

CENSUS OF INDIA 1981

SERIES - 6

HARYANA

PART X - C

VILLAGE SURVEY REPORT

THEH BAHRI

Drafted by J.R. Vashistha
Assistant Director

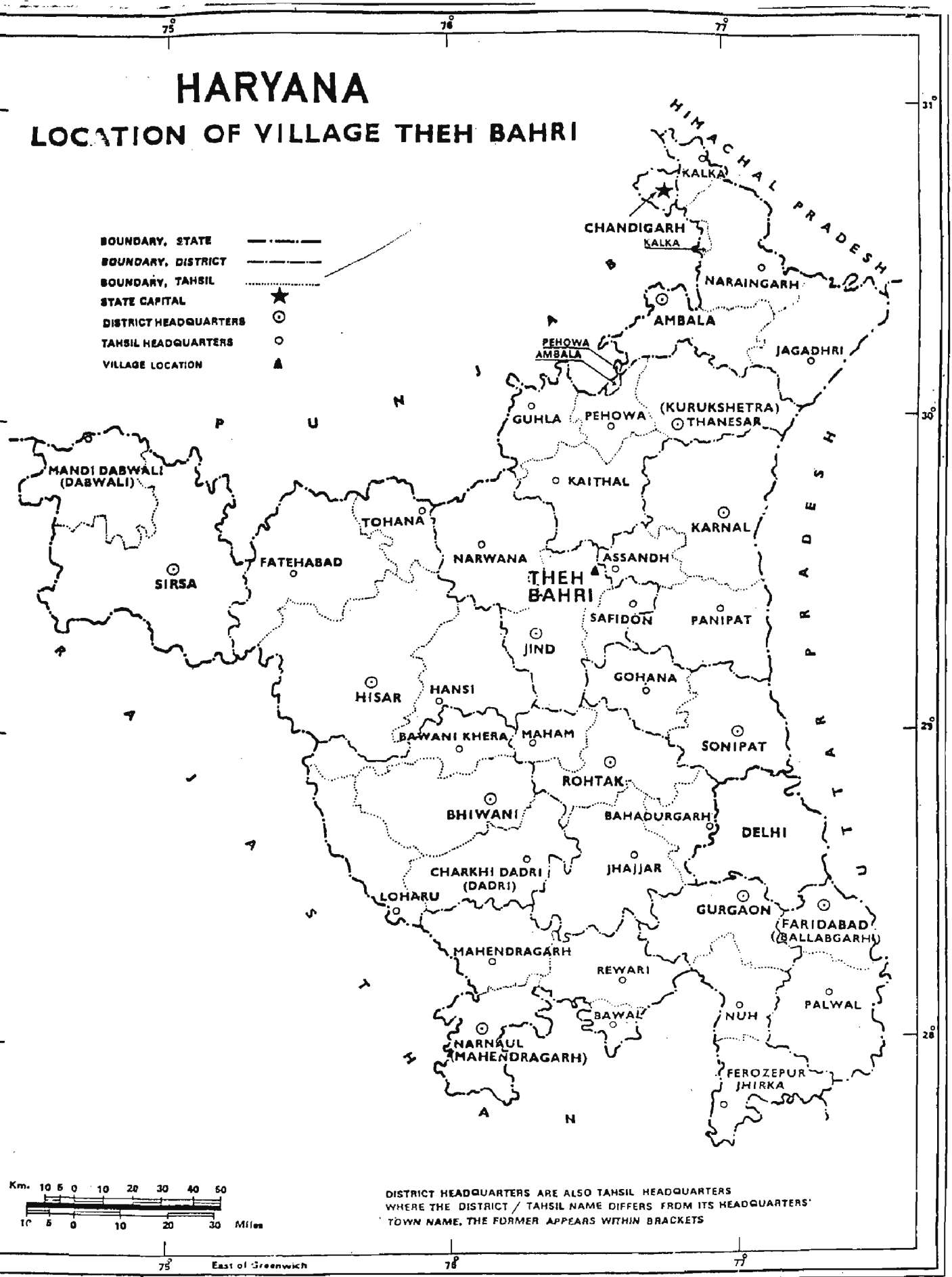
Edited by R.K. Aggarwal
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DIRECTORATE OF CENSUS OPERATIONS
HARYANA, CHANDIGARH

Office of the

HARYANA

LOCATION OF VILLAGE THEH BAHRI



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FOREWORD

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

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

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

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

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

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman.

Shri Jain was assisted in this task by Mrs. Suman Prashar, Assistant Director and Shri V.K.Jain, Investigator. I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate, Haryana on the village Theh Bahri of Jind tahsil and Jind district. I am grateful to Shri R.K. Aggarwal, Deputy Director, Shri J.R. Vashistha, Assistant Director and other staff members in the Directorate for the efforts taken by them for bringing out this report.

New Delhi,
June 1, 1988

V.S. VERMA
Registrar General, India

PREFACE

Census is essentially a statistical survey and as such it partakes of the limitations of these surveys because of its dealing with such aspects of human life as are capable of being expressed numerically or quantitatively. A Census report deals with the total population, rate of its growth, its distribution over land and according to age, sex, marital status, literacy, language, religion, migration, occupation and other allied subjects. But the Census report does not satisfy completely the reader desirous of knowing the people as they live. It furnishes little information on social structure and material culture of the population—the type of houses they live in, the clothes and ornaments they wear, the food they eat, their household equipment, their economic resources—land and livestock, their hours of work and recreation, their beliefs and customs and their traditions and aspirations.

With a view to presenting a more complete picture of the people than was done at the previous Censuses, it had been decided in 1961 Census to prepare along with the main Census reports, complimentary monographs on socio-economic survey of some selected villages to study the characteristics of rural life. It was, however, felt during 1971 Census that the rural studies should be supplemented by town studies to know the impact of socio-economic processes generated by urbanisation on the rural set up. The special studies also remained part of the 1981 Census due to their importance in gaining insight into the meaning of statistical data in terms of real life situations.

In Haryana State, one village, namely, Theh Bahri in Jind district was selected for intensive study during 1981 Census. Field investigations for this village study were undertaken by this Directorate during November,1987.

The schedules canvassed were designed by the Social Studies Division of the Registrar General India's office, New Delhi. There were only two types of schedules viz., the household schedule and the village schedule. A systematic sample of 100 households was drawn after stratification of village households castewise. Among these selected households, the household schedule was canvassed to ascertain varied characteristics of the village houses and households and the population living therein. The data in the village schedule was collected on the basis of information elicited from discussions with knowledgeable persons of the village and records maintained by various institutions.

Theh Bahri village in Jind tahsil of Jind district is approached by a 6 kms long metalled road from Rajaund, an important village on the Kaithal-Assandh road (state highway No.11) lying at a distance of 27 kilometres from Kaithal and 14 kilometres from Assandh. The village was well known for its Criminal Tribes Agricultural Settlement (formed under the Criminal Tribes Act VI of 1924) which inhabited some households of Baluch Criminal Tribe of Muslim community with a view to reforming them by allotting government land to each of their family for cultivation and providing them educational, medical and other basic facilities and at the same time imposing restrictions on their movements. After partition of the country in 1947, the Baluch Muslim households migrated to Pakistan and some households of Hindu Criminal Tribes, namely, Bhedkuts, Bawarias, Sansis and Tagu Brahmans who migrated to India from

Pakistan from similar settlements were rehabilitated here by allotting them 5 to 10 acres of government land per family on one-third *batai* share. The Criminal Tribes Act VI of 1924 was repealed in 1952, which lifted all restrictions on their movements. The Haryana Government has recently decided to confer proprietary rights of the land in favour of the allottees. The history of transformation of these hardened criminals and habitual offenders into normal citizens, the social and economic factors which brought them into national mainstream and the level of their present living conditions provide an interesting study.

I must record my deepest sense of gratitude to Shri V.S. Verma, the Registrar General India for his encouragement and continuous inspiration to bring out this report. I am also thankful to Dr. K.P. Ittaman, Deputy Registrar General (Social Studies), Dr. B.K. Roy, Deputy Registrar General(Map), Shri M.K. Jain, Senior Research Officer, Shrimati Suman Prashar, Assistant Director and Shri V.K. Jain, Investigator for the direction and guidance in connection with this report. I am also thankful to Shri B.P. Jain, Deputy Director (Printing) who arranged the printing of this report expeditiously.

Though this report may have certain limitations, yet it has brought out valuable information about the village life. The data were collected and compiled by the staff in the Social Studies Section headed by Shri Amarjit Singh, Investigator under the supervision of Shri J.R. Vashistha, Assistant Director and the maps, sketches and diagrams included in this report and cover design were prepared in the Map Section headed by Shri Panna Lal, Senior Geographer under the supervision of Shri Shiv Rai Puri, Research Officer (Map). The report was drafted by Shri J.R. Vashistha, Assistant Director. I am indebited to all these officers/officials in my office for their painstaking efforts in the preparation of this report.

Chandigarh
June 6,1989

R.K. AGGARWAL
Deputy Director of Census Operations Haryana

VILLAGE AT A GLANCE

1	Population (1981-Census)	Total	1,076
		Males	593
		Females	483
2	Decennial growth rate of population (1971-81)	14.35 per cent	
3	Number of households	161	
4	Number of occupied residential houses	161	
5	Area	451 hectares	
6	Density of population per sq.km.	238	
7	Sex-ratio (number of females per 1,000 males)	815	
8	Literacy rate (percentage to total population)	23.33	
9	Percentage of scheduled caste to total	92.84	
10	Percentage to total population of		
	(i) Main workers	30.76	
	(ii) Marginal workers	2.23	
	(iii) Non-workers	67.01	
11	Crops		
	Main crops	Wheat, paddy, *bajra* and gram	
	Cash crops	Cotton and sugarcane	
12	Name and distance of		
	(i) State headquarters	Chandigarh (157 kms)	
	(ii) District headquarters	Jind (41 kms)	
	(iii) Sub-Divisional headquarters	Jind(41kms)	
	(iv) Tahsil headquarters	Jind (41 kms)	
	(v) Block Development headquarters	Rajaund (6 kms)	
	(vi) Police Station	Rajaund (6 kms)	
	(vii) Railway Station	Kaithal (33 kms)	
	(viii) Nearest city with population more than 100,000	Karnal (70 kms)	
	(IX) Nearest town	Assandh (13 kms)	

13	Other facilities	
(i)	Medical	(a) Primary Health Centre,Rajaund (6 kms) (b) Sub Health Centre,Durana (3 kms)
(ii)	Veterinary	(a) Veterinary Hospital,Rajaund (6 kms) (b) Stockman Centre, Baghana (2.5 kms)
(iii)	Secondary education	Rajaund (6 kms)
(iv)	Middle education	Bangran (2.5 kms)
(v)	Primary education	Local
(vi)	All weather bus road	Bangran (2.5 kms)
(vii)	Branch post office	Bangran (2.5 kms)
(viii)	Telegraph office	Rajaund (6 kms)
(ix)	Telephone	Rajaund (6 kms)
(x)	Cooperative Credit and Service Society	Durana (3 kms)
(xi)	Oriental Bank of Commerce	Rajaund (6 kms)
(xii)	Marketing	Rajaund (6 kms)

CHAPTER I

THE VILLAGE

Introduction

Theh Bahri is a medium size village in the Jind tahsil of Jind district, inhabiting 223 households with a population of 1,300 which consists of 689 males and 611 females and is located 6 kilometres south of Rajaund, an important village on the Kaithal-Assandh metalled road. The village is predominantly inhabited by members of some ex-criminal tribes, now called *vimukta jatis*, namely, Bhedkuts, Sansis, Bawarias and Tagu Brahmans, who together constitute 91.03 per cent of the total households and 90.76 per cent of the total population of the village. Among them, Bhedkuts, Sansis and Bawarias also appear in the scheduled castes list of Haryana State. Other castes found in the village are Balmikis and Chamars (scheduled castes) and Jhinwars, Kumhars and Sunar (backward classes).

Theh Bahri village contained a large Criminal Tribes Agricultural Settlement sprawling over an area of 779 acres which accounted for about 70 per cent of the total area of the village and was mainly inhabited by Muslim Baluch, a criminal tribe, who migrated to Pakistan in the wake of Partition of India in 1947. Hailing from Multan and Montgomery districts of composite Punjab, the Bhedkuts, the Sansis, the Bawarias and the Tagu Brahmans were rehabilitated in the Criminal Tribes Agricultural Settlement of this village in the post independence period as displaced criminal tribes from similar Agricultural Settlements in Pakistan covered under the Criminal Tribes Act,VI of 1924 and restrictions were placed on their movement. They were given 5 to 10 acres of land per family on one-third *batai* system and the Government share was collected in the form of agricultural produce. The Criminal Tribes Act,VI of 1924 was repealed in 1952 and consequently all restrictions on their movement were lifted. Land was also allotted to nine menial households, who were lured to settle in the village by giving them 2 acres of land per family and they were exempted from the payment of *batai* share. In the revenue record, the lessees have been shown as *muzarian-i-ghair maurusi* (tenants without hereditary cultivating rights). It has been decided to confer the proprietary rights of the land in favour of allottees vide Government Haryana, Revenue Department, Memorandum No.485-R-I-88/2347, dated 30.3.1988.

Agriculture is the chief occupation of the people of Theh Bahri. The village lies in the irrigated tract of the district and most of the food crops are grown under irrigated conditions. Canal water is the major source of irrigation which is available through Bir Bangran Canal Minor which takes off from Rajaund Distributory of Sirsa Branch. Out of 421 hectares of area under cultivation, the net irrigated area in the village in 1987-88 by different means of irrigation is 397 hectares (or 94.3 per cent); 391 hectares by canal and 6 hectares by tube-wells.

Based on the average of 5 years (1983-84 to 1987-88), the annual sown area was 604.4 hectares, of which *rabi* formed 54.6 per cent and *kharif* 45.4 per cent, which indicates that *rabi* is the more important harvest than *kharif* in the village. The most important crop is wheat which alone accounts for 45.48 per cent of the average annual sown area. Other *rabi* crops sown in the village are gram (4.27 per cent), *barseem* (3.18 per cent), *toria* and *sarson* (0.90 per cent), *masur* (0.63 per cent), barley (0.13 per cent) and *methi* (0.06 per

cent). In *kharif*, paddy (13.18 per cent), *bajra* (12.71 per cent) and green fodder such as *chari and gowar* (7.08 per cent) are important major crops. Other minor *Kharif* crops grown include *jowar* (3.44 per cent), cotton (2.85 per cent), maize (2.65 per cent), sugarcane (1.49 per cent), *arhar* (1.32 per cent), *til* (0.56 per cent) and *san* (0.07 per cent).

The village and cottage industries found in the village are few in number and mostly cater to the local requirements. They include flour milling, cotton carding, pot making, tailoring, grain parching, repair of agricultural implements and shoe mending.

Reasons for the selection of the village for study

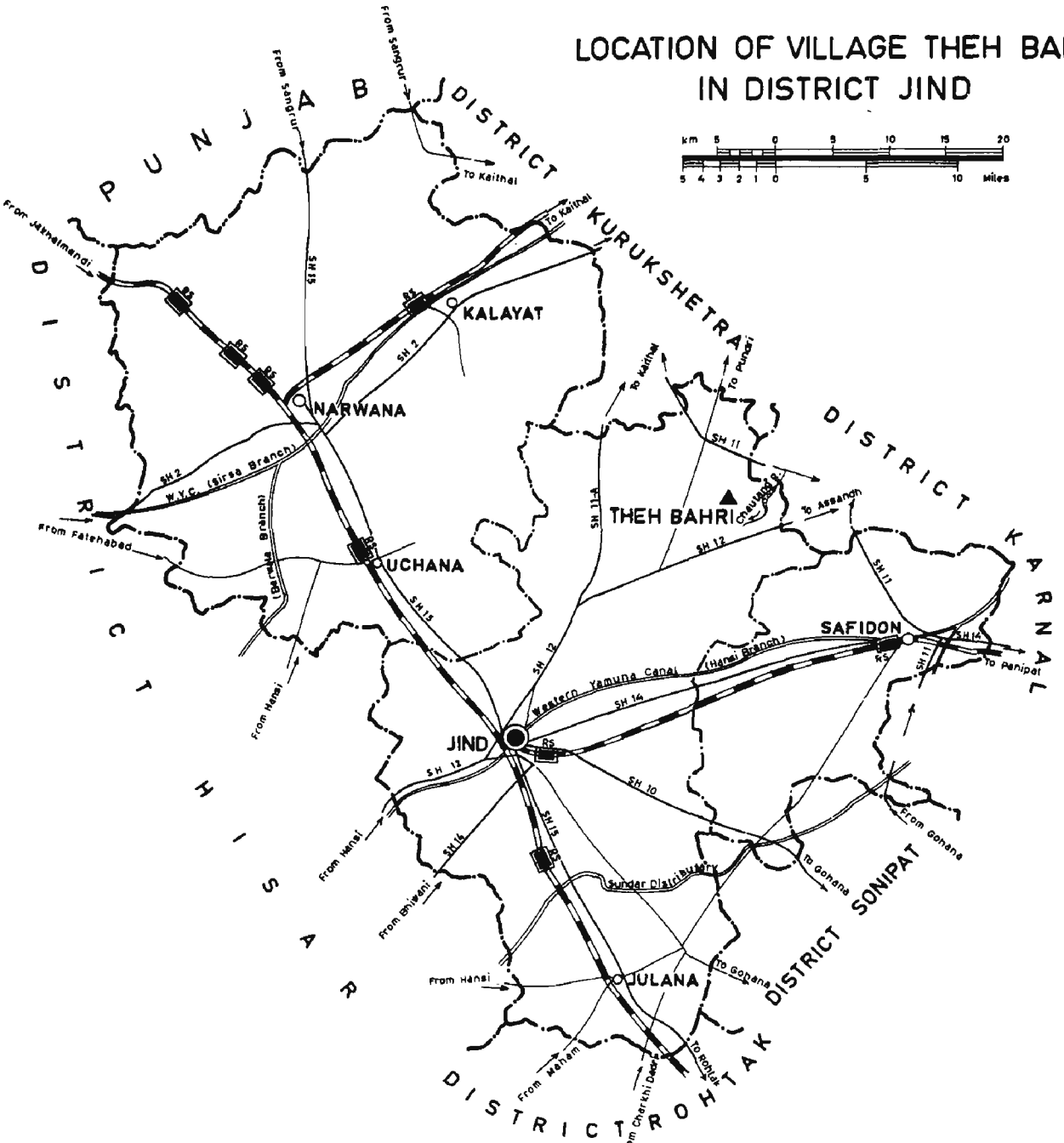
The socio-economic study of Theh Bahri gives an opportunity to present an analytical account of the social and economic aspects of the free and normal life, as it exists today, of some ex-criminal tribes (now called vimukta jatis), namely, Bhedkuts,Sansis,Bawarias and Tagu Brahmans, who before the creation of the Criminal Tribes Department, sometime in 1917, were notorious for commission of crimes such as thefts, livestock stealing, burglaries, robberies and other antisocial activities and used to lead a nomadic and predatory life. With the enactment of the Criminal Tribes Act,VI of 1924 which replaced the Criminal Tribes Act (III) of 1911, the members of these tribes used to be arrested and removed to reformatory, industrial and agricultural settlements at various places, where they were to be joined with their families, provided work and compelled to work for their living and educate their children in the Government Schools opened in each settlement by the Criminal Tribes Department. Each settlement was placed under the charge of an officer known as Superintendent and restrictions were placed on their movement, thus providing them a settled but isolated life. With the dawn of independence, the Criminal Tribes Act,VI of 1924, which was monstrous from the democratic views insofar as it restricted the personal movements and freedom of a section of the citizens of the country, was repealed in 1952, consequent upon the recommendations of the committee appointed by the Government of India. With the repeal of the Act, the work connected with the education, economic and social uplift of the ex-criminal tribes came to be the responsibility of the States so that there should be continuity in welfare activities in this respect. It will be noted in this study as to how the members of these criminal tribes were given land on *batai* system at the initial stage and vested with proprietary rights on the land held by them at the later stages and brought into the country's mainstream as free and normal citizens.

Location

Theh Bahri is approached by a 6 kilometre long metalled road from Rajaund, an important village on the Kaithal-Assandh road (State highway No.11), lying at a distance of 27 kilometres from Kaithal and 14 kilometres from Assandh. It is 41 kilometres from Jind, the tahsil, sub-divisional and district headquarters. The village is located at a distance of 70 kilometres from Karnal, the nearest city with population more than one lac, 67 kilometres from Kurukshetra, 64 kilometres from Panipat, 33 kilometres from Safidon and 29 kilometres from Pundri, with which it is directly connected via Rajaund.

Theh Bahri is bounded by village Bangran in the north, Rajaund in the north-east, Thal in the east, Bahri in the south-east, Baghana in the south-west and Durana in the west.

LOCATION OF VILLAGE THEH BAHRI IN DISTRICT JIND



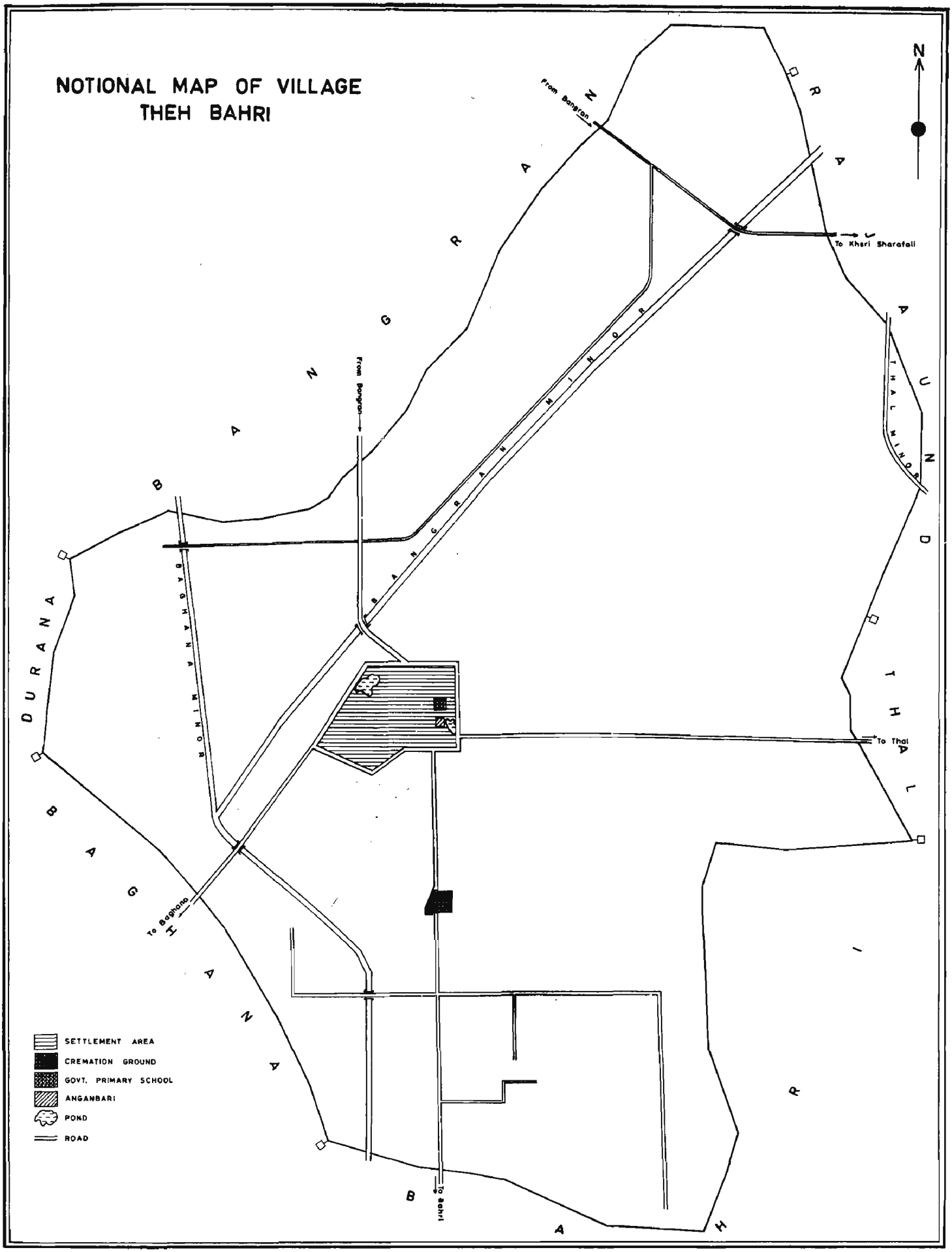
BOUNDARY, STATE ... ...
BOUNDARY, DISTRICT ... ...
BOUNDARY, TAHSIL ... ...
HEADQUARTERS: DISTRICT ... ...
HEADQUARTERS: TAHSIL ... ...
TOWNS ... ...
STATE HIGHWAY ... ...
IMPORTANT METALLED ROAD ... ...
RAILWAY LINE WITH STATION, BROAD GAUGE ... ...
CANAL ... ...
RIVER ... ...
LOCATION OF VILLAGE THEH BAHRI ... ...

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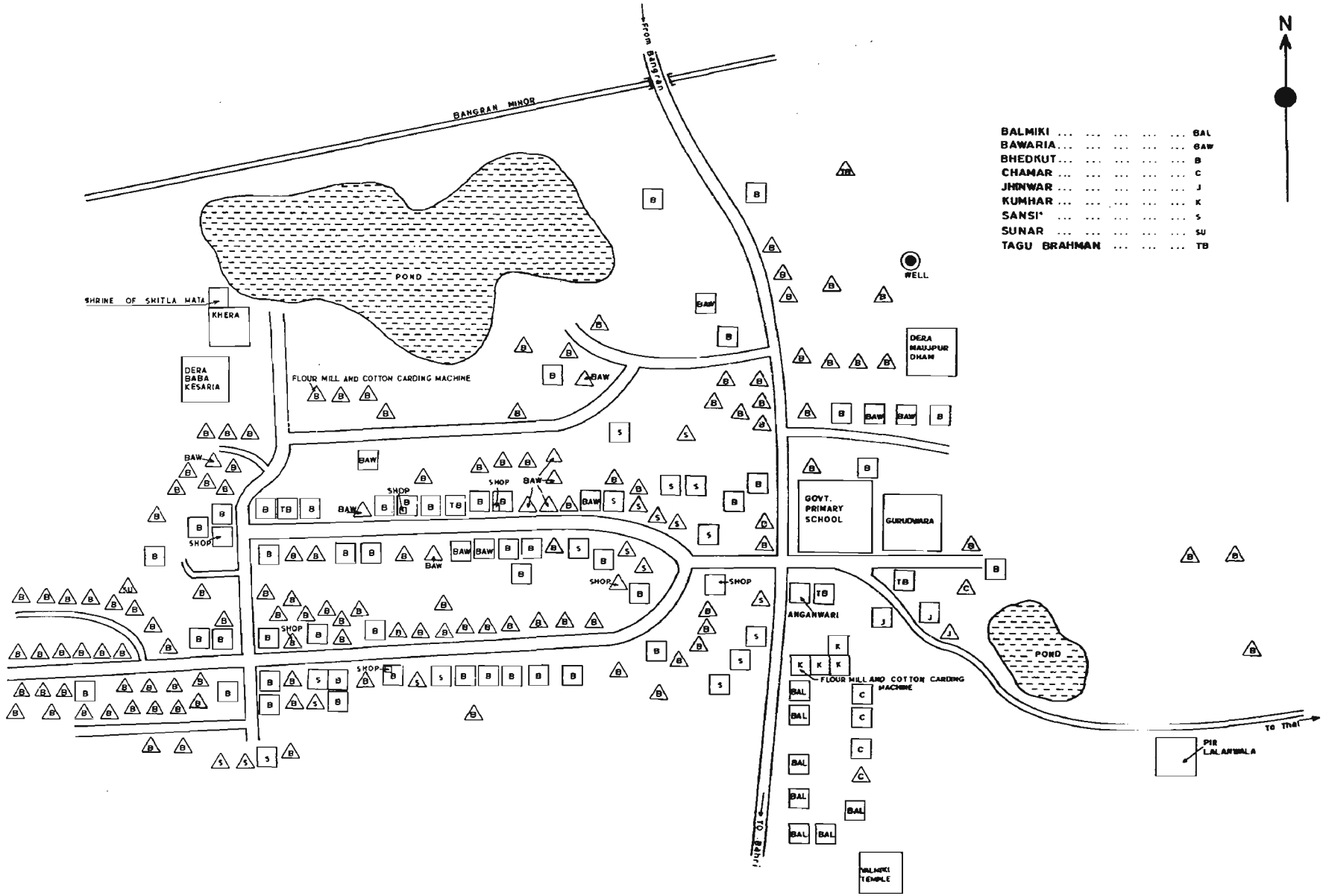
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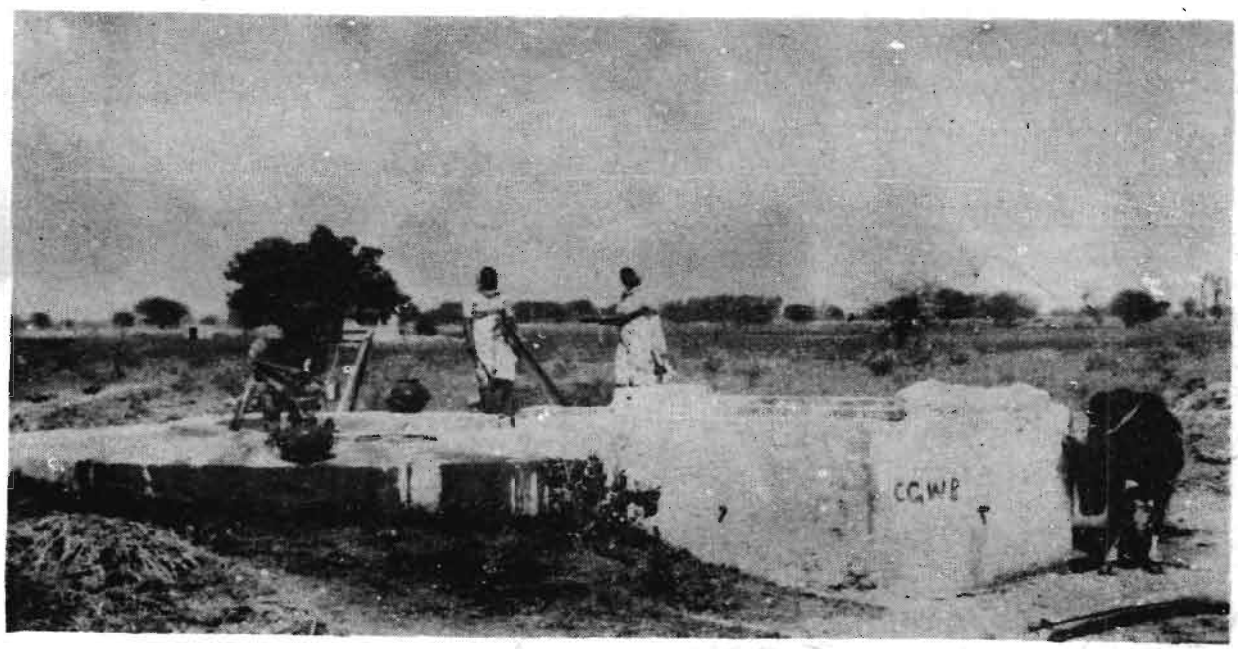

NOTIONAL MAP OF VILLAGE
THEH BAHRI
N
BANGRA KALAN
From Bangran
To Kheri Sharafali
BANGRA MINOR
KALAN THAL MINOR
From Bangran
BAGHANA MINOR
DURANA
BAGHANA KALAN
THAL
To Thal
To Baghana
To Bahri
BAHRI
SETTLEMENT AREA
CREMATION GROUND
GOVT. PRIMARY SCHOOL
ANGANBARI
POND
ROAD

LAYOUT SKETCH OF VILLAGE THEH BAHRI





View of a part of the village *abadi*



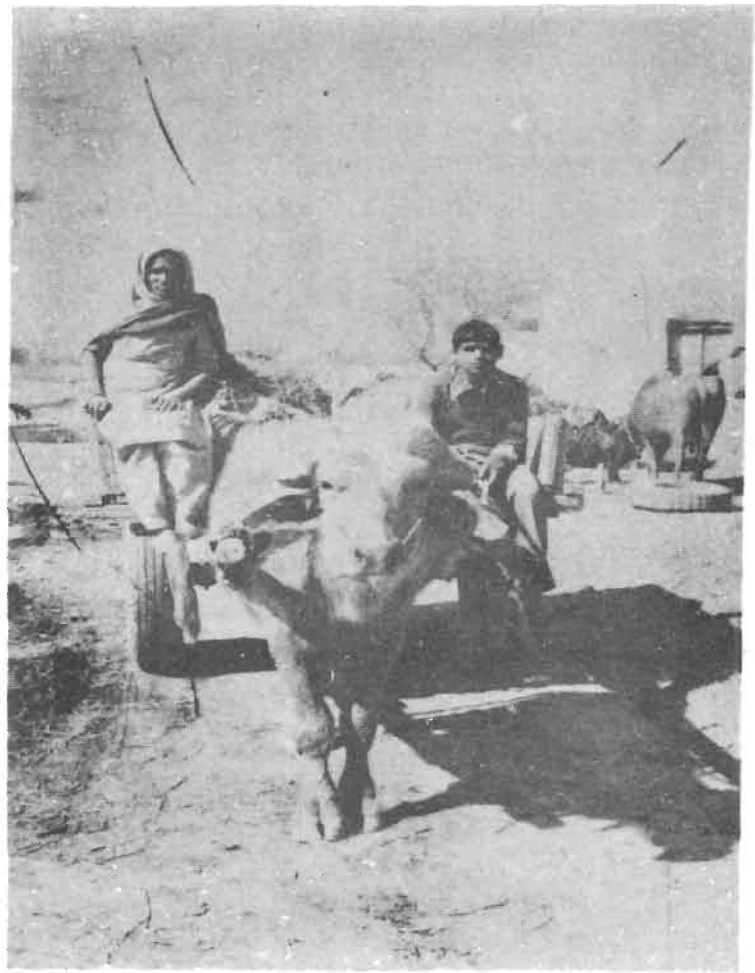
A scene of the common village well



A *pucca* and wide street showing availability of electricity and television antennas on house tops



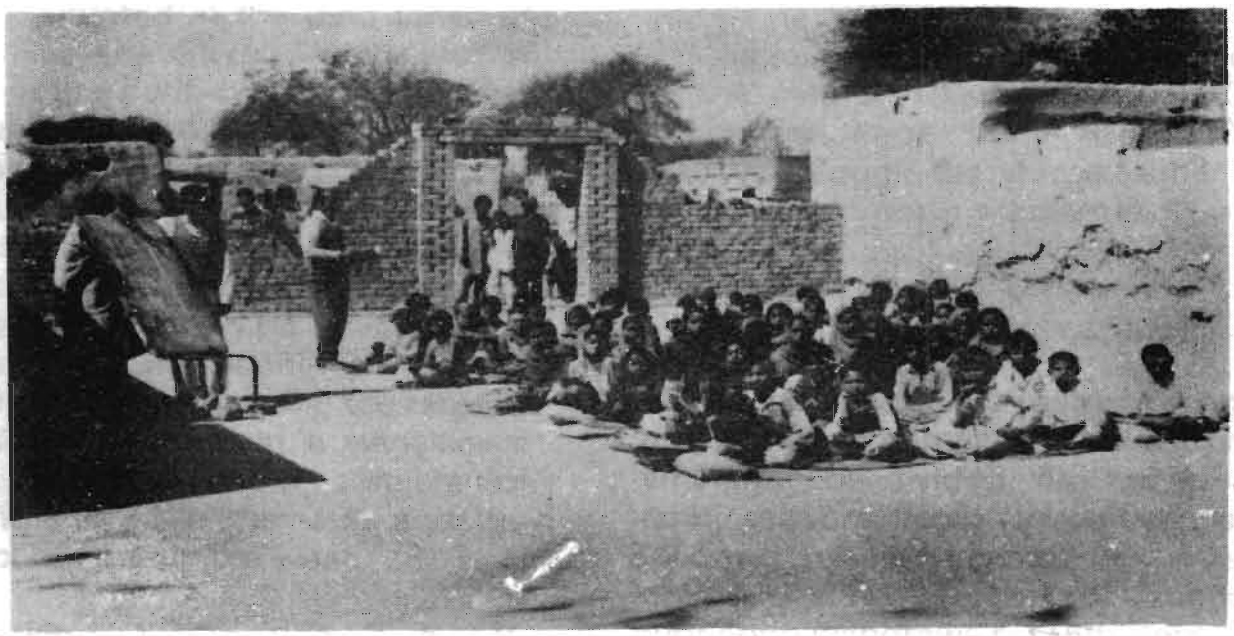
Womenfolk getting water from a public standpost. The piped water supply scheme was introduced in the village by the State Government in 1985



A buffalo-cart carrying fodder from the field



Rickshaws and *tongas* are the common means of conveyance in the village



Classes being conducted in the compound in the Government Primary School



The *anganwari* worker with small children performing drill in the anganwari unit

Physical aspects

Theh Bahri is situated in the Jind tahsil of Jind district in Haryana State. The district of Jind stretching in the north-west to south-east direction occupies the north-central part of Haryana. Physiographically*, it constitues a part of the Punjab-Haryana plain, which is largely flat and featureless and is formed of pleistocene and sub-recent alluvial deposits of the Indo-Gangetic system. Wind action in the past and man's role in recent times have played a prominent part in shaping the relief of the district which is located in a transitional zone between the sub-humid districts of Kurukshetra and Karnal in the east and the semi-arid district of Hisar in the west.

Broadly speaking, the district is a flat, monotonous upland plain. It is evident from the fact that the general elevation of the district ranges between 218 metres and 239 metres above sea level. As the spot-heights are examined more closely, one discovers that there is no general and consistent trend in the slope of the area. However, the northern part of Narwana tahsil presents a saucer like shape, having the highest elevation of 239 metres in the extreme north near Sanghan village where the district borders with the districts of Kurukshetra (Haryana), Patiala and Sangrur (Punjab). As one moves south-westward, the ground level gradually declines reaching its lowest of 226 metres near the town of Narwana from where it again starts rising until it reaches 232 metres near Durjanpur village almost on the district's border. The southern half of the district, consisting of Jind and Safidon tahsils, on the other hand, offers a gradual east-to-west slope. The highest point in this part of the district is reached near village Bahri (232 metres) and the lowest elevation of 218 metres is met near Rajpura village in the west along the district border with Hisar district.

The lack of any significant variation in the local relief, slope, arrangement of landforms and surficial material denies the district of any further sub-division into landform regions.

Village Theh Bahri lies in the southern half of the district. The Bir Bangran Canal Minor which takes off from Rajaund distributory passes through the village lands. A big pond exists in the north western side of the village site.

Climate

The climate of the district is on the whole dry, hot in summer and cold in winter. The year may be divided into four seasons. The cold season from November to March is followed by hot season which lasts till the onset of the south-west monsoon. The monsoon withdraws by 15th September and is followed by the post-monsoon or the transition period.

There is no meteorological observatory in the district. On the basis of records of the observatories in the neighbouring districts, where similar climatic conditions prevail, it is stated that from the beginning of March, temperature increases rapidly till June which is generally the warmest month. The mean daily maximum temperature during June is around 41°C and the mean daily minimum temperature is around 27°C. The heat in summer is intense. On individual days, the day temperature may occasionally exceed 47°C or 48°C. Scorching dust laden winds which blow during the hot season render the weather very tiring. Afternoon thunder showers which occur on some days bring some relief although only temporarily. With the onset of the monsoon by the end of June or beginning of July, there is a drop in the day temperature but the nights are nearly as warm as in June. Due to the increased humidity in the air, the weather is oppressive between the rains. After the withdrawal of the monsoon by about the middle of September, there is a decrease in temperature, the fall in the night temperature being more rapid. After October,

* Haryana District Gazetteers-Jind, published by Haryana Gazetteers Organisation, Revenue Department, Chandigarh, 1986, pages 2-3

both day and night temperatures decrease rapidly. January is usually the coldest month with the mean daily maximum temperature at about 21°C and the mean daily minimum at about 6°C. In the cold season, particularly in January and February, cold winds in the wake of passing western disturbances affect the district and the minimum temperature occasionally drops down to below the freezing point of water.

Rainfall

The average annual rainfall as recorded at the Jind rain-guage station during the years 1978-87 is 390 millimetres. On an average, there are 29 rainy days (i.e. days with rainfall of 2.5 millimetres or more) in a year. The details of rainfall at the Jind station are given in statement I.1

STATEMENT I.1

STATEMENT

Actual monthly rainfall and number of

Month/ year	1978		1979		1980		1981		1982	
	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days
1	2	3	4	5	6	7	8	9	10	11
January	...	...	19.0	2	...	...	...	...	...	...
February	14.1	2	83.0	4	2.0	1	14.0	2	30.0	1
March	38.1	5	...	...	...	...	11.2	4	44.0	3
April	...	...	2.0	1	...	...	...	...	18.0	2
May	...	...	90.0	3	...	...	7.3	1	49.0	4
June	49.0	3	54.7	4	...	...	80.0	1	46.0	4
July	253.7	17	100.1	9	80.5	5	240.0	16	97.0	5
August	172.4	10	2.3	2	29.6	8	19.0	3	86.0	6
September	141.3	4	26.2	4	52.0	5	...	...	1.0	1
October	...	...	5.0	1	...	...	...	...	4.0	1
November	1.0	1	...	...	...	...	40.0	3	...	...
December	...	...	3.0	2	33.1	2	...	...	15.0	2
Total	669.6	42	385.3	32	197.2	21	411.5	30	390.0	29

Source: Tahsil office, Jind

I.1

rainy days from 1978 to 1987 at Jind

1983		1984		1985		1986		1987		Month/ Year
Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days	
12	13	14	15	16	17	18	19	20	21	1
29.0	4	1.0	1	NA	NA	...	...	...	...	January
5.0	2	1.0	1	NA	NA	42.0	3	8.5	2	February
7.0	1	...	...	NA	NA	...	...	11.0	3	March
...	...	2.0	1	NA	NA	...	...	4.0	1	April
...	...	...	...	NA	NA	30.5	5	58.0	7	May
38.4	2	32.0	2	NA	NA	81.0	5	14.0	2	June
140.0	7	119.0	12	NA	NA	63.0	8	2.0	2	July
503.0	14	118.0	10	NA	NA	...	...	22.0	2	August
70.0	6	55.0	3	NA	NA	...	...	...	...	September
1.0	1	...	...	NA	NA	...	..	...	...	October
...	...	...	...	NA	NA	...	...	...	...	November
3.0	2	...	...	NA	NA	...	...	...	...	December
796.4	39	328.0	30	...	...	216.5	21	119.5	19	Total

It will be observed that about 69 per cent of the annual rainfall is received during the monsoon months of July to September. July and August are the rainiest months, together accounting for about 59 per cent of the annual rainfall. Pre-monsoon rainfall in June constitutes about 11 per cent of the annual normal rainfall. Some precipitation, constituting about 9 per cent of the annual rainfall, is also received during the winter months of December to February in association with western disturbances which pass across the district or its neighbourhood from west to east, affecting the weather in this season. The variation in annual rainfall from year to year is large. In 10 years during 1978 to 1987, the highest rainfall at Jind i.e. 796.4 millimetres was recorded in 1983 and the lowest amounting to 119.5 millimetres in 1987.

The average number of rainy days for the district is only 29, out of which 20 days are confined to the months of June to September and 6 days to the winter months of December to March. This shows that rainfall occurs mainly as showers.

Flora and fauna

Flora

The village is not very rich in flora and there is no natural forest here. The principal tree species found in the village are *kikar* or *babul* (Acacia nilotica), *shisham* (Dalbergia sissoo) *neem* (Azadirachta indica) and *ber* (Zizyphus maritana). Other species growing sparsely in the village fields are *am* (Mangifera indica), *jand* (Prosopis cineraria), *peepal* (Ficus religiosa), *bar* (Ficus bengalensis) and *safeda* (Eucalyptus). The shrubs found in this area include *hins* (Cappiris zeylanica), *arund* (Riccinus communis), *karla* (Capparis decidua), *garanda* (Carissa spinarum) and *jhar beri* (Zizyphus nummularia).

Fauna

The blue bull (*nilgai*), rhesus macaque (*bandar*), jackal (*gidar*), wild cat (*jangali billi*) and fox (*lomari*) wander in this area though in small number. Porcupine (*sahi*), hare (*ghargosh*), mongoose (*neola*), monitor lizard (*goh*), the fine stripped palm squirril (*gilheri*), bat (*chamgadar*), the common house rat, the field mouse and snake are fairly common.

The common birds seen in the area include partridge, quail, pegion, pea-cock, dove, sandgrouse, shrike, parakeet, bulbul, indian roller, crow, blue jay, vulture, pied crested cuckoo, myna, copper smith, pastor, wood pecker, weaver bird, owl, house sparrow, babbler, warbler, bee eater, fly catcher, wagtail, skylark, koel, drongo and hoopoe.

The area is inhabited by a number of water birds some of which are residents while others visit only during winter. Among these kingfisher, cattle egret, little egret, pond heron, lapwing, sarus crane, purple moorhen and cormorant are resident birds. The migratory birds include teal, goose, pintail, pochard, wigeon, gadwall, mallard, shoveller, stork, snipe and coot. They visit the area in the last week of September and leave by the end of February every year.

Size

Theh Bahri has an area of 451 hectares, of which about 93 per cent is under cultivation. According to 1961-Census, the total population of the village was 609 persons comprising 344 males and 265 females. The

total number of households was 93 which were living in 92 occupied residential houses. At the time of 1971 Census, the village population increased to 941 persons consisting of 503 males and 438 females. The number of households increased to 144. The number of occupied residential houses was also the same. According to 1981 Census, the total population has further increased to 1,076 (593 males and 483 females) and the total number of households as well as houses have gone up to 161. Thus, the total population of the village has recorded an increase of 54.52 per cent, during 1961-71 and 14.35 per cent during 1971-81. Similarly the percentage increase in the number of households was 54.84 during 1961-71 and 11.81 during 1971-81.

Residential pattern

The village habitat which is compact, lies on a plain ground and makes a planned rectangular pattern of settlement with width in the eastern and western sides and length in the northern and southern sides. The village has an entrance facing the north. Houses have been built contiguous to one another in parallel lines and are single storeyed. There are both *kutcha* and *pucca* structures. Streets are wide and *pucca*, paved with bricks. The houses of Bhedkuts, the dominant community, are spread all over the inhabited area but their major concentration is found in the northern, southern and western sides. The houses belonging to Chamars, Kumhars, Jhinwars and Balmikis are concentrated in the south-eastern part of the settlement, while the solitary household of Sunar caste is located in the western portion. The houses of Bawarias are found in the middle of the northern part of the village habitation and those of Sansis are scattered in the southern and eastern part of the central habitation. The six houses belonging to Tagu Brahmans are found scattered in the village *abadi*. The residential pattern more or less suggests inter-caste aloofness and intra-caste cohesion. A big pond is located in the north-western outskirt of the village settlement, while a small pond also exists in the eastern outskirt. The village well and Dera Maujpur Dham are located in the north-east, the Government Primary School, Anganwari unit and the Gurudwara in the east and the Valmiki temple and shrine of Lalanwala Pir in the south-east of the village habitation, while the village *Khera*, shrine of Shitla Mata and Dera Baba Kesaria are situated in the north-west.

Transport and communications

A 6 kilometre long metalled road, constructed in 1982, connects Theh Bahri with Rajaund (via Bangran, $2\frac{1}{2}$ kilometres towards north) which is situated on Kaithal-Assandh road. Regular bus service is available on this road for reaching Kaithal, Pehowa,Ambala and Chandigarh in the north and Assandh, Safidon and Gohana in the south. For going to Gohana, there is also a short cut bus service, passing through villages, available from Baghana, $2\frac{1}{2}$ kilometres towards south-west. Rajaund is also directly connected with Kurukshetra (via Pundri) in the north-east, Karnal (via Assandh) and Panipat (via Safidon) in the east and Jind in the south-west. The residents of Theh Bahri own 8 cycle rickshaws and 4 tongas which are available on hire for reaching Rajaund, charging a fare of three rupees per passenger and 2 four wheeler tempos for transportation of goods.

For making a journey to Assandh or Jind, the residents of Theh Bahri, however, rarely go to Rajaund and instead prefer to take bus from a nearby bus stop after travelling on foot a few kilometres through *kutcha* paths, which though inconvenient, is economical. For visiting Assandh, they walk on foot upto Thal ($1\frac{1}{2}$kilometres towards east) and from there they travel by tonga upto Kheri Sarfali ($3\frac{1}{2}$ kilometres), from where they catch the bus for Assandh (8 kilometres) and in this way, they

save Rs. 2.50 per passenger. Similarly for going to Jind, the villagers either travel on foot upto Durana bus stop (3 kilometres towards east) or go on foot to Baghana (2 $\frac{1}{2}$ kilometres towards south-west), from where they travel by cycle rickshaw or tonga upto Ganga Tehri-Popra bus stop (2 $\frac{1}{2}$ kilometres) to catch bus for Jind and they save Rs. 4 and 3 per passenger in this way, respectively.

The nearest railway station is Kaithal on the Narwana-Kurukshetra broad-guage section, at a distance of 33 kilometres.

Bicycle is the most popular mode of conveyance for visiting the nearby places. There are about 100 bicycles in the village. In addition, there are two motor cycles and two mopeds owned by four households. Bullock carts, buffalo carts and tractor trollies are used for transporting the agricultural produce and fodder from the village fields to the place of residence as well as to the nearby towns for selling surplus agricultural produce. There are about 55 bullock carts, 12 buffalo carts and 5 tractor trollies in the village. No household of the village owns a truck. Since the village site is compact, the mode of travelling within the village habitation is by walking on foot. However, some young boys are found moving about on bicycles also.

There is no telephone connection in Theh Bahri. There is also no branch or sub-post office in the village. For postal facilities, the village is covered by the branch post office Bangran which is under sub-post office Rajaund and head post office Jind. About 9,000 letters are received and 7,000 issued annually by this post office. About one third of these letters belong to the residents of Theh Bahri. During 1986, the total sale proceeds of postal stationery in the branch post office, Bangran accounted for Rs. 2,101. Out of this, the amount for post cards accounted for Rs. 300, of inlands Rs. 840, of envelops Rs. 336 and of stamps Rs. 625.

Telegraph facility is also available in this branch post office. It is reported that about 12 telegrams are received and issued during a year.. Money orders numbering 215 were received and 9 were issued for a total amount of Rs. 43,837 and Rs. 1,887, respectively during the year 1986. Out of the 215 money orders received in the post office, 110 belonged to residents of village Theh Bahri.

Sixteen households of Theh Bahri have installed television sets in their houses and about 60 households own radio sets/transistors.

Sources of drinking water

The village has a common well for the supply of drinking water, which is used by all castes. Twenty three households, 15 belonging to Bhedkuts, 5 to Sansis, 2 to Brahmans and 1 to Balmiki have installed handpumps in their houses for obtaining drinking water. The piped water supply scheme covering four villages, namely, Bangran, Bahri, Theh Bahri and Thal was started in 1985 with water works at Bangran. The source of water for the scheme is Bangran canal minor. It has 2 storage tanks, 1 overhead reservoir, 2 high level tanks, 4 filter beds and 2 clear water tanks. Domestic connections have not been given. In 1988, there are 6 public water taps provided at focal points in the village which supply water for 5 hours a day from 6.00 AM to 8.00 AM, 12.00 noon to 1.00 PM and 4.00 PM to 6.00 PM. The scheme is maintained and operated by the Public Health Division of the Public Works Department, Jind.

Lighting and fuel

Lighting

Theh Bahri was electrified in 1974 with the installation of 33 KV grid sub-station Rajaund. In 1988, the village has 70 domestic, 1 commercial, 2 industrial and 24 agricultural

connections. The total consumption of electricity in the village during 1987-88 was 144,787 units including 37,800 units for domestic purpose, 200 units for commercial purpose, 4,967 units for industrial purpose and 101,820 units for agricultural purpose. The total charges due on account of electricity consumption were Rs. 50,562, including Rs. 15,888 for domestic, Rs. 216 for commercial, Rs. 3,267 for industrial and Rs. 31,191 for agricultural uses. The total revenue realised from the residents during the year was Rs. 41,213 which indicates that the recovery of dues was 81.5 per cent. In 1988, only one application from Theh Bahri for electricity connection for agricultural use was pending with the Haryana State Electricity Board Office Rajaund and the additional load required for considering the application was 3.810 kilowatt. The introduction of electricity has resulted in setting up of 2 flour milling units in the village by one Bhedkut and one Balmiki households which have provided much relief to the womenfolk who used to grind corn each morning and providing additional irrigation facilities to some farmers who have built 24 tubewells in their fields.

As mentioned above, during 1988 only 70 households have electric connections in their houses, while the remaining 153 households are using traditional kerosene lanterns and lamps for lighting their houses.

Fuel

Cowdung cakes, *kikar* wood, sticks of *arhar* and cotton plants and dry wood collected from trees along the roads and the canal minor serve as the major source of fuel.

Administrative, religious and welfare institutions

Theh Bahri has a statutory panchayat which was first constituted in 1953. Almost every caste has also an unofficial *biradari* panchayat which regulates the community life of the members to a considerable extent. There is a Gurudwara and a Valmiki temple in the village for offering prayers. A Government Primary School, two adult education centres and an anganwadi unit are the only welfare institutions functioning in the village. The nearest middle school is located at Bangran and the nearest secondary and senior secondary schools at Rajaund. The nearest towns having college and industrial training institute are Pundri and Kaithal. The sub-health centre covering the village is located at Durana (3 kilometres) while the primary health centre and the veterinary hospital are located at Rajaund. The nearest artificial insemination centre and stockman centre for providing veterinary aid to the livestock of the village and the headquarters of the Agricultural Development Officer covering the village are located at Baghana. The nearest branch post office providing postal facilities to the residents of Theh Bahri is located at Bangran. The Durana Cooperative Credit and Service Society covering Theh Bahri is situated at Durana. The offices of the Block Development and Panchayat Officer, Child Development Project Officer, Ziladar, Irrigation Branch, Narwana Division and the Police Station having jurisdiction over Theh Bahri are located at Rajaund. Banking facility is available to the residents in the Oriental Bank of Commerce, Rajaund.

Educational institutions

Government Primary School,Theh Bahri

The Government Primary School was established in Theh Bahri in 1919 by the Central Government for providing educational facility to the children of criminal tribes inhabited in the reformatory agricultural settlement. The school was taken over by the State Government in October, 1957. During the session 1987-88, it has 128 students (76 boys and 52 girls) on its rolls who all belong to Theh Bahri. There are 3 male JBT teachers, all from outside the village and belong to

Statement

Incidence of crime

Sl.. No.	Nature of offence	Incidence of								
		1970	1971	1972	1973	1974	1975	1976	1977	1978
1	2	3	4	5	6	7	8	9	10	11
1	Attempt to murder	...	...	...	...	....	...	...	...	...
2	Hurt	1	2	...	...	1	...	...	1	...
3	Theft	...	...	...	...	...	1	...	...	...
4	Burglary	...	...	...	...	...	...	...	...	...
5	Rape	...	...	...	...	...	...	...	...	...
6	Eve teasing	1	...	...	...	...	...	...	...	...
7	Abduction	...	...	...	...	...	...	...		...
8	Criminal tresspass	2	...	...	...	...	...	...	...	...
9	House tresspass	...	1	...	...	...	...	...	...	...
10	Assault on public servant on Government duty	1	...	...	...	1	...	...	...	...
11	Embezzlement	...	1	...	...	...	...	...	...	...
12	Excise Act	2	1	...	2	3	5	4	9	4
13	Gambling Act	...	...	...	...	...	...	...	...	...
14	Opium Act	...	...	...	1	...	...	...	...	...
	Total	7	5	...	3	5	6	4	10	4

I.3

in Theh Bahri

crime during									
1979	1980	1981	1982	1983	1984	1985	1986	1987	Total
12	13	14	15	16	17	18	19	20	21
...	...	...	1	...	...	...	1	...	2
...	2	1	...	2	...	1	1	2	14
...	1	1	...	...	...	...	...	...	3
...	...	1	...	...	...	...	...	...	1
...	...	...	...	1	...	...	...	...	1
...	...	...	...	...	...	...	...	...	1
...	...	...	...	1	...	...	...	...	1
...	1	...	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	1
...	...	...	...	...	1	1	...	...	4
...	...	...	...	...	...	...	...	...	1
4	2	4	15	10	11	2	1	3	82
...	1	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	...	...	1
4	7	7	16	14	12	4	3	5	116

History of the village

Theh Bahri, as the name appears in the revenue records, is popularly known as Bir Theh Bahri or Khirkali in the surrounding area. It is said that before the creation of the Criminal Tribes Department in 1917, Bir Theh Bahri was a desolate (*Theh*) jungle (*Bir*) of Bahri (the adjoining village towards the south-east). The land had a wild growth of *kikar* (Acacia nilotica), *dhak* (Butea monosperma), *kendu* (Diospyros tomentose), *jal* (Salvadora aleoides), *jand* (Prosopis cineraria), *peepal* (Ficus religiosa), *bar* (Ficus bengalensis), *hins* (Cappiris zeylanica), *arund* (Riccinus communis), *Karla* (Capparis decidua), *garanda* (Carissa spinarum) and *jhar* (Zizyphus nummularia). The land falling under the village was acquired by the Criminal Tribes Department round about 1918 when the jungles were cleared and Criminal Tribes Agricultural Settlement was established in the village for Muslim Baluch, a criminal tribe. It is also said that there was a *kutcha* wall around the village habitat which had two gates in the east and west with large wooden doors (*khirkal*) and the movements of the tribes was restricted and closely watched by a Superintendent and an Assistant Superintendent of the said department who had their residences here. The village became popular with the name khirkali in the surrounding area due to the large wooden doors (*khirkal*) in the two gates of the village habitat.

