2	1	-
10. Gujar	Illiterate	1	1	1	1	-	-	-
11. Baghel	Illiterate	1	1	1	-	-	-	-
	Lit. up to Matric	1	1	-	1	-	-	-
12. Ghose	Illiterate	1	1	1	1	-	1	-
	Matric and above	1	1	1	1	-	-	-

TABLE XII.4 - *Concld*

1	2	3	4	5	6	7	8	9
13 Khatri	Lit up to Matric	1	1	1	1	1	1	-
	Matric and above	1	1	1	1	1	-	-
14 Keswani (Sindhi)	Lit up to Matric	1	1	1	1	-	1	1
15 Jatav (S C)	Illiterate	3	3	3	2	-	2	1
	Lit up to Matric	5	5	3	3	1	1	-
16 Dhobi (S C)	Illiterate	1	1	1	1	1	-	-
	Lit up to Matric	1	1	1	1	-	-	-
17 Balmiki (S C)	Illiterate	2	2	1	1	-	1	-
	Lit up to Matric	3	3	2	1	-	2	1
ISLAM								
18 Faquir	Illiterate	1	1	1	1	-	-	-
	Lit up to Matric	1	1	1	1	-	-	-
19 Siddiqui	Lit up to Matric	1	1	1	-	-	-	-
20 Abbas	Lit up to Matric	2	2	1	1	1	1	-
CHRISTIAN								
21 Christian	Matric and above	1	1	-	1	-	-	-
Total		131	131	93	90	38	61	24

The table XII.4 shows that out of 131 persons who have knowledge about the possibility of preventation of birth by applying family planning devices, 93 were aware of condom, 90 of sterlisation, 38 of loop, 61 of copper-'T' and 24 of tablets/pills It appears from these figures that some persons have knowledge about more than one family planning methods.

Thirty-three persons representing different caste/community, such as Brahman, Thakur, Mallah, Vaish, Khatri, Jatava, Kayasth and Abbas (Muslim) have reported to have adopted various family planning measures Of these 33 persons, 21 (63 64 per cent) are males and 12 (36.36 per cent) females Their literacy status indicates that out of 33 adoptees of family planning measures, 26 (20 males and 6 females) are literates and 7 (1 male and 6 females) illiterate. Practice of family planning measures is shown in the table XII 5.

TABLE XII.5: Practice of family planning measures by religion, caste/community, education and sex.

Religion and castes/ community	Educational level	No of Males adopting Measures		No of Females adopting Measures	
		1 Operations	2 Condom	1 Operations	2 Copper 'T'
1	2	3	4	5	6
HINDU					
Thakur	Illiterate	—	—	1	—
	Literate without educational level	1	—	—	—
	Primary	—	1	—	—

TABLE XII.5— *Concld*

1	2	3	4	5	6
Brahman	Illiterate	—	—	3	—
	Literate without educational level	—	—	1	—
	Primary	1	—	—	—
	Middle	2	2	—	—
	Matric/Higher Secondary	3	2	—	—
	Graduate	1	1	—	—
	Post Graduate	—	1	—	—
Mallah	Illiterate	1	—	—	—
Kayasth	Graduate	1	—	—	—
Vaish	Illitetate	—	—	1	—
	Primary	—	—	1	—
	Middle	—	—	2	—
	Matric/Higher Secondary	1	—	—	—
	Graduate	1	1	—	—
Khatri	Matric/Higher Secondary	—	—	1	—
Jatav (S C)	Illiterate	—	—	1	1
ISLAM					
Abbas	Primary	—	1	—	—
Total		12	9	11	1

The table XII.5 indicates that among the male adoptees, 12 (57.14 per cent) have under gone vasectomy operations and 8 (42.86 per cent) are using condom Among females, 11 (91.67 per cent) have under gone tubectomy operations and the remaining one (8.33 per cent) is using copper 'T'. Since sterlisation operation is considered to be the most secured method for preventation of birth, it has been adopted by 23 persons (12 males and 11 females) They account for 69.70 per cent of the total adoptees. A majority among adoptees have expressed no physical and psychological after effects of family planning measures. However, a few have reported weakness as after effect of family planning measures.

Information on desireable number of children have also been collected from the surveyed households. A total of 131 persons belonging to different caste/community have been interviewed The desirable number of children suggested by them is given in the table XII. 6.

TABLE XII.6 Desirable number of sons and daughters as reported by married persons classified by religion and caste/community and education

Religion and caste/ community	Educational Status	Total No of Informant	Number of reporting desirable number to be					
			S-1 + D-1	S-2 + D-1	S-3 + D-2	S-3 + D-1	S-2 + D-2	Son 2
1	2	3	4	5	6	7	8	9
HINDU	Illiterate	4	2	1	—	—	1	—
1 Brahman	Lit up to Matric	17	3	5	—	1	4	4
	Above Matric	29	13	13	—	—	2	1
2 Thakur	Illiterate	1	1	—	—	—	—	—
	Lit up to Matric	6	3	3	—	—	—	—
	above Matric	3	1	1	—	—	1	—

TABLE XIII.6—*Concld.*

1	2	3	4	5	6	7	8	9
3 Vaish	Illiterate	3	—	3	—	—	—	—
	Lit up to Matric	9	3	5	1	—	—	—
	above Matric	11	3	8	—	—	—	—
4 Kayasth	Lit up to Matric	1	1	—	—	—	—	—
	Above Matric	3	2	1	—	—	—	—
5 Lohar	Illiterate	1	—	1	—	—	—	—
6 Kumhar	Illiterate	3	—	3	—	—	—	—
	Lit up to Matric	1	—	1	—	—	—	—
7 Mali	Illiterate	2	—	1	1	—	—	—
	Lit up to Matric	1	—	1	—	—	—	—
8 Nai	Lit up to Matric	2	—	2	—	—	—	—
9 Mallah	Illiterate	5	—	3	—	2	—	—
10 Gujar	Illiterate	1	—	1	—	—	—	—
11 Baghel (Gaderiya)	Illiterate	1	—	—	1	—	—	—
	Lit up to Matric	1	—	—	—	1	—	—
12 Ghose	Illiterate	1	—	—	—	1	—	—
	Matric and above	1	1	—	—	—	—	—
13 Khatri	Lit up to Matric	1	—	—	—	—	—	1
	Matric and above	1	1	—	1	—	—	—
14 Keshwani (Sindhi)	Lit up to Matric	1	—	1	—	—	—	—
15 Jatav (SC)	Illiterate	3	—	3	—	—	—	—
	Lit up to Matric	5	—	5	—	—	—	—
16 Dhobi (SC)	Illiterate	1	—	—	1	—	—	—
	Lit up to Matric	1	—	—	1	—	—	—
17 Balmiki (SC)	Illiterate	2	—	2	—	—	—	—
	Lit up to Matric	3	1	2	—	—	—	—
ISLAM								
Faquir	Illiterate	1	—	1	—	—	—	—
	Lit up to Matric	1	—	1	—	—	—	—
Siddiqui	Lit up to Matric	1	—	1	—	—	—	—
Abbas	Lit up to Matric	2	—	2	—	—	—	—
CHRISTIAN								
Christian	Matric and above	1	—	—	—	—	—	1
Total		131	34	72	6	4	8	7

It may be seen from the table XII. 6 that the largest number of informants (72) have suggested a combination of 2 sons and one daughter as the desirable number of children. While 34 have desired one son and one daughter, 6 informants liked to have 3 sons and 2 daughters, 4 informants 3 sons and one daughter and rest of the 7 informants have narrated their option for only 2 sons and no daughter A study of this table also reveals that socio-cultural and economic factors play the major role in determining the desirable number of children

(ii) Knowledge about Indian Social Legislations

Besides traditional social customs and social institutions, social legislations are the most effective measures of social control. When required changes do not take place under natural process, social legislations are enacted and enforced to fulfil the aspirations of the society. These measures are not only for social control but also act as tools of social transformation. The knowledge about these social legislations by the general public is an indicator of awakening among them.

Reporting of Indian Social Legislations and knowledge about these is presented in the Table XII. 7.

TABLE XII.7 Reporting of Indian Social Legislation and knowledge about these by time as related to sex and age of informant

Age-group	Sex	Number of Informant	Number of having knowledge of Social Legislation-1 Untouchability (Officers Act)		
			For the last 5 years	6-10 years	11 + years
1	2	3	4	5	6
Below 20 years	Male	-			
	Female	-			
20-44 years	Male	66	7	7	23
	Female	8	2	1	2
45 + years	Male	105	7	4	23
	Female	35	1	-	8
Grand Total		214	17	12	56

Social Legislation-2 Child Marrige restraint Act			Social Legislation-3 Dowry Prohibition Act			Social
For the last 5 years	6-10 years	11 + years	For the last 5 years	6-10 years	11 + years	For the last 5 years
7	8	9	10	11	12	13
3	7	12	9	15	16	-
2	1	1	2	1	2	1
1	13	26	9	18	46	3
1	-	5	-	1	8	-
7	21	44	20	35	72	4

TABLE XII.7 *Concld*

Age-group	Sex	Number having knowledge of					
		Legislation-4 Abolition of Bounded Labour Act		Social Legislation-5 Hindu Marriage Act			Social Legislation-6 Abolition of Child Labour Act
		6-10 years	11 + years	For the last 5 years	6-10 years	11 + years	For the last 5 years
		14	15	16	17	18	19
Below 20 years	Male						
	Female						
20-44 years	Male	1	2	3	3	5	-
	Female	-	-	-	-	1	-
45 + years	Male	2	3	4	4	10	-
	Female	-	1	-	-	2	-
Grand Total		3	6	7	7	18	-

Social Legislation-7 Hindu Succession Act			Social Legislation-8 Hindu Adoption and Maintenance Act				
6-10 years	11 + years	For the last 5 years	6-10 years	11 + years	For the last 5 years	6-10 years	11 + years
20	21	22	23	24	25	26	27
1	2	1	1	4	-	-	-
-	-	-	-		-	1	-
1	2	1	-	2	-	-	2
-	1	-	-	-	-	-	-
2	5	2	1	6	-	1	2

It is observed from the table XII.8 that the largest number of persons have knowledge about Dowry Prohibition Act, followed by Untouchability (Offences) Act, Child Marriage Restraint Act, Hindu Marriage Act, Abolition of Bonded Labour Act, Hindu Succession Act, Abolition of Child Labour Act, and Hindu Adoption and Maintenance Act Some of the informants were aware of more than one law

The study indicates that most of the people do feel that the existing laws are sufficient to remove the social evils, yet some of them want laws to be implemented strictly. On the other hand a few have reported that these laws remain only on papers So far as the assessment of the legal action and suggestion is concerned, 168 (78.50 per cent) persons have suggested that these laws are adequate and 46 (21.50 per cent) considered them to be inadequate

The table XII.8 gives assessment of legal action and suggestion

TABLE XII. 8: Assessment of legal action and suggestion as related to religion caste/community and education of informant

Religion, caste/tribe community of the informant		Education	Total No of informant	Number who consider that legal action to remove social evils is				
				Adequate	Not adequate and who suggests			
					Public awaking	Strict emforcement	No implementation by public	Not adequate and who do not suggest any other actions
1		2	3	4	5	6	7	8
HINDU								
1	Brahman	Illiterate	13	8	3	1	—	1
		Lit up to Matric	57	45	5	7	—	—
		above Matric	23	19	1	2	—	1
2	Thakur	Illiterate	1	1	—	—	—	—
		Lit up to Matric	10	7	2	1	—	—
		Above Matric	2	2	—	—	—	—
3	Vaish	Illiterate	4	3	1	—	—	—
		Lit up to Matric	27	23	3	1	—	—
		Above Matric	5	4	—	—	—	1
4	Kayasth	Illiterate	1	—	—	—	—	1
		Lit up to Matric	6	3	1	2	—	—
		Above Matric	2	2	—	—	—	—
5	Sonar	Illiterate	1	1	—	—	—	—
6	Lohar	Illiterate	1	1	—	—	—	—
7	Kumhar	Illiterate	3	2	1	—	—	—
		Lit up to Matric	1	1	—	—	—	—
8	Mali	Illiterate	3	2	1	—	—	—
		Lit up to Matric	1	1	—	—	—	—
9	Nai	Lit up to Matric	2	2	—	—	—	—
10	Jat	Lit up to Matric	1	1	—	—	—	—
11	Mallah	Illiterate	6	3	1	1	1	—
12	Gujar	Illiterate	1	1	—	—	—	—
13	Baghel (Gaderiya)	Lit up to Matric	1	1	—	—	—	—
14	Yadav	Illiterate	1	1	—	—	—	—
		Lit up to Matric	1	2	—	—	—	—
15	Rai (Bhumihar)	Literate above Matric	1	—	—	—	—	—

TABLE XII.8 —*Concld.*

1	2	3	4	5	6	7	8
16. Ghose	Illiterate	1	1	—	—	—	—
	Lit above Matric	1	1	—	—	—	—
17 Khatri	Lit up to Matric	3	3	—	—	—	—
18 Keshwani (Sindhi)	Lit up to Matric	2	2	—	—	—	—
19. Jatav (S C)	Illiterate	5	4	1	—	—	—
	Lit up to Matric	4	3	1	—	—	—
20 Dhobi (S C)	Illiterate	1	1	—	—	—	—
21 Balmiki (S.C)	Illiterate	2	2	—	—	—	—
	Lit up to Matric	3	1	2	—	—	—
22 Kori (S C)	Lit up to Matric	2	2	—	—	—	—
UNSPECIFIED							
(i) Sadhu	Lit up to Matric	3	3	—	—	—	—
(ii) Bengali	Illiterate	1	1	—	—	—	—
(iii) Halwai	Lit up to Matric	1	1	—	—	—	—
MUSLIM							
23 Faquir	Illiterate	1	1	—	—	—	—
	Lit up to Matric	1	1	—	—	—	—
24 Siddiqui	Lit up to Matric	1	1	—	—	—	—
25 Qureshi	Illiterate	1	—	1	—	—	—
26 Sheikh	Illiterate	1	1	—	—	—	—
27 Abbas	Lit up to Matric	2	1	—	—	—	1
CHRISTIAN							
28. Christian	Lit above Matric	1	1	—	—	—	—
	TOTAL	214	166	24	15	1	5

It is clear from the table XII.9 that out of 46 informants considering Indian Social Legislation to be inadequate, 24 (52.17) per cent) have pointed out that public awakening is a must for the effective and strict implemenatation of laws. Sixteen (34.78 per cent) have emphasised on strict enforcement of laws by the Governments, one (2 18 per cent) has desired the public to abide by these laws while the remaining 5 (10.87 per cent) considered laws to be inadequate but they have not expressed any opinion about this state of position.

CHAPTER XIII

LINKAGES AND CONTINUA

People living in a region are interlinked in a pattern of special economic, social and cultural relations. Population inhabiting in an area may have to go out to earn their livelihood, for the marketing of their livelihood, for the marketing of their commodities, for obtaining medical facilities, reading in educational institutions etc. Thus, the villages located in the surrounding area of a town have a special linkage with that town. In turn, this town and also the surrounding villages, are also linked up with a more developed urban centre of that region. The extent and frequency of such linkages may vary from region to region depending on mainly two factors. These are, namely, (i) need or-compulsions of people for going out of their respective village or town, and (ii) the level of development of infrastructural facilities, including transport, for making such linkages feasible.

Vrindaban town is an integral part of a distinct cultural region known as *Braj Mandal* or *Braj Bhoomi.* Mathura, the district headquarters, is the more developed nearest city from Vrindaban Located at a distance of 15 kms. Before discussing linkages of Vrindaban town it would perhaps be pertinent to have some idea of the general demographic and economic characteristics of district Mathura.

General demographic and economic characteristics of the district:

Mathura district lies on the south-western portion of Agra division in western Uttar Pradesh. At the 1981 Census the total population of the district was 1,560,447 (861,180 males and 699,267 females). The following statement presents a comparative picture of general demographic and economic characteristics of Uttar Pradesh and district Mathura as per the 1981 Census.

			Uttar Pradesh	Mathura District
Population	Total	Persons	110,862,013	1,560,447
		Males	58,819,276	861,180
		Females	52,042,737	699,267
	Rural	Persons	90,962,898	1,231,735
		Males	48,041,135	682,577
		Females	42,921,763	549,158
	Urban	Persons	19,899,115	328,712
		Males	10,778,141	178,603
		Females	9,120,974	150,109
Decennial population growth rate 1971-81			+25 49	+20 94
Area (sq kms)			294,411,00	3,811,00
Density of population (per sq km)			377	409
Sex ratio (Number of females per 1,000 males)			885	812
Literacy rate (Percentage)			27.16	30.63
Percentage of urban population to total popualtion			17.95	21.06
Main workers (Percentage to total population,			29.22	27.50

		Uttar Pradesh	Mathura District
Percentage of Scheduled Caste population to total *population*		21 16	19 64
Percentage of Scheduled Tribe population to total population		0 21	0 01
Number of occupied residential houses		17,759,479	257,849
Number of villages	Total	124,246	1,020
	Inhabited	112,566	867
	Uninhabited	11,680	153
Number of towns		704	19

Source: Census of India 1981, Uttar Pradesh, District Mathura, Village & Town Directory, Part XIII-A, Series 22, p IX-XI.

Mathura district lies in western Uttar Pradesh. This part of the state is comparatively better developed and shows more impact of urbanisation when compared the state as a whole. It would appear from the foregoing statement that the percentage of urban population to total population in the district is 20.06 as against 17.95 for the state as a whole The number of towns per 100 villages in the district comes to 1.86 as placed against 0 57 for the state. This urban trend is further substantiated by the fact that percentage of the uninhabited villages in the district is more (15 00) when compared with 9 40 for the state The density of population per sq km in the district is considerably higher (409) when placed against 377 for the state. The number of females per 1000 males in the district is 812 as against 885 for the state. The literacy rate of 30 63 per cent in the district is fairly higher as against 27 16 per cent for the state. Comulative effect of higher literacy rate and low sex ratio are indicative of comparatively more outmigration of male members from the district for earning their livelihood

Mathura district has been in prominence since ancient times as it is in this district where Lord Krishna was born. It has religious importance where thousands of people flock in from different parts of the country every year. The number of devotees goes up in geometric proportions during various Hindu festivals Vrindaban is an important town because of various religious legends associated with it's history In fact, the town has added much significance to the district of Mathura lying on the western border of Uttar Pradesh and having communication links with neighboring states-Haryana and Rajasthan. The district has developed as one of the biggest centers of attraction for the tourists particularly those with religious bent of mind. Mathura is known for its delicious *pedas* prepared out of *khoya*. With the commissioning of the Oil Refinery, Mathura now provides more urban characteristics than before. While it's religious status has helped in building a number of temples, ashrams, dharmshalas, hotels etc., it has also given an impetus to trade and business The setting up of the Oil Refinery has given an appreciable boost to house building and various industrial activities. A number of unskilled workers have settled down for their livelihood in the district. The Oil Refinery has attracted many semi-skilled and skilled persons for work and their inhabitation has opened many avenues for other economic activities. Tourists' traffic has further helped in the development of various arts and skills in the district The construction of roads, widening of the existing ones and conversion of *kutcha* road into *pucca* (metalled) roads haves encouraged the people going to neighbouring areas as also people of far flung areas coming to Mathura. This inter-change has enabled the people to adopt different means for livelihood. This has influenced to an appreciable extent their living habits and brought significant changes in their socio-economic life

System of Transport and Communication

Development of communications play an im-

portant role in giving shape to a particular region. With the development of infrastructure several industrial setups, although small in the size and nature, have been established in the district This obviously leads to certain changes in the socio-economic structure of the district. The district headquarters is about 150 kilometres from Delhi and 35 kilometres away from Agra. It is on the North-western railway main line and therfore easily accessible to passenger traffic. The road transportations link the district to well served areas. The latest data available at district level revealed that the total length of roads under public works department and other agencies was 1,252 kilometers. Mechanized means at transportaions like Auto Rickshaws, Tempo, Scooter and Bus etc., have apperciably increased over the last decade. As mentioned earlier the entire district of Mathura has been a centre of attraction mainly for the Hindu devotees, who come from all parts of the country as well as from outside the country Occassionally there are big Hindu religious congregations which give a special status to the district in Uttar Pradesh.

Main Productive activities and significant economic, social and other developments in recent decades :

Though the district has grown as service-cum-trade centre over the last ten years, the main workers constituting 27.50 per cent of the total population remain mostly occupied with agricultural occupations. According to the 1981 Census 32.95 per cent of the total working population was found to be engaged in non-agricultural pursuits, while the household industry engaged only 3 50 per cent of the total working force Workers earning their livelihood from service sector constituted 29.45 per cent Female participation in economic activities was only 1.62 per cent but majority (51.57 per cent) of these female workers found engaged in non-agricultural occupations and of these, while 8.13 per cent were engaged in household industry, 43.44 per cent earned their livelihood from working in other sectors of the economy. According to information available at district level there were 90 factories in operation during 1982-83 in the district During 1984-85 the number of small scale industrial units in Mathura was 892. The Mathura-Vrindaban Development Authority is developing a Commercial Complex equipped with all the modern facilities at Mathura.

Under Self-Employment Scheme run by the Central Government an amount of 85 12 lakh rupees were sanctioned to 401 applicants, out of which 264 applicants have received their stipulated amount. Under the similar scheme run by the urban weaker sections an amount of Rs. 7 64 Lakh of rupees were distributed during the period 1984-86 to 700 applicants

The targets for the establishment of small scale units and crafts units during 1987-88 under the District Industrial Scheme were 350 and 700 respectively. Under this scheme 240 units were proposed to be established and handed over to the persons belonging to the Scheduled Caste/Tribe communities.

Since Independence the Government has taken several steps to ameliorate the socio-economic conditions of the poor and the down trodden in the district As a result persons belonging to the Scheduled Castes who account for 19 64 per cent to the total population are provided free education and reservation in services. Under various scheme poor people were given land for cultivation Under Indira Awas Yojna many dwelling houses for members of the Scheduled Caste Communities in rural areas of the district have been constructed and allotted to them. These houses have electric and water facilities Due to planned development at district level there has started a process of development of the weaker sections of the society along with the rest of the population. Besides there are several charitable agencies which have been rendering assistence to the poor and needy persons for their socio-economic upliftment. All these factors have contributed to socio-economic changes in the life of the people of district Mathura. Use of modern gadgets, steel utensils, radios, transistors, televisions, bicycles, mopeds, etc,is not uncommon now among many households of

the district. Eating habits of the people have also changed to a large extent. People now frequently take tea, snacks etc, in addition to their traditional items of food. Use of leaf platters in households is on the decline and in most of the households these have been stainless steel utensils in a few cases in the rural areas.

Rural Development

As per the 1981 Census there were 867 inhabited villages in the district. Upto 1984-85, 645 villages had been electrified. A total of 375 villages having dominating Scheduled Caste population had been electrified upto 1985-86.

The main crops of the district apart from food grains inside Oilseeds, Potato and sugarcane and the main source of irrigation are canals and tubewells. Under minor irrigation programme during 1986-87 2,219 pump-sets had been installed against a target of 1,720. The facility of free boring was made available to 1,001 beneficiaries against a target of 900. Similarly, the Land Development Bank advanced a loan of Rs. 170.32 Lakhs against the target of 160.00 lakhs only. A total of 475 private tubewells had been electrified against a target of 440.

The cooperative department also played an important role in providing loan for different schemes to the farmers under Drought Affected Scheme A short term loan for irrigation to the tune of Rs. 344 lakhs were distributed to 1,836 farmers. The marginal and small farmers were given loans fifteen and twenty time of their deposits with the Co-operative Development Society. The loan limit was also enhanced for all the beneficiary farmers.

Under Fisheries Breeding Development Programme during 1986-87 the supply of fish seeds was 9.77 Lakhs against the target of only 6.00 lakhs. The achievement was 162.83 per cent. 118 village ponds were alloted permits for fish breeding and 97 persons were given training of fish breeding.

Urban Development

The Mathura-Vrindaban Development Authority approved the proposal of improvement and beautification of *Mathura Parikarma Marg* submitted by the Department of Environment. Out of total Rs. 97.00 lakhs approved under this scheme first instalment of Rs. 10.00 lakhs were spent on installation of traffic and other signals/sign boards, kilometres indicators, planting of trees, installing 20 hand pumps for drinking water etc.

Two residential schemes, namely, Rounchi Banger (First Phase) and Mahavidya (Second Phase) were to be completed by the end of June, 1988.

Due to scarcity of space for Government office building, a four-storeyed office complex has been constructed by the Mathura-Vrindaban Development Authority.

Economic, Social and Cultural relations with other towns of the region :

Located in the heart of the much-venerated *Braj Bhoomi* of the Hindus the Vrindaban town is obviously linked, economically and socio-culturally with a wider region Being associated with the life and deeds of Lord Krishna, a number of places in *Braj Bhoomi* are considered sacred by the Hindu devotees and they normally pay visits to all of these places also while on a pilgrimage. A brief description of some of the important towns of *Braj Bhoomi* is given below:

Besides being the birth place of Lord Krishna, Mathura is the district headquarters. The inhabitants of the Vrindaban who are employed at Mathura or those having some work at the district level offices, visit Mathura frequented. Being the nearest developed urban centre from Vrindaban, Mathura is frequented by the traders shop-keepers and people engaged in different walks of life. Mathura is also known for printing of cotton saris. The Muslim population of Vrindaban has a reputation of having expert craftsmen in sari printing and stone carving. Most of them are employed at Mathura and go there everyday. Setting up of an Oil Refinery near Mathura has increased the avenues of employment for the entire region.

Businessmen buy items of daily use from Mathura and sell in Vrindaban in retail. All the raw items of building materials are brought by rail from Mathura.

The students of Vrindaban town prefer to go to Mathura for getting technical and vocational education at the Industrial Training Institute, Mathura. Similarly for getting better medical treatment, the patients normally go to Mathura.

The main means of transport to Mathura railway Station, and Bus Stand from Vrindaban are two-wheeler autos, taxis, tongas, three wheeler tempos and city buses.

Nandgoan is situated at a distance of 55 kilometres away from the district headquarters, Mathura. It has a religious importance. It is associated with Lord Krishna's foster father, Nand who lived there and in whose memory stands a temple at Nandgaon. At a little distance from it is *Pan Sarovar,* considered to be as one of four most sacred lakes in *Braj*. It is said that as a cowherd Lord Krishna used to herd his cows for watering there.

Barsana is a small town situated at a distance of 47 kilometres from Mathura. It is situated 21 kilometres north of Goverdhan. It is the birth place of Radha, the playmate of Lord Krishna.

A water tank, *Prem Sarovar,* is mythologically attributed to have been the first meeting place of Radha and Krishna. The famous *Lathmar Holi* celebrated in the month of March every year at Barsana, attracts large number of people from various parts of *Braj* including Vrindaban town. On the occassion of Radha's birth day (Radha Ashtmi) also, large number of people visit Barsana town.

Goverdhan is also an important town connected with the life of Lord Krishna. It is situated at a distance of 21 kilometres away from the town of Mathura. In Hindu mythology it is said that Lord Krishna held aloft *Giriraj* (a sand stone hill) on his finger continuously for seven days and nights to protect the people of *Braj* from the wrath of *Indra*, who sent down thunder and a large tank known as *Bansi Ganga*, believed to have been built by Raja Man singh during the reign of Emperor Akbar.

Three monuments linked with the legend of Krishna are located in Sadabad tahsil of Mathura district. Baldev, a small town is situated at a distance of 26 kilometres from Mathura It is named after the elder brother of Lord Krishna. A temple dedicated to Baldev stands in the heart of the town.

Gokul a small town is located in South-east of Mathura on the bank of Yamuna, at a distance of 20 kilometres from Mathura. It was at Yashoda's house at Gokul that the child Krishna was sheltered in secrecy to escape the wrath of tyrant Kansa It is thronged by pilgrims on the occassion of *Janam Ashtmi* and *Annakut* festivals.