It has also been gathered that at the time of partition, the village was inhabited by 66 households of Muslim Baluch, 2 households each of Muslim Nais, Saqqas and Lohars and Hindu Kumhars and Chamars and 1 household each of Muslim Tarkhan and Hindu Bhangi. After the partition of India in 1947, Baluch, Nais, Saqqas, Lohars and Tarkhan who were Muslims left for Pakistan. The Hindu Kumhars also went outside the village but Bhangis and Chamars remained here.

The Bhedkuts, the Bawarias, the Sansis and the Tagu Brahmans, the present residents of village Theh Bahri, who were also criminal tribes in the Criminal Tribes Agricultural Settlements in Multan and Montgomery, were rehabilitated in the village by allotting them 5 to 10 acres of land on *batai* system. The Jhinwar, Kumhar and Sunar households also settled in the village in the post independence period.

The history of transformation of these hardened criminals and habitual offenders into normal citizens and the social and economic factors which brought them into national mainstream can be broadly divided into four periods as given below.

(1) **1900-1923:** During this period, they were notorious for commission of crimes such as thefts, livestock stealing, burglaries, high-way robberies and other anti-social activities and used to lead a nomadic and predatory life. The Government of India enacted Criminal Tribes Act, III of 1911. Under this Act, certain tribes were declared as criminal tribes and restrictions were placed on their movements. Those settled in villages were required to report their presence to the headman of their respective village daily and they could not leave their villages without getting regular leave passes. In 1913, the Punjab Government appointed a Committee of two members (Raja Hari Kishan Kaul C.I.E. and Mr. L.L. Tomkins of the Indian Police) for the purpose of examining various administrative problems that presented themselves in connection with these tribes. The Committee was required to suggest as to how the provisions of the above Act could be utilised in dealing with tribes of varying degree of criminality with a view to their reformation; to go into the question of opening reformatory settlements and to report on the industries on which the members of the tribes could be employed in order to determine how far it would be necessary to provide land for their maintenance. The

Committee commenced enquiries into the various complex problems and submitted its report in 1914. The Committee recommended the opening of reformatory, industrial and agricultural settlements for the members of these tribes. It also suggested to appoint a Special Welfare Officer who should control all the working connected with criminal tribes. On the basis of these recommendations, a separate department, known as the Criminal Tribes Department, was created sometime in 1917. The Head of the Department was designated as Deputy Commissioner for Criminal Tribes, Punjab.

(2) **1924-1951:** The Criminal Tribes Act III of 1911 was replaced by the Criminal Tribes Act, VI of 1924. The members of these tribes used to be arrested and removed to reformatory, industrial and agricultural settlements opened at various places by the Government where they were to be joined by their families, provided work and compelled to work for their living and had to educate their children. There were schools both for boys and girls in each settlement in which male and female teachers were employed by the Department. Medical facilities were also available there at the expense of the department. Besides, a Cooperative Shop was opened for each settlement where the inmates of the settlement used to buy their necessaties of daily use. There was one Reformatory settlement used to buy their necessities of criminals of these tribes were detained for a period of 5 to 10 years. It was practically a jail. Industrial settlements were meant for criminals of lesser degree. The members of criminal tribes were provided work either in forests factories or railway workshops. In agricultural settlements at various places, 10 acres of Government land was allotted free of cost to each member of the criminal tribes who had not been convicted of a non-bailable offence or absence during the last ten consecutive years. The members of these tribes were required to pay to the Government all land revenue, assessed occupiers rates, cesses etc. in respect of that land. After the expiry of 15 years from the date of commencement of the tenancy, if the member of criminal tribes was not convicted of any offence under Chapter XVII of the Indian Penal Code or under the Criminal Tribes Act or any non-bailable offence or was not ordered under section 118 of the Criminal Procedure Code to execute a bond of good behaviour, he became entitled to the grant of occupancy rights under the Punjab Tenancy Act in the said lands. In the Reformatory Agricultural Settlement, land was given to the members of the criminal tribes (who were not otherwise eligible for grant of land under the rules) on *batai* system and Government share was collected in form of produce. In the Reformatory School at Amritsar, children of these tribes, between the ages of 9 and 19 years, were removed for imparting education and industrial training. Each settlement was placed under the charge of an officer known as Superintendent and restrictions were placed on their movement, thus providing them a settled but isolated life.

(3) **1952-1987:** With the dawn of Independence, the Criminal Tribes Act VI of 1924, which was monstrous from the democratic views insofar as it restricted the personal movements and freedom of a section of the citizens of the country was repealed in 1952, consequent upon the recommendations of the committee appointed by the Government of India and all restrictions on their personal movements and freedom were lifted. With the repeal of the Act, the work connected with the education, economic and social uplift of criminal tribes came to be the responsibility of the states so that there should be continuity in welfare activities in this respect. These tribes came to be known as ex-criminal tribes after the repeal of the Act but this nomenclature was resented by the tribes themselves both in the Parliament and on the platfrom. The natural corollary therefrom was that these tribes came to be known as 'denotified' and in course of time known as

Vimukta Jatis. Thus during the period they were leading a free and normal life as Government tenants.

4. **1988 onward:** The Government of Haryana decided on 30th March, 1988 to confer proprietary rights on the Government land in favour of the allottees in Theh Bahri village. Thus the members of these castes will now be leading an honourable life as peasant proprietors. This shows a total and complete change in their life style from that of a criminal vagabond to a peace loving, well settled land owner.

The list of denotified communities in the composite Punjab reads as follows: (1) Bangali (2) Barar (3) Bauria or Bawaria (4) Nat (5) Gandhila (6) Tagu Brahmans of Karnal district (7) Dhinwara of Gurgaon district (8) Minas of Gurgaon district (9) Bhora Brahmans of Kangra district (10) Mahtams of Police Station Mamdot and Fazilka of Ferozepur district and (11) Sansis (including subcastes, Kutchband, Bhedkut, Mahesh, Godri, Rechhbana, Kepet, Aharia, Tettlu, Bheria, Bhantu, Arhar, Bhatut, Chattu, Babura, Kikan, Harrar, Mehla, Rehlwala, Biddu, Lengeh, Singiwala, Kalkhar, Mirsadkari, Bhagiarmar, Singiakat, Dhe, Kalkahar, Chaddi or Chadi, Birtwan, Behalia, Pakhiwara, Baddon, Harni).

The villages solely inhabited by these tribes are Theh Bahri (the village under study) in Jind district and Bir Bidalwa, Deputywala Bidalwa and Bir Dhandari in Karnal district.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

As described in Chapter I, the village community in Theh Bahri is entirely composed of Vimukta Jatis, Scheduled Castes and Backward Classes, which belong to Hindu religion. The following statement shows the number of households and population belonging to each caste according to a rapid survey of village households conducted in November,1987.

Statement II.1

Distribution of households and population by sex and caste

Sl. No.	Name of the caste	No. of households	Percentage to total	Total population			Percentage of col.5 to total population
				Persons	Males	Females	
1	2	3	4	5	6	7	8
1.	Bhedkut (SC)	160	71.75	909	473	436	69.92
2.	Sansi(SC)	23	10.31	137	74	63	10.54
3.	Bawaria(SC)	15	6.73	110	59	51	8.46
4.	Balmiki(SC)	7	3.14	37	19	18	2.85
5.	Chamar(SC)	5	2.24	27	14	13	2.08
6.	Tagu Brahman	5	2.24	24	16	8	1.84
7.	Kumhar	4	1.79	19	11	8	1.46
8.	Jhinwar	3	1.35	36	22	14	2.77
9.	Sunar	1	0.45	1	1	...	0.08
	Total	223	100.00	1,300	689	611	100.00

Note: SC stands for Scheduled Caste

Among the nine castes living in Theh Bahri, Bhedkuts, Sansis, Bawarias and Tagu Brahmans, who together constitute about 91 per cent of the total population, are members of the Vimukta Jatis.

Brief note on each caste

Bhedkuts

Bhedkuts numbering 160 households and 909 persons including 473 males and 436

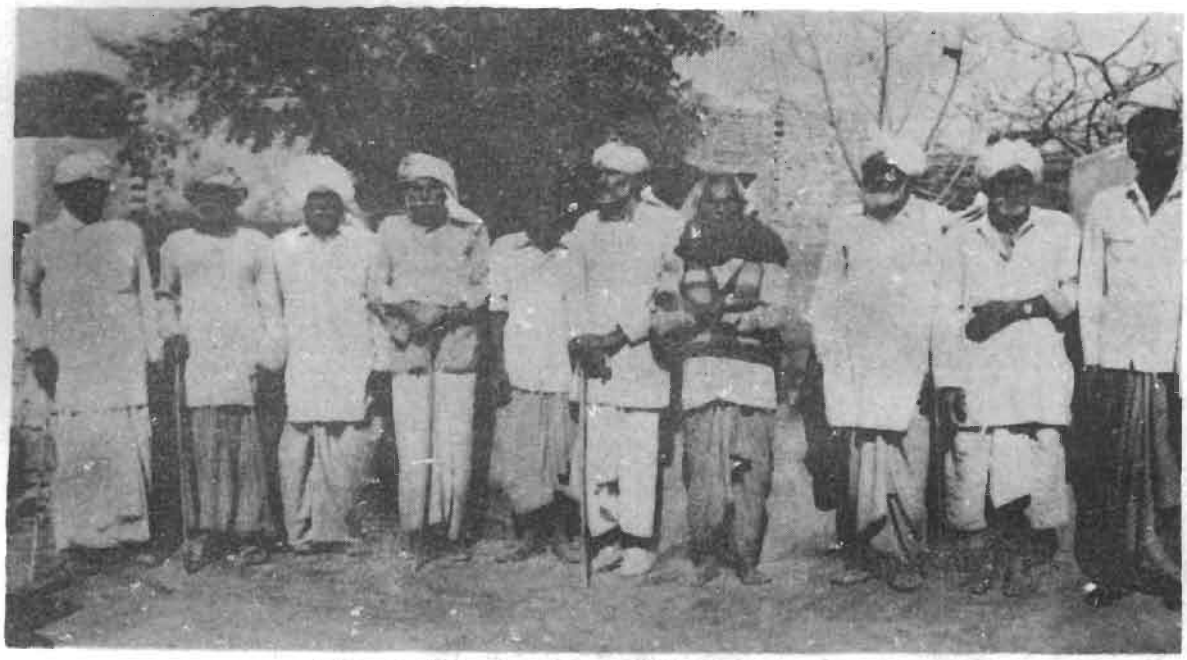
females and accounting for 69.92 (approximately 70) per cent of the total village population constitute the single largest group, forming the backbone of the village economy. They are members of Vimukta Jatis and also appear in the list of Scheduled Castes in Haryana State. They came from Pakistan in Theh Bahri in the wake of Partition of India in 1947. Among 160 households belonging to them, 152 hail from Multan district and 8 households from Montgomery district of Punjab in Pakistan. Fifty two households of Bhedkuts including a village chowkidar and a barber of their caste were rehabilitated in Theh Bahri by the Criminal Tribes Department and later on by the State Social Welfare Department in 1953 after the repeal of the Criminal Tribes Act, 1924 in 1952 and reorganisation of the Criminal Tribes Department by giving 10 acres of land per family to 42 households, between 5 to 10 acres per family to 7 households and less than 5 acres per family to 3 households on annual lease basis on one-third *batai* system.

Bhedkut is said to be an accretion of the Sansi tribe. Various legends describe the origin of the Sansi Tribe. According to Rose* "In Sialkot, it is said that once a Raja of the Punjab expelled his daughter from his city. Wandering in the wastes, she gave birth to Sansi, who became a free booter and had two sons Bhaindu and Mahla, from whom are descended the 23 Sansi *gots*. But in Gujarat, Sansis claim descent from Raja Sahns Mal, a nomad of the Lakhi Jangal. In Lahore, Sahns Mal is reported to be a Raja of the highlands of Central India, who was deposed and banished for leprosy. According to Jhang version, the Sansis are of Punwar Rajput origin. From Mahla, his eldest son, sprang the 12 Sansi *gots*, while Bhidu, his second son,had 11 sons, from whom are descended the Kikans and Bhedkuts. Bhedkut means sheep killer,because these Sansis, when they stole a sheep strangled it instantly to prevent it bleating. Sahns Mal, Mahla and Bhidu are also propitiated as deified ancestors prone to exert an evil influence on the descendant, who incurs their displeasure." Although Bhedkuts are an offshoot of Sansis and have been grouped together as a single caste under the group 'Sansi, Bhedkut or Mahesh' in the list of scheduled castes, they do not inter-marry.

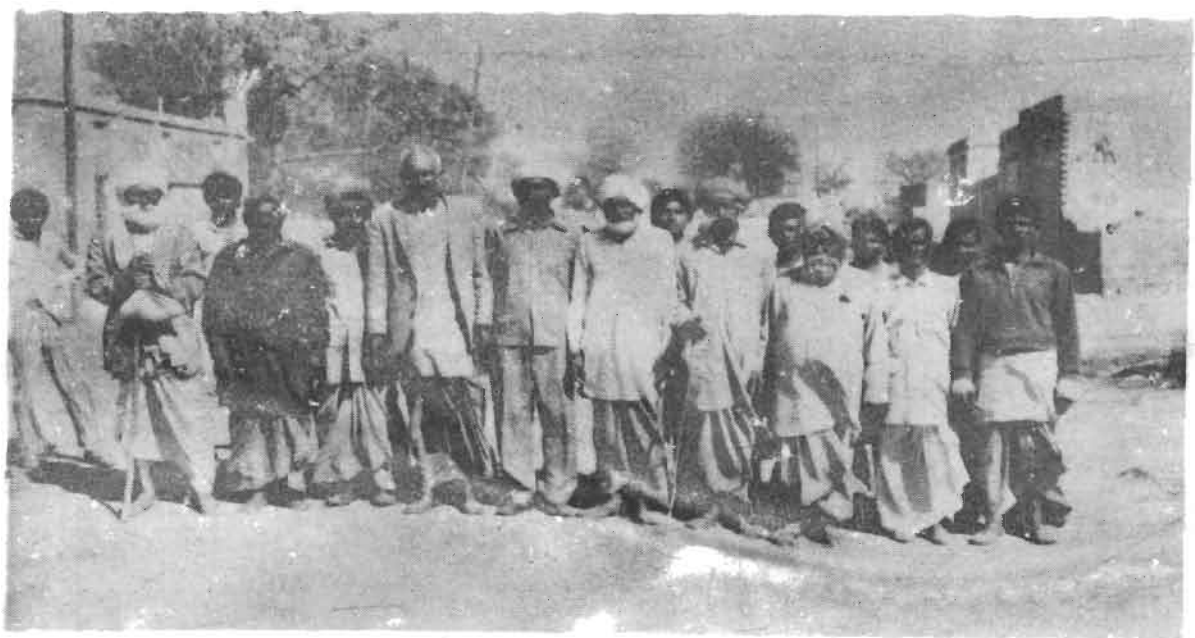
In Theh Bahri, Bhedkuts style themselves as Hindus, believing in all gods and goddesses of Hindu pantheon and are clean shaven. In actual practice, they display a curious and happy combination of Hindu and Sikh faiths. They have provided a Gurudwara in the village by installing Guru Granth Sahib in an old mosque, which is looked after by a priest of their own caste. In addition to all Hindu festivals, they also celebrate *Sangrands* and *Gurparbs* in the Gurudwara with equal enthusiasm and solemnise marriages by Anand Karaj ceremony according to Sikh rites. They also invoke their dead ancestors when they want some wish to be fulfilled or to overcome some calamity faced by the household and promise to sacrifice a goat and to offer some bottles of liquor in their names.

Bhedkuts in the village are divided into two clans, namely, Mahla and Bhidu who inter-marry. Some exogamous grouping also exists in each of these two clans which functions like *gotra*. The exogamous grouping of Mahla clan in Theh Bahri comprises Dhir or Dhiriya, Jhanwariya, Mahla, Nahriya, Naiyka, Nanda, Sabhaniya and Tamaichi and of Bhidu clan consists of Bhaana, Duniyan,Ghammadi, Ghassi, Maachhar and Popat. For negotiating marriages, the names of exogamous groupings are reported to be scrutinised and it is customary not to marry in one's own clan. Local endogamy and cross-cousin marriages are reported to be favoured but parallel cousin marriages are tabooed. In a few cases, marriages by exchange were also reported

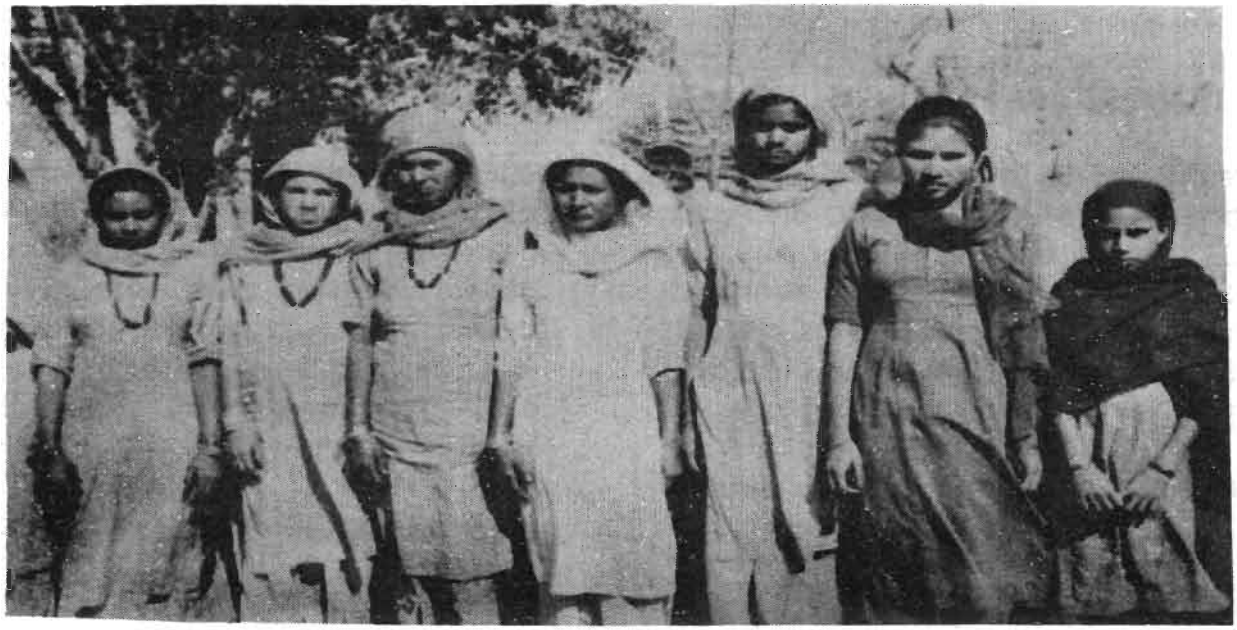
* A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province Volume III, compiled by H.A.Rose, Language Department Punjab, Reprint 1970,pages 363-364.



Menfolk in their traditional dress



Another group photograph of menfolk



Young womenfolk in their traditional dress and ornaments



Another group photograph of elder womenfolk

but they satisfied the condition of clan exogamy. There are no love marriages. The selection of the match rests with the parents whose will prevails over those of children. Usually the proposal comes from boy's parents. Bride price is reported to exist and its monetary value is said to be between Rs.2,000 and Rs.2,500. About two decades ago, child marriages were quite frequent among Bhedkuts but the custom has, however, been given up. A difference of 1 to 3 years is kept between the ages of the boy and the girl. The custom of both junior and senior levirate prevails in the caste, depending on the mutual consent of the likely spouses. If a child less than 5 years dies, it is buried but a dead person above this age is cremated.

The houses of Bhedkuts are both *kutcha* and *pucca* structures and consist of one or two rooms with a courtyard. Fifty per cent households live in *kutcha* houses, 31 per cent households reside in semi *pucca* houses with *pucca* walls and *kutcha* roofs and the remaining 19 per cent households stay in *pucca* houses with *pucca* walls and *pucca* roofs.

Insofar as their economic life is concerned, majority of Bhedkuts are working as cultivators and agricultural labourers. Some of them are engaged in labour, construction and transport activities such as rickshaw pulling, motor driving, tonga driving and buffalo cart driving and a few of them follow miscellaneous occupations such as shopkeeper, teacher, flour miller, registered medical practitioner, priest in gurudwara, chowkidar etc. Temporary outmigration to the rural areas of Bathinda district of Punjab State, of their sizeable population for working as agricultural labourers for picking cotton from Mid-October to Mid-January every year is a recurring feature of their economic life. Usually they leave the village after Dussehra festival and return to their houses before Lohri festival.

Sansis

Sansis own 23 households with a population of 137 persons: 74 males and 63 females. They form the second biggest group in the village, accounting for 10.54 per cent of the total population of the village. They are also one of the Vimukta Jatis and a scheduled caste in Haryana State. Of the 23 households, 18 have migrated from Pakistan (12 from Multan and 6 from Montgomery districts of Punjab). Among the remaining 5 households, 3 have migrated from Patiala district and 2 from Ludhiana district of the neighbouring Punjab State. Ten households of Sansis were rehabilitated in Theh Bahri by the Criminal Tribes Department and later on by the State Social Welfare Department by giving 10 acres of land per family to 7 households and between 5 and 10 acres of land per family to 2 households and less than 5 acres of land to one household on annual lease at one-third *batai* basis.

The origin of the Sansis tribe has been described in detail in the preceding note on Bhedkuts. Sansis profess Hinduism as their religion. They invoke their dead ancestors when they want some wish to be fulfilled or to get rid of some trouble or disease and promise to sacrifice a goat or cock or to offer a cauldron of cooked rice or some quantity of *laddoo* sweets or *karah* dish in their names. They also specially propitiate Lalanwala Pir for similar purposes, to whom they have dedicated a small shrine in the eastern outskirts of the village. Shitla Mata, the goddess of small pox, which has *sthan* (place of worship) in the western part of the village habitation, is worshipped by them on the occasion of Navratras.

The Sansis in Theh Bahri are divided into three clans, namely, Bhidu, Mahla and Chhaole. Some exogamous grouping exists within each clan. Exogamous grouping of Bhidu clan in their households consists of Bhidu, Kaarkhal, Kalsi and Shivaji *gots,* of

Mahla clan comprises Mahla, Bhains and Nat *gots* and of Chhaole clan covers Chhaole, Chhaadi and Daraaj *gots*. A man does not marry a woman of the same patronymic grouping to which his father belongs. Local endogamy and cross cousin marriages are allowed but parallel cousin marriages are prohibited. The system of marriage by exchange also obtains but the percentage of such marriages is very low. The custom of both junior and senior levirate prevails among the caste. Marriage by elopement is looked down upon. Though old people still believe in child marriage, the younger generation is increasingly in favour of adult marriages. A difference of 1 to 2 years is kept in the ages of the groom and the bride. The proposal for marriage may come from either party but the custom of bride price is reported to be absent among them. Marriage is solemnised by *phere* (circumambulation) ceremony round the sacred fire and is officiated by a Brahman priest called from the neighbouring village of Bahri or Bangran. A dead child upto 5 years of age is buried and a dead person above this age is cremated.

Sansis mostly live in *pucca* or semi *pucca* houses. Thirty six per cent households live in *pucca* houses with *pucca* walls and *pucca* roofs, 21 per cent households stay in semi *pucca* houses with *pucca* walls and *kutcha* roofs while the remaining 43 per cent households stay in *kutcha* houses with *kutcha* walls and *kutcha* roofs.

A study of their economic life reveals that majority of them are engaged in cultivation and agricultural labour. A few of them are also working as rickshaw puller, grocer, vegetable vendor, carpenter, blacksmith, chowkidar and sewadar in the village *dera*. Many of the Sansis outmigrate temporarily to the rural areas of Bathinda district of the adjoining Punjab State to work as agricultural labourers from mid-October to mid-January every year.

Bawarias

Like Bhedkuts and Sansis, Bawarias, also known as Baurias, are members of a Vimukta Jati and constitute one of the scheduled castes in Haryana State. They claim 15 households in the village with a population of 110, consisting of 59 males and 51 females. They represent 8.46 per cent of the total village population. All the 15 households hail from Multan district of Punjab in Pakistan and migrated to Theh Bahri after Partition of India. Eight households of Bawaria caste were rehabilitated by the Criminal Tribes Department in Theh Bahri in the post independence period and later on by the State Welfare Department by giving them 10 acres of land per family on annual lease at one-third *batai* basis.

Regarding the origin of this tribe, Rose* has stated," Besides the derivation from *bawar* (a snare with which they used to catch wild animals), which is the one usually given, Mr.Williams records other traditions, as to the origin of the name 'Bauria'. According to one, the emperor Akbar demanded a *dola* from Saudal, Raja of Chitor and on the latter's refusal, a battle was fought in which some of the warriors were engaged near a *baoli* or well. Those on the Rajput side were called Baolias or Bawalias. A third explanation is that after the capture of Chitor, a youngman of one of the tribes which had taken to the jungles saw and loved a Rajput maid of good lineage. They were married but the youngman returned to jungle life and was called Baola (imbecile) by the bride's relatives for doing so or on account of his uncouth manner".

The *gotras* of Bawarias resemble with Rajput names. Eleven out of 13 households belong to Chauhan *gotra* and the remaining 2 to Panwar *gotra*. Among Bawarias, a man cannot marry a woman of the same patronymic *gotra* to which his father or mother

* A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province, Volume-II compiled by H.A.Rose, Language Department, Punjab, Reprint-1970, page-73.

belongs and as such cross-cousin and parallel cousin marriages are tabooed. Local endogamy is permissible. Marriage by exchange is looked down upon. The custom of both junior and senior levirate prevails among them. The proposal for marriage may come from either party but there is no custom of bride price. Some households solemnise marriage by performing Anand Karaj ceremony according to Sikh rites while others perform it by *phere* (circumambulation) ceremony round the sacred fire, according to vedic rites. If a child upto 5 years dies, it is buried while a dead person above this age is cremated.

Bawarias are Hindus by religion. They specially worship Gugga Pir or Zahir Pir (Saint apparent) and possess the power to cure a snake bite. They also make offering to Hindu deities and Sikh Gurus.

Bawarias mostly live in semi *pucca* houses. 10 per cent households live in *pucca* houses with *pucca* walls and *pucca* roofs, 60 per cent households reside in semi *pucca* houses with *pucca* walls and *kutcha* roofs and 30 per cent households stay in *kutcha* houses with *kutcha* walls and *kutcha* roofs.

A study of the economic life of Bawarias reveals that majority of them are engaged in cultivation. A few of them are working as agricultural labourers, tonga drivers and rickshaw pullers. Like Bhedkuts and Sansis, Bawarias also undergo seasonal migration from mid-October to mid-January every year to the rural areas of Bathinda district of Punjab State for working as agricultural labourers.

Balmikis

Balmikis, a scheduled caste in Haryana State, own 7 households in the village with a population of 37 persons comprising 19 males and 18 females. They constitute 2.85 per cent of the total population. They belong to Parocha *gotra*. Five of their households have migrated to the village from Rajaund and 1 household has hailed from Bathinda district of Punjab State. The remaining one household is a native of the village. Two of their households were allotted Government land, measuring 7 acres and 2 acres respectively by the State Social Welfare Department in 1953 on annual lease basis.

They are Hindus and specially worship Rishi Valmiki in addition to other Hindu deities. They have raised a Valmiki temple in the village for offering daily prayers. It is customary among Balmikis not to marry in one's own, mother's and father's mother's *gotras*. They believe in village exogamy. Junior levirate is customary. They solemnise marriage by *phere* (circumambulation) ceremony round the sacred fire, which is officiated by a Brahman priest of Rajaund village (6 kms.). A dead person above 5 years of age is cremated but a dead child upto 5 years is buried.

Their housing condition is much better as compared to many other castes. All sample households live in semi *pucca* houses with *pucca* walls and *kutcha* roofs.

Two of their households are engaged in cultivation and the head of 1 household each is owner of a flour mill, a priest in Valmiki temple, an agricultural labourer, a dungcake maker and a non-worker.

Chamars

Chamar is another scheduled caste in the village which claims 5 households having 27 members of whom 14 are males and 13 are females. They account for 2.08 per cent of the total population. They are the old inhabitants of the village and originally hail from the adjoining village Bahri, from which the village of Theh Bahri had been carved out. Two of their households were allotted Government land measuring 7 acres and 2 acres respectively by the Social Welfare Department on annual lease basis.

Chamars are Hindus by religion and belong to Dhani *gotra*. They specially worship Saint Ravidas, besides propitating other Hindu deities. Like Balmikis, they do not marry in one's own, mother's and father's mother's patronymic *gotra*. Cross-cousin and parallel cousin marriages are regarded as incest and hence tabooed. They also do not marry within the village. The custom of both junior and senior levirate prevails among the caste households. Marriage is solemnised by *phere* (circumambulation) ceremony round the sacred fire which is officiated by a Brahman priest of Safidon. Two-thirds of their households live in semi *pucca* houses and one-third in *kutcha* houses.

Two of their households are engaged in cultivation and 1 household subsists on agricultural labour. The head of one household is serving in army and of another household in pursuing the traditional occupation of shoe-mending.

Tagu Brahmans

Belonging to a Vimukta Jati, Tagu Brahmans have 5 households in the village having 24 members with 16 males and 8 females. They share 1.84 per cent of the total population. They have migrated to the village from Pakistan—3 from Multan district and 2 from Montogomery district of West Punjab. Four of their households were allotted 10 acres of Government land per family by the State Social Welfare Department on annual lease basis in 1953. They belong to Bharadwaj, Kaushal and Mudgil *gotras*.

According to D. C. Verma*, "The Tagas (Tagus) are of Brahman origin. Those who gave up priestly profession and took to agriculture came to be known by this designation. Their origin dates to the celebration of snake sacrifice of Janamejaya held at Safidon in Jind district. The Karnal Gazetteer has mentioned that as there were no Gaurs in this country at the time. Janamejaya summoned many from beyond the sea (*sic*). Those who did not accept money rewards for their services were awarded a hundred and eighty four villages in the parts. When they decided not to take offerings in future, they came to be known as 'Tagas' or 'Tagus'. Those who accepted ordinary offerings became Gaur Brahmans. Both retained their division in 10 clans and hence are called 'dasnam Brahmans' The Tagas wear the sacred thread but Brahmans will not intermarry or eat with them"

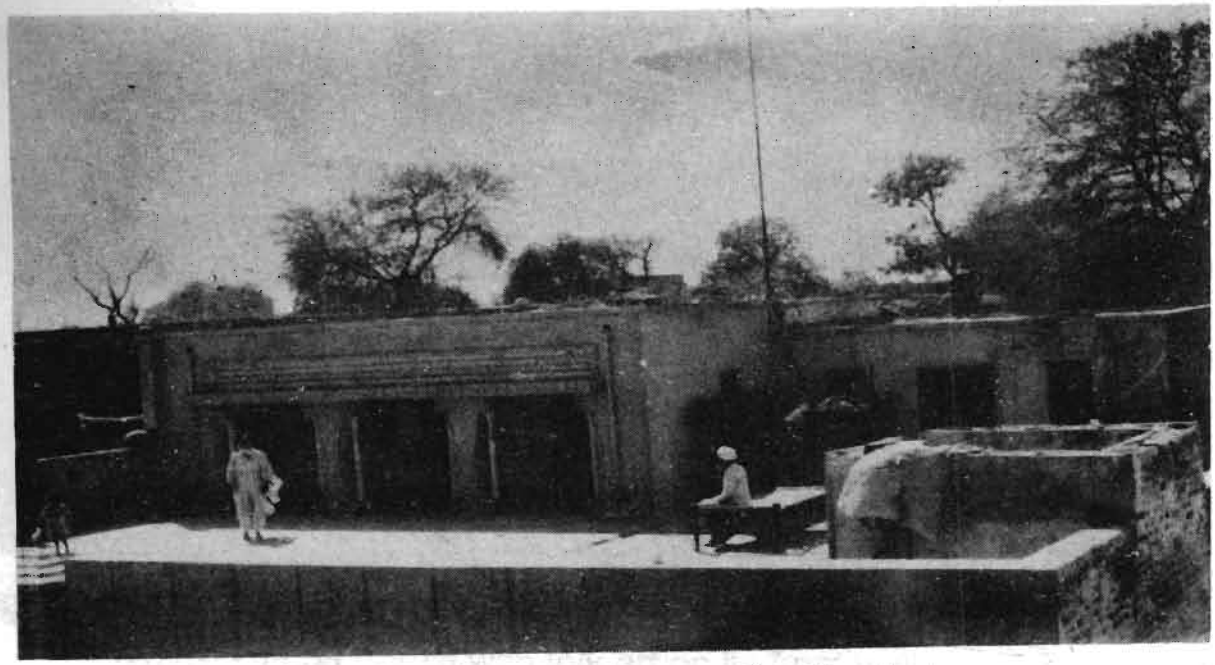
They are Hindus by religion and command the highest social status in the village community. All the six households are engaged in cultivation. A member of this community is Sarpanch of the village panchayat and is an active social worker. Their housing condition is comparatively the best in the village. Out of 5 houses owned by them, 4 are *pucca* or *semi pucca* and 1 is *kutcha*.

Among Tagu Brahmans, a man does not marry a woman of the same patronymic *gotra* to which his father, mother, father's mother or mother's mother belongs. A widower can remarry but a widow remarriage is not favoured. Marriage is solemnised strictly in accordance with the vedic rites by circumambulating round the sacred fire and is officiated by a Brahman called from the neighbouring village of Bahri or Bangran. A dead person is cremated but a child below 5 years is buried.

Kumhars

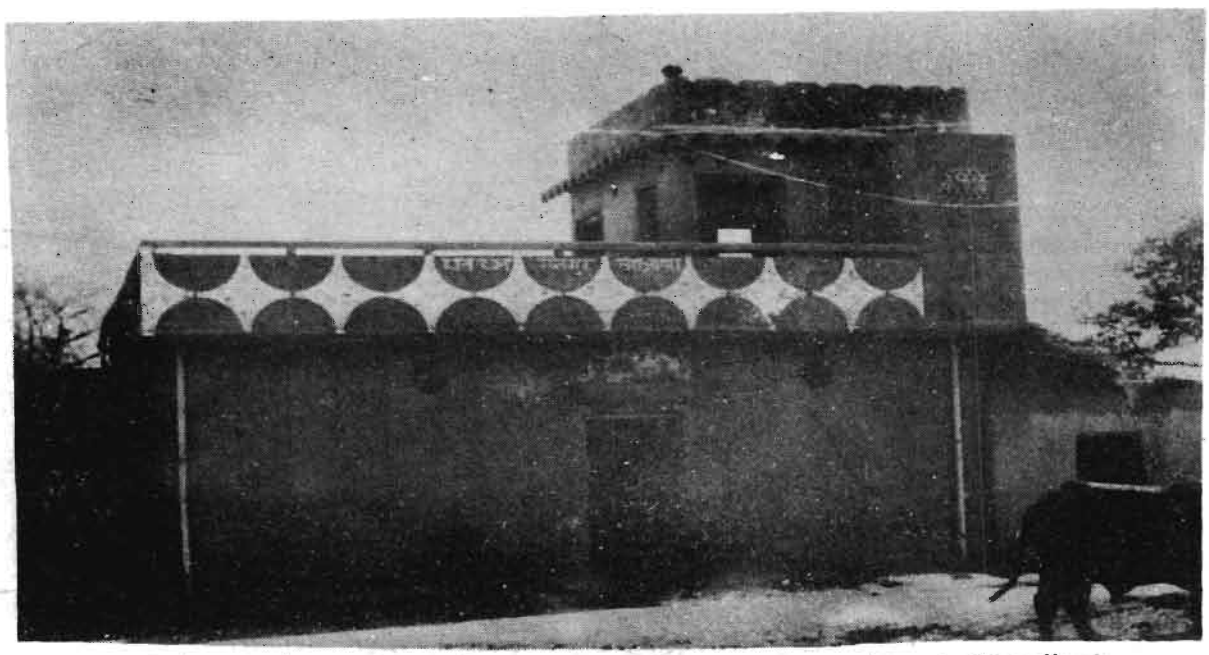
Kumhars or pot makers have been recognised as a Backward Class in Haryana State. They have 4 households and contribute 19 persons (11 males and 8 females) to the

* Haryana by D.C. Verma, 1975, page 57

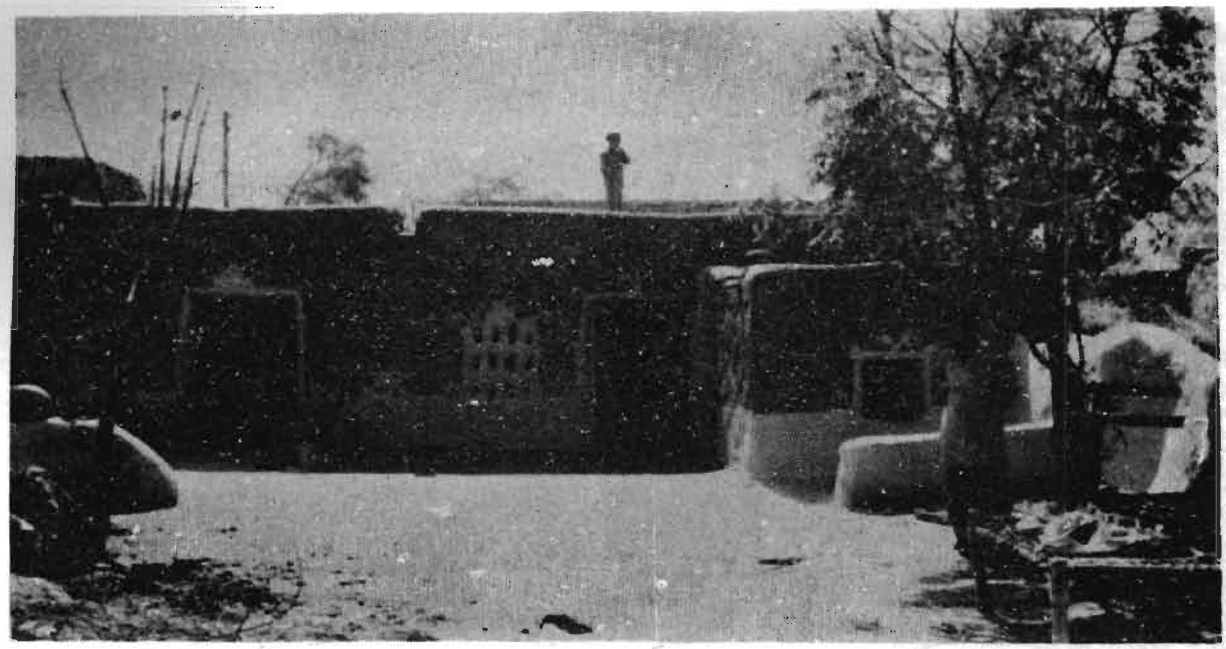


A newly built pucca house of a Bhedkut

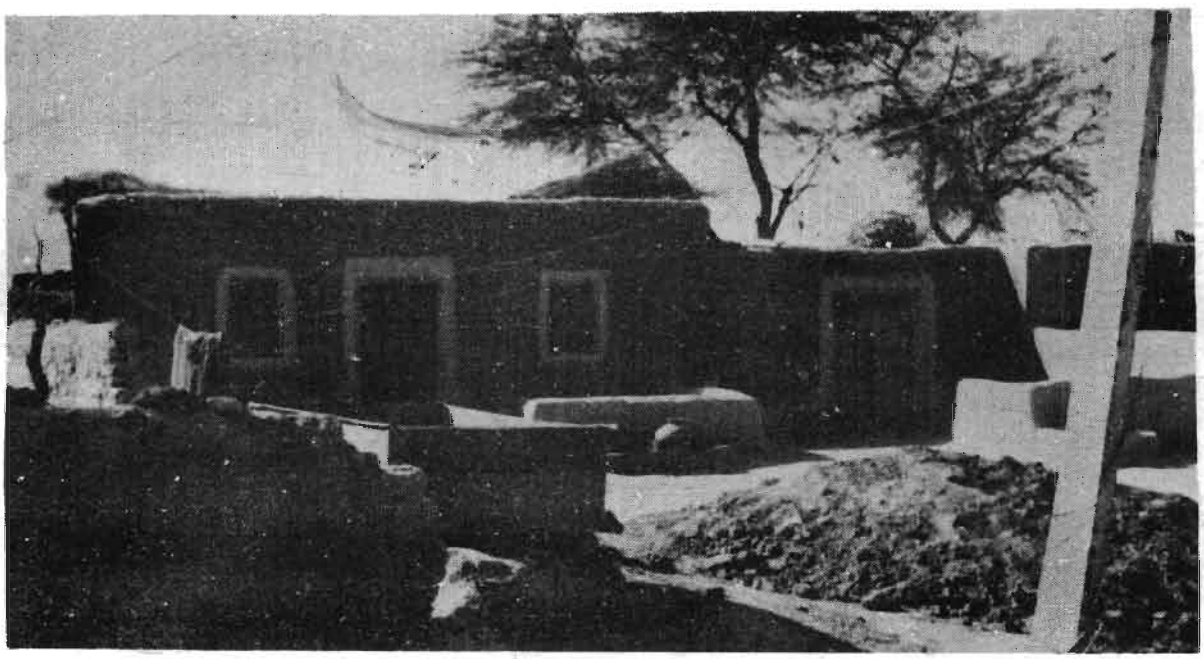
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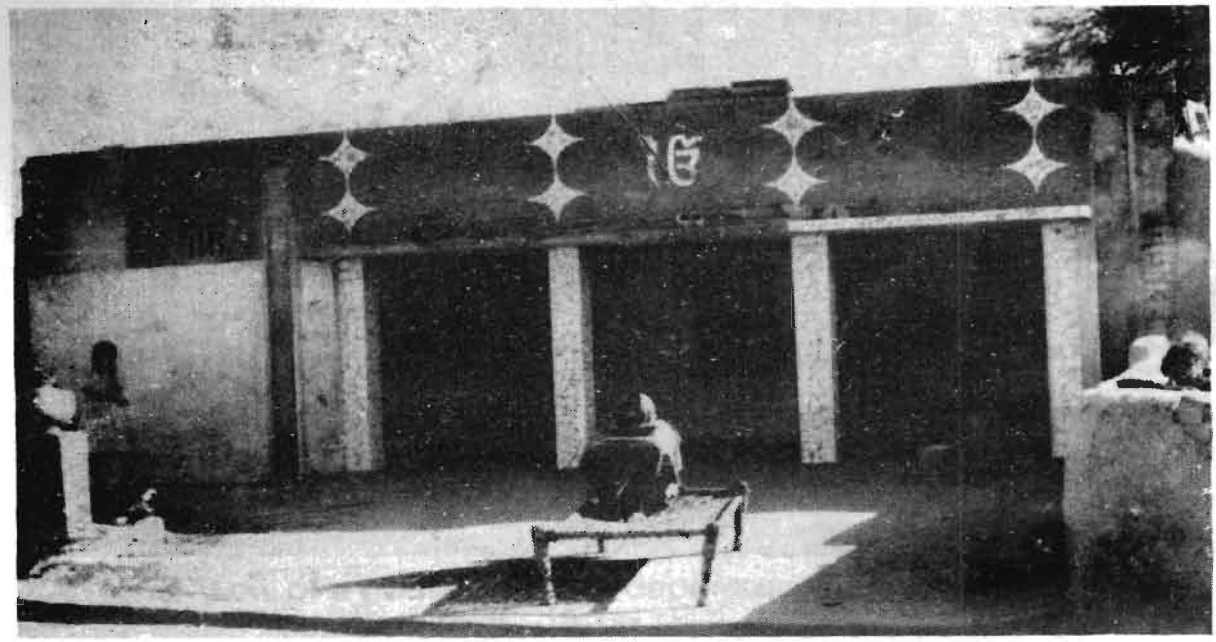
A front view of another *pucca* house owned by a Bhedkut



A typical *kutcha* house with folk art on its front wall



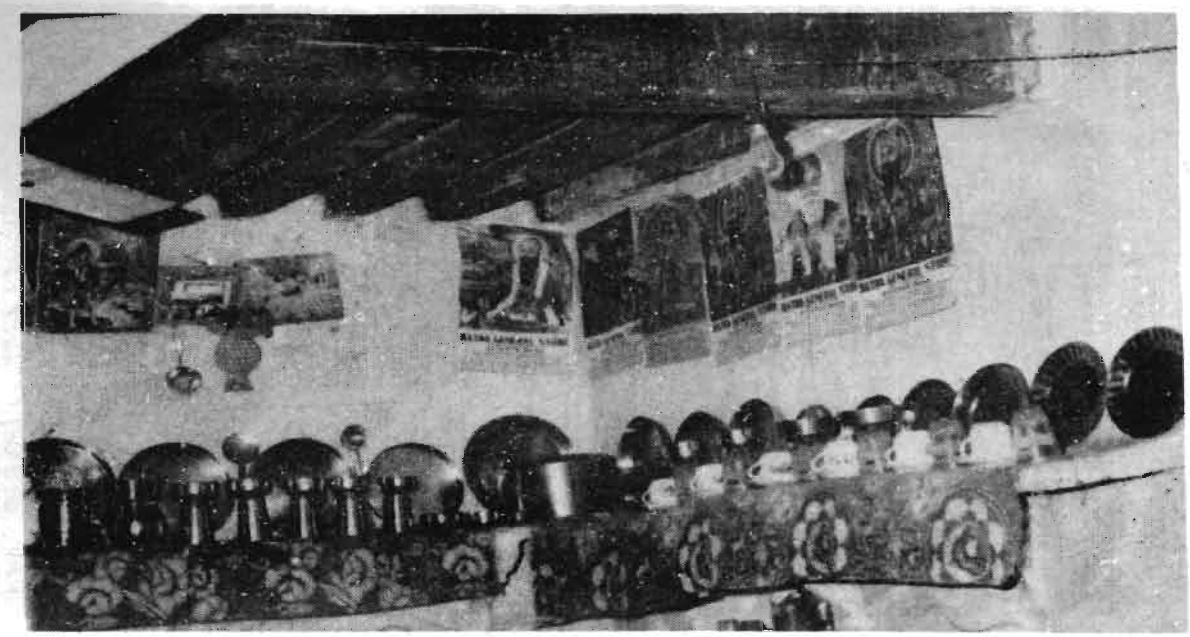
Another specimen of a *kutcha* house



A *pucca* house of a Sansi with decorated frontal face



A *pucca* house without plaster owned by a Balmiki



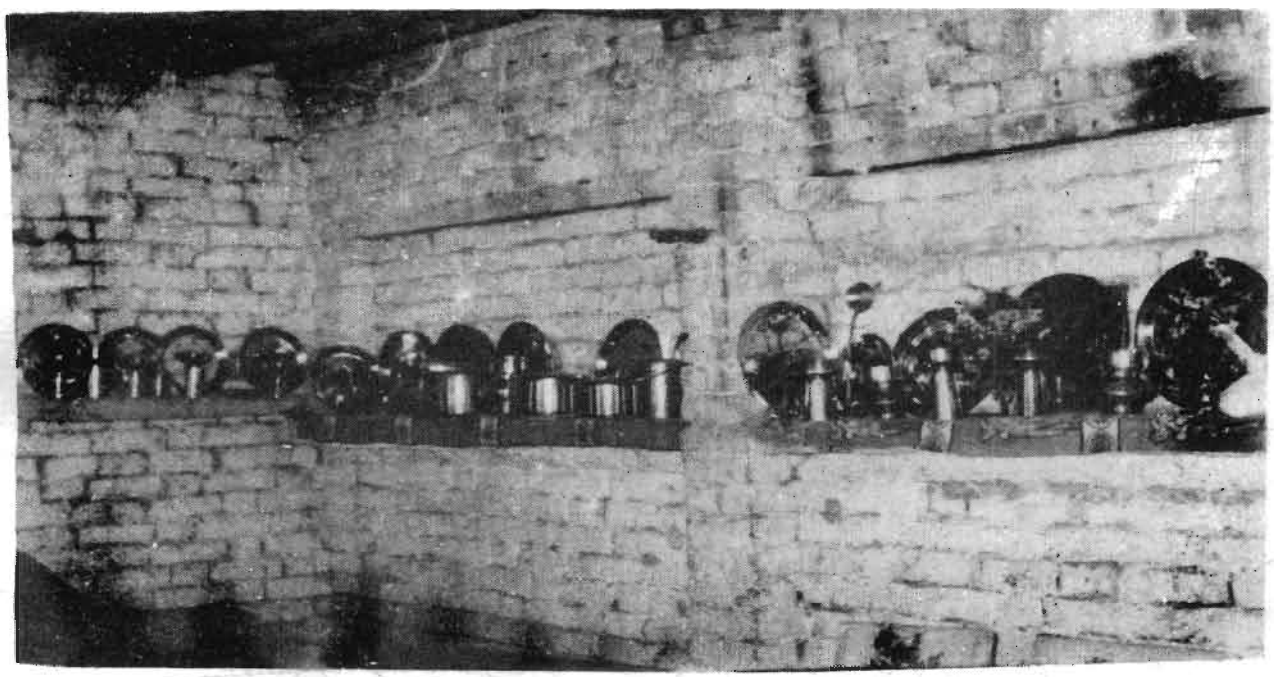
An inner view of a house which is decorated with wall calenders and systematic display of utensils on the corbel



An inner view of a house of Tagu Brahman where the housewife is busy in churning curd. A metal bin for storing grain and a television set for entertainment are also visible



A Bhedkut Lambardar with his family sitting on a double bed in his house



An inner view of another house where utensils are nicely placed on corbel



A specimen of open kitchen with smokeless hearth, where ladies are preparing tea



An open place is being used for drying and storing dung cakes

village population. They constitute 1.46 per cent of the total population. One of their households was given 2 acres of government land by the State Social Welfare Department on annual lease basis. Two households are engaged in the traditional occupation of pot making while one household each is occupied in cultivation and shopkeeping. Kumhars live in *pucca* or semi *pucca* houses.

All the 4 households have migrated to the village in the post independent period from village Titram in Kurukshetra district and belong to Sarao *gotra.* They are Hindus by religion. Like Tagu Brahmans, a man of Kumhar community does not marry a woman of the same patronymic *gotra* to which his father, mother, father's mother or mother's mother belongs. Marriage by exchange is a peculiar feature of this community. Since all the 4 households belong to the same *gotra*, local endogamy is not practised. Custom of both senior as well as junior levirate is prevalent among their caste households. Marriage is solemnised by *phere* (circumambulation) ceremony, which is officiated by a Brahman priest belonging to the adjoining village of Bangran. A dead child upto 5 years is reported to be buried but a dead person above this age is cremated.

Jhinwars

Jhinwar or a water carrier caste has also been recognised as one of the Backward Classes in Haryana State. There are 36 Jhinwars (22 males and 14 females) in the village, who are distributed in 3 households. They account for 2.77 per cent of the total population. They hail from village Sirsil in Karnal district and belong to Chauhan *gotra*. One of their households was allotted 2 acres of land, for service as a village menial, on annual lease basis in 1953 by the State Social Welfare Department. One of the households is engaged in cultivation, another is agricultural labour, while the head of the third household is a motor driver. Two households reside in semi *pucca* houses and one in *kutcha* house.

Jhinwars are Hindus. A Jhinwar does not marry a woman of the same patronymic *gotra* to which his father, mother or father's mother belongs. Marriage between cross-cousins and parallel cousins is tabooed. Since all the three households belong to the same *gotra*, the village forms an exogamous unit for them. Junior levirate is customary. Marriage is solemnised by *phere* (circumambulation) round the sacred fire, which is officiated by a Brahman priest of Bangran village. A dead child upto 5 years is buried but a dead person above this age is cremated.

Sunar

There is only one household with a solitary man, belonging to Sunar caste in the village. Sunars have been recognised as a Backward Class in Haryana State. He is Hindu by religion and has migrated into the village from Karnal district. A registered medical practitioner by profession, he lives in a *kutcha* house. The Sunar has reported that in his caste, a man does not marry a woman of the same patronymic *gotra* to which his father or mother belongs. Junior levirate is customary. A dead person above 5 years is cremated while a dead child upto 5 years is buried.

House type

The village habitation which is rectangular in shape, largely consists of single storeyed houses. The houses adjoin one another and have been built in straight lines. Streets are *pucca*, paved with burnt bricks. In Theh Bahri, there are in all 200 residential occupied houses, of which only three are double storeyed, which are *pucca* structures. Two of these houses belong to Bhedkuts and one to a Tagu Brahman.

Statement II.2 gives the distribution of 100 sample houses by predominant material of floor and predominant material of wall and roof and of door and window.

STATEMENT II.2

Statement

Distribution of houses by predominant

Religion/Caste	Total no. of households	Predominant material of floor			Predominant material of wall	
		Mud	Bricks	Cement	Unburnt bricks	Burnt bricks
1	2	3	4	5	6	7
HINDUS						
Scheduled castes						
Balmiki	3	3	...	...	...	3
Bawaria	10	10	...	...	3	7
Bhedkut	62	59	1	2	31	31
Chamar	3	3	...	...	1	2
Sansi	14	14	...	...	6	8
Other castes						
Jhinwar	2	2	...	...	...	2
Kumhar	3	3	...	...	...	3
Sunar	1	1	...	...	1	...
Tagu Brahman	2	2	...	...	...	2
Total	100	97	1	2	42	58

II.2

materials of floor, wall and roof classified by religion and caste of head of household

Predominant material of roof				Doors and windows		Religion/Caste
Mud & wood	Tiles & wood	Stone slabs & wood	RBC/RCC	Wood	Wood & iron	
8	9	10	11	12	13	1
						HINDUS
						Scheduled castes
3	...	...	...	3	...	Balmiki
9	...	1	...	8	2	Bawaria
50	8	1	3	58	4	Bhedkut
3	...	...	...	3	...	Chamar
9	4	...	1	12	2	Sansi
						Other castes
2	...	...	...	2	...	Jhinwar
2	1	...	...	3	...	Kumhar
1	...	...	...	1	...	Sunar
2	...	...	...	2	...	Tagu Brahman
81	13	2	4	92	8	Total

The data in the above statement reflect that 19 per cent of the houses are *pucca* having *pucca* walls and *pucca* roofs, 39 per cent are of mixed type having *pucca* walls and *kutcha* roofs and the remaining 42 per cent houses are *kutcha* constructions having *kutcha* walls and *kutcha* roofs. Fifty eight per cent of the households own houses having *pucca* walls built of burnt bricks, while the houses of the remaining 42 per cent households have adobe walls. The roofs of 19 per cent houses are made of *pucca* material such as R.B.C./R.C.C. (4 per cent), tiles and wood (13 per cent) and stone slabs and wood (2 per cent) and the roofs of the remaining 81 per cent houses are made of mud and wood. It has been gathered from the residents that there is a definite tendency among the villagefolk to build *pucca* houses in preference to adobe structures during the last decade. An overwhelming majority of the houses, accounting for 97 per cent, still continue to have *kutcha* floors. Only 2 per cent houses have cemented floors and 1 per cent houses have floors made of burnt bricks. Doors and windows of 92 per cent houses are made of wood and of the remaining 8 per cent houses of wood and iron.

Statement II.3 gives the distribution of households classified by number of members, number of rooms occupied and religion and caste of head of household.

STATEMENT II.3

Statement

Households classified by number of members,

Religion/Caste of head of household	Total no. of households studied	Total no. of members		Total no. of rooms	Households with one room			Households with two rooms
		M	F		No.of households	No.of members		No. of house holds
						M	F	
1	2	3	4	5	6	7	8	9
HINDUS								
Scheduled castes								
Balmiki	3	3	4	3	3	3	4	...
Bawaria	10	35	25	17	3	11	6	7
Bhedkut	62	171	152	113	25	62	53	24
Chamar	3	9	9	5	1	4	2	2
Sansi	14	43	35	21	8	22	16	5
Other castes								
Jhinwar	2	9	2	2	2	9	2	...
Kumhar	3	8	6	5	1	3	3	2
Sunar	1	1	...	1	1	1	...	...
Tagu Brahman	2	6	6	8	...	...	...	...
Total	100	285	239	175	44	115	86	40

II.3

number of rooms occupied and religion and caste of head of household

Households with two rooms		Households with three rooms			Households with four rooms			Religion/Caste of head of household
No. of members		No. of house holds	No. of members		No. of households	No. of members		
M	F		M	F		M	F	
10	11	12	13	14	15	16	17	1
								HINDUS
								Scheduled Castes
...	...	...	...	...	...	...	...	Balmiki
24	19	...	...	...	...	...	...	Bawaria
61	64	12	43	13	1	5	2	Bhedkut
5	7	...	...	...	...	...	...	Chamar
16	15	1	5	4	...	...	...	Sansi
								Other castes
...	...	...	...	...	...	...	...	Jhinwar
5	3	...	...	...	...	...	...	Kumhar
...	...	...	...	...	...	...	...	Sunar
...	...	...	...	...	2	6	6	Tagu Brahman
111	108	13	48	37	3	11	8	Total

One hundred households having 524 members (285 males and 239 females) live in equal number of houses containing 175 rooms. It emerges that on an average a house consists of about two rooms and about 3 persons share one room among themselves which indicates that the accommodation available to the households can by no means be regarded as adequate, especially when household goods, grains and kitchenwares are also to be stored in the same space. Forty four per cent of the households live in houses having only one room each which is shared on an average by 4.6 persons. Forty per cent households reside in houses having two rooms each which are occupied on an average by 5.5 inmates. Thirteen per cent of the households live in houses consisting of three rooms each occupied on an average by 6.5 persons and the remaining 3 per cent of the households stay in houses comprising four rooms each shared on an average by 6.3 persons.

Each house has a big enclosed compound attached to it which is used as a sitting place by the family members and for tethering cattle during the day time and also for storing implements, water vessels, fodder, fuel and other odd equipments. A cattleshed is provided in the compound by households owning livestock. Only 6 per cent of the households have provided a separate kitchen (10'x10') in the compound near the main living room. About 20 well off households have constructed a separate *baithak* (men's sitting apartment) in the facade of the building, through which access is gained by family members. There are no regular bath rooms or lavatories provided in the houses, as only one household in the village, belonging to a Bhedkut headmaster, is reported to have a separate provision for these amenities. Men bathe either at the village well or in the open compounds, where 23 households have also installed handpumps. Women bathe either under the cover of a cot or behind closed doors when the men are out. Children taking bath in the canal minor is also a common sight. All persons, young and old, go to the fields to answer the call of nature, generally near the canal minor where they get both privacy and water. Fifty-four per cent houses are electrified. Kerosene, lanterns and lamps are used in the remaining 46 per cent households for burning lights.

The residents have no preference for any direction which their main living rooms or the front of their houses must face but a house is never faced towards the west because it is associated with the setting sun. The plinth is raised $^1/_2$ foot to 2 feet above the ground level, depending on the *kutcha* or *pucca* construction. It is higher in the case of *pucca* houses than that in the *kutcha* houses. Floors are generally *kutcha* and are periodically given a coat of a mixture of cow dung and mud. The dimension of a room is generally 14'x12' or 12'x12'. Height of the roof is 12 feet in *pucca* houses and 10 feet in *kutcha* houses. In most cases, the roof is made of beams and rafters of *chil, kail, saal, aam* or *safeda* wood with an overall covering of thin flat wooden pieces called *phattis*, a sheet knitted with the tops of the *sarkanda* sticks known as *sirki* and mud mixed with straw. In *pucca* roofs, the wooden beams and rafters are covered with tiles or stone slabs pasted with cement and an overall covering of earth. In about 10 houses, iron girders have been substituted for wooden beams. Only 8 houses in the village have RBC/RCC roofs. Windows and ventilators are a feature of the newly built *pucca* houses only. In *kutcha* houses, round or rectangular holes are provided in the front or rear wall which serve as ventilators.

Burnt bricks are available at the brick kiln in village Rajaund. *Kutcha* bricks are moulded by paid labourers and dried in the Sun. A labourer charges thirty rupees for moulding one thousand bricks. *Kutcha* bricks are moulded either in the months of *Maghar* and *Poh* after the sowing or *rabi* crop or in the month of *Phalgun*, when again the season is

slack before the harvesting of *rabi* crop. Beams, rafters, stone slabs, iron and cement are purchased from the markets of Kaithal, Assandh and Jind. For constructing a *kutcha* house, one mason and two labourers are engaged for three days. The masons and labourers are locally available. The mason charges thirty rupees per day in addition to free tea and lunch as his daily wage, while a labourer is paid fifteen rupees per day and is served with one tumbler of tea.

A *kutcha* house consisting of 2 rooms is reported to cost about 3,600 rupees. The detail of cost of one *kutcha* room is reported as given below.

Wooden beam—1	Rs. 550
Wooden rafters—22	Rs. 660
Wooden *phatti*—2 quintals	Rs. 180
Wooden door—1	Rs. 250
Wages of one mason for 3 days	Rs. 90
Wages of 3 labourers for three days	Rs. 90
Total	Rs. 1,820

A Bhedkut, who is a headmaster in a school, has constructed a *pucca* house at a cost of Rs. 85,000 which contains two bed rooms, one dining room, a verandah, a kitchen, a bath room, a lavatory, a cattle shed and the three walls covering the courtyard. He started the construction of the house in 1982 and completed it in 1987.

Dress and ornaments

Dress

The dress of the people is simple and the clothes are mostly made from the coarse mill made cloth, purchased from the cloth merchants of Assandh, Jind, Kaithal or Rajaund and stitched by the local tailors. The dress of an adult male consists of a *kurta* (shirt), a *chaadra* ($2^1/_2$ metres long and $1^1/_2$ metres wide waist cloth) or *pyjama* (trousers) and a *pugri* (5 metres long turban) or *parna* also called *saafa* (2 metres long piece of coarse cloth used as a headgear).Young boys wear *kamiz* (shirt) and *pyjama* (trousers) in place of *kurta* and *chaadra* and are found bareheaded. A few well-to-do villagers working outside the village and a few students studying in higher classes dress themselves with shirts and pants. Almost every male wears a vest and an underwear. Rubber chappals or *jutti* (ordinary country made leather shoes) form the popular footwear of males. Costly leather boots, chappals and *gurgabis* (uniaced shoes) are worn only by well-to-do and educated males. During winter, male members of all castes wrap themselves in *chadar* (a sheet of thick cotton cloth stitched double or single), *khesi* (a cotton plaid) or *kambal* (an inferior blanket). Woollen coats and sweaters are also put on by well-to-do and educated males to ward off cold.

The traditional dress of a female consists of a *kurti* (shirt) and *salwar* (baggy trousers) made of different cloth, having different colours and a *dupatta* or *chunni* (scarf) to cover the head and shoulders. However, the younger generation of females in the village is increasingly getting used to *jumper* and *salwar* made from the same cloth material. A few housewives belonging to well-to-do households also wear blouse, petticoat and *saree*. Women do not wear underwears and only a few of them put on bodices. Generally newly married women wear silken dress, while the clothes of all others are made of cotton cloth. Womenfolk generally spare two pairs of dress for use at weddings and other festive occasions or while visiting the market or relatives. They are of better stuff, though not better tailored than the ordinary wear. Rubber chappals, slippers of rubber tyre and sandals are the common type of footwear used by womenfolk of the village. There hardly exists any sartorial difference in the wearing apparel of the villagers on the basis of caste. However, whatsoever, difference is visible in their dress, corresponds to the economic and social status of the people. Rich and educated persons wear relatively better quality of

clothes and have greater variety of garments for change.

Ornaments

Males do not use any ornaments, except finger rings and that too are worn only by a few males belonging to well off households, Females are enamoured of light jewellery, usually made of yellow metal. A list of ornaments worn by women, the part of the body adorned, metal used and approximate weight is given below.

Ornament	Part of the body adorned	Metal used	Approximate weight
1	2	3	4
Suian clips	Head	Silver	1 *Tola*
Tikka	Forehead	Gold	6 *Mashas*
Pendal	Neck	Gold	1 *Tola*
Gaani	Neck	Gold	$1\frac{1}{2}$ to 2 *Tolas*
Zanjeer	Neck	Gold	6 *Mashas*
Locket	Neck	Gold	6 *Mashas*
Haar	Neck	Gold	1 *Tola*
Mohar	Neck	Gold	1 *Tola*
Koka	Nose	Gold	6 *Rattis*
Nath	Nose	Gold	3 *Mashas*
Balian	Ears	Gold	6 to 9 *Mashas*
Kundal	Ears	Gold	6 *Mashas*
Kante	Ears	Gold	$\frac{1}{2}$ to 1 *Tola*
Chhap	Finger	Gold or silver	3 *Mashas*
Churian	Wrist	Gold	$2\frac{1}{2}$ Tolas
Chura	Wrist	Lac	...
Shakuntla chain	Ankles	Silver	8 Tolas
Paazeb	Ankles	Silver	10 to 12 *Tolas*
Bichhwa	Toe	Silver	3 *Mashas*

Household goods

Except for a few wall calendars or photographs of some saints and deities here and there, the interiors of houses contain mostly utilitarian goods. Clothes are kept in iron boxes, locally known as *sandook* and *paitti.* Grains are stocked in sacks, iron drums or earthen *bharolis* (large receptacles often rectangular in shape) but floor is kept in iron *tankis* (boxes) or tin canisters. Water is stored mostly in earthern pitchers, iron buckets and in some cases in pitcher shaped brass pots, locally known as *banta* or *gagar.* Handmill (*chakki)* for grinding flour, *jharna* (sieve), *ukhali* (the wooden mortar), *ukhal* or *moosal* (large wooden pestie), a reel, *kulhara*, *kulhaari* and *gandaasi* (types of axes) for splitting

wood and a lamp or lantern are found almost in every house. *Koondi* (a stone mortar), *moosali* (a small wooden pestle), an iron pan, fire tongs, blow pipe and other accessories are found lying in every kitchen. *Peerhis* (four legged wooden structures woven across cotton or *munj* ropes or cotton or plastic *niwar*) and *patras* (flat wooden pieces with small legs) are kept by many households and offered to the guests for sitting upon. As for other articles of furniture, villagers are guided by their utilitarian needs rather than by any social prestige that may attach to possession of any decorative furniture. They prefer cheap and durable furniture to showy and expensive one.

The following statement lists the articles of furniture used by the villagers in 100 sample households.

Statement II.4

Existence of furniture, classified by religion and caste of head of household (survey data)

Religion and caste of head of household	Total no. of house holds	No. of households having no furniture	No. of households having							
			Chair	Table	Bench	Divan	Double bed	Newar cot	Ropecot	Folding bed
1	2	3	4	5	6	7	8	9	10	11
HINDUS										
Scheduled castes										
Balmiki	3	...	2	2	...	...	...	...	3	...
Bawaria	10	...	1	1	...	...	...	2	10	...
Bhedkut	62	...	23	23	1	6	5	16	62	1
Chamar	3	...	...	...	...	...	...	...	3	...
Sansi	14	...	5	4	...	...	...	2	14	...
Other castes										
Jhinwar	2	...	...	...	...	...	...	...	2	...
Kumhar	3	...	...	1	...	...	...	...	3	...
Sunar	1	...	...	...	...	...	...	...	1	...
Tagu Brahman	2	...	1	1	...	1	1	1	2	...
Total	100	...	32	32	1	7	6	21	100	1

The data in the above statement reflect that every household possesses one or more items of furniture. Every household owns *khatias* (rope cots) which are rectangular wooden frames woven across with *munj* strings, while 21 out of 100 households, belonging to Bhedkut, Bawaria, Sansi and Tagu Brahman castes, possess bed steads or

newar cots. Chairs and tables are used by 32 households belonging to Bhedkut, Sansi, Balmiki, Bawaria, Kumhar and Tagu Brahman castes. Double beds are found in 6 households and *divans* in 7 households owned by Bhedkuts and a Tagu Brahman, while the use of folding bed and bench has been reported only by a single household each, belonging to Bhedkut caste.

Statement II.5 gives an idea about luxury and costly goods classified by religion and caste of head of household.

Statement II.5

Luxury and costly goods classified by religion and caste of head of household

Religion & caste	Total no. of households	No. of households having no luxury and costly goods	Wrist watch	Table clock	Wall clock	Sewing machine	Number of Radio/ transistor
1	2	3	4	5	6	7	8
HINDU							
Scheduled castes							
Balmiki	3	1	1	...	...	1	...
Bawaria	10	2	7	...	...	3	1
Bhedkut	62	17	35	2	1	16	25
Chamar	3	2	...	...	...	...	...
Sansi	14	2	7	...	...	6	1
Other castes							
Jhinwar	2	1	...	...	...	1	...
Kumhar	3	2	...	...	...	...	1
Sunar	1	...	1	...	...	...	...
Tagu Brahman	2	...	2	...	...	1	1
Total	100	27	53	2	1	28	29

Religion & caste	household possessing Television	Tape recorder	Two-in-one	Camera	Bicycle	Motor cycle	Electric fan
1	9	10	11	12	13	14	15
HINDU							
Scheduled castes							
Balmiki	...	...	...	...	...	...	...
Bawaria	...	...	1	...	5	...	...
Bhedkut	4	1	1	1	28	1	3
Chamar	...	...	...	...	1	...	...
Sansi	...	1	...	...	6	...	3
Other castes							
Jhinwar	...	...	...	...	...	...	...
Kumhar	...	...	...	...	1	...	...
Sunar	...	..	...	...	1	...	...
Tagu Brahman	...	...	...	...	1	...	...
Total	5	2	2	1	43	1	6

Inso far as luxury and costly articles are concerned, out of 100 households, 53 possess wrist watches, 43 own bicycles, 29 maintain radio-sets or transistors, 28 keep sewing machines, 6 have electric fans and 5 use television. Two households each possess table clocks, tape recorders and two-in-ones and one household each owns a wall clock, a camera and a motor cycle. The acquisition of modern articles like television, tape recorders, two-in-ones, cameras, sewing machines, electric fans and motor cycles by many households indicates that the ruralfolks are not slow in imitating town dwellers.

Twenty seven households, 17 belonging to Bhedkuts, 2 each to Bawarias, Chamars and Sansis and 1 each to Balmiki and Jhinwar do not possess any luxury or costly goods. The average possession of such goods per household is the highest among Tagu Brahmans, followed by Bhedkuts, Sansis and Bawarias, all of which are Vimukta Jatis.

Food and drinks

In respect of eating habits, all castes in the village are reported to be non-vegetarian but due to economic pressure and high cost of living, the residents cannot afford to take meat daily. Meat is, however, cooked atleast once a week in almost all households. There is no butcher's shop in Theh Bahri and the meat is usually purchased from the roving butchers belonging to the neighbouring areas, who frequent this village with a live or slaughtered goat, sheep or pig. At times, an animal is sacrificed by a resident household for home consumption as well as for sale. A few persons of the Jhinwar caste of the nearby villages sometimes visit Theh Bahri for sale of fish. Poultry birds are reared by many households for eggs and meat.

Wheat is the staple food of the residents which they consume throughtout the year but during the winter season, maize and *bajra* (pearl millet) are commonly substituted for wheat. Other supplementary foodgrains consumed during the year are barley, gram and *jowar*(millet). Although paddy is a local produce but it is mostly grown for the purpose of marketing and rice is consumed only on ceremonial and festive occasions or at the time of entertaining a guest by the common villagefolk and once or twice a month by well-to-do-families.

Villagers consume alike vegetables and pulses. Pulses of *moong, masari, urd, moth* and *arhar* are grown in the village itself. The non-cultivating households purchase these from the village shops. Seasonal vegetables are grown by the farmers for domestic consumption. Three Bhedkuts and two Sansis are also working as green grocers in the village.

The residents take two meals a day, one in the morning between 9.00 AM and 10.00 AM and the other in the evening between 6.00 PM and 7.00 PM. The morning meal consists of wheat *chapatis* with either pulse or some locally available vegetable and butter milk. If occasion so demands, the wheat *chapatis* may be taken with a paste of salt and chillies prepared in the form of a *chatni* (sauce). The evening meal consists of *chapatis* of wheat, maize or *bajra* flour depending on the season and taken with a pulse, vegetable or meat dish. During winter, green leaves of mustard mixed with those of gram, *methi* (fenugreek) and *palak* (spinach) are cooked frequently to make a vegetable preparation known as *saag*. *Khichri*, a hotchpotch of millets, *moth* and *moong* or *dalia* (porridge) is also cooked for a change. These are also used as a light diet that helps to increase appetite. Spices, ginger, garlic, onion and green chillies are also consumed by the residents. Pickles of mangoes, lemons and chillies are prepared by the housewives and taken during summer as a substitute of pulse or vegetable or as an additional item of food.

Most of the villagers use *desi ghee* as the cooking medium and for frying purpose. The use of vegetable oils is also becoming popular among the households, which do not rear milch animals and also cannot afford to purchase costly pure *ghee*.

Karah, a preparation of wheat flour fried in *ghee* and treated with a thick syrup of sugar or jaggery, *kheer,* rice cooked in milk with sugar added, sweet rice and *senwian* (vermicelli) are their favourite sweet dishes prepared on festive occasions.

Insofar as drinks are concerned, tea as a stimulating drink has become very popular among the residents which is taken atleast twice a day, once in the morning between 6.00 AM and 7.00 AM and then in the afternon between 3.00 PM and 4.00 PM. Milk and butter milk also constitute their favourite drinks. Milk is the last item consumed before sleep in summer as well as in winter by those who can afford it, while butter milk is mostly taken with the lunch by many residents. Local country made liquor is consumed freely in the evening and has become a matter of habit with a large number of male adults, the rich and poor alike. Smoking of *bidis* is a common feature of all castes in the village.

Utensils used by the residents include a brass *patila* (kettle) for cooking vegetable or pulse; another steel or brass *patila* for boiling milk; an aluminium *patili* (small kettle) for preparing tea; *praat*, a brass basin for kneading flour; *karchhi*, a brass ladle for stirring and serving vegetable; *gilas*, a steel or brass tumbler for drinking water, tea or milk; a brass *lota* or a brass or steel jug for serving tea or water;*thaali*, a brass or steel plate for eating food; *thaal*, a brass platter for eating food, *kaulian*, small deep plates of brass, steel or bell metal for eating vegetable or pulse; *baati,* a large mouthed brass or steel pot and *katora*, a large mouthed bell metal cup for eating vegetable; *channa*, a bell metal container for taking milk or butter milk; a steel *donga* for serving meat, vegetable or pulse; *dolu*, a steel container with cover, for carrying tea or butter milk, *dabba*, a brass container for taking food to the fields; *banta*, a brass pitcher for storing water, *baalti*, an iron bucket for carrying water, *karahi,* a large cup shaped frying pan of brass or aluminium and *chamcha*, spoon for eating liquid food. Besides, earthen pitchers and earthen *haandis* are also used for storing water and simmering milk, respectively.

Growth of population

The following statement gives the comparative population figures and the percentage decadal increase of population for village Theh Bahri and rural areas of Haryana State and Jind district from 1951 Census to 1981 Census.

Statement II.6

Variation in population during 1951-81

State/District/ Village	Rural population				Percentage increase during			
	1951	1961	1971	1981	1951-61	1961-71	1971-81	1951-81
1	2	3	4	5	6	7	8	9
Haryana state	4,705,120	6,282,863	8,263,849	10,095,231	33.53	31.53	22.16	114.6
Jind district	368,927	503,415	679,860	808,618	36.45	35.05	18.94	119.2
Theh Bahri village	496	609	941	1,076	22.78	54.52	14.35	117.0

The population of Theh Bahri increased from a low figure of 496 (255 males and 241 females) in 1951 to 609 (344 males and 265 females) in 1961, further rose to 941 (503 males and 438 females) in 1971 and again increased to 1,076 (593 males and 483 females) in 1981. The growth rate of the village, which was 22.78 per cent, during 1951-61 was lower as compared to that of the state (33.53 per cent) and district (36.45 per cent) An overwhelming majority of the population was rehabilitated in the reformatory agricultural settlement of the village as displaced criminal tribes from Pakistan after partition of the country in 1947 and restrictions were placed on their movement. After the repeal of the Criminal Tribes Act, VI of 1924 in 1952 which gave them freedom of movement as free citizens, a few families are reported to have migrated to other places, resulting in the lower increase of population during this decade. The decade 1961-1971 experienced a phenomenal growth rate of 54.52 per cent for the village population which was much higher than the state (31.53 per cent) and district (35.05 per cent) figures for the corresponding period. The high increase in the village population during this decade is attributed to the inmigration of some displaced households temporarily residing at other places for final settlement in the village. The percentage increase of village population during 1971-81 was only 14.35 per cent as against 22.16 per cent for the state and 18.94 per cent for the district. It was reported that many persons of the village migrated to other places, especially Delhi, during this period for better jobs/employment.

Considering the growth of population between 1951 and 1981 (30 years), it will be observed that the percentage increase for the overall rural population of the state, the district as well as the village was more or less the same i.e. 115 per cent for the state, 119 per cent for the district and 117 per cent for the village.

Density of population

The following statement gives the comparative figures of the density of population per square kilometre for the village and for the rural areas of the state, the district and the tahsil at the time of 1971 and 1981 Censuses as per jurisdiction of 1981 Census.

Statement II.7

Density of rural population per square kilometre at 1971 and 1981 censuses

State/District/ Tahsil/Village	Density of rural population per square kilometre	
	1971 Census	1981 Census
1	2	3
Haryana state	190	232
Jind district	208	247
Jind tahsil	216	261
Theh Bahri village	208	238

It will be seen that with the increase of population of the state, the district and the tahsil during 1971-81, their corresponding population densities have also increased. The number of persons per square kilometre in Theh Bahri has gone up from 110 in 1951 to 135 in 1961, 208 in 1971 and 238 in 1981. If we compare the density of population of the village with that of the rural areas of the state, the district and the tahsil for the year 1981, it is observed that density of population for the village is higher as compared to that of the state but it is lower than the district and tahsil figures.

Sex ratio

The following statement gives the comparative figures of sex ratio of the population of Theh Bahri village and of the rural areas of the state, the district and the tahsil according to 1971 and 1981 censuses.

Statement II.8

Change in sex-ratio during 1971-81

State/District/ Tahsil/Village	Number of females per 1,000 males in the census year	
	1971	1981
1	2	3
Haryana state(Rural)	870	876
Jind district(Rural)	859	854
Jind tahsil(Rural)	864	855
Theh Bahri village	871	815

It will be noticed that the sex-ratio has been generally adverse to women in the village as well as in the rural areas of the state, the district and the tahsil. The village sex-ratio has much deteriorated over the last three decades from 945 in 1951 to 770 in 1961. It improved to 871 in 1971 but again decreased to 815 in 1981. It will be observed that while in 1971 the village sex-ratio was above the sex-ratio of the state, the district and the tahsil, the position is reverse in 1981. The sex-ratio among the surveyed population of the village pertaining to the year 1987 is 839 which is higher than the sex-ratio according to the 1981 Census data.

Age and sex composition

The following statement shows the age-distribution of the surveyed population of Theh Bahri village during the year 1987.

Statement II.9

Age and sex composition of the surveyed population-Theh Bahri (survey 1987)

Age-group	Number			Per cent		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0-4	66	39	27	12.60	13.68	11.30
5-9	62	32	30	11.83	11.23	12.55
10-14	64	36	28	12.21	12.63	11.72
15-19	67	39	28	12.79	13.68	11.72
20-24	45	26	19	8.59	9.12	7.95
25-29	35	18	17	6.68	6.32	7.11
30-34	27	15	12	5.15	5.26	5.02
35-39	25	13	12	4.77	4.56	5.02
40-44	18	8	10	3.44	2.81	4.18
45-49	17	8	9	3.24	2.81	3.77
50-54	15	9	6	2.86	3.16	2.51
55-59	17	7	10	3.24	2.46	4.18
60-64	14	6	8	2.67	2.11	3.35
65-69	20	11	9	3.82	3.86	3.77
70-74	17	11	6	3.24	3.86	2.51
75-79	8	5	3	1.53	1.75	1.25
80-84	5	1	4	0.96	0.35	1.67
85-89	2	1	1	0.38	0.35	0.42
90+	...	...	...	...	...	...
Total	524	285	239	100.00	100.00	100.00

The analysis of the data reflects that the proportion of population in the age-groups 0-4, 5-9, 10-14 and 15-19 is almost similar indicating that there has been practically no change in the fertility during the previous 20 years. It will also be seen that the proportion of population is much high in the smaller age-groups and quite low in the higher age-groups. Considering the population by broad age-groups, it is found that 36.64 per cent of the village population consists of children in the age-group 0-14, 50.76 per cent persons are in the working age-group 15-59 and the remaining 12.60 per cent of the population constitutes old persons in the age-group 60 and above.

Occupied residential houses and households

According to 1961 Census, Theh Bahri had 92 occupied residential houses, which increased to 144 in 1971 and 161 in 1981. The number of households living in these occupied residential houses has also increased from 93 in 1961 to 144 in 1971 and 161 in 1981. It is interesting to note here that the number of occupied residential houses in the village in 1971 and 1981 was the same as the number of households in respective censuses which indicates that each household has an independent house to live in. The percentage increase in the number of occupied residential houses was 56.52 per cent and of households 54.84 per cent during the decade 1961-71, while the percentage increase of occupied residential houses as well as households was only 11.81 in both the cases during the decade 1971-81. The high increase during 1961-71 is due to inmigration of a number of households in the village from outside.

The following statement gives the comparative figures of households per 100 occupied residential houses and population per 100 occupied residential houses as well as per 100 households in village Theh Bahri and for the rural areas of the state, the district and the tahsil according to 1981 Census.

Statement II.10

Households per 100 occupied residential houses, population per 100 houses and households according to 1981 Census

State/District/Tahsil/ Village	Households per 100 occupied residential houses	Population per 100 occupied residential houses	Population per 100 households
1	2	3	4
Haryana state(Rural)	101.00	685.89	679.13
Jind district(Rural)	100.54	693.80	690.10
Jind tahsil(Rural)	100.54	701.62	697.84
Theh Bahri village	100.00	668.32	668.32

It will be seen that whereas in the rural areas of the state, the district and the tahsil, households outnumber the occupied residential houses, Theh Bahri has a comfortable position by having an independent residential house for every household to live in. It will further be obseved that there is less congestion (668 persons per 100 houses) in the village as compared to that in the rural areas of the state (686 persons per 100 houses), the district (694 persons per 100 houses) and the tahsil (702 persons per 100

houses). Similarly, the average size of household is smaller in Theh Bahri (6.68 persons) in comparison to that in the rural areas of state, the district and the tahsil with 6.79, 6.90 and 6.98 persons, respectively.

Size of household

The following statement shows the distribution of surveyed households by caste, population and average size of the household.

Statement II.11

Distribution of households by caste, population and average size of household (survey 1987)

Religion	Caste	No.of households	Population	Average size of the household
1	2	3	4	5
Hindu	*Scheduled castes*			
	Balmiki	3	7	2.3
	Bawaria	10	60	6.0
	Bhedkut	62	323	5.2
	Chamar	3	18	6.0
	Sansi	14	78	5.6
	Other castes			
	Jhinwar	2	11	5.5
	Kumhar	3	14	4.7
	Sunar	1	1	1.0
	Tagu Brahman	2	12	6.0
	Total	100	524	5.24

The average size of the household of all the selected households works out to 5.24 whereas among the castes it varies between 1 and 6. The maximum average size of 6 members per household is found among Bawarias, Chamars and Tagu Brahmans and minimum size of 1 person per household is noted in the Sunar household.

Statement II.12 gives the distribution of surveyed households classified by number of members and age of head of household.

Statement II.12

Distribution of households classified by number of members and age of head of household (survey 1987)

Age of head of household	Number of households having members								Total
	Single	2	3	4	5	6-7	8-9	10-13	
1	2	3	4	5	6	7	8	9	10
Below 20	...	...	...	...	...	...	...	...	...
20-29	1	2	2	5	1	1	...	...	12
30-39	...	1	4	2	2	10	5	2	26
40-49	...	3	...	3	2	6	2	...	16
50-59	1	3	1	...	2	4	4	1	16
60+	2	5	3	4	5	7	2	2	30
Total	4	14	10	14	12	28	13	5	100

Among the 100 surveyed households in Theh Bahri, the maximum number of 28 households comprise 6-7 members. There are 4 single member households while 5 households consist of 10-13 members. The number of households with 2,3,4,5 and 8-9 members varies between 10 and 14. In all cases, age of the head of the household is more than 20 years. The highest number of 30 households have their heads in the age-group 60 and above and the lowest number of 12 households have their heads in the age-group 20-29.

Religion and caste composition

The entire population of Theh Bahri belongs to Hindu religion. As per the survey of 100 households conducted in 1987, the number of persons, males and females therein is given in the following statement.

Statement II.13

Distribution of households and population by sex, religion and caste (survey 1987)

Religion/Caste		No. of households	Persons	Males	Females	Percentage of column 4 to total population
1	2	3	4	5	6	7
Hindu	*Scheduled castes*	92	486	261	225	92.75
	Balmiki	3	7	3	4	1.34
	Bawaria	10	60	35	25	11.45
	Bhedkut	62	323	171	152	61.64
	Chamar	3	18	9	9	3.43
	Sansi	14	78	43	35	14.89

1	2	3	4	5	6	7
	Other castes	8	38	24	14	7.25
	Jhinwar	2	11	9	2	2.10
	Kumhar	3	14	8	6	2.67
	Sunar	1	1	1	...	0.19
	Tagu Brahman	2	12	6	6	2.29
	Total	100	524	285	239	100.00

It will be seen that 92.75 per cent of the population consists of scheduled caste persons. Bhedkuts form the predominant community of the village, sharing 61.64 per cent of the total population. Next important castes are Sansis (14.89 per cent) and Bawarias (11.45 per cent). Other castes found in the village include Balmikis, Chamars, Jhinwars, Kumhars, Sunar and Tagu Brahmans.

Mother tongue

The following statement gives the distribution of 100 surveyed households classified by caste and mother tongue of head of household.

Statement II.14

Distribution of households classified by caste and mother-tongue of head of household

Caste	No. of households	Number of households where mother-tongue of head of household is	
		Hindi	Punjabi
1	2	3	4
Scheduled castes			
Balmiki	3	3	...
Bawaria	10	6	4
Bhedkut	62	41	21
Chamar	3	3	...
Sansi	14	6	8
Other castes			
Jhinwar	2	2	...
Kumhar	3	3	...
Sunar	1	1	...
Tagu Brahman	2	2	
Total	100	67	33

The data reflect that Hindi is the mother tongue of two-thirds of the heads of households. The remaining one-third heads have reported Punjabi as their mother tongue. All nouseholds belonging to Balmiki, Chamar,Jhinwar, Kumhar, Sunar and Tagu Brahman castes have returned Hindi as their mother tongue, while the heads of households belonging to Bawarias, Bhedkuts and Sansis are speakers of Hindi as well as Punjabi mother tongues.

Marital status

The following statement gives the distribution of surveyed population of Theh Bahri village and their percentages by sex and marital status.

Statement II. 15

Distribution of population by sex and marital status (survey 1987)

Marital status	Population			Percentages		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Never married	277	167	110	52.86	58.60	46.02
Married	225	111	114	42.94	38.95	47.70
Widowed	20	6	14	3.82	2.10	5.86
Divorced or separated	2	1	1	0.38	0.35	0.42
Total	524	285	239	100.00	100.00	100.00

Taking the total surveyed population into consideration, it will be noted that the percentage of never married persons was 52.86. In other words, more than half the population was unmarried. Among males, it was still higher at 58.60 per cent but in the case of females, the number of never married females was less than half the total females i.e. 46.02 per cent. Married persons constitute 42.94 per cent of the total population. Among males, their percentage is only 38.95, while among females, they account for 47.70 per cent. In terms of actual number of married males and females, there is not much difference; the low percentage among males being due to larger proportion of never married male population in their total population. Widowed persons account for 3.82 per cent. Among males, 2.10 per cent are widowers and among females 5.86 per cent are widows. The larger proportion of widows as compared to widowers indicates a trend for more men to remarry than women. There is only one divorced male and one separated female in the surveyed population.

The following statement gives the distribution of surveyed population of Theh Bahri village by age, sex and marital status.

Statement II. 16

Distribution of population by age, sex and marital status (survey 1987)

Age group	Never married			Married			Widowed		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0-4	66	39	27	...	...	...	...	...	...
5-9	62	32	30	...	...	...	...	...	...
10-14	64	36	28	...	...	...	...	...	...
15-19	63	39	24	4	...	4	...	...	...
20-24	18	17	1	27	9	18	...	...	...
25-29	2	2	...	32	16	16	1	...	1
30-34	...	...	...	27	15	12	...	...	...
35-44	1	1	...	37	18	19	3	1	2
45-54	...	...	...	29	16	13	3	1	2
55-69	1	1	...	48	23	25	2	...	2
70+	...	...	...	21	14	7	11	4	7
Total	277	167	110	225	111	114	20	6	14

Age group	Divorced or separated			Total		
	P	M	F	P	M	F
1	11	12	13	14	15	16
0-4	...	...	...	66	39	27
5-9	...	...	...	62	32	30
10-14	...	...	...	64	36	28
15-29	...	...	...	67	39	28
20-24	...	...	...	45	26	19
25-29	...	...	...	35	18	17
30-34	...	...	...	27	15	12
35-44	2	1	1	43	21	22
45-54	...	...	...	32	17	15
55-69	...	...	...	51	24	27
70+	...	...	...	32	18	14
Total	2	1	1	524	285	239

The analysis of age-wise marital status data reveals that children of both sexes upto the age of 14 are never married which indicates the absence of child marriage in the village. In the age-group 15-19, there is no married boy while 4 out of 28 girls are married and in the age-group 20-24, the number of married females is double than the number of married males which indicates that females in the village enter matrimony at comparatively early age. It is also noted that girls are usually married before attaining the age of 20 years and boys are married before they reach 25 years of age. Only one girl in the age-group 20-24 and 2 males in the age-group 25-29 are never married past their nubile age. There is no ripe aged spinster in the sample population but a middle aged male in the age-group 35-44 and a silver haired male in the age-group 55-59 have returned themselves as bachelors.

In the surveyed population, there are 6 widowers and 14 widows, mostly in the age-group beyond 34 years which suggests that young widows and widowers remarry. Among them 4 widowers and 7 widows are above the age of 70 years. There is one divorced male and one separated female in the age-group 35-44.

Age at marriage

The following statement gives an idea about age at marriage and duration of marriage of ever married persons in the surveyed households of the village.

Statement II. 17

Age at marriage and duration of marriage

Duration of marriage	Average age at marriage		Number of males and females married							
			Below-10		10-12		13-15		16-18	
	Male	Female	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Within 15 years	22	18	...	...	...	...	...	7	7	15
15-29 years	20	16	...	...	1	1	...	16	11	10
30+ years	20	16	...	2	...	1	3	25	7	21
Total	21	17	...	2	1	2	3	48	25	46

Duration of marriage	at the age of								Total	
	19-21		22-24		25-29		30-34			
	M	F	M	F	M	F	M	F	Male	Female
1	12	13	14	15	16	17	18	19	20	21
Within 15 years	9	19	21	3	3	...	...	...	40	44
15-29 years	10	4	4	...	3	...	1	...	30	31
30+ years	24	5	8	...	6	...	...	...	48	54
	43	28	33	3	12	...	1		118	129

A sample study of 118 ever married males and 129 ever married females reveals the prevalence of child marriages in the village but the incidence of such marriages has considerably decreased during the last 15 years. Four males (3.39 per cent) and 52 females (40.31 per cent) were married before attaining the age of 16 years. The high proportion of child marriages among females is due to the fact that the girls are married at earlier ages than the boys. It will be noted that whereas 30 years ago, the modal age at marriage was 13-15 years for girls and 19-21 years for boys, it is 19-21 years for girls and 22-24 years for boys during the last 15 years and that indicates that the age at marriage has gone up for both sexes.

Average age at marriage by educational level

Statement II.18 gives an idea about age at marriage as related to sex, educational level and time of marriage.

Statement II.18

Average age at marriage as related to sex, educational level and time of marriage

Educational level	Number of married		Average age at marriage of married males who married			Average age at marriage of 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
Illiterate	47	90	20	20	21	16	16	18
Literate	71	39	21	20	22	16	16	20
Literate (without educational level)	27	11	21	20	22	15	16	16
Primary	18	23	19	18	21	16	16	18
Middle	11	2	20	21	19	...	...	20
Matriculation/ Secondary	10	1	22	19	22	...	15	...
Higher secondary/Intermediate/Pre-university	1	1	...	...	19	...	18	...
Non-technical diploma or certificate not equal to degree	1	...	...	...	23	...	...	...
Technical diploma or certificate not equal to degree	1	...	...	...	25	...	...	...
Graduate degree other than technical degree	1	1	...	...	24	...	...	20

1	2	3	4	5	6	7	8	9
Technical degree or diploma equal to degree or post-graduate degree (Teaching)	1	...	...	22	...	...	...	...
Total	118	129	20	20	22	16	16	18

The data in the above statement show a positive correlation between the average age at marriage and educational level of the bride and the bridegroom. It will be noted that among the persons who married during the last 15 years, the average age at marriage is 19-22 years for boys who are either illiterate or have read upto matriculation or higher secondary level, whereas it is 23-25 years for those who have attained higher levels of education. Similarly, the average age at marriage is 16-18 years for girls who are either illiterate or have read upto primary level, whereas it is 20 years for those who have acquired middle or higher level of education. It is also observed that the average age at marriage has increased from 20 years to 22 years for boys and from 16 years to 18 years for girls during the last 15 years.

Average age at marriage by caste

Statement II.19 gives an idea about age at marriage related to caste and time of marriage.

Statement II.19

Average age at marriage as related to caste and time of marriage

Caste/ Community	Number of married		Average age of married males who married			Average age of 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
Scheduled castes								
Balmiki	2	3	25	...	17	15	...	15
Bawaria	12	11	19	21	23	14	16	18
Bhedkut	77	83	20	20	22	16	16	19
Chamar	3	4	19	...	18	11	...	21
Sansi	16	19	19	20	20	15	17	16

1	2	3	4	5	6	7	8	9
Other castes								
Jhinwar	2	2	25	18	...	15	16	...
Kumhar	2	3	26	18	...	18	13	...
Sunar	1	...	20	...	...	...	...	...
Tagu Brahman	3	4	19	...	23	14	14	19
Total	118	129	20	20	22	16	16	18

The data in the above statement reveal that insofar as marriages which have taken place during the last 15 years, the average age at marriage for boys is 23 years among Bawarias and Tagu Brahmans, 22 years among Bhedkuts, 20 years among Sansis, 18 years among Chamars and 17 years among Balmikis. Similarly during this period, the average age at marriage for girls is 21 years among Chamars, 19 years among Bhedkuts and Tagu Brahmans, 18 years among Bawarias and 15 years among Balmikis.

Literacy

Literacy is defined as the ability to read and write with understanding in any language. A person, who can merely read but cannot write is not classified as literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. Children of age 4 years and below are classified as illiterate since they are not expected to have developed understanding even though they may be able to read and write in any language.

Statement II.20 gives the comparative figures of general literacy rates in village Theh Bahri and the rural areas of the state, the district and the tahsil according to 1971 and 1981 Census.

Statement II.20

General literacy rates in 1971 and 1981

State/District/ Tahsil/Village	Census Year	Literacy rates among		
		Persons	Males	Females
1	2	3	4	5
Haryana state (Rural)	1971	21.72	32.57	9.24
	1981	30.33	43.44	15.37
Jind district (Rural)	1971	14.52	23.64	3.90
	1981	22.42	34.71	8.03
Jind tahsil (Rural)	1971	15.64	25.54	4.18
	1981	24.71	37.93	9.25
Theh Bahri village (Rural)	1971	24.76	32.60	15.75
	1981	23.33	30.02	15.11

Note: The percentages have been calculated on the total population inclusive of the population in the age group 0-4.

Since the literacy rates given in the above statement have been worked out by including the population of age-group 0-4 in the total population, these rates are termed as general literacy rates instead of the effective literacy rates which are worked out by excluding the population of age-group 0-4. It is alarming to note that whereas during 1971-81, the literacy rates for the total male and female population have increased in the rural areas of the state, the district and the tahsil, these have gone down in Theh Bahri village. The general literacy rate for the total population has decreased from 24.76 per cent in 1971 to 23.33 per cent in 1981, for the male population from 32.60 per cent in 1971 to 30.02 per cent in 1981 and for the female population from 15.75 per cent in 1971 to 15.11 per cent in 1981, even though there is a Government Primary School in the village. In 1981, the male literacy rate of the village is lower than that in the rural areas of the state, the district and the tahsil. However, in the case of females, the literacy rate in the village, which is 15.11 per cent, is much higher than the corresponding rate for the district (8.03 per cent) and the tahsil (9.25 per cent), but it is slightly lower than the state figure (15.37 per cent). On the whole, the lower literacy rates both for males and females in the village, the tahsil and the district than the corresponding state percentages reflect that the area is backward in education.

It will be interesting to note that according to survey data, the general literacy rate for the village is 41.41 per cent for the total population, 48.77 per cent for the male population and 32.64 per cent for the female population. The high increase in the literacy rates is evidently due to the opening of the two adult education centres in the village after 1981 Census.

Literate and educated persons (survey data)

The following statement shows the distribution of surveyed population aged 5 and above of Theh Bahri village classified by age, sex and educational level.

STATEMENT II. 21

Statement

Distribution of population aged 5 and above of Theh Bahri

Educational level	Age and							
	5-9		10-14		15-19		20-24	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Illiterate	19	18	20	8	16	18	10	11
Literate	13	12	16	20	23	10	16	8
Literate (without educational level)	13	12	10	15	6	2	3	2
Primary	...	...	6	4	9	6	4	4
Middle	...	...	...	1	5	1	4	1
Matriculation/ Secondary	...	...	...	...	1	1	2	...
Higher secondary/Intermediate/Pre-university	...	...	...	...	2	...	2	...
Non-technical diploma or certificate not equal to degree	...	...	...	...	...	...	...	...
Technical diploma or certificate not equal to degree	...	...	...	...	...	...	...	...
Graduate degree other than technical degree	...	...	...	...	...	...	1	1
Technical degree or diploma equal to degree or post graduate degree	...	...	...	...	...	...	...	...
(i) Teaching								
Total	32	30	36	28	39	28	26	19

II.21

village by age, sex and educational level (survey 1987)

sex								Educational level
25-34		35-49		50 and above		Total		
M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	1
10	24	13	25	19	30	107	134	Illiterate
23	5	16	6	32	17	139	78	Literate
3	1	4	4	20	4	59	40	Literate (without educational level)
5	4	6	1	6	13	36	32	Primary
6	...	3	...	5	...	23	3	Middle
5	...	2	...	1	...	11	1	Matriculation/ Secondary
1	...	...	1	...	...	5	1	Higher secondary/Inter-meidate/Pre-university
1	...	...	...	...	...	1	...	Non-technical diploma or certificate not equal to degree
1	...	...	...	...	...	1	...	Technical diploma or certificate not equal to degree
1	...	...	...	...	...	2	1	Graduate degree other than technical degree
...	...	1	...	...	...	1	...	Technical degree or diploma equal to degree or post graduate degree
								(i) Teaching
33	29	29	31	51	47	246	212	

The data in the above statement reveal that if children in the age-group 0-4 are excluded, the effective literacy rates in the village work out to 47.38 per cent, 56.50 per cent and 36.79 per cent for the total male and female population, respectively.

Considering the distribution of literate persons on the basis of their level of education, it is found that 42.45 per cent males and 51.28 per cent females have been reported as literates without educational level, 25.89 per cent males and 41.02 per cent females have attained the primary level of education and 16.55 per cent males and 3.85 per cent females have studied upto middle standard. This shows that about 85 per cent of the male literates and 96 per cent of the female literates did not go beyond middle standard of education. Over and above this, 11.51 per cent male literates and 2.56 per cent female literates are matriculates or higher secondary pass. The female education is almost practically sealed after the matriculation or higher secondary level. Only 5 male literates and 1 female literate have studied beyond higher secondary level. Among them, one male has qualified JBT (Junior Basic Training) Course in teaching and another male is recepient of diploma in Stenography (Hindi). Two males and 1 female are graduates and one male has received Master of Education degree after doing Master of Arts in the subjects of Political Science and History.

Children are sent to school when they are atleast 6 years old and it takes them a few years to be able to read and write with understanding to qualify themselves literates. The age-group 5-9, therefore, shows high incidence of illiteracy both among males and females. It is significant to note that among other age-groups, the maximum illiteracy is to be found in the age-groups 25-34 and 35-49, especially among females. The female illiteracy which was 82.76 per cent in the age-group 25-34 and 80.65 per cent in the age-group 35-49 has been reduced to 28.57 per cent in the age-group 10-14 which indicates that at present female education is receiving better attention in the village.

The following statement gives the distribution of survey population aged 5 and above by broad age-groups, sex, religion and caste and educational level.

STATEMENT II.22

Statement

Distribution of survey population aged 5 and above by broad

Religion and caste	Broad age-group	Sex	Educational				
			Illiterate	Literate	Literate without educational level	Primary	Middle
1	2	3	4	5	6	7	8
HINDU							
Balmiki	15-59	M	1	1	1	...	...
		F	2	...	...	...	...
	60+	F	1	...	...	...	...
Bawaria	5-14	M	9	1	1	...	...
		F	3	3	3	...	...
	15-59	M	12	8	5	1	1
		F	13	1	...	1	...
	60+	M	...	3	2	...	1
		F	2	...	...	...	...
Bhedkut	5-14	M	18	16	12	4	...
		F	19	19	15	3	1
	15-59	M	32	57	14	14	13
		F	48	28	6	17	2
	60+	M	5	18	11	4	2
		F	11	9	3	6	...
Chamar	5-14	M	...	2	2	...	...
		F	1	2	2	...	...
	15-59	M	1	3	1	2	...
		F	5	...	...	...	...
	60+	M	1	...	...	...	...

II.22

age groups, sex, religion and caste

level						Total	Religion and caste
Matriculation/ Secondary	Higher secondary/ Intermediate/ Pre-university	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate degree other than technical degree	Technical degree or diploma equal to degree or post-graduate degree (Teaching)		
9	10	11	12	13	14	15	1
							HINDU
-	...	...	...	...	...	2	Balmiki
-	...	...	...	...	...	2	
-	...	...	...	...	...	1	
-	...	...	...	...	...	10	Bawaria
-	...	...	...	...	...	6	
1	...	...	...	...	...	20	
-	...	...	...	...	...	14	
-	...	...	...	...	...	3	
-	...	...	...	...	...	2	
-	...	...	...	...	...	34	Bhedkut
-	...	...	...	...	...	38	
6	5	1	1	2	1	89	
1	1	...	...	1	...	76	
1	...	...	...	...	...	23	
-	...	...	...	...	...	20	
-	...	...	...	...	...	2	Chamar
-	...	...	...	...	...	3	
-	...	...	...	...	...	4	
-	...	...	...	...	...	5	
-	...	...	...	...	...	1	

Statement

Distribution of survey population aged 5 and above by broad

Religion and caste	Broad age-group	Sex	Educational				
			Illiterate	Literate	Literate without educational level	Primary	Middle
1	2	3	4	5	6	7	8
Tagu Brahman	60+	F	...	1	...	1	...
Total	5-14	M	39	29	23	6	...
		F	26	32	27	4	1
	15-59	M	56	87	21	26	20
		F	88	35	9	21	2
	60+	M	12	23	15	4	3
		F	20	11	4	7	—
	Total	M	107	139	59	36	23
		F	134	78	40	32	3

II. 22

age groups, sex, religion and caste

level						Total	Religion and caste
Matriculation/ Secondary	Higher secondary/ Intermediate/ Pre-university	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate degree other than technical degree	Technical degree or diploma equal to degree or post-graduate degree (Teaching)		
9	10	11	12	13	14	15	1
...	...	...	...	...	...	1	Tagu Brahman
...	...	...	...	...	...	68	Total
	...	...	...	...	...	58	
10	5	1	1	2	1	143	
1	1	...	...	1	...	123	
1	...	...	...	...	...	35	
	...	...	...	...	...	31	
11	5	1	1	2	1	246	
1	1	...	...	1	...	212	

The data on literacy by broad-age groups reveal that 42.65 per cent males and 55.17 per cent females in the age-group 5-14, 60.84 per cent males and 28.46 per cent females in the age-group 15-59 and 65.71 per cent males and 35.48 per cent females in the age-group 60 and above are literate and educated persons. The higher percentage of male literates in the age-groups 15-59 and 60+ is firstly due to the fact that there have been Government Primary Schools in all the reformatory agricultural settlements since about 1919 and secondly on account of the literacy drive launched by the State Adult Education Department by starting two adult literacy centres in the village itself.

Caste-wise male literacy rate is 50.00 per cent or more among Sunar (100.00 per cent), Chamar (71.43 per cent), Tagu Brahman (66.67 per cent), Bhedkut (66.33 per cent), Sansi (58.82 per cent) and Balmiki (50.00 per cent). On the other hand, the male literacy is comparatively low among Kumhars (37.5 per cent), Bawarias (36.36 per cent) and Jhinwars (22.22 per cent). The highest female literacy is found among Tagu Brahmans (50.00 per cent), followed by Bhedkuts (41.79 per cent), Sansis (37.50 per cent), Chamars (25.00 per cent), Kumhars (20.00 per cent) and Bawarias (18.18 per cent), while all women belonging to Balmiki and Jhinwar castes are illiterate.

Educational score

With a view to knowing the educational attainment of residents belonging to different castes, following different occupations, living in different types of households and migrating from different places, a score system was adopted. For this purpose, children belonging to the age-group 0-4 were excluded. Each person covered in the survey has been given a score in the method given below. The average has been worked out for the household and the individual sex-wise. The following points were allotted to the various educational levels.

	Educational level	Score
1.	Illiterate	0
2.	Literate without educational level	1
3.	Primary or junior basic	2
4.	Middle	2
5.	Matriculation, higher secondary, intermediate or pre-university	3
6.	Technical diploma or certificate not equal to degree	4
7.	Non-technical diploma or certificate not equal to degree	4
8.	Graduate degree other than technical degree	5
9.	Technical degree or diploma equal to degree	5
10.	Post-graduate degree other than technical degree	5
11.	Post graduate technical degree	5
12.	Ph.D or equivalent and higher	6

Educational score by caste

The following statement gives the distribution of households classified by caste of head of household and average educational score.

Statement II.23

Distribution of households classified by caste of head of household and average educational score

Caste	Number of house-holds	Population			Average educational score					
					Per head			Per household		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Scheduled castes										
Balmiki	3	5	2	3	0.40	1.00	0	0.67	0.67	0
Bawaria	10	55	33	22	0.40	0.52	0.23	2.20	1.70	0.50
Bhedkut	62	280	146	134	0.93	1.14	0.69	4.17	2.67	1.50
Chamar	3	15	7	8	0.60	1.00	0.25	3.00	2.33	0.67
Sansi	14	66	34	32	0.73	0.97	0.47	3.43	2.36	1.07
Other castes										
Jhinwar	2	11	9	2	0.36	0.44	0.14	0.00	2.00	0
Kumhar	3	13	8	5	0.46	0.62	0.62	0.20	1.67	0.33
Sunar	1	1	1	...	2.00	2.00	2.00		2.00	...
Tagu Brahman	2	12	6	6	1.00	1.17	1.17	0.83	3.50	2.50
Total	100	458	246	212	0.79	0.99	0.57	3.64	2.43	1.21

The average per head educational score for the village is 0.79. It is 0.99 for males and 0.57 for females. Among various castes residing in the village, the highest per head average educational score of 2.00 points is of the solitary Sunar, while Tagu Brahmans rank next with 1.00 point, followed by Bhedkuts with 0.93 point. Among the castes returning low average educational score are Kumhars (0.46), Balmikis and Bawarias (0.40 each) and Jhinwars (0.36). The highest and lowest points for males are 2.00 and 0.44, obtained by males belonging to Sunar and Jhinwar castes, while the highest score (0.83) for females has been returned by Tagu Brahmans and the lowest score (0) by females belonging to Balmiki and Jhinwar castes.

The average per household educational score for the village is 3.64. It is 2.43 for males and 1.21 for females. The highest per household average educational score (6.00) is obtained by Tagu Brahmans and the lowest (0.67) by Balmikis. The maximum points for males (3.50) in this respect are again found among Tagu Brahman households and the minimum (0.67) in Balmiki households. The maximum points (2.50) for females in this matter are also found among Tagu Brahman households and the minimum (0) in Balmiki and Jhinwar households.

Educational score by occupation of head of household

The following statement gives the distribution of households by occupation of head of household and average educational score.

STATEMENT II.24

Statement

Distribution of households by occupation

Occupation of head of household	Number of households	Population		
		P	M	F
1	2	3	4	5
I. WORKERS				
1. Registered medical practitioner	1	1	1	...
2. Social worker	1	5	2	3
3. Teacher	2	3	2	1
4. Sevadar in dera	1	2	1	1
5. Grocer	1	7	4	3
6. Chowkidar	2	7	4	3
7. Cultivator	49	258	143	115
8. Agricultural labourer	14	57	26	31
9. Flour miller	2	7	4	3
10. Tailor	1	2	1	1
11. Potter	2	11	7	4
12. Dung cake maker	1	1	...	1
13. Labourer, construction	10	40	20	20
14. Buffalo cart driver	1	6	3	3
15. Motor driver	1	7	6	1
16. Rickshaw puller	5	22	11	11
17. Tonga driver	3	15	8	7
II. NON-WORKERS	3	7	3	4
Total	100	458	246	212

II.24

of head of household and average educational score

Average educational score						Occupation of head of household
Per head			Per household			
P	M	F	P	M	F	
6	7	8	9	10	11	1
						I. WORKERS
2.00	2.00	...	2.00	2.00	...	1. Registered medical practitioner
1.60	2.50	1.00	8.00	5.00	3.00	2. Social worker
3.67	4.00	3.00	5.50	4.00	1.50	3. Teacher
0.50	0	1.00	1.00	0	1.00	4. Sevadar in dera
0.71	1.00	0.33	5.00	4.00	1.00	5. Grocer
1.14	1.75	0.33	4.00	3.50	0.50	6. Chowkidar
0.86	1.01	0.69	4.55	2.94	1.61	7. Cultivator
0.56	0.92	0.26	2.29	1.72	0.57	8. Agricultural labourer
1.71	2.00	1.33	6.00	4.00	2.00	9. Flour miller
1.00	2.00	0	2.00	2.00	0	10. Tailor
0.36	0.43	0.25	2.00	1.50	0.50	11. Potter
0	...	0	0	...	0	12. Dung cake maker
0.83	1.05	0.60	3.30	2.10	1.20	13. Labourer, construction
0.17	0	0.33	1.00	0	1.00	14. Buffalo cart driver
0.29	0.33	0	2.00	2.00	0	15. Motor driver
0.32	0.45	0.18	1.40	1.00	0.40	16. Rickshaw puller
0.53	0.88	0.14	2.67	2.33	0.34	17. Tonga driver
0.71	0.33	1.00	1.66	0.33	1.33	II. NON-WORKERS
0.79	0.99	0.57	3.64	2.43	1.21	Total

The highest average per head educational score (3.67) has been returned by persons whose heads are in teaching profession and the highest average per household score (8.00) by the household whose head is a social worker. On the other hand, the household whose head is a dung-cake maker has returned zero as the average per head as well as the average per household educational score. This position is also observed both among males and females.

Educational score by type of household

The following statement gives the distribution of households by type of household and average educational score.

STATEMENT II.25

Statement

Distribution of households classified by

Type of household		Number of households	Population		
			P	M	F
1		2	3	4	5
1.	Nuclear family	55	224	121	103
2.	Supplemented nuclear family	11	70	38	32
3.	Sub nuclear family	4	11	4	7
4.	Single person household	4	4	2	2
5.	Supplemented sub-nuclear family	2	8	5	3
6.	Lineal joint family	20	118	64	54
7.	Lineal collateral joint family	3	21	11	10
8.	Others				
1.	Self (unmarried male and an unrelated widow)	1	2	1	1
	Total	100	458	246	212

II.25

type and average educational score

Average educational score						Type of household	
Per head			Per household				
P	M	F	P	M	F		
6	7	8	9	10	11	1	
0.66	0.82	0.47	2.67	1.80	0.87	1.	Nuclear family
1.07	1.29	0.81	6.82	4.46	2.36	2.	Supplemented nuclear family
1.00	2.25	0.29	2.75	2.25	0.50	3.	Sub nuclear family
1.25	2.50	0	1.25	1.25	0	4.	Single person household
0.88	1.20	0.3[illegible]	3.50	3.00	0.50	5.	Supplemented sub-nuclear family
0.82	0.92	0.70	4.85	2.95	1.90	6.	Lineal joint family
1.00	1.45	0.50	7.00	5.33	1.67	7.	Lineal collateral joint family
						8.	Others
0.50	0	1.00	1.00	0	1.00	1.	Self (unmarried male and an unrelated widow)
0.79	0.99	0.57	3.64	2.43	1.21		Total

The maximum average per head educational score of 1.25 has been returned by single person households and the minimum (0.50) by the household falling under the category others. The highest average cumulative score is 7.00 in lineal collateral joint households and the lowest (1.00) in the household falling under the category others.

Average educational score by migration status of head of household

The following statement gives the distribution of households classified by migration status by place of last residence of head of household and average educational score.

STATEMENT II.26

Statement

Distribution of households classified by migration status by place of last

Migration status by place of last residence		Number of households	Population		
			P	M	F
1		2	3	4	5
A.	Non-migrant (Born in the village including those who do not have place of last residence)	33	154	83	71
B.	Migrant	67	304	163	141
I	Last residence in the same tahsil	1	2	1	1
II	Other tahsils of the district	...	...	...	...
III	Other districts of the state	16	66	35	31
	1. Ambala	1	3	1	2
	2. Hisar	3	13	7	6
	3. Karnal	5	23	11	12
	4. Kurukshetra	7	27	16	11
IV	Other state/union territory	10	44	26	18
	1. Delhi	2	12	7	5
	2. Punjab	8	32	19	13
V	Other country				
	Pakistan	40	192	101	91
	Total	100	458	246	212

II.26

residence of head of household and average educational score

Average educational score						Migration status by place of last residence	
Per head			Per household				
P	M	F	P	M	F		
6	7	8	9	10	11		1
0.82	1.02	0.58	3.82	2.58	1.24	A.	Non-migrant (Born in the village including those who do not have place of last residence)
0.78	0.97	0.57	3.55	2.36	1.19	B.	Migrant
0.50	1.00	0	1.00	1.00	0	I	Last residence in the same tahsil
...	...	...	...	...	...	II	Other tahsils of the district
0.68	0.89	0.45	2.81	1.94	0.87	III	Other districts of the state
0 33	1.00	0	1.00	1.00	0		1. Ambala
0.08	0.14	0	0.33	0.33	0		2. Hisar
0.91	1.09	0.75	4.20	2.40	1.80		3. Karnal
0.81	1.06	0.45	3.14	2.43	0.71		4. Kurukshetra
0.57	0.73	0.33	2.50	1.90	0.60	IV	Other state/union territory
0.75	0.57	1.00	4.50	2.00	2.50		1. Delhi
0.50	0.79	0.08	2.00	1.88	0.12		2. Punjab
						V	Other country
0.87	1.06	0.66	4.18	2.68	1.50		Pakistan
0.79	0.99	0.57	3.64	2.43	1.21		Total

The analysis of data in the above statement show that the average educational score per head as well as per household for persons, males and females is higher among non-migrant households as compared to migrant households. Among migrant households, the households whose heads had their place of last residence in Pakistan returned higher average per head and per household educational score than those whose heads have migrated from within the same tahsil, other districts of Haryana state and other states and union territories of India.

Average educational score by mother tongue and knowledge of subsidiary language

The following statement gives the average educational score per head by mother tongue and knowledge of subsidiary language.

STATEMENT II.27

Statement

Knowledge of subsidiary language

Mother tongue	Speakers			English		
				Number		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Hindi	311 (0.76)	161 (0.93)	150 (0.59)	2	2	...
Punjabi	147 (0.86)	85 (1.11)	62 (0.53)	...	...	...
Total	1458 (0.79)	246 (0.99)	212 (0.57)	2	2	...

Statement

Knowledge of subsidiary language

Mother tongue	Hindi			Punjabi		
	Average educational score			Number		
	P	M	F	P	M	F
1	14	15	16	17	18	19
Hindi	...	...	...	110	60	50
Punjabi	0.88	1.20	0.36	...	...	...
Total	0.88	1.20	0.36	110	60	50

Note : Figures in brackets in columns 2,3 and 4 indicate average educational score.