Travel index of the population

Vrindaban is frequented by the visitors throughout the year These include devotees of Lord Krishna, ascetics widows and traders. The inhabitants of Vrindaban also go out of the town mostly in connection of their economic pursuits or to fulfil social obligations like meeting their relatives, attending marriages etc. In the following account an attempt has been made to present travel index of the people living in Vrindaban. Table XIII.1 presents ward and sex-wise travel index of the people living in Vrindaban

TABLE XIII.1: Travel Index of persons (males and females) in the town by locality, distance travelled in respect of persons aged 5 years and above.

Locality (Ward)	Travel Index (distance in km)		
	Persons	Males	Females
(1)	(2)	(3)	(4)
Raman Reti	299 23	333 85	275 30
Bhangi Pada	524.622	577 33	435 30
Bihari Pura	168 46	202 14	134 80
Sewa Kunj	660 88	558 50	792 38
Keshi Ghat	653 93	652 56	654 94
Gopeshwar	687.40	702.61	671 11
Gyan Gudri	600 33	639.10	556 07
Chhipi Gali	1,024 65	1,069.50	979.40
Kishore Pura	495 66	570 50	341 35
Govind Dev	423.72	487 17	350 25
Radha Niwas	198 65	237 10	142 85
Kemar Ban	853.21	838.10	867 14
Total	527.01	543.95	505 77

The table XIII.1 gives an idea of ward-wise' travel index of the surveyed population. The travel index for males varies between 202.14 (ward No. 3) and 1,069.5 (ward No.8) while it is 134.8 and 979.4 in the respective wards for females. Persons dealing in business, makers of idols and persons going for daily work reside in ward No.8. This has increased the mobility of the people of this area.

The caste/community-wise position of the travel index is given in table XIII.2

TABLE XIII.2: Travel index of persons males and females by religion and caste/community

Caste/Community		Travel Index		
		Person	Male	Female
1		2	3	4
HINDU				
1	Brahman	646.14	651.67	638.63
2	Thakur	599 41	638.8	498.78
3	Vaishya	618 84	610.17	628 72
4	Kayasth	527 25	531 25	523.25
5	Sonar	380.00	—	380.00
6	Lohar	100 00	100 00	100.00
7	Kumhar	80 57	80.73	80.37
8	Mali	340 14	173 00	758.00
9	Nai	93 00	132 50	66 33
10	Jat	500 00	500 00	—
11	Mallah	135 57	146.03	117 06
12	Gujar	—	—	—
13	Baghel	96 00	150 00	72 85
14	Yadav	1,000 00	1,200.00	800 00
15	Rai	2,000 00	—	2,000 00
16	Ghose	900.00	912 00	883 33
17	Khatri	446.02	467 50	431 66
18	Keshwani (Sindhi)	700 00	700 00	700 00
19	Jatava (SC)	185 34	234 77	117 36
20	Dhobi (SC)	82 50	150.00	15 00
21	Balmiki (SC)	80 00	80 00	80 00
22	Kori (SC)	80 00	80 00	80 00
MUSLIM				
23	Faquir	343 33	343 33	—
24	Siddiqui	862 14	100 00	758 75
25	Qureshi	500 00	500 00	—
26	Sheikh	15 00	15 00	15 00
27	Abbasi	203 00	450 00	38 33
CHRISTIAN				
28	Christian	700 00	800 00	600 00
UNSPECIFIED				
29.	Sadhu	483 33	483 33	—
30	Bangali	—	—	—
31	Halwai	—	—	—
	Total	527 01	543.95	505 77

It would appear from the table that the travel index among the Hindu castes varied from 80 to 2,000 while this variation extended from 15 to 862 14 among the Muslim communities. Thus there was lesser mobility among the Muslims than Hindus.

The travel index of persons by their occupational category is given in the table XIII.3

TABLE XIII 3. Travel Index of persons males and females by occupational category

Occupation as per N C O 3 digit		Persons			Travel Index		
		Total	Males	Females	Total	Males	Females
	1	2	3	4	5	6	7
1	Doctor	1	1	-	150 00	150 00	-
2	Nurse	1	-	1	2,000 00	-	2,000 00
3	Helper in Ayurved Ashram	1	-	1	1,700 00	-	1,700 00
4	Lecturer, Professor, Principal	5	5	-	900 00	900 00	-
5	Teacher	16	11	5	880 06	695 45	643 20
6	Chitrakari	6	6	-	502 50	502 50	-
7	Band Baja Shop	1	1	-	400 00	400 00	-
8	Bhajan, Lila, Pujari Mahant Panda	39	33	6	681 18	654 64	799 66
9	Tax Superintendent	1	1	-	15 00	15 00	-
10	Owner Electric goods Factory	1	1	-	2,000 00	2,000 00	-
11	Organiser of school (Mahavidyalaya, Dharmshala Ashram Temple)	7	5	2	1,007 14	1,180 00	575 00
12	Private service Clerk (Reg govt)	16	15	1	771 88	813 33	150 00
13	Peon	9	6	3	572 55	743 00	231 63
14	Shop keeper (cloth, furniture)	28	28		720 20	720 20	-
15	Animal Business	1	1	-	500 00	500 00	-
16	Thela, Milkman	7	6	1	283 43	305 00	154 00
17	Salesman (candles)	1	1	-	700 00	700 00	-
18	Sweeper	3	3	-	80 00	80 00	-
19	Washerman or Dhobi	1	1	-	150 00	150 00	-
20	Nai	1	1	-	200 00	200 00	-
21	Chaukidar	1	1	-	80 00	80 00	-
22	Cultivator	10	9	1	367 80	392 00	150 00
23	Maligiri	-	-	-	-	-	-
24	Proprietor Flour Mill	1	1	-	150 00	150 00	-
25	Proprietor Oil Spellor	1	1	-	1,000 00	1,000 00	-
26	Seller milk product	-	-	-	-	-	-
27	Tea shop owner	3	3	-	118 33	118 33	-
28	Tailor	8	7	1	274 50	297 14	116 00
29	Shoe repairing	1	1	-	200 00	200 00	-
30	Carpentor	2	2	-	600 00	600 00	-
31	Blacksmith	1	1	-	100 00	100 00	-
32	Turner Industory	1	1	-	300 00	300 00	-
33	Mechanic of Fan	2	2	-	750 00	750 00	-
34	Lineman Hydle	1	1		300 00	300 00	-
35	Beldar	1	1	-	1,000 00	1,000 00	-
36	Potter	2	2	-	115 00	115 00	-
37	Compositor (Press)	4	3	1	291 50	316 67	216 00
38	Photo Framing	2	2		65 00	65 00	
39	House Builder (Mistri)	6	6		472 00	472 00	-
40	Tube well Operator	2	2	-	950 00	950 00	-
41	Kewatgiri	1	1	-	150 00	150 00	-

TABLE XII.3–*Concld.*

	1	2	3	4	5	6	7
42	Rikshaw Puller	10	9	1	431.10	477.33	15.00
43	Labourer	19	17	2	199 42	193 00	508.00
NON-WORKERS							
1	Rentier	5	3	2	303.80	418.00	132.50
2	Beggar, Sanyasi	12	5	7	875.00	710.00	992.85
3	Dependent	8	1	7	718 75	1,000.00	678.57
4	Household duties	9	-	9	630.44	-	630.44
5	Retired	8	6	2	560.75	639 33	325.00
	Total	267	214	53	527 01	543.95	505 77

It is evident from the table XIII.3 that travel index in case of males is the highest (2,000.00) among those who are owners of factories producing electric goods and appliances and lowest (15.00) for tax superintendents. In case of females, the highest figures (2,000.00) stand for nurses and the lowest (132.50) for rentiers (non workers) In totality, travel index in case of persons is 527.01 kilometres while it is 543.95 for males and 505.77 for females.

Frequency of visits to rural areas by members of households classified by locality of the households and distance of places visited is given in table XIII.4

TABLE XIII.4: Frequency of visit to rural areas by members of households classified by locality of the household and distance of the place visited

Locality of Houdehold	Total No of house-holds	Distance of places visited (Kms)	No of households whose member visited rural areas	Number of households member of which visited				
				Once	Twice	Thrice	Four time	Five time or more
1	2	3	4	5	6	7	8	9
Raman Reti	18	upto 10 Kms	-	-	-	-	-	-
		11-20 Kms	1	-	-	-	-	1
		21-50 Kms	1	1	-	-	-	-
		51-100 Kms	1	1	-	-	-	-
		101-200 Kms	2	2	-	-	-	-
Bhangi Pada	19	upto 10 Kms	1	-	1	-	-	-
		11-20 Kms	1	-	1	-	-	-
		21-50 Kms	7	2	5	-	-	-
		51-100 Kms	2	-	2	-	-	-
		101-200 Kms	1	-	1	-	-	-
		201 +	1	-	1	-	-	-
Biharipura	16	upto 10 Kms	-	-	-	-	-	-
		11-20 Kms	-	-	-	-	-	-
		21-50 Kms	3	1	2	-	-	-
		51-100 Kms	1	1	-	-	-	-
		101-200 Kms	1	-	1	-	-	-
Sewa Kunj	19	21-50 Kms	3	1	1	1	-	-
		51-100 Kms.	1	1	-	-	-	-
Keshi ghat	21	upto 10 Kms	1	1	-	-	-	-
		11-20 Kms	2	1	1	-	-	-
		21-50 Kms	-	-	-	-	-	-
		51-100 Kms	1	1	-	-	-	-
Gopeshwar	20	11-20 Kms	1	-	-	-	-	1
		21-50 Kms	-	-	-	-	-	-

TABLE XIII.4—*Concld.*

1	2	3	4	5	6	7	8	9
		51-100 Kms	1	-	1	-	-	-
		101-200 Kms	-	-	-	-	-	-
		201 +	1	1	-	-	-	-
Gyan Gudri	21	upto 10 Kms	3	1	1	-	-	1
		11-20 Kms	3	2	1	-	-	-
		21-50 Kms	1	1	-	-	-	-
		51-100 Kms	2	2	-	-	-	-
		101-200 Kms	-	-	-	-	-	-
		201 +	1	1	-	-	-	-
Chhipi gali	17	51-100 Kms	1	1	-	-	-	-
		101-200 Kms	-	-	-	-	-	-
		201 +	1	-	1	-	-	-
Kishorepura	19	21-50 Kms	3	-	-	1	1	1
		51-100 Kms	1	-	1	-	-	-
Govind Dev	17	11-20 Kms	1	1	-	-	-	-
		21-50 Kms	1	-	-	-	-	1
		51-100 Kms	1	-	1	-	-	-
		101-200 Kms	1	1	-	-	-	-
Radha Niwas	16	11-20 Kms	2	2	-	-	-	-
Kemar Ban	11	Nil	-	-	-	-	-	-
Total	214		56	26	22	2	1	5

Statistical data presented in table XIII.4 indicate the frequency of visits by members of household is by and large restricted to once or twice only. In very rare circumstances people do visit five or more times. The table also brings out the information that most of the places visited by the member of households fall within the distance of 21-50 kilometres. And this is the range of distance which is covered by majority of household members. locality wise analysis also substantiates this fact.

During the course of the survey purpose of the visits was also ascertained. Information was collected from 214 households. Here again majority of the households i.e., 33.92 per cent covered a distance between 21 and 50 kilometres. This was followed by 21.43 per cent of the households who visited places of their choice falling in the distance group of 51-100 kilometres. Eleven households constituting 19.64 per cent of the total number of households for whom information was collected travelled a distance between 11 to 20 kilometres. The survey revealed that very few people, 5 each, covered places at a distance of less than 10 kilometres and between 101 and 200 kilometres, only four households had gone beyond 200 kilometres.

It was also noted that in most of the cases households visited places at varying distance for want of social obligations as out of 56 households 49 i.e. 87.50 per cent visited for the purpose of meeting their relatives. Four households, constituting 7.14 per cent, visited different places for attending marriage. Other purposes of the visits are detailed in table XIII.5

TABLE XIII.5: Purpose of visit to rural areas by members of household classified by locality of the household and the distance of places visited and purpose

Locality of household	Total No of households	Distance of Places visited (in Kms)	No of households Whose members visited rural areas	Number of household members of which visited				
				To meet relatives	To see parents	To attend marriage	To bring food-grain	For recreation
1	2	3	4	5	6	7	8	9
Ramam Reti	18	11-20	1	1	-	-	-	-
		21-50	1	1	-	-	-	-
		51-100	1	1	-	-	-	-
		101-200	2	2	-	-	-	-
Bhangi Pada	19	upto 10 Kms	1	1	-	-	-	-
		11-20	1	1	-	-	-	-
		21-50	7	7	-	-	-	-
		51-100	2	2	-	-	-	-
		101-200	1	1	-	-	-	-
		201 +	1	1	-	-	-	-
Biharipura	16	21-50	3	3	-	-	-	-
		51-100	1	1	-	-	-	-
		101-200	1	1	-	-	-	-
Sewa Kunj	19	21-50	3	3	-	-	-	-
		51-100	1	1	-	-	-	-
Keshi Ghat	21	upto 10 Kms	1	1	-	-	-	-
		11-20	2	2	-	-	-	-
		51-100	1	1	-	-	-	-
Gopeshwar	20	11-20	1	1	-	-	-	-
		51-100	1	1	-	-	-	-
		201 +	1	1	-	-	-	-
Gyan Gudri	21	upto 10 Kms	3	2	1	-	-	-
		11-20	3	2	-	1	-	-
		21-50	1	-	-	1	-	-
		51-100	2	1	-	1	-	-
		201 +	1	-	-	-	-	1
Chhipi Gali	17	51-100	1	1	-	-	-	-
		201 +	1	1	-	-	-	-
Kishorepura	19	21-50	3	3	-	-	-	-
		51-100	1	-	-	1	-	-
Govind Dev	17	11-20	1	1	-	-	-	-
		21-50	1	1	-	-	-	-
		51-100	1	1	-	-	-	-
		101-200	1	1	-	-	-	-
Radha Niwas	16	11-20	2	1	-	-	1	-
Kemar Ban	11	Nil	-	-	-	-	-	-
Total	214	-	56	49	1	4	1	1

Figures of movements of migrants categorised into three groups, namely, (i) those whose last residence was outside the town but in the district, (ii) Outside the district but within the state and (iii) last residance in other state, were compiled for rural and urban areas separately Information on the frequency of the visits was also collected during the course of the survey The analysis of these statistical data revealed that most of the migrants had their last residence out-side the town but within the district of Mathura. They were followed by those migrants who had their last residence in different districts of Uttar Pradesh. Among the other states Rajasthan drew maximum number of migrants followed by Madhya Pradesh and Bihar This is understandable because Rajasthan is on close border Table XIII 6 provides details of frequency movements to rural areas of different households.

TABLE XIII.6: Frequency of visits of rural areas by member's migrational status with reference

Migrational Status and Place of last residence of head of household		Categories of places visited				
		Rural areas in some district				
		Once	Twice	Thrice	Four time	Five times and above
1		2	3	4	5	6
A Non-Migrant (Born in the town)		12	7	1	-	3
B. Migrant						
(i) last residence outside in the district	R	2	2	1	-	1
	U	1	-	-	-	-
(ii)last residence within the state		-	-	-	-	-
1 Aligarh.	R	-	-	-	-	-
2 Manipuri	R	-	-	-	-	1
3 Varanasi	R	-	-	-	-	-
(iii) last residence in other state						
Bihar	R	-	-	-	-	-
Total		15	9	2	-	5

to place of last residence of head of household and categories of places visited

and Frequency						
Rural areas in other district of state (specify)						
Agra		Etah		Aligarh		
Once	*Twice*	*Once*	*Twice*	*Once*	*Twice*	*Four tmes*
7	8	9	10	11	12	13
3	2	1	1	1	3	1
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	1	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
3	2	1	1	2	3	1

TABLE

Migrational status and place of last residence of head of household		Categories of Places					
		Rural areas in other district of state (specify)					
		Jhansi	Badaun	Moradabad	Pratapgarh	Rajasthan	
		Twice	once	once	Twice	once	Twice
1		14	15	16	17	18	19
A Non-Migrant (Born in the town)		1	1	1	-	1	3
B Migrant							
(i) Last residence outside in the district	R	-	-	-	-	-	-
(ii) Last residence within the state	R	-	-	-	-	-	-
1 Aligarh	R	-	-	-	-	-	-
2 Mainpuri	R	-	-	-	-	-	-
3 Varanasi	R	-	-	-	1	-	-
(iii) Last residence in other state							
Bihar	R	-	-	-	-	-	-
Total		1	1	1	1	1	3

XIII.6 —*Concld.*

visited and Frequency					
Rural areas in other state (specify)					
Madhya Pradesh		Bihar	Haryana		Other countries
Once	Twice	Twice	Once	Twice	
20	21	22	23	24	25
1	1	-	1	-	
-	-	-	-	-	
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	1	-	-
3	1	1	1	-	-

During the course of the study purpose for frequent visit of households to different rural and urban areas were also ascertained. Compilation and subsequent analysis of these figures reveal that large number of households go outside their homes mainly for meeting their relatives and social obligation. Further, more people prefer to go to urban areas of other

TABLE XIII.7. Visit to Rural areas by member's migration status with reference to place

Migration status and place of Last residence of head of household		Rural areas in same district						Rural areas in other			
								1	2	3	
								Agra	Etah	Jhansi	
		To meet relatives	To bring Problem of teacher	To go in-laws house	To bring grain	To see patient	In marriage	To meet relatives	In marriage	To meet relatives	To meet relatives
1		2	3	4	5	6	7	8	9	10	11
A Non-migrant (Born in town)		19	1	1	-	-	2	4	1	2	1
B Migrant											
(i) Last residence outside the town but within the district	R	5	-	-	1	-	-	-	-	-	-
	U	1	-	-	-	-	-	-	-	-	-
(ii) Last residence outside the district but within the state											
1 Aligarh	R	-	-	-	-	-	-	-	-	-	-
2 Mainpuri	R	-	-	-	-	1	-	-	-	-	-
3.Varanasi	R	-	-	-	-	-	-	-	-	-	-
(iii) Last residence in other state											
1 Bihar	R	-	-	-	-	-	-	-	-	-	-
Total		25	1	1	1	1	2	4	1	2	1

district Very few people like to visit rural areas They go their under compelling circumstances on occasions like serious illness of their relatives etc. Table XIII 7 gives detailed information regarding visits of households to rural areas, their migration status etc.

of last residence of head of household categories of places visit and purpose

district of state				Rural areas in other state						
4	5	6	7	1		2		3	4	
Aligarh	Badaun	Mura dabad	Pratap-garh	Rajasthan		Madhya Pradesh		Bihar	Haryana	Other countries
To meet relatives	To meet relatives	To meet relatives	To meet relatives	To meet relatives	To see in-laws	To meet relatives	For recreation	To meet relatives	To meet relatives	
12	13	14	15	16	17	18	19	20	21	22
5	1	1	-	3	1	1	1	-	1	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	1	-	-
6	1	1	1	3	1	1	1	1	1	-

The town has got road connection in the west with Radha Kund town is well connected with Mathura town in the south. The town is also connected with Chhata and Math towns which are 15 kilometres away Buses, tempos, tongas etc. ply on roads connecting these towns It has both road and railway connections with Mathura. River Yamuna flows on it's North-eastern side and that has impeded transport links on that side The town has got both business and official connection with Mathura. There are socio-economic links with these towns Matrimonial and other alliances are negotiated among the resident of these towns There are business trade and transactions of various commodities among the people of these towns For devotees their *Parikarma* (round) is complete only after they has taken a round of Vrindaban, Chhata, Math and other places

Towns with a population of fifty thousand and more and within a distance of 75 kilometres from Vrindaban are-Mathura, Agra, Hathras and Bharatpur These are connected with pucca roads and passenger traffic is served by bus, taxi, train etc Persons of these areas often get into matrimonial alliance with persons in Vrindaban. They also come to Vrindaban for attending *Ras Mandalis, Leelas, Melas* and other religious congregations. Various groups or *Mandalis* also visit Vrindaban on certain auspicious occasions Sales and purchase activities get mementum during these visits Idols made of brass and stone in Vrindaban are taken for sale by these persons Temples and shrines of Vrindaban get monetarily enriched by the visits of the outsiders.

Particulars of places from/to where people commute for:

Earning livehood

Mathura, the district and tahsils headquarters, attracts a large number of people from Vrindaban and a few villages situated around it to earn their livelihood. Vrindaban is the second largest town of the district. From Mathura a variety of means of transports to various parts of the town as well as other nearby tourist places are available They include three wheeler outos, taxis, tonga, tempo and city buses and Railway service.

Marketing of milk and vegetables

The items of daily use and comsumption like milk and vegitables have a specific role in influencing the economy of the town. Vrindaban is an important Hindu pilgrim centre Having conciderable influence of Vaisnavism, only vegetarian food, milk and milk products are available to the tourists and devotees The villagers of Vrindaban Khadar, Vrindaban Bangar, Begum pur Bangar, Dongoli, Bangar, Piprauli Bangar, Pamgaon Bangar, Sakaraya Bangar, Atus Bangar, Sunrukh Bangar, Chhatikara, Rajpur Khadar and Jonai etc., which are located within a radius of 10 Kilometers of Vrindaban town, sell their milk and vegetables, in the town.

Recreation by Cenema

Prem Talkies in Vrindaban is the only cinema house in the town and it caters to the recreational requirements of the town as well as nearby villages.

Reading in educational institutions

Educational facilities at graduation level in arts subjects are available in the town, however, for science and commerce courses the students have to go either to Mathura or Agra city. For obtaining technical education students have to go to Industrial Training Institute, Mathura

Obtaining medical facilities

Medical facilities for normal ailments are available in the town However, for availing of higher medical expertise in case of complicated and advanced diseases, the patients have to go either to the district Hospital or Agra or Delhi according to the nature of disease The T.B. Sanatorium, located outside the municipal limits of the town, caters to the needs of T.B. patients of the town and nearby villages.

Demographic and other Chracteristics of villages at different places from the town:

Twelve villages falling on different directions but within a radius of ten kilometres were selected for the purpose of study. These are in the population range of 39 (Rajpur Khadar) to 4,002 (Panigaon Bangar) as per the 1981 Census.

Table XIII 8 provides some of the basic chracteristics of these villages.

TABLE XIII.8:Primary census abstract of the

Name of village	Distance (in Kms) and direction from the town	Area in hectare	Number of occupied residential houses	No of households	Total
					Person
1	2	3	4	5	6
Vrindaban Khadar	1 (E)	187 38	15	18	112
Vrindaban Banger	1 (W)	463 79	56	58	190
Begampur Banger	1 (E)	43 71	62	62	384
Dangali Banger	2 (E)	690 01	137	137	936
Pipraulı Banger	2 (E)	204 78	61	61	312
Panigaon Banger	2 (E)	935 67	588	589	4,002
Sakraya Banger	7 (N)	625 66	402	415	2,617
Atus Banger	8 (N)	1,193 68	513	540	3,161
Sunrabh Banger	8 (W)	871 72	301	323	2,201
Chhatikara	9 (W)	569 82	380	411	2,615
Rajpur Khadar	9 (S)	288 96	15	15	39
Jaunai	10(N)	248 08	141	141	931

Name of village	Cultivators		Agricultural Labourer	
	M	F	M	F
1	15	16	17	18
Vrindaban Khadar	7	-	18	-
Vrindaban Bangar	2	-	-	-
Begampur Banger	55	-	43	-
Dangali Banger	171	-	48	1
Pipraulı Banger	65	-	13	-
Panigaon Banger	678	10	310	12
Sakaraya Banger	677	-	39	1
Atus Banger	790	-	153	-
Sunrabh Banger	296	4	126	6
Chhatikara	249	5	42	-
Rajpur Khadar	6	-	-	-
Jaunai	145	1	34	-

villages around Vrindaban town

population		Scheduled Castes		Literates		Total main workers	
Male	Female	M	F	M	F	M	F
7	8	9	10	11	12	13	14
65	47	-	-	22	1	30	1
140	50	-	-	71	25	35	3
204	180	121	101	98	4	98	-
513	423	223	162	138	3	246	1
179	133	35	19	77	21	83	-
2,178	1,824	741	643	965	104	1,044	24
1,429	1,188	320	258	528	20	726	5
1,788	1,373	838	634	692	59	1,010	-
1,219	982	914	676	675	92	544	21
1,492	1,123	403	295	843	181	633	7
28	11	-	-	2	2	6	-
506	425	46	44	232	8	201	1

Household Industry		Other workers		Marginal workers		Non-workers	
M	F	M	F	M	F	M	F
19	20	21	22	23	24	25	26
-	-	5	1	-	-	35	46
1	2	32	1	-	-	105	47
-	-	-	-	-	2	106	178
2	-	25	-	-	-	267	422
2	-	3	-	-	-	96	133
20	-	36	2	60	672	1,074	1,128
1	-	9	4	-	-	703	1,183
-	-	67	-	1	-	777	1,373
8	-	114	11	-	-	675	961
12	-	330	2	-	-	859	1,116
-	-	-	-	-	-	22	11
6	-	16	-	-	-	305	424

During the survey of the town no significant urban impact of Vrindaban town is perceived at on the twelve villages which are located at different distance ranges from Vrindaban. In terms of literacy for both males and females Vrindaban Bangar, which is only one kilometre on west from the town seems to be comparatively much better placed. Out of a male population of 140 record in the 1981 Census literates among the males accounted for 71 i.e. slightly more than 50.00 per cent. Similarly female population was exectly fifty per cent literate as there were 25 females out of 50 returned as literate in 1981. Participation ratio of this village was also encounting as out of 71 literate males 33 were engaged in non-agricultural activities These statistics are, to some extent, indicative of the urban influence of the life of the people living in village Vrindaban Bangar, another village, Vrindaban Khadar, located at the same distance but on the eastern side had slightly less than fifty per cent of its male population as main workers It would appear from the figures mentioned in table XIII 8 that the village had 30 male workers as against 22 male literates This was because more (25) males were engaged in agricultural activities and only 5 were earning their livelihood form non-agricultural sources

Begumpur Bangar village which is also only one kilometre away on eastern side from Vrindaban town is predominantly inhabited by scheduled caste people out of a total population of 384 thereby constituting 57 81 per cent of the total population. Of the total (204) males in the villages 98 were literates as against only 4 among 180 females. There was hundred per cent literate and main workers ratio among the males and all the male workers were engaged in agricultural operations

Big village like Panigaon Bangar (2 kilometres east) and Atus Bangar (8 kilomtres north) having a sizeable population of scheduled caste people, show almost identical characteristics of the population and their socio-economic development

Infrastructural development in and around these twelve villages is very poor. Five villages viz., Vrindaban Bangar and Dangali Bangar, Panigaon Bangar, Sunrukh Bangar and Chhatikara are linked with pucca road but have not been served with mechanised transportation Three villages, Dangali Bangar, Panigaon Bangar and Chhalkara get electric supply for agricultural purposes Three villages viz , Piprauli, Atus Bangar and Chhatikara are having facility of bus service. Postal services are available only in two villages-Panigaon and Chhatikara. While drinking water facility, through tap, is available in Vrindaban Khadar, Vrindaban Bangar, Dangali Bangar one Panigaon Bangar villages. For remaining eight villages wells are the only source of drinking water Hospital is only in Panigaon Bangar village Four villages viz , Vrindaban Bangar Begumpur Bangar, Pipauli Bangar and Rajpur Khadar do not have any educational facility, Jaunai is the only village which has one higher secondary school while all others have only primary schools People of all these village take *wheat, barley, bajra* and grain as their staple food Panigaon Bangar which is the most populous village among all the twelve villages selected for study is better placed so far civic amenities are concerned as medical facilities are available only in this village It also has post *office, pucca road and electricity for agricultural* purposes. This village is located at a distance of only two kilometres in the east from Vrindaban town

Twelve villages, particulars of which are given in table XIII 8, do not suggest that nearness to towns tends to larger population and greater density compared to other villages of the region. Three village viz., Vrindaban Khadar, Vrindaban Bangar and Begumpur Bangar located only at a distance of one kilometre had a population of 112,190 and 384 respectively in 1981 On the contrary villages away 2 kilometres and more from the town had larger population as can be seen in the table. Village Rajpur, located at a distance of 9 kilomtres south of Vrindaban has the smallest population of 39

But Chhatikara, located in the same distance on the west of Virndaban, has a considerable population of 2,615 persons. The hypotheses

that villages with high urban influence will have comparatively higher ratio of households to census households to census houses also does not hold good in case of Vrindaban town study. In five villages out of 12 selected for study number of households was even to the number of houses. As can be seen in table XIII.8 first two villages at a distance of only one kilometre had slightly more number of households than that of the houses. On the other hand villages at far distance from the town which include Sakaraya Bangar (7) kms., Atus Bangar (8 kms), Sunrukh Bangar (8 kms) and Chhartikara (9 kms) had a larger proportion of households to houses than those near the town. As for the belief that the villages close to town succumb to urban influence and as such, among other things, population of these villages starts depending less on agricultural sources and more on secondary and tertiary sectors for their livelihood, study of this aspect in respect of the twelve villages does not coroborate this hypotheses. Barring Vrindaban Bangar village where 94.29 per cent workers were engaged in non-agricultural sectors, in the remaining villages percentage of such workers varied between 1.38 (Sakaraya Bangar, 7 kms) and 54.03 (Chhatikara, 9 kms) A large number of male working population in Vrindaban Bangar was found employed in service sector, doing petty menial jobs. Almost similar situation was evident in case of female workers. Their involvement in secondary and tertiary sectors was minimum 8.33 per cent (Panigaon Bangar, 2 Kms.) and maximum 80.00 per cent (Sakaraya Bangar, 7 Kms) although first two villages mentioned in table XIII.8, had per cent engagement of female worker in non-agricultural sectors while no female worker was found engaged in these sectors in five villages irrespective of their distance from the town. Villages near the town had better percentage of literacy than those far from the town as per data collected during the 1981 Census. Three villages at a distance of one kilometre from the town had 20.53 to 50.53 per cent literate population while those 2 kilometres away from the town had literate persons between 15.06 and 31.41 per cent.