II.27

and average educational score

English			Hindi			Mother Tongue
Average educational score			Number			
P	M	F	P	M	F	
8	9	10	11	12	13	1
3.50	3.50	...	...	...	...	Hindi
...	...	...	66	41	25	Punjabi
3.50	3.50	...	66	41	25	Total

II.27

and average educational score

Punjabi			Urdu						Mother tongue
Average educational score			Number			Average educational score			
P	M	F	P	M	F	P	M	F	
20	21	22	23	24	25	26	27	28	1
0.78	1.05	0.46	9	8	1	1.67	1.63	2.00	Hindi
...	...	...	6	3	3	1.83	1.67	2.00	Punjabi
0.78	1.05	0.46	15	11	4	1.73	1.64	2.00	Total

Among the speakers of Hindi and Punjabi mother tongues in the village, the average educational score per head of the Punjabi speakers is higher with 0.86 point than the Hindi speakers with 0.76 point. Coming to the average educational score of persons having knowledge of subsidiary language, it is found that the average educational score per head of those who speak English as subsidiary language is the highest with 3.50 points because only highly educated persons speak it as subsidiary language. The average educational score per head of Urdu speakers as subsidiary language is 1.73, of Hindi speakers is 0.88 and of Punjabi speakers is 0.78

Number of students by course

Statement II.28 gives the distribution of students by course/class and age.

Statement II.28

Distribution of students by course/level/class and age-group

Course/ Level/ Class	Age-group								
	5-9			10-14			15-19		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Primary	33	17	16	14	8	6	...	...	...
Middle	...	...	...	6	6	...	5	4	1
Matriculation	...	...	...	...	...	...	1	1	...
Higher secondary	...	...	...	...	...	...	1	1	...
Graduate	...	...	...	...	...	...	2	2	...
Post Graduate	...	...	...	...	...	...	...	...	...
Total	33	17	16	20	14	6	9	8	1

Ag-group						Number of students		
20-24			25+					
P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19
...	...	...	...	...	...	47	25	22
...	...	...	...	...	...	11	10	1
...	...	...	...	...	...	1	1	...
...	...	...	...	...	...	1	1	...
...	...	...	...	...	...	2	2	...
1	1	...	...	...	...	1	1	...
1	1	...	...	...	...	63	40	23

A majority of the students accounting for 74.60 per cent or about three-fourth, reads in primary classes, 17.46 per cent in middle classes, 3.17 per cent in secondary and higher secondary classes and 4.77 per cent in colleges. Among male students, 62.5 per cent read in primary classes, 25.0 per cent in middle classes, 5.0 per cent in secondary and higher secondary classes and 7.5 per cent in colleges. Out of 23 female students, 22 (or 95.65 per cent) study in primary classes and only 1 (or 4.35 per cent) in middle classes. No girl in the sample population is receiving high or higher education.

The age-wise data of students reveal that their maximum percentage (52.38) is found in the age-group 5-9, followed by 31.75 per cent in the age-group 10-14, 14.28 per cent in the age-group 15-19 and 1.59 per cent in the age-group 20.24. This indicates that the number of students declines sharply with the increase in the age-group due to drop outs.

Enrolment in educational institutions by caste

The following statement gives the number of persons by age, sex and enrolment in educational institutions by caste in the surveyed households of Theh Bahri:

Statement II.29

Number of persons by age, sex and enrolment in educational institutions by caste (survey 1987)

Name of caste	Age-group	Total		Number studying		Number not Studying	
		M	F	M	F	M	F
1	2	3	4	5	6	7	8
Scheduled castes	5-9	29	29	17	16	12	13
	10-14	29	25	11	5	18	20
	15-19	35	28	8	1	27	27
	20-24	23	18	1	...	22	18
	25 +	106	99	...	...	106	99
	Total	222	199	37	22	185	177
Balmiki	20-24	1	1	...	...	1	1
	25 +	1	2	...	...	1	2
	Total	2	3	...	...	2	3
Bawaria	5-9	2	6	...	4	2	2
	10-14	8	...	...	...	8	...
	15-19	8	5	...	...	8	5
	20-24	3	1	...	...	3	1
	25 +	12	10	...	...	12	10
	Total	33	22	...	4	33	18
Bhedkut	5-9	19	18	10	9	9	9
	10-14	15	20	8	3	7	17

1	2	3	4	5	6	7	8
	15-19	23	15	6	1	17	14
	20-24	15	14	1	...	14	14
	25 +	74	67	...	...	74	67
	Total	146	134	25	13	121	121
Chamar	5-9	1	1	1-	...	...	1
	10-14	1	2	...	...	1	2
	15-19	1	2	...	...	1	2
	20-24	2	...	...	...	2	...
	25 +	2	3	...	...	2	3
	Total	7	8	1	...	6	8
Sansi	5-9	7	4	6	3	1	1
	10-14	5	3	3	2	2	1
	15-19	3	6	2	...	1	6
	20-24	2	2	...	...	2	2
	25+	17	17	—	—	17	17
	Total	34	32	11	5	23	27
Other castes	5-9	3	1	...	...	3	1
	10-14	7	3	3	1	4	2
	15-19	4	...	...	...	4	...
	20-24	3	1	...	...	3	1
	25 +	7	8	...	...	7	8
	Total	24	13	3	1	21	12
Jhinwar	5-9	1	...	...	...	1	...
	10-14	3	...	...	...	3	...
	15-19	2	...	...	...	2	...
	20-24	1	...	...	...	1	...
	25 +	2	2	...	...	2	2
	Total	9	2	...	...	9	2
Kumhar	5-9	2	1	...	...	2	1
	10-14	2	1	2	1	...	...
	15-19	1	...	...	...	1	...
	20-24	1	...	...	...	1	...
	25 +	2	3	...	...	2	3
	Total	8	5	2	1	6	4

1	2	3	4	5	6	7	8
Sunar	25 +	1	...	...	...	1	...
Tagu Brahman	10-14	2	2	1	...	1	2
	15-19	1	...	...	...	1	...
	20-24	1	1	...	...	1	1
	25 +	2	3	...	...	2	3
	Total	6	6	1	...	5	6
All castes	5-9	32	30	17	16	15	14
	10-14	36	28	14	6	22	22
	15-19	39	28	8	1	31	27
	20-24	26	19	1	...	25	19
	25 +	113	107	...	...	113	107
	Total	246	212	40	23	206	189

Note:- Age-groups showing nil returns have been omitted.

The enrolment rate is calculated by dividing the population in schools in age-group 5-14 by population in age-group 5-14. Among all castes, the enrolment rate in the village is 45.59 for males and 37.93 for females. Among scheduled castes, it is 48.28 for males and 38.89 for females whereas among other castes, it is only 30.00 for males and 25.00 for females. The above figures clearly indicate that more than half of the male and about two thirds of the female children in the school going age-group 5-14 are denied the benefit of school education, even though there is a primary school in the village itself and a middle school in the adjoining village Bangran, only $2\frac{1}{2}$ kilometres away. An interesting feature, however, is that among scheduled castes, the percentage of school going boys and girls in the age-group 5-14 is comparatively higher than that among other castes.

The enrolment rate for males is 75.00 among Sansis, 52.94 among Bhedkuts, 50.00 among Chamars, Kumhars and Tagu Brahmans, while it is 0 among Bawarias and Jhinwars. For females in the age-group 5-14, the enrolment rate is 71.43 among Sansis, 66.67 among Bawarias, 50.00 among Kumhars, 31.58 among Bhedkuts and 0 among Chamars and Tagu Brahmans. It may be stated here that Sunar and Balmiki households have no male or female population in the age-group 5-14 and Jhinwars have no females in this age-group.

Enrolment in educational institutions by migration status

The following statement gives the number of persons by age, sex, enrolment in educational institutions by migration status as described by place of birth.

Statement II.30

Number of persons by age, sex and enrolment in educational institutions by migration status as described by place of birth

Migration status and place of birth		Age group	Total		Number studying		Number not studying	
			M	F	M	F	M	F
1		2	3	4	5	6	7	8
A.	Non-migrant (Born in the village)	5-9	30	28	16	14	14	14
		10-14	35	26	13	6	22	20
		15-19	38	27	8	1	30	26
		20-24	26	8	1	...	25	8
		25 +	45	10	...	...	45	10
		Total	174	99	38	21	136	78
B.	Migrant	5-9	2	2	1	2	1	...
		10-14	1	2	1	...	...	2
		15-19	1	1	...	...	1	1
		20-24	...	11	...	...	...	11
		25 +	68	97	...	...	68	97
		Total	72	113	2	2	70	111
	Born outside the village in the same tahsil	25 +	...	5	...	...	...	5
		Total	...	5	...	...	...	5
III	Born in other districts of the state	5-9	2	2	1	2	1	...
		10-14	1	1	1	...	...	1
		15-19	1	1	...	...	1	1
		20-24	...	6	...	...	...	6
		25 +	8	24	...	...	8	24
		Total	12	34	2	2	10	32
	1. Ambala district	25 +	1	...	...	...	1	...
		Total	1	...	...	...	1	...

1	2	3	4	5	6	7	8
	2. Hisar district	5-9	1	1	...	1	1	...
		25 +	2	7	...	...	2	7
		Total	3	8	...	1	3	7
	3. Karnal district	5-9	1	1	1	1	...	...
		10-14	1	1	1	...	...	1
		15-19	1	1	...	...	1	1
		20-24	...	3	...	...	...	3
		25 +	2	8	...	...	2	8
		Total	5	14	2	1	3	13
	4. Kurukshetra district	20-24	...	2	...	...	...	2
		25 +	3	7	...	...	3	7
		Total	3	9	...	...	3	9
	5. Sirsa district	20-24	...	1	...	...	...	1
		25 +	...	2	...	...	...	2
		Total	...	3	...	...	...	3
IV.	Other states and union territories	10-14	...	1	...	...	...	1
		20-24	...	5	...	...	...	5
		25 +	6	26	...	...	6	26
		Total	6	32	...	...	6	32
	1. Chandigarh	25+	1	4	...	...	1	4
		Total	1	4	...	...	1	4
	2. Delhi	20-24	...	4	...	...	...	4
		25+	1	2	...	...	1	2
		Total	1	6	...	...	1	6
	3. Punjab	25+	4	12	...	...	4	12
		Total	4	12	...	...	4	12
	4. Rajasthan	20-24	...	1	...	...	...	1
		25+	...	6	...	...	...	6
		Total	...	7	...	...	...	7

1	2	3	4	5	6	7	8
5. Uttar Pradesh	10-14	...	1	...	...	...	1
	25+	...	2	...	...	...	2
	Total	...	3	...	...	...	3
Other countries Pakistan	25+	54	42	...	...	54	42
	Total	54	42	...	...	54	42

Note:- Age-groups showing nil returns have been omitted.

The data in the above statement reveal that enrolment rate in the age-group 5-14 is only 44.62 per cent for males born in Theh Bahri, whereas it is 66.67 per cent for those born outside the village. Similarly, the enrolment rate in this age-group is only 37.04 per cent for females born in Theh Bahri as compared to 50.00 per cent for those born outside the village. It will thus be seen that the enrolment rates are comparatively better for migrant children of both sexes.

Enrolment in educational institutions by occupation of head of household

Statement II.31 gives the number of persons by age, sex and enrolment in educational institutions by occupation of head of household.

Statement II.31

Number of persons by age, sex and enrolment in educational institutions by occupation of head of household

Occupation of head of household		Age-group	Total		Number studying		Number not studying	
			Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8
1.	Registered medical practitioner	25+	1	...	...	...	1	...
		Total	1	...	...	...	1	...
2.	Social worker	10-14	...	1	...	...	...	1
		20-24	1	1	...	...	1	1
		25+	1	1	...	...	1	1
		Total	2	3	...	...	2	3

1		2	3	4	5	6	7	8
3.	Teacher	25+	2	1	...	...	2	1
		Total	2	1	...	...	2	1
4.	Sevadar in dera	25+	1	1	...	...	1	1
		Total	1	1	...	...	1	1
5.	Grocer	5-9	1	1	1	1	...	...
		20-24	1	...	...	...	1	...
		25+	2	2	...	...	2	2
		Total	4	3	1	1	3	2
6.	Chowkidar	20-24	1	1	...	...	1	1
		25+	3	2	...	...	3	2
		Total	4	3	...	...	4	3
7.	Cultivator	5-9	18	11	10	8	8	3
		10-14	18	16	6	3	12	13
		15-19	27	15	5	1	22	14
		20-24	17	11	1	...	16	11
		25+	64	61	...	...	64	61
		Total	144	114	22	12	122	102
8.	Agricultural labourer	5-9	4	5	2	2	2	3
		10-14	3	5	2	1	1	4
		15-19	2	6	...	...	2	6
		20-24	3	2	...	...	3	2
		25+	14	13	...	...	14	13
		Total	26	31	4	3	22	28
9.	Flour miller	15-19	...	1	...	...	...	1
		20-24	2	1	...	...	2	1
		25+	2	1	...	...	2	1
		Total	4	3	...	...	4	3

	1	2	3	4	5	6	7	8
10.	Tailor	25+	1	1	...	...	1	1
		Total	1	1	...	...	1	1
11.	Potter	5-9	2	1	...	...	2	1
		10-14	2	1	2	1	...	...
		15-19	1	...	...	...	1.	...
		25+	2	2	...	...	2	2
		Total	7	4	2	1	5	3
12.	Dung cake maker	25+	...	1	...	...	...	1
		Total	...	1	...	...	...	1
13.	Labourer, construction	5-9	2	5	1	2	1	3
		10-14	3	5	2	1	1	4
		15-19	4	2	3	...	1	2
		20-24	...	2	...	...	...	2
		25+	9	8	...	...	9	8
		Total	18	22	6	3	12	19
14.	Buffalo cart driver	5-9	...	1	...	1	...	...
		10-14	1	...	...	...	1	...
		15-19	...	1	...	...	...	1
		20-24	1	...	...	...	1	...
		25+	1	1	...	...	1	1
		Total	3	3	...	1	3	2
15.	Motor driver	5-9	1	...	...	...	1	...
		10-14	3	...	...	...	3	...
		15-19	1	...	...	...	1	...
		25+	1	1	...	...	1	1
		Total	6	1	...	...	6	1

	1	2	3	4	5	6	7	8
16.	Rickshaw puller	5-9	1	3	...	...	1	3
		10-14	2	...	...	...	2	...
		15-19	2	2	...	...	2	2
		20-24	...	1	...	...	...	1
		25+	6	5	...	...	6	5
		Total	11	11	...	...	11	11
17.	Tonga driver	5-9	1	3	1	2	...	1
		10-14	2	1	2	...	...	1
		15-19	2	...	...	...	2	...
		25+	3	3	...	...	3	3
		Total	8	7	3	2	5	5
	Workers	5-9	30	30	15	16	15	14
		10-14	36	27	14	6	22	21
		15-19	39	27	8	1	31	26
		20-24	26	19	1	...	25	19
		25+	113	104	...	...	113	104
		Total	244	207	38	23	206	184
	Non-workers	5-9	2	...	2	...	...	...
		10-14	...	1	...	...	...	1
		15-19	...	1	...	...	...	1
		20-24	...	...	...	...	...	...
		25+	...	3	...	...	...	3
		Total	2	5	2	...	...	5
	Total	5-9	32	30	17	16	15	14
		10-14	36	28	14	6	22	22

1	2	3	4	5	6	7	8
	15-19	39	28	8	1	31	27
	20-24	26	19	1	...	25	19
	25+	113	107	...	...	113	107
	Total	246	212	40	23	206	189

Note: Age-groups showing nil returns have been omitted.

The above statement shows that enrolment rate in the age-group 5-14 is cent per cent for males whose heads of households are grocers and tonga-drivers, 60.00 per cent for males whose heads are labourers,. construction, 57.14 per cent for males whose heads are agricultural labourers, 50 per cent for males whose heads are potters, 44.44 per cent for males whose heads are cultivators and zero for those whose heads are buffalo-cart drivers, motor drivers and rickshaw pullers. Similarly, enrolment rate in this age-group is cent per cent for females whose heads are grocers and buffalo-cart drivers, 50.00 per cent for females whose heads are potters and tonga drivers, 40.74 per cent for females whose heads are cultivators and zero for those whose head is a social worker or a rickshaw puller.

Non-enrolment in schools

An inquiry was made regarding defaulting households in enrolling their children in schools with reference to socio-economic background and reasons were recorded.

Statement II.32 shows the households defaulting in enrolling school going children by caste of head of household.

Statement

Households defaulting in enrolling school going children

Caste of head of household	Number of households having 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	Number of households with only female children of school going age and failing to send them to school	Number of households having both male and female children of school going age and failing to send both to school
	Male only	Female only	Male and female only			
1	2	3	4	5	6	7
Scheduled castes						
Balmiki	...	...	...	...	...	...
Bawaria	2	1	4	2	...	2
Bhedkut	9	9	13	7	8	2
Chamar	1	...	1	...	...	1
Sansi	2	...	6	1	...	1
Other castes						
Jhinwar	1	...	...	1	...	...
Kumhar	1	...	1	1	...	...
Sunar	...	...	...	...	...	...
Tagu Brahman	...	1	1	...	1	...
Total	16	11	26	12	9	6

II.32

classified by caste of head of household

No.of households having both male and female children of school going age and failing to send some of the male & female children to school	Number of households with both male&female children of school going age and failing to send male children only to school	Number of households with both male&female children of school going age and failing to send only female children to school	No.of households with both male&female children of school going age and failing to send some of female children to school	Caste of head of household
8	9	10	11	1
				Scheduled castes
...	...	...	...	Balmiki
...	2	...	...	Bawaria
2	2	1	3	Bhedkut
...	...	...	...	Chamar
...	...	1	...	Sansi
				Other castes
...	...	...	...	Jhinwar
1	...	...	...	Kumhar
...	...	...	...	Sunar
1	...	...	...	Tagu Brahman
4	4	2	3	Total

The survey conducted in 100 sample households in Theh Bahri revealed that 53 households had children of school going age of 5-14 years, of which 16 had only male children, 11 had only female children and the remaining 26 had children of both sexes of school going age. Of the 16 households having only male children of school going age, 12 failed to send them to school. Nine out of 11 households having only female children of school going age also failed to send them to school. Similarly among the 26 households having both male and female children of school going age, 6 failed to send both of them to school,4 failed to send some of the male and female children to school, 3 failed to send some of the female children to school, 4 failed to send male children only to school and 2 failed to send female children only to school. It follows from the above statement that about 75 per cent of the households with children of school going age were defaulting in sending some or all children to school.

If both male and female children of school going age are not enrolled in school, it may be termed as default consistency. There are 26 households having both male and female children of school going age. Out of them, only 6 households have default consistency. Among them heads of 2 households each are Bawarias and Bhedkuts and 1 household each is a Chamar and a Sansi. Three of them are illiterate, 2 are primary pass and 1 is a matriculate. Again, 4 of these heads are cultivators and 1 each is an agricultural labourer and a rickshaw puller.

If all male children of school going age are enrolled in school but not female children, it is termed as default inconsistency by sex. Out of 26 households having both male and female children of school going age, default inconsistency by sex is noticed in 2 households only. The head of one household is an illiterate non-working Sansi and that of the other household is a middle pass Bhedkut, who is working as a tonga-driver.

If some male and female children are enrolled in school and not others, it is called default inconsistency unstructured. There are 4 households falling in this category. The heads of 2 households are Bhedkuts and of 1 household each is a Kumhar and a Tagu Brahman. Two of them are illiterate, one is illiterate without educational level and the fourth is primary pass. Again two of these heads are cultivators and one each is a potter and a labourer, construction work.

Never attendance and discontinuation of education

Out of 126 children in the age-group 5-14, 48 children (29 males and 19 females) or 38.1 per cent have never attended the school, while 25 children (8 males and 17 females) or 19.8 per cent have discontinued their education after attending the school.

Among the 25 children who had to discontinue their education, 9 children (3 males and 6 females) have discontinued their study after attending class I, 5 children (3 males and 2 females) after attending class II, 4 children (2 males and 2 females) after attending class III, 2 females after attending class IV, 4 females after attending class V and 1 female after attending class VIII. It follows from the above statement that while the drop-outs in class I to III are found among children of both sexes, the phenomenon of discontinuation of education in higher classes from IV to VIII is found among female children only.

Among the 25 children (8 males and 17 females) who discontinued their education after attending the school, 14 children (7 males and 7 females) are in the age-group 5-9, 10 children (1 male and 9 females) are in the age-group 10-12 and 1 female is in the age-group 13-14.

Of the 8 boys and 17 girls in the age-group 5-14 who discontinued their education after

attending the school, the heads of households of 5 boys and 9 girls are cultivators, the heads of 1 boy and 3 girls are agricultural labourers, heads of 2 boys and 1 girl are rickshaw pullers, heads of 2 girls are tonga-drivers and heads of another 2 girls are a social worker and a non-worker.

Again out of 8 boys and 17 girls in the age-group 5-14, who discontinued their studies after attending the school, 2 boys and 12 girls belong to Bhedkut caste, 2 boys and 2 girls belong to Sansi caste, 1 boy and 2 girls belong to Chamar caste, 3 boys belong to Bawaria caste and 1 girl belongs to Tagu Brahman caste.

Nature of activity of children not attending school

Among the 73 children not attending school, 64 (87.67 per cent) are dependents, 5 (6.85 per cent) are engaged in household duties, while the remaining 4 (5.48 per cent) are workers—1 is cultivator and 3 are agricultural labourers.

Reasons for never attendance and discontinuation of education

The following statement gives an idea about never attendance and discontinuation after ever attendance of children of school going age by age, sex and reason.

Statement

Never attendance and discontinuation after ever attendance

Age	Total number		Never attendance						
	Male	Female	Male					Female	
			Poverty	Child not interested	Parents not interested	Under-age	Poor health	Poverty	Child not interested
1	2	3	4	5	6	7	8	9	10
5	5	3	...	1	...	4	...	1	...
6	4	3	2	...	1	...	...	3	...
7	...	3	...	...	...	...	...	3	...
8	6	3	1	2	...	...	2	1	1
9	...	2	...	...	...	...	...	1	...
10	5	4	3	...	1	...	...	...	1
11	...	...	...	...	...	...	...	...	...
12	8	11	3	2	1	...	...	3	...
13	4	3	3	1	...	...	...	1	...
14	5	4	...	1	1	...	...	...	1
Total	37	36	12	7	4	4	2	13	3

II.33

of children of school going age by age, sex and reason

Never attendance		Discontinuation after ever attendance							
Female		Male		Female					
Parents not interested	Under-age	Poverty	Parents not interested	Poverty	Child not interested	Parents not interested in high education of girls	Dullard child	High school not in vicinity	Migratory character of the family
11	12	13	14	15	16	17	18	19	20
...	2	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	1	1	...	...	...	...	...
...	...	...	...	1	...	...	...	...	...
...	...	1	...	2	...	1	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	2	...	2	1	2	1	1	1
1	...	...	...	1	...	...	...	...	...
...	...	3	...	...	1	2	...	...	...
1	2	7	1	7	2	5	1	1	1

The reasons for non-enrolment and discontinuation of education of children provide a horrible story. In more than 50 per cent cases, the households could not afford to send their wards to school compelled by poverty.

Migration

Migration pattern of the village has been studied with reference to place of birth as well as place of last residence of head of household. It may, however, be stated that analysis of data on migration has been confined only to inmigrant households as data relating to outmigrant households are not available.

Migration by place of birth of head of household

The following statement gives the distribution of 100 sample households by number of members and migration status and place of birth of head of household.

Statement II.34

Distribution of households classified by number of members and migration status and place of birth of head of household(survey 1987))

Migration status and place of birth of head of household	Rural/Urban	Number of households having members				Total
		Single	2-5	6-10	11 and above	
1	2	3	4	5	6	7
A. Non-migrant(Born in the village)	Rural	...	15	17	1	33
B. Migrant						
I. Born outside the village in the same tahsil	Rural	...	1	...	...	1
II. Born within the same district	...	...	...	...	...	...
III. Born in other districts of the state						
1.Ambala	Urban	..	1	...	...	1
2.Hisar	Rural	...	...	1	...	1
3.Karnal	Rural	1	1	1	...	3
	Urban	1	...	...	...	1
4.Kurukshetra	Rural	...	1	2	...	3
IV. Born in other states/union territories						
1.Chandigarh	Rural	...	...	1	...	1
2.Delhi	Urban	...	...	1	...	1
3.Punjab	Rural	1	2	...	...	3
	Urban	...	1	...	...	1

1	2	3	4	5	6	7
V. Born in other countries						
Pakistan	Rural	1	28	21	...	50
	Urban	...	...	1	...	1
Total	...	4	50	45	1	100

Before analysing the migration data, it may be pointed out here that although all households of Bawarias, Bhedkuts and Tagu Brahmans and majority of the Sansi households are migrants from Pakistan, yet the younger heads of households who were born in Theh Bahri itself after 1947 have been treated as non-migrants.

The migration data reveal that heads of as many as 67 households out of a sample of 100 are migrants with reference to place of birth of head of household. Among them, heads of 51 households were born in Pakistan. Among the remaining 16 migrant heads, 9 were born in other districts of Haryana state viz., 4 in Karnal, 3 in Kurukshetra and 1 each in Ambala and Hisar; 6 were born in the neighbouring state and union territories, namely, Punjab (4), Chandigarh (1) and Delhi (1); and the head of 1 household was born in Jind tahsil itself in which the village of Theh Bahri lies.

Again out of the 67 migrant heads of households, 62 were born in the rural areas and 5 in the urban areas. If we consider both migrant and non-migrant heads of households, it will be seen that 95 out of 100 heads were born in the rural environs.

Among 67 migrant households, 4 are single member households, 35 have 2 to 5 members and 28 have 6 to 10 members each.

Migration by distance of place of birth of head of household

The following statement gives the distribution of surveyed households classified by distance of place of birth of head of household.

Statement II. 35

Distribution of households classified by distance of place of birth of head of household (survey 1987)

Same village	Other rural area in the same tahsil	Other districts of the same state				
	10+ kms.	Ambala	Hisar	Karnal	Kurukshetra	
		20+ kms.	20+ kms.	20+ kms	Within 20 kms.	20+ kms.
1	2	3	4	5	6	7
33	1	1	1	4	1	2

Other states/Union territories			Other countries	Total	Same village
Chandigarh	Delhi	Punjab	Pakistan		
50+ kms.	50+ kms.	50+ kms.	50+ kms.		
8	9	10	11	12	1
1	1	4	51	100	33

The data in the above statement show that 57 heads of households including 51 born in Pakistan, 4 in Punjab and 1 each in Chandigarh and Delhi have migrated from places more than 50 kilometres away. Among the 9 heads of households born in other districts of Haryana state viz., 4 in Karnal, 3 in Kurukshetra and 1 each in Ambala and Hisar, 8 have migrated from a distance of more than 20 kilometres and 1 from within a distance of 20 kilometres. The place of birth of the single head of household who was born in the Jind tahsil itself is located more than 10 kilometres away from the village.

Migration by place of last residence of head of household

The following statement gives the distribution of surveyed households classified by number of members and by migration status and last residence of head of household.

Statement II.36

Distribution of households classified by number of members and by migration status and last residence of head of household (Survey 1987)

Migration status and last residence of head of household	Rural/Urban	Number of households having members				Total
		Single	2-5	6-10	11 and above	
1	2	3	4	5	6	7
A. Non-migrant (Born in the village including those who do not have place of last residence	Rural	...	15	17	1	33
B. Migrant						
I. Last residence outside the village but in the same tahsil	Rural	...	1	...	...	1
II. Other tahsils of the district		...	...	...	...	...
III. Other districts of the state						
1.Ambala	Urban	...	1	...	...	1
2.Hisar	Rural	...	...	2	...	2
	Urban	...	1	...	...	1
3.Karnal	Rural	1	1	2	...	4
	Urban	1	...	...	...	1
4.Kurukshetra	Rural	...	4	2	...	6
	Urban	...	1	...	...	1

1	2	3	4	5	6	7
IV. Other states/union territories						
1.Delhi	Urban	...	...	2	...	2
2.Punjab	Rural	1	2	4	...	7
	Urban	...	1	...	...	1
V. Other countries						
Pakistan	Rural	1	23	16	...	40
Total		4	50	45	1	100

According to the place of last residence as the criterion for migration, the survey data of 100 sample households reveal that heads of 33 households are living in the village itself since their birth. The heads of the remaining 67 households came to the village from outside i.e. their place of last residence was outside the village even though a few among them might have returned to the village after staying outside for sometime in connection with employment or other work for livelihood.

Of these 67 migrant heads of households, the place of last residence of 40 was in Pakistan. Heads of 16 households last resided in other districts of Haryana state i.e. 7 in Kurukshetra, 5 in Karnal, 3 in Hisar and 1 in Ambala while the place of last residence of 10 heads of households was in the neighbouring state of Punjab (8) and union territory of Delhi (2). The remaining 1 head had his place of last residence in Jind tahsil itself before coming to Theh Bahri.

It is thus evident that 7 sample heads who last resided in other districts of Haryana state and 4 sample heads who had their place of last residence in other states actually hailed from Pakistan.

Again, of the 67 migrant heads, 7 had their place of last residence in urban areas and the remaining 60 heads lived in rural areas before migrating to Theh Bahri village.

Migrant households by longest stay of any member

The following statement gives the distribution of sample households classified by number of members and migration status of the head of household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence.

Statement II. 37

Distribution of households classified by number of members and migration status of the head of household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence (survey 1987)

Number of members	Non-migrant	Migrant			
		Last residence in rural area and duration of stay (years) in present			
		1-5 years	6-10 years	11-20 years	21 +, years
1	2	3	4	5	6
Single	...	...	1	1	1
2-5	15	...	...	2	29
6-10	17	1	...	1	24
11 and above	1	...	...	...	...
Total	33	1	1	4	54

Migrant (residence)				Total	Number of members
	Last residence in urban area and duration of stay (years) in present residence				
Total	11-20 years	21 + years	Total		
7	8	9	10	11	1
3	...	1	1	4	Single
31	1	3	4	50	2-5
26	...	2	2	45	6-10
...	...	...	...	1	11 and above
60	1	6	7	100	Total

The above statement reveals that out of 100 sample households covered during the survey, 60 had migrated from rural areas and 7 from urban areas while the rest 33 were non-migrants. Fifty four of the 60 households, or ninety per cent which have migrated from rural areas have reported longest stay of any member in Theh Bahri to be 21 years or more. Similarly, 6 out of 7 households or 85 per cent, which have migrated from urban areas, had atleast one member in the house staying in Theh Bahri for over 20 years. Five households, 4 migrating from rural areas and 1 from urban area, have reported longest stay of any of their members in the village between 11 and 20 years, while the remaining 2 households who had their place of last residence in rural areas are staying in the village for 6 to 10 years and 1 to 5 years, respectively.

Worker and non-worker

Work is defined in the census as participation in any economically productive activity. Such participation may be physical or mental in nature. Work involves not only actual work but also effective supervision and direction of work. Workers are mainly considered on the basis of work as main workers and marginal workers. Main workers are those who have worked for major part of the preceding year i.e. for six months or 183 days or more in one or more than one activity. Marginal workers are those who have not worked for major part of the preceding year but, nevertheless, have done some work during any time in the last year. Total workers include main workers plus marginal workers. On the other hand, a non-worker is a person who is not engaged in any economically productive work throughout the year but is basically non-working. Persons engaged in household duties, students, retired persons or rentiers, dependants, beggars, inmates of institutions and persons in search of work are included in the group of non-workers.

The following statement gives the number and percentage distribution of total, male and female population into total workers, main workers, marginal workers and non-workers of Theh Bahri village and of the rural areas of the tahsil, the district and the state according to 1981 Census.

Statement II.38

Number and percentage distribution of total, male and female population into total, workers, main workers, marginal workers and non-workers according to 1981 Census

State/District/ Tahsil/Village	Persons/Males/ Females	Total population	Total workers	Main workers	Marginal workers	Non-workers
1	2	3	4	5	6	7
Haryana state(Rural)	Persons	10,095,231	3,261,195	2,847,391	413,804	6,834,036
		(100.00)	(32.30)	(28.20)	(4.10)	(67.70)
	Males	5,380,966	2,681,608	2,617,081	64,527	2,699,358
		(100.00)	(49.84)	(48.64)	(1.20)	(50.16)
	Females	4,714,265	579,587	230,310	349,277	4,134,678
		(100.00)	(12.29)	(4.88)	(7.41)	(87.71)
Jind district(Rural)	Persons	808,618	294,464	239,184	55,280	514,154
		(100.00)	(36.42)	(29.58)	(6.84)	(63.58)

1	2	3	4	5	6	7
	Males	436,259	221,676	215,020	6,656	214,583
		(100.00)	(50.81)	(49.29)	(1.52)	(49.19)
	Females	372,359	72,788	24,164	48,624	299,571
		(100.00)	(19.55)	(6.49)	(13.06)	(80.45)
Jind tahsil(Rural)	Persons	331,159	127,449	100,729	26,720	203,710
		(100.00)	(38.49)	(30.42)	(8.07)	(61.51)
	Males	178,478	89,271	86,093	3,178	89,207
		(100.00)	(50.02)	(48.24)	(1.78)	(49.98)
	Females	152,681	38,178	14,636	23,542	114,503
		(100.00)	(25.00)	(9.58)	(15.42)	(75.00)
Theh Bahri village	Persons	1,076	355	331	24	721
		(100.00)	(32.99)	(30.76)	(2.23)	(67.01)
	Males	593	330	329	1	263
		(100.00)	(55.65)	(55.48)	(0.17)	(44.35)
	Females	483	25	2	23	458
		(100.00)	(5.18)	(0.42)	(4.76)	(94.82)

Note: Figures in brackets indicate percentages.

The proportion of total workers to total population for village Theh Bahri according to 1981 Census data is 32.99 per cent. It is 55.65 per cent for males and only 5.18 per cent for females. It will be seen that the male work participation rate for Theh Bahri village is higher than the corresponding rates for the rural areas of the state, the district as well as the tahsil of Jind in which the village falls. This shows that the male work participation rate in Theh Bahri village is higher as compared to most other villages in the state. But in the case of females, the work participation rate is very low as compared to the corresponding rates for the rural areas of the state, the district and the tahsil. There are only 5 female workers out of every 100 females in Theh Bahri village according to 1981 Census data.

While 329 out of 330 male workers in the village have been recorded as main workers, there is only 1 male worker who is a marginal worker. Among female workers in the village, however, only 2 out of 25 female workers are main workers, while the rest 23 are only marginal workers. The female work participation rates, both as main workers and marginal workers, clearly show that the women in village Theh Bahri are still not allowed to participate in the economically productive jobs and are generally confined to household duties only. Accordingly, the percentage of non-workers among females in village Theh Bahri is as high as 94.82. These non-workers include small dependent children, girls attending schools or helping in household duties and old women who are unable to do any work besides the ladies performing household duties.

Workers by industrial categories

With a view to knowing the type of work

done by the working force, it will be useful to look into the figures for the workers' participation in different industrial categories.

The following statement gives distribution of main workers by sex and industrial categories for the village and the rural areas of the state, the district and the tahsil according to 1981 Census data.

Statement II.39

Distribution of main workers by sex and broad industrial categories as per 1981 census

State/District/Tahsil/ Village	Persons/ Males/ Females	Number of main workers	Cultivators	Agricultural labourers	Workers engaged in household industry	Other workers
1	2	3	4	5	6	7
Haryana state (Rural)	Persons	2,847,391	1,588,842	560,289	73,256	625,004
		(100.00)	(55.80)	(19.68)	(2.57)	(21.95)
	Males	2,617,081	1,452,053	501,066	68,448	595,514
		(100.00)	(55.48)	(19.15)	(2.62)	(22.75)
	Females	230,310	136,789	59,223	4,808	29,490
		(100.00)	(59.39)	(25.71)	(2.09)	(12.81)
Jind district (Rural)	Persons	239,184	152,389	43,478	5,066	38,251
		(100.00)	(63.71)	(18.17)	(2.12)	(16.00)
	Males	215,020	135,469	38,540	4,807	36,204
		(100.00)	(63.00)	(17.92)	(2.24)	(16.84)
	Females	24,164	16,920	4,938	259	2,047
		(100.00)	(70.02)	(20.44)	(1.07)	(8.47)
Jind tahsil (Rural)	Persons	100,729	63,039	17,309	2,202	18,179
		(100.00)	(62.58)	(17.18)	(2.19)	(18.05)
	Males	86,093	52,257	14,847	2,046	16,943
		(100.00)	(60.70)	(17.24)	(2.38)	(19.68)
	Females	14,636	10,782	2,462	156	1,236
		(100.00)	(73.67)	(16.82)	(1.07)	(8.44)

1	2	3	4	5	6	7
Theh Bahri village	Persons	331	130	185	3	13
		(100.00)	(39.27)	(55.89)	(0.91)	(3.93)
	Males	329	130	183	3	13
		(100.00)	(39.52)	(55.62)	(0.91)	(3.95)
	Females	2	...	2	...	...
		(100.00)	(-)	(100.00)	(-)	(-)

Note: Figures in brackets indicate percentage.

The data in the above statement reflect that whereas cultivators constitute the major proportion of the total main workers in the rural areas of the state (55.80 per cent), the district (63.71 per cent) and the tahsil (62.58 per cent); agricultural labourers form the highest proportion of the total main workers in village Theh Bahri, accounting for 55.89 per cent. Cultivators claim only 39.27 per cent of the total main workers in the village. The main reason for the deviation in the pattern of principal work followed by the residents of Theh Bahri village as compared to that of the people of the rural areas of the state, the district and the tahsil is due to the ownership and occupation of about one-third of the total cultivated area of the village by inhabitants of the two adjoining villages, namely, Bahri and Durana, especially of the former village. The small land holdings allotted to the displaced residents in the reformatory agricultural settlement of the village about 35 years ago, coupled with phenomenal increase in the population of the village since then have forced many of them to work as agricultural labourers.

Since an overwhelming majority of the main workers in Theh Bahri is engaged in cultivation and agriculture labour which together account for 95.16 per cent of the total workers, the percentages of workers engaged in household industry (0.91 per cent) and other work (3.93 per cent) are much low as compared to corresponding figures in the rural areas of the state, the district and the tahsil.

Statement II.40 gives the number and percentages of workers and non-workers by sex into three broad age-groups based on survey data.

Statement II. 40

Distribution of workers and non-workers by sex and broad age-groups according to survey data (1987)

Broad age-group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	524	285	239	168	160	8	356	125	231
	(100.00)	(100.00)	(100.00)	(32.06)	(56.14)	(3.35)	(67.94)	(43.86)	(96.65)
0-14	192	107	85	5	5	...	187	102	85
	(100.00)	(100.00)	(100.00)	(2.60)	(4.67)	(-)	(97.40)	(95.33)	(100.00)

1	2	3	4	5	6	7	8	9	10
15-59	266	143	123	130	125	5	136	18	118
	(100.00)	(100.00)	(100.00)	(48.87)	(87.41)	(4.07)	(51.13)	(12.59)	(95.93)
60+	66	35	31	33	30	3	33	5	28
	(100.00)	(100.00)	(100.00)	(50.00)	(85.71)	(9.68)	(50.00)	(14.29)	(90.32)

Note: Figures in brackets indicate percentages.

Out of the total sample population of 524 (285 males and 239 females), 168 (160 males and 8 females) or about one-third of the total population has been recorded as workers. The work participation rate is 56.14 per cent among males and 3.35 per cent among females, indicating a big disparity between male and female work participation rates. Lack of employment opportunities coupled with low degree of literacy and education are the major factors attributable to the low female participation rate in the village. With the increase in population, the pressure on land is heavy and the womenfolk have been rendered unemployed. Even in the working age-group 15-59, only 4.07 per cent women have been returned as workers as compared to 87.41 per cent male workers in this age-group. Male workers account for 4.67 per cent in the age-group 0-14, which has no female worker. Among the ripe aged persons in the age-group 60 and above, the work participation rate is 85.71 per cent among males, whereas it is only 9.68 per cent among females.

Statement II.41 gives the distribution of non-workers by sex and their main activity based on the surveyed population of the village.

Statement II.41

Distribution of non-workers by sex and their nature of activity in Theh Bahri village according to survey data (1987)

Nature of activity	Persons	Males	Females
1	2	3	4
Students	63	40	23
	(17.70)	(32.00)	(9.96)
Household duties	144	1	143
	(40.45)	(0.80)	(61.90)
Dependents	121	64	57
	(33.99)	(51.20)	(24.68)
Infants	22	15	7
	(6.18)	(12.00)	(3.03)
Retired	1	1	...
	(0.28)	(0.80)	(-)

1	2	3	4
Seeking employment	5	4	1
	(1.40)	(3.20)	(0.43)
Total	356	125	231
	(100.00)	(100.00)	(100.00)

Notes: Figures in brackets indicate percentages

It will be seen from the above statement that 40.45 per cent of the total non-workers are engaged in household duties and 33.99 per cent are dependents. Of the remaining 25.56 per cent non-workers, 17.70 per cent are students, 6.18 per cent are infants, 0.28 per cent are retired persons and 1.40 per cent are seeking employment. Among male non-workers, dependents form the highest proportion (51.20 per cent), followed by students (32.00 per cent) and infants (12.00 per cent). In respect of female non-workers, as one would expect, the highest proportion (61.90 per cent) is of those employed in household duties, followed by dependents (24.68 per cent) and students (9.96 per cent).

Customs and practices connected with birth, marriage and death

Birth

Among Sansis, the first delivery, customarily occurs at the enceinte woman's paternal home and the subsequent ones take place at her husband's house but among all other castes, it is customary to have even the first delivery at her husband's place. Only in the cases of difficult and protracted deliveries, the woman is taken to the nearest Primary Health Centre at Rajaund. Conception is associated with stoppage of the menstrual flow at the initial stage and bulging of the belly at the advanced stage. Any prenatal practices are hardly reported by all castes. It has been informed by the residents that the enceinte woman continues to perform all household duties upto the advance stage of pregnancy and takes usual diet as cooked in the household but she is not made to do any arduous works involving exertion and lifting of heavy load as a precaution against miscarriage. For a month or two preceding confinement, she is also reported to put on a nutritive diet including an increased quantity of milk and *desi ghee*. There are two untrained *dais* (midwives) in the village belonging to Bhedkut and Sansi castes, who attend to delivery cases, irrespective of the caste of the pregnant woman. When the gestation period of a woman draws to a close and she begins to feel labour pains, one of the midwives is called for obstetrical attendance. Normally two women of near kinship or *biradari* also assist at the time of accouchement. For the purpose of delivery, usually a separate place is arranged in the house and the male adults and children are tabooed to go near the parturient. The travailing mother is given hot milk emulsified with *desi ghee* to facilitate the child birth. At the time of parturition, the midwife severs the navel string with a sharp blade boiled in hot water and buries it along with the placenta within the house premises. She bathes and clothes the new born and washes the mother.

The birth of a male child is preferred and rejoiced as compared to a female birth as it is believed to continue the ancestral line. If the new born is male, the midwife is given 101 rupees, 5 kilo grains and 1 kilo jaggery. At the birth of a girl, she gets only 10 rupees besides the usual payment of grains and jaggery. The birth of a son is announced with ringing of a bell metal plate in the room where delivery takes place. The entrance door of the house is decorated with twigs and leaves of *neem*, mango or *siris* tree by the sister or father's sister of the new born's father who is paid a suit of clothes for this work. Women coming to greet the new born are regaled with candy drops.

The mother and the infant are guarded against evil influences. A knife or a piece of iron is kept below the mother's pillow or infant's cushion which is believed to scare away the malignant spirits and counteract the influence of the evil eye. One of the closest female relations or an elderly woman of the *biradari* provides postnatal care to the mother and the new born baby. The midwife massages the bodies of the mother and the baby for 6 days. For two days following delivery, the mother is fed on a thick syrup of jaggery, *desi ghee*, thyme seeds, cumin seeds taken with milk. For the next ten days, she is fed on light diet consisting of *dalia* (porridge), *halwa* (a preparation of wheat flour fried in *desi ghee* and treated with a thick syrup of sugar) and milk and thereafter for a month she takes *panjiri*, a sweet mixture of *desi ghee*, wheat flour, ginger, thyme seeds, aniseeds, *kikar* gum, dry fruits, etc. to re-coup her health. The baby continues sucking milk from his mother's breasts for about a year. Milk of goat, cow or buffalo is given to the infant only after it is six months old. The child is weaned from mother's milk by applying something bitter at the nipples. A diet of *chapatis* and pulses in small quantities is given to the child after it has become one year old and regular diet begins after the child has attained the age of two years.

The period of pollution lasts 6 days among Bhedkut and Chamar households, 7 days among Balmiki, Jhinwar, Kumhar, Sansi and Tagu Brahman households and 21 days among Bawaria households, when the parturient remains inside the house. On this day, a purificatory ceremony is performed when both the mother and the child are given a bath in hot water and attired in new clothes. The house is cleaned and the floors are smeared with a thick dilution of clay and cowdung. *Gangajal*, the water of the holy Ganges is sprinkled, incense is burnt and the deities are propitiated. The child's maternal uncle or mother's father brings clothes for the mother and the child, an ornament for the child and *desi ghee*. The child is administered *janam ghutti*, honey or jaggery syrup (*gur ka ghol)*, usually by the maternal uncle or by a person who is thought to be of good fortune and pleasant in temperament, with the belief that the child will acquire all qualities of that person. The naming ceremony is also performed on this day. *Halwa* dish or sweetmeats are distributed among the caste households. Relatives coming to see the child for the first time give some present like a frock, a *chaddi* (a small breech), a toy or some cash according to their relationship. The period of confinement lasts for 40 days when the purificatory ritual is repeated. A *taraagi*, a belt of grains or silver tinklets stringed in the black thread, is tied round the child's waist on this day to keep off the evil eyes as the child is taken outside the house and exposed to the external world from this day. In the case of a male birth, it is customary to get lullaby sung by *heejras* (eunuchs) who come from towns. They are pleased with 51 or 101 rupees. No special significance is attached to the *mundan* (tonsure) ceremony among Balmiki, Bawaria, Bhedkut, Chamar, Kumhar, Sansi and Sunar households. Among Tagu Brahmans and Jhinwars, the *mundan* ceremony of the boy is performed at home at any time after forty days but before attaining the age of one year. The barber, called from village Bangran (2.5 kms.), cuts the first crop of the hair and relatives and friends who are invited on this occasion are regaled with sweetmeats or candy drops. Womenfolk sing songs on this occasion.

Marriage

a) Marriage customs

Regarding the institution of marriage, each caste forms an endogamous ethnic group. Inter-caste marriages are not approved by the society. Among Bhedkuts and Sansis, who constitute the two major ethnic groups in the village, it is customary not to marry in one's own clan or *gotra*. Some exogamous grouping also exists within each clan which functions like *gotra* and for negotiating marriage, the names of exogamous groupings are reported to be scrutinised. Among Bawarias and Sunars, a man does not marry a woman of the same patronymic *gotra* to which his father or mother belongs. Among Balmikis, Chamars and Jhinwars, a marital alliance is avoided in one's own, mother's and father's mother's *gotras* while among Tagu Brahmans and Kumhars marriage within one's own, mother's father's mother's and also mother's mother's *gotras* is reported to be customarily prohibited. Cross-cousin marriage, that is to say, marriage with the daughter of a maternal uncle or aunt, is customarily allowed among Bhedkuts and Sansis which may be ascribed to Muslim influence since they are displaced persons from Pakistan but it is prohibited among other castes. Parallel cousin marriages are tabooed among all ethnic groups in the village. There are no love marriages. Pre-marital and and extra-marital relations are reported to be hardly tolerated.

Local endogamy is practised among Bhedkuts, Bawarias and Sansis, whereas the village constitutes an exogamous area for the remaining ethnic groups. A peculiar custom prevails in the Kumhar community. A marital alliance of a girl from one side in exchange for a marital alliance of a girl from the other side is insisted upon. If the prospective bridegroom

does not have a sister to offer in marriage to the brother or some other near relation of the prospective bride, he must come forward with an offer from amongst one of his cousins or other relations. If he cannot find one such relation to offer, the boy has to wed celebacy in place of the girl. A few instances of marriage by exchange are reported among Bhedkuts also. Poligamy and polyandry are not allowed but in the case of a childless marriage, a man may be allowed second wife with the consent of the first wife.

Insofar as the two major communities of Bhedkuts and Sansis are concerned, in addition to local endogamy, the endogamous area covers Ambala, Kurukshetra, Karnal and Hisar districts of Haryana State, union territory of Delhi and Ganganagar district of Rajasthan among Bhedkuts and Ambala, Kurukshetra and Karnal districts of Haryana State, Patiala, Ludhiana and Jalandhar districts of Punjab State and Saharanpur district of Uttar Pradesh among Sansis.

Among Bhedkuts, who constitute the dominating section of the village community, the proposal for the marital alliance comes from the boy's parents. Bride price is reported to exist among them and its monetary value normally ranges between Rs. 2,000 and Rs. 2,500. Among all other ethnic groups, the proposal for marriage comes from the girl's side and the bride price is not demanded. Traditionally, Bhedkuts and Sansis married their daughters at an early age but at the time of enquiry, it was reported that they had started marrying their daughters when they entered the later phases of their adolescence. The system of early marriage dominates more in the case of female marriages.

The marriage ceremony among Tagu Brahmans, Balmikis, Chamars, Jhinwars, Kumhars, Sansis and Sunars is conducted according to vedic rites by a Brahman priest, whereas among Bhedkuts, the *Bhai* of the local gurudwara, who belongs to their own community, officiates to conduct *lawan* (circumambulations four times in clockwise direction round the seat of Guru Granth Sahib) and the marriage solemnised in this way is called *Anand Karaj*. Among Bawarias, marriage may be conducted either by *phere* (circumambulations round the sacred fire) or *lawan* (circumambulations round Guru Granth Sahib) ceremony.

Cases of divorce or desertion are not uncommon in the village and are customarily instituted in the *biradari Panchayats* which after hearing both the parties fix certain amount of penalty which the guilty party pays to the aggrieved party for social sanction of divorce. Widows are allowed to remarry among all castes except Tagu Brahmans. Among Balmiki, Jhinwar and Sunar castes, the custom of junior levirate prevails, that is to say, on the death of a man, his younger brother has the first claim to the widow than his elder brother. On the other hand, among Bhedkuts, Bawarias, Sansis, Chamars and Kumhars, the practice of junior as well as senior levirate prevails. Widows over 35 years of age, who may not wish to remarry, live on the property left by their husbands. Widower marriage is a simple sort of marriage which is effected by the man throwing a red wrap over the woman's head and putting wristlets (*chura*) on her arms in the presence of male and female members of the brotherhood. A plate containing sweet cooked rice is placed between the man and the woman and each puts seven morsels of food in other's mouth. Myrtle is also applied on the woman's hand this day. The members of brotherhood are feasted on goat meat dish served with rice or *chapatis*.

B) Marriage ceremony

Betrothal

Preliminary negotiations are directly initiated by parents of the boy among Bhedkuts whereas among other castes usually the party from the girl's side takes initiative. Once marital alliance is agreed upon between the two parties among Bhedkuts, the parents of the boy along with their family members,

selected close relations and caste brethren visit the girl's house on the day of betrothal. The boy does not accompany them. On reaching the girl's house, the boy's father meets the girl's father with warm embraces. The boy's and girl's mothers also meet in the similar fashion. The girl's father invites his friends and relatives, selected persons of the village community and members of the village panchayat. The boy's father gives a suit of clothes, a pair of shoes, a gold ornament and a cosmetic set for the girl and 20 kilo *laddoo* sweets and dry dates. The womenfolk of both sides attire and adorn the girl with the presents brought for her and sing songs suiting to this occasion. Two platters containing *laddoo* sweets and dry dates are kept in front of the girl's and the boy's fathers which they exchange with each other. The date of marriage is fixed generally according to the convenience of both the parties in the presene of people representing both sides. The father of the girl distributes *laddoo* sweets among the persons attending the betrothal ceremony. The persons belonging to the boy's side take sumptuous lunch hosted by the girl's parents and before returning the boy's father gives 101 rupees, the boy's mother and brothers 21 to 51 rupees each and other persons accompanying them 2 to 5 rupees each to the girl. This completes the betrothal ceremony.

Among other castes, the betrothal ceremony takes place at the boy's residence where both the parties get together. The priest does not officiate this ceremony. The boy is seated on a low stool. In the presence of the brotherhood and other elderly persons of the village, the father of the girl puts a sum of Rs. 51 or 101, a suit of clothes consisting of a shirt, a pant and a towel tied in red and white threads (*mauli*), *laddoo* sweets and a coconut in the scarf of the boy and in a few cases delivers him a wrist watch. Thereafter he places a mark on his forehead with turmeric liquid mixed with rice grains and puts a piece of sweetmeat in his mouth. Friends and relatives of both sides offer 2,5 or 11 rupees each to the boy depending on their relationship. The date for conducting marriage is also fixed on this day according to the convenience of both the parties. The father of the boy serves tea and distributes *laddoo* sweets, *shakkar* (raw-sugar) or candy drops among the persons present on this occasion. The boy's father hosts a gala lunch to the girl's relations, in which meat, liquor and sweets are served to them.

A fortnight or month before the wedding ceremony, a member of the boy's household goes to the girl's house and hands over 5 strings of *mauli* (a tinted cotton thread) containing an iron ring, a lac ring, a cowrie, a betel nut, a turmeric piece and mustard seeds tied in a piece of red cloth) and material for the preparation of *batna* (abstergent paste) consisting of 5 kilo barley and gram flours, 1 kilo *sarson* oil and half kilo turmeric as items of *shagun* (augury) meant for the use of the girl. He also makes final settlement with the girl's father regarding details of the wedding ceremonies and the number of guests in the wedding party. The girl's father delivers him a *peeli chitthi* (a formal marriage invitation card sprinkled with turmeric water).

Batna ceremony

For 3 or 5 days preceding the marriage, seven *batnas* (abstergent paste, prepared from barley and gram flours, turmeric and *sarson* oil) are rubbed over the bodies of the boy and the girl,at their respective houses by their brother's wife to give a shine to their complexions. During this ceremony, womenfolk sing merry songs and soaked wheat grains mixed with raw sugar are distributed amongst them. The *batnas* are so planned that the last *batna* of the girl falls on the wedding day and of the boy on the day of departure of the *barat* (marriage procession). After the seventh *batna*, the boy and the girl take bath and dress themselves in new clothes at their respective places. The

maternal uncle carries the girl to the place where she is decorated as a bride and to the boy at a place where *sehra* (marriage crown) is to be tied over his head. The brother's wife who prepares the *batnas* gets Rs. 101 from the maternal uncle for the service rendered by her. So long as the maternal uncle does not pay her this amount, the womenfolk continue to repeat the following words.

Bol maama bol maama, bolda kyon nahin, Palle taire sau rupayya, kholda kyon nahin

(speak maternal uncle, speak. Why are you silent? you have a hundred rupee note in your pocket. Why don't you take it out?).

Kangna or Gaana ceremony

On the day of first *batna* (cleansing ceremony), the brother's wife ties two *kanganas* also known as *gaanas* (seven knotted sacred thread) each on the wrist and ankle of the bridegroom and the bride at their respective places.

Maandha

One day before the departure of the marriage party, the bride's and bridegroom's fathers give a lunch called *maandha* to their friends and relatives at their respective houses. The persons attending the feast offer their voluntary monetary contributions. The maternal uncle brings *nanak chhakk* (gifts from mother's parents) which consists of some cash for the purchase of furniture, a few ornaments and some outfits of clothes as a contribution to the dowry in the case of a girl's marriage and 101 rupees, a *kangna*, a marriage crown and clothes for the boy and his mother in the event of a boy's wedding.

Shaant ceremony

Among non-Bhedkut households, one day before the marriage, the *shaant* ceremony is performed, the nine *grahas* are worshipped by the bridegroom's maternal uncle to avert any inauspicious occurrence during the marriage.

Sehra ceremony

On the day of departure of marriage party, the bridegroom wears the clothes brought by his maternal uncle. Brother's wife (*bhabhi*) applies collyrium (*kajal*) in his eyes and receives 25 rupees from him. The mother's brother ties *sehra* (wedding crown) on his head.

No significance is attached to *chaak pooja* (worship of potter's wheel at the potter's house) and *ghori charhna* (mare riding) ceremony. Prior to the marriage party proceeding to the brides village, the bridegroom takes a round of the village accompanied by ladies singing marriage songs and pays obeisance at the seat of Guru Granth Sahib in the gurudwara or to the deities in a temple or at other place of worship. the bridegroom then does not go to his house and spends time in some other house or shop. At the time of the departure of the marriage party, friends and relations deliver 2 to 5 rupees each to the bride groom. The father offer 2 to 5 rupees to each of the girls.

The *barat* (marriage party) consists of 40 to 100 persons and its sex composition is about two-thirds males and one-third females. It travels to bride's village in the morning by bus hired for this purpose. The marriage party arrives with the bridegroom and is accorded a warm reception at the outskirts of the village by the bride's father and his friends and relations and escorted in a procession to a *dharmshala*, school or *chaupal*, where arrangements have been made for its stay and entertainment. Light refreshments are served to the *baratis* here.

Barothi ceremony

The Nai (barber) of the bride's family comes to invite the *barat* for lunch. At the entrance gate of the bride's house, the bride's sisters check the entry of the bridegroom with the help of ropes and allow him passage after receiving 51 or 101 rupees from him. At the

threshold (*barothi*) of the house, the bride's mother performs *aarti* around the bridegroom's face, places a *teeka* on his forehead and delivers him a finger ring and some amount in cash. The bridegroom puts some money, which is generally more than the amount received by him, in the platter carried by his prospective mother-in-law. *Milni* (introductory meeting) ceremony is performed in which the father and maternal uncle of the bride offer a blanket or a turban to their counterparts in the bridegroom's family. After *barothi* ceremony, the marriage party is entertained a sumptuous lunch at bride's house.

Phere ceremony

Thereafter, the key function or the actual wedding ceremony takes place at the time of *lagan* or *muhurt* (auspicious moment). In the courtyard, a canopy is erected under which the family priests of both the parties, the bride and the bridegroom with their relatives assemble. The family priest lights the sacred fire. The worship of *nav-grahas* is first performed, followed by recitation of *mantras*, in which the tenets of married life are read out to the wedding couple, the main principles being chastity, sincerity, faithfulness to each other and promises to stick together through thick and thin. The father of the bride places the right hand of the bride into that of the boy, which is known as *kanyadan*. The parents thus give away their daughter in marriage and usher her into the new world of *grihastha*. The Brahman ties the hem of the girl's wrap to the bridegroom's scarf. This ceremony is known as *granthi bandhan*. After this, the *phere* ceremony takes place and they both walk four times round the sacred fire. In the first three rounds of the fire, the bride leads and in the fourth the bridegroom. When they sit down, they exchange their seats. *Phere* is now recognised as one of the essential ceremonies under the Hindu Marriage Act.

Anand Karaj prevails among the Bhedkuts. The bride and bridegroom go round the seat of holy Guru Granth Sahib four times. The ceremony is called *lawan*. Some extracts from the sacred book are read and though they are originally meant to describe in a figurative way the union of human soul with the Supreme Being, they are made to serve the purpose of sanctifying the union of bride and bridegroom.

The bride and the bridegroom are taken inside the bride's house where ladies collect. The sisters of the bride offer a plate containing sweetmeats to them. The bride and bridegroom put sweetmeats in each other's mouth. After that the bridegroom is taken to the place where the marriage party is made to stay. A few relatives of the bride come there to fetch *vari* from the bridegroom's father which consists of bride's trousseau, one or two ornaments, antimony container and toilet set. The bride wears these clothes and ornaments and applies toilet on her body at her house. The brother's wife styles her hair.

Khatt ceremony

The marriage party is invited at bride's house. The dowry consisting of five or seven bride's costumes, one or two ornaments, utensils, articles of furniture and in some cases a radio set, a bicycle, a sewing machine, an electric fan or in a few cases, a television etc. depending on the economic condition of bride's family is exhibited to the people. The custom of exhibition of the dowry is called *khatt* ceremony. After this, the articles of dowry are handed over to the bridegroom's father and loaded on the bus.

Vida ceremony

The *vida* or the send off ceremony is the last function to be performed at the house of the bride's parents. It is a very touching and emotional scene as one would see the bride's relations weeping and tears trickling their eyes. The brides relations offer 2, 5 or 10 rupees each to the bride and the bridegroom.

When the marriage party returns to the bridegroom's village, the mother of the bridegroom pours some oil on the threshold and drinks milk from the container after touching it seven times on the heads of the newly wedded couple. The bridegroom and bride touch her feet who blesses them for a happy married life. The sisters of the bridegroom check their entry and allow them to enter the house only after accepting certain amount of money. The bride is escorted and seated inside the house. Every woman who unveils the bride to see her face offers her 2, 5 or 10 rupees.

The next morning the sister's or father's sister's husband unknots the scarf of the bridegroom from the bride's wrap and gets some cash amount for this service. The bride and bridegroom untie each other's *kangnas* or *gaanas* in the presence of *bhabhi* who fastens these 4 *kangnas* in the four legs of the cot used by the couple. On the third day, the brother of the bride takes her back to the paternal house where she stays till *muklawa* ceremony (final return of the wife to her husband's house).

Death

The dead over five years of age are cremated by all castes in the village. The corpse is not cremated after the sun set. The dying man is asked by his son or wife, if he has any last wish to be conveyed. In some households, he is made to give 51 or 101 rupees to each daughter and sister as a last meritorious gift. When a person is about to breathe his last, he is taken off the cot and placed on the ground. Holy water of the Ganges is put in his mouth and among some Bhedkut households, *Sukhmani paath* is recited for the benefit of the departing soul.

Immediately after death, a rupee coin is put in the mouth of the deceased as a viaticum. The females in the house start weeping loudly and beating their breasts as soon as a person expires. The neighbourers and relatives come for mourning after hearing the news or message sent by the members of the household of the deceased. The dead body is given a ceremoniai bath with soap and water to which some Ganges water is added which is supposed to absolve the deceased all sins committed by him during his life time. *Desi ghee* or butter is applied to the mouth and antimony is put in the eyes of the deceased. The corpse is then wrapped in about 15 metres long *kaffan* (shroud) which is usually white or red, depending if it is male or female, respectively. The chief mourner, who is usually his eldest son, gets his head and beard shaved clean from the barber. Bier is prepared from bamboo sticks and the dead body is laid on it in a supine position. In case the dead body is of an old person, 1 kilo *laddoo* sweets, contained in a bell metal plate, are placed on the bier in the right hand of the corpse, which are then taken off and given to the sister or eldest daughter of the deceased. Thereafter, a ball of barley flour (*pinda)* is placed on the right hand of the deceased by the chief mourner. The *kaandhis* (four persons who have to carry the hearse) assemble and put their hands in a *chhanna* (an open mouth bell metal pot) turned upside down and each of them in turn strikes it three times with a stick. The face of the deceased is shown to the kinsmen and others to have a last glimpse. The widow breaks her glass bangles and removes metal toe rings which are placed on the bier along with toilette (*shingar*).

The hearse is then carried to the cremation ground, followed by a funeral procession, uttering in unison *Ram naam satt hai*, *Har ka naam gatt hai* which means Rama's name is the absolute truth and Shiva's name gives salvation. One of the mourners carries fire in an earthen pot called *haandi*. The chief mourner throws mustard seeds, cotton and in some cases coins over the hearse on the way. *Bains* or dirges are sung by womenfolk on the death of a young person.

After reaching the outskirts of the village, the funeral procession halts to take rest. At this piace, a branch of *beri* tree is fixed in the ground and a piece of shroud is torn and tied to it. The *pinda* (oblation) carried by the corpse is deposited here. The *kaandhis* (carriers) make seven rounds of it, four in clockwise direction and three in anti-clockwise direction. This ritul is called *mot ke saat phere* or seven circumambulations of death. The females usually accompany only upto this spot and then return. Persons carrying the bier change their shoulders and again proceed to the cremation qround.

At the crematorium, a rupee coin is placed as a viaticum for the diseased person and a pyre of wood and cowdung cakes is prepared over it. The dead body is placed on it. *Desi ghee* and incensed material (*saamagri)* are poured on the dead body of the corpse and more wood and cowdung cakes are arranged on it. The head of the corpse is placed towards the north and feet towards the south. The fire kept in a *haandi* is placed on the ground towards the head of the corpse. The *kaandhis* (carriers) again make seven rounds of the pyre, four in clockwise direction and three in anticlock-wise direction. In the case of married woman, her widower lights the pyre. A father performs the same office for a son, a son for a father, on failing such relationship, any near relative. When the pyre is fully ablaze, the skull of the deceased is cracked with the stroke of a pole three times and the performance is called *kapal kriya*. The mourners throw wood sticks on the burning pyre and sit at a nearby place. Among Bhedkuts, the *granthi* (priest) of the local gurudwara performs *ardas* (sikh prayer) for the benefit of the dead person. After this the mourners return and wash their hands and face at the canal minor and then assemble at the door of the house of the deceased person. The chief mourner sprinkles water on the mourners. Every mourner is given *neem* leaves which they taste and spit. An elderly person makes a short speech praying for the salvation of the deceased and consoling the members of the bereaved family. After this the people disperse.

At the house of the deceased, the place of expiry is coated with a liquid of clay and cowdung as a purificatory ritual. No food is cooked in the deceased's household for three days, which is served to the family members by persons belonging to their community.

On the third day after death, the bones of the deceased and the two rupee coins—one placed under the pyre and the other put in the mouth of the deceased are collected and washed. These are either put in a new earthen bowl called *haandi* and buried at the cremation site or taken to Hardwar for immersion into the river Ganges. In the latter case, the bones and the rupee coins are carried by a male member of the household in a white or red cotton cloth bag, depending if it is male or female, respectively. The four *kaandhis* (carriers) are fed on sweet rice on the third day.

The Bhedkuts and some Bawarias arrange 7 *sadharan paaths* of Guru Granth Sahib in the house which are concluded on the thirteenth day after death when the *granthi* of the local gurudwara performs the *bhog* ceremony and prays for the benefit of the soul of the deceased. Mourning is observed for 13 days from the date of death. During this period, friends and relatives visit the bereaved family for offering condolences. During this period taking of meat or liquor is prohibited. Among Sansis, the pollution is reported to last for a period of 10 days during which washing of clothes and cutting of hair is avoided. On the 10th day following death, *dasahi* ritual is observed among them when both males and females wash their clothes and take bath at the well or canal minor.

Kirya Karam and *pagri* ceremony are performed on the 13th day after death among all castes. Among Tagu Brahmans, Jhinwars,

Kumhars, Sansis and Sunar households, the *pandit* chants incantations (*mantras*) in the house so as to grant peace to the soul of the deceased. The Brahman or Sikh priest is given clothes and shoes, depending on the economic condition of the household. The members of opposite clan among the Bhedkuts and inlaws of the chief mourner among other castes tie a turban (*pagri*) on his head and deliver him some cash. They also bring clothes for the widow. A feast is also served to the community members on this day, the expenses of which are borne by the households belonging to the opposite clan in the case of Bhedkuts and by inlaws in the case of other castes. The wife of the deceased puts off her jewellery and no festivals are observed for a year atleast.

CHAPTER III

ECONOMY

The various economic aspects of the village life with reference to the available economic resources, the extent and manner of their utilization, the various economic activities in the village and the nature of change in them and factors influencing the economic life of the people have been discussed in this chapter. This will help the readers to assess the present state of economy of the village, the changes, if any, that have taken place and the trend of change for the future.

Agriculture occupies the foremost place in the economy of Theh Bahri village. According to 1981 Census, out of 331 total main workers recorded in the village, 315 were engaged in agriculture. Of these 315 were agricultural workers, 130 were cultivators and 185 were working as agricultural labourers. Thus, the percentage of workers engaged in agriculture to total workers in the village was 95 per cent. Household industry absorbed only 3 workers, accounting for about 1 per cent of the total workers. Other workers also recorded a low figure of 13 persons, who represented about 4 per cent of the total workers in the village.

Being predominantly an agricultural village, the entire fabric of economy of Theh Bahri village is woven around farming. Land and livestock constitute the principal economic resources of the peopie. The villagers consider land as the most valuable asset, which is the principal source of employment and livelihood in the village. The size of land holding possessed by a person or a household decides and determines the social status of that person or that household to a considerable extent. Thus, the power and prestige generally depends upon the ownership of land. In the following paragraphs an attempt is made to analyse separately the economics of these assets.

Land

Pattern of land utilisation

The village of Theh Bahri has a total area of 451 hectares. The pattern of land utilisation in the village during 1987-88 is given in the following statement.

Statement III.1

Pattern of land utilisation in Theh Bahri village (1987-88)

Sl.No.	Land use	Area (Hectares)	Percentage to total area
1	2	3	4
1	Area under cultivation	421	93.35
	(a) Canal irrigation *(Nehri)*	391	86.70

1	2	3	4
	(b) Well irrigated *(Chahi)*	6	1.33
	(c) Dependent on rainfall *(Barani)*	24	5.32
2.	Area not available for cultivation	30	6.65
	Total	451	100.00

The statement shows that an overwhelming area of the village land, measuring 421 hectares (93.35 per cent) is under cultivation. Further out of this 93.35 per cent cultivated land, a sizeable portion, accounting for 86.70 per cent, was irrigated by Bangran canal minor, 1.33 per cent was irrigated by tubewells and 5.32 per cent was dependent on rainfall. Land not available for cultivation accounted for 30 hectares or 6.65 per cent of the total area of the village. Of these, 8 hectares were under village site, another 8 hectares under canal minor, 7 hectares under roads and paths, 4 hectares under water channels, 1 hectare under ponds and the remaining 2 hectares under miscellaneous uses such as school building, graveyard, cremation ground, wells, gurudwara and pasture.

History of ownership and occupation of cultivated land

Information regarding ownership and occupation of cultivated land inside Theh Bahri village reveals that out of 421 hectares of cultivated land, 287 hectares (68.17 per cent) or about two-thirds of the total cultivated area constituting the agricultural settlement is under the occupation of the residents of the village; 129 hectares of land (30.64 per cent) is owned and occupied by residents of Bahri, the adjoining village in the south-east from which the village of Theh Bahri was carved out; and the remaining 5 hectares of land (1.19 per cent) is owned and occupied by residents of Durana, another adjoining village in the west. Among the 44 households of Bahri village owning land in Theh Bahri, 37 are Rajputs, 5 are Sansis and 2 are Brahmans. Most of them are original owners of this land. The 5 households of Durana village owning land in Theh Bahri belong to Jat Sikh caste and are migrants from Pakistan. They were allotted land in the village out of the evacuee land.

As already mentioned ir the foregoing chapters, Theh Bahri was previously a Criminal Tribes Agricultural Settlement under the direct control of the Criminal Tribes Department and Muslim Criminal tribe members (Baluch) were settled here by allotting 10 acres of Government land free of cost to each member of the Criminal Tribe who had not been convicted of a non-bailable offence or absence during the last 10 consecutive years. The members of these tribes were required to pay to the Government all land revenue, assessed occupiers rates, cesses etc. in respect of that land. Under the Punjab Tenancy Act in the said land, after the expiry of 15 years from the date of the commencement of the tenancy, if the member of criminal tribes was not convicted of any offence under chapter XVII of the Indian Penal Code or under the Criminal Tribes Act or any non-bailable offence or was not ordered under section 118 of the Criminal Procedure Code to execute a bond of good behaviour, he became entitled to the grant of occupancy rights on the land given to him. In this way, some of the Muslim Baluch (a criminal tribe) members who had been allotted land in the

village had got occupancy rights on the land given to them. After the partition of the country in 1947, the Muslim settlers migrated to Pakistan and this settlement was transferred to the Criminal Tribes Department East Punjab.

An overwhelming majority of the present households residing in Theh Bahri consists of *Vimukta Jatis* (ex-criminal tribes), the Bhedkuts, the Bawarias, the Sansis and the Tagu Brahmans, who before 1924 were addicted to committing crimes and leading nomadic life. They were settled in similar Criminal Tribes Agricultural Settlements in Pakistan. After partition of the country in 1947, they migrated to East Punjab and were settled in Theh Bahri Agricultural Settlement. A mud house and 5 to 10 acres of agricultural land per family was originally given to 71 households of *Vimukta Jatis* on annual lease system at one-third *batai* basis out of the Government and Evacuee land pooled together as a measure of resettlement and rehabilitation after the Criminal Tribes had been denotified in 1952. In addition to ex-criminal tribes, a few families of scheduled castes were also given land on similar terms and conditions. Some families of menials (*kamis)* were also given 2 acres of land per family without any payment. It was reported by the villagers that households of *Vimukta Jatis* who settled in the village immediately after partition were given 10 acres of land per family and those who came later were given 5 acres of land per family. The details of Government land and Evacuee land in Theh Bahri Agricultural Settlement were as under:

Category of land		Acres	Kanals	Marla
1.	*Government land*	649	4	17
	a) Cultivated land	578	1	17
	b) Land not available for cultivation	71	3	0
2.	Evacuee land	129	3	12
Total		779	0	9

It was also reported by the villagers that later on in 1962, the lessees were asked to submit claims of the evacuee land occupied by them, duly certified by the village patwari, to the Rehabilitation Department for purchase of land at a nominal price of Rs. 900 per acre of irrigated land and Rs. 450 per acre of unirrigated land. Those families who had no owned land anywhere in India were allowed to purchase land upto 5 acres of evacuee land occupied by them and those who were owning less than 5 acres of land anywhere in India were allowed to purchase the land to the extent that the total land to be owned by them was not more than 5 acres. The surplus land was sold to members of scheduled castes in 1963-64 by open auction.

An Advisory Committee for the overall development of *Vimukta Jatis* and *Tapriwas Jatis* was constituted by the State Government on 6th December, 1979 under the chairmanship of Swami Aditya Vesh, former member of the State Legislative Assembly. The Committee, inter-alia, recommended that for the settlement of *Vimukta Jatis* at Bir Theh Bahri and Bir Dhandari, the Government should allot Government land on permanent basis to the lessees of these villages. This recommendation was laid before the Council of Ministers in its meeting held on 19.4.1982 with the comments of the Social Welfare Department. It was decided that this land should be allotted permanently to the persons belonging to *Vimukta Jatis* and *Tapriwas Jatis* on the same terms on which *nazool* (escheated) land is allotted to scheduled castes i.e. at one-third of the market price recoverable in 20 half yearly instalments. It was also decided to allot $2^1/_2$ acres of irrigated and 5 acres of *barani* land per family.

This decision could not be implemented as the land in actual possession of a large number of lessees was more than what could be allotted to them in pursuance of the cabinet decision. The allottees would not have vacated the surplus land willingly and a law

and order problem was apprehended if they were to be evicted from the surplus land. The matter regarding conferring the proprietary rights of the land in favour of allottees was reconsidered by the Government and the following decisions have been taken vide Haryana Government, Revenue Department Memo No. 485-R-I-88/2347, dated 30.3. 1988.

1. The land leased out to the lessees originally varies from lessee to lessee. It has been decided to allot the same to each lessee as was originally leased out by the Welfare Department. In case, the original lessee has died or some members of his family have separated, they would inherit the land allotted to the original lessee. However, no separate allotment to the family members would be made.

2. The allotment is to be made to the original lessee as per entries in the revenue record, irrespective of the fact that he has been defaulter in payment of *batai*. In case any *batai* is due from a particular lessee, a condition is to be imposed that the allotment would be made in his favour after the clearance of dues.

3. In case any land is illegally possessed, the same is to be got vacated by the Revenue Agency after obtaining information of such unauthorised occupants from the District Welfare Officer, Jind. The land so vacated from unauthorised occupants is to be allotted to such lessees who are having less than $2^1/_2$ acres of irrigated land so that these families can have a holding of $2^1/_2$ acres of irrigated or 5 acres of unirrigated land. This work is entrusted to the Deputy Commissioner, Jind.

4. The land under the possession of the *kamis* is to be treated at par with that of other lessees and the same price is to be charged from them.

5. There are approximately 1,114 trees on the Government land in village Theh Bahri. Their price is to be assessed by the Forest Department. If the lessees so desire, they can have these trees after making the payment along with the price of the land. Otherwise, these trees are to be sold by auction.

6. Out of the total land, an area of 155 kanals and 9 marlas (Government land) in village Theh Bahri has been earmarked for residential purposes of inhabitants of the village and some mud quarters also exist on it. These mud quarters are to be transferred to the lessees/occupants without any cost. Out of this land, a 100 square yards plot each is to be allotted to the residents of the village who are eligible under the Rural House Site Allotment Scheme and the remaining land is to be left for the common use of the villagers. The graveyard, cremation ground and pond are also to be left free for the common use of the villagers.

7. The grain storage and office building for the Superintendent and most of the residential quarters for the staff in Theh Bahri village have collapsed being old. Therefore, they are to be transferred to the Gram Panchayat for common use free of cost.

8. At present one Superintendent and two Crop Chowkidars are posted in Theh Bahri. The post of Superintendent is equivalent to that of Social Worker and on reversion, he is to be posted as a Social Worker in the Welfare Department. Insofar as the post of Crop Chowkidar is concerned, this post is equivalent to that of a peon and

they are to be adjusted in the Department as such.

9. The cost of land to be charged from the allottees is to be Rs. 2,000 per acre for irrigated land and Rs. 1,000 per acre for unirrigated land. The cost is to be recovered on the same terms and conditions on which surplus land is allotted.

The Deputy Commissioner, Jind had been asked to confer the proprietary rights of the land to the allottees immediately in consultation with the Department of Welfare of Scheduled Castes and Backward Classes and the case was in the advance stage of final implementation at the time of drafting of this report.

The size of Government and evacuee land allotted to each original 80 members of *Vimukta Jatis*, scheduled castes and menial classes is given in the following statement.

Statement III.2

Number of households by caste who were originally allotted government and evacuee land and the size of land holding allotted to them

Caste	Number of households who were allotted land		
	10 acres	5-10 acres	less than 5 acres
1	2	3	4
Bhedkut	42	7	3
Sansi	7	2	1
Bawaria	8	...	...
Tagu Brahman	4	...	...
Chamar	...	1	1
Balmiki	...	1	1
Jhinwar	...	...	1
Kumhar	...	...	1
	61	11	8

It will be seen that the majority of 61 households were allotted 10 acres of land per family, 11 households between 5-10 acres per family and 8 households less than 5 acres per family.

Possession and size-group of cultivation holdings by caste

The following statement gives the distribution of surveyed households classified by caste, possession and size group of cultivation holding and number of plots.

Statement III.3

Distribution of households classified by caste, possession and size-group of cultivation holding and number of plots (survey data 1987)

Size-group of holding (in hectares)	Total number of households	Total land possessed by households	Number of households belonging to Scheduled Castes						
			Balmiki	Bawaria		Bhedkut			
			1	1	2	1	2	3	5
1	2	3	4	5	6	7	8	9	10
Below 0.50	...	...	...	...	...	...	...	...	...
0-50-0.99	10	7.90	...	1	...	6	...	...	...
1.00-1.99	16	20.31	1	...	2	9	2	...	...
2.00-2.99	9	19.16	...	...	2	3	3	...	...
3.00-3.99	5	16.56	...	...	...	1	2	...	...
4.00-4.99	21	85.86	...	...	3	2	10	2	...
5.00-7.49	1	6.07	...	...	...	...	...	...	1
Total	62	155.86	1	1	7	21	17	2	1

Size-group of holding (in hectares)	and having plots numbering to						
	Scheduled castes			Other castes			
	Chamar	Sansi		Jhinwar	Kumhar	Tagu	Brahman
	1	1	2	1	1	2	3
1	11	12	13	14	15	16	17
Below 0.50	...	...	...	...	...	...	...
0-50-0.99	...	2	...	...	1	...	...
1.00-1.99	1	...	...	1	...	...	...
2.00-2.99	...	1	...	...	...	...	...
3.00-3.99	...	...	2	...	...	...	...
4.00-4.99	...	...	2	...	...	1	1
5.00-7.49	...	...	...	..	...	...	...
Total	1	3	4	1	1	1	1

It is seen from the above statement that while households belonging to all castes except Sunar possess cultivation holdings, the size of holdings is generally small. Out of 100 surveyed households in Theh Bahri, 62 possessed 155.86 hectares of cultivation land, irrespective of the nature of right, which gives an average possession of 2.51 hectares of land per cultivating household. Among these 62 cultivating households, 41 belong to Bhedkuts, 8 to Bawarias, 7 to Sansis, 2 to Tagu Brahmans and 1 each to Balmiki, Chamar, Jhinwar and Kumhar. Of them, 10 households had less than 1 hectare of land and 30 households had land varying between 1.00 and 3.99 hectares. It will thus be seen that about two-thirds of the households (64.52 per cent) had less than 4 hectares of cultivation land. Twenty-one households (33.87 per cent) or one-third of the total cultivating households possessed land between 4.00 and 4.99 hectares and only 1 household (1.62 per cent) claimed to possess 6.07 hectares of cultivation land.

Out of the 62 cultivating households, 29 had single plot holdings and an equal number of 29 households had two plots holdings, 3 households had three plots holdings and 1 household had 5 plots holdings. According to nature of terrain, all cultivation holdings fall under the category 'flat'.

Nature of right over land by caste

Statement III.4 gives distribution of households by nature of right over land classified by caste.

Statement III.4

Distribution of households by nature of right over land classified by caste of head of household (survey data 1987)

Caste of head of household	Households having land		Govt. or owned and		Land leased in from private individuals	
	Number of households	Hectare of land	Number of households	Hectare of land	Number of households	Hectare of land
1	2	3	4	5	6	7
Scheduled castes						
Balmiki	1	1.21	1	1.21	...	...,
Bawaria	8	19.64	8	19.64	...	...
Bhedkut	41	105.14	41	98.66	2	6.48
Chamar	1	1.21	...	...	1	1.21
Sansi	7	17.73	7	17.73	...	...
Other castes						
Jhinwar	1	1.21	1	1.21	...	...
Kumhar	1	0.81	1	0.81	...	...
Tagu Brahman	2	8.91	2	8.91	...	...
Total	62	155.86	61	148.17	3	7.69

The data in the above statement reflect that the average possession of cultivation land per cultivating household comes to 2.51 hectares. The average possession of cultivation land per household is the highest among Tagu Brahman households (4.46 hectares), followed by Bhedkut households (2.56 hectares), Sansi households (2.53 hectares) and Bawaria households (2.46 hectares). It is very low among Balmiki, Chamar and Jhinwar households (1.21 hectares each) and Kumhar household (0.81 hectare).

Out of the 62 households possessing cultivation land, 61 have Government or owned land. The total Government or owned land possessed by these households aggregates to 148.17 hectares which gives an average possession of 2.43 hectares of Government or owned land per household. The average possession of Government or owned land per household is again the highest among Tagu Brahmans (4.46 hectares). They are followed by Sansis (2.53 hectares), while it is very low among Balmiki and Jhinwar households (1.21 hectares each) and Kumhar household (0.81 hectare).

Among the 62 households possessing cultivation land, only 3 households reported to have leased in land. Of them, 2 households of Bhedkuts have each leased in 3.24 hectares of land and 1 household of Chamar caste has leased in 1.21 hectares of land. Out of these three lessees, one household had taken 3 acres (1.21 hectare) of land on one-third *batai* share, the second household had leased in 8 acres (3.24 hectares) of irrigated land at Rs. 1,000 per acre and the third household had leased in 8 acres (3.24 hectare) of unirrigated land at Rs. 500 per acre.

Land tax

The land revenue/land tax along with surcharges thereon has been abolished vide notification No. Leg. 17/86 dated 16th October published in Haryana Government Gazettee (Extraordinary) on 16th October, 1986.

Livestock

Livestock form another important economic asset of the villagers. The village possesses a fairly large number of cattle, buffaloes, goats and others. Cows are reared for milk and their male produce i.e. bullocks which provide chief power for agricultural operations, buffaloes for milk, goats for milk and meat, horses for running tongas and poultry birds for meat and eggs. Broadly speaking, the livestock population of Theh Bahri village as per 1977 livestock census and 1988 special count is as under.

Livestock	Number	
	1977	1988
1	2	3
Cattle (cow, ox, bull)	180	303
Buffaloes	234	301
Goats	33	149
Horses	5	5
Pigs	22	—
Poultry birds	134	78

It will be seen that livestock population of Theh Bahri village as per 1977 livestock census was 474 and poultry birds 134. The population of livestock has increased substantially at the time of 1988 special count, when the total number of livestock in the village rose to 758 indicating the importance attached to livestock. The number of poultry birds, however, decreased from 134 in 1977 to 78 in 1988. Among livestock, cattle and buffaloes figure as the most important animals reared by the residents. The number of cattle has increased from 180 in 1977 to 303 in 1988 and of buffaloes from 234 in 1977 to 301 in 1988. The number of goats has also increased substantially from 33 in 1977 to 149 in 1988.

The number of horses has remained unchanged at 5 during the last 11 years. On the other hand, the rearing of pigs has been totally abandoned by the residents during this period. While there were 22 pigs in the village in 1977, no household reported to rear this animal in 1988. Similarly, the raising of poultry birds has lost much popularity which is evident from the decrease in their number from 134 in 1977 to 78 in 1988.

Statement III.5 gives the detailed livestock population of Theh Bahri village for the years 1977 and 1988.

Statement III.5

Statistics of livestock and poultry birds in Theh Bahri village

Category of livestock	Number of livestock and poultry birds in	
	1977	1988
1	2	3
1. Bullocks more than 3 years old	115	175
2. Cows more than 3 years old	28	62
(a) Milch cows	8	26
(b) Dry cows	20	36
3. Cow calves between 1 and 3 years	29	41
(a) Males	13	19
(b) Females	16	22
4. Cow calves less than 1 year	8	25
(a) Males	5	10
(b) Females	3	15
5. He-buffaloes (Bhainsa)	2	...
6. He-buffaloes more than 3 years old	36	7
7. She-buffaloes more than 3 years old	120	150
(a) Milch buffaloes	85	99
(b) Dry buffaloes	35	51
8. Buffalo calves between 1 and 3 years	43	67
(a) Males	5	20
(b) Females	38	47
9. Buffalo calves less than 1 year old	33	77
(a) Males	12	36

1	2	3
(b) Females	21	41
10. Goats	33	149
(a) Males	9	34
(b) Females	24	115
11. Horses more than 3 years	2	4
(a) Males	...	2
(b) Females	2	2
12. Horses upto 3 years	3	1
(a) Males	1	1
(b) Females	2	...
13. Pigs	22	...
14. Poultry birds	134	78

Working force

Workers and non-workers by sex, caste and age-group

Statement III.6 gives the distribution of workers and non-workers classified by sex, caste and broad age-group in 100 surveyed households.

STATEMENT III.6

Statement

Distribution of workers and non-workers classified by

Castes	Broad age-group					
	All ages					
	Workers			Non-workers		
	T	M	F	T	M	F
1	2	3	4	5	6	7
Scheduled castes						
Balmiki	3	2	1	4	1	3
Bawaria	25	23	2	35	12	23
Bhedkut	100	97	3	223	74	149
Chamar	5	5	...	13	4	9
Sansi	19	18	1	59	25	34
Other castes						
Jhinwar	5	5	...	6	4	2
Kumhar	4	4	...	10	4	6
Sunar	1	1	...	...	...	...
Tagu Brahman	6	5	1	6	1	5
Total	168	160	8	356	125	231

III.6

sex, caste and broad age-group (Survey 1987)

Broad age-group						
0-14						
Workers			Non- workers			Caste
T	M	F	T	M	F	
8	9	10	11	12	13	1
						Scheduled castes
...	...	...	2	1	1	Balmiki
1	1	...	20	11	9	Bawaria
2	2	...	113	57	56	Bhedkut
...	...	...	8	4	4	Chamar
...	...	...	31	21	10	Sansi
						Other castes
1	1	...	3	3	...	Jhinwar
...	...	...	7	4	3	Kumhar
...	....	...	...	....	...	Sunar
1	1	...	3	1	2	Tagu Brahman
5	5	...	187	102	85	Total

Statement

Distribution of workers and non-workers classified by

Caste	Broad age-group					
	15-59					
	Workers			Non-workers		
	T	M	F	T	M	F
1	14	15	16	17	18	19
Scheduled castes						
Balmiki	2	2	...	2	...	2
Bawaria	22	20	2	12	...	12
Bhedkut	76	75	1	89	14	75
Chamar	4	4	...	5	...	5
Sansi	14	13	1	23	4	19
Other castes						
Jhinwar	4	4	...	1	...	1
Kumhar	3	3	...	2	...	2
Sunar	1	1	...	...	...	...
Tagu Brahman	4	3	1	2	...	2
Total	130	125	5	136	18	118

III.6

sex, caste and broad age-group (Survey 1987)

Broad age-group						
60+						
Workers			Non-workers			Caste
T	M	F	T	M	F	
20	21	22	23	24	25	1
						Scheduled castes
1	....	1	...	...	...	Balmiki
2	2	...	3	1	2	Bawaria
22	20	2	21	3	18	Bhedkut
1	1	...	...	...	...	Chamar
5	5	...	5	...	5	Sansi
						Other castes
...	...	...	2	1	1	Jhinwar
1	1	...	1	...	1	Kumhar
...	...	...	...	...	...	Sunar
1	1	...	1	...	1	Tagu Brahman
33	**30**	**3**	**33**	5	28	Total

The classification of working force by caste reveals that out of 168 workers, Bhedkuts contribute the maximum number of 100 workers, followed by Bawarias (25) and Sansis (19). Tagu Brahman contributed 6 workers, Chamars and Jhinwars 5 workers each, Kumhars 4 workers, Balmikis 3 workers and Sunar 1 worker. Among the 168 workers, 160 or about 95 per cent are males and 8 or about 5 per cent are females.

The overall work participation rate in the village as per survey data works out to 32.06 per cent. The castes having higher work participation rate than the village average are Sunar (100 per cent), Tagu Brahmans (50.00 per cent), Jhinwars (45.45 per cent), Balmikis (42.86 per cent) and Bawarias (41.67 per cent). On the other hand, the castes having lower work participation rate than the village average are Bhedkuts (30.96 per cent), Kumhars (28.57 per cent), Chamars (27.78 per cent) and Sansis (24.36 per cent).

The analysis of the working force according to broad age-group shows that 77.38 per cent workers are in the working age-group 15-59, 19.64 per cent are old persons in the age-group 60 and above and the remaining 2.98 per cent are children below the age of 15 years.

Workers and non-workers by migration status

Statement III.7 gives the distribution of workers and non-workers by migration status, with reference to place of last residence, broad age-group and sex.

STATEMENT III.7

Statement

Distribution of workers and non-workers by migration status

Migration status with reference to place of last residence		All ages					
		Workers			Non-workers		
		T	M	F	T	M	F
1		2	3	4	5	6	7
A.	Non-migrant (Born in the village including those who do not have place of last residence)	97	96	1	236	117	119
B.	Migrant	71	64	7	120	8	112
I.	Last residence outside the village but in the same tahsill	...	...	..	5	....	5
II.	Last residence in other tahsil of the same district. (Narwana)	...	...	...	1	...	1
III.	Last residence in other districts of the same state						
	1. Ambala	1	1	..	...	...	...
	2. Bhiwani	...	...	...	1	...	1
	3. Hisar	5	5	...	11	2	9
	4. Karnal	6	4	2	19	3	16
	5. Kurukshetra	6	6	...	11	...	11
	6. Sirsa	...	...	...	3	...	3
IV.	Last residence in other states/union territories						
	1. Chandigarh	...	..	..	4	....	4
	2. Delhi	2	2	...	7	...	7
	3. Punjab	9	8	1	13	...	13
	4. Rajasthan	...	...	...	5	...	5
	5. Uttar Pradesh	...	...	...	5	...	5
V.	Last residence in other countries						
	1. Pakistan	41	37	4	35	3	32
	2. Kuwait	1	1	...	...	...	...
	Total	168	160	8	356	125	231

III.7

with reference to last residence, broad age-group and sex

Broad age-group						Migration status with reference to place of last residence
0-14						
Workers			Non-workers			
T	M	F	T	M	F	
8	9	10	11	12	13	1
5	5	...	180	99	81	A. Non-migrant (Born in the village including those who do not have place of last residence)
...	...	...	7	3	4	B. Migrant
...	...	...	...	...	...	I. Last residence outside the village but in the same tahsil
...	...	...	...	...	...	II. Last residence in other tahsil of the same district (Narwana)
						III. Last residence in other districts of the same state
...	...	...	...	...	...	1. Ambala
...	...	...	...	...	...	2. Bhiwani
...	...	...	2	1	1	3. Hisar
...	...	...	4	2	2	4. Karnal
...	...	...	...	...	...	5. Kurukshetra
...	...	...	...	...	...	6. Sirsa
						IV. Last residence in other states/union territories
...	...	...	...	...	...	1. Chandigarh
...	...	...	...	...	...	2.. Delhi
...	...	...	...	..	...	3. Punjab
...	...	...	...	..	...	4. Rajasthan
...	...	...	1	..	1	5. Uttar Pradesh
						V. Last residence in other countries
...	...	...	...	..	...	1. Pakistan
...	...	...	...	...	...	2. Kuwait
5	5	...	187	102	85	Total

Statement

Distribution of workers and non-workers by migration status

Migration status with reference to place of last residence		15-59					
		Workers			Non-workers		
		T	M	F	T	M	F
1		14	15	16	17	18	19
A.	Non-migrant (Born in the village including those who do not have place of last residence)	91	90	1	55	17	38
B.	Migrant	39	35	4	81	1	80
I.	Last residence outside the village but in the same tahsill	...	...	...	3	...	3
II.	Last residence in other tahsil of the same district (Narwana)	...	...	...	1	...	1
III.	Last residence in other districts of the same state						
	1. Ambala	1	1	...	...	...	...
	2. Bhiwani	...	...	...	1	...	1
	3. Hisar	2	2	...	5	1	4
	4. Karnal	4	3	1	13	...	13
	5. Kurukshetra	3	3	...	10	...	10
	6. Sirsa	...	...	...	3	...	3
IV.	Last residence in other states/union territories						
	1. Chandigarh	...	...	...	3	...	3
	2. Delhi	1	1	...	7	...	7
	3. Punjab	5	4	1	10	...	10
	4. Rajasthan	...	...	...	5	...	5
	5. Uttar Pradesh	...	...	...	4	...	4
V.	Last residence in other countries						
	1. Pakistan	22	20	2	16	...	16
	2. Kuwait	1	1	...	...	...	...
Total		130	125	5	136	18	118

III.7

with reference to last residence, broad age-group and sex

60+						Migration status with reference to place of last residence
Workers			Non-workers			
T	M	F	T	M	F	
20	21	22	23	24	25	1
1	1	...	1	1	...	A. Non-migrant (Born in the village including those who do not have place of last residence)
32	29	3	32	4	28	B. Migrant
...	...	...	2	...	2	I. Last residence outside the village but in the same tahsil
...	...	...	...	...	...	II. Last residence in other tahsil of the same district (Narwana)
						III. Last residence in other districts of the same state
...	...	...	...	...	...	1. Ambala
...	...	...	...	...	...	2. Bhiwani
3	3	...	4	...	4	3. Hisar
2	1	1	2	1	1	4. Karnal
3	3	...	1	...	1	5. Kurukshetra
...	...	...	...	...	...	6. Sirsa
						IV. Last residence in other states/union territories
...	...	...	1	...	1	1. Chandigarh
1	1	...	...	...	...	2. Delhi
4	4	...	3	...	3	3. Punjab
...	...	...	...	...	...	4. Rajasthan
...	...	...	...	...	...	5. Uttar Pradesh
						V.Last residence in other countires
19	17	2	19	3	16	1. Pakistan
...	...	...	...	...	...	2. Kuwait
33	30	3	33	5	28	Total

The data in the above statement reveal that out of 168 workers enumerated in the surveyed households, 97 (57.74 per cent) were non-migrants and 71 (42.26 per cent) were migrants with reference to their place of last residence. Among 71 migrant workers, 18 had their place of last residence in other districts of Haryana State—6 each in Karnal and Kurukshetra, 5 in Hisar and 1 in Ambala. Eleven workers had their place of last residence in other state/union territory—9 in Punjab and 2 in Delhi. The remaining 42 workers last resided in other countries—41 in Pakistan and 1 in Kuwait.

Workers and non-workers by mother tongue, sex and education

Statement III.8 gives the distribution of workers and non-workers by mother tongue, sex and educational level.

STATEMENT III.8

Statement

Workers and non-workers by mother

Educational level	Mother tongue					
	Hindi				Punjabi	
	Workers		Non-workers		Workers	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
Illiterate	43	6	50	104	26	...
Literate or educated	56	1	36	58	35	1
Literate without educational level	25	1	21	28	9	...
Primary	13	...	8	26	11	1
Middle	10	...	3	2	8	...
Matriculation/Secondary	5	...	...	...	5	...
Higher secondary/Intermediate/ Pre-university	1	...	3	1	1	...
Non-technical diploma or certificate not equal to degree	...	...	...	...	1	...
Technical diploma or certificate not equal to degree	...	...	1	...	...	...
Graduate degree other than technical degree	1	...	...	1	...	...
Technical degree or diploma equal to degree or post-graduate degree						
(i) Teaching	1	...	...	...	...	...
Total	99	7	86	162	61	1

III.8

tongue, sex and educational level

Mother tongue						Educational level
Punjabi		Total				
Non-workers		Workers		Non-workers		
Male	Female	Male	Female	Male	Female	
8	9	10	11	12	13	1
27	51	69	6	77	155	Illiterate
12	18	91	2	48	76	Literate or educated
4	11	34	1	25	39	Literate without educational level
4	5	24	1	12	31	Primary
2	1	18	...	5	3	Middle
1	1	10	...	1	1	Matriculation/Secondary
...	...	2	...	3	1	Higher secondary/Intermediate/ Pre-university
...	...	1	...	...	...	Non-technical diploma or certificate not equal to degree
...	...	...	...	1	...	Technical diploma or certificate not equal to degree
1	...	1	...	1	1	Graduate degree other than technical degree
						Technical degree or diploma equal to degree or post-graduate degree
...	...	1	...	...	...	(i) Teaching
39	69	160	8	125	231	Total

Out of 168 workers, 106 (63.1 per cent) are speakers of Hindi mother tongue and 62 (36.9 per cent) of Punjabi mother tongue. The analysis of workers by educational level reveals that 75 workers (44.64 per cent) are illiterate and 93 workers (55.36 per cent) are literate and educated persons. Among the literate and educated workers, 35 are literate without educational level. The educational level of 25 workers is primary, of 18 workers middle, of 10 workers matriculation, of 2 workers higher secondary and of 1 worker each non-technical certificate not equal to degree, graduate degree other than technical degree and post-graduate technical degree respectively.

Employment status of workers

The workers are categorised as cultivator, agricultural labourer, employer, employee, single worker and family worker. A person is working as cultivator if he or she is engaged either as employer, single worker or family worker in cultivation of land owned or held from Government or held from private persons or institutions for payment in money, kind or share. A person who works in another person's land for wages in money, kind or share is regarded as an agricultural labourer. An employer is one who hires one or more persons in his work. An employee is a person who works under others for wages or salary in cash or kind. A single worker is a person who is doing his work without employing others and without the help of other members of the family and a family worker is a person who is doing his work in a family enterprise along with other members of the family without wages or salary in cash or kind. It may, however, be stated here that no worker in the sample has returned his employment status as employer or family worker. The distribution of workers by employment status and caste is given in the following statement.

STATEMENT III.9

Statement

Employment status of workers

Caste	Employment status								
	Cultivator			Agricultural labour			Employer		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Scheduled castes									
Balmiki	1	1	...	...	...	...	...	...	...
Bawaria	16	16	...	6	4	2	...	...	...
Bhedkut	55	55	...	22	21	1	...	...	...
Chamar	2	2	...	3	3	...	...	...	...
Sansi	7	7	...	1	1	...	...	...	...
Other castes									
Jhinwar	2	2	...	2	2	...	...	...	...
Kumhar	1	1	...	...	...	...	...	...	...
Sunar	...	...	...	...	...	...	...	...	...
Tagu Brahman	4	4	...	...	...	...	...	...	...
Total	88	88	...	34	31	3	...	...	...

III.9

classified by caste(survey 1987)

Employment status									Caste
Employee			Single worker			Family worker			
P	M	F	P	M	F	P	M	F	
11	12	13	14	15	16	17	18	19	1
									Scheduled castes
...	..	...	2	1	1	...	...	...	Balmiki
...	...	...	3	3	...	...	...	...	Bawaria
3	3	...	20	18	2	...	...	...	Bhedkut
...	...	...	...	...	...	...	...	...	Chamar
1	1	...	10	9	1	...	...	...	Sansi
									Other castes
...	...	...	1	1	...	...	...	...	Jhinwar
...	...	...	3	3	...	...	...	...	Kumhar
...	...	...	1	1	...	...	...	...	Sunar
...	...	...	2	1	1	...	...	...	Tagu Brahman
4	4	...	42	37	5	...	...	...	Total

Agriculture being the principal occupation in the village, a large number of workers have returned their employment status as cultivators and agricultural labourers. Among 168 workers recorded in the sample survey, 88 (52.38 per cent) are cultivators and 34 (20.24 per cent) are agricultural labourers. Out of the remaining 46 (27.38 per cent) non-agricultural workers, 42 are single workers and 4 are employees. The employees constitute 3 Bhedkuts and 1 Sansi.

Employment depth

The strength of labour force available in a household and extent of their deployment in any economic activity reflects the economic condition of the household. During the survey the strength of labour force available in a household was collected. Statement III.10 shows the distribution of households classified by employment depth (i.e. number of workers in the household). Those persons who had crossed their fifteenth birthday have been treated as adult for this statement. Figures within brackets, indicate number of adults which include workers as well as non-workers whereas the number of workers indicated in the first column include adult as well as minor workers. The households are classified by the number of workers in each household and then within each size, households have been distributed by different size-groups of number of members irrespective of their sex and main activity.

Statement III.10

Distribution of households classified by employment depth (i.e. number of workers in the household)

Number of workers in household	Number of households by size and number of adults having number of workers noted in column 1				
	All house-holds	1-3	4-6	7-10	11 and above
1	2	3	4	5	6
Nil	3 (4)	2 (2)	1 (2)	...	...
1	51 (127)	21 (40)	21 (58)	9 (29)	...
2	24 (92)	5 (13)	9 (35)	9 (39)	1 (5)
3	20 (100)	...	6 (26)	14 (74)	...
4	1 (5)	...	1 (5)	...	...
5	1 (4)	...	...	1 (4)	...
Total	100 (332)	28 (55)	38 (126)	33 (146)	1 (5)

Note :- Figures in brackets indicate the number of adults

The statement reveals that the extent of employment in different households was quite diversified. On the one hand, there were 3 households with 4 adult members which did not have an economically active member. Obviously the earning members of these households were living outside the household (within or outside the village) and as such were not recorded as members of the households during the survey. On the other hand in a household having 4 adult members, as many as five members including a minor were economically active. In the case of 51 households i.e. about one-half of the surveyed households, having 127 adult members, there was only one member each who was reported as worker. Another 24 households with 92 adult members had two workers each and 20 households having 100 adult members three workers each. There was 1 household, which had 5 adult members, 4 of whom were working. It will thus be seen that 97 per cent of the households have atleast one member each. To have a more clear view of the situation it may be stated that 100 sample households covering a population of 524 have 168 workers which indicates that on an average, a household is dependent upon 1.68 working members and every worker feeds 3.12 members of his household including him.

Unemployment depth

Non-availability of work is one of the major factors forcing members of different communities to adopt different occupations, sometimes even an occupation which was considered below their caste status.

Statement III.11 gives the distribution of surveyed households classified by unemployment depth (number of unemployed including those who are seeking work).

Statement III.11

Distribution of surveyed households classified by unemployment depth. (number of unemployed in the household in the age-group 15-59)

Number of unemployed including those who are seeking work	Number of households by size and number of adults having number of non-workers noted in column1				
	All households	1-3	4-6	7-10	11 and above
1	2	3	4	5	6
Nil	19 (39)	15 (26)	2 (6)	2 (7)	...
1	47 (134)	13 (29)	24 (69)	10 (36)	...
2	20 (83)	...	8 (31)	12 (52)	...
3	7 (37)	...	2 (10)	4 (22)	1 (5)
4	7 (39)	...	2 (10)	5 (29)	...
Total	100 (332)	28 (55)	38 (126)	33 (146)	1 (5)

Note:- Figures in brackets indicate the number of adults.

It is found from the above statement that out of 100 households, 19 do not have any unemployed member. These households mostly constitute 1-3 members. Maximum number of 47 households have 1 member unemployed. There are 20 households where 2 members are unemployed. In 7 households 3 members are unemployed and in another 7 households 4 members are unemployed. It will thus be seen that in 86 per cent households, the extent of unemployment is upto 2 members only which indicates that the depth of unemployment is not acute in the village.

Unemployed persons seeking employment

Out of 356 non-workers (125 males and 231 females) covered in the sample survey, only 6 persons (5 males and 1 female) were seeking employment. Among them 4 males in the age-group 20-34 and one female in the age-group 15-19 belonged to Bhedkut caste and 1 male in the age-group 20-34 belonged to Sansi caste.

Among the 5 males and 1 female seeking employment, 1 male in the age-group 15-24 was a student and 1 male and 1 female in the age-group 15-24 and 3 males in the age-group 25-34 were other non-workers seeking employment.

Again 5 among the unemployed persons (4 males and 1 female) were non-migrants with reference to the place of last residence and 1 male was migrant from a village of Hisar district. The duration of stay in the village of the migrant male was more than 19 years.

Out of the 6 unemployed persons, 4 were seeking employment for the first time. Among them, 1 male in the age-group 20-24 was a graduate, 1 male in the age-group 25-34 was higher secondary pass and 1 female in the age-group 15-19 and 1 male in the age-group 25-34 were matriculate. Out of these, the graduate male wanted clerical job in a bank, the higher secondary pass male desired steno's post while the matriculate male as well as female sought suitable service, preferably in a Government office.

The remaining two unemployed males seeking employment and having previous employment background were middle pass and worked as electrician before discontinuation of their service. One of them had worked for two years and the other for one year on this job. The reason for discontinuation in each case was reported as less load of work with the employer. The employment sought by them was in consonance with their previous employment.

Out of the 168 workers (160 males and 8 females), 5 males were seeking other employment. Of them, 3 males were in the age-group 15-24 and 2 males in the age-group 25-34. The present occupation of 2 males was agricultural labour and of 1 male each cultivation, labour (construction) and cattle rearing. One of them was graduate, 2 were matriculate, 1 was primary pass and 1 was illiterate. All of them wanted to join service.

Out of the 11 persons, comprising 10 males and 1 female (both workers and non-workers) seeking employment 9 persons including 3 males and 1 female in the age-group 15-24 and 5 males in the age-group 25-34 were registered with the employment exchange. The remaining 2 males in the age-group 15-24 were not registered with the employment exchange.

Occupational diversity

Statement III.12 shows the distribution of households by number of members and by main occupational diversity.

Statement III.12

Distribution of households classified by number of members and by main occupational diversity(i.e. different members having different occupations)

Description of occupational diversity	Number of households	Number of working members
1	2	3
1. Cultivator and agricultural labourer	6	21
2. Cultivator and labourer, construction	1	2
3. Cultivator and tonga driver	1	2
4. Cultivator and social worker	1	3
5. Agricultural labourer and motor driver	1	3
6. Agricultural labourer and tonga driver	1	3
7. Agricultural labourer and labourer, construction	1	3
8. Agricultural labourer and cattle rearer	1	2
9. Labourer.construction and chowkidar	1	2
10. Labourer, construction and rickshaw puller	1	2
11. Labourer, construction and buffalo-cart driver	1	2
12. Grocer and tailor	1	3
Total	17	48

If different members of a household follow different occupations, it is termed as occupational diversity. The results obtained from the survey of 100 households in Theh Bahri show that the magnitude of occupational diversity is not significant in the village. Out of 100 households interrogated, only 17 households having 48 working members have two occupations in them. The most favoured combination of occupations is that of cultivation and agricultural labour followed by 6 households.

Inter-generation occupational shift

Statement III.13 gives an idea about inter-generation occupational shift in 100 surveyed household in Theh Bahri.

Statement

Inter-generation

Occupation of head of household	No. of house-holds	Number of cases where occupation of father of head					
		Same as in col.1	Cultivator	Agricultural labourer	Labourer, construction	Peon	Shoe-maker
1	2	3	4	5	6	7	8
Registered medical practitioner	1	...	...	...	...	...	...
Social worker	1	...	1	...	...	...	...
Teacher	2	...	1	...	1	...	...
Sevadar in dera	1	...	...	...	1	...	...
Grocer	1	...	1	...	...	...	...
Chowkidar	2	...	2	...	...	...	...
Cultivator	49	47	...	...	1	...	...
Agricultural labourer	14	6	7	...	...	...	1
Flour miller	2	...	2	...	...	...	...
Tailor	1	...	...	...	1	...	...
Potter	2	2	...	...	...	...	...
Dung cake maker	1	...	...	1	...	...	...
Labourer, construction	10	4	6	...	...	...	...
Buffalo cart driver	1	...	...	...	...	1	...
Motor driver	1	...	...	...	1	...	...
Rickshaw puller	5	...	3	...	2	...	...
Tonga driver	3	...	2	...	1	...	...
Non-worker	3	...	3	...	...	...	...
Total	100	59	28	1	8	1	1

III.13

occupational shift (survey 1987)

of household is/was		Number of cases where occupation of father's father of head of households is/was						
Potter	Goldsmith	Same as in col.1	Cultivator	Agricultural labourer	Labourer, construction	Shoe maker	Potter	Goldsmith
9	10	11	12	13	14	15	16	17
...	1	...	...	...	...	...	...	1
...	...	...	1	...	...	...	...	...
...	...	...	1	...	1	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	1	...	...	...	...	...
...	...	...	1	...	1	...	...	...
1	...	47	...	...	1	...	1	...
...	...	6	6	...	1	1	...	...
...	...	...	2	...	...	...	...	...
...	...	...	...	...	1	...	...	...
...	...	2	...	...	...	...	...	...
...	...	...	...	1	...	...	...	...
...	...	4	6	...	...	...	...	...
...	...	...	1	...	...	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	3	...	2	...	...	...
...	...	...	2	...	1	...	...	...
...	...	...	3	...	...	...	...	...
1	1	59	27	1	10	1	1	1

Statement

Inter-generation

Occupation of head of household	Number of cases where occupation			
	Same as in col.1	Cultivator	Agricultural labourer	Labourer construction
1	18	19	20	21
Registered medical practitioner	...	...	...	...
Social worker	...	1	...	...
Teacher	...	...	...	...
Sevadar in dera	...	...	...	...
Grocer	...	...	...	...
Chowkidar	...	...	1	...
Cultivator	17	...	...	2
Agricultural labourer	2	...	...	...
Flour miller	...	...	...	...
Tailor	...	...	...	...
Potter	...	...	...	...
Dung cake maker	...	...	...	...
Labourer, construction	1	...	...	...
Buffalo cart driver	...	...	...	1
Motor driver	...	...	1	...
Rickshaw puller	...	...	...	...
Tonga driver	...	...	1	...
Non-worker	...	...	...	...
Total	20	1	3	3

III.13

occupational shift (survey 1987)

of son of head of household is/was						Occupation of head of household
Tonga driver	Auto rickshaw driver	Electrician	Accountant in bank	Clerk in PWD	Tailor	
22	23	24	25	26	27	1
...	...	...	...	...	...	Registered medical practitioner
...	...	...	...	...	...	Social worker
...	...	...	...	...	...	Teacher
...	...	...	...	...	...	Sevadar in dera
...	...	...	...	...	1	Grocer
...	...	...	...	...	...	Chowkidar
1	1	...	1	1	...	Cultivator
...	...	...	...	...	...	Agricultural labourer
...	...	1	...	...	..	Flour miller
...	...	...	...	...	...	Tailor
...	...	...	...	...	...	Potter
...	...	...	...	...	...	Dung cake maker
...	...	...	...	...	...	Labourer, construction
...	...	...	...	...	...	Buffalo cart driver
...	...	...	...	...	...	Motor driver
...	...	...	...	...	...	Rickshaw puller
...	...	...	...	...	...	Tonga driver
...	...	...	...	...	...	Non-worker
1	1	1	1	1	1	Total

The results obtained from the survey of 100 households in Theh Bahri explicitly reveal that the residents of the village are no longer clinging to their traditional occupations. Members of various castes are entering into new fields of their choice and there is no restriction in the change of occupation by a member in the changing environment. In fact, the pressure on land is forcing the members of cultivating families to explore other avenues of employment. Like-wise members of other occupational groups find it difficult to make both ends meet from their traditional occupations and do not mind the change in occupation whenever and wherever they find an opportunity to earn.

Out of 100 households interviewed, 59 were such where the occupation of the head was the same as that of his father and 3 heads of households were non-workers. Change in occupation of head of household was noticed in as many as 38 households. Among 28 households, where the father of the head of household was cultivator, 7 heads were agricultural labourers, 6 heads were labourers, construction, 3 heads were rickshaw pullers, 2 heads each were chowkidars, flour millers and tonga drivers and 1 head each was social worker, teacher and grocer. The remaining 3 heads were non-workers. In the case of 8 households, where the father of the head of household was labourer, construction, 2 heads were rickshaw pullers and 1 head each was working as teacher, sevadar in dera, cultivator, tailor, motor driver and tonga driver, respectively. In the remaining 5 households, where the head of household had switched over to different occupation than that followed by his father, a registered medical practitioner's father was a goldsmith, a cultivator's father was a potter, an agricultural labourer's father was a shoe-maker, a buffalo-cart driver's father was a peon and a dung cake maker's father was an agricultural labourer.

If we further study the occupation of grand-father to study the inter-generation shift in occupations, it will again be observed that the change in the occupation of the head of household was more or less the same as discussed above with reference to the occupation of the father, which indicates that the change between occupations of fathers and grand fathers of heads of households was marginal as only 3 fathers had changed their occupations—2 from labourer, construction to cultivator and 1 from cultivator to peon.

Coming to the present generation, we find that out of 100 households, the sons of only 33 heads of households were working. Twenty of them had adopted the same occupation as that of their father and the remaining 13 had switched over to different occupation. Among the 6 households, where the heads were cultivators, 2 sons were working as labourers, construction and 1 son each was employed as a tonga driver, an auto-rickshaw driver, a bank accountant and a clerk in State Public Works Department. The sons of a chowkidar, a motor driver and a tonga driver were working as agricultural labourers. The son of a social worker was working as a cultivator, of a grocer's son as an electrician and of a buffalo-cart driver's son as a labourer, construction.

Expectation about occupation of son

During the survey an attempt was also made to study the trends in attitude of the heads of households in expecting their non-working sons to adopt different occupations. Out of the 100 households surveyed in Theh Bahri, 17 households had no sons, in 21 households all the sons were already working and in 15 households, where 12 heads were cultivators, 2 were agricultural labourers and 1 was a tonga driver, the sons were expected to

continue the existing occupation. The remaining 47 heads of households who were following different occupations desired that their sons instead of following their occupation should shift to some other occupation. Of them, a majority of 41 heads desired that their sons should go in for service. Among these heads, 16 were cultivators, 7 labourers, construction, 5 agricultural labourers, 3 rickshaw pullers, 2 each flour millers, tonga drivers, potters and non-workers and 1 each was chowkidar and registered medical practitioner. A buffalo cart driver preferred that his son should switch over to the occupation of tonga driver, while two rickshaw pullers, a motor driver, a chowkidar and a labourer, construction suggested agriculture labour for their sons.

Economic activities and nature of change

Livelihood classes

In 1961 Census, a person was classified as worker if engaged in seasonal work and worked for atleast an hour a day throughout the greater part of the working season. If engaged in any trade, profession or service, the basis of work was satisfied, if the person was employed during any part of the fifteen days preceding the enumeration. Of course, the concept of work covered also supervision and direction of work. At the time of 1971 Census, only those persons who participated in any economically productive work as their main activity had been treated as workers. On the other hand, who for most of his time was engaged in any economically non-productive work had from the point of view of main activity been considered as a non-worker. Based on these definitions, Theh Bahri returned 221 workers out of a total population of 609 in 1961 Census and 228 workers out of a total population of 941 in 1971 Census.