Six villages at a distance of 7 kilometres from the town had a percentage of literate population ranging from 10.26 to 39.16 as per the 1981 Census

Village near the town had lesser trade and business activity than those comparatively far from the town This was because villagers of the nearest villages prefer to do shopping at the town area which is only at a distance of one or two kilometres Another factor is the small size of population of these villages Weekly *hats* (markets) are held on Tuesday at Atus Bangar (8 kms) and on Sunday at Chhatikara village (9 kms) where commodities of daily use and other consumer goods are sold and purchased. Villages nearer the town have also suffered in terms of availability of amenities and services Perhaps, because of their location in the close proximity of the town villages rush to Vrindaban for meeting their requirements. Only in Panigaon Bangar (2 kms) there is one hospital and also post office. Facility for high school/secondary class education is available only at Jaunai village which is 10 kilometres away from Vrindaban town.

Village adjacent to the town have not shown any distinctive sign of urbanization The demographic character of all the villages is almost same with same variation in the size of the population. This population variation has its visible effect on the colour and texture of the population. On the basis of the analysis in foregoing paragraphs it can be said that the characteristics of the villages specially studied are identical to those of other villages in the district or other villages surrounding the town The density of population in all these villages is more or less the same. In all the villages, except one or two, the maximum number of workers belong to the category of cultivators or agricultural labourers indicating thereby minimum change in the socio-economic structure of villages.

The socio-economic and cultural complexion of villages lying adjacent to the Vrindaban town has not changed to any remarkable extent because the town itself has not undergone any appreciable socio-economic transformation.

CHAPTER XIV

CONCLUSION

Vrindaban is one of the prominent Hindu pilgrim centres of north India Being associated with the childhood and adolescence of Lord Krishna, Vrindaban has grown as the main centre of Krishna, *bhakti* cult of Vaishnavism Though Vrindaban attained the status of Municipal town about hundred and twenty years back, in October 1866, yet the town seems to be much older The town has amply been referred to in a number of literary works Noted Sanskrit poet Kalidas has made reference of beautiful gardens of Vrindaban in his play 'Raghuvansh' In fourteenth century Jain literature also, there is mention of Vrindaban at several places Chaitanya, the great vaishnava saint of Bengal, is said to have visited Vrindaban in the year 1515

As per the 1981 Census the area of the town was 4 40 sq km divided into twelve wards. The total population of the town was 36,786 persons, who were residing in 7,480 ouseholds spread over 6,828 residential houses The growth rate of the town during the decade 1951-61 was 13 65 per cent, which rose to 17.19 per cent in the next decade, 1961-71 The highest growth rate, 24 87 per cent, was in the decade 1971-81

Mathura, the district headquarters, is the more developed nearest city from Vrindaban located at a distance of 15 km The town is well linked with other parts of the country by bus and train. There is bus station from where buses of Uttar Pradesh Roadways ply to different parts of the state and other nearby areas From Mathura the visitors come to the town either by train, bus, three wheeler tempo or tonga.

Vrindaban is a town of temples. Some of these temples are embodiment of ancient Indian architectural glory and grandeur. In fact these temples dominate the scenario of the town. Multi-storeyed buildings are still quite rare and most of the houses in the town appears to be subdued in presence of the magnificent temples and presents a sharp contrast Except a few main roads, the lanes and bylanes are, by and large, narrow and congested. However, in a moderate manner, the town possesses civic amenities and facilities It has facilities of banks, post and telegraph, hospitals and veterinary centres. Survey indicates that out of 214 selected households 74 30 per cent had to share it with others Separate drinking water facility and 14 48 per cent had to share it with others Separate electricity facility was available to 74 77 per cent households. A fairly large number of the households complained of water problem, irregular electric supply and unsatisfactory severage system Drinking water problem continues to be the main problem in the town as in most of places the ground water is saline. Though a large chunk of the annual budget of the Vrindaban municipality is being spent for the provision of civic amenities and facilities, however, these appear to be far from being satisfactory

The survey of Vrindaban town was conducted in 1988 It is based 214 selected households covering a population of 1,035 persons Of course 576 are males and 459 females. Distrubution of the total population in different age-groups indicates that 311 are in age-group 0-14 years, 294 in age-group 15-29 years, 303 in the age-group 15-29 years, 303 in the age-group 30-59 years and 127 in the age-group 60 and above years. A look at the marital status reveals that out of total 1,035 persons 520 are never married, 437 are married, 77 are widowed and one separated. Among the widowed persons 21 are males and 56 females.

As stated in the beginning Vrindaban is an important Hindu religious centre. The data on religion also corroborates fact that the Hindus are found in majority who constitute 90.04 per cent followed by Muslims 6.57 per cent, Chris-

tians 0.39 per cent, Jain 0.02 per cent and Sikh 0.01 per cent of the total population While in respect of 0.01 per cent religion was not specified Out of total 205 Hindu households 93 (45.36 per cent) are Brahmins, 36 (17.56 per cent) Vaish, 13 (6.34 per cent) Thakur, 9 (4.39 per cent) Kayasth and 3 (1.46 per cent) Khatri The remaining 51 (24.88 per cent) households represent certain functional castes like Sonar (goldsmith), *Lohar* (blacksmith), *Kumhar* (potter), *Nai* (barber), *Mallah* (boatman) etc Besides a few households belonged to traditionally shepherd or cowherd communities like Gujjar, Gadariya and Yadav. Seventeen households in the sample belonged to Scheduled Castes represented by Jatav (9), Balmiki (5), Kori (2) and Dhobi (1) The Scheduled Castes constitute 10.92 per cent of the sample population of the town

Out of 214 selected households 124 are non-migrants and 90 migrants. Among the migrant households 15 hail from Mathura district, 24 from other districts of Uttar Pradesh (mostly western U.P.), 42 from other states and 9 from other countries like Pakistan, Nepal and Bangla Desh

Nuclear type of family grouping seems to be the most prevalent type in the town Out of 214 sample households 62 were nuclear, 40 sub-nuclear, 2 nuclear with adhesion, 33 lineal joint, 6 collateral joint and 3 other types Besides a fairly large number of households, 45,also returned as single member households These single member households mostly belonged to the higher Hindu castes.

The town has ample facilities of educational institutions Most of these institutions are run by the private management. Apart from general education, religious education is imparted in *Gurukuls* where Sanskrit is taught up to post-graduate level. The level of literacy is fairly good in the town. Out of sample population of 1,035, 67 15 per cent are literates. Among males literacy percentage comes to 74 65 as against 57 73 for the females. Excluding the 0-4 population literacy comes to 72.70 per cent (81.59 per cent for males and 61.77 per cent for females)

Hindi is the main language in the town spoken as mother tongue or subsidiary language the town folks of Vrindaban read almost all of the leading Hindi daily news papers and periodicals. Among the daily news papers *Amar Ujala* and among the magazines *Dharmyug* and *Sarita* are having larger circulations Only a small segment of the educated people go for the English news papers and periodicals.

Besides being associated with Lord Krishna, Vrindaban has also a distinction of being the centre of learning Sanskrit language, Hindu religion, philosophy and the Indian classical music As such it has beer attracting from time to time the ascetics, hermits and scholars in Sanskrit language alike Since the opening of a temple and centre by the International Society for Krishna Consciousness (ISKCON) at Raman Reti, the town is being frequently visited by the Krishna devotees from abroad as well

At the 1981 Census out of 36,786 total population of the town there were 20 89 per cent main workers, 0 09 per cent marginal workers and 78.02 per cent non workers. Out of the main workers4.22 per cent were cultivators, 0.84 per cent agricultural labourers, 3 78 per cent in household industry and 91 16 per cent were other workers In the context of Vrindaban town the category of other workers mainly includes the service class employed in government and other offices, teachers, priests, performing artists, workers engaged in trade, commerce, business, transport, construction etc

Vrindaban is a religious town Economy of the town is directly associated with the devotees and tourists who visit the town The main marketing centers of the town thrive on selling a variety of articles of decoration or worshipping mostly pertaining to Lord Krishna There are a number of shops in the town selling milk, curd and other milk products. Such food items have obviously larger sale in a pilgrim centre like Vrindaban observing vegetarianism and teetotalism The town has sufficient number of shops dealing in grocery and general merchandise There are also shops selling wholesale and retail food grains. A few people are

engaged in household industry. Images of gods and goddesses are made on the marble, granite and metal by the skilled craftsmen of the town. Present survey reveals that out of the selected households a fairly large number of the working population were associated with temples as priests or caretakers

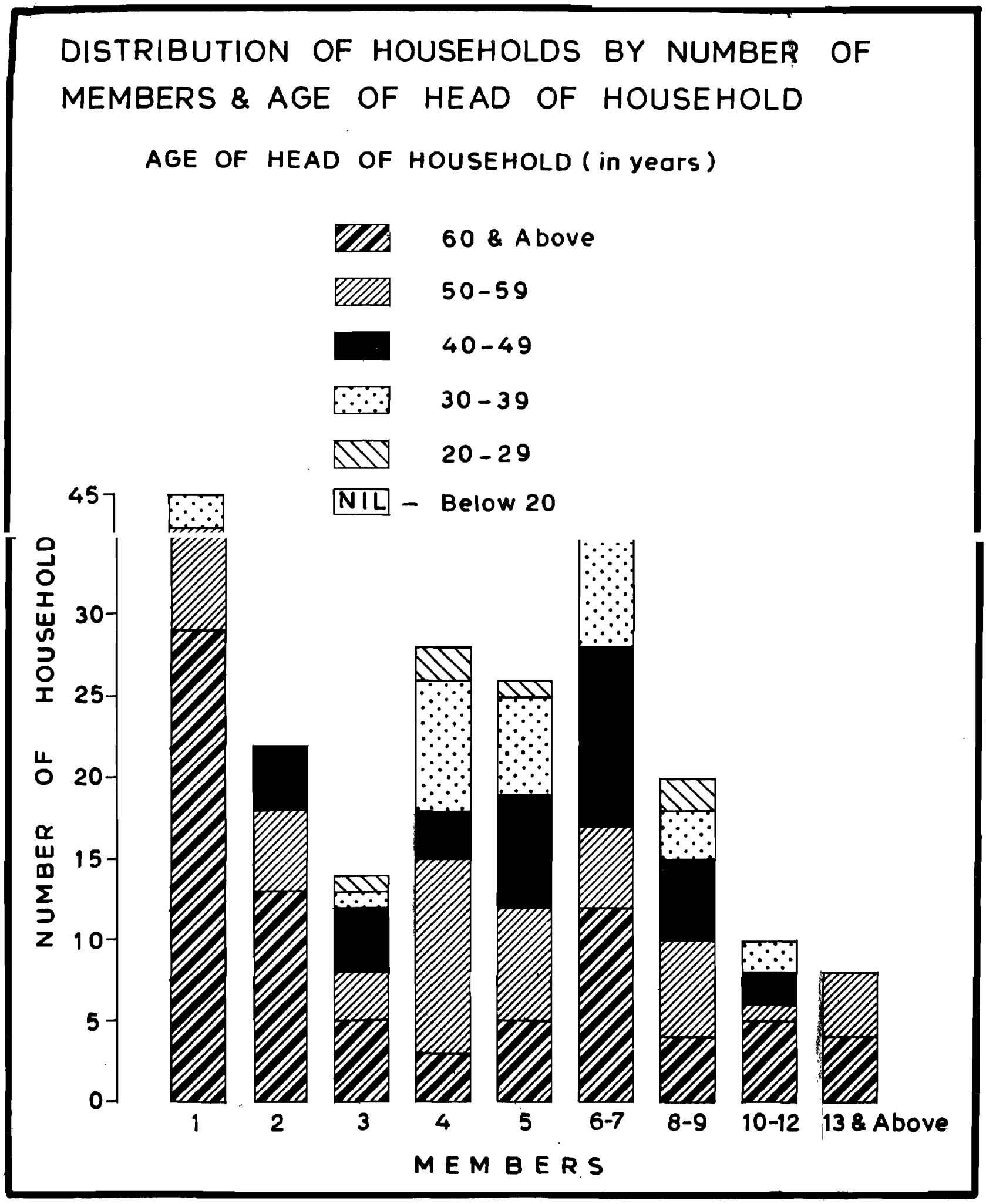
A look at the employment depth and occupational diversity in the town reveals that in majority of the cases only one member of the household was working and they were pursuing one occupation Out of 214 selected households in respect of about 50 per cent households there was only one earning member In respect of the remaining households the number of working members varied from 2-5 Out of total 214 households only 31 households were having more than one occupation. Average distance form house to place of work varies between 0-15 kms Majority, 66 43 per cent, of the working population reach to the place of their work on foot, 20.63 per cent go by bicycle, 5.94 hire rickshaw and only 6.99 per cent use bus Except a few individuals who are using bus and take more than one hour, most of the workers reach their place of work within thirty minutes

Adaptation of environment in a given ecological complex has direct bearing on the way of life of the people Vrindaban is located on the right band of river Yamuna, encircled from almost three sides by it Obviously it has restricted the growth of the town to one direction only i.e south-west. There is no industry of any worth in the town and it has basically a religious character. Out of 90 migrant households in the sample. 60.67 per cent had come to the town for religious purpose while only 16 67 per cent had come to the town in connection with their employment Nevertheless the town has rapidly grown during the last decade 1971-81 which registers a growth rate by 24.87 per cent. One of the contributory factors for this growth in population may be in-flow of the *sadhus, sanyasis,* widows, destitutes and devotees of Krishna by large numbers. It is substantiated by the fact that in the selected households there is a fairly large number of widowed women and single member households. On the other hand sizeable chunk of the population of the town is engaged in catering to the needs of the pilgrims and devotees and, in fact, they thrive on it. In this category may be included the Brahman priests and *pandas* of the temples,the owners, managers/caretakers of the numerous *dharmshalas* and *bhajanashrams,* the traders and business men and craftsmen. The neighbouring villages have close relations with the town due to huge supply of the commodities like milk, vegetables and food grains for catering to the needs of the inhabitants of Vrindaban town.

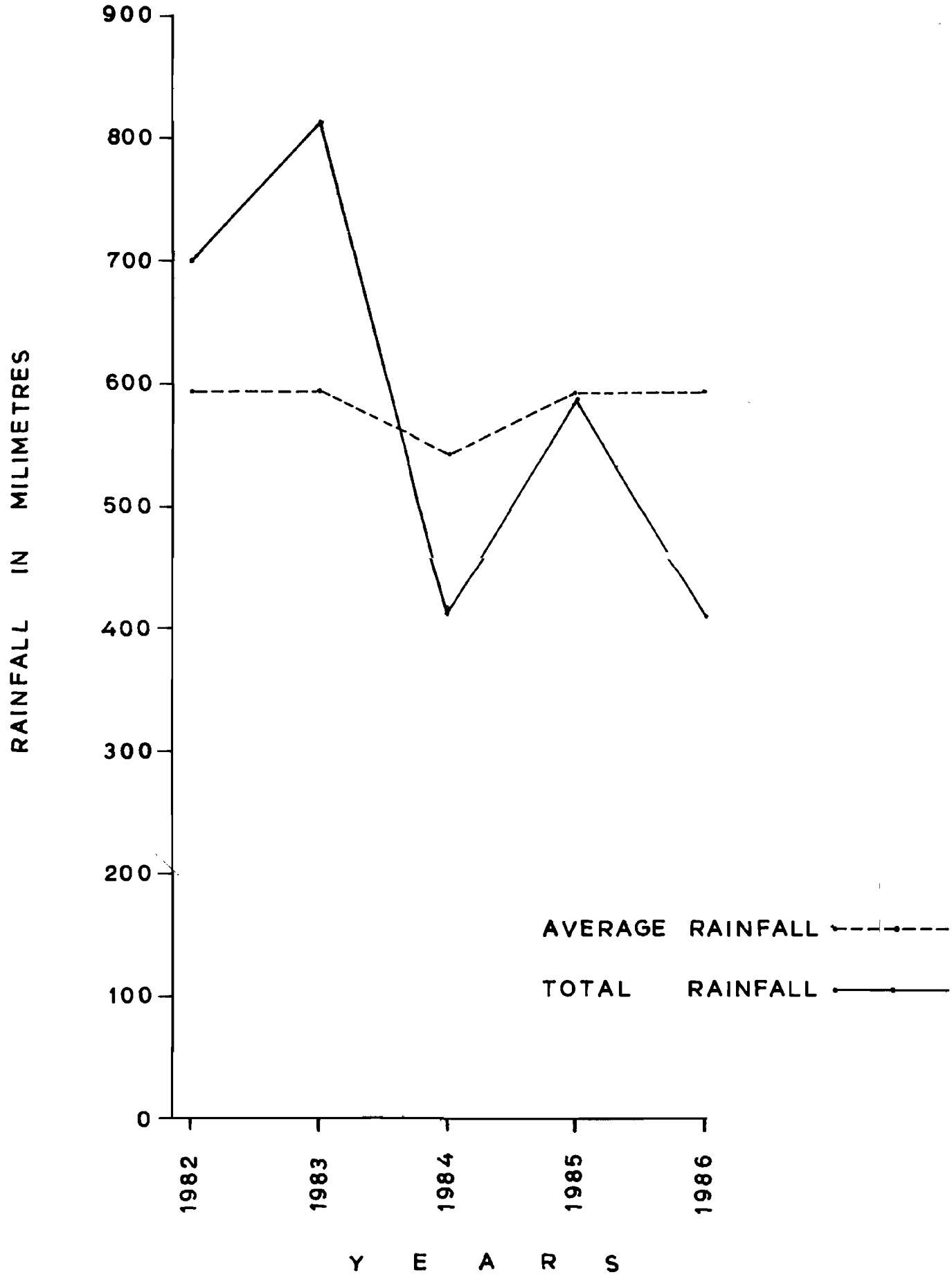
Devotion to Lord Krishna, whether to this mischievous childhood, love able adolescence or omnipresent almighty form, has positively given a harmonious character to Vrindaban town. Krishna devotees, with varied cultural and racial backgrounds, come to town and mingle into a multitude of uniformity. This harmony in mutual relations is not confined to the Krishna devotees only but extends to the other inhabitants of Vrindaban town. People belonging to different caste, creed and religion reside peacefully and have by and large cordial relations.

Vrindaban is a religious town The ethos of socio-cultural life of the town is Vaishnavaite form of Hinduism revolving around Lord Krishna, the omnipotent and omnipresent The religious complexion of the town is so prominent that it has rather subdued other aspects including the industrial growth and modernisation of the town. Economy of the town is directly linked with the pilgrims and devotees who visit Vrindaban throughout the year. Nevertheless the town has shown considerable growth in population during the decade 1971-81 and, in fact, it has shown though sluggish but positive signs of physical expansion of the inhabited area.

DISTRIBUTION OF HOUSEHOLDS BY NUMBER OF MEMBERS & AGE OF HEAD OF HOUSEHOLD



ANNUAL AND AVERAGE RAINFALL
1982 – 86

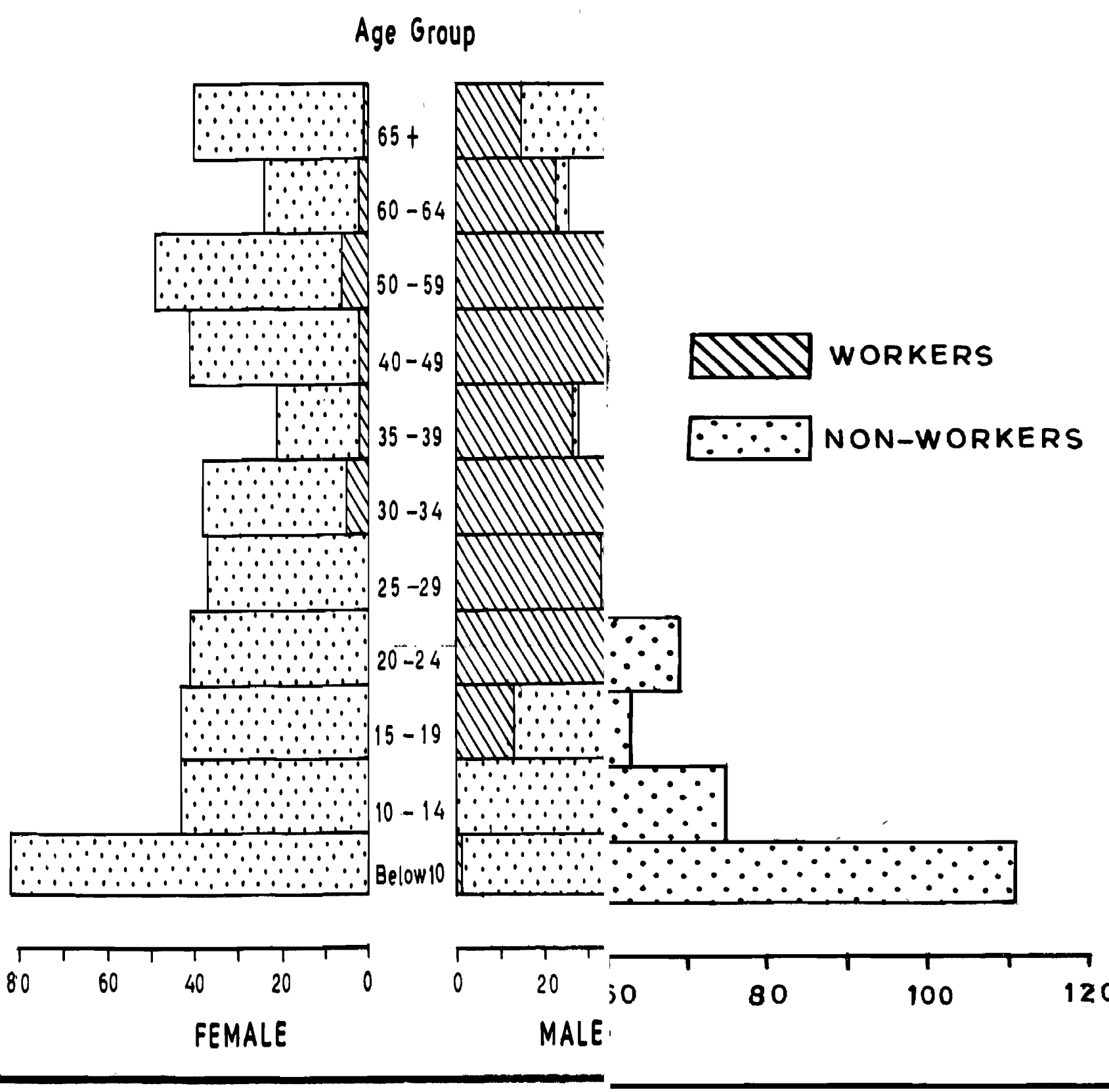


WARD-WISE POPULATION 1981 CENSUS

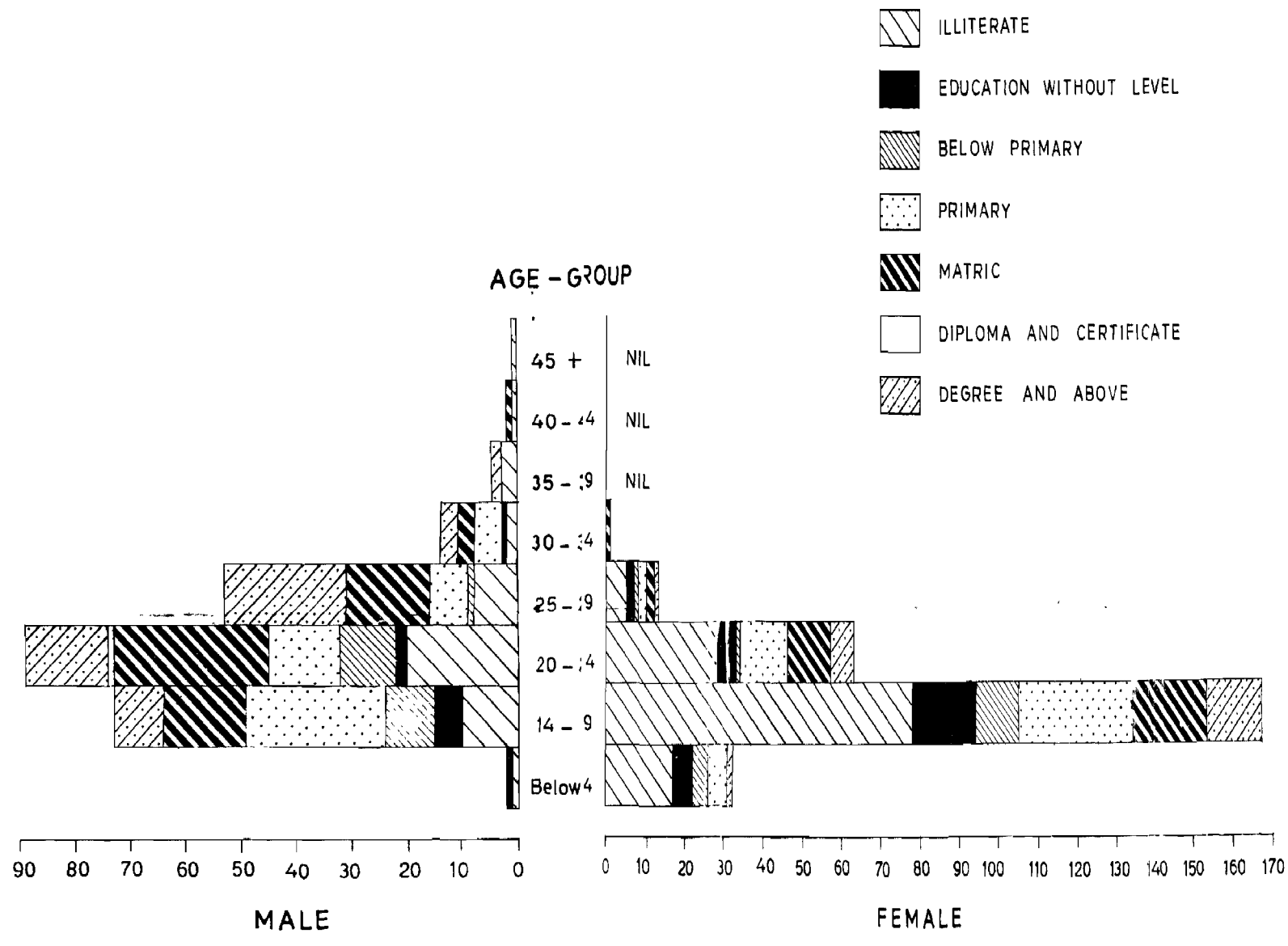
NUMBER OF PERSONS IN'00

NAME OF WARD	0	10	20	30	40
RAMAN RETI					
BHANGIPADA					
BIHARIPURA					
SEWA KUNJ					
KESHI GHAT					
GOPESHWAR					
GYAN GNDRI					
CHHIPIGALI					
KISHOREPURA					
GOVIND DEV					
RADHA NIWAS					
KEMAR BAN					

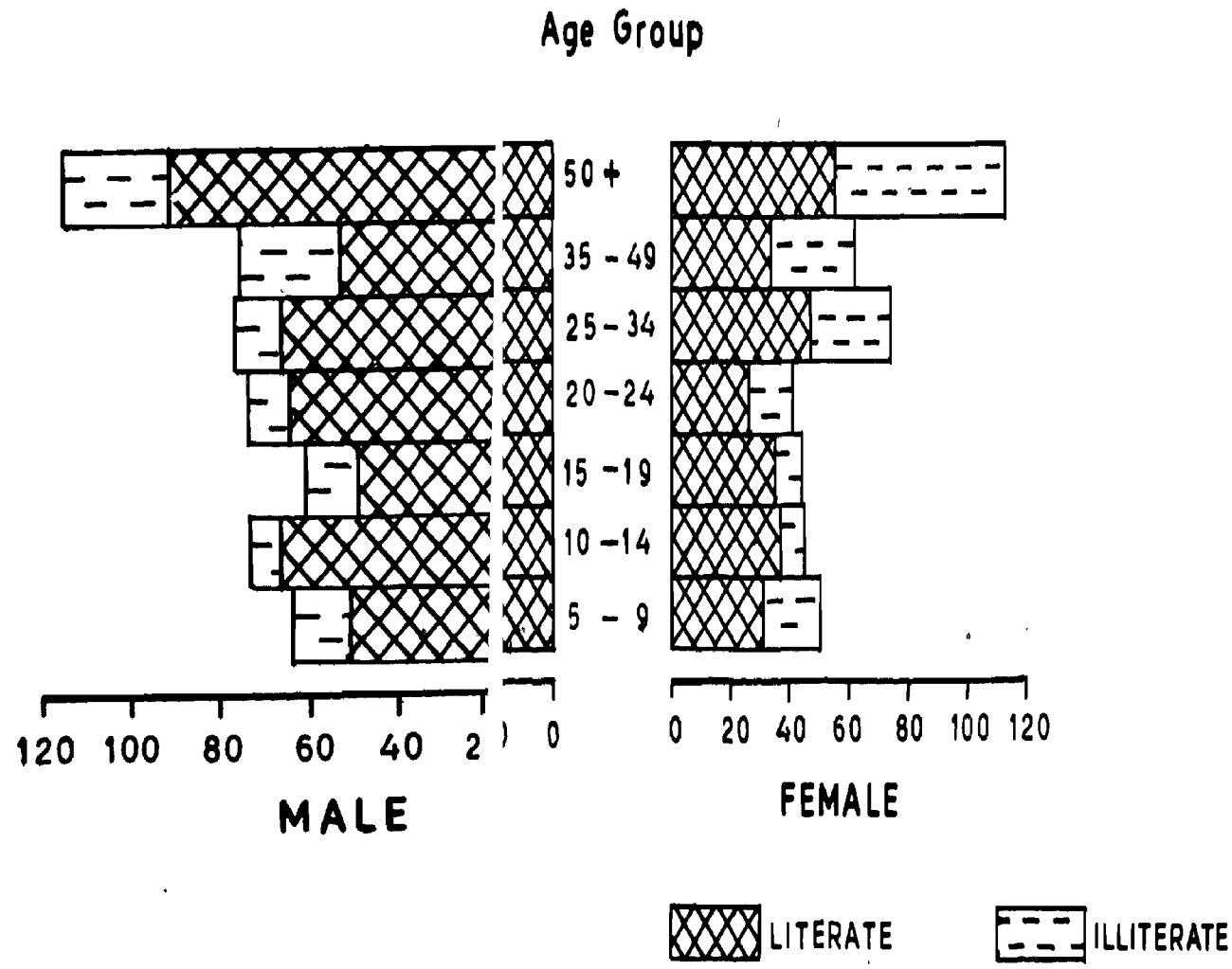
DISTRIBUTION OF POPULAT WORKERS, NON-WORKERS, SEX AND GROUP



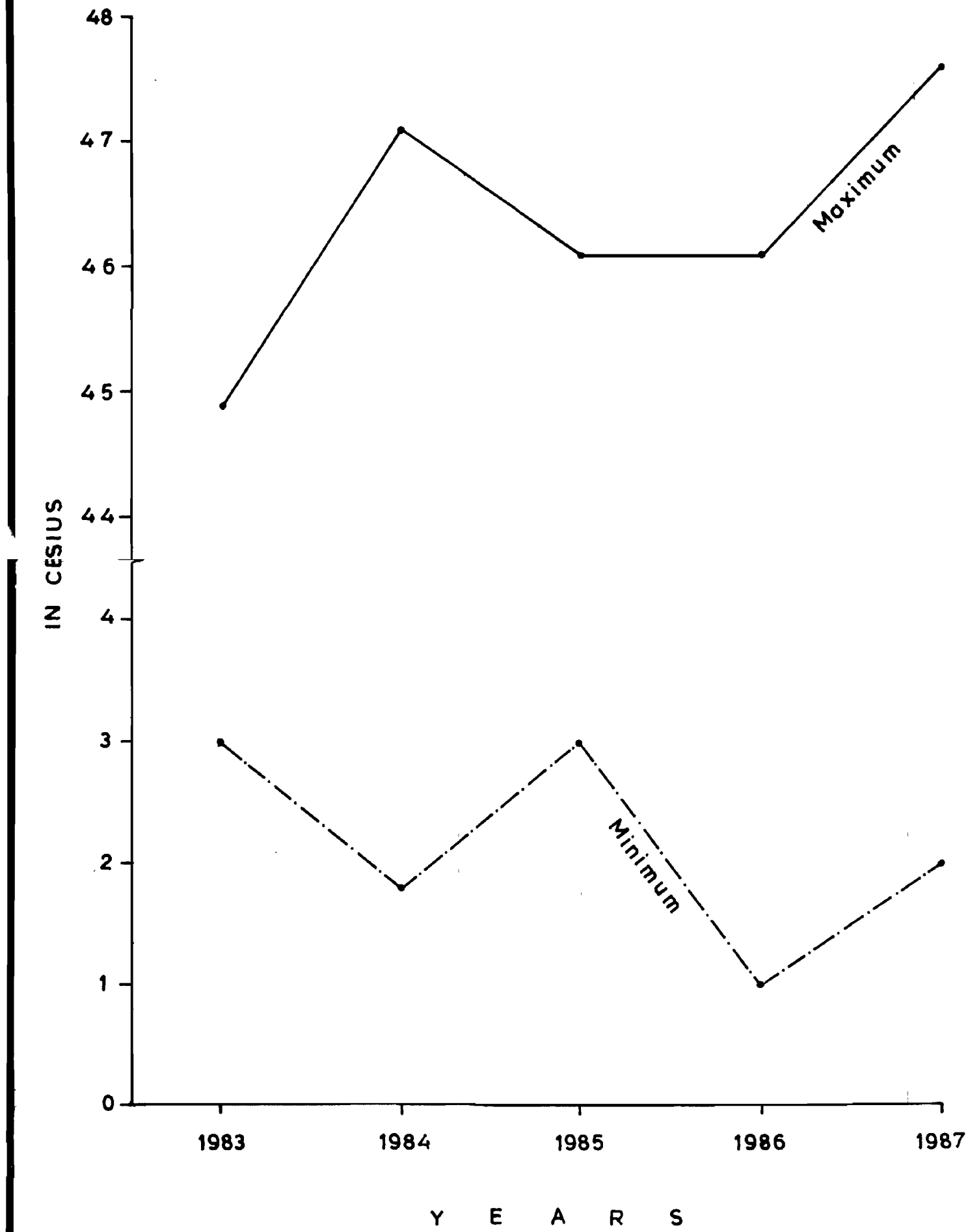
AGE AT MARRIAGE AS RELATED TO EDUCATIONAL LEVEL



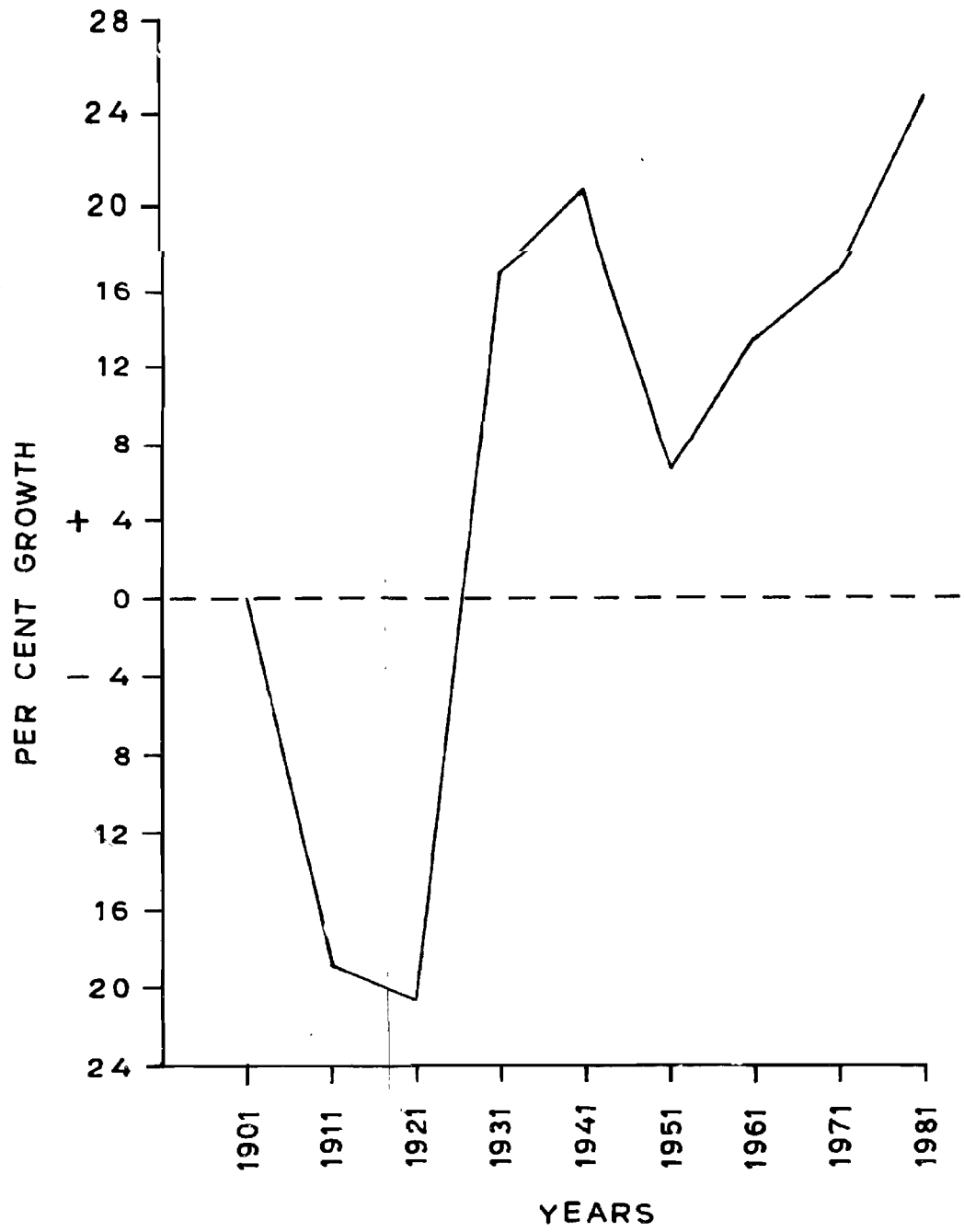
DISTRIBUTION OF POPULATION BY AGE, SEX AND LITERACY



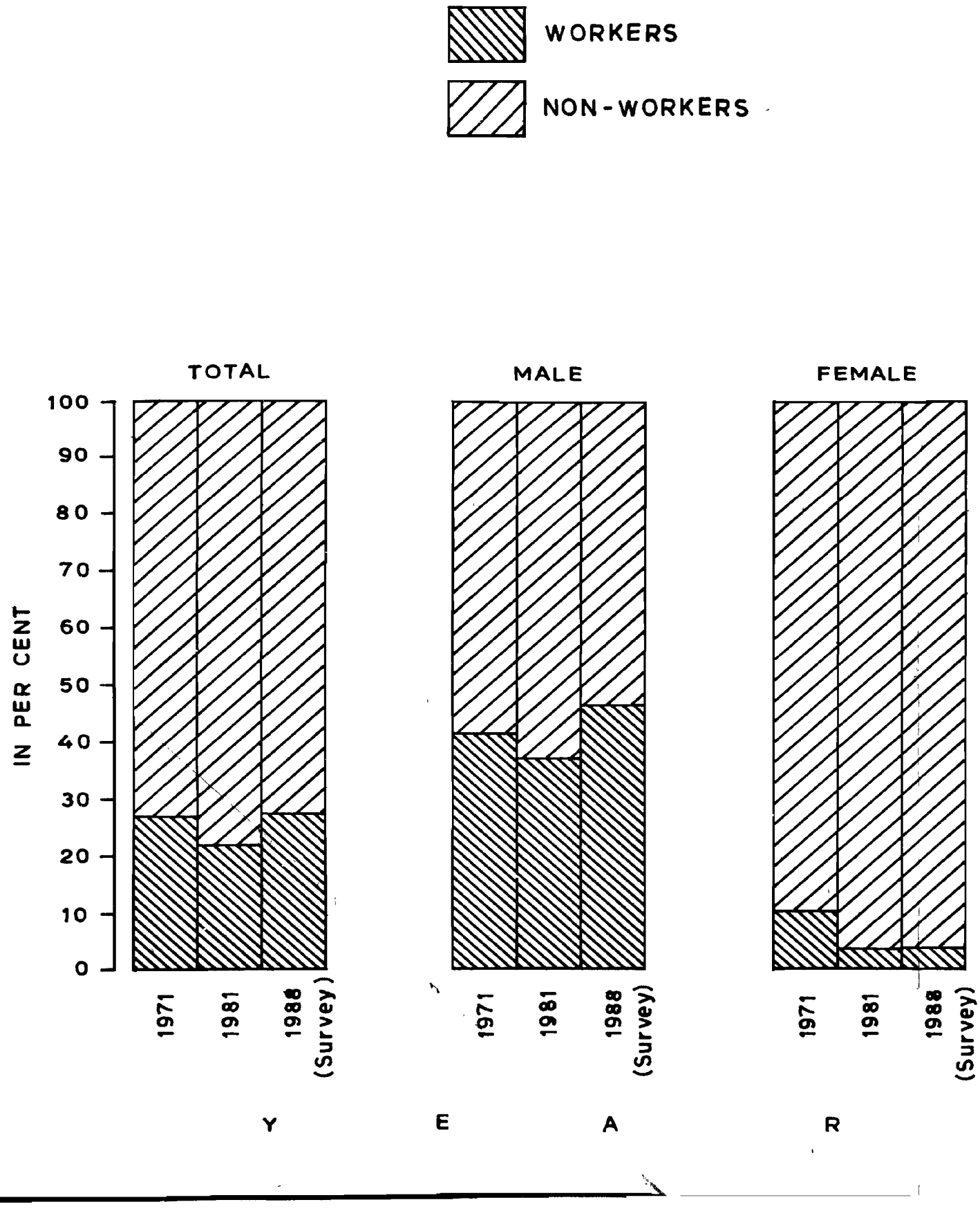
NORMAL ANNUAL TEMPERATURE



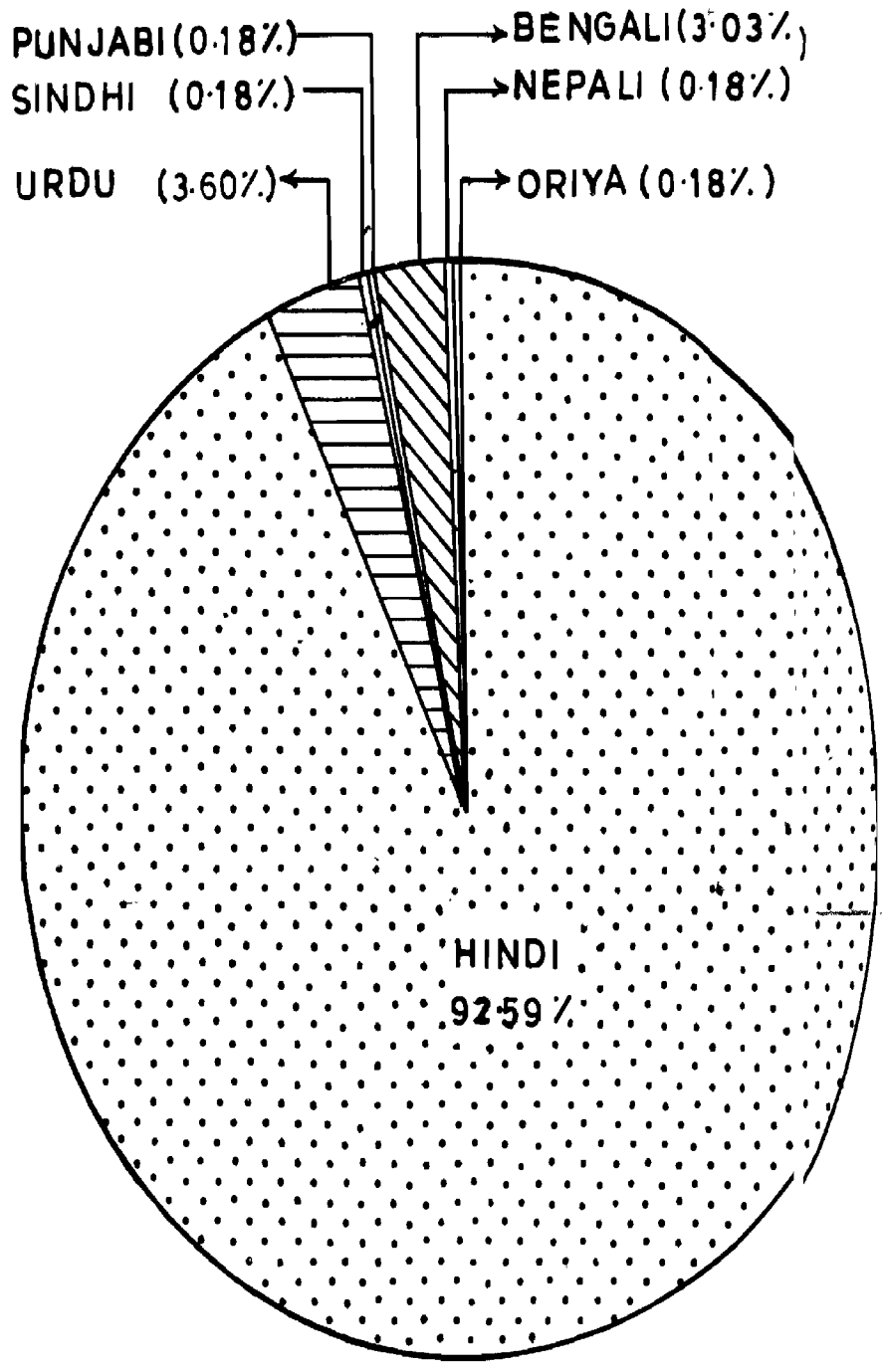
VRINDABAN M.B.
GROWTH OF POPULATION
1901 - 1981