The following statement classifies the workers of Theh Bahri into nine industrial categories in 1961 and 1971 Censuses.

Statement III.14

Classification of workers of Theh Bahri village by nin industrial categories in 1961 and 1971 Censuses

	Industrial category	Number and percentage of workers in 1961 Census			Number and percentage of workers in 1971 Census		
		Persons	Males	Females	Persons	Males	Females
1		2	3	4	5	6	7
	Total population	609	344	265	941	503	438
I.	Cultivators	201 (90.98)	155 (89.08)	46 (97.87)	163 (71.49)	163 (71.81)	- (-)
II.	Agricultural labourers	7 (3.17)	7 (4.02)	- (-)	21 (9.21)	21 (9.25)	- (-)
III.	Livestock, forestry, fishing,. hunting & plantations and allied activities	- (-)	- (-)	- (-)	- (-)	- (-)	- (-)
IV.	Mining and quarrying	3 (1.36)	3 (1.73)	- (-)	- (-)	- (-)	- (-)
V.	a) Manufacturing, processing, servicing and repairs—household industry	- (-)	- (-)	- (-)	5 (2.19)	5 (2.20)	- (-)
	b) Manufacturing, processing, servicing and repairs—other than household industry	- (-)	- (-)	- (-)	2 (0.88)	2 (0.88)	- (-)

	1	2	3	4	5	6	7
VI.	Contruction	- (-)	- (-)	- (-)	14 (6.14)	14 (6.17)	- (-)
VII.	Trade and commerce	4 (1.81)	4 (2.30)	- (-)	7 (3.07)	7 (3.08)	- (-)
VIII.	Transport, storage and communications	- (-)	- (-)	- (-)	- (-)	- (-)	- (-)
IX.	Other services	6 (2.71)	5 (2.87)	1 (2.13)	16 (7.02)	15 (6.61)	1 (100.00)
	Total workers	221 (100.00)	174 (100.00)	47 (100.00)	228 (100.00)	227 (100.00)	1 (100.00)

Note:- Figures in brackets indicate percentage to total workers.

It will be seen that the work participation rates for total, male and female population of Theh Bahri village which were 36.29, 50.58 and 17.74 per cent, respectively in 1961 have decreased considerably to 24.23, 45.13 and 0.23 per cent respectively in 1971. The fall in the overall work participation rate was mainly due to steep fall in the work participation rate among females. The number of female workers shrunk from 47 in 1961 to 1 in 1971. The drastic decrease in the number of female workers was not due to the reason that job opportunities for these females had disappeared in the village. In fact, it can safely be attributed to the change in the concept of work adopted at the 1971 census. In 1961 census, even such female workers who had put in marginal work in cultivation were also returned as cultivators but at the 1971 census, with the application of main activity approach, such marginal female workers were eliminated from the category of workers. The male work participation rate had also slightly gone down from 50.58 per cent in 1961 to 45.13 per cent in 1971 for the same reason.

The number of agricultural labourers had increased from 7 in 1961 to 21 in 1971, of workers engaged in trade and commerce from 4 in 1961 to 7 in 1971 and of workers employed in other services from 6 in 1961 to 16 in 1971. Household industry, non-household industry and trade & commerce which did not return any worker in 1961 provided employment to 5 males, 2 males and 14 males, respectively by 1971 census.

In the 1981 census, the population was classified according to main-workers, marginal workers and non-workers but the classification of main workers was restricted to only four categories viz., cultivators, agricultural labourers, workers engaged in household industry and other workers. In 1981, the total village population of 1,076 (593 males and 483 females) comprised 331 main workers, 24 marginal workers and 721 non-workers.

The following statement classifies the workers into four industrial categories in 1981 Census

Statement III.15

Classification of main workers of Theh Bahri village by four broad industrial categories in 1981 Census

Industrial category		Number and percentage of workers					
		Persons	Percentage	Males	Percentage	Females	Percentage
1		2	3	4	5	6	7
1.	Cultivators	130	39.27	130	39.52	...	...
2.	Agricultural labourers	185	55.89	183	55.62	2	100.00
3.	Household industry	3	0.91	3	0.91	...	...
4.	Other workers	13	3.93	13	3.95	...	...
	Total workers	331	100.00	329	100.00	2	100.00

Since the workers of 1971 Census and main workers of 1981 Census are comparable with each other, the comparison of work participation rates in 1971 and 1981 will give a clear idea about the extent of change in the overall economic structure of the people during this period. The data reflect that the overall work participation rate in Theh Bahri village has increased from 24.23 per cent in 1971 to 30.76 per cent in 1981 which indicates that more members of a family have to work to meet the expenditure on the increased necessities of life.

When we look into the distribution of 1971 and 1981 workers into different economic activities, it is observed that in 1971 cultivation absorbed the highest percentage of workers but in 1981, the preponderance was that of agricultural labourers. Due to increased pressure on land with the increase in population and reduction in the size of land holdings as a result of division of many joint families in the village after 1971 Census, a large number of persons of both land owning and non-land owning households of the village have started visiting Bathinda, Faridkot and Ferozepur districts of Punjab State and Ganganagar district of Rajasthan State for a period of three months from mid October to mid January every year, where agricultural labourers are in great demand at the time of picking cotton. During the remaining nine months, they work as agricultural labourers in Theh Bahri as well as in the surrounding villages, besides assisting in the family cultivation in the village in case the household owns cultivation land The number of workers engaged in household industry decreased from 5 in 1971 to 3 in 1981 and of other workers also decreased from 39 in 1971 to 13 in 1981.

Primary and subsidiary occupations

Investigation on this topic has yielded further details. It has been found that out of total surveyed population of 524 persons (285 males and 239 females), 168 persons (160 males and 8 females) are workers and the remaining 356 persons (125 males and 231 females) are non-workers. The overall work participation rate works out to 32.06 per cent which shows further improvement over the 1981 census corresponding figure of 30.76 per cent. Besides, out of 168 main workers, 14 persons (13 males and 1 female) also practice subsidiary occupations of cultivation and agriculture labour.

The following statement depicts position regarding various primary and subsidiary occupations followed by workers in 100 surveyed households of the village.

Statement III.16

Classification of workers by primary and subsidiary occupations in the surveyed households of Theh Bahri (1987)

Industrial category	Type of occupation	Number of primary workers			Number of workers having primary occupation as noted in column 2 and also having subsidiary occupation as					
					Cultivator			Agricultural labourer		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Cultivator	Cultivator	88	88	...	...	...	...	3	3	...
Agricultural labourer	Agricultural labourer	34	31	3	3	2	1	...	...	...
Livestock, forestry, fishing, hunting & plantations, orchards and allied activities	Cattle rearer	1	1	...	...	...	...	...	...	...
Household industry	Flour miller	2	2	...	...	...	...	...	...	...
	Potter	2	2	...	...	...	...	2	2	...
	Tailor	2	2	...	1	1	...	...	...	...
	Dung cake maker	1	...	1	...	...	...	...	...	...
Construction	Labourer, construction	16	14	2	...	...	...	...	...	...
Trade & commerce	Grocer	1	1	...	...	...	...	...	...	...
Transport, storage and communications	Buffalo cart driver	1	1	...	...	...	...	...	...	...
	Motor driver	2	2	...	...	...	...	...	...	...
	Rickshaw puller	5	5	...	1	1	...	...	...	...
	Tonga driver	4	4	...	1	1	...	...	...	...
Other services	Chowkidar	2	2	...	1	1	...	...	...	...
	Registered medical practitioner	1	1	...	...	...	...	...	...	...
	Sevadar in dera	2	1	1	...	...	...	...	...	...

1	2	3	4	5	6	7	8	9	10	11
	Social worker	2	1	1	1	1	...	...	...	...
	Teacher	2	2	...	1	1	...	...	...	...
Total workers		168	160	8	9	8	1	5	5	...

The data obtained from the survey of 100 households in Theh Bahri show that in 1987, cultivation is the principal occupation of the people i.e. 88 out of 168 workers (52.38 per cent) follow it as their primary activity. Agriculture labour is the second largest economic activity which offers employment to 34 workers (20.24 per cent), followed by labour work connecting with the construction and repair of buildings and roads which absorbs 16 workers (9.52 per cent). Transport engages 12 workers (7.14 per cent). Out of these 12 workers, 5 are rickshaw pullers, 4 are tonga drivers, 2 are motor drivers and 1 is a buffalo-cart driver. There are 9 workers (5.35 per cent) engaged in other services, of whom 2 each are teachers, social workers, chowkidars and sevadars in *dera* and 1 is a registered medical practitioner. Household industry is the primary means of livelihood of 7 workers (4.17 per cent). Among them, 2 each are flour millers, tailors and potters and 1 is a dung cake maker. Out of the remaining 2 workers (1.20 per cent) one is a grocer and the other is a cattle rearer. It follows from the above analysis that during 1981-87, many agricultural labourers have not only again switched over to cultivation but have also adopted other diversified occupations, especially in the field of construction, transport, household industry and other services.

Out of the 168 primary workers (160 males and 8 females), 14 workers (13 males and 1 female) also have subsidiary occupations of cultivation and agriculture labour. Three out of 35 agricultural labourers, 3 out of 9 other workers, 2 out of 12 transport workers and 1 out of 7 household industry workers have subsidiary occupation of cultivation. Three cultivators and 2 potters follow agriculture labour as their subsidiary occupation.

Place and distance of work

The following statement gives the distribution of workers by employment status and place and distance of work.

Statement

Employment status of workers and place

Place of work	Distance of place of work (in kms.)	Employment								
		Cultivator			Agricultural labour			Employer		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
A. Inside the village	Total	88	88	...	27	24	3	...	...	...
	Less than 1	46	46	...	2	2	...	...	...	...
	1	32	32	...	19	16	3	...	...	...
	2	7	7	...	5	5	...	...	...	..
	3	3	3	...	1	1	...	...	...	...
B. Outside the village	Total	...	...	...	7	7	...	...		...
1. Village Thal	$1\frac{1}{2}$	...	...	...	1	1	...	...	...	...
2. Village Bahri	2	...	...	...	4	4	...	...	...	...
3. Village Bangran	$2\frac{1}{2}$	...	...	...	1	1	...	...	...	...
4. Village Baghana	$2\frac{1}{2}$	...	...	...	...	...	...	...	...	...
5. Village Durana	3	...	...	...	1	1	...	...	...	...
6. Village Rajaund	6	...	...	...	...	...	...	...	...	...
7. Village Rohera	9	...	...	...	...	...	...	...	...	...
Total		88	88	...	34	31	3	...	...	...

III.17

and distance of work

status									Place of work
Employee			Single worker			Family worker			
P	M	F	P	M	F	P	M	F	
12	13	14	15	16	17	18	19	20	1
1	1	...	19	14	5	...	...	...	A. Inside the village
1	1	...	19	14	5	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
3	3	...	23	23	...	...	...	...	B. Outside the village
...	...	...	...	...	...	...	...	...	1. Village Thal
...	...	...	7	7	...	...	...	...	2. Village Bahri
1	1	...	4	4	...	...	...	...	3. Village Bangran
1	1	...	...	...	...	...	...	...	4. Village Baghana
...	...	...	1	1	...	...	...	...	5. Village Durana
...	...	...	11	11	...	...	...	...	6. Village Rajaund
1	1	...	...	...	...	...	...	...	7. Village Rohera
4	4	...	42	37	5	...	...	...	Total

The statement reveals that all the 88 cultivators work in the village itself. Out of the 34 agricultural labourers, 27 work in the village, 4 in Bahri village and 1 each in Bangran, Thal and Durana villages. Among the 42 single workers, 19 work in the village itself, 11 in Rajaund village, 7 in Bahri village, 4 in Bangran village and 1 in Durana village. Of the 4 employees, the place of work in each case is Theh Bahri village itself, Bangran village, Baghana village and Rohera village respectively. The distance of place of work from the residence is less than 1 kilometre for 68 workers, 1 to 3 kilometres for 88 workers, 6 kilometres for 11 workers and 9 kilometres for 1 worker. It will thus be seen that in the case of 156 workers (92.86 per cent), the place of work is within a radius of 3 kilometres from their residence and the maximum distance of place of work is 9 kilometres.

Occupation and distance from place of work

The following statement gives an idea about the distance from place of work by occupation of workers.

Statement III.18

Occupation and distance from place of work

Occupation	No. of workers	Number of workers whose place of work is			
		Less than 1 km	1-3 kms	4-5 kms.	6-10 kms.
1	2	3	4	5	6
Registered medical practitioner	1	...	1	...	...
Social worker	2	2	...	...	...
Teacher	2	...	1	...	1
Sevadar in dera	2	2	...	...	...
Grocer	1	1	...	...	...
Chowkidar	2	1	1	...	...
Cultivator	88	42	46	...	...
Cattle rearer	1	1	...	...	...
Agricultural labourer	34	9	25	...	...
Flour miller	2	2	...	...	...
Tailor	2	2	...	...	...
Potter	2	2	...	...	...
Dung cake maker	1	1	...	...	...
Labourer, construction	16	3	13	...	...

1	2	3	4	5	6
Buffalo cart driver	1	...	...	...	1
Motor driver	2	...	...	...	2
Rickshaw puller	5	...	1	...	4
Tonga driver	4	...	...	...	4
Total	168	68	88	...	12

The data in the statement show that the place of work is less than 1 kilometre for 68 workers and between 1-3 kilometres for 88 workers. It will thus be seen that 156 out of 168 workers (92.86 per cent) have not to travel more than 3 kilometres to reach their place of work. Only 12 workers have to cover a distance of 6-10 kilometres to go to their place. Eleven out of these 12 workers are engaged in transport activities. Four of them are rickshaw pullers, 4 are tonga drivers, 2 are motor drivers and 1 is a buffalo-cart driver. The remaining one worker is a headmaster in the Government High School in village Rohera, 9 kilometres away.

Mode of transport to the place of work and time taken to reach

The following statement furnishes data on type of occupation, mode of transport to place of work and time taken to reach.

Statement III.19

Occupation and mode of transport to place of work and time taken to reach

Occupation	Number of workers	Transport to place of work and time taken to reach								
		On foot		Rickshaw	Tonga	Bicycle		Motor cycle	Buffalo cart	Matador
		30 minutes or less	31 minutes 1 hour	31 minutes 1 hour	31 minutes 1 hour	30 minutes or less	31 minutes 1 hour	31 minutes 1 hour	1 hour $1\frac{1}{2}$ hours	30 minutes or less
1	2	3	4	5	6	7	8	9	10	11
Registered medical practitioner	1	...	...	...	...	1	...	...	...	...
Social worker	2	2	...	...	...	...	...	...	...	...
Teacher	2	...	...	...	...	1	...	1	...	...
Sevadar in dera	2	2	...	...	...	...	...	...	...	...
Grocer	1	1	...	...	...	...	...	...	...	...

1	2	3	4	5	6	7	8	9	10	11
Chowkidar	2	1	1	...	...	...	...	...	...	...
Cultivator	88	84	4	...	...	...	...	...	...	...
Cattle rearer	1	1	...	...	...	...	...	...	...	...
Agricultural labourer	34	24	8	...	...	2	...	...	...	...
Flour miller	2	2	...	...	...	...	...	...	...	...
Tailor	2	2	...	...	...	...	...	...	...	...
Potter	2	2	...	...	...	...	...	...	...	...
Dung cake maker	1	1	...	...	...	...	...	...	...	...
Labourer, construction	16	9	4	...	...	...	3	...	...	...
Buffalo cart driver	1	...	...	...	...	...	...	...	1	...
Motor driver	2	...	...	...	...	...	...	...	...	2
Rickshaw puller	5	...	...	5	...	...	...	...	...	...
Tonga driver	4	...	...	...	4	...	...	...	...	...
Total	168	131	17	5	4	4	3	1	1	2

The statement reveals that the largest number of workers, accounting for 148 out of 168 or about 88 per cent walk on foot to reach their place of work. Of these, 131 take less than half an hour and 17 between half an hour and an hour for the performance of journey. All the 5 rickshaw pullers, 4 tonga drivers, 2 motor drivers and 1 buffalo-cart driver travel on their respective mode of transport to reach their place of work. The journey time is less than half an hour for motor drivers, between half an hour and an hour for rickshaw pullers and tonga drivers and between an hour and one and a half hours for buffalo-cart driver. Seven workers including 3 labourers, construction, 2 agricultural labourers, a teacher and the registered medical practitioner use bicycle as mode of conveyance to reach their place of work. Time taken to reach is less than half an hour in case of 4 workers and between half an hour and an hour for 3 workers. The headmaster posted in a Government High School in village Rohera (9 kilometres) travels on motor cycle and takes less than an hour to reach there.

Description of different occupations

AGRICULTURE

Agriculture is quite an important occupation of the villagers as 72.62 per cent of the total workers in Theh Bahri are engaged in it. The village is very well placed in the matter of irrigation and almost all the crops are grown under irrigated conditions. Out of a total cultivated area of 421 hectares in Theh Bahri, 397 hectares or about 95 per cent constitute irrigated area and 24 hectares or about 5 per

cent unirrigated area. The main source of irrigation in the village is Bir Bangran Canal Minor which takes off from Rajaund Distributory and passes through the land of the village. There are also 24 privately owned tube wells which provide additional irrigational facility to the cultivators. The cultivated area of the village comprises *nehri* or canal irrigated (391 hectares), *chahi* or well irrigated (6 hectares) and *barani* or dependent on rainfall (24 hectares) classes of soils. The Agriculture Department guides the farmers in the application of latest agricultural techniques which include intensive method of cultivation for higher production, new cropping patterns, preparation of crop plans, control of various pests and diseases affecting agricultural crops, use of fertilizers and improved seeds and laying out demonstration plots to show the cultivators the superiority of new strains and agronomic practices. The Village Extension Worker of Rajaund block posted at Baghana village ($2^1/_2$ kilometres) visits Theh Bahri on every Wednesday who educates the farmers on matters relating to improved techniques and better farm management.

The crops grown in Theh Bahri are divided into two main categories viz., *kharif* and *rabi*. The former is the autumn harvest or monsoon or summer crop and the latter is the spring harvest or winter crop. On an average of 5 years (1983-84 to 1987-88), the annual sown area was 604.2 hectares. *Rabi* crops account for 54.65 per cent and *kharif* crops 45.35 per cent of the average annual sown area which indicates that *rabi* is the more important harvest than *kharif* in the village.

Rabi crops were sown on an average area of 330.2 hectares or 78.43 per cent of the total cultivated area of the village. As much as 94.97 per cent of the average area under *rabi* crops was irrigated and 5.03 per cent unirrigated. Among *rabi* crops, wheat not only comes first but is the most important crop of the village which alone accounts for 45.48 per cent of the average annual sown area. It is interesting to note that the area under this crop is more than the average area under all the *kharif* crops put together (45.35 per cent). Other *rabi* crops sown in the village are gram (4.27 per cent), *barseem* (3.18 per cent), *toria* and *sarson* (0.90 per cent), *masur* (0.63 per cent), barley (0.13 per cent) and *methi* (0.06 per cent).

Kharif crops were sown on an average area of 274 hectares or 68.08 per cent of the total cultivated area of the village. Irrigated area under these crops accounted for 83.21 per cent and unirrigated area 16.79 per cent. Paddy, *bajra* and green fodder (*chari* and *gowar*) are the principal *kharif* crops which account for 13.18, 12.71 and 7 08 per cent, respectively of the average annual sown area. Other minor *kharif* crops grown in the village include *jowar* (3.44 per cent), cotton (2.85 per cent), maize (2.65 per cent), sugarcane (1.49 per cent), *arhar* (1.32 per cent), *til* (0.56 per cent) and *san*-hemp (0 07 per cent).

Over the five years (1983-84 to 1987-88), the average *kharaba* (area failed to mature) on average sown area has been 18.18 per cent in the *kharif*, 0 per cent in the *rabi* and 8.24 per cent for both harvests and the average cropped area on average sown area is 81.82 per cent in the *kharif*, 100.00 per cent in the *rabi* and 91.76 per cent for both harvests. The average annual cropped area (554.4 hectares) and the average annual sown area (604.2 hectares) represent 131.69 per cent and 143. 52 per cent, respectively of the total cultivated area of the village (421 hectares).

Statement III.20 shows the crops sown in the village during the last five years from 1983-84 to 1987-88.

Statement

Crops sown in Theh Bahri village during the last

Crops sown	1983-84			1984-85			1985-86		
	Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total
1	2	3	4	5	6	7	8	9	10
Kharif									
Paddy	35	...	35	14	...	14	126	...	126
Jowar	9	6	15	4	...	4	30	...	30
Bajra	48	62	110	55	130	185	35	...	35
Maize	21	...	21	3	...	3	22	...	22
Sugarcane	5	...	5	33	...	33	1	...	1
Cotton	8	...	8	62	...	62	5	...	5
San-hemp	1	...	1	1	...	1	...	...	...
Til	...	...	...	2	...	2	12	...	12
Chari	94	9	103	51	5	56	2	...	2
Gowar	7	14	21	10	4	14	4	...	4
Arhar	...	...	...	6	...	6	6	...	6
Total cropped	228	91	319	241	139	380	243	...	243
Total failed	...	...	...	...	...	...	...	...	...
Total sown	228	91	319	241	139	380	243	...	243
Rabi									
Wheat	345	...	345	257	...	257	242	...	242
Barley	2	...	2	2	...	2	...	...	...
Gram	4	...	4	3	81	84	22	2	24
Masur	7	...	7	4	...	4	3	...	3
Methi	1	...	1	1	...	1	...	...	...
Barseem	19	...	19	22	...	22	18	...	18
Toria	3	...	3	22	...	22	...	...	...
Sarson	1	...	1	1	...	1	...	...	...

III. 20

5 years from 1983-84 to 1987-88 in hectares

1986-87			1987-88			Average sown area 1983-84 to 1987-88	Percentage to annual sown area	Crop s sown
Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total			
11	12	13	14	15	16	17	18	1
								Kharif
40(120)	...	40(120)	29(34)	...	29(34)	79.6	13.18	Paddy
20(19	...	20(19)	-(16)	...	-(16)	20.8	3.44	Jowar
5(12)	...	5(12)	7(30)	...	7(30)	76.8	12.71	Bajra
14(5)	...	14(5)	11(4)	...	11(4)	16.0	2.65	Maize
1	...	1	4(1)	...	4(1)	9.0	1.49	Sugarcane
5(1)	...	5(1)	5	...	5	17.2	2.85	Cotton
...	...	...	...	...	...	0.4	0.07	San-hemp
1	...	1	-(2)	...	-(2)	3.4	0.56	Til
...	...	...	11	...	11	34.4	5.69	Chari
1	...	1	2	...	2	8.4	1.39	Gowar
7(2)	...	7(2)	16(3)	...	16(3)	8.0	1.32	Arhar
94	...	94	85	...	85	...	...	Total cropped
159	...	159	90	...	90	...	...	Total failed
253	...	253	175	...	175	274.0	45.35	Total sowr:
								Rabi
280	...	280	250	...	250	274.8	45.48	Wheat
...	...	...	...	...	...	0.8	0.13	Barley
9	...	9	8	...	8	25.8	4.27	Gram
2	...	2	3	...	3	3.8	0.63	Masur
...	...	...	...	...	...	0.4	0.06	Methi
18	...	18	19	...	19	19.2	3.18	Barseem
...	...	...	...	...	...	5.0	0.83	Toria
...	...	...	...	...	...	0.4	0.07	Sarson

Statement

Crops sown in Theh Bahri village during the last

Crops sown	1983-84			1984-85			1985-86		
	Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total
1	2	3	4	5	6	7	8	9	10
Total cropped	382	...	382	312	81	393	285	2	287
Total failed	...	...	...	...	...	...	...	...	...
Total sown	382	...	382	312	81	393	285	2	287
Both harvests									
Total cropped	610	91	701	553	220	773	528	2	530
Total failed	...	...	..	...	...	...	...	...	...
Total sown	610	91	701	553	220	773	528	2	530

NOTE: Figures in brackets show the additional area which failed to come to maturity (Kharaba)

III. 20

5 years from 1983-84 to 1987-88 in hectares

1986-87			1987-88			Average sown area 1983-84 to 1987-88	Percentage to annual sown area	Crop s sown
Irrigated	Unirrigated	Total	Irrigated	Unirrigated	Total			
11	12	13	14	15	16	17	18	1
309	...	309	280	...	280	...	...	Total cropped
...	...	...	...	...	...	...	...	Total failed
309	..	309	280	...	280	330.2	54.65	Total sown
								Both harvest
403	...	403	365	...	365	...	...	Total cropped
159	...	159	90	...	90	...	...	Total failed
562	...	562	455	...	455	604.2	100.00	Total sown

It is seen from the above statement that more land is put under *rabi* crops than under *kharif* crops and food crops claim an overwhelming portion of the annual sown area. On an average, food crops account for 83.87 per cent of the annual sown area, fodder crops 10.26 per cent and cash crops 5.87 per cent. The annual sown area as well as annual cropped area increased from 701 hectares during 1983-84 to 773 hectares during 1984-85. The next three years viz., 1985-86, 1986-87 and 1987-88 were marked by severe droughts and consequently the annual sown area as well as the annual cropped area declined considerably during these years due to decreased availability of water for irrigation. During 1985-86, the area failed to mature accounted for 159 hectares and during 1986-87, it was 90 hectares. During 1984-85, 1985-86 and 1987-88, the annual sown area was 530 hectares, 562 hectares and 455 hectares, respectively and annual cropped area 530 hectares, 403 hectares and 365 hectares, respectively.

AGRICULTURAL PRACTICES

Agricultural practices relating to ploughing, sowing, manuring, watering, weeding, harvesting and threshing in the village vary according to the nature of the crop sown, the nature of the land and also upon the capacity of the farmer to afford the additional and costly operations. Description of farming practices connected with different *rabi* and *kharif* crops is given in the succeeding paragraphs.

RABI CROPS

Wheat

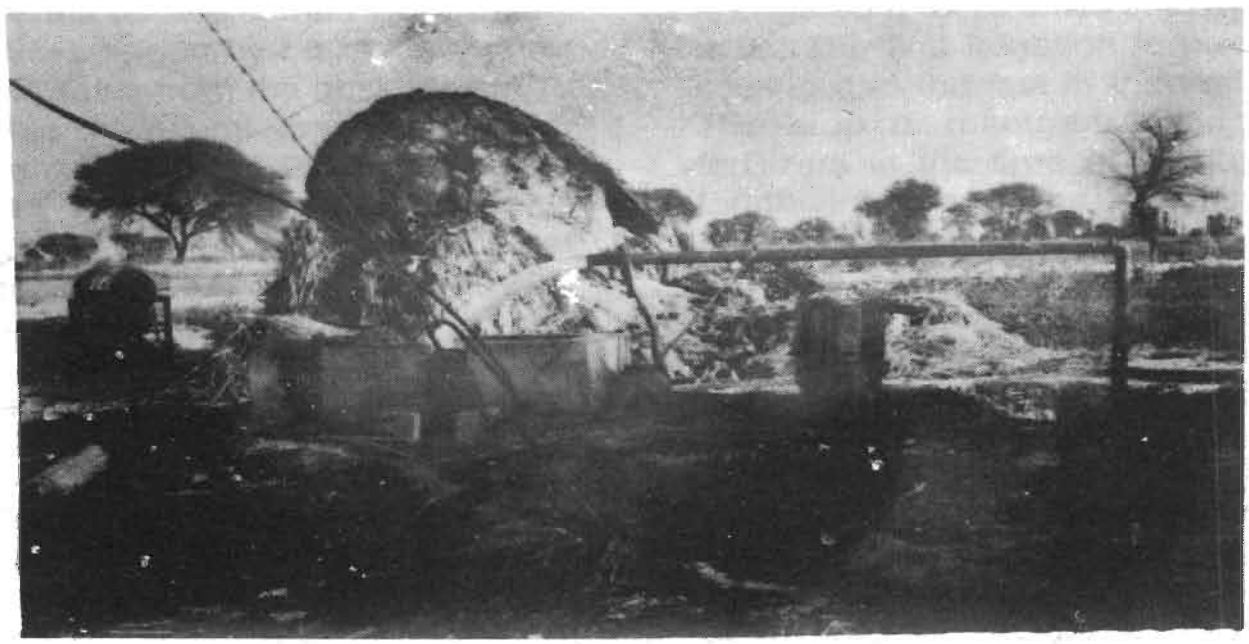
Wheat is the principal *rabi* foodgrain crop of the village and is grown under irrigated conditions as a single crop. The field is ploughed 4 to 6 times between early September and mid-November for rendering the soil soft and destroying the weeds. The field is given pre-sowing irrigation (*rauni*). The seeds are hand-sown in lines (*kera* method) between 1st November and 25th December and the land is levelled with wooden plank to conserve the moisture. Seeds sprout 5 days after the sowing. The crop is irrigated 3 to 6 times. The first watering is given 21 days after sowing and the last in mid-March. The crop is manured thrice, firstly with DAP fertilizer at the time of pre-sowing irrigation (*rauni*) at the rate of 50 kilograms per acre, secondly with urea fertilizer,at the time of first irrigation after sowing, at the rate of 50 kilograms per acre and thirdly again with urea fertilizer, before the appearance of the corn-cobs, at the rate of 25 kilograms per acre. Weeding is done only once in December. The crop is harvested between 13th April (the first day of *Baisakh*) and 30th April. There is a proverb, *kankin koonjin mehna je rehan Baisakh* - It is a stigma if wheat remains unreaped and the cranes remain in the plains after Baisakh. Threshing is completed in May with the help of power thresher, owned or hired. The seeds are sown at the rate of 40 kilograms per acre and the yield varies from 12 to 16 quintals per acre and an equal quantity of *bhoosa* (straw). The varieties of seeds used are C 306 for early sowing, HD 2009, WH 283, HD 2329 and WH 147 for timely sowing and HD 2285, WH 291 and Sonalika 1553 for late sowing.

Barley

Barley is a minor *rabi* foodgrain crop and is grown under irrigated conditions. Two or three ploughings are given to the soil in October. After the pre-sowing irrigation (*rauni*), the field is ploughed once or twice again and the seeds are either hand-sown in lines (*kera*) or broadcast (*chhitta*) between mid-October and mid-November and the field is levelled with wooden plank. Barley fields are irrigated twice. First watering is given 45 days after sowing and the second after 85 days. The crop is neither manured nor weeded and harvested between last week of March and second week of April. Threshing is done with the help of



The Bangran minor which is the main source of irrigation in the village



A tubewell, another source of irrigation

power thresher and completed by the end of April. The quantity of seeds required per acre is 25 to 30 kilograms per acre while the yield is 8 quintals per acre and the same quantity of straw. The main varieties of seeds used are BG 25, C 138, C 164 and BG 105.

Gram

It is also an important *rabi* foodgrain crop and is grown both under irrigated and unirrigated conditions. Gram forms a good item of diet for both human beings and cattle. It is consumed right from the time of germination to grain development stage and is used for a variety of purposes. The field is ploughed 2 to 3 times during October and is given pre-sowing irrigation (*rauni*). Seeds are sown between 10th and 25th October either by hand-sowing in lines (*kera*) or broadcasting (*chhitta*) method. The land is not planked after sowing. Sprouts appear 8 days after sowing. The crop is not manured. In irrigated land, the crop is irrigated only once between 45 and 60 days after sowing. When gram fields are in blossom, the crop is liable to suffer from lightning and frost. Weeding is done only once in December. The crop ripens in March and is harvested by mid-April. Threshing and winnowing operations are carried out in early May. The crop is trodden by bullocks in order to separate the grains from the husk. About 18 to 20 kilograms of seeds are required for sowing one acre of land and the yield varies between 6 and 8 quintals per acre and about 8 to 9 quintals *bhoosa* (straw). The popular varieties of seeds used are C 235, H 208, Gaurav and G 214.

Masur

Masur is a *rabi* pulse crop and is grown under irrigated conditions. Like gram cultivation, the field is ploughed 2 to 3 times in October and is watered before sowing (*rauni*). The field is levelled with plank after sowing, which is done between last week of October and second week of November. The crop is neither manured nor weeded and irrigated only once between 21 and 30 days after sowing. It is harvested between last week of March and second week of April. The quantity of seeds required for sowing one acre of land is 10 to 12 kilograms and the produce is about 3 quintals per acre. Local and L 9-12 varieties of seeds are used.

Methi

It is a minor *rabi* vegetable crop and is grown under irrigated conditions. The crop is sown between 1st and 20th November and the ripe crop is harvested during the first fortnight of April. The seeds which are of local variety are sown at the rate of 8 to 10 kilograms per acre and the yield varies from 4 to 5 quintals per acre.

Barseem

It is an important *rabi* fodder crop and is grown under irrigated conditions. After 4 to 5 ploughings in soft soils and 8 to 10 ploughings in hard soils in September, the field is filled with water and seeds are sown by broadcast method between last week of September and first week of October. The field is irrigated 8 to 10 times with intervals of 15-20 days. The first irrigation is given 7 days after sowing and the last in the first week of April. The crop is manured thrice with chemical fertilizers at the time of sowing, second and fourth irrigation. The quantity of fertilizers applied to the crop is 50 kilograms per acre at the time of first manuring and 25 kilograms per acre each at the subsequent two manurings. The crop is not weeded. The crop is cut seven times from November to April and is used as green fodder for feeding the cattle. The matured crop is harvested by the end of April. The seeds are sown at the rate of 8 to 10 kilograms per acre and the produce of green fodder is between 200 and 240 quintals per acre. Threshing is done by power thresher. The seeds used are of local and Maskavi varieties.

Toria and sarson

These are two oil-seed cash crops and are grown under irrigated conditions. While *sarson* is a *rabi* crop, *toria* is sown as a *zaid* additional *kharif* crop. The field in which *toria* is to be sown is ploughed 3 to 4 times in June and July and is given pre-sowing irrigation in August. Eight days after the watering, the field is ploughed once again and the seeds are sown by broadcast method. The field is planked to conserve the moisture. The crop is irrigated twice, once at the flowering stage and again at the grain forming stage and is manured once with urea fertilizer at the time of pre-sowing irrigation at the rate of 50 kilograms per acre. The crop is not weeded. It is harvested between last week of October and first week of November. Threshing and winnowing operations are carried out between the last week of November and first week of December. The crop is trodden by bullocks to separate the grains from the pods. Both local and T9 varieties of seeds are used. On the other hand, the sowing of *sarson* is undertaken between 25th September and 10th October. The *sarson* field like *toria* crop is watered once before and twice after the sowing operation. It is also manured once with urea fertilizer at the rate of 50 kilograms per acre. The crop is harvested and threshed during the second fortnight of March. The main varieties grown are RH 30, Varuna and Pusa Bold. One and a half to two kilograms of *toria* or *sarson* seeds are enough to grow the crop over an area of one acre. The output per acre for each crop varies between 3 and 4 quintals per acre.

KHARIF CROPS

Paddy

Paddy is the most important *kharif* foodgrain crop of the village and is grown under irrigated conditions. For growing saplings, the seeds are sown by broadcast method between 15th May and 20th June. The quantity of seeds for growing saplings over an area of one acre is 8 to 12 kilograms. The main varieties grown are Palman 579, Jhona 221, Pusa 33, PR 106, IR 8, Jaya, Basmati 370 and Basmata (local). The field in which paddy is to be grown is ploughed 5 to 6 times during May and June. Transplanting of saplings is done between 15th June and 31st July. For transplanting paddy saplings, the field is filled with water, ploughed twice and levelled with wooden plank. The crop is manured thrice, once with DAP fertilizer at the time of transplanting of saplings and thereafter twice with urea fertilizer with intervals of 21 days. The quantity of fetilizers used is 50 kilograms each per acre during the first two manurings and 25 kilograms per acre during the third manuring. The crop is irrigated 10 to 15 times with intervals of 6 to 10 days and weeded once by hand one month after the transplanting operation. The crop is harvested between second week of October and middle of November. The output of superior rice is between 10 and 16 quintals per acre and of inferior rice between 20 and 24 quintals per acre.

Bajra

Bajra is the second important *kharif* foodgrain crop of the village and is grown both under irrigated and unirrigated conditions. The plots are ploughed twice or thrice in May. The crop is watered before sowing. Sowing in lines by hand (*kera*) takes place between mid June and mid July and sprouts appear four days later. In irrigated lands, the crop is irrigated once or twice with intervals of 21 days and one month, respectively and manured only once with urea fertilizer at the rate of 25 kilograms per acre at the time of first watering. The crop is also weeded once, two to four weeks after sowing. It is reaped in September. Seed requirement per acre is $1\frac{1}{2}$ to 2 kilograms. The produce varies between 6 and 8 quintals per acre. The popular varieties of seeds used are HHB45, BK 560, HHB 50, HHB 60, Composite HC and WCC 75.

Maize

Maize is another *kharif* foodgrain crop of the village. It is sown in irrigated land. The land is given 3 to 4 ploughings and one pre-sowing watering (*rauni*), if there is no rainfall between May and first half of June. The seeds are hand-sown in lines between 25th June and 20th July. The sprouts appear after 5 days. The crop is irrigated thrice during July and August and manured once with urea fertilizer at the rate of 50 kilograms per acre at the time of first irrigation after sowing. The crop is weeded twice during July and August. Maize crop takes three months to mature. Every stalk bears two to three cobs. The crop is harvested in September. Seeds required per acre weigh 16 kilograms and the output varies between 6 and 6.5 quintals per acre. The seeds are of local variety.

Jowar and chari

Jowar crop is grown for obtaining foodgrains and dry fodder, while *chari* is grown solely for the purpose of green fodder to feed the livestock. The crops are sown both in irrigated and unirrigated land. After 2 to 3 ploughings in April and May and one pre-sowing irrigation (*rauni*), if there is no rainfall, the crop is sown either by hand-sowing in lines (*kera*)or broadcast (*chhitta*) method between middle of May and early June. In irrigated land, the crop is watered twice or thrice and manured once with urea fertilizer at the rate of 50 kilograms per acre. It is not weeded. *Chari* is cut green during June, July and August and fed to cattle as green fodder. *Jowar* is harvested from middle to end of September. Seed required per acre is 20 to 25 kilograms. The produce of *jowar* crop is 5 to 6 quintals grains and 30 quintals dry fodder while the *chari* crop yields approximately 100 to 125 quintals green fodder in one acre of cultivated land. The seeds used are of local variety.

Gowar

It is also a *kharif* green fodder crop and is grown both in irrigated and unirrigated land. The timings and techniques of *gowar* cultivation are similar to those described above in the case of *chari* crop. The seed rate is 8 to 10 kilograms per acre. The popular variety of seed used is F 277.

Cotton

Cotton is a minor *kharif* commercial crop of the village and is grown in irrigated land. The cultivation of American cotton is most popular, although *desi* cotton is also grown by some cultivators. The field is given 2 to 3 ploughings in April and first week of May and the seeds are either hand-sown in lines (*kera*) or broadcast (*chhitta*) between 1st and 31st May. The land is watered once before and 3 to 4 times after sowing at regular intervals. The crop is manured twice with urea fertilizer at the rate of 50 kilograms per acre each time. The field is also weeded twice or thrice from May to July. Picking of cotton commences from the middle of September and ends by the middle of November. The work of picking cotton is generally done by women. Seeds required weigh 5 to 6 kilograms per acre and the produce varies between 5 and 6 quintals per acre. The important varieties of seeds are American H 777 and Desi G 27.

Sugarcane

It is another *kharif* commercial crop of the village and is grown in irrigated lands. Seven to nine ploughings are given to the field during December, January and first week of February when the land is watered and after 2 to 3 more ploughings in February, seedlings are planted and the operation lasts from early to mid March. The crop is irrigated 8 to 10 times from April to November at regular intervals. The crop is manured twice, once with DAP fertilizer at the time of plantation and with urea fertilizer one month later. The rate of manuring each

time is 50 kilograms per acre. Between May and July, the crop is given four fortnightly weedings. Harvesting, cane-crushing and *gur* making operations continue simultaneously from early November to end of March. The juice is boiled and turned into *gur* (jaggery). There is only one cane crusher in the village and two in the adjoining Bahri village ($2^1/_2$ kilometres). For extracting juice and preparing 1 quintal of *gur*, the remuneration charge is 15 kilograms *gur*. The sugarcane crop cultivated over an area of one acre yields 225 to 230 quintals of sugarcane. The varieties of sugarcane grown in the village are COJ 58, CO 6914, CO 7717, CO7314 for early maturity, CO 975 and CO 1158 for medium maturity and CO 1148 for late maturity.

Arhar

It is a *kharif* pulse crop and is grown in irrigated plots. The crop is sown between mid-March and first week of July and harvested between mid-September and mid-October. The seed rate is 6 to 8 kilograms per acre and the produce varies between 6 and 8 quintals per acre. The main varieties grown are UPAS 120 and Manak.

Til

It is a minor *kharif* crop and is grown in irrigated land. The crop is sown between mid June and first week of July and harvested between mid October and end of October. The seed requirement is $1^1/_2$ to 2 kilograms and the yield is 2 to 3 quintals per acre. Both local and Haryana *Til* No.1 varieties are grown in the village.

San

It is another minor *kharif* crop. The crop is sown in the later half of July in irrigated lands and is reaped in the later half of September. The seed used is of local variety.

AGRICULTURAL PRODUCE

Statement III.21 shows the details of agricultural produce in the village during the years 1983-84 to 1987-88.

Statement III.21

Agricultural produce in Theh Bahri village from 1983-84 to 1987-88 (quintals)

Crop	Quantity (in quintals) produced during				
	1983-84	1984-85	1985-86	1986-87	1987-88
1	2	3	4	5	6
1. Wheat	12,075	8,995	8,470	9,800	8,750
2. Barley	40	40	...	...	...
3. Gram	70	1,470	420	158	140
4. Masur	53	30	23	15	23
5. Methi	11	11	...	...	...
6. Barseem	10,450	12,100	9,900	9,900	10,450
7. Toria	27	198	...	...	...

1	2	3	4	5	6
8. Sarson	9	9	...	...	...
9. Paddy	1,435	574	5,166	1,640	1,189
10. Jowar	210	56	420	280	...
11. Bajra	1,925	3,238	613	88	123
12. Maize	326	47	341	217	171
13. Sugarcane	1,138	7,508	228	228	910
14. Cotton	108	837	68	68	68
15. Til	...	12	72	6	...
16. Chari	28,840	15,680	560	...	3,080
17. Gowar	5,460	3,640	1,040	260	520
18. Arhar	...	105	105	123	280
Total	62,177	54,550	27,426	22,783	25,704

The quantities of agricultural produce of different crops for each year given in the above statement have been worked out on the basis of the annual cropped area and the average yield per hectare of each crop. The statement shows that the total agricultural produce in the village during 1985-86, 1986-87 and 1987-88 was much less as compared to that during 1983-84 and 1984-85 due to drought conditions prevailing in the region in the years 1985, 1986 and 1987, resulting in the comparatively reduced annual sown area during these years, of which considerable area also failed to mature (*kharaba*). While fodder crops like *barseem*, *chari* and *gowar* are either fed to the livestock owned by the producing households or sold within the village itself, surplus stocks of foodgrains and commercial crops are sold directly to the merchants in the regular market through *arhtis* (commission agents). Wheat is marketed at Rajaund and all other foodgrains and commercial crops at Kaithal.

AGRICULTURAL IMPLEMENTS

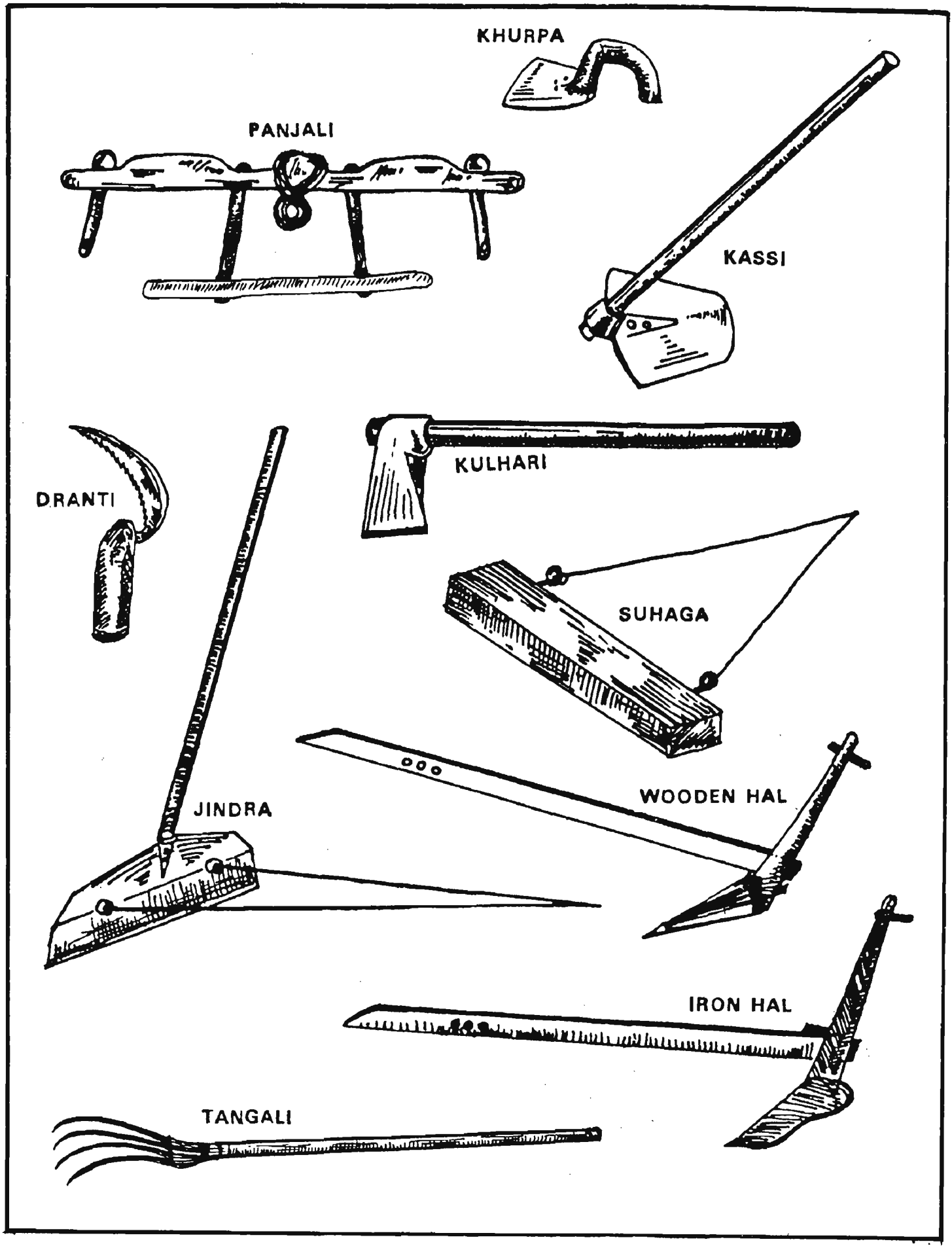
Improved agricultural implements and machinery play a vital role in increasing the agricultural production through quick and efficient operations. Among improved agricultural implements and machinery, tractors and disc-harrows are owned by 5 households each, cultivators and power threshers by 4 households each and cane crusher and seed-cum-fertilizer drill by 1 household each. These implements and machines have been introduced in the village since 1977 and are available on hire from the owning households. The traditional system of threshing wheat, barley, *arhar* and *barseem* under the feet of the bullocks has almost been discarded in the village in favour of the mechanised method through power thresher. Ploughing of land with tractor is also gaining popularity. Iron ploughs, harrows and mould board ploughs are owned by most of the

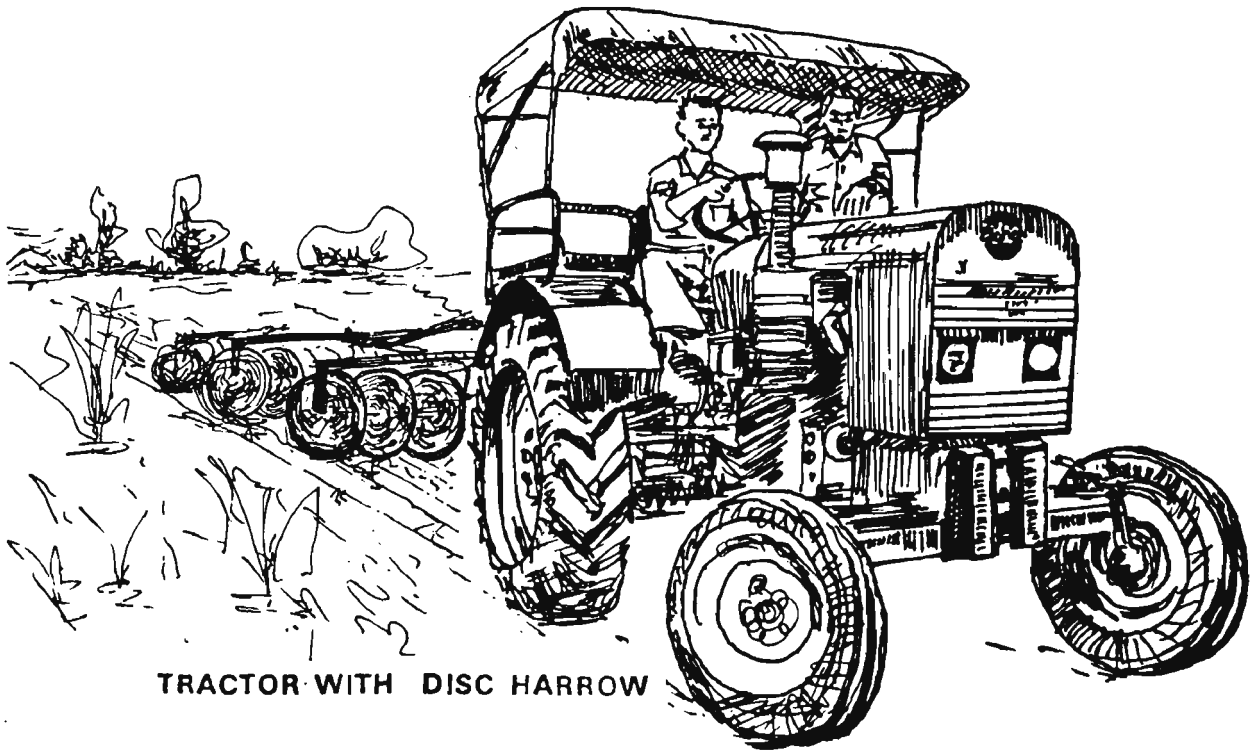
cultivating households. The old type of simple agricultural implements are also in common use due to their low initial cost, simple construction and easy availability. Particulars of agricultural implements in common use are given below in statement III.22.

Statement III. 22

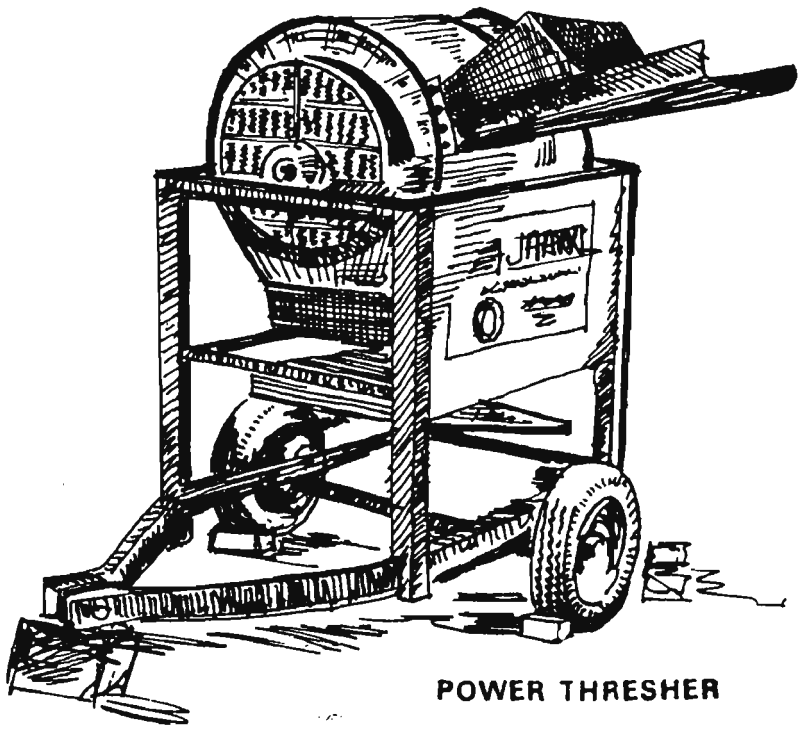
Particulars of agricultural implements

Name of implement	English equivalent	Material used	Use
1	2	3	4
1. *Hal*	Plough	*Kikar* wood with iron blade	Ploughing land
2. *Panjali*	Yoke	*Kikar* wood	Yoking bullocks
3. *Suhaga*	Plank	*Kikar* wood	Clod crushing and levelling
4. *Santa*	Whip	Bamboo and leather	Whipping bullocks
5. *Dranti*	Sickle	Wood and iron	Reaping crop
6. *Khurpa*	Trowel	Iron with wooden handle	Weeding
7. *Kassi*	Mattock	Iron with wooden handle	Digging earth and embanking fields
8. *Gadala*	Spade	Iron	Picking the earth or refuse
9. *Tangali*	Pronged fork	Wood with iron forks	Turning and spreading stalks of corn during threshing operation
10. *Jindra*	Long spade	Wood and iron	Embanking fields
11. *Med*	Stake	Wood	Bullocks move round it during threshing operation
12. *Chhajj*	Winnowing basket	Upper parts of *sarkanda* reeds	Winnowing
13. *Bail Gaari*	Bullock cart	Wood	Transporting agricultural produce/fodder
14. *Kutti ki* machine	Chaff cutter	Iron	Chaff cutting


KHURPA
PANJALI
KASSI
DRANTI
KULHARI
SUHAGA
JINDRA
WOODEN HAL
IRON HAL
TANGALI



TRACTOR WITH DISC HARROW



POWER THRESHER

AGRICULTURAL PESTS AND DISEASES

The crops are occasionally exposed to damages from the following pests and diseases.

Crop pests and diseases

1. Sugarcane top-borer
2. Sugarcane stem-borer
3. Sugarcane pyrilla
4. Rice bug
5. Cotton jassid, white fly
6. *Sarson* aphis
7. Maize top-borer
8. Rusts of wheat
9. Loose smut of wheat
10. Covered smut of barley
11. Gram cut-worm

Stored grains pests

1. *Khapra*
2. *Susri*
3. *Dhora*

Miscellaneous pests

1. Field rats
2. Jackals

Obnoxious weeds

Bathua, Pohli, piazi, mena etc.

These pests and diseases attack the standing crops and stored grains with varying intensity. The Agricultural Department is striving hard in educating the people to control these pests and diseases by taking effective measures under the East Punjab Agricultural Pests, Diseases and Obnoxious Weeds Act, 1949.

Organisation of manpower

Work on family farm is the predominant activity in the cultivating households of the village. It is little subjected to quantitative measurement. There are no fixed hours or days of work or fixed payments. Moreover, family members combine their farm work with other activities and the distinction between the two is not always clear. While almost all adult family males actively attend to different agricultural operations throughout the year, the females and the children in the household play only a secondary role during the ploughing, sowing, watering and manuring operations but during weeding, cotton picking, harvesting and threshing operations, they play quite an active role. Ploughing, sowing, watering and manuring operations are carried out only by the young or elderly male members of a household. Females only assist the ploughmen in providing them with breakfast in the fields and meeting the other petty needs of the operations e.g. to bring seeds to the field if it falls short etc. Weeding and cotton picking operations are mostly carried out by the women. During the harvesting operations, they along with the male members cut the stalks with sickles and carry the bundles of stalks on their heads to the *pair*, where threshing of corn is done. During the threshing operations, the females separate the grains from the corn-husk.

Casual agricultural labourers are available in the village itself in sufficient number. The minimum wage rate paid to an agricultural

labourer is Rs. 15 per day. The wage rate, however, fluctuates between Rs. 15 and Rs. 25 per day according to the type and season of work involved. The daily labourers are mostly engaged at the time of harvesting of crops, especially *rabi* crops, which is a hectic operation when all available labour force in the village is fully engaged. The wages paid for harvesting operation are paid in kind and according to the labour put in by the labourer i.e. 5 sheaves for every 100 sheaves harvested by them. Threshing of wheat which is the principal crop of the village is done mostly by power-threshers owned by 4 local households. They charge Rs. 4 for threshing every 40 kilograms of wheat grains. The facility of ploughing of land by tractor is provided by 5 tractor owning households in the village at the rate of Rs. 40 per acre. Only a few households employ attached agricultural labourers at the annual payment of Rs. 4,000 per year or Rs. 350 per month besides giving them the benefit of free meals and refreshments.

Statement III.23 gives an idea about the man-power engaged in agricultural operations by caste and size of holding.

Statement III.23

Manpower engaged in agricultural operations classified by caste and size of holding

Caste	Size of holding (hectares)	Number of households owning land	Number of households where agricultural operations are carried on by		
			Family worker alone	Family workers and hired workers	Hired workers alone
1	2	3	4	5	6
Scheduled castes					
Balmiki	1.00-1.99	1	1	...	...
Bawaria	0.50-0.99	1	1	...	...
	1.00-1.99	2	2	...	...
	2.00-2.99	2	1	1	
	4.00-4.99	3	3	...	...
Bhedkut	0.50-0.99	7	7	...	...
	1.00-1.99	10	9	1	...
	2.00-2.99	6	4	2	...
	3.00-3.99	3	1	2	...
	4.00-4.99	14	4	9	1
	5.00-7.49	1	...	1	...
Chamar	1.00-1.99	1	1	...	...
Sansi	0.50-0.99	2	2	...	...
	2.00-2.99	1	1	...	...
	3.00-3.99	2	1	1	...
	4.00-4.99	2	...	2	...
Other castes					
Jhinwar	1.00-1.99	1	...	1	...
Kumhar	0.50-0.99	1	1	...	...