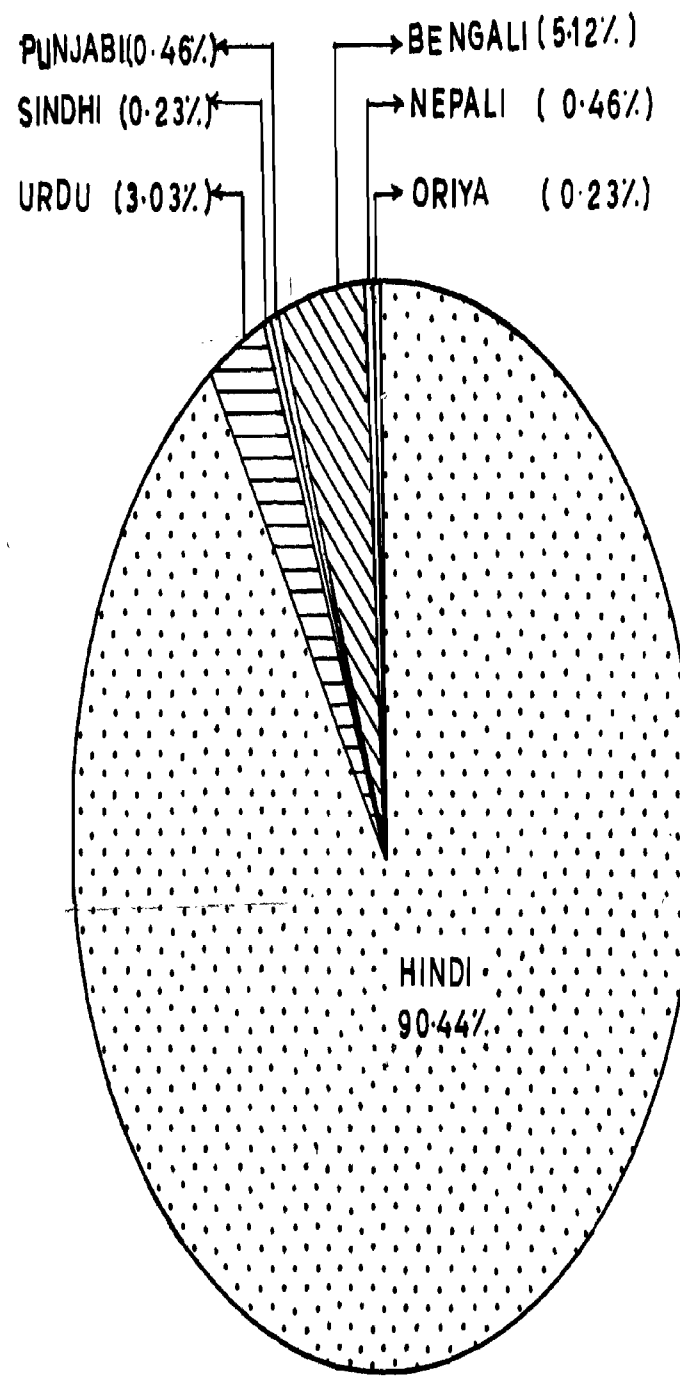
VRINDABAN M.B.
WORKERS AND NON-WORKERS



PERCENTAGE SPEAKERS OF MOTHER TONGUE

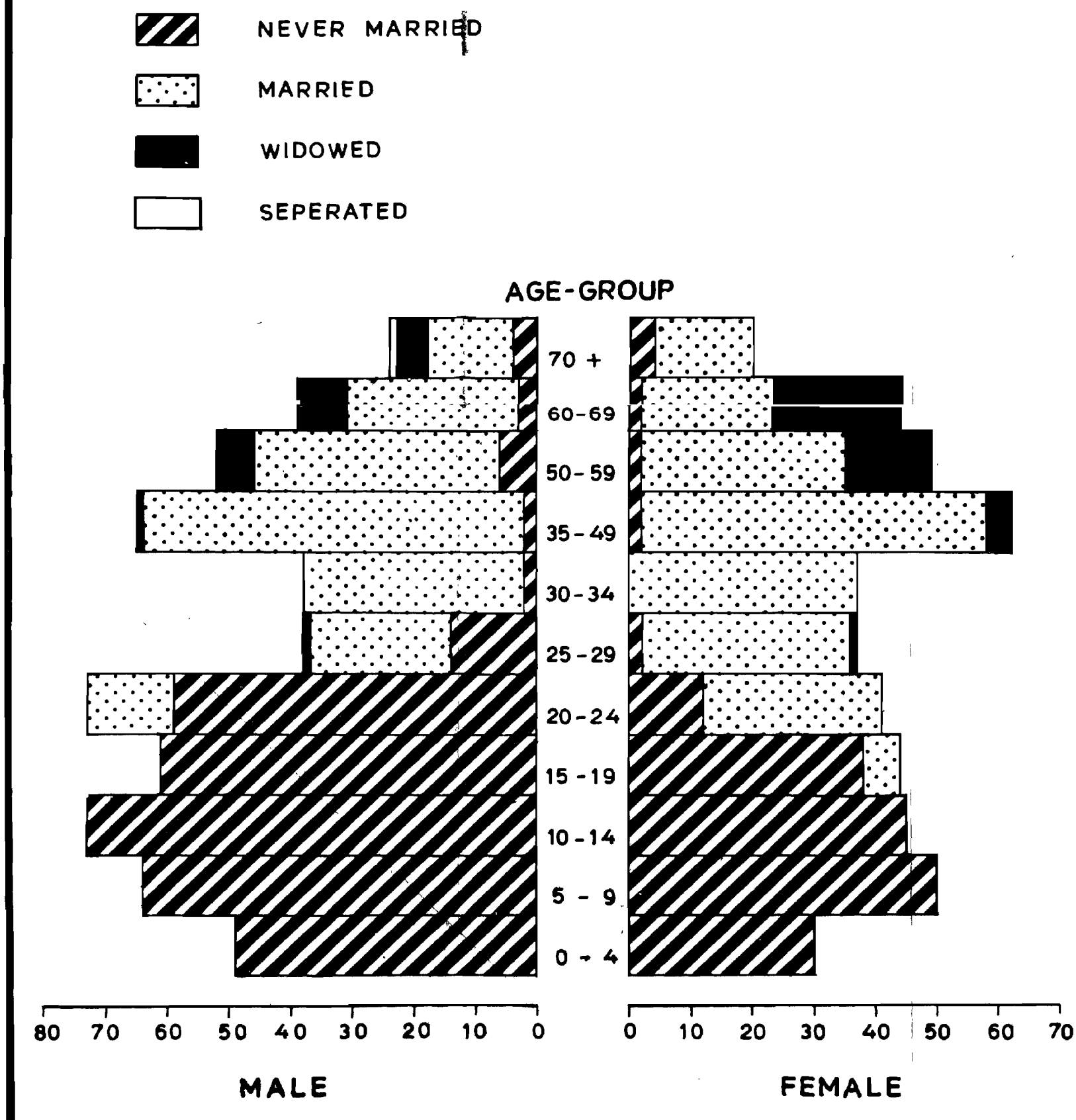


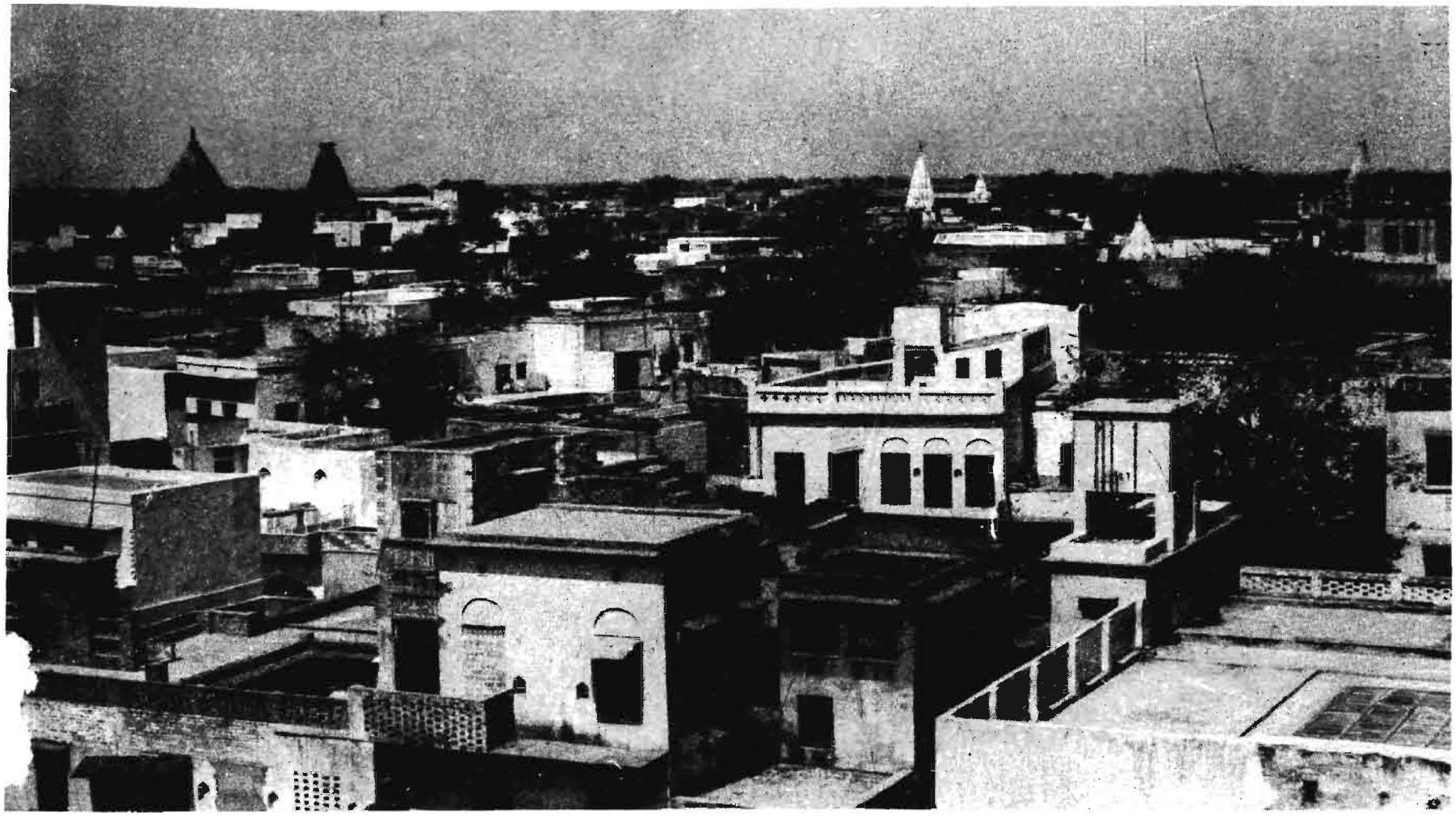
MALES



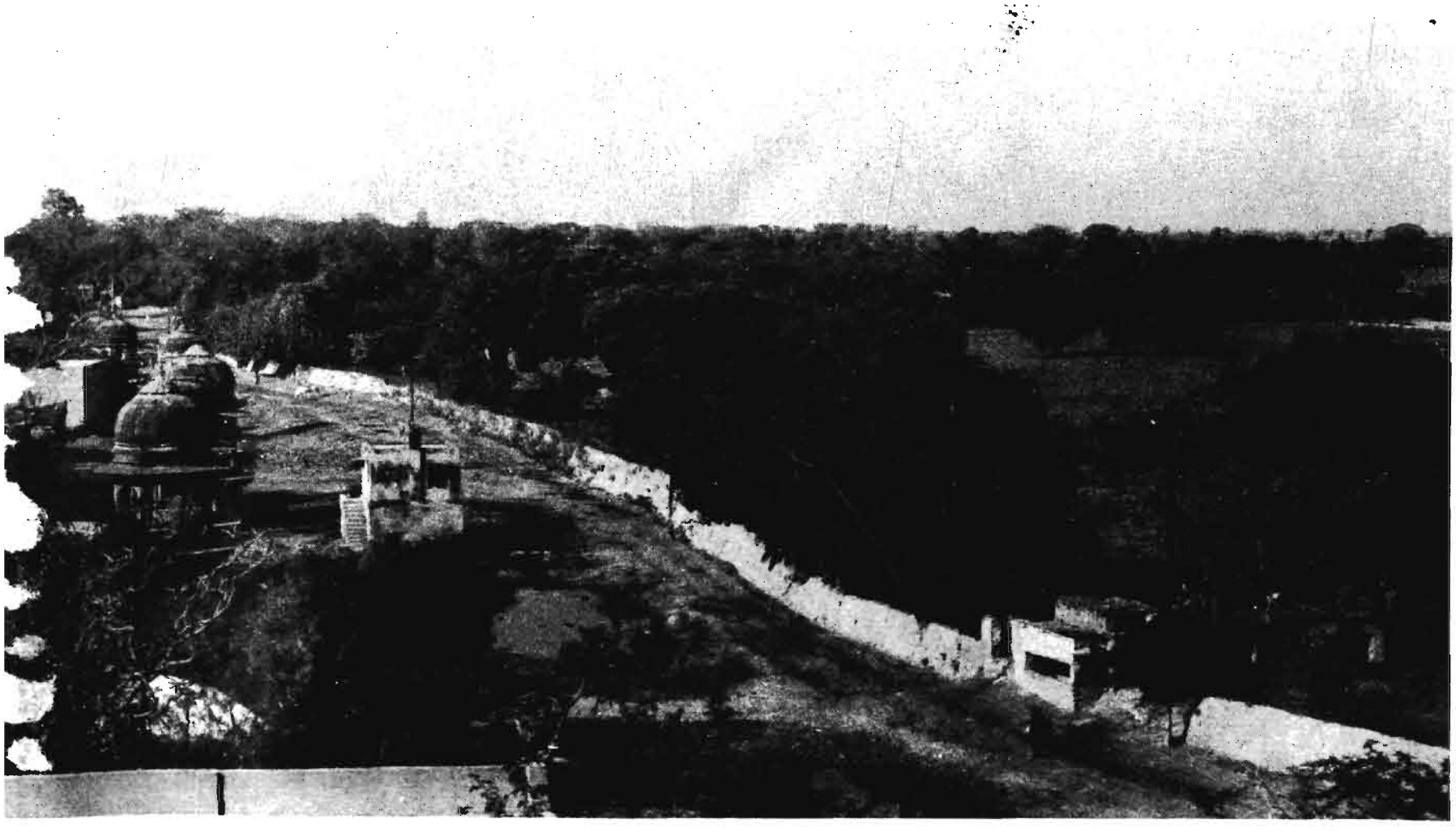
FEMALES

DISTRIBUTION OF POPULATION BY AGE, SEX AND MARITAL STATUS

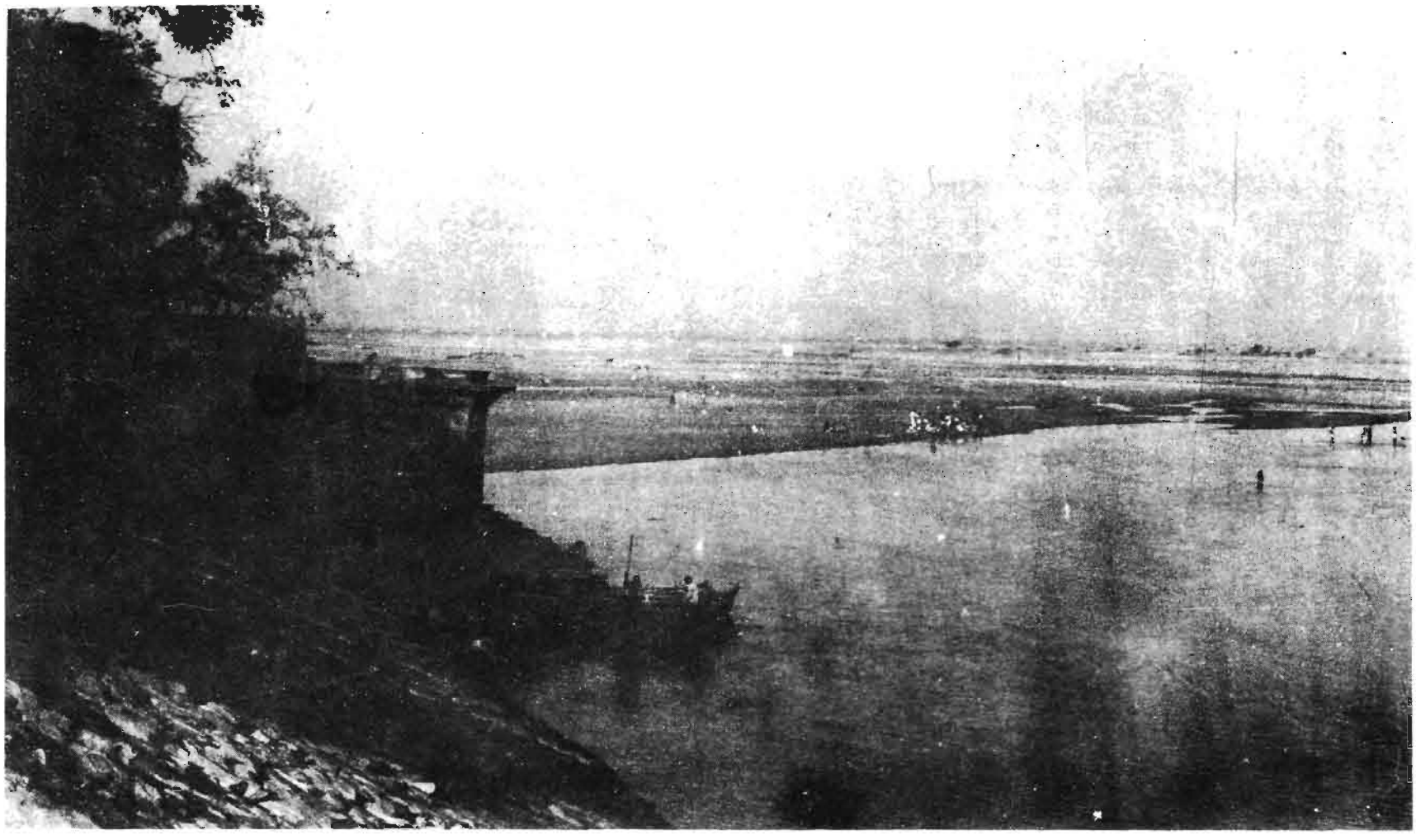




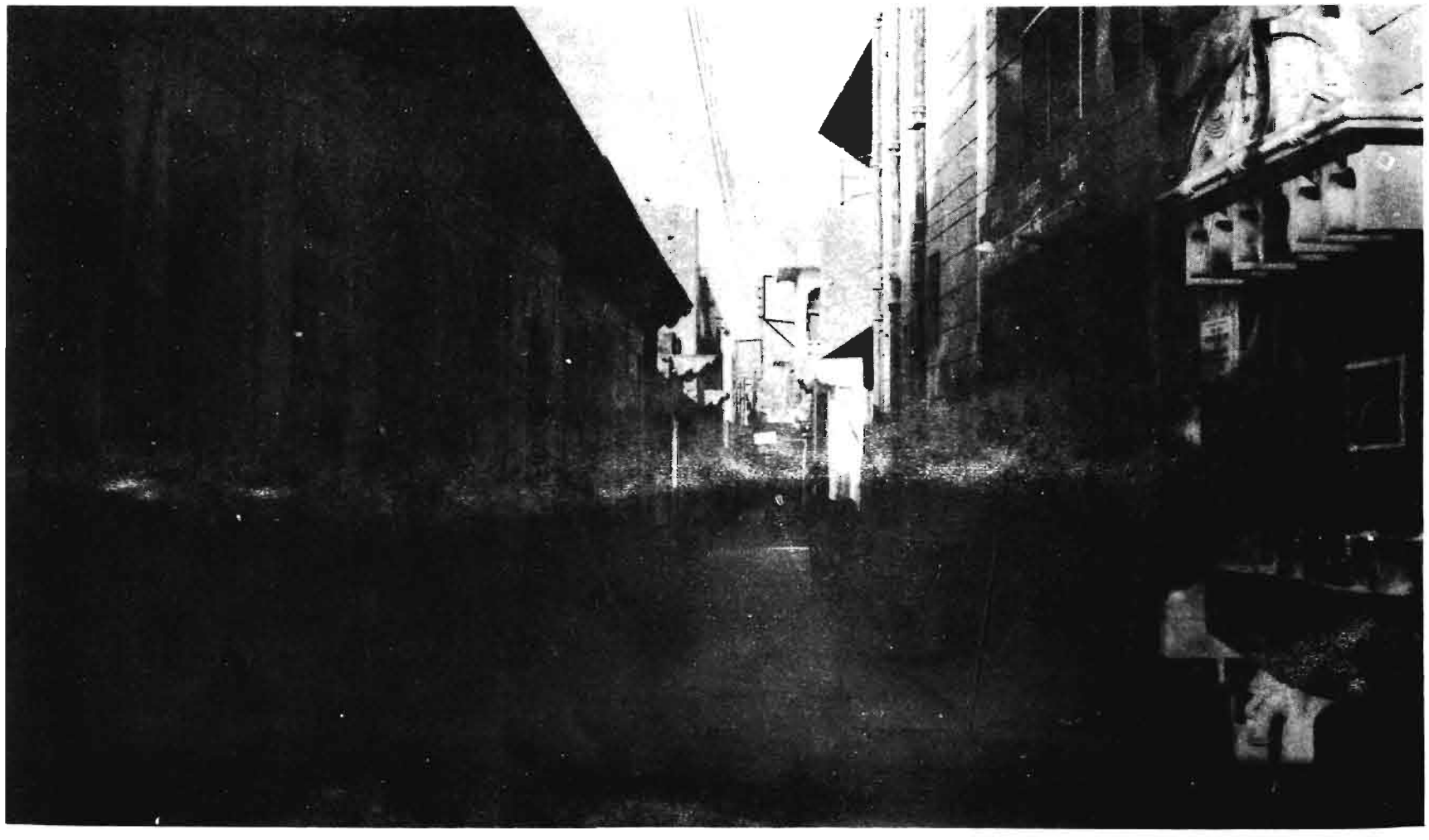
An aerial view of the Vrindaban town



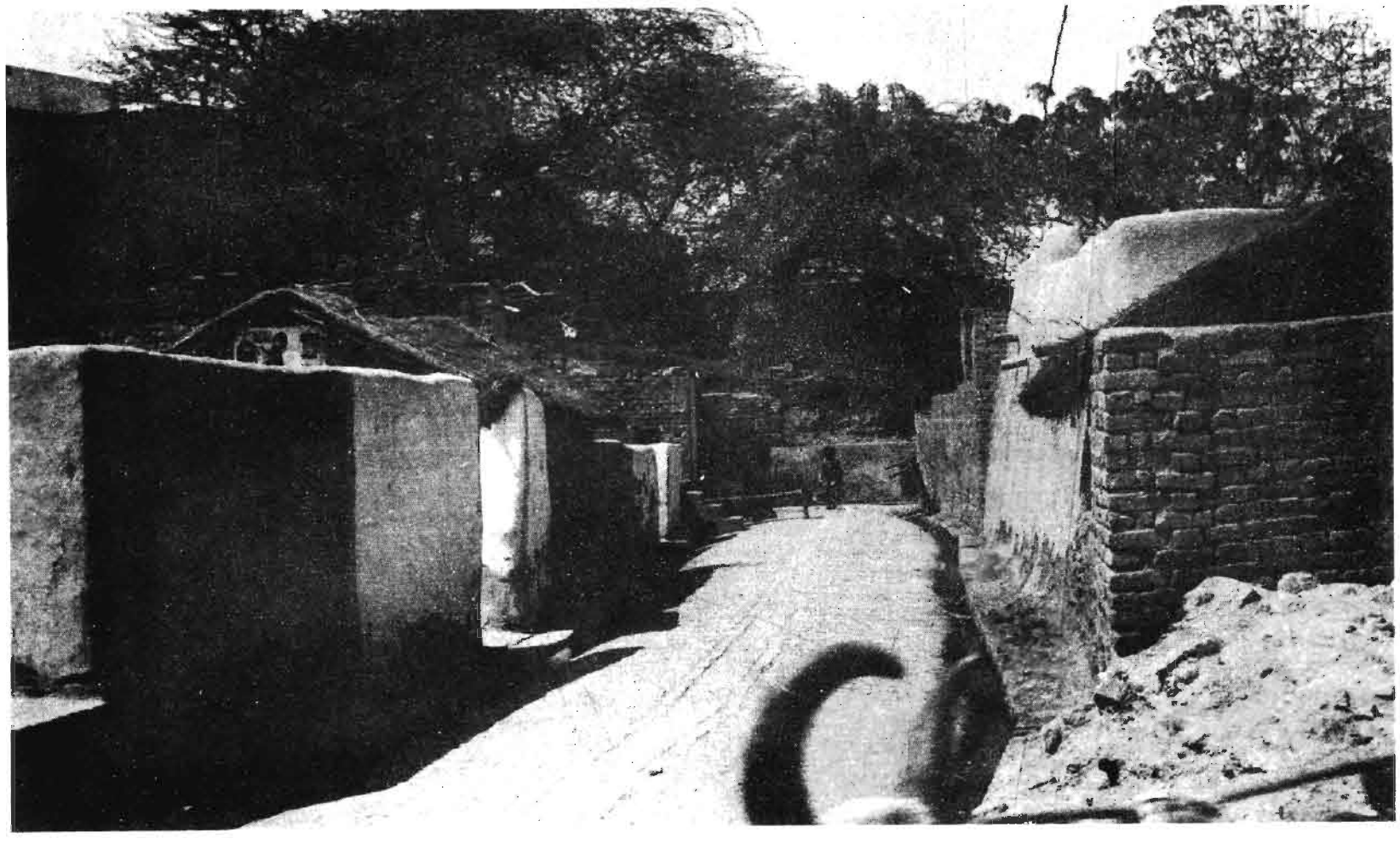
A view of outer periphery of the town



A view of river Yamuna from Kesi Ghat



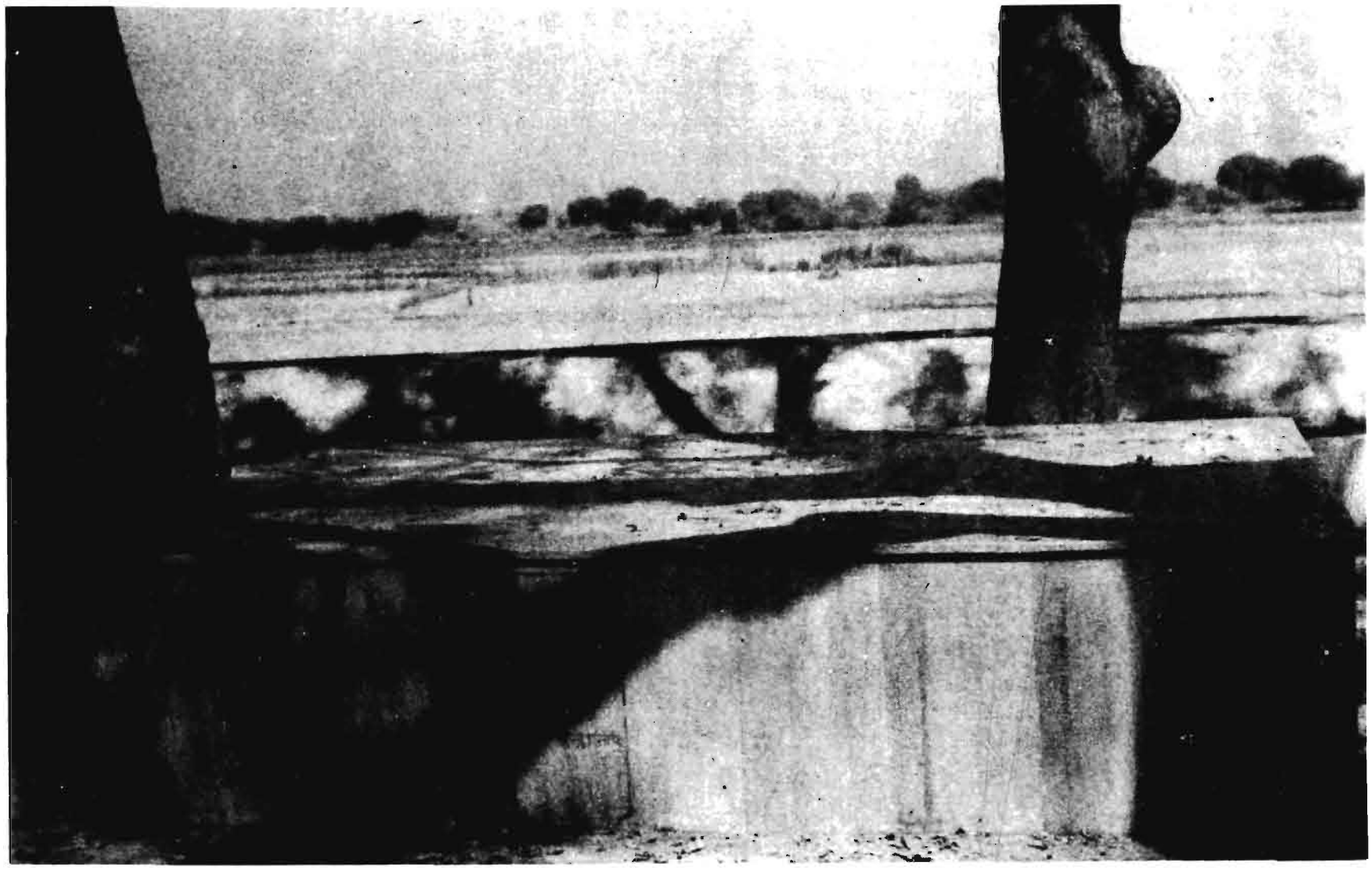
A view of narrow lane



Kachcha houses in Kishorepura



Hand-pump installed in Bhangipada



Samadhi of Mahendra Pratap Singh, a freedom fighter



Sri Rang lakshmi Adarsh Sanskrit Mahavidhalaya



A view of class in Sri Rang Lakshmi Adarsh Sanskrit Mahavidyalaya



Widow receiving *Khicheri* in Mahashwari Kunj **Dharamshala**



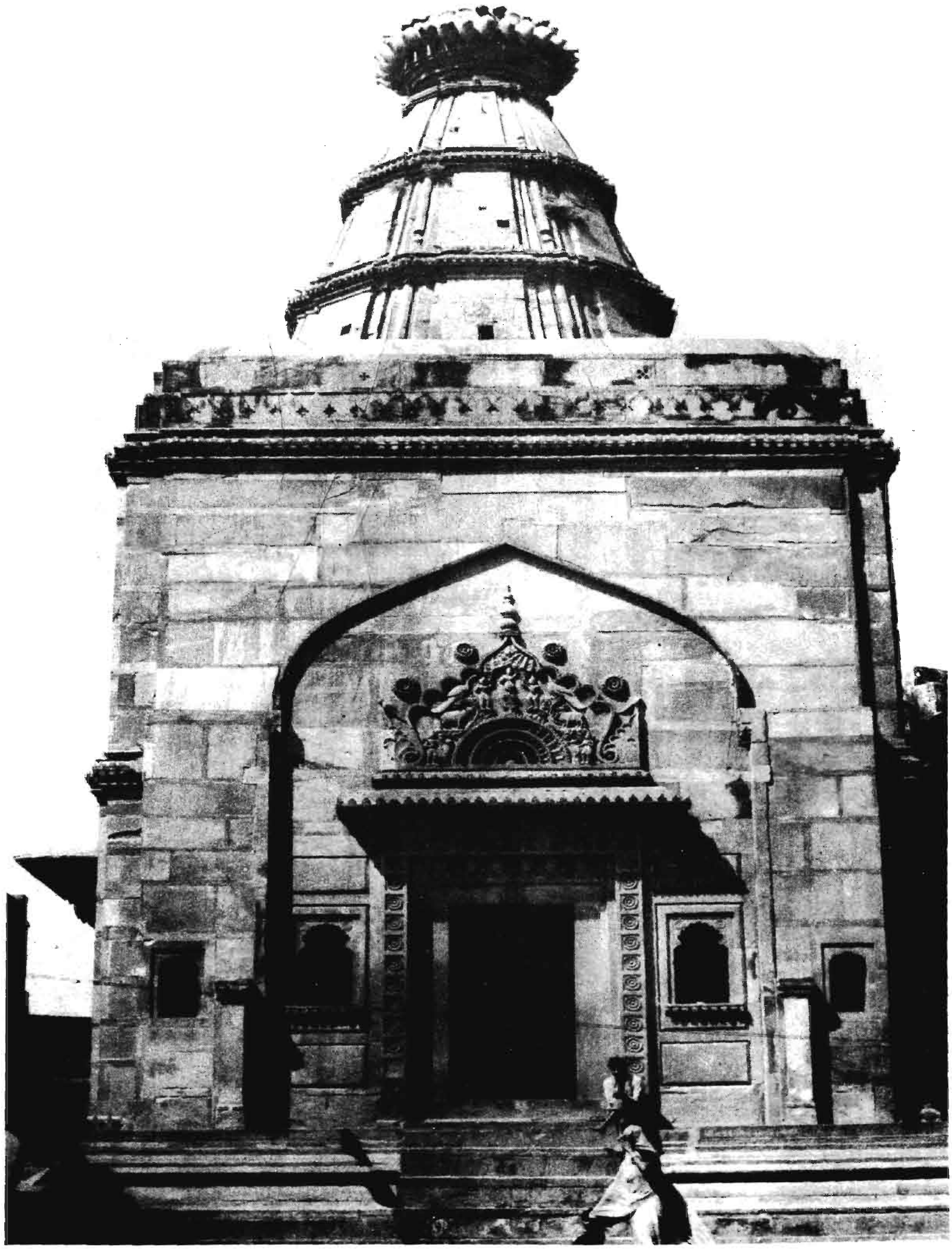
Sri Bhagwan Bhajanashram



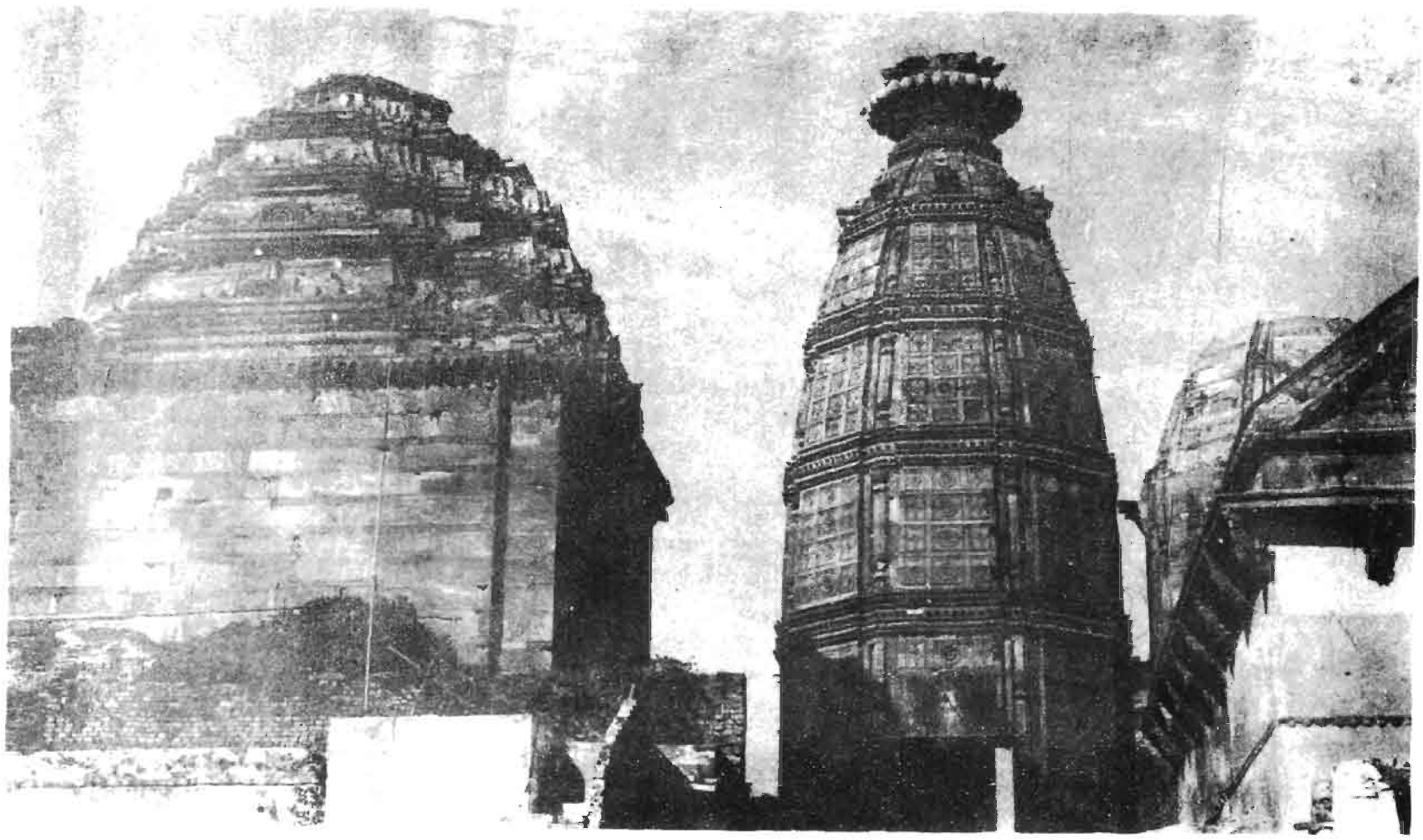
Hazarimal samami Nagarpalika Inter College, Vrindaban



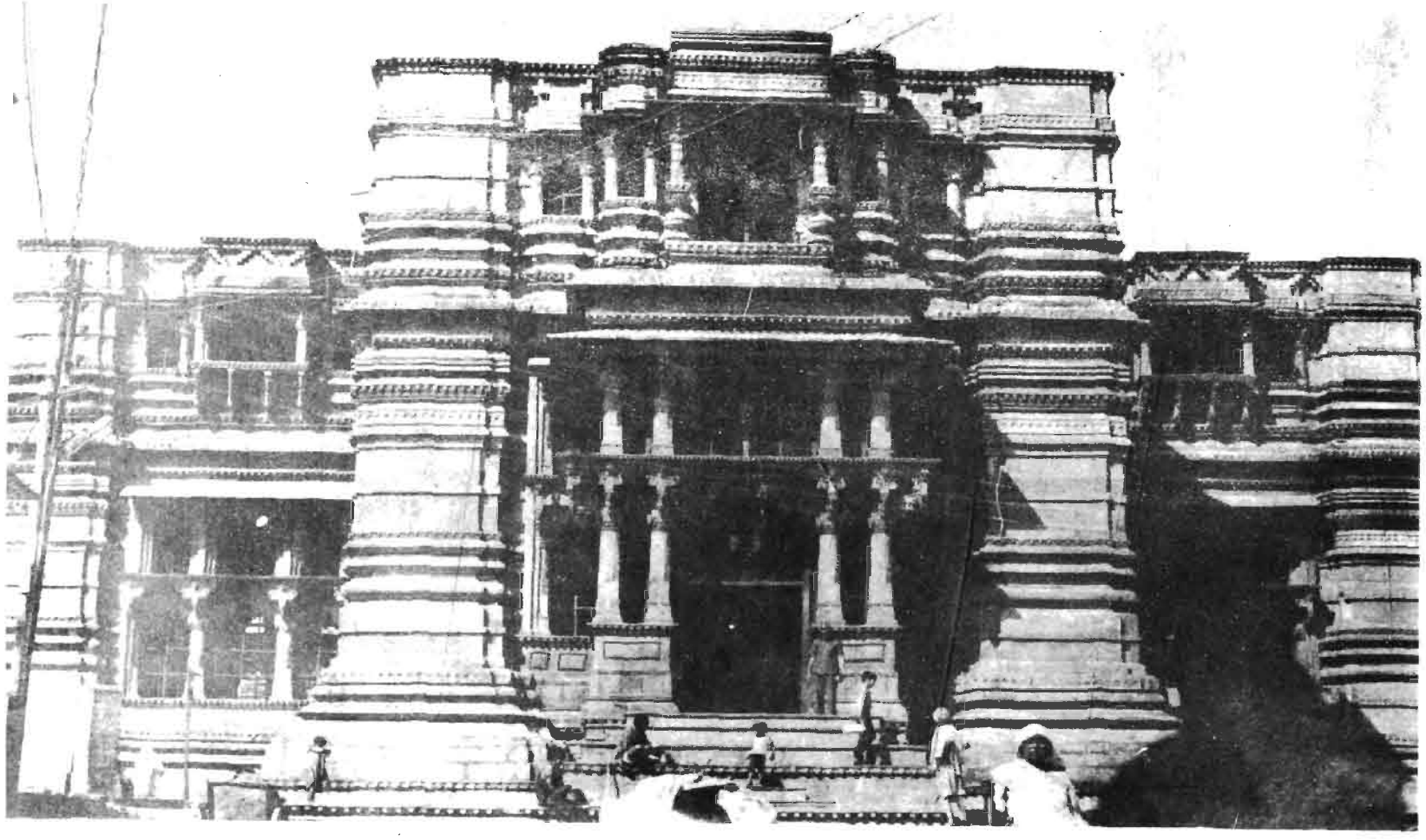
Prem Mahavidyalaya Inter College, Vrindaban



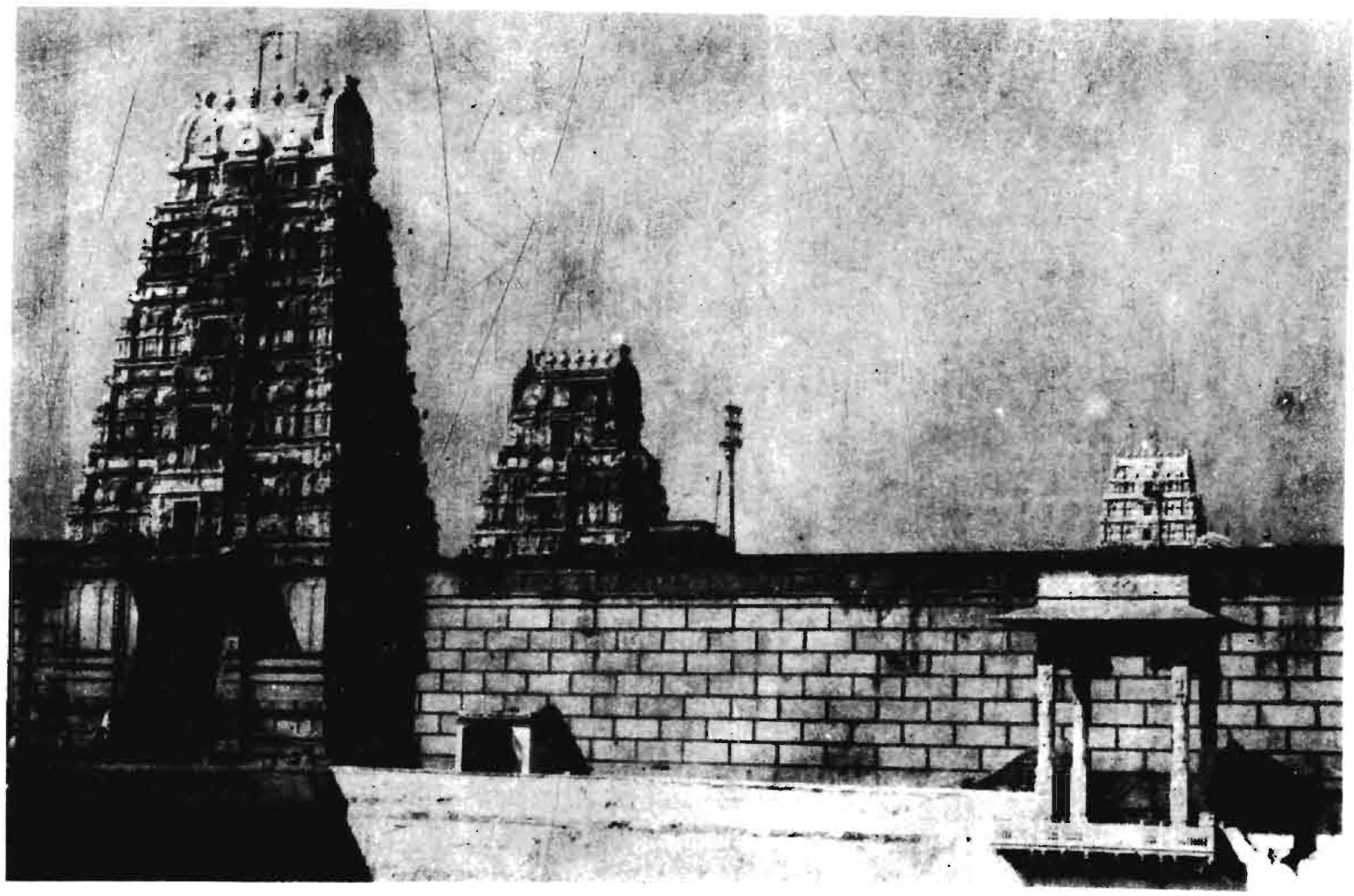
Front view of Yugal Kishore Temple



A view of Madan mohan temple



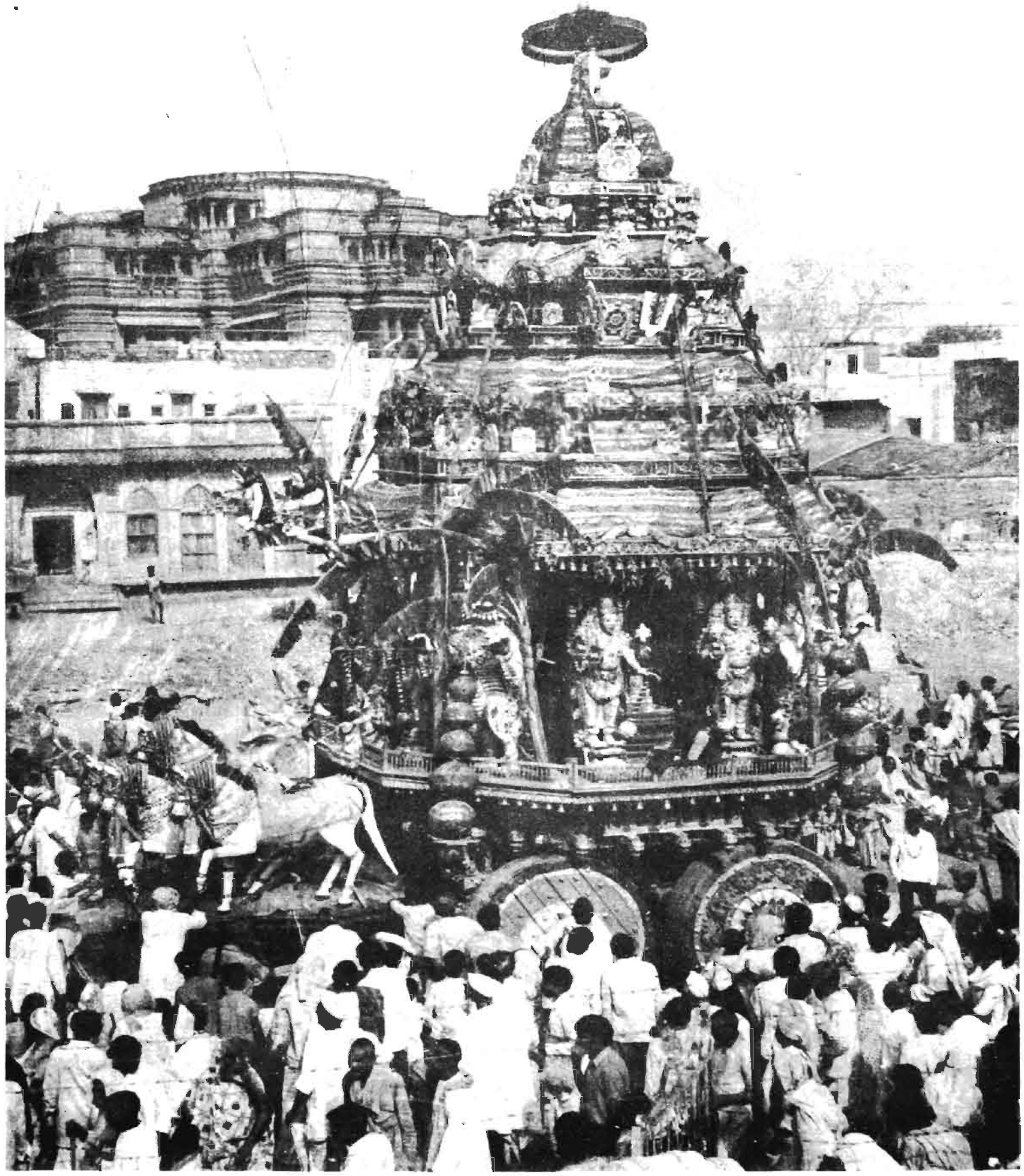
An embodiment of ancient Indian architectural glory-Govind Dev temple



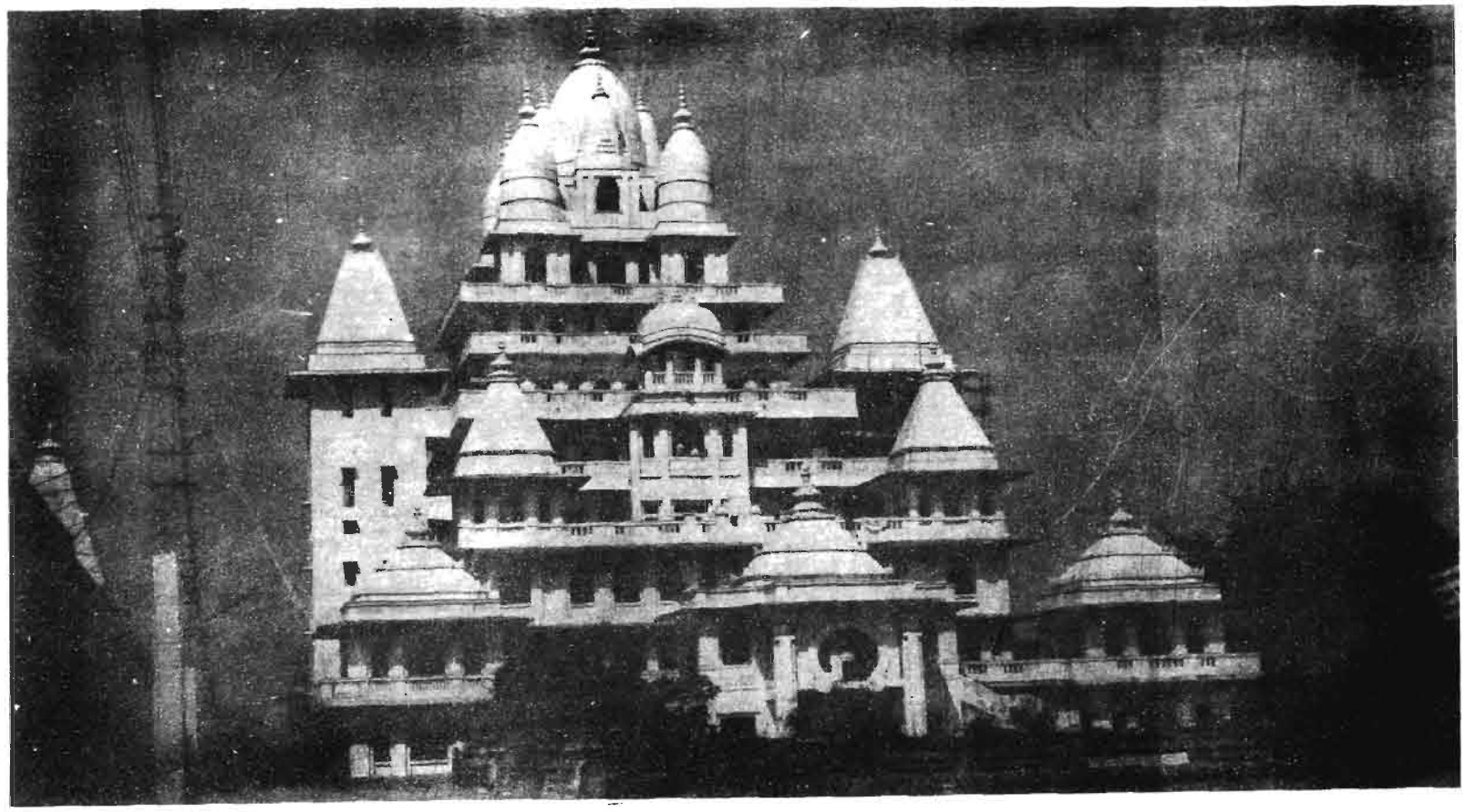
A view of famous Ranjit temple built in south Indian style



A view of front gate of Rangji temple built in Rajput style



Celebration of *Rath Yatra* festival in Vrindaban



A view of magnificent **Pagal Baba temple**



A view of Krishna-Balram temple constructed by the International Society for Krishna consciousness at Raman Reti



Krishan devotees in ISKCON temple



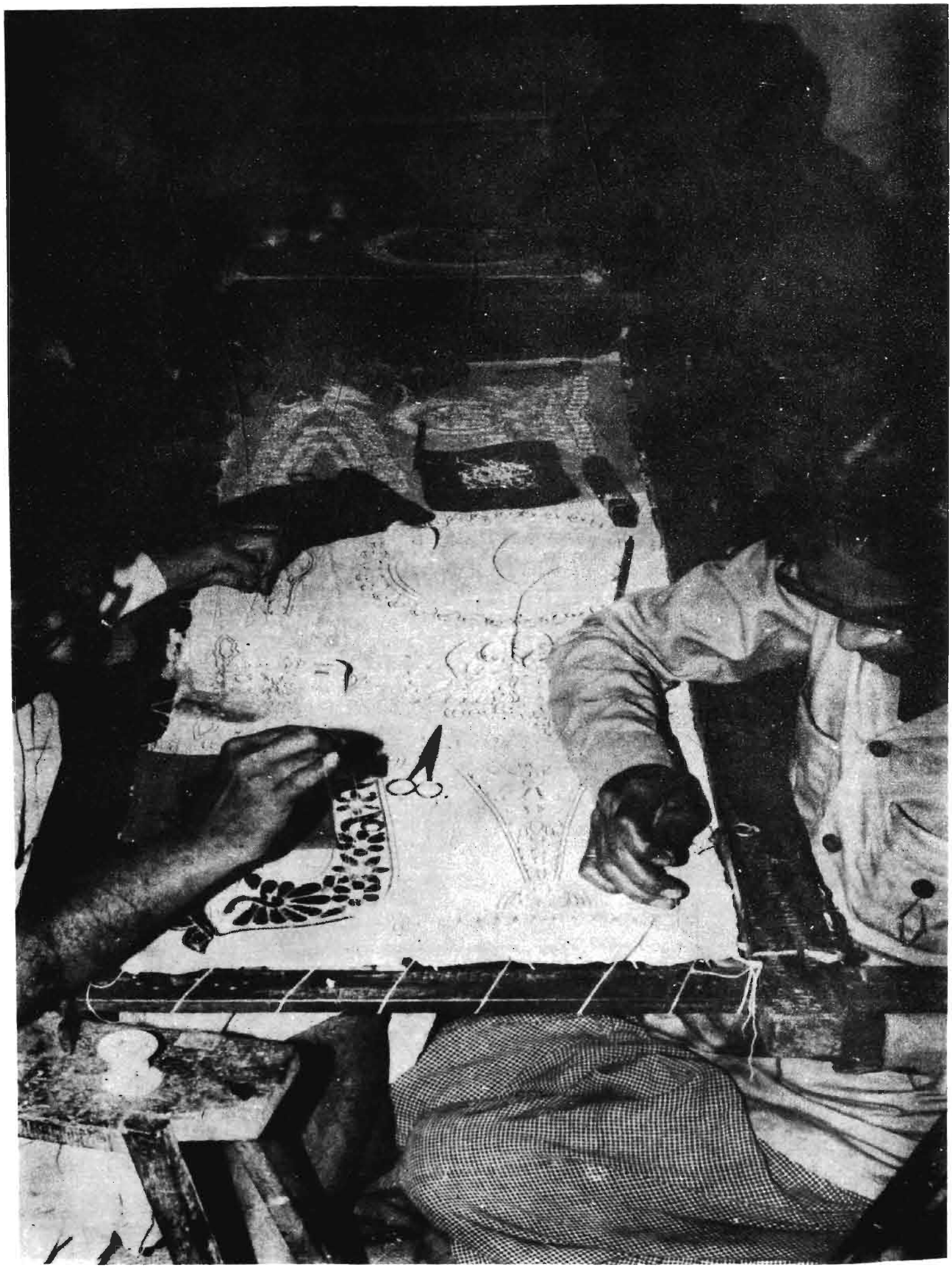
The main gate of Banke Bihari temple



Jama Masjid, Vrindaban



A beautiful depiction of bathing Radha in Shahji temple



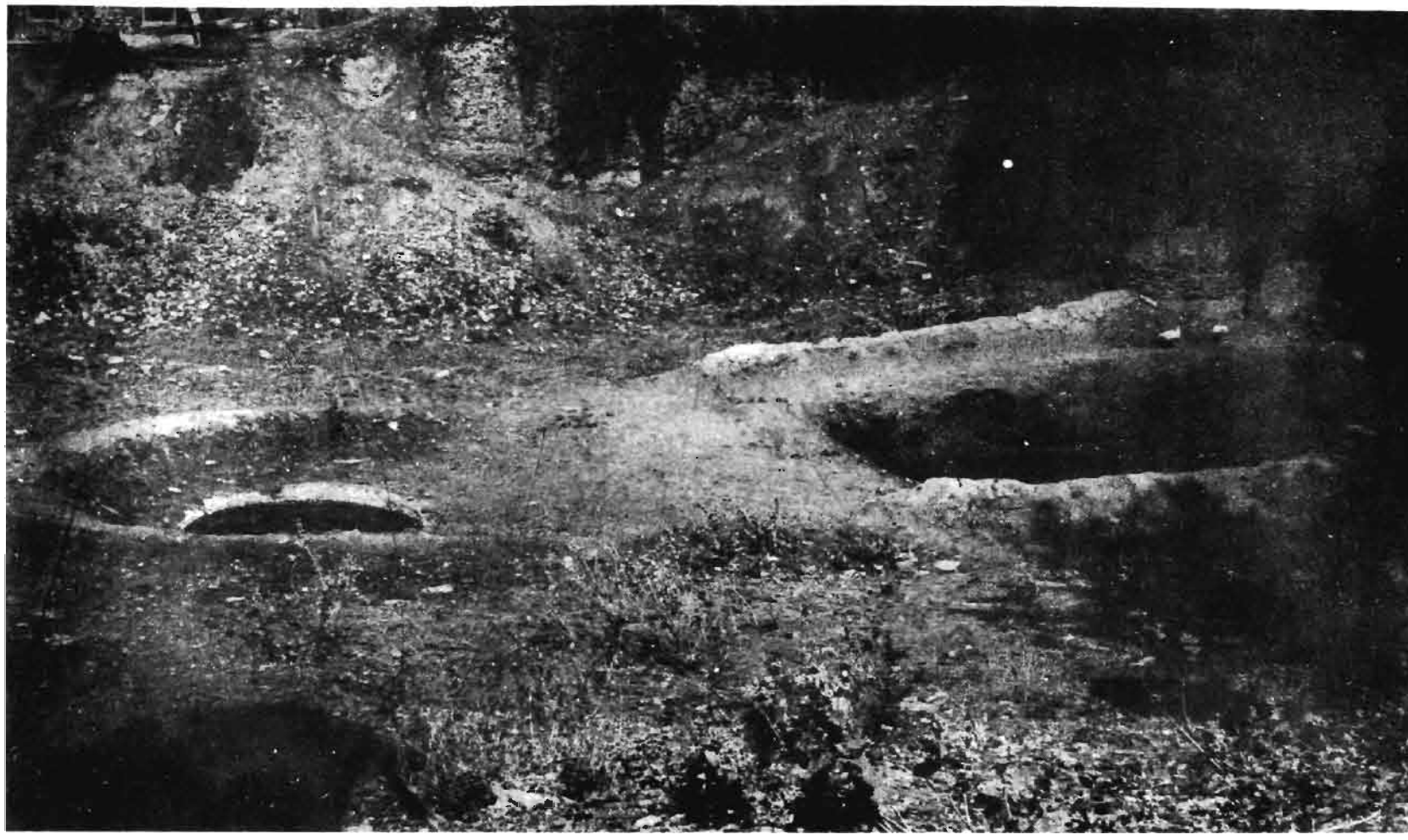
Craftsmen engaged in preparation of decorative dress of Radha-Krishana



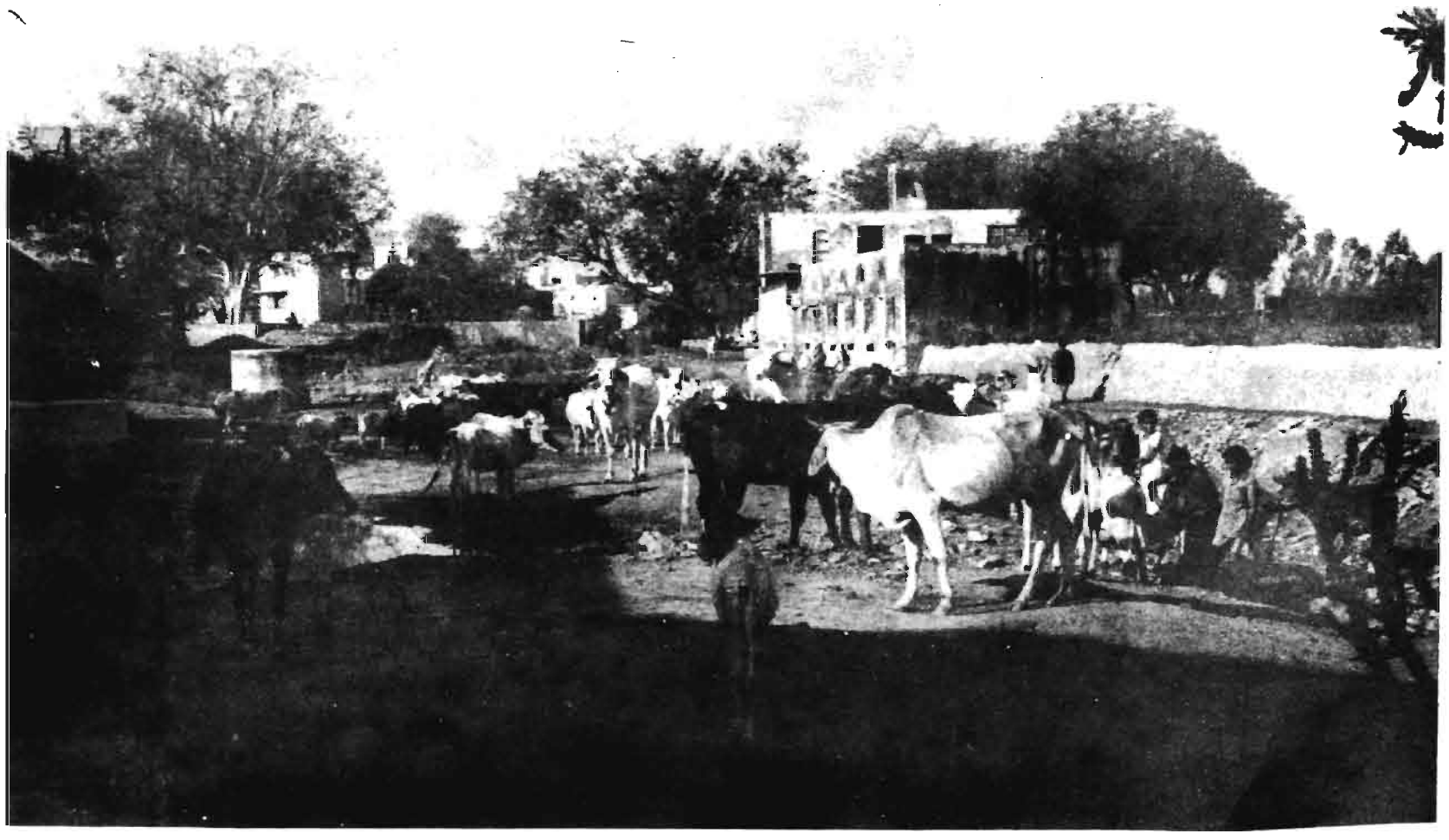
Craftsmen preparing *Zari-mukut* (crown)