1	2	3	4	5	6
Tagu Brahman	4.00-4.99	2	1	1	...
Total	0.50-0.99	11	11	...	...
	1.00-1.99	15	13	2	...
	2.00-2.99	9	6	3	...
	3.00-3.99	5	2	3	...
	4.00-4.99	21	8	12	1
	5.00-7.49	1	...	1	...
	All sizes of holdings	62	40	21	1

The statement shows that in the majority of the cultivating households i.e. 40 out of 62 households (64.52 per cent), all agricultural operations are carried out by family workers alone. In the case of 21 households (33.87 per cent), these are carried out both by family workers and hired workers. Size of holding of majority of such households is between 4 and 5 hectares. Only in case of 1 Bhekut household (1.61 per cent), all the agricultural operations are done by hired labourers alone. The size of holding occupied by the household is betwen 4 and 5 hectares.

Sources of finance

Finance is needed by the farmers for purchasing tools, seeds, fertilizers, bullocks etc, defraying water rates for canal irrigation, for sinking wells/tubewells, payment of wages to agricultural labourers and meeting cost of transportation of agricultural produce to the town for marketing. Besides personal savings, the chief sources of agricultural finance are loans taken from the Cooperative Credit and Service Society, Durana, Oriental Bank of Commerce, Rajaund, Central Cooperative Bank, Jind, Land Mortgage Bank, Jind, *arhtis* (commission agents) of Kaithal and private money lenders. Cooperative society and banks charge 11 to 12 per cent interest per year on the loans advanced by them. The *arhtis* advance loans at a high rate of interest viz., 2.5 to 3 per cent per month. The interest charged by private money lenders on the loans is very exorbitant i.e. 5 per cent per month.

ANIMAL HUSBANDRY

Livestock wealth is an index of a village's prosperity. In a village, where the holdings are small and fragmented and the collective and cooperative farming is non-existent, cattle form the backbone of the village economy. Agricultural and livestock improvement programmes go side by side for improving the village economy. The essential equipment of the farmer includes a pair of oxen or buffaloes to do the ploughing and to draw the cart. Theh Bahri has a fairly large number of animals. As shown in statement III.5, the livestock population according to the latest survey conducted in 1988 is 758 including 303 cattle, 301 buffaloes, 149 goats and 5 horses in addition to 78 poultry birds. Cattle rearing is primarily done to meet the family requirements of milk and its by-products and as a sideline of agriculture. Cow, though a low milk yielder, is reared as it provides, in addition to milk, the male calves which when grown into bullocks supply the required animal power for agricultural operations including transport by carts. Buffaloes are mainly reared for production of milk and its by-products. Out of 303 cattle, the number of cows is 99 and those

of bullocks 204. As against the above number of cattle, out of 301 buffaloes, 238 are female and only 63 male. The cattle and buffaloes are reared by all castes except Sunar. Goats are reared for both milk and meat by Bhedkuts, Bawarias, Sansis, Chamars, Jhinwars and Kumhars. Horses and mares are reared for plying tongas by Bhedkuts and Bawarias and poultry birds for eggs and meat by Bhedkuts and Sansis.

The facilities of breed improvement of cows with exotic Holstien frizian semen and of buffaloes with exotice Murrah semen are available in the adjoining village of Baghana at a distance of 21/2 kilometres in the Stockman Centre and in the two Regional Artificial Insemination Centres located in the Civil Veterinary Hospitals at Rajaund (6 kilometres) and Alewa (10 kilometres) under the Intensive Cattle Development Project, which is centrally sponsored project, administered by the State Animal Husbandry Department. The nearest Stockman Centre located at Baghana, which covers the village of Theh Bahri, is manned by one Veterinary Livestock Development Assistant (VLDA), one Bull Attendant and two class IV employees. During 1987-88, 25 cows and 15 buffaloes of Theh Bahri were artificially inseminated with Holstien frizian semen and Murrah semen respectively in this centre.

The following statement shows the number of animals of village Theh Bahri treated at the Stockman Centre Baghana during 1987-88.

Statement III.24

No. of animals of Theh Bahri treated at Stockman Centre Baghana during 1987-88 by kind of animal and type of disease

Disease for which treated	Kind of animal treated						
	Bullock	Cow	Cow calf	He-buffalo	She-buffalo	Buffalo calf	Goat
1	2	3	4	5	6	7	8
Digestive	7	1	...	2	...	...	...
Respiratory	...	...	...	3	...	...	...
Surgical	1	...	2	...	1	...	...
Gynaecological	...	...	...	3	...	...	...
Deworming	2	2	1	2	...	6	1
Castration	...	...	2	...	...	...	...
Total	10	3	5	10	1	6	1

Besides the above 36 cases, 18 more cases were treated by the VLDA during tours of this village. The Stockman Centre also vaccinated the animals of the village for preventing foot and mouth, haemorrhagic septicaemia and goat tissue diseases.

Many livestock rearing households rear animals both for commercial and domestic purposes. The transactions of animals take place both within the village and outside as well as in the cattle fairs. The important cattle fairs in the Jind district are held at the

following places which are attended by residents of Theh Bahri for purchase and sale of animals.

Town/village	Date and duration
1.Narwana	August-September (one week)
2.Uchana	November(5 days)
3.Ramrai	October-November(12 days)
4.Jind	February-March, May and October(one week)
5.Julana	April,October,November (one week)

A large number of Murrah buffaloes, cows, quality bullocks and camels are brought to these fairs for sale. The fair held at Julana is the biggest among them. Besides, the villagers also attend the cattle fairs held at Fatehabad and Rohtak towns.

For keeping a milch cattle in productivity stage for a long period, it is essential to provide it a properly balanced diet. Since the grazing areas have almost disappeared in the village due to pressure on land, the animals are usually stall fed. Green fodder crops comprising *chari, gowar* and *barseem* are sown in the village in 10.26 per cent of the average annual sown area. The animals are fed on *kutti* (chaff) of green *chari*, *gowar* and maize mixed with *toora* (wheat straws) and green grasses for five months from June to October, *green kutti* of *barseem* and *methi* mixed with dry *kutti* of *chari, gowar,* maize or paddy and green leaves of sugarcane for the next five months from November to March and dry straws (*toora)* of wheat, barley, gram and *masur* mixed with soaked grinded grains of wheat, gram and *gowar* for the remaining two months of April and May. It was reported that a pair of bullocks is given 4 kilograms of wheat and gram flour daily during the months of April and May. *Sarson* oil/*desi ghee* is also given to the bullocks at the rate of 2 kilograms per month per pair of bullocks during 3 moths of May, June and July with the help of a hollow bamboo pipe called *naal.* The bullocks are also served *sambhar* salt once a week throughout the year.

Almost every household owning livestock possesses a cattle shed attached to the house or built close to it. During winter, animals are kept inside the cattle shed at night and in the open place during the day, if the weather is clear, so that they may remain warm in the sunshine. In summer, the cattle are tethered in the open and shady places both during day and night, except in bad weather like rain, storm and gale when they are taken inside the cattle shed.

Tools and equipments used in the animal husbandry are largely old fashioned. *Khurli* is a *kutcha* or *pucca* manger in which *toora* (straws) and *kutti* (chaff) are served to the livestock. Wheeled wooden mangers are also being largely used by many households as it is easy to move them to any place, where the cattle are tethered in the open place. *Tokra,* a big basket knitted of soft sticks of *arhar* plants or *kikar* tree is used for the same purpose by those who have no wooden mangers. *Tokri* (small basket) also made of *arhar* or *kikar* sticks is used for pouring *toora* or *kutti* in the manger or *tokra*. *Tasla* (large shallow pans of metal) are used for serving water to the cattle while *baalti* (iron bucket) is used for carrying and pouring water into *tasla* and at the time of milching buffaloes, cows and goats. *Khoonta* (a wooden toggle) is fixed in the ground for tethering animals. Plastic string is tied round the neck of a bullock for tethering it at the toggle while a *sangal* (an iron chain) is used for tethering a cow or a buffalo. *Nath* of cotton yarn is put in the nostrils of bullocks which is tied to *sirandi* of leather worn round their horns which is further attached to plastic string used for tethering purpose. Two bells (*tallian*) and 8 to 10 tinkles (*ghunghru*) are worn in the neck of every bullock. *Chhikku* is a small net of *munj* strings which is tied round the mouth of

buffalo and cow calves to check them from eating earth and sucking their mother's milk. *Phawra*, a wooden spade is used for removing the cattle dung and offal. Iron *kharkhari* is used for lessening the itching on the bodies of bullocks and horses. Besides, a hollow bamboo pipe called *naal* is used for serving *sarson* oil or *desi ghee* to the bullocks. Chaff cutting machines are owned by a large number of households for converting green or dry fodder into chaff (*kutti*).

The average yield of milk per day in the village is about 7 quintals. A large quantity of milk produce in the village is either consumed or converted into *desi ghee* by the milch animal owners, of which a large quantity is sold away. The households having surplus stock of milk sell it within the village to the non-cattle owning households. Milk is sold at the rate of Rs. 4 per kilogram and *desi ghee* at Rs. 60 per kilogram.

VILLAGE AND COTTAGE INDUSTRIES

The village and cottage industries found in Theh Bahri are few in number and mostly cater to the local requirements. They include flour milling, cotton carding, pot making, tailoring, repair of agricultural implements, shoe mending and grain parching.

Flour milling and cotton carding

There are only two flour milling units in Theh Bahri, owned by a Bhedkut and a Balmiki, of which the one owned by the Bhedkut has also provision for cotton carding which is mostly done in winter season. Both these units are housed in *pucca* structures and operated by 10 HP electric motors. The flour mill owned by the Bhedkut was installed in 1976 at an initial cost of Rs. 10,000. The second flour mill owned by the Balmiki was established in 1980 when it worked with diesel engine which was replaced by electric motor in 1987. Besides machinery, the other equipments found in these units are tin canisters, tin pans, weighing scales and weights. The residents of Theh Bahri only come to these units for getting their foodgrains converted into flour and also for cotton carding. In all, they provide employment to 2 family workers only. The charges for grinding foodgrains are Rs. 4 per 40 kilograms of wheat, *bajra*, gram, barley, paddy and Rs. 6 per 40 kilograms of maize and the rate for carding cotton is Rs. 1 per kilogram.

Earthen pottery

Two households of Kumhar caste are engaged in the manufacture of earthen pottery. They make various kinds of clay wares for sale to the villagers against instant payments in cash or kind. The raw materials required for making earthen vessels consist of black clay and sand for moulding the ware and dung cakes for charring it. The black clay required for making earthen pottery is not available in the village and is brought by them from the adjoining village Bangran on buffalo-cart. The important tools and accessories required in earthen pottery are *chhaalana* (an iron sieve) for sieving the earth, *mogra* (a wooden mallet) for beating the clay, *chakk* (a potter's wheel made of cement) on which vessels are shaped, *chakleti* (a potter's rod made of wood or bamboo) used for revolving the potter's wheel, wooden *thaapa* and earthen *kandera/kanderi*. The interior of the raw pot is supported by the *kandera* or *kanderi* when its interior is beaten into shape with the *thaapa*. *Aathra* and *aathri*, deep and shallow vessels made of earth or cement, are used for shaping the bottom of pitchers of various sizes. *Muchhan*, a potter's brush made of donkey's or horse's hair is also used for painting earthen wares. Details of the potter's products are given below.



A village shopkeeper



Carpenter at work



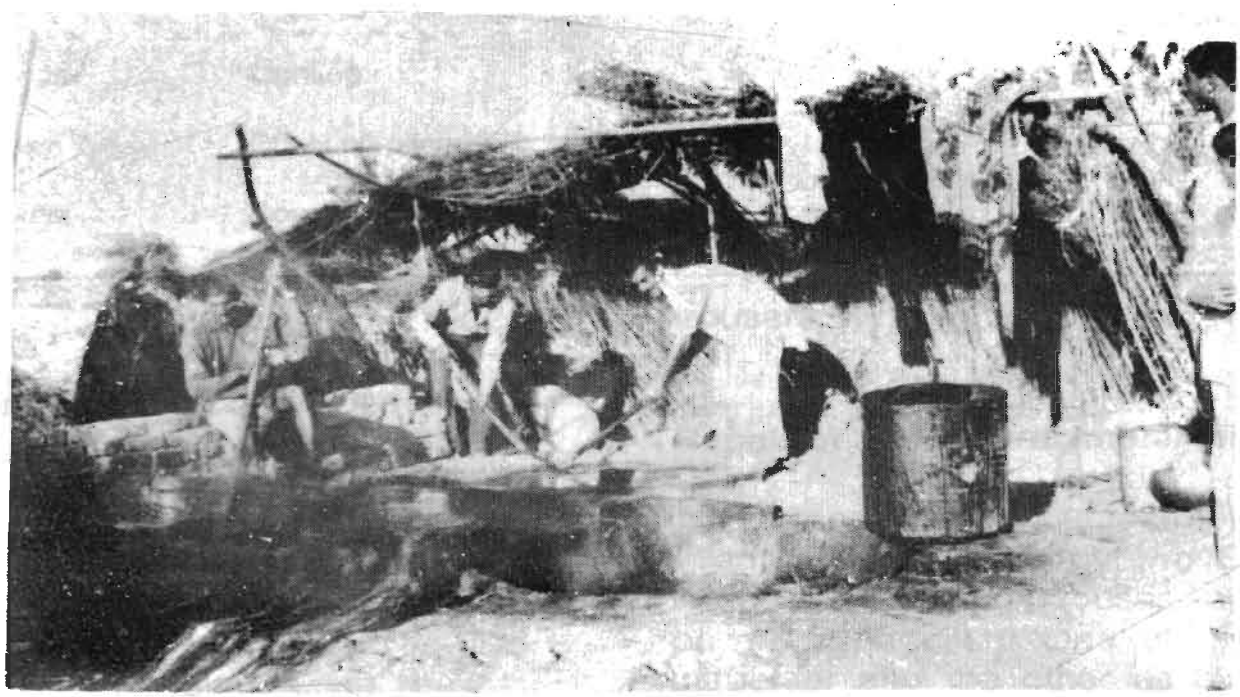
Blacksmith at work



A man at work on flour-mill



A Bhedkut at work on cotton carding machine



Gur-making is an important seasonal household industry in the village

Article	Use	Number produced annually	Price per piece
1	2	3	4
1. *Ghara*	Storing water	500	Rs. 3 to 4
2. *Matt*	Storing water	55	Rs. 10
3. *Kaarhni*	Simmering milk	60	Rs. 3
4. *Baloni*	Curdling milk and churning	30	Rs. 5
5. *Haadni/Pharua*	Cooking vegetable	130	Rs. 1.50
6. *Naip*	Measuring grains	5	Rs. 12
7. *Jhakkra*	Storing ghee	15	Rs. 4
8. *Jhakkri*	Worship at the *Jhakkrian* festival	60	Re. 1
9. *Kanaali*	Kneading flour and distributing *laddoos*, sweets	10	Rs. 4
10. *Kujja*	Worship at Diwali festival	250	Re. 0.50
11. *Kujji*	Worship at Diwali festival	400	Re. 0.10
12. *Thuthi*	Used in mandap at the time of wedding ceremony	800	Re. 0.20
13. *Garbare*	Llighting at garbare festival	100	Re. 0.30
14. *Choongra*	Lighting	800	Re. 0.03
15. *Dhakkan*	Covering pitchers	500	Free with pitches
16. *Dhakkani*	Covering *kujjas*	250	Free with kujjas

Tailoring

Seven persons (4 males and 3 females) in the village are engaged in the tailoring job. Five of them are Sansis and one each is Bhedkut and Bawaria. The tools used in the industry are sewing machine, scissors and measuring tape. The stiching charge is Rs. 10 to 12 for male shirt, Rs. 3 for trousers, Rs. 2 for *kachha* (under wear), Rs. 5 for jacket, Rs. 2 for *chaadra*, Rs. 50 for pant and Rs. 15 for ladies suit. For tailoring children garments, the stiching rate is Rs. 5 for male shirt, Rs. 2 for trousers. Re. 1 for *kachha* and Rs. 5 for female suit.

Repair of agricultural implements

The repair of agricultural implements in the village is undertaken by two Sansi brothers living in adjoining houses against instant payments in cash. One of them works as carpenter and the other as blacksmith. The important instruments used by the blacksmith are large hammer, anvil, pincers, scissors, chisel, file, spanner, pliers and fire fan and

those used by the carpenter include adze, plane, gimlet, hand drill, augur, brace, callipers, screw driver, small hammer and hand saw.

Grain parching

The grain parching work is done by a woman of Jhinwar caste. About one-fourth to one-fifth of the foodgrains brought by the customers for parching are retained by the grain parcher as parching charges. The equipments and accessories used by the grain parcher are *bhatti*(furnace), *ret*(sand), *karaahi*(small cauldron) for parching grains in the hot sand, *draanti*(sickle) for stirring grains at the time of parching and *jhaarna*(iron sieve) for separating parched grains from sand.

Shoe mending

There is only one shoe-mender in Theh Bahri. He belongs to Chamar caste and repairs and polishes the shoes brought to him by the villagers. The repair charges vary between Re. 0.50 and Rs. 3.00 according to the condition of repair required.

TRADE AND COMMERCE

There is no regular market in Theh Bahri. However, there are seven shops in the village which are scattered in different parts of the habitation. Among the seven shopkeepers, three are Bhedkuts, two are Bawarias and one each is Sansi and Kumhar. The Bhedkut, Sansi and Kumhar shopkeepers are residents of Theh Bahri and their shops carry very small stocks valuing between Rs. 200 and Rs. 600 in each case. On the other hand, the two Bania shopkeepers are residents of Assandh(19 kilometres) and their shops contain comparatively large stock of goods with an investment of Rs. 25,000 each. The monthly rent paid by them is Rs. 100 for each shop. One of them alternately goes back to Assandh each evening to spend night with his family members and fetch goods running out of stock in the shop, while the other stays in Theh Bahri to keep a watch on the shops during the night. Out of the seven shops, four are *pucca* and three are *kutcha* structures. However, all the seven shops are electrified. Commodities of everyday household use are stocked and sold by these shopkeepers which include grocery and general merchandise goods such as sugar, tea, pulses, spices, salt, turmeric, chillies, *sarson* oil vegetable oil, toilet soaps, washing soaps, washing powder, indigo, brooms, sieves, rubber chappals, threads, needles, ribbons, clips, bulbs, candles, incense, blades, exercise books, paper, ink, pencils, pens, slates, slate chalks, eatables like biscuits, candy-drops, *namkeen*, *shakarpaare*, parched rice etc., and vegetables like potatoes and onions. All these items are brought by the shopkeepers from the wholesale dealers of Assandh town and resold in the village at profit. The shops remain open on all days of the week. Goods are sold by the shopkeepers both against cash and kind payments. The shopkeepers make some extra profit from the barter transactions. There is a small market at Rajaund, which is connected with Theh Bahri by a 6 kilometre long metalled road. At the time of emergency, the goods which are not available in the village are purchased from Rajaund where they go either on bicycle or by hiring a tonga, rickshaw or tempo. The resident shopkeepers as well as those of Rajaund are, however, not partronised to any great extent by the villagers who purchase goods from them in small quantities to meet their emergency requirements, because commodities can be bought cheaper at Assandh, which has a fairly large market with a large number of shops selling almost every thing and from which market, the shopkeepers of Theh Bahri and Rajaund generally replenish their stocks. The residents of Theh Bahri visit this market quite freqently to purchase goods in bulk quantities. Purchases are also made from Jind town if the

villager happens to be attending a court or visiting the District Social Welfare office there Kaithal serves the nearest regulated market where the farmers of Theh Bahri market their agricultural produce. The farmers who visit Kaithal to sell their agricultural produce also make purchases from the large market of this town.

Income

The total annual income of the 100 surveyed households in the village comes to Rs. 7,50,000 which works out to an average of Rs. 7,500 per households and Rs. 1,431 per capita. This amount represents the net income after deducting the expenditure on agricultural inputs and maintenance of livestock from the gross income from agriculture and livestock.

The following statement distributes the households in four income groups.

Statement III.25

Distribution of households with reference to income group and average annual income in each income group

Income group	Number of households	Average annual income for all households in each income group
1	2	3
Upto Rs. 1,000	4	768
Rs. 1,001-2,000	2	2,000
Rs. 2,001-5,000	31	3,845
Rs. 5,001 and above	63	9,900
Total	100	7,500

Out of 100 households, 63 earn more than the average income of the village, while the remaining 37 of them earn below the general average. The largest number of 63 households are in the income range Rs. 5,001 and above per year and their averge annual income per household works out to Rs. 9,900. Another group of 31 households fall in the income group Rs. 2,001 to 5,000, having an average annual income of Rs. 3,845 per household. There are only 2 households in the income range Rs. 1,001 to 2,000 and their annual average income per household touches the upper limit of the income range i.e. Rs. 2,000. The remaining 4 households earn less than Rs. 1,000 each per year with annual average income per household amounting to Rs. 768.

Statement III.26 gives the distribution of 100 households covered in the survey with reference to income group, occupation and caste of head of household.

Statement

Distribution of households with reference to

Income group	Total number of house-holds	Households							
		Scheduled							
		Balmiki			Bawaria			Bhedkut	
		Cultivator	Flour miller	Dung cake maker	Cultivator	Rickshaw puller	Tonga driver	Teacher	Chowkidar
1	2	3	4	5	6	7	8	9	10
Upto Rs. 1,000	4	...	...	1	...	...	...	...	...
Rs. 1,001-2,000	2	...	...	...	1	...	...	...	...
Rs. 2,001-5,000	31	1	...	...	1	1	...	...	1
Rs. 5,001 and above	63	...	1	...	6	...	1	2	...
Total	100	1	1	1	8	1	1	2	1

Statement

Distribution of households with reference to

Income group	Households							
	Scheduled							
	Sansi							
	Sevadar in dera	Grocer	Chowkidar	Cultivator	Agricultural labourer	Tailor	Labourer, const-ruction	Rickshaw puller
1	21	22	23	24	25	26	27	28
Upto Rs. 1,000	1	...	...	...	...	...	...	...
Rs. 1,001-2,000	...	...	...	...	...	...	...	...
Rs. 2,001-5,000	...	...	...	1	1	...	2	...
Rs. 5,001 and above	...	1	1	3	...	1	...	2
Total	1	1	1	4	1	1	2	2

III.26

income group, occupation and caste of head of household

belonging to										Income group
Castes										
			Bhedkut					Chamar		
Culti vator	Agricul-tural labourer	Flour miller	Labourer, cons-truction	Buffalo cart driver	Rickshaw puller	Tonga driver	Non-worker	Agricultural labourer	Non-worker	
11	12	13	14	15	16	17	18	19	20	1
...	1	...	...	...	...	...	1	...	...	Upto Rs. 1,000
...	...	...	...	...	...	...	...	1	...	Rs.1,001-2,000
8	6	...	4	...	...	...	...	1	1	Rs. 2,001-5,000
25	4	1	4	1	2	2	...	...	...	Rs. 5,001 and above
33	11	1	8	1	2	2	1	2	1	Total

III.26

income group, occupation and caste of head of household

belonging to							Income group
Castes							
Sansi	Jhinwar	Kumhar		Sunar	Tagu Brahman		
Non-worker	Motor driver	Cultivator	Potter	Registered medical practitioner	Social worker	Cultivator	
29	30	31	32	33	34	35	1
...	...	...	...	...	...	...	Upto Rs. 1,000
...	...	...	...	...	...	...	Rs.1,001-2,000
1	...	1	...	...	...	1	Rs. 2,001-5,000
...	2	...	2	1	1	...	Rs. 5,001and above
1	2	1	2	1	1	1	Total

The statement shows that among the 63 households earning more than Rs. 5,000 per year, the heads of 34 households are cultivators, of 4 households each agricultural labourers, labourers, construction and rickshaw pullers, of 3 households tonga drivers, of 2 households each teachers, flour millers, potters and motor drivers and of 1 household each is social worker, registered medical practitioner, chowkidar, grocer, tailor and buffalo-cart driver. Among them, 41 households are of Bhedkuts, 8 of Sansis, 7 of Bawarias, 2 each of Jhinwars and Kumhars and 1 each is of Balmiki, Sunar and Tagu Brahman caste.

Out of the 31 households which earn income between Rs. 2,001 and Rs. 5,000 per year, heads of 13 households are cultivators, of 8 households agricultural labourers, of 6 households labourers, construction, of 2 households non-workers and of 1 household each is a chowkidar and a rickshaw puller. Of these, 19 households belong to Bhedkut caste, 5 to Sansi caste, 2 each to Bawaria and Chamar castes and 1 each to Balmiki, Kumhar and Tagu Brahman.

Out of the two households in the income range Rs. 1,001 to 2,000 per year, one is a cultivator of Bawaria caste and the other is an agricultural labourer of Chamar caste.

The remaining 4 households are in the lowest income range of upto Rs. 1,000 per year. Of them, an agricultural labourer and a non-worker household belong to Bhedkut caste, a Balmiki householder is a dung cake maker and a Sansi householder is a sevadar in *dera*.

Indebtedness

Out of the 100 households surveyed in Theh Bahri, 47 per cent are under debt. The total amount of debt outstanding at the time of survey was Rs. 2,53, 600 which gives an average debt of Rs. 2,536 for the total 100 households or Rs. 5,396 per every indebted household.

Causes of indebtedness

The following statement shows the causes for which money was borrowed.

Statement III.27

Indebtedness by causes of borrowing

Reasons	Amount of debt	Percentage
1	2	3
1. Purchase of agricultural inputs and equipments	1,22,300	48.23
2. Installation of tubewell	47,000	18.53
3. Purchase of buffalo cart	11,000	4.34
4. Purchase of tonga	6,500	2.56
5. Purchase of buffalo	2,000	0.79
6. Purchase of pigs	3,500	1.38
7. Repair of house	1,000	0.39
8. Marriage ceremonies	27,000	10.65
9. Domestic expenses	33,300	13.13
Total	2,53,600	100.00

Apart from the miscellaneous causes for which debts are incurred, the largest amount of Rs. 1,22,330 or 48.23 per cent of the total debt was borrowed for purchase of agricultural inputs and equipments. Next in importance in amount is installation of tubewells, for which cause Rs. 47,000 or 18.53 per cent of the total debt were borrowed. It will thus be seen that about two-thirds (66.76 per cent) of the total debt was borrowed to finance agriculture. This highlights the importance of agriculture in the village economy which requires large sums to be spent. Rs. 17,500 or 6.90 per cent of the total were borrowed for purchase of commercial vehicles (buffalo cart and tonga) and Rs. 5,500(2.17 per cent) for purchase of animals (buffalo and pigs). Domestic consumption, marriage ceremonies and repair of houses were the other causes of indebtedness which accounted for 13.13 per cent, 10.65 per cent and 0.39 per cent, respectively of the total indebtedness. If we examine the extent of indebtedness from the point of view of productivity we find that Rs. 1,92,300 (75.83 per cent) or about three-fourths of the total amount of debt were borrowed for productive purposes, either to finance agriculture or for purchase of commercial vehicles or animals. In contrast, much smaller amount of Rs. 61,300 (24.17 per cent) or only about one-fourth of the total amounts were borrowed for unproductive purposes such as domestic consumption, marriage ceremonies and repair of house.

Indebtedness by source

Statement III.28 shows the sources from which the money was borrowed.

Statement III.28

Indebtedness by source

Source from which money was borrowed	Amount of debt (Rs.)	Percentage
1	2	3
1. Co-operative credit and service society limited, Durana (Mini Bank)	75,800	29.89
2. Gramin Bank, Rajaund	8,100	3.19
3. Oriental Bank of Commerce, Rajaund	17,500	6.90
4. Central Co-operative Bank, Jind	3,000	1.18
5. Land mortgage bank, Jind	16,000	6.31
6. Commission agents	99,400	39.20
7. Private money lenders	24,800	9.78
8. Friends and relatives	9,000	3.55
Total	2,53,600	100.00

If we examine the sources of credit, it is found that the most important source is commission agents (*arhtis*) of Kaithal through whom the farmers sell their agricultural produce. They alone advanced loans to the tune of Rs. 99,400 or 39.20 per cent of the total. The commission agents lend money at an interest of 2 1/2 to 3 per cent per month. The next important source is the Cooperative Credit and Service Society Ltd., Durana, also known as mini bank, which contributed Rs. 75,800 or 29.89 per cent of the total borrowing. The third major source of debt is banks which gave loans amounting to Rs. 44,600 or 18.29 per cent of the total debt. The interest charged by cooperative society and banks varies between 11 and 12 per cent per annum. Private money lenders and friends and relatives do not contribute a significant share to these debts. While the money lenders are approached only in emergency conditions, as they charge exorbitant rate of interest which is as high as 5 per cent per month while the friends and relatives are generally avoided as non-repayment of loan in time may adversely affect mutual relations between them. On the whole, it can be said that the cooperative movement is coming into its own and the role of banks is gaining momentum in this field and they provide valuable alternative sources of credit to the villagers which would not leave the farmers to the mercy of usurious traders and money lenders.

Indebtedness by caste

Statement III.29 shows indebtedness by caste.

Statement III.29

Indebtedness by caste

Caste	Number of households	Number of households in debt		Percentage of indebted households in the same caste	Total amount of debt. (in Rs.)	Percentage of the total debt	Average indebtedness per household in debt (in Rs.)	Average indebtedness of the total households in caste (in Rs.)
		Number of households	Percentage of households to total indebted households					
1	2	3	4	5	6	7	8	9
Scheduled castes								
Balmiki	3	1	2.13	33.33	3,500	1.38	3,500.00	1,166.67
Bawaria	10	6	12.76	60.00	27,500	10.84	4,583.33	2,750.00
Bhedkut	62	31	65.96	50.00	1,74,800	68.93	5,638.71	2,819.35
Chamar	3	2	4.25	66.67	10,000	3.94	5,000.00	3,333.33
Sansi	14	4	8.51	28.57	22,800	8.99	5,700.00	1,628.57
Other castes								
Jhinwar	2	1	2.13	50.00	3,000	1.18	3,000.00	1,500.00
Kumhar	3	1	2.13	33.33	4,000	1.58	4,000.00	1,333.33

1	2	3	4	5	6	7	8	9
Sunar	1	...	...	...	...	...	...	...
Tagu Brahman	2	1	2.13	50.00	8,000	3.16	8,000.00	4,000.00
Total	100	47	100.00	47.00	2,53,600	100.00	5,395.74	2,536.00

It will be seen from the above statement that two-third households of Chamars, 60 per cent households of Bawarias, half of the households of Bhedkuts, Jhinwars and Tagu Brahmans, one-third households of Balmikis and Kumhars and 28.57 per cent households of Sansis are under debt whereas the solitary Sunar household is free from debt. A major share of the debt, accounting for 68.93 per cent of the total, has been borrowed by Bhedkuts alone. Of the total indebtedness, Bawarias share 10.84 per cent, Sansis 8.99 per cent, Chamars 3.94 per cent, Tagu Brahmans 3.16 per cent, Kumhars 1.58 per cent, Balmikis 1.38 per cent and Jhinwars 1.18 per cent. On an average, the incidence of indebtedness is fairly high among Tagu Brahmans (Rs. 4,000), Chamars (Rs. 3,333), Bhedkuts(Rs. 2,819) and Bawarias (Rs. 2,750) and moderate among Sansis (Rs. 1,629), Jhinwars (Rs. 1,500), Kumhars (1,333) and Balmikis (Rs. 1,116).

Indebtedness by occupation

Statement III.30 shows indebtedness by occupation.

Statement III.30

Indebtedness by occupation

Occupation	Number of households	Number of households in debt		Percentage of indebted households in the same occupation	Total amount of debt (in Rs.)	Percentage of the total debt	Average indebtedness per household in debt (in Rs.)	Average indebtedness of the total households in occupation
		No of households	Percentage of house holds to total indebted households					
1	2	3	4	5	6	7	8	9
Registered medical practitioner	1	...	...	...	...	...	...	...
Social worker	1	1	2.13	100.00	8,000	3.15	8,000.00	8,000.00
Teacher	2	...	...	...	...	...	...	...
Sevadar in dera	1	...	...	...	...	...	...	...
Grocer	1	...	...	...	...	...	...	...

1	2	3	4	5	6	7	8	9
Chowkidar	2	1	2.13	50.00	14,000	5,52	14,000.00	7,000.00
Cultivator	49	31	65.96	63.27	1,82,500	71.96	5,887.10	3,724.49
Agricultural labourer	14	4	8.51	28.57	14,000	5.52	3,500.00	1,000.00
Flour miller	2	2	4.25	100.00	5,500	2.17	2,750.00	2,750.00
Tailor	1	...	...	...	...	...	...	...
Dung cake maker	1	...	...	...	...	...	...	...
Potter	2	1	2.13	50.00	4,000	1.58	4,000.00	2,000.00
Labourer, construction	10	2	4.25	20.00	3,500	1.38	1,750.00	350.00
Buffalo cart driver	1	1	2.13	100.00	6,000	2.37	6,000.00	6,000.00
Motor driver	1	...	...	...	...	...	...	...
Rickshaw puller	5	3	6.38	60.00	9,600	3.79	3,200.00	1,920.00
Tonga driver	3	1	2.13	33.33	6,500	2.56	6,500.00	2,166.67
Non worker	3	...	...	...	...	...	...	...
Total	100	47	100.00	47.00	2,53,600	100.00	5,395.74	2,536.00

The statement shows that cent per cent households of flour millers, social worker and buffalo-cart driver, two-third (63.27 per cent) households of cultivators, 60.00 per cent households of rickshaw pullers, half of the households of chowkidars and potters, one-third households of tonga drivers, 28.57 per cent households of agricultural labourers and one-fifth households of labourers, construction are under debt, whereas households belonging to teachers, registered medical practitioner, sevadar in dera, grocer, tailor, dung cake maker, motor driver and non-workers are free from debt. A major share of the debt accounting for 71.96 per cent has been borrowed by cultivators alone. Of the total indebtedness, agricultural labourers and chowkidars share 5.52 per cent each while the percentage indebtedness of social worker, flour millers, potters, buffalo-cart driver, rickshaw pullers and tonga drivers varies between 1.38 and 3.79. On an average, the incidence of indebtedness is fairly high among social worker (Rs.8,000), chowkidars (Rs.7,000), buffalo cart driver(Rs. 6,000), moderate among cultivators (Rs. 3,724), flour millers (Rs.2,750), tonga drivers (Rs.2,167), potters (Rs.2,000) and rickshaw pullers (Rs.1,920) and low among agricultural labourers (Rs.1,000) and labourers, construction (Rs. 350).

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Family type

A family represents the basic unit of the village society. A family is generally synonymous of a household, the term commonly used in census, which represents a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so. A family, however, strictly speaking, refers to those people, who share a cooking hearth, pool their incomes and have their expenses in common. Thus a family is composed of a single consumption as well as production unit. Generally, the eldest male member or the principal earner of a family is recognised as the head of the household. He exercises full control over all the affairs of the family. The joint family system in the village, though traditionally prevalent, is fastly breaking away under the stress of social and economic circumstances: Disregarding old values and customs, family life is becoming more and more individualistic, giving rise to nuclear families. In a village, the type and size of family considerably influences the psychological norms of the ruralfolk and also determines its functional and structural relations in the society.

Statement IV.1 gives the distribution of households and members and average size of the household by type of family in the 100 surveyed households of the village.

Statement IV.1

Distribution of households and members and average size of the household by type of family according to survey data (1987)

Type of family	Number of households	Number of members	Percentage of members	Average size of households
1	2	3	4	5
1. Nuclear family	55	258	49.24	4.69
2. Supplemented nuclear family	11	74	14.12	6.73
3. Sub-nuclear family	4	11	2.10	2.75
4. Single person household	4	4	0.76	1.00
5. Supplemented sub-nuclear family	2	8	1.53	4.00
6. Collateral joint family	...	..	...	...
7. Supplemented collateral joint family	...	...	...	...
8. Lineal joint family	20	139	26.53	6.95
9. Supplemented lineal joint family	...	...	...	...

1		2	3	4	5
10.	Lineal collateral joint family	3	28	5.34	9.33
11.	Supplemented lineal collateral joint family	...	...	...	...
12.	Others	1	2	0.38	2.00
	Total	100	524	100.00	5.24

A husband and a wife with unmarried children constitute a simple family, while a married couple with unmarried children, brothers and sisters and/or one of the parents are taken to be intermediate family. A joint family denotes a married couple living with married sons, daughters, brothers or sisters. A more detailed description of type of families is given below.

Type of families*

1. *Nuclear family*: a couple with or without unmarried children

2. *Supplemented nuclear family:* a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children

3. *Sub-nuclear family:* a fragment of a former nuclear family. Typical examples are the widow with unmarried children, or the widower with unmarried children, or siblings—whether unmarried, or widowed, separated, or divorced-living together

4. *Single person household*

5. *Supplemented sub-nuclear family:* a group of relatives, members of a former nuclear family, plus some other unmarried, divorced, or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus her widowed mother in law

6. *Collateral joint family:* two or more married couples, between whom there is a sibling bond—usually a brother-brother relationship plus unmarried children.

7. *Supplemented collateral joint family:* a collateral joint family plus unmarried, divorced, or widowed relatives. Typically, such supplemented relatives are the widowed mother of the married brothers, or the widower father, or an unmarried sibling.

8. *Lineal joint family:* two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter.

9. *Supplemented lineal joint family:* a lineal joint family plus unmarried, divorced and widowed relations who do not belong to either of the lineally linked nuclear families; for example, the father's widower brother or the son's wife's unmarried brother.

10. *Lineal collateral joint family:* three or more couples linked lineally and collaterally.

*Kolenda, Pauline M. Religion, caste and family structure:

A comparative study of the Indian Joint Family, in Structure and Change in Indian Society—edited by Milton Singer and Bernard S.Cohn, Chicago, 1968, pp.346-347

Typically, parents and their two or more married sons, plus the unmarried children of the three or more couples.

11. *Supplemented lineal collateral joint family:* a lineal-collateral joint family plus unmarried, widowed, separated relatives who belong to none of the nuclear families lineally and collaterally linked; for example, the father's widowed sister or brother, or an unmarried nephew of the father.

12. *Others:* those not covered above.

Although joint family system is gradually disintegrating, it still accounts for about one-fourth (23.00 per cent) of the total surveyed families, covering about one-third (31.87 per cent) of the total surveyed population of the village. On the other hand, simple and intermediate type of families together comprise over three-fourths (76.00 per cent) of the total surveyed households but cover only about two-thirds (67.75 per cent) of the total surveyed population.

Among the different types of simple and intermediate families in the village, nuclear families consisting of a couple with or without unmarried children form the most popular type of families accounting for 55.00 per cent of the households and about one-half (49.24 per cent) of the population. Supplemented nuclear families also represent 11.00 per cent of the households and 14.12 per cent of the population. Sub-nuclear families and uni-member households are equal in number (4 each) but in terms of population, the former accounts for 2.10 per cent, while the latter has only 0.76 per cent of the population. There are only 2 supplemented sub-nuclear families, sharing 1.53 per cent of the population.

There are only two types of joint families in Theh Bahri viz., lineal joint families having two couples between whom there is a lineal link and lineal collateral joint families i.e. those having three or more couples linked lineally and collaterally. The former is the principal type of joint families, claiming one-fifth (20.00 per cent) of the households and over one-fourth (26.53 per cent) of the population. The latter type of joint families accounts for only 3 per cent of the households and 5.34 per cent of the population. Obviously, the average size of a family is the maximum (9.33 persons) in lineal collateral joint families and the minimum (1.00 person) in single person households.

Family type by caste

The following statement gives the distribution of surveyed households classified by caste of head of household and type of household.

Statement IV.2

Distribution of households classified by caste of head of household and type of households (survey 1987)

Type of household	Scheduled castes				
	Balmiki	Bawaria	Bhedkut	Chamar	Sansi
1	2	3	4	5	6
1. Nuclear family	2	8	33	2	6
2. Supplemented nuclear family	...	1	9	...	...
3. Sub-nuclear family	...	...	3	...	...
4. Single person household	1	...	2	...	...
5. Supplemented sub-nuclear family	...	...	...	...	2
6. Lineal joint family	...	1	12	1	5
7. Lineal collateral joint family	...	...	3	...	...
8. Others (Unmarried male and an unrelated widow)	...	...	...	...	1
Total	3	10	62	3	14

Type of household	Other castes				Total
	jhinwar	Kumhar	Sunar	Tagu Brahman	
1	7	8	9	10	11
1. Nuclear family	2	2	...	...	55
2. Supplemented nuclear family	...	...	...	1	11
3. Sub-nuclear family	...	1	...	...	4
4. Single person household	...	...	1	...	4
5. Supplemented sub-nuclear family	...	...	...	...	2
6. Lineal joint family	...	...	...	1	20
7. Lineal collateral joint family	...	...	...	...	3
8. Others (Unmarried male and an unrelated widow)	...	...	...	...	1
Total	2	3	1	2	100

Caste-wise analysis of family type in the village shows that simple families consisting of nuclear families, sub-nuclear families and single person households account for cent per cent households of Balmikis, Jhinwars, Kumhars and Sunar, 80.00 per cent households of Bawarias, 66.67 per cent households, of Chamars, 61.29 per cent households of Bhedkuts and 42.86 per cent households of Sansis. Intermediate families constituting supplemented nuclear and supplemented sub-nuclear families are living among 50.00 per cent households of Tagu Brahmans, 14.52 per cent households of Bhedkuts, 14.19 per cent households of Sansis and 10.00 per cent households of Bawarias. Joint families, covering lineal joint families and lineal collateral joint families, are found among 50.00 per cent households of Tagu Brahmans, 35.71 per cent households of Sansis, 33.33 per cent households of Chamars, 24.19 per cent households of Bhedkuts and 10.00 per cent households of Bawarias. It will be noted that no household belonging to Balmiki, Jhinwar, Kumhar and Sunar castes has a joint family.

Family type by educational level of head of household

The following statement gives the distribution of households classified by type and educational level of head of household.

Statement IV.3

Distribution of households classified by type and educational level of head of household

Type of household	No.of households where educational level of				
	Illiterate	Literate without educational level	Below primary	Primary	Middle
1	2	3	4	5	6
1. Nuclear family	22	...	15	9	5
2. Supplemented nuclear family	4	...	2	2	...
3. Sub-nuclear family	2	...	...	1	1
4. Single person household	2	...	...	...	1
5. Supplemented sub-nuclear family	1	...	...	1	...
6. Lineal joint family	11	1	5	2	1
7. Lineal collateral joint family	1	...	2	...	...
8. Others	1	...	...	...	...
Total	44	1	24	15	8

Type of household	head of household is				
	Matriculation or higher secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Degree and above	Total
1	7	8	9	10	11
1. Nuclear family	2	...	...	2	55
2. Supplemented nuclear family	3	...	...	...	11
3. Sub-nuclear family	...	...	...	...	4
4. Single person household	...	1	...	...	4
5. Supplemented sub-nuclear family	...	...	...	...	2
6. Lineal joint family	...	...	...	...	20
7. Lineal collateral joint family	...	...	...	...	3
8. Others	...	...	...	...	1
Total	5	1	...	2	100

The data in the above statement show that the maximum qualification of a head of household among simple families, consisting of nuclear families, sub-nuclear families and single person households is post graduate degree; among intermediate families comprising supplemented nuclear families and supplemented sub-nuclear families, it is matriculation or higher secondary; while among joint families representing lineal joint families and lineal collateral joint families, it is only middle. This leads to the conclusion that higher the educational level of the head of household, the more truncated is the family.

Family type by occupation of head of household

The following statement gives the distribution of households classified by type and occupation of the head of household.

Statement IV.4

Distribution of households classified by type and occupation of the head of household

Occupation of head of household		Number of households where type of household is								
		Nuclear family	Supplemented nuclear family	Sub-nuclear family	Single person household	Supplemented sub-nuclear family	Lineal joint family	Lineal collateral joint family	Others	Total
1		2	3	4	5	6	7	8	9	10
1	Registered medical practitioner	...	...	...	1	...	...	...	...	1
2	Social worker	...	...	...	...	...	1	...	...	1
3	Teacher	1	...	...	1	...	...	...	...	2
4	*Sevadar in dera*	...	...	...	...	...	...	...	1	1
5	Grocer	...	...	...	...	...	1	...	...	1
6	Chowkidar	1	...	...	...	...	1	...	...	2
7	Cultivator	21	10	2	...	...	13	3	...	49
8	Agricultural labourer	13	...	...	...	...	1	...	...	14
9	Flour miller	2	...	...	...	...	...	...	...	2
10	Tailor	...	...	...	...	1	...	...	...	1
11	Potter	2	...	...	...	...	...	...	...	2
12	Dung cake maker	...	...	...	1	...	...	...	...	1
13	Labourer, construction	5	1	2	...	1	1	...	...	10
14	Buffalo cart driver	...	...	...	...	...	1	...	...	1
15	Motor driver	1	...	...	...	...	...	...	...	1

	1	2	3	4	5	6	7	8	9	10
16	Rickshaw puller	4	...	...	...	...	1	...	...	5
17	Tonga driver	3	...	...	...	...	...	...	...	3
18	Non-worker	2	...	...	1	...	...	...	...	3
	Total	55	11	4	4	2	20	3	1	100

The above statement shows that among the 63 simple families, the heads of 23 households are cultivators, of 13 households agricultural labourers, of 7 households labourers, construction, of 4 households rickshaw pullers, of 3 households tonga drivers, of 2 households each teachers, flour millers and potters and of 1 household each a registered medical practitioner, a chowkidar, a dung-cake maker and a motor driver, while the remaining 3 heads of households are non-workers.

Among 13 intermediate families, the heads of 10 households are cultivators, of 2 households are labourers, construction and of 1 household is a tailor.

Out of 23 joint families, the heads of 16 families are cultivators and of 1 household each is a social worker, a grocer, a chowkidar, an agricultural labourer, a labourer, construction, a buffalo-cart driver and a rickshaw puller.

Households by migration status of head of household and composition by sex and age-status of members

Statement IV.5 gives the distribution of households classified by migration status and place of birth of head of household and composition by sex and age-status of members.

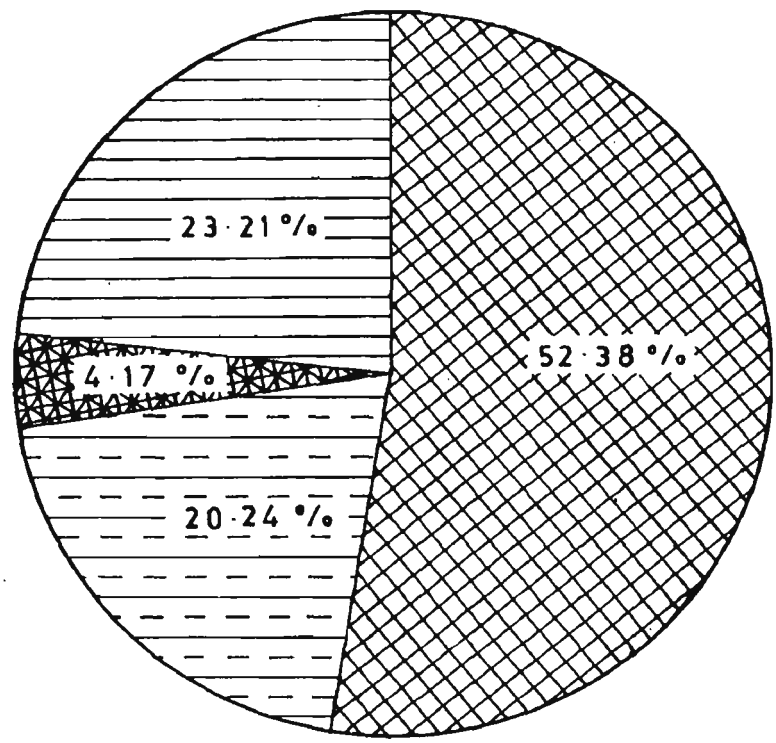
Statement IV.5

Distribution of surveyed households classified by migration status and place of birth of head of household and composition by sex and age status of members (Minor upto age 14, adult 15 and above) (survey 1987)

Migration status and place of birth of head of household	Number of households where composition by sex and age of member is						Total
	Adult male & female and minor male/female	Adult male and female	Adult male/males only	Adult female/ females only	Adult male and minor male and/or female	Adult female and minor male and/or female	
1	2	3	4	5	6	7	8
A Non-migrant (Born in the same village)	27	6	...	...	...	...	33
B Migrant							
I Born outside the village in the same tahsil	...	...	...	...	...	1	1
II Born within the same district	...	...	...	...	...	...	...

DISTRIBUTION OF TOTAL MAIN WORKERS IN VILLAGE THEH BAHRI BY BROAD INDUSTRIAL CATEGORIES

(BASED ON SURVEY DATA)



CULTIVATORS

AGRICULTURAL LABOURERS

HOUSEHOLD INDUSTRY

OTHER WORKERS

	1	2	3	4	5	6	7	8
III	Born in other districts of the same state							
	1. Ambala	1	...	...	...	...	...	1
	2. Hisar	1	...	...	...	...	...	1
	3. Karnal	1	...	1	1	...	1	4
	4. Kurukshetra	2	1	...	...	...	...	3
IV	Born in other state/Union Territory							
	1. Chandigarh	1	...	...	...	...	...	
	2. Delhi	1	...	...	...	...	...	1
	3. Punjab	1	2	1	...	...	...	1
V	Born in other country							4
	Pakistan	31	17	...	1	1	1	51
	Total	66	26	2	2	1	3	100

The data in the above statement reveal that an overwhelming majority of households, constituting 66 per cent, has adult as well as minor males and females both. Households having adult males and females only constitute the second largest group, accounting for 26 per cent of the surveyed households. Two per cent households have adult male or males only and another 2 per cent households have adult female or females only. Among the remaining 4 per cent households, 3 per cent households consist of adult female with minor male/female and 1 per cent households comprise adult male with minor male/female.

Households by nature of relations of members to head of household

Statement IV.6 gives the distribution of surveyed households classified by nature of relations of members to head of household and migration status of head of household based on place of last residence.

Statement IV.6

Distribution of households classified by nature of relation of members to head of household and migration status of head of household

Nature of relation of members to head of household	No.of households where migration status of head of household is		
	Non-migrant	Migrant	Total
1	2	3	4
1. Self	...	4	4
2. Self, spouse	2	8	10

	1	2	3	4
3.	Self, spouse, unmarried sons and daughters	19	26	45
4.	Self, spouse, married son and son's wife with or without unmarried sons and daughters	5	15	20
5.	Self, spouse, married sons and son's wives with or without unmarried sons and daughters	...	3	3
6.	Self (female), unmarried son/ daughter	...	2	2
7.	Self, spouse with or without unmarried sons/daughters and widowed father	1	1	2
8.	Self, spouse with or without unmarried sons/daughters and widowed mother	2	1	3
9.	Self,spouse,unmarried sons/daughters and unmarried brother	...	1	1
10.	Self, spouse, unmarried sons/ daughters, brother's unmarried sons and daughters	...	1	1
11.	Self, spouse, unmarried sons, unmarried brothers and sister and widowed mother	1	...	1
12.	Self,spouse,unmarried sons/ daughters, unmarried brother and widowed mother	1	...	1
13.	Self, spouse, unmarried brothers and widowed father	1	...	1
14.	Self(female), son's wife, son's unmarried sons and daughters	...	1	1
15.	Self (unmarried male) and widowed mother	1	...	1
16.	Self (divorced male) and widowed mother	...	1	1
17.	Self (widowed male), unmarried sons and daughter and widowed mother	...	1	1
18.	Self, spouse, separated daughter, daughter's unmarried sons and daughter	...	1	1
19	Self (unmarried male) and unrelated female(widow)	...	1	1
	Total	33	67	100

Although the data on nature of relation of members to head of household gives 19 different compositions, yet three important compositions are distinctly discernible both among migrant and non-migrant households. Out of 100 surveyed households, the maximum number of 45 households (26 migrant and 19 non-migrant) is composed of self, spouse, unmarried sons and daughters. The next important group of 20 households (15 migrant and 5 non-migrant) comprise self, spouse, married son and son's wife with or without unmarried sons and daughters. The third important composition made up of self and spouse only is found among 10 households (8 migrant and 2 non-migrant). These three compositions together account for about three-fourths (74.00 per cent) of the total surveyed households in the village.

Members by relationship to head of household

The following statement gives the distribution of members classified by age, sex and relationship to head of household, where head is male/female.

Statement IV.7

Distribution of members classified by age, sex and relationship of head of household where head is male/female

Age-group	Male head									
	Number of persons who									
	Head of household (self)	Wife	Son	Brother	Son's wife	Daughter	Sister	Father	Mother	Son's son
1	2	3	4	5	6	7	8	9.	10	11
0-9	...	...	49	...	...	47	...	...	...	19
10-14	...	...	30	1	...	20	...	...	...	3
15-24	5	8	44	11	14	21	1	...	...	2
25-44	38	39	14	2	6	1	1	...	...	...
45-59	24	21	...	...	...	...	...	...	4	...
60+	27	18	...	...	...	...	...	8	10	...
Total	94	86	137	14	20	89	2	8	14	24

Age-group	Male head							Female head			
	are related to head of household as							Number of persons who are related to head of household as			
	Brother's son	Daughter's son	Son's daughter	Brother's daughter	Daughter's daughter	Unre-lated	Total	Head of household (self)	Son	Daughter	Total
1	12	13	14	15	16	17	18	19	20	21	22
0-9	...	...	9	...	...	...	124	...	3	1	4
10-14	...	2	3	...	2	...	61	...	...	3	3
15-24	1	1	...	2	...	...	110	...	1	1	2
25-44	...	...	...	...	...	1	102	3	...	....	3
45-59	...	...	...	...	...	...	49	...	...	...	...
60+	...	...	...	...	...	...	63	3	...	...	3
Total	1	3	12	2	2	1	509	6	4	5	15

Out of 100 surveyed households in Theh Bahri, 94 households with 509 members have male heads and the remaining 6 households with 15 members have female heads. Among the 94 households, where the head is male, 18.47 per cent members are heads themselves. Other categories of relations living in these households are sons (26.92 per cent), daughters (17.48 per cent), wives (16.90 per cent), son's sons (4.71 per cent), sons' wives (3.93 per cent), brothers and mothers (2.75 per cent each), son's daughters (2.36 per cent), fathers (1.57 per cent), daughter's sons (0.59 per cent), sisters, brother's daughters, daughter's daughters (0.39 per cent each) and brother's sons and unrelated members (0.20 per cent each). Among the 6 households, where the head is female, 40.00 per cent members are heads themselves, 33.33 per cent members are daughters and 26.67 per cent members are sons.

Intra-family relations

The joint family system, though traditionally prevalent, is fastly disintegrating in the village. The most important characteristic of the joint family system is that the income of all its members is pooled and spent for the benefit of all the members, whether or not they have actually earned any part of it. The basis for the system is to ensure maintenance of all descendants from a common ancestor, father or grandfather. The widows or orphans, the children, young boys and girls and elderly or decrepit or physically incapacitated members of the family, all receive the attention of the head of family and are supported and maintained out of the joint family fund.

In the simple and intermediate type of families in the village, intra-family relationship is quite smooth as there is no internal friction among their members. However in joint families, the intra-family ties begin to loosen as the head of household advances in age and among agricultural families in particular, the family bond weakens after the death of the head of household. The above contention is supported by the fact that there is no collateral joint family having two or more married couples between whom there is a sibling bond, in the surveyed households of the village. The number of lineal collateral joint families having parents and their two or more married sons, is also insignificant in the village i.e. only 3 per cent (Statement IV:1). The only important type of joint families which have survived in the village are lineal joint families, having two couples between whom there is a lineal link, which account for 20 per cent of the total households of the village.

The trend of breaking of joint families and the spread of simple and intermediate families seems to have been faster during the last few years. During 1981-87, the average size of a family has gone down from 6.68 persons per family at the time of 1981 Census to 5.24 persons per family in 1987 (survey data). The disintegrating process came to the fore with a number of factors emerging under the changed conditions of life. Mutual love, respect and good behaviour among all the family members, spirit of sacrifice and toleration for each other's weakness are important factors for leading a happy joint family life. Oneness of family occupation (i.e. all the adults must be employed in similar occupations) is equally important factor for the survival of a joint family. However, now a days, the growing materialistic and individualistic trends in thinking and intolerant attitudes of the people are eating into the vitals of this system. The mounting pressure on land due to phenomenal increase in population has broken the oneness of the family occupation and led to shift in occupations. Disparity in the income of the members of the family creates some imbalance in the joint family. The immediate cause is provided by petty jealousies and quarrels among the children, the ladies of the household and strained relations between the mother-in-law and the daughter-in-law. Now life is also so hard that sometimes people are compelled to leave

their homes in search of gainfull occupations. Yet another important factor, which seems to be peculiar to this village for splitting the joint families, may be the near implementation of the Haryana Government's decision to vest proprietary rights on the Government land and houses occupied by the residents and their innate desire to have separate property rights in their names in the revenue records by showing that they live in independent households.

Status of women

The lot of the rural housewife, on the whole, is hard one. She attends to all types of household chores which include cooking the meals, scouring the utensils, cleaning the house, washing the clothes, looking after the children and feeding the livestock. When the men are at work in the fields, she carries the food to them. During sowing and harvesting operations, she does a considerable share of work and after going home, she has to cook the evening meal. In the morning as well as in the evening, she carries water from the well or public tap. The system of *purdah* still prevails among the women. Due to conservative outlook of the people, they have remained most neglected in the sphere of education. Now, there is general awareness of the importance of women's education. The old thinking that the social order would crumble if women were educated is disappearing.

Inheritance

As a general rule, the son or sons were entitled to the inheritance on the father's death. In default of a son, the widow ordinarily succeeded to her husband's estate, or in case there was no widow, the mother and father succeeded. The mother had the prior right, though as she and the father ordinarily lived together, no partition was as a rule, required. If neither parent had survived the deceased, his brother or brothers or his brother's sons within seven degrees succeeded in turn per capita. A daughter received no share, but if she was unmarried, a share was reserved to defray the expense of her marriage. As a rule, sons, whether by the same or different wives, shared equally[1].

Now according to Hindu Succession Act, 1956, sons and daughters, the mother and the widow along with other heirs[2] of the deceased, if any, inherit the intestate property simultaneously. A daughter has as good a claim to her father's property as a son. However, inspite of the rights conferred by law, it appears to have become a general practice for the girls not to claim any part of the intestate property. In the absence of a brother, a girl may sometime give her land to her near relatives, though in such cases, she usually retains her right to property.