Decorative show-piece being prepared out of pea-cock tail feathers



A view of sacred *Brahm Kund*



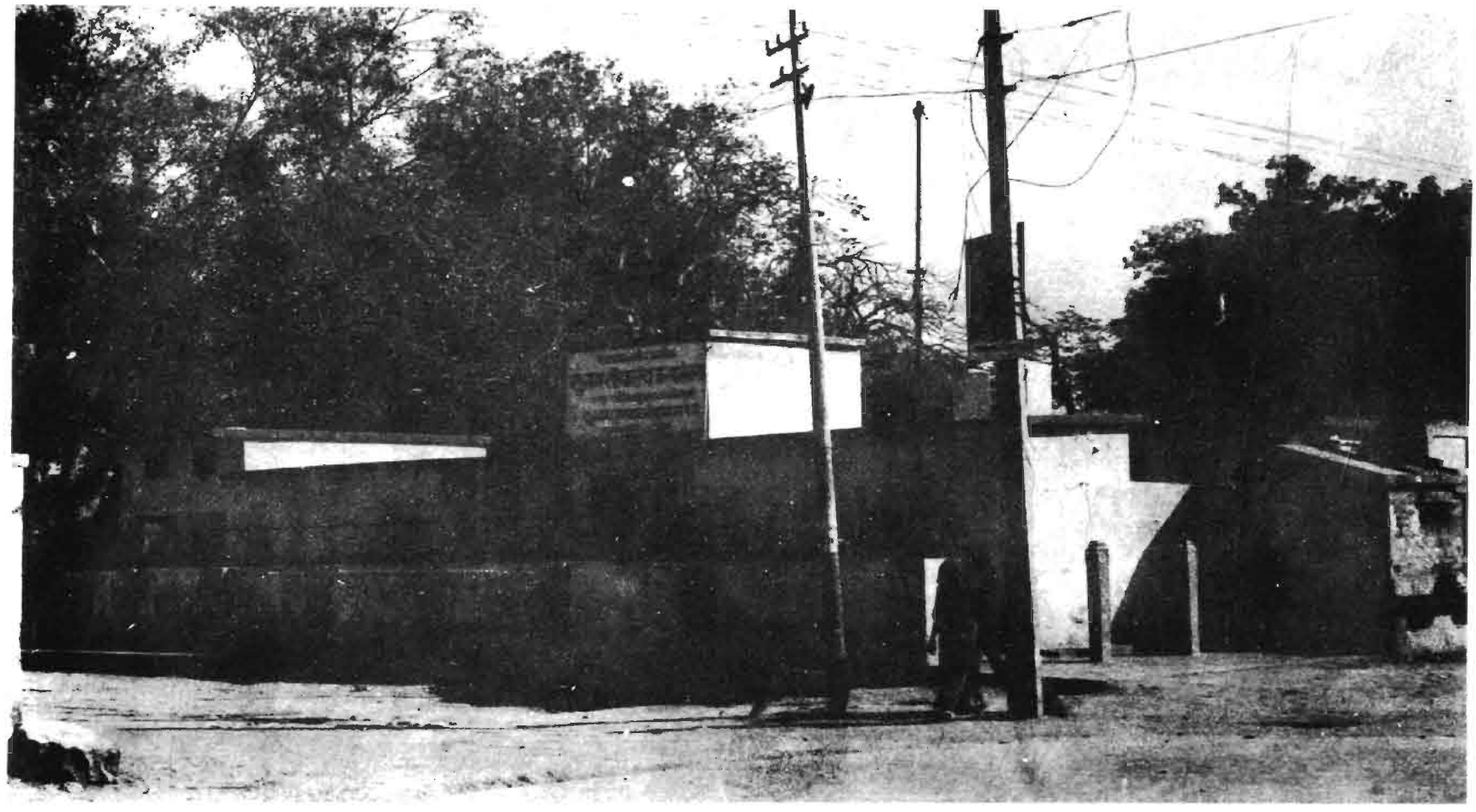
A view of *Gaushala*



Bihar Ghat Pumping station for the control of water pollution in river Yamuna



An over head water tank



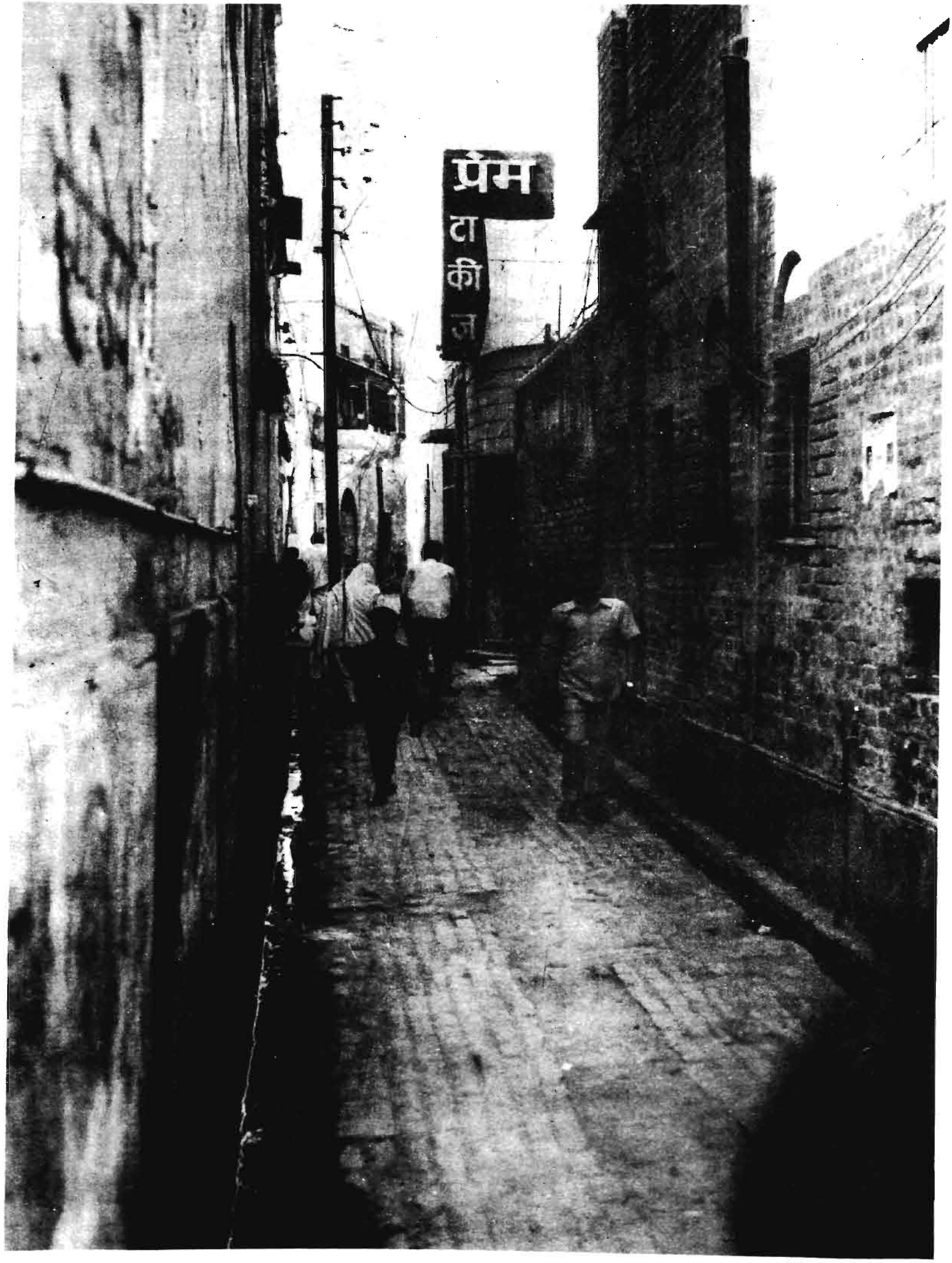
A view of *sulabh sauchalaya*



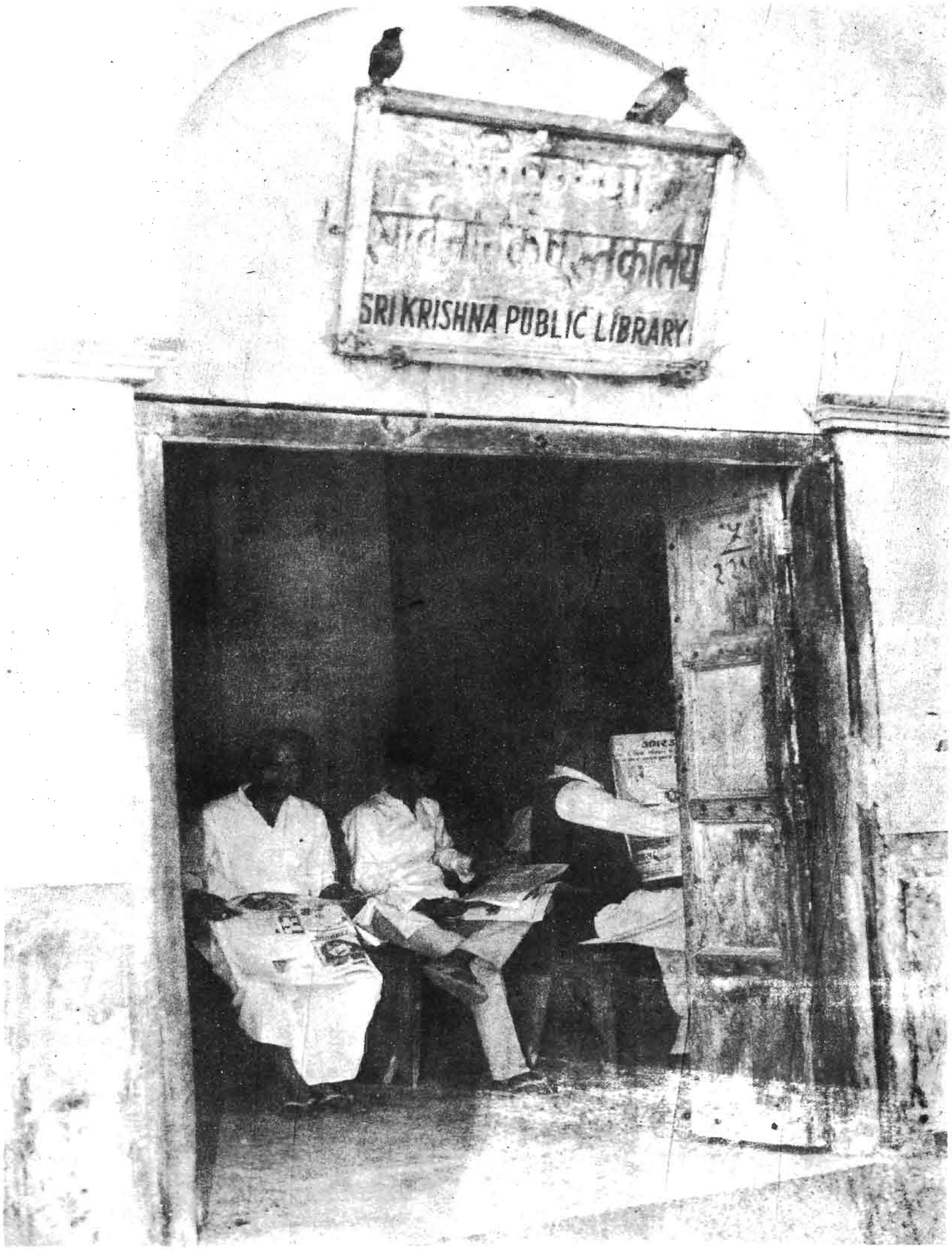
Institute of Oriental Philosophy



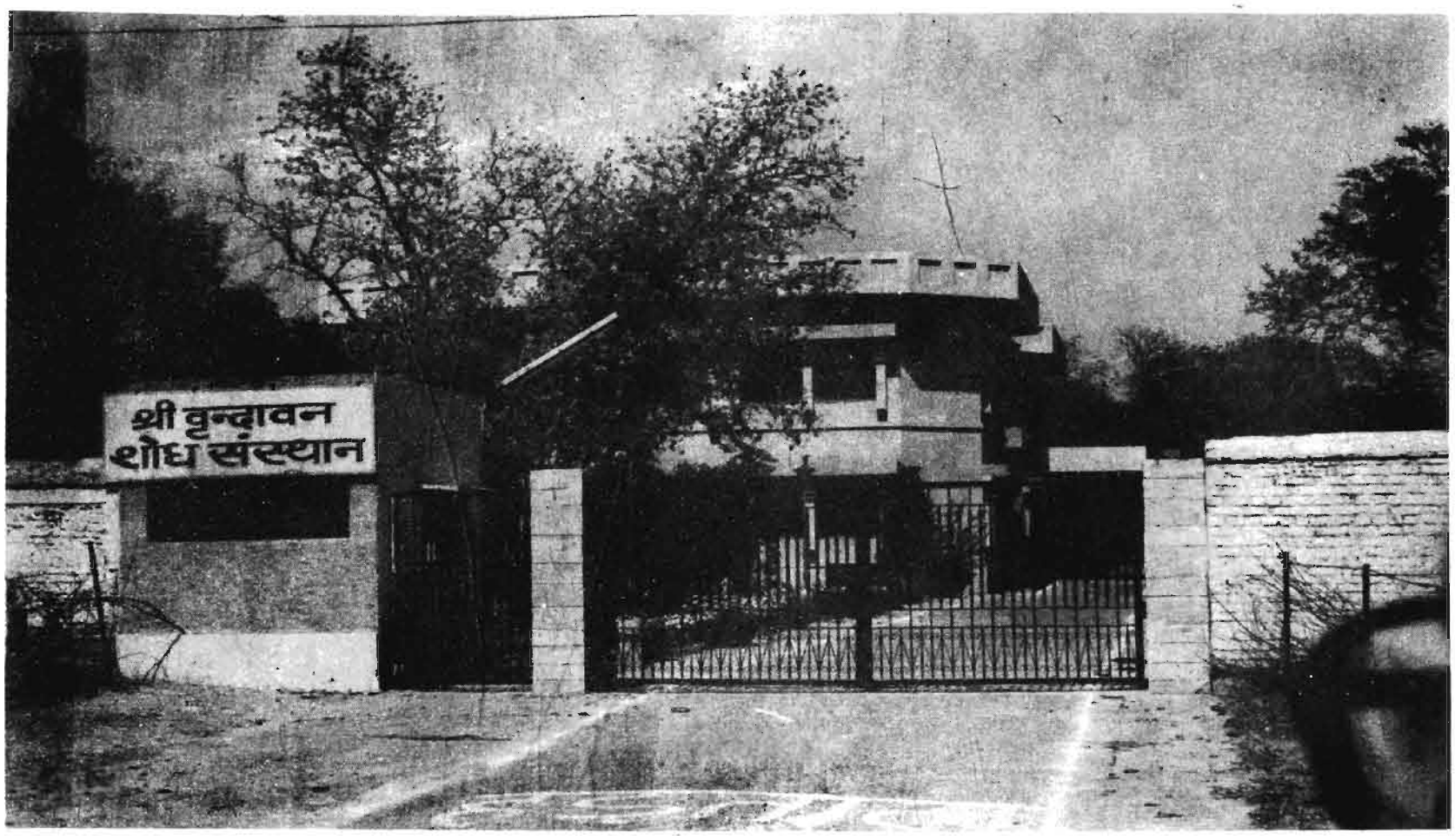
Mobile X-Ray van of T.B. Sanitorium



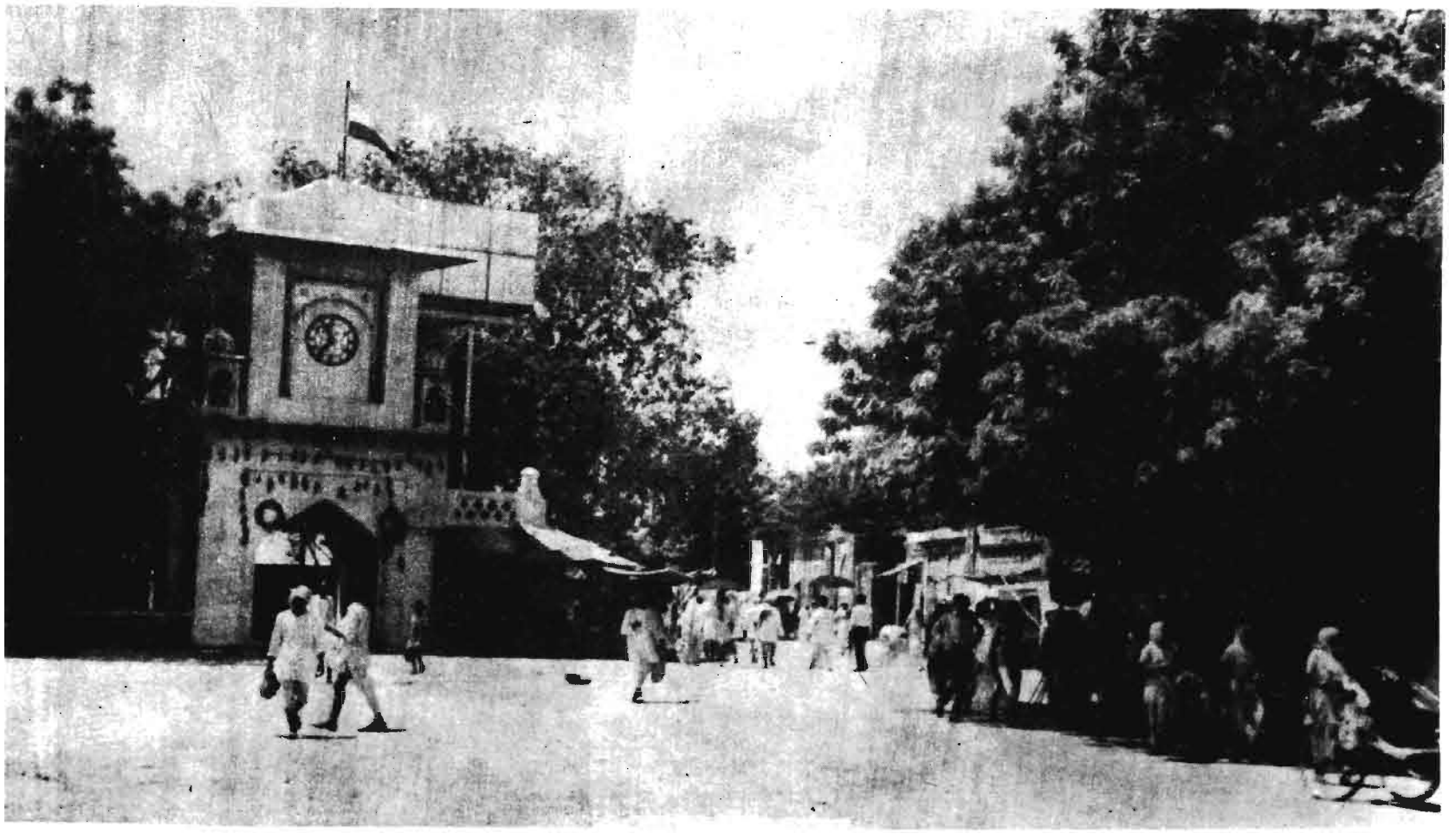
A narrow by-lane leading to cinema hall Prem Talkies



Sri Krishan Public Library



A view of Sodh Sansthan, Vrindaban



A view of main gate of the Vrindaban Municipality office



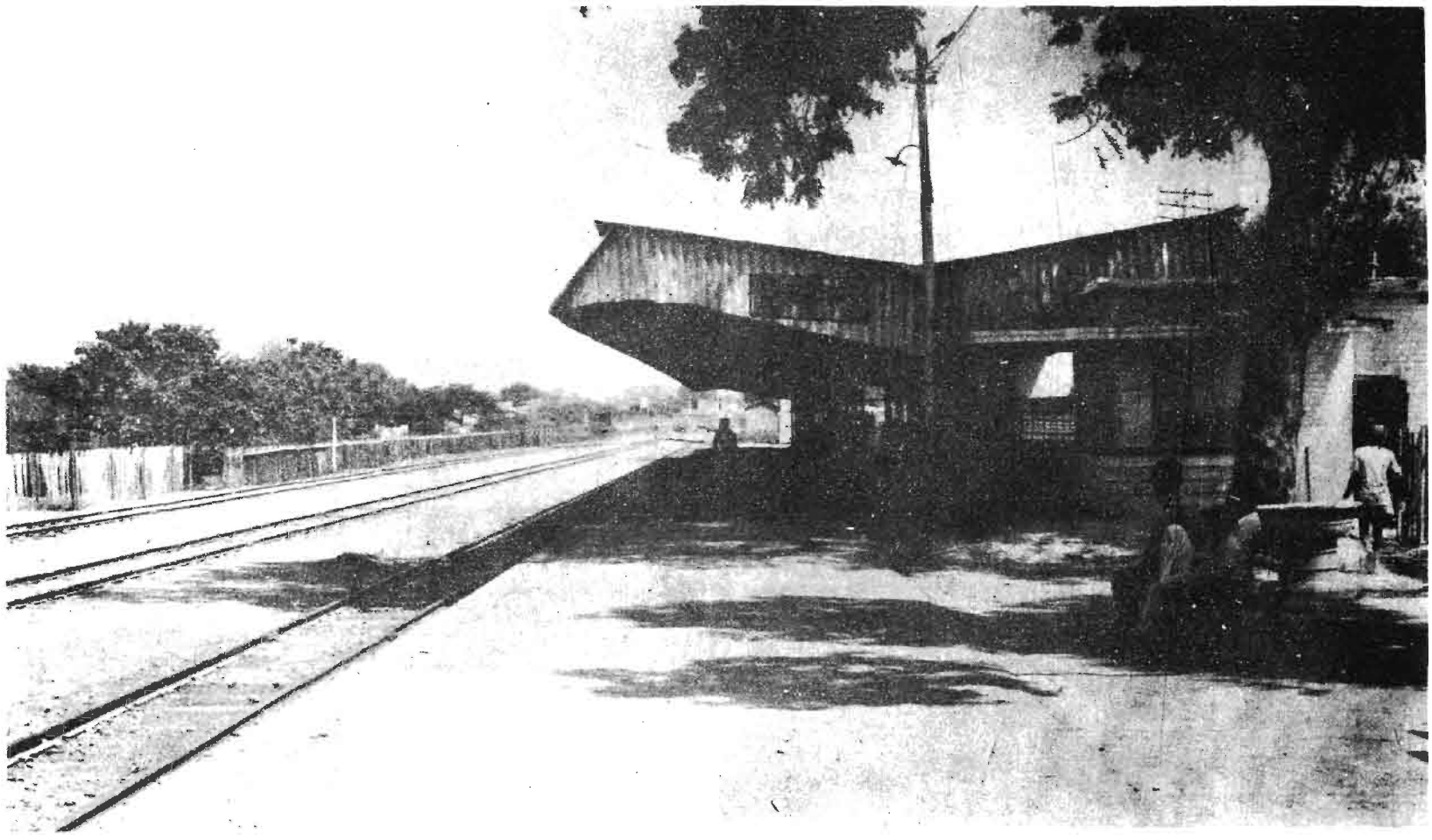
Mathura District Co-operative Bank Vrindaban



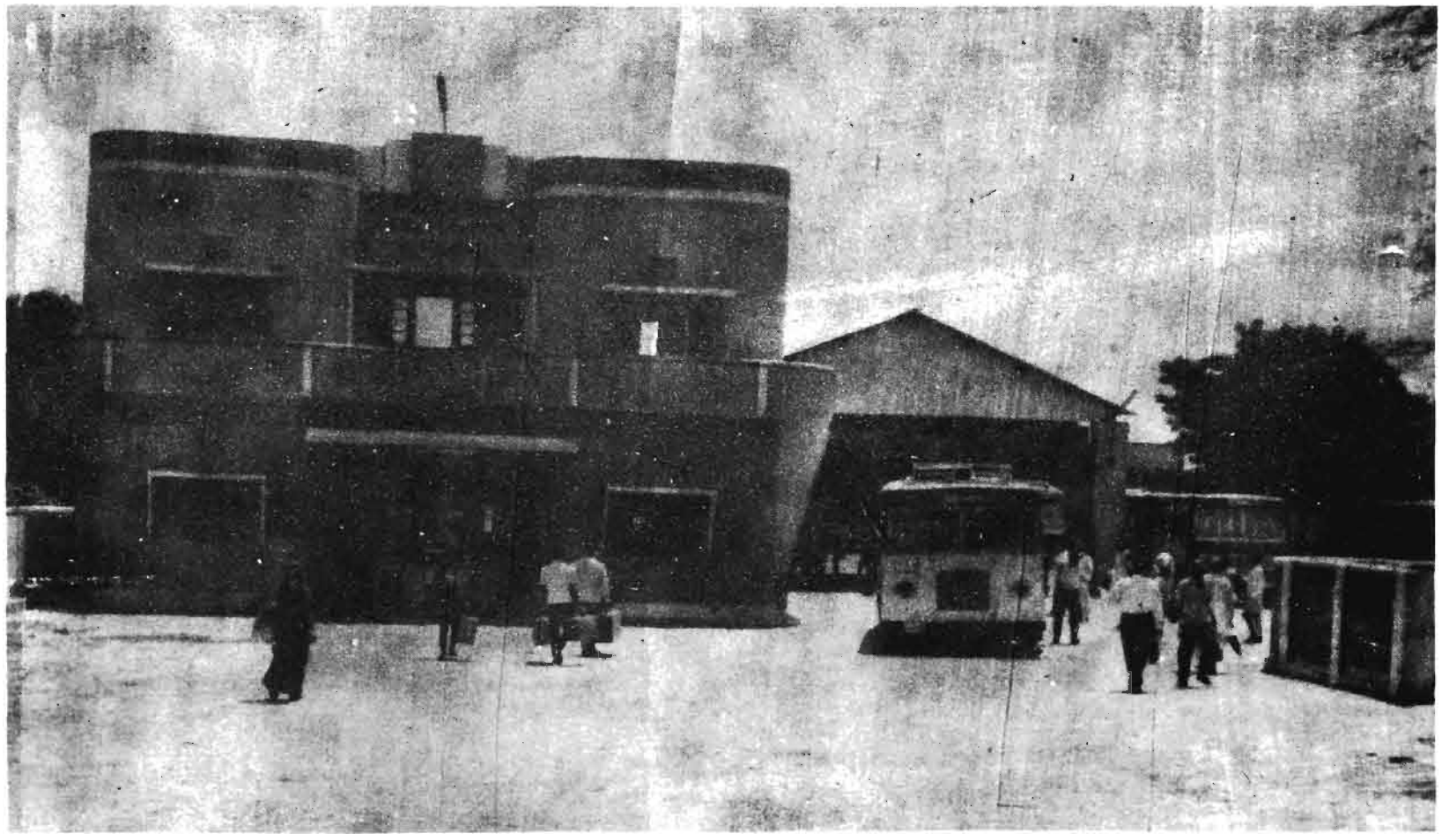
Syndicate Bank, Vrindaban



Bank of Baroda, Vrindaban



Vrindaban Railway station



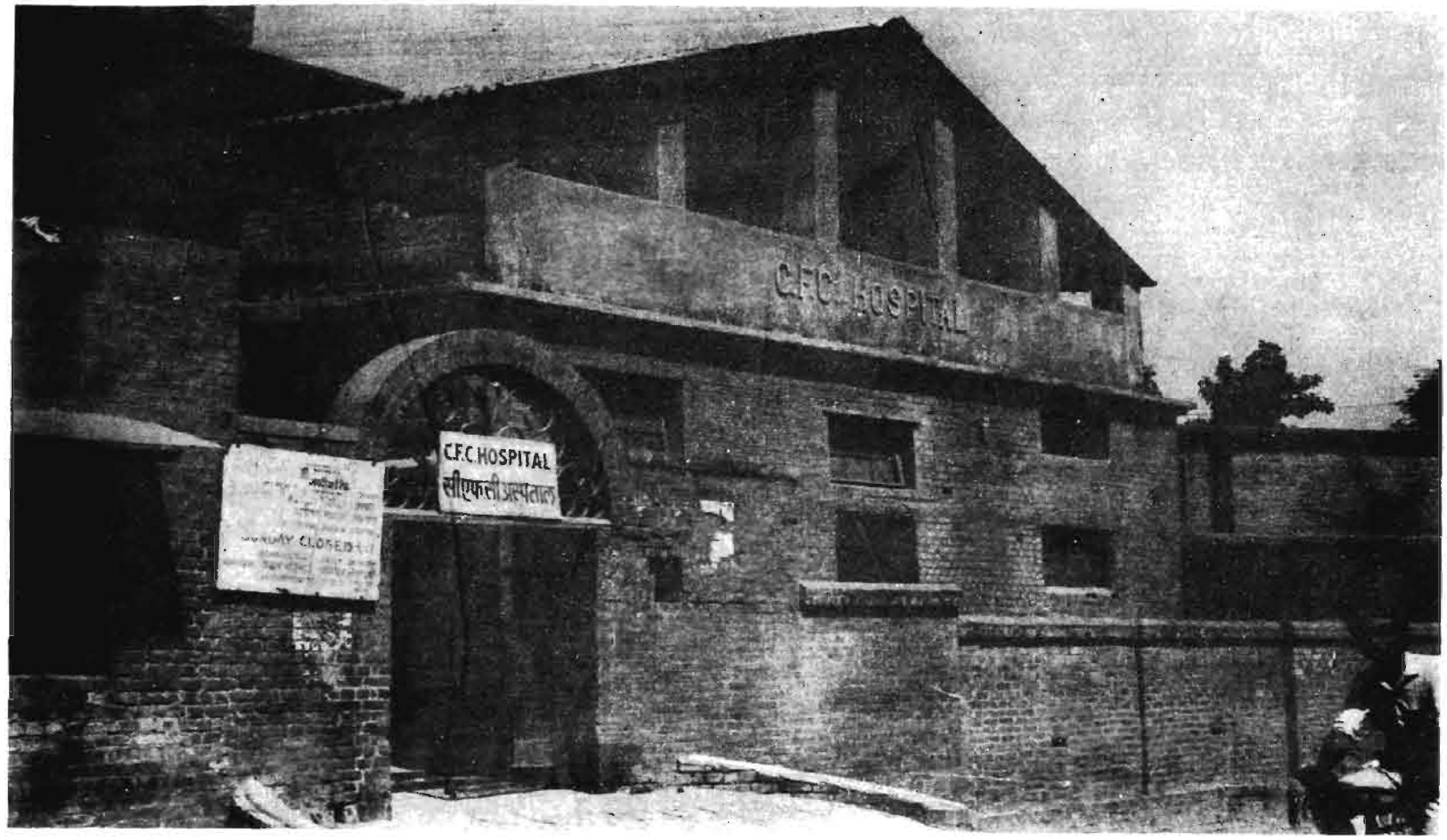
Uttar Pradesh State Roadways Bus station, Vrindaban



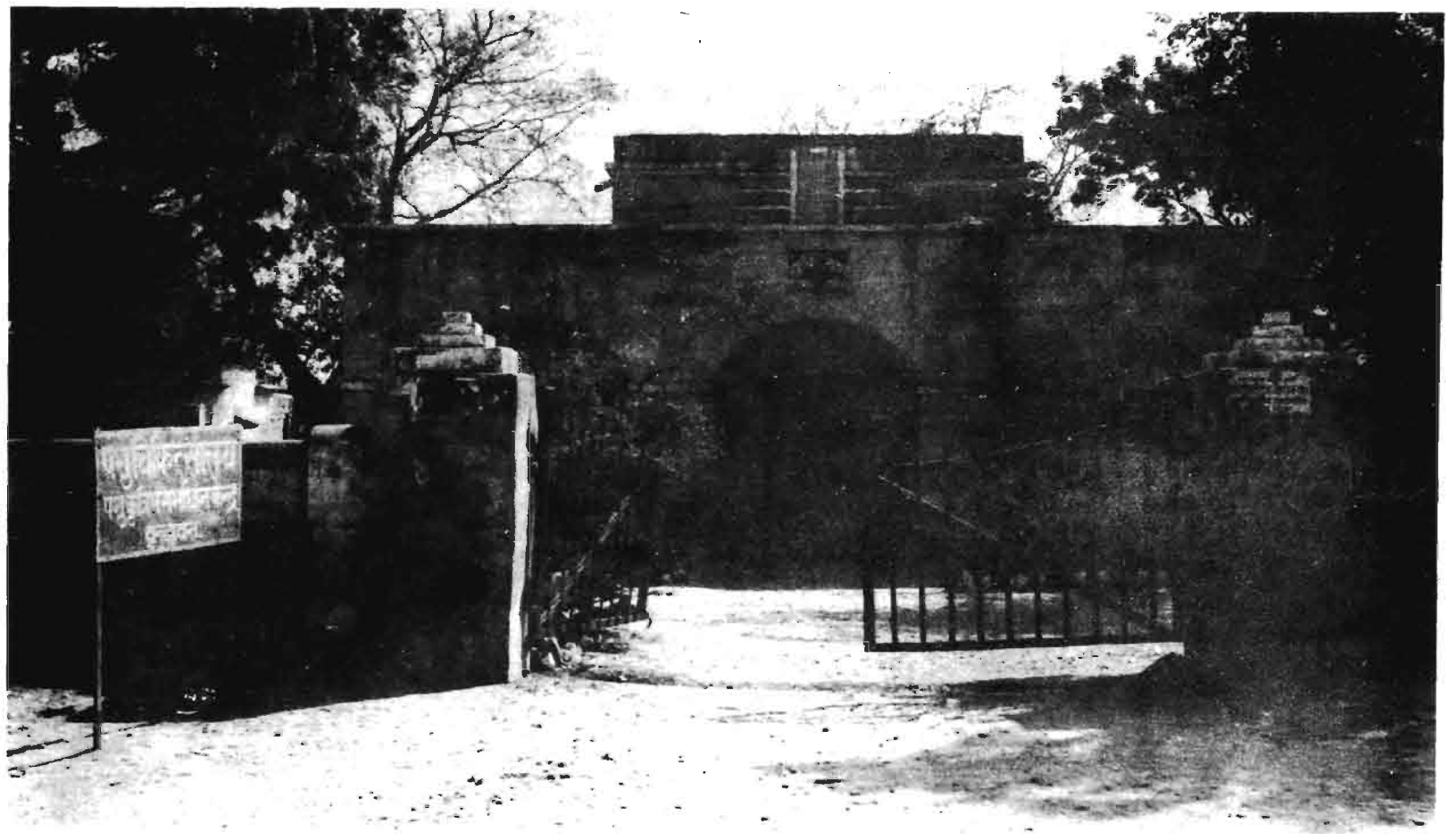
A view of tanga stand



A view of hospital for the women



A view of C.F.C. Hospital



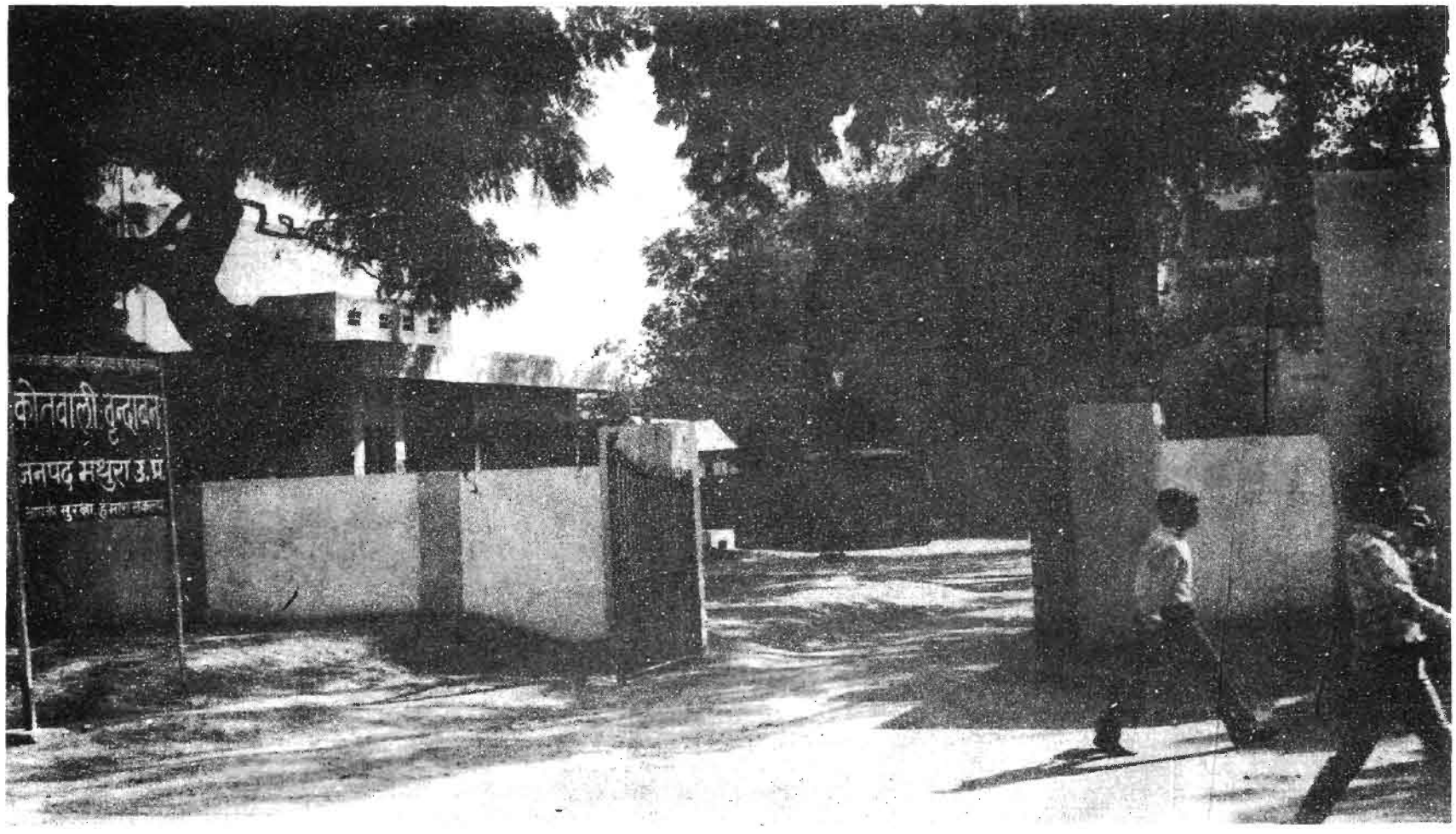
Veterinary Hospital, Vrindaban



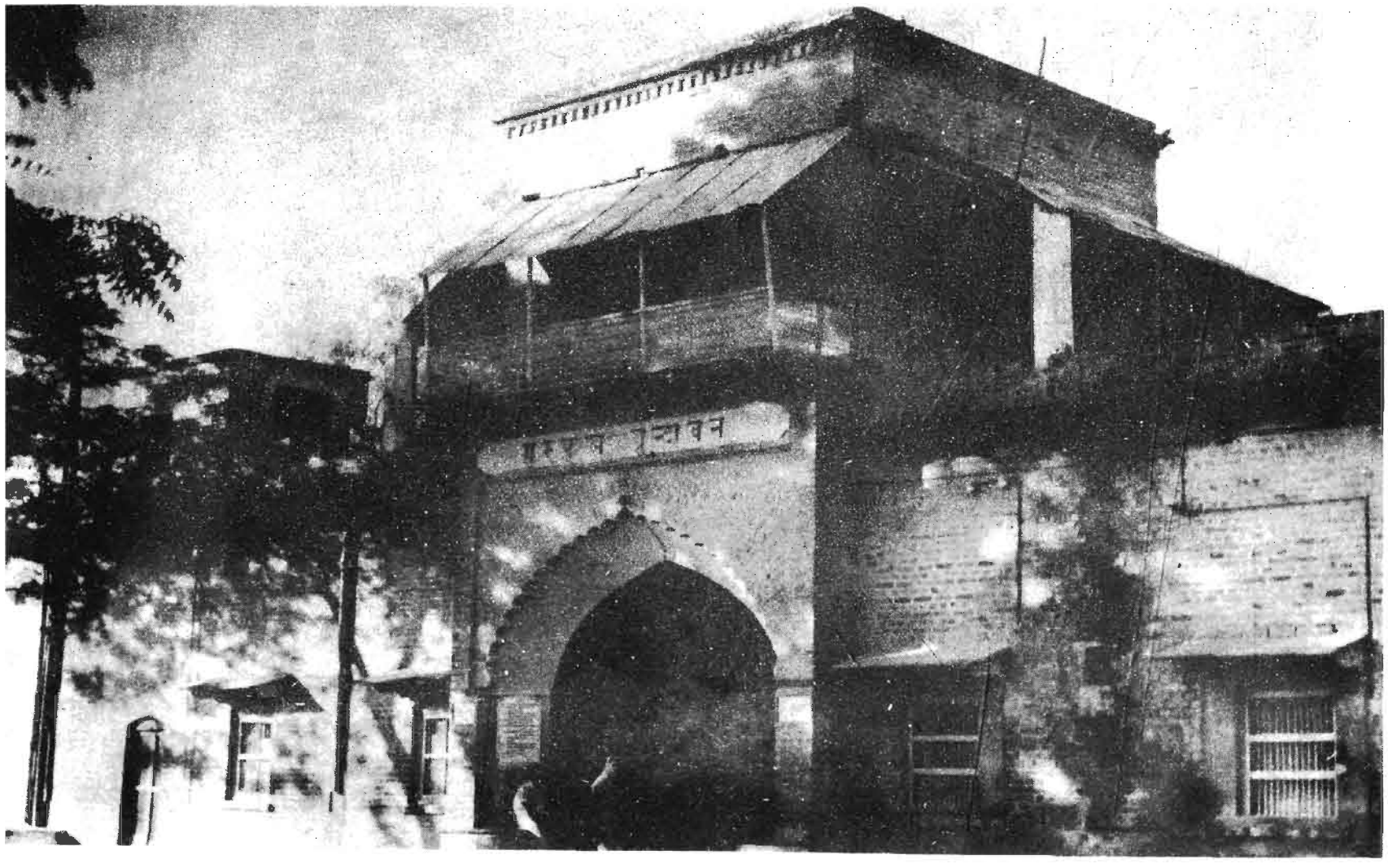
Telephone Exchange Building



Post office building, Vrindaban



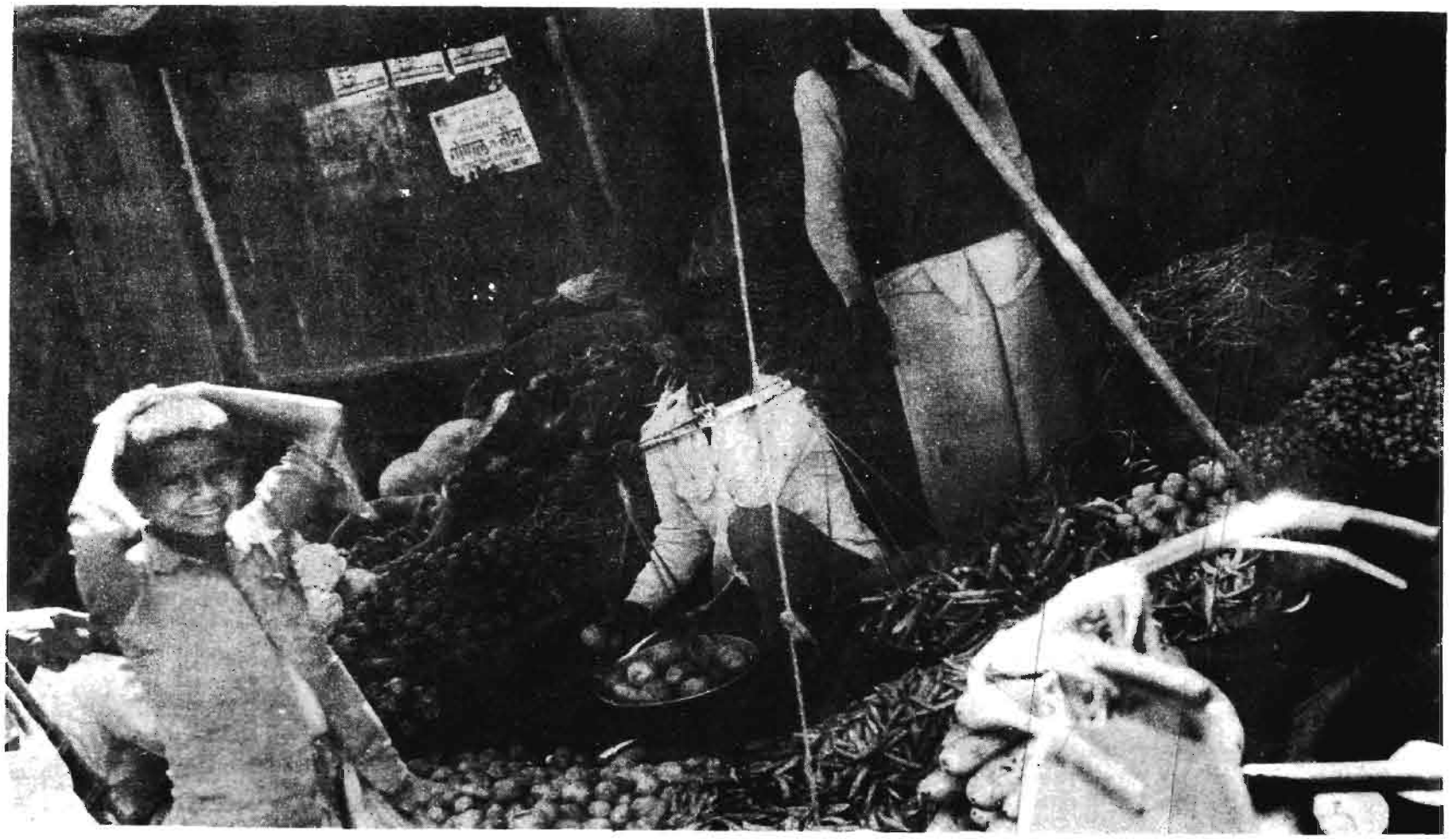
Police Station, Vrindaban



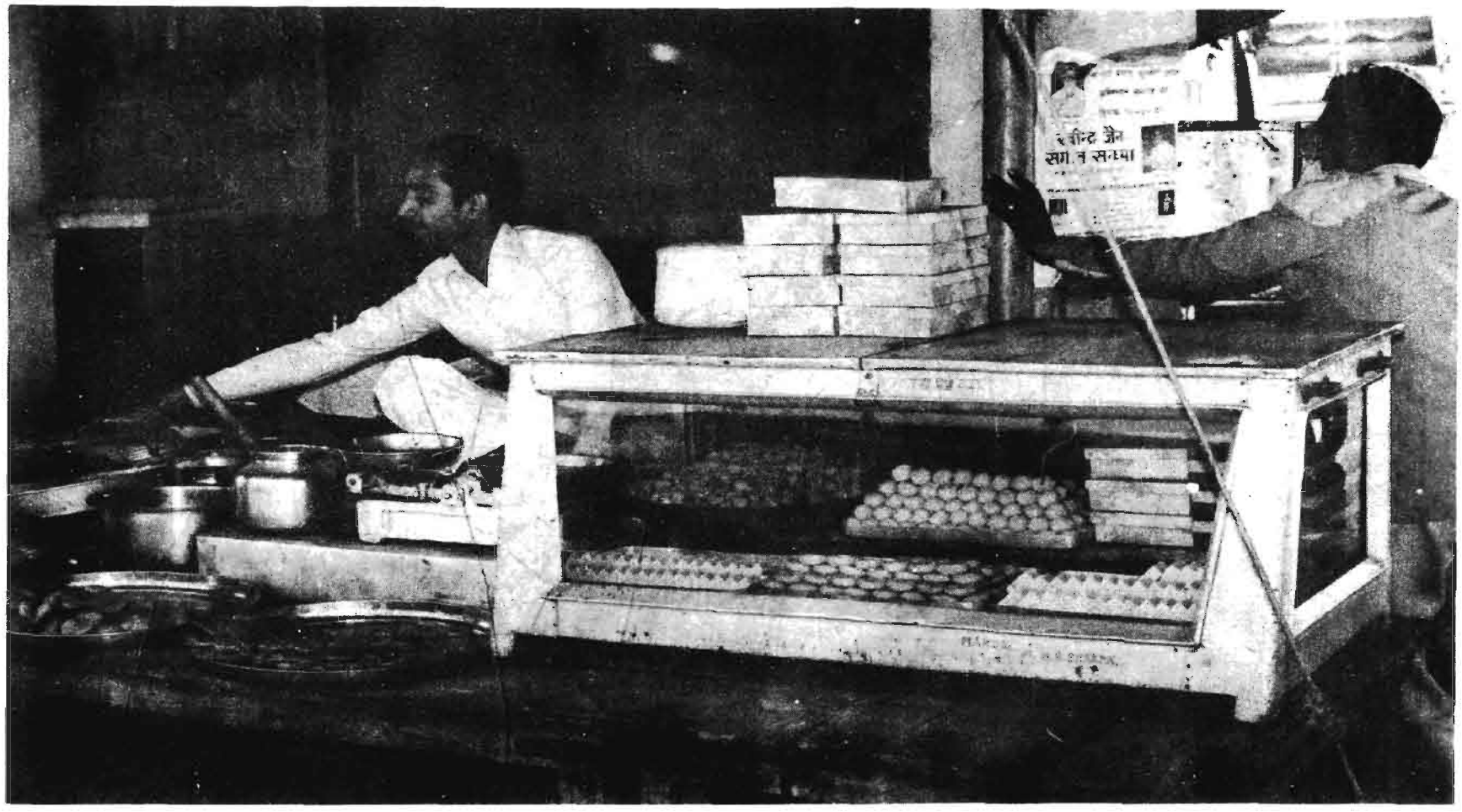
An old *Gurukal* building



A view of the wholesale grain Market, Vrindaban



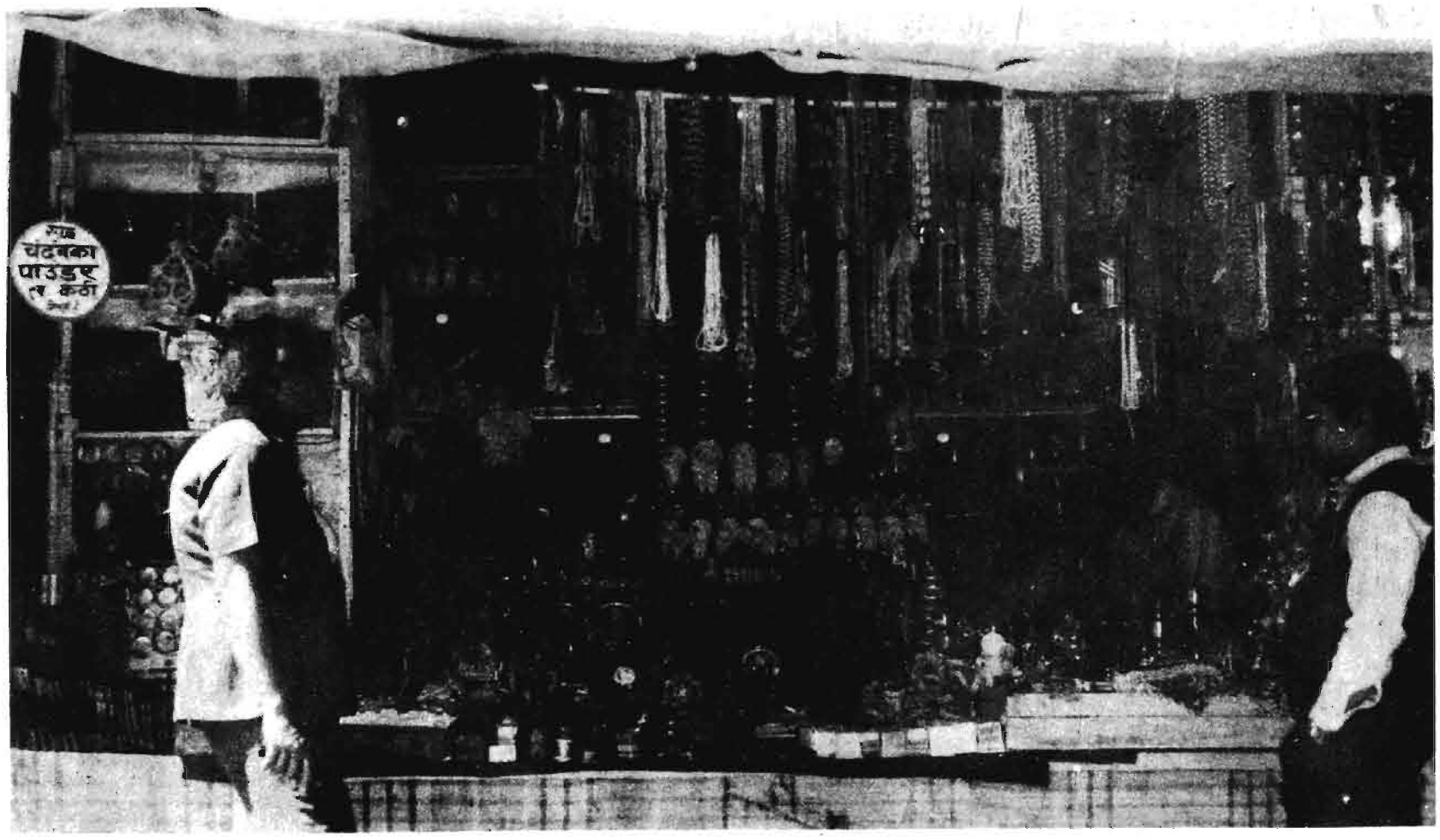
A vegetable shop in the town



A sweet shop



A typical view of read-side stalls selling soft drinks and eatables



Shop dealing in veriety of iteams of decoration and veneration-a place of attraction for the tourists and devotees



Congested street of the town hum with busines activity