Close family members living outside

For the purpose of data on members staying outside, only close relatives like, father, mother, son, daughter, brother, sister, husband or wife were taken into account.

Statement IV.8 shows the number of households whose close relatives are staying outside the household classified by religion, caste and age of head of household.

1. Phulkian States Gazetteer (Patiala, Jind and Nabha, 1904, p.312

2. Specified in class I of the schedule vide section 8 of the Hindu Succession Act, 1956

Statement IV.8

Households whose close relations are staying outside the household classified by religion and caste and age of head of household

Religion and caste	Total number of households	Number of households whose close relations are staying outside and where age of head of household is						
		Total	Below 25	25-29	30-34	35-44	45-59	60 +
1	2	3	4	5	6	7	8	9
HINDU								
Scheduled castes								
Balmiki	3	1	1	...	...	...	...	...
Bawaria	10	7	...	...	1	2	3	1
Bhedkut	62	42	1	3	4	8	8	18
Chamar	3	2	...	...	1	...	1	...
Sansi	14	9	...	1	2	1	3	2
Other castes								
Jhinwar	2	1	...	...	...	1	...	...
Kumhar	3	...	...	...	...	...	...	...
Sunar	1	1	...	...	...	...	1	...
Tagu Brahman	2	1	...	...	...	...	1	...
Total	100	64	2	4	8	12	17	21

It will be seen that all castes, except Kumhars, have close relations staying outside the household. The close relations belonging to the solitary household of Sunar, 70 per cent households of Bawarias, about two-third households of Bhedkuts, Chamars and Sansis, half of the households of Jhinwars and Tagu Brahmans and one-third households of Balmikis are living outside. Among the 64 households, whose close relations are staying outside, the heads of 21 households are above the age of 60, of 17 households in the age-group 45-59, of 12 households in the age-group 35-44, of 8 households in the age-group 30-34, of 4 households in the age-group 25-29 and of 2 households, they are below 25 years. The above analysis leads to the inference that the proportion of households whose close relations are staying outside increases with the increase in the age-group of the head of household.

Place of origin of heads whose close relations are staying outside.

The following statement gives the number of households whose close relations are staying outside the household by religion and caste and state of origin of the head of household.

Statement IV.9

Households whose close relations are staying outside the household classified by religion ar.d caste and state of origin of head of household

Religion and caste	Total number of households	Number of households whose close relations are staying outside and where head of household belongs to			
		Total	Haryana	Punjab	Pakistan
1	2	3	4	5	6
HINDU					
Scheduled castes					
Balmiki	3	1	1	...	...
Bawaria	10	7	...	...	7
Bhedkut	62	42	...	...	42
Chamar	3	2	2	...	...
Sansi	14	9	...	2	7
Other castes					
Jhinwar	2	1	1	...	...
Kumhar	3	...	...	...	...
Sunar	1	1	1	...	...
Tagu Brahman	2	1	...	...	1
Total	100	64	5	2	57

The data in the above statement reveal that 57 heads out of 64 (or 89 per cent) whose close relations are living outside hail from Pakistan, migrating in the wake of partition of the country in 1947. Heads of 5 such households (or 8 per cent) belong to Haryana state itself and of 2 households (3 per cent) hail from the neighbouring state of Punjab.

Place of last residence of heads whose close relations are living outside

The following statement gives the number of households whose close relations are staying outside the household by religion and caste and place of last residence of head of household.

Statement IV.10

Households whose close relations are staying outside the household classified by religion and caste and place of last residence of head of household

Religion and caste	Total number of households	Number of households whose close relations are staying outside where place of last residence of head of household is								
		Total	Haryana state						Punjab	Pakistan
			Same village	Same tahsil	Ambala district	Hisar district	Karnal district	Kuruk-shetra district		
1	2	3	4	5	6	7	8	9	10	11
HINDU										
Scheduled castes										
Balmiki	3	1	1	...	...	...	...	...	...	...
Bawaria	10	7	2	...	...	...	...	...	1	4
Bhedkut	62	42	10	...	1	3	...	4	1	23
Chamar	3	2	1	1	...	...	...	...	...	...
Sansi	14	9	3	...	...	...	1	...	3	2
Other castes										
Jhinwar	2	1	1	...	...	...	...	...	...	...
Kumhar	3	...	...	...	...	...	...	...	...	...
Sunar	1	1	...	...	...	...	1	...	...	...
Tagu Brahman	2	1	...	...	...	...	...	...	...	1
Total	100	64	18	1	1	3	2	4	5	30

Among the 64 households, whose relations are staying outside, heads of 30 households had their place of last residence in Pakistan. Heads of 11 households had last residence at other places in Haryana state viz., 1 in Jind tahsil itself, 4 in Kurukshetra district, 3 in Hisar district, 2 in Karnal district and 1 in Ambala district and 5 heads were residing in Punjab state before migrating to Theh Bahri, while the remaining 18 heads are living in Theh Bahri itself right from the time of their birth.

Particulars of close relations staying outside and occupation of head of household

The following statement gives particulars of close relations staying outside the household classified by occupation of head of household and nature of relation with head of household.

Statement IV.11

Particulars of close relations staying outside the household classified by occupation of head of household and nature of relation with head of household (Survey 1987)

Occupation of head of household	Total no. of household	Number of households whose close relations staying outside are related to head of household as							
		Father	Mother	Son	Daughter	Brother	Sister	Husband	Wife
1	2	3	4	5	6	7	8	9	10
Registered medical practitioner	1	...	...	1	...	...	...	...	1
Social worker	1	...	...	1	...	...	...	...	...
Teacher	2	...	2	...	1	...	...	...	1
Chowkidar	2	...	...	2	...	...	...	...	...
Cultivator	28	5	7	19	...	2	...	...	...
Agricultural labourer	10	6	4	5	1	3	...	...	...
Flour miller	2	1	1	1	...	...	...	...	...
Labourer, construction		5	5	3	...	3	1	...	...
Motor driver	1	1	1	...	...	...	...	...	...
Rickshaw puller	5	3	4	...	1	2	1	...	...
Tonga driver	2	2	2	...	...	...	...	...	...
Non-worker	3	...	...	1	...	...	...	2	...
Total	64	23	26	33	3	10	2	2	2

The relations staying outside the household are father, mother, son, daughter, brother, sister, husband and wife. In some cases, more than one category of kins live outside. Evidently, the break up of households with reference to the close relations in this statement does not tally with the total number of households having kins outside the household. Many of the heads have one or both of their parents living outside the household. In cases of 23 households fathers and in cases of 26 households mothers are staying outside the household. The most important category of relation staying away from the family is that of son as reported by 33 households i.e. over half of the households. In 10 households brothers and in 3 households daughters stay outside the household. In 2 households each, sisters, husbands and wives are reported staying away from the household.

Among the 64 households whose close kins are staying outside the households, heads of 28 households are cultivators, of 10 households agricultural labourers, of 7 households labourers, construction, of 5

households rickshaw pullers, of 2 households each teachers, chowkidars, flour millers and tonga drivers and of 1 each is a registered medical practitioner, a social worker and a motor driver while heads of the remaining 3 households are non-workers.

Age and marital status of close relations

The following statement gives the particulars of close relations staying outside the household classified by age and marital status and relation to head of household.

Statement IV.12

Particulars of close relations staying outside the household classified by age, marital status and relation to head of household

Age-group	Total number of close relations staying outside	Number staying outside who are related to head					
		Father		Mother		Son	
		Married	Widowed	Married	Widowed	Unmarried	Married
1	2	3	4	5	6	7	8
0-9	2	...	...	...	...	1	...
10-14	5	...	...	...	...	...	...
15-24	35	...	...	...	...	10	8
25-34	32	...	...	...	...	1	29
35-59	29	2	...	4	...	...	20
60+	43	17	4	14	8	...	...
Total	146	19	4	18	8	12	57

of household as					Age-group
Daughter	Brother	Sister	Husband	Wife	
Unmarried	Unmarried	Unmarried	Married	Married	
9	10	11	12	13	1
1	...	...	...	...	0-9
...	3	2	...	...	10-14
2	13	1	...	1	15-24
...	2	...	...	...	25-34
...	...	...	2	1	35-59
...	...	...	...	...	60+
3	18	3	2	2	Total

Out of 146 close relations staying outside the household, 96 (65.75 per cent) are in the working age-group 15-59, 7 (4.80 per cent) are children in the age-group 0-14 and the rest 43 (29.45 per cent) are old persons aged 60 and above.

Again, among the 146 close relations staying outside, 36 (24.66 per cent), including 18 brothers, 12 sons, 3 daughters and 3 sisters are unmarried, 98 (67.12 per cent) consisting of 57 sons, 19 fathers, 18 mothers, 2 husbands and 2 wives, are married and 12 (8.22 per cent), comprising 8 mothers and 4 fathers, are widowed.

Educational level of close relations

The following statement gives particulars of close relations staying outside the household classified by educational level and relation to head of household.

Statement IV.13

Particulars of close relations staying outside the household classified by educational level and relation to head of household

Educational level of persons staying outside	Number of persons staying outside who are related to head of household as								
	Total	Father	Mother	Son	Daughter	Brother	Sister	Husband	Wife
1	2	3	4	5	6	7	8	9	10
Illiterate	63	10	19	24	1	6	1	...	2
Literate and educated persons	83	13	7	45	2	12	2	2	...
Literate without educational level	26	10	4	7	...	3	2	...	...
Primary	27	2	3	18	...	3	...	1	
Middle	9	1	...	4	...	3	...	1	...
Matriculation/Secondary	9	...	...	5	1	3	...	...	...
Higher secondary/Inter-mediate/Pre-university	5	...	...	4	1	...	...	...	...
Graduate degree other than technical degree	4	...	...	4	...	...	...	...	...
Post-graduate degree other than technical degree	3	...	...	3	...	...	...	...	
Total	146	23	26	69	3	18	3	2	2

The statement indicates that out of 146 close kins staying away from the household, 63 persons (43.15 per cent) including 24 sons, 19 mothers, 10 fathers, 6 brothers, 2 wives, a daughter and a sister are illiterate. The remaining 83 persons or 56.85 per cent staying outside are literate having different educational levels, of whom 45 are sons, 13 fathers, 12 brothers, 7 mothers and 2 each are daughters, sisters and husbands. Among the literate and educated persons, 26 relations comprising 10 fathers, 7 sons, 4 mothers, 3 brothers and 2 sisters are literate without educational level. Twenty seven persons constituting 18 sons, 3 mothers, 3 brothers, 2 fathers and a husband are primary pass. Nine relatives covering 4 sons, 3 brothers, a father and a husband have acquired middle level of education. Fourteen relations are matriculate or higher secondary pass, of whom 9 are sons, 3 brothers and 2 daughters. The relatives with higher qualification of graduate degree and above number 7, including 4 graduate sons and 3 post graduate sons.

Mother tongue and subsidiary language of close relations staying outside

Statement IV.14 gives particulars of close relations staying outside the household classified by mother tongue and subsidiary language spoken and relationship with the head of household.

Statement IV.14

Particulars of close relations staying outside the household classified by mother tongue and subsidiary language spoken and relationship with the head of household

Relationship with the head of of household	Number of close relations staying out side the house-hold	Number of close relations staying outside the household whose mother tongue is									
		Hindi					Punjabi				
		Punjabi	Urdu	Eng-lish	No sub-sidi-ary lan-guage spo-ken	Total	Hindi	Urdu	Eng-lish	No sub-sidi-ary lan-guage spo-ken	Total
1	2	3	4	5	6	7	8	9	10	11	12
Father	23	6	3	—	9	18	1	2	—	2	5
Mother	26	5	1	—	9	15	3	1	—	7	11
Son	69	22	—	3	16	41	14	1	2	11	28
Daughter	3	1	—	1	—	2	—	—	—	1	1
Brother	18	7	—	—	10	17	—	—	—	1	1
Sister	3	1	—	—	2	3	—	—	—	—	—
Husband	2	1	—	—	1	2	—	—	—	—	—
Wife	2	1	—	—	—	1	—	—	—	1	1
Total	146	44	4	4	47	99	18	4	2	23	47

Among the 146 close relations living outside the household, 67.81 per cent or about two-thirds have been reported speakers of Hindi mother tongue and the remaining 32.19 per cent or about one-third are speakers of Punjabi mother tongue. Among the 99 Hindi speakers, 44 speak Punjabi as subsidiary language and 4 each Urdu and English, while the remaining 47 do not speak any subsidiary language. Similarly, among the 47 Punjabi speakers, 18 speak Hindi as subsidiary language, 4 Urdu and 2 English and the rest 23 persons have no subsidiary language.

Close relations by place of birth and present residence

The following statement gives particulars of close relations staying outside the household classified by place of birth and present residence.

Statement

Particulars of close relations staying outside the

Place of birth of close relations	Number of close relations staying outside	Number whose present address is as under and				
		Father			Mother	
		Same village	Rohtak district	Rajasthan	Same village	Karnal district
1	2	3	4	5	6	7
Within the same village	79	...	...	...	...	...
Within the same tahsil	3	2	...	...	1	...
Within the same state	8	1	...	...	1	...
1. Ambala district	1	...	...	...	...	...
2..Hisar district	2	...	...	...	...	...
3. Karnal district	5	1	...	...	1	...
Within other states/union territories	6	1	...	...	1	...
1. Chandigarh	1	...	...	...	1	...
2. Delhi	2	...	...	...	...	...
3. Punjab	3	1	...	...	...	...
Other countries						
Pakistan	50	17	1	1	21	1
Total	146	21	1	1	24	1

IV.15

household classified by place of birth and present residence

are related to head of household as						Place of birth of close relations
Mother	Son					
Punjab	Same village	Same tahsil	Faridabad district	Karnal district	Kurukshetra district	
8	9	10	11	12	13	1
...	35	1	1	...	4	Within the same village
...	...	...	...	...	...	Within the same tahsil
...	2	...	...	2	...	Within the same state
...	...	...	...	...	...	1. Ambala district
...	2	...	...	...	...	2. Hisar district
...	...	...	...	2	...	3. Karnal district
...	...	...	...	...	...	Within other states/union territories
...	...	...	...	...	...	1. Chandigarh
...	...	...	...	...	...	2. Delhi
...	...	...	...	...	...	3. Punjab
						Other countries
1	2	...	...	1	...	Pakistan
1	39	1	1	3	4	Total

Statement

Particulars of close relations staying outside the

Place of birth of close relations	Number whose present address is as under and					
	Son			Daughter		Brother
	Punjab	Rajasthan	Delhi	Punjab	Delhi	Same village
1	14	15	16	17	18	19
Within the same village	5	3	6	...	2	17
Within the same tahsil	...	...	...	...	...	...
within the same state	...	...	1	...	...	...
1. Ambala district	...	...	1	....	...	...
2. Hisar district	...	...	...	...	...	...
3. Karnal district	...	...	...	...	...	...
Within other states/union territories	...	...	2	1	...	...
1. Chandigarh	...	...	...	...	...	...
2. Delhi	...	...	2	...	...	...
3. Punjab	...	...	...	1	...	...
Other countries						
Pakistan	...	...	4	...	...	...
Total	5	3	13	1	2	17

IV.15

household classified by place of birth and present residence

are related to head of household as						Place of birth of close relations
Brother	Sister	Husband		Wife		
Same tahsil	Same village	Ambala district	Uttar Pradesh	Karnal district	Punjab	
20	21	22	23	24	25	1
1	3	...	1	...	...	Within the same village
...	...	...	...	...	...	Within the same tahsil
...	...	...	...	1	...	Within the same district
...	...	...	...	...	...	1. Ambala district
...	...	...	...	...	...	2. Hisar district
...	...	...	...	1	...	3. Karnal district
...	...	...	...	...	1	Within other states/union territories
...	...	...	...	...	...	1. Chandigarh
...	...	...	...	...	...	2. Delhi
...	...	...	...	...	1	3. Punjab
						Other countries
...	...	1	...	...	...	Pakistan
1	3	1	1	1	1	Total

The data in the above statement reveal that out of 146 close relations staying outside, 79 were born in Theh Bahri, 3 were born within the Jind tahsil itself, 8 were born in other districts of Haryana state (5 in Karnal, 2 in Hisar and 1 in Ambala), 6 were born in other states (3 in Punjab, 2 in Delhi and 1 in Chandigarh) and 50 were born in Pakistan.

Again, among these 146 close relations, a majority constituting 104 persons, resides in separate houses in Theh Bahri itself. They include 39 sons, 24 mothers, 21 fathers, 17 brothers and 3 sisters. Two close relatives consisting of a son and a brother are living in the same tahsil of Jind. Twelve close relations comprising 8 sons, a father, a mother, a husband and a wife have their present residence in other districts of Haryana state. Five of them live in Karnal, 4 in Kurukshetra and 1 each in Ambala, Rohtak and Faridabad. Twenty-eight relatives are staying in other states and union territories. They constitute 21 sons, 3 daughters, a father, a mother, a husband and a wife. Of them, 15 live in Delhi, 8 in Punjab, 4 in Rajasthan and 1 in Uttar Pradesh.

Nature of activity of non-worker close relations staying outside

Statement IV.16 gives particulars of non-worker close relations who are staying outside the household classified by nature of activity and relationship to the head of household.

Statement IV.16

Particulars of non-worker close relations who are staying outside the household classified by nature of activity and relationship to the head of household

Nature of activity of non-worker close relations staying outside	Number who are related to head of household as						
	Father	Mother	Son	Daughter	Brother	Sister	Wife
1	2	3	4	5	6	7	8
1. Full time students	...	...	5	1	2	...	...
2. Household duties	...	18	...	...	...	2	2
3. Dependents & infants	5	8	...	1	1	1	...
4. Retired, rentiers and persons of independent means	4	...	...	...	...	...	...
5. Seeking employment	...	...	2	...	1	...	...
Total	9	26	7	2	4	3	2

It follows from the above statement that out of 146 close relations living outside the household, 53 or 36.30 per cent are non-workers. These relatives consist of 26 mothers, 9 fathers, 7 sons, 4 brothers, 3 sisters, 2 daughters and 2 wives. Among them, the nature of activity of 22 persons has been reported as household duties and 16 are dependents. All those doing household duties are females, comprising 18 mothers, 2 sisters and 2 wives, while the dependents include 8 mothers, 5 fathers, a daughter, a brother and a sister. Four fathers are retired, rentiers or persons of independent means. There are 8

students, of whom 5 are sons, 2 brothers and 1 daughter. Only 3 relations, including 2 sons and a brother, are seeking job. Of them, 1 brother living in Theh Bahri itself and a son residing in a village of Karnal district are matriculate and a son living in a village of Karnal district is graduate.

Occupation of close relations staying outside the household

Statement IV.17 gives particulars of close relations staying outside the household classified by occupation and relationship with the head of household.

Statement IV.17

Particulars of working close relations staying outside the household classified by occupation and relationship with head of household

Occupation	Number of close relations staying outside who are related to head of household as						
	Father	Mother	Son	Daughter	Brother	Husband	Wife
1	2	3	4	5	6	7	8
Army service	...	...	...	...	...	1	...
Accountant	...	...	2	...	...	...	...
Patwari	...	...	1	...	...	...	...
Clerk	...	...	6	1	...	...	...
Salesman	...	...	1	...	...	...	...
Chowkidar	2	...	...	...	...	...	...
Cultivator	8	...	18	...	3	...	...
Agricultural labourer	3	...	18	...	8	...	...
Labourer in factory	...	...	1	...	...	1	...
Electrician	...	...	1	...	...	...	...
Labourer, construction	1	...	9	...	2	...	...
Rickshaw puller	...	...	2	...	...	...	...
Auto-rickshaw driver	...	...	2	...	...	...	...
Tonga driver	...	...	1	...	...	...	...
Truck driver	...	...	...	...	1	...	...
Total	14	...	62	1	14	2	...

The data reveal that out of 146 absentee close relations, 93 or 63.70 per cent are engaged in economic activities. All of them, except a daughter, are male members which indicates that almost all female relations are non-workers. Among the absentee male workers, sons account for the maximum number of 62 workers, followed by fathers and brothers (14 each) and husband (2). Of them, the largest number of 29 relations, constituting

18 sons, 8 fathers and 3 brothers are working as cultivators and an equal number comprising 18 sons, 8 brothers and 3 fathers are agricultural labourers. The remaining 35 persons are scattered in small number, pursuing 13 occupations of different descriptions as shown in the above statement.

Time and reason for living outside of close relations

Statement IV.18 gives the number of close relations staying outside the household classified by length of time, reason and relation to the head of household.

STATEMENT IV.18

Statement

Number of close relations staying outside the household classified

Relation to head of household	Number of relations								
	Less than 1 year		1-4 years					5-9 years	
	Division of family	Studies	Division of family	Stay at native place	Service	To seek employment	Studies	Division of family	To accompany
1	2	3	4	5	6	7	8	9	10
Father	1	...	8	...	...	...	...	3	...
Mother	1	...	8	1	...	...	...	5	...
Son	...	2	13	...	5	8	2	22	1
Daughter	...	...	...	1	1	...	1	...	...
Brother	3	...	7	...	...	...	1	5	...
Sister	...	...	2	...	...	...	...	1	...
Husband	...	...	...	...	...	...	...	...	...
Wife	...	...	...	1	...	...	....	...	...
Total	5	2	38	3	6	8	4	36	1

IV.18

by length of time,reason and relation to head of household

staying outside										Relation to head of household
5-9 years			10-19 years		20+ years				Total	
Service	To seek employ-ment	Studies	Division of family	Service	Division of family	Stay at native place	Service	To seek employ-ment		
11	12	13	14	15	16	17	18	19	20	1
...	...	...	6	...	4	...	1	...	23	Father
...	...	...	7	...	4	...	...	...	26	Mother
1	2	1	4	1	...	2	3	2	69	Son
...	...	...	...	...	...	...	...	...	3	Daughter
...	...	...	2	...	...	...	...	...	18	Brother
...	...	...	...	...	...	...	...	...	3	Sister
...	...	...	...	2	...	...	...	...	2	Husband
...	...	...	...	...	...	1	...	...	2	Wife
1	2	1	19	3	8	3	4	2	146	Total

The statement reveals that out of 146 absentee close relations, 7 members are living outside the household for less than one year, 59 members for 1-4 years, 41 members for 5-9 years, 22 members for 10-19 years and 17 members for 20 or more years. A majority of close relations, accounting for 106 relations, is living outside the household on account of division of family. Fourteen relations are in service, 12 are in search of employment, 7 are studying, 6 are living at native places while 1 son is living outside the household to accompany another relation.

Remittances received from absentee members

Statement IV.19 gives particulars of remittances sent by close relations staying outside the household classified by relationship to head of household and present address.

Statement IV.19

Remittances sent by close relations staying outside the household classified by relationship to head of household and present address

Relationship with head of household	Number of households	Number of close relations	Average amount (in Rs.) of remittances sent by each close relation staying outside and whose present address is					
			Same village	Ambala district	Rohtak district	Delhi	Rajasthan	Uttar Pradesh
1	2	3	4	5	6	7	8	9
Father	1	1	...	...	2,400 (1)	...	...	...
Son	3	6	500 (1)	...	...	1,800 (2)	1,000 (3)	...
Husband	2	2	...	3,600 (1)	...	...	...	2,400 (1)

Note: Figures shown within brackets indicate number of close relations sending remittances

It will be seen from the above statement that only 6 households receive remittances from 9 close relations staying away from them. Among them 6 are sons, 2 husbands, and 1 father. In the case of 3 heads receiving remittances from sons, an average amount of Rs. 1,800 per year is sent by each of the 2 sons living in Delhi, Rs. 1,000 per year by each of the 3 sons living in Rajasthan and Rs. 500 per year by a son living in Theh Bahri itself. Another 2 heads receive an average amount of Rs. 3,600 and Rs. 2,400 per year from their husbands living in Ambala district and Uttar Pradesh, respectively. A father living in Rohtak district is sending Rs. 2,400 per year to his son in Theh Bahri.

Remittances sent to absentee members

Statement IV.20 gives particulars of remittances sent by households to close relations staying outside the household classified by relationship to head of household and present address of the close relation.

Statement IV.20

Remittances sent by households to close relations staying outside the household classified by relationship to head of household and present address of the close relations

Relationship with head of household	Number of households	Number of close relations	Average amount(in Rs.) sent by each household to close relations whose present address is						
			Same village	Jind district	Karnal district	Kurukshetra district	Delhi	Punjab	Rajasthan
1	2	3	4	5	6	7	8	9	10
Father	1	1	...	...	...	...	...	...	1,000 (1)
Mother	1	1	1,200 (1)	...	...	...	...	...	...
Son	3	6	...	...	...	7,500 (4)	680 (2)	...	...
Daughter	1	1	...	...	...	...	1,800 (1)	...	...
Brother	1	1	...	2,400 (1)	...	...	...	...	...
Wife	2	2	...	...	4,800 (1)	...	...	...	3,600 (1)

NOTE: Figures in brackets indicate the number of close relations receiving remittances

The above statement reveals that 12 staying out members receive remittances from 9 households living in Theh Bahri.Among them, 6 are sons, 2 wives, a father, a mother, a daughter and a brother. Further, out of these 12 recepients of remittances, a father living in Rajasthan is paid Rs. 1,000 a year. A mother staying in Theh Bahri itself gets Rs. 1,200 a year. Two households send an average amount of Rs. 7,500 each per year to 4 sons living in Kurukshetra district and another household sends Rs. 680 per year to two sons living in Delhi. A daughter staying in Delhi is receiving Rs.1,800 per year and a brother residing in Jind district is getting Rs. 2,400 per year. Two households send Rs. 4,800 and Rs. 3,600 per year to 2 wives living in Karnal district and Punjab, respectively.

Visit to urban areas

The following statement gives an idea about visit to urban areas by any member of household classified by occupation of head of household and maximum distant place visited by the same member and purpose.

Statement

Visit (involving night halt for a day atleast) to urban areas by any member of household classified by occupation survey

Occupation of head of household	Distance of place visited kms	Number of households any member of				
		To meet relations	To sell agricultural produce	Official tour	To seek employ ment	Religious tour
1	2	3	4	5	6	7
Social worker	101 +	...	...	...	...	...
Teacher	21-50	...	...	1	...	...
Sevadar in dera	101 +	...	...	...	...	1
Grocer	101 +	...	...	...	...	...
Chowkidar	101 +	1	...	...	...	...
Cultivator	21-50	1	3	...	...	...
	51-100	...	...	...	1	...
	101 +	14	...	...	1	...
Agricultural labourer	101 +	4	...	...	1	...
Flour miller	21-50	1	...	...	...	...
Tailor	21-50	...	...	...	...	...
Labourer, construction	101 +	1	...	...	2	...
Motor driver	101 +	...	...	...	...	...
Rickshaw puller	101 +	2	...	...	...	...
Tonga driver	21-50	1	...	...	...	...
	101 +	1	...	...	...	...
Non-worker	101 +	2	...	...	...	...
Total	21-50	3	3	1	..	...
	51-100	...	...	...	1	...
	101 +	25	...	...	4	1
	Total	28	3	1	5	1

IV.21

of head of household and maximum distant place visited by the same member and purpose according to data (1987)

which has made maximum visits to most distant place for					Occupation of head of household
To purchase medicines	Transportation of goods	To bring mother	For elections	Place visited	
8	9	10	11	12	1
...	...	...	1	Fatehabad(1)	Social worker
...	...	...	...	Jind(1)	Teacher
...	...	...	...	Sirsa(1)	Sevadar in dera
...	1	...	...	Calcutta(1)	Grocer
...	...	...	...	Delhi(1)	Chowkidar
...	...	...	...	Jind(1), Kaithal(3).	Cultivator
...	...	...	...	Kurukshetra(1),	
1	...	...	...	Bucho Mandi(1), Chandigarh(1), Delhi(13) Modinagar (1),	
...	...	...	...	Bathinda(1), Chandigarh(1) Delhi(3)	Agricultural labourer
...	...	...	...	Kaithal(1)	Flour miller
...	...	1	...	Jind(1)	Tailor
...	...	...	...	Delhi(1), Mansa(2)	Labourer, construction
...	1	...	...	Ambala(1)	Motor driver
...	...	...	...	Chandigarh (1),	Rickshaw puller
				Delhi (1)	
...	...	...	...	Kaithal(1)	Tonga driver
...	...	...	...	Delhi(1)	
...	...	...	...	Delhi(1), Pinjore(1)	Non-worker
...	...	1	...		Total
...	...	...	...		
1	2	...	1		
1	2	1	1		

The data in the above statement account for such a visit only which involves atleast one night halt by any member of the household who has visited the maximum distant place. Although members of most of the households visit the neighbouring towns of Assandh, Kaithal and Jind quite frequently for purchase of goods, sale of agricultural produce and other varied purposes but many of them return to the village the same day and, therefore, such households, whose members have not stayed for the night at the urban areas visited by them, have been excluded from the purview of this statement.

Out of 100 surveyed households of Theh Bahri, members of 43 households made visits to the urban areas involving at least one night halt during the preceding year. Of them, members of 34 households visited urban areas lying at a distance of more than 100 kilometres. Of them, members of 21 households visited Delhi, of 3 households Chandigarh, of 2 households Mansa and of 1 household each Ambala, Bathinda, Bucho Mandi, Calcutta, Fatehabad, Pinjore, Sirsa and Modinagar. A member of 1 household visited Kurukshetra located at a distance of 67 kilometres away from the village while members of 5 households visited Kaithal and of 3 households Jind, situated at a distance of 33 and 41 kilometres, respectively.

Again, out of the 43 households whose members visited the urban areas during the preceding year, heads of 21 households are cultivators, of 5 households agricultural labourers, of 3 households labourers, construction, of 2 households each rickshaw pullers, tonga drivers and non-workers and of 1 household each a social worker, a teacher, a *sevadar* in *dera*, a grocer, a chowkidar, a flour miller, a tailor and a motor driver.

Statement IV.22 gives particulars of persons in towns who were visited by members of household classified by distance of place where visited and purpose.

STATEMENT IV.22

Statement

Particulars of persons in town who were visited by members of household

Particulars of persons who were visited	Distance (kms).	Number of never married males visited for			Number of ever married males				
		To meet relations	To seek employ ment	Religious tour	To meet friends & relations	To sell agriculture produce	Official tour	To seek employ-ment	Transporta-tion of goods
1	2	3	4	5	6	7	8	9	10
1. Friend	21-50	...	...	...	1	...	1	...	...
	51 +	...	1	...	...	...	...	...	...
2. Relations									
I. Father	51 +	1	...	...	...	...	...	...	...
II. Son	21-50	...	...	...	1	...	...	...	...
III. Ever married	51 +	...	...	...	4	...	...	...	...
Daughter	51 +	...	...	...	3	...	...	...	...
IV. Brother	51 +	...	...	...	5	...	...	...	...
V. Mother's brother	51 +	...	...	...	1	...	...	...	...
VI. Sister's husband	21-50	...	...	...	1	...	...	...	...
VII. Father's sister's husband	51 +	...	...	...	1	...	...	...	...
VIII Wife's father	51 +	...	...	...	3	...	...	...	...
IX. Brother's son	51 +	...	...	...	1	...	...	...	...
X. Mother's sister's son	51 +	...	...	...	1	...	...	...	...
XI. Wife's brother	51 +	...	...	...	3	...	...	...	...
XII. Father's sister's son	51 +	...	...	...	1	...	...	...	...
XIII. Son's daughter	51 +	...	...	...	1	...	...	...	...
XIV. Husband	51 +	...	...	...	...	...	...	...	...
XV. Mother's father	51 +	2	...	...	...	...	...	...	...

IV.22

classified by distance of place where visited and purpose (Survey data 1987)

visited for			Number of never married females visited for		Number of ever married females visited for			Places visited
To purchase medicines	To bring mother	For elections	To meet relations	To seek employ-ment	To meet relations	Religious tour	To seek employ-ment	
11	12	13	14	15	16	17	18	19
...	...	...	...	...	...	...	...	Jind(1), Kaithal (1)
...	...	...	...	...	...	...	...	Kurukshetra(1)
...	...	...	2	...	2	...	...	Delhi(1), Modinagar(1) Pinjore (3)
...	...	...	...	...	...	...	...	Kaithal(1),
...	...	...	...	...	...	...	...	Delhi(4)
...	...	...	...	...	1	...	...	Delhi(4)
1	...	...	...	...	...	...	...	Chandigarh(2) Delhi (4)
...	...	...	...	...	...	...	...	Delhi(1)
...	...	...	...	...	...	...	...	Kaithal(1)
...	...	...	...	...	...	...	...	Delhi(1)
...	...	...	...	...	...	...	...	Delhi(2), Modinagar(1)
...	...	...	...	...	...	...	...	Delhi(1)
...	...	...	...	...	...	...	...	Delhi(1)
...	...	...	...	...	...	...	...	Chandigarh(1), Delhi(2)
...	...	...	...	...	...	...	...	Delhi(1)
...	...	...	...	...	1	...	...	Delhi(2)
...	...	...	...	...	1	...	...	Pinjore(1)
...	...	...	...	...	...	...	...	Modinagar(2)

Statement

Particulars of persons in town who were visited by members of household

Particulars of persons who were visited	Distance (kms).	Number of never married males visited for			Number of ever married males				
		To meet relations	To seek employ-ment	Religious tour	To meet friends & relations	To sell agriculture produce	Official tour	To seek employ ment	Transporta-tion of goods
1	2	3	4	5	6	7	8	9	10
3. Unrelated persons other than personal friends	21-50	...	...	...	...	3	...	1	...
	51+	...	1	1	...	...	...	...	2
Total	21-50	...	...	...	3	3	1	1	1
	51+	3	2	1	24	...	...	...	2
	Total	3	2	1	27	3	1	1	2

IV.22

classified by distance of place where visited and purpose (Survey data 1987)

visited for			Number of never married females visited for		Number of ever married females visited for			Places visited
To purchase medicines	To bring mother	For elections	To met relations	To seek employ-ment	To meet relations	Religious tour	To seek employ-ment	
11	12	13	14	15	16	17	18	19
...	1	...	...	...	...	...	...	Jind(3) kaithal(2)
...	...	1	...	3	...	1	4	Ambala(1), Bathinda(3), Bucho Mandi(3), Calcutta(1), Fatehabad(1), Mansa(2), Sirsa(2)
...	1	...	...	...	...	...	...	Total
1	...	1	2	3	5	1	4	
1	1	1	2	3	5	1	4	

The statement reveals that in the surveyed households, 58 persons visited the urban areas during the preceding year. Among them 49 visited urban areas located at a distance of more than 50 kilometres. Out of these 49 persons, 24 visited Delhi, 4 each Pinjore and Modinagar, 3 each Bathinda, Bucho Mandi and Chandigarh, 2 each Mansa and Sirsa and 1 each Ambala, Calcutta, Kurukshetra and Fatehabad. The remaining 9 persons visited urban areas located at a distance of 21-50 kilometres — 5 had gone to Kaithal and 4 to Jind.

Again, among the 58 persons who visited the towns during the preceding year, 37 persons visited relations, 3 visited friends and 18 visited unrelated persons other than personal friends. The relations visited were brother in 6 cases, father and son in 5 cases each, ever married daughter in 4 cases, wife's brother and wife's father in 3 cases, son's daughter and mother's father in 2 cases each and mother's brother, sister's husband, father's sister's husband, brother's son, mother's sister's son, father's sister's son and husband in 1 case each.

Further, out of the 58 persons who visited the urban areas during the preceding year, 43 were males and 15 females. Among them 36 persons (29 males and 7 females) had gone to the towns to meet relations, 10 persons (3 males and 7 females) to seek employment, 3 males for sale of agricultural produce, 2 males for transportation of goods, 1 male and 1 female on religious tour and 1 male each on official tour, to purchase medicines, to bring mother and in connection with elections.

Visits by friends and relations

Statement IV.23 gives an idea about frequency of being visited by friends and relations classified by caste of head of household and distance of place from where visited.

Statement IV.23

Frequency of being visited by friends and relatives classified by caste of head of household and distance of place from where visited (Survey data 1987)

Caste of head of household	Total number of households	Households which were visited by relations		
		Number of households	Average number of visitors per household	Average distance in kilometres from where visitors came per household
1	2	3	4	5
Scheduled castes				
Balmiki	3	1	1	30
Bawaria	10	...	...	...
Bhedkut	62	22	1	134
Chamar	3	...	...	...
Sansi	14	4	1	140
Other castes				
Jhinwar	2	...	...	...

1	2	3	4	5
Kumhar	3	...	...	...
Sunar	1	...	...	...
Tagu Brahman	2	1	1	138
Total	100	28	1	131

The statement reveals that among the 100 surveyed households belonging to nine castes, only 28 households — 22 belonging to Bhedkuts, 4 to Sansis and 1 each to Balmiki and Tagu Brahman castes were visited by an average number of one visitor per household. The average distance from where visitors came per household was between 134 and 140 kilometres in case of Bhedkuts, Sansis and Tagu Brahmans whereas it was only 30 kilometres in case of Balmiki household. All visitors were relatives.

Leisure time activity of workers

The following statement gives leisure time activity of workers classified by religion, occupation, age and sex.

Statement

Leisure time activity of workers classified

Religion	Occupation	Description of leisure time activity	Total		0-14		15-19		Age and 20-24
			M	F	M	F	M	F	M
1	2	3	4	5	6	7	8	9	10
HINDUISM	Social worker	T.V. watching	1	1	...	...	...	...	...
	Teacher	T.V. watching	1	...	...	...	...	...	...
		Radio listening	1	...	...	...	...	...	...
	Grocer	Gossiping	1	...	...	...	...	...	...
	Cultivator	News-paper reading	2	...	...	...	...	...	1
		T.V. watching	1	...	...	...	...	...	1
		Radio listening	9	...	...	...	3	...	1
		Gossiping	33	...	1	...	6	...	7
		Social service	4	...	...	...	...	...	...
		Playing cards	3	...	...	...	1	...	...
		Singing songs	1	...	...	...	...	...	...
		Drinking	3	...	...	...	1	...	1
		Offering prayers	1	...	...	...	...	...	...
	Agricultural labourer	Radio listening	1	...	...	...	1	...	...
		Gossiping	9	...	2	...	1	...	...
	Flour miller	Gossiping	1	...	...	...	...	...	1
	Tailor	Radio listening	1	...	...	...	...	...	...
	Potter	Radio listening	1	...	...	...	...	...	...

IV.24

by religion, occupation, age and sex according to survey data (1987)

sex								
20-24	25-34		35-44		45-59		60+	
F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19
..	...	...	...	...	1	1	...	...
...	...	...	1	...	...	...	...	...
...	1	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...
...	...	...	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...
...	3	...	2	...	...	...	...	...
...	8	...	4	...	4	...	3	...
...	...	...	1	...	2	...	1	...
...	1	...	1	...	...	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	1	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	4	...	...	...	2	...	...	...
...	...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...	...
...	...	...	1	...	...	...	...	...

Statement

Leisure time activity of workers classified

Religion	Occupation	Description of leisure time activity	Total		0-14		15-19		Age and 20-24
			M	F	M	F	M	F	M
1	2	3	4	5	6	7	8	9	10
	Labourer, construction	Novel reading	1	...	...	...	...	...	...
		Gossiping	1	...	...	...	...	...	...
	Rickshaw puller	Gossiping	2	...	...	...	...	...	...
		Playing cards	2	...	...	...	...	...	...
	Tonga driver	Gossiping	4	...	...	...	...	...	...
Total	All occupations	Newspaper reading	2	...	...	...	...	...	1
		T.V. watching	3	1	...	...	...	...	1
		Radio listening	13	...	...	...	4	...	1
		Gossiping	51	...	3	...	7	...	8
		Social service	4	...	...	...	...	...	...
		Playing cards	5	...	...	...	1	...	...
		Singing songs	1	...	...	...	...	...	...
		Drinking	3	...	...	...	1	...	1
		Novel reading	1	...	...	...	...	...	...
		Offering prayers	1	...	...	...	...	...	...
		Total	84	1	3	...	13	...	12

IV.24

by religion,occupation, age and sex according to survey data (1987)

sex								
20-24	25-34		35-44		45-59		60+	
F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19
...	1	...	...	...	...	...	...	...
...	...	...	1	...	...	...	...	...
...	1	...	...	...	1	...	...	...
...	1	...	...	...	1	...	...	...
...	1	...	3	...	...	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	1	...	1	1	...	...
...	5	...	3	...	...	...	...	...
...	14	...	8	...	7	...	4	...
...	...	...	1	...	2	...	1	...
...	2	...	1	...	1	...	...	...
...	...	...	...	...	1	...	...	...
...	...	...	...	...	1	...	...	...
...	1	...	...	...	...	...	...	...
...	...	...	1	...	...	...	...	...
...	22	...	15	...	14	1	5	...

The survey of 100 households in the village revealed that 168 persons (160 males and 8 females) were engaged in economic activities. Among the total workers, 85 persons or about one-half of them reported the leisure time activity. Sex-wise 84 males or 52.50 per cent of the total male workers and only 1 female or 12.5 per cent of the total female workers had some leisure time activity. The leisure time activity reported by 51 males was gossiping, of 13 males radio listening, of 3 males and 1 female television watching, of 5 males playing cards, of 4 males social service, of 3 males drinking, of 2 males reading newspaper and of 1 male each novel reading, offering prayers and singing songs.

Again among the 85 workers reporting leisure time activity, 3 males are in the age-group 0-14, 13 males in the age-group 15-19, 12 males in the age-group 20-24, 22 males in the age-group 25-34, 15 males in the age-group 35-44, 14 males and 1 female in the age-group 45-59 and 5 males are in the age-group 60 and above.

Further, out of these 85 workers having leisure time activity, 57 are engaged in cultivation, 10 are agricultural labourers, 4 each are rickshaw pullers and tonga drivers, 2 each are social workers, teachers and labourers, construction and 1 each is grocer, flour miller, tailor and potter.

Religious institutions

Gurudwara, Theh Bahri

The gurudwara is located in an old mosque on the eastern outskirts of the village habitation. Established in 1948, the gurudwara building consists of a prayer hall, two rooms and a store. A *bir* of Guru Granth Sahib is kept in a palanquin (*palki*) in the prayer hall. The musical instruments contained in the gurudwara are *dholak, chimta* and harmonium. A *Nishan Sahib* (religious standard) stands hoisted in the courtyard within its premises. The building is electrified and has a public address system. An 11 member managing committee, comprising a president, a vice-president, a secretary-cum-*granthi*, a joint secretary, a jathedar and five executive members, looks after the affairs of the gurudwara. While all members are honorary, the *granthi* is paid Rs. 50 per month. Seven of its members including the *granthi* are Bhedkuts, two are Sansis and another two are Bawarias. The *ganthi* is a graduate, two other office bearers are matriculate, three are middle pass, one is primary pass and four are illiterate. The daily religious activities in the gurudwara include the recitation of *Asa-di-war* from 4.00 AM to 5.00 AM, *Sukhmani Sahib* from 5.00 AM to 7.00 AM and *Reh-ras* from 7.00 PM to 8.30 PM. About 15 devotees assemble every morning and evening to hear these recitations and offer prayers. Special functions are held in the gurudwara on *Guruparb, Sangrand* and *Amavas* days. The gurudwara owns 2 acres of cultivated land which is leased out on annual contract basis. The approximate income and expenditure of the gurudwara during 1986 is as given below.

Income		Expenditure	
Source	Amount (Rs)	Source	Amount (Rs.)
1. Subscriptions and offerings	500.00	1. Repair of building	1,000.00
2. Income from land	2,100.00	2. Purchase of utensils	300.00
		3. Functions	700.00
		4. Salary of Granthi	600.00
Total	2,600.00		2,600.00

Maharishi Valmiki Temple, Theh Bahri

Built in 1987 at a cost of Rs. 10,000, the Maharishi Valmiki temple is an electrified *pucca* conical building situated in the south-eastern corner of the village settlement. A cement statue of Maharishi Valmiki has been installed in the temple. A *trishul* (trident) dedicated to Lord Shiva and a *chimta* (tongs) dedicated to Guru Gorakh Nath are also kept here. The temple is looked after by a priest of Balmiki caste who wears saffron coloured clothes and recites *gurbani vichar* with the music of *tanpura* from 3.00 PM to 5 PM every day. About 10 devotees gather in the temple premises during this period to hear the *gurbani*. A special function is held here on the birthday of Maharishi Valmiki when about 200 persons including those from the surrounding villages come to offer their prayers. A *langar* with the free service of *chapatis* and pulse to the devotees is arranged on this day. The celebrations which start from 8.00 PM in the evening continue throughout the night and the *bhog* (concluding) ceremony is performed at 8.15 AM next morning when *karah prashad* is distributed among the participants.

Dera Maujpur Dham Theh Bahri

Dera Maujpur Dham, a single room structure with a courtyard, is located in the north-eastern outskirts of the village settlement, over 1 acre of cultivated land. It is said to be a branch of Dera Alakhpur Dham of village Bakainwala in Ferozepur district of Punjab state. It is managed by two *sevadars* of Sansi caste. Framed photos of a few saints of Radha Swami and Sacha Sauda sects and Mahant of Dera Alakhpur Dham are kept here on a cornice in the wall. A weekly *satsang* is held here every Sunday when the *sevadar* of the *dera* recites *bhajans* and delivers lecture highlighting the righteous conduct and moral values. The *dera* arranges quarterly *bhandaras* (free kitchen), when preachers of the sect deliver lectures to the visitors The expenses of the *bhandaras* and the two *sevadars* living in the *dera* are met from the income of the land and subscriptions raised from the public.

Dera of Baba Kesaria, Theh Bahri

It is a *pucca* platform type construction 12 feet long, 10 feet wide and 1 ½ feet high, built in the north-western corner of the village settlement. The place is named after Baba Kesar Kanwar, a Bawaria by caste, famous for his power to cure patients bitten by snake, who belonged to Chittaurgarh in Rajasthan and died at Safidon in Jind district, where his grave was constructed. A *bakain* (Melia azedarach) tree stands nearby. About 14 residents of Theh Bahri belonging to Bawaria and Bhedkut castes are reported to have learnt the art of curing snake bitten patients brought at this place. The relatives of the patient are asked to offer a 1.25 metre long cloth, a coconut, incense and Rs. 1.25. The disciple sucks and spits out the poison from the part of body affected by snake bite, burns incense and smears the ash on the affected part and recites incantations. The coconut is broken and distributed among the people present there, while the cloth is hung on the tree. A *langar* (free kitchen) is arranged here on Janam Ashtmi. The disciples abjure meat and liquor.

Shrine of Lalanwala Pir

A small shrine dedicated to Lalanwala Pir, also known as Sakhi Sarwar, has been built by a local Sansi in 1985 in the south-eastern outskirts of the village. A framed photo of the ascetic is kept here. The Pir is believed to fulfil the wishes of a person who invokes him with faith. A lamp is lit here every Thursday evening.

Khera

A small shrine, known as *khera* is recognised as the seat of village deity. Located in the north-western side of the village

settlement, it is devoutly worshipped by the villagers. Some villagefolk light a lamp and burn incense here on every Sunday and pour milk diluted with water over it for the well-being and prosperity of the family.

Shitla Mata Shrine

A shrine with seven niches dedicated to Shitla Mata, the goddess of small pox, lies besides the village *khera* in the north-western fringe of the village habitation. The goddess is worshipped alike by all the castes during *navratras* in the months of *Chet* and *Phagun* as it is believed to bring relief to the person afflicted with small pox. Womenfolk offer sweet *chapatis, gulgulas, pooris* and *karah,* sing devotional songs and pay obeisance at the shrine to propitiate the goddess.

Festivals and fairs

Festivals and fairs are integral part of the religio-cultural life of the people. The common festivals celebrated by the residents are Lohri, Guru Ravi Das's Birthday, Holi, Shivratri, Baisakhi, Ram Navmi, Raksha Bandhan, Janam Ashtmi, Dussehra, Maharishi Valmiki's Birthday, Diwali and Gurparbs. The minor festivals are Sankrant, Teej, Gugga Navmi, Karva Chauth and Bhaiya Duj. Mukti Divas is celebrated by the residents with much fervour on 31st August. On this day, the Criminal Tribes Act, VI of 1924 was repealed in 1952 and all restrictions on the movement of the present *Vimukta Jatis* were lifted. The village Panchayat arranges Football, Kabaddi, Hockey and Volleyball matches in the village on this day in which teams of Theh Bahri and surrounding villages participate. Lectures are delivered by important people of these castes.

The important fairs attended by the residents are the Kurukushetra fair at Kurukshetra and Phalgu fair at Pharal which are situated at a distance of 67 and 39 kilometres, respectively from Theh Bahri. Both these places are in Kurukshetra district. These fairs though attended by lakhs of people from all over India are not annual features.

Kurukshetra fair

The fair is held on the solar eclipse. The mode of observance of this religious fair includes a dip in the holy tanks viz., Brahmsar or Kurukshetra tank and Sannihit tank at the time of eclipse, giving alms and charities, visiting various shrines and temples and paying obeisance to the deities. Cinema and circus shows and wrestling and *kabaddi* matches provide entertainment.

Phalgu fair

The religious fair is held whenever the *amavas* (moonless night) during the dark half of *Asuj*, when *Shraddhas* are performed, occurs on Monday. The site of the fair is the holy tank at village Pharal, 10 kilometres, from Pundri. It is considered sacred to perform here the *Shraddhas* of ancestors on such *somavati amavas.* The mode of observance of this religious fair includes a bath in the tank and offering of *pindas* and *Shraddhas* in the name of ancestors. Cinema and circus shows, dramatic performances etc. provide entertainment.

Statutory panchayat

The necessity to establish village panchayats, throughout the country, was fully recognised after the Independence and this was laid down in the Constitution as one of the Directive Principles of State Policy and as a consequence the Gram Panchayat Act of 1952 (Punjab Act IV of 1953) was passed. The basic objective of Panchayat Raj is to make rural people self reliant, cooperative and responsible. Every person, male or female, who is entered as a voter on the electoral roll of the State Legislative Assembly is a member of the *gram sabha* and it is these members who elect the sarpanch from amongst themselves. The women and scheduled



An Inner view of the village Gurudwara



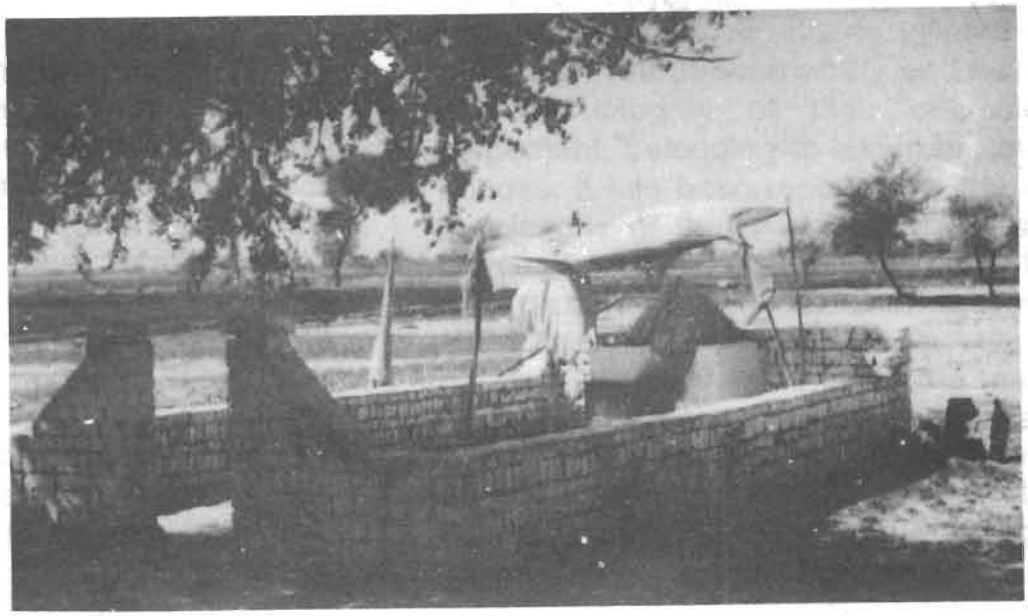
Valmiki temple



The village khera and shrine of goddess Shitla with seven niches



The Inner view of Dera Maujpur Dham with its sevadar



The shrine of Lalanwala Pir, also known as Sakhi Sarwar



Dera Baba Kesaria where snake bitten persons are cured

castes are to have fair representation in the panchayat and if for any reason, one scheduled caste *panch* and one woman *panch* are not elected, the deficiency is made good by co-option or nomination.

The first statutory panchayat in Theh Bahri was elected in 1953 and the present panchayat, which is seventh in the serial order, was elected on 8th August, 1988. It has seven members. Four of the members are Bhedkuts and one each is a Tagu Brahman (the sarpanch), a Sansi and a Jhinwar. Thus among the seven members, 5 belong to scheduled castes. The only female member (a Bhedkut) in the panchayat is a co-opted member. Five of the members including the sarpanch are cultivators, one member is a motor driver while the female member is a non-worker.

The primary function of the panchayat is to look after the administrative and developmental aspects of the village. Besides settling a number of local disputes amicably, the panchayat has done some useful development and public utility works in the form of construction of *pucca* streets, building of a Harijan Chaupal (presently used as panchayat ghar) and construction of primary school building.

Caste panchayats

Each caste in the village has reported that it has its own separate caste panchayat. The caste panchayat has no physical boundaries. It consists of a few elderly influential caste members, with proved ability and well known for the integrity of their character and judgement, belonging to a number of nearby villages. It has been reported by the villagers that inspite of the existence of the statutory panchayat and courts, they still prefer to settle their disputes relating to land, divorce, rape, abduction, elopment etc. in the caste panchayat. All members of the caste are morally bound to obey the decisions of the caste panchayat which while dealing with offences can impose fine on the guilty party. The fine thus collected is paid to the aggrieved party.

Family planning

Enquiries made from the residents during the survey revealed that they were generally in favour of limiting their families by preventing births.

Statement IV.25 shows knowledge about family planning measures as related to *education and caste of informant.*

Statement IV.25

Knowledge about family planning measures as related to education and caste of informant (survery data 1987)

Caste of informant	Educational status	Total number	Number aware of			
			Possibility of prevention of birth		Family planning measures	
			Yes	No	Yes	No
1	2	3	4	5	6	7
Balmiki	Illiterate	2	1	1	1	1
	Literate up to matric	1	1	...	1	...
Bawaria	Illiterate	4	4	...	4	...
	Literate upto matric	5	5	...	5	...
	Matric and above	1	1	...	1	...

1	2	3	4	5	6	7
Bhedkut	Illiterate	21	20	1	20	1
	Literate upto matric	34	30	4	30	4
	Matric and abpve	7	7	...	7	...
Chamar	Illiterate	2	2	...	2	...
	Literate upto matric	1	1	...	1	...
Sansi	Illiterate	10	7	3	7	3
	Literate upto matric	4	3	1	3	1
Other castes						
Jhinwar	Illiterate	1	1	...	1	...
	Literate upto matric	1	1	...	1	...
Kumhar	Illiterate	1	1	...	1	...
	Literate upto matric	2	1	1	1	1
Sunar	Literate upto matric	1	1	...	1	...
Tagu Brahman	Illiterate	1	...	1	...	1
	Literate upto matric	1	1	...	1	...
Total	Illiterate	42	36	6	36	6
	Literate upto matric	50	44	6	44	6
	Matric and above	8	8	...	8	...
	Total	100	88	12	88	12

The above statement reveals that out of 100 informants covered during the survey, 88 per cent reported that they were aware of the fact that it is possible to prevent conception of a child by deliberate means and had the knowledge of some family planning measures. Among the knowledgeable persons, 40.9 per cent were illiterate, 50.00 per cent were literate upto matric and the rest 9.1 per cent were matric and above. The knowledge was cent per cent among Bawaria, Chamar, Jhinwar, Kumhar and Sunar informants, 91.94 per cent among Bhedkuts, 71.43 per cent among Sansis, 66.67 per cent among Balmikis and 50.00 per cent among Tagu Brahmans.

The following statement shows desirable number of sons and daughters as reported by married persons classified by caste and education.

STATEMENT IV.26

Statement

Desirable number of sons and daughters as reported by married persons classified

Caste	Educational status	Total number	Number reporting desirable		
			One child of either sex	Son 1 + daughter1	Sons 2 +daughter1
1	2	3	4	5	6
Scheduled castes					
Balmiki	Illiterate	2	...	...	1
	Literate upto matric	1	...	...	...
Bawaria	Illiterate	4	...	...	3
	Literate upto matric	5	...	...	2
	Matric and above	1	...	...	...
Bhedkut	Illiterate	21	1	2	10
	Literate upto matric	34	...	7	9
	Matric and above	7	...	3	3
Chamar	Illiterate	2	...	...	2
	Literate upto matric	1	...	...	1
Sansi	Illiterate	10	...	...	5
	Literate upto matric	4	...	2	...
Other castes					
Jhinwar	Illiterate	1	...	...	...
	Literate upto matric	1	...	...	...
Kumhar	Illiterate	1	...	...	1
	Literate upto matric	2	...	...	1
Sunar	Literate upto matric	1	...	...	1
Tagu Brahman	Illiterate	1	...	...	1
	Literate upto matric	1	...	...	1
Total	Illiterate	42	1	2	23
	Literate upto matric	50	...	9	15
	Matric and above	8	...	3	3
	Total	100	1	14	41

IV .26

by caste and education (survey 1987)

number of						Educational status
Sons3+ daughters2	Sons4+ daughters2	Sons2 +daughters 2	Sons3+ daughter 1	Any number	Widowed and never married	
7	8	9	10	11	12	2
						Scheduled castes
...	...	...	...	...	1	Illiterate
...	...	1	...	...	...	Literate upto matric
...	...	...	1	...	...	Illiterate
...	...	3	...	...	...	Literate upto matric
...	...	...	...	1	...	Matric and above
...	...	4	...	1	3	Illiterate
1	1	9	...	3	4	Literate upto matric
...	...	1	...	...	...	Matric and above
...	...	...	...	...	...	Illiterate
...	...	...	...	...	...	Literate upto matric
2	...	1	...	...	2	Illiterate
...	...	1	...	...	1	Literate upto matric
						Other castes
...	...	...	...	1	...	Illiterate
...	...	...	1	...	...	Literate upto matric
...	...	...	...	...	...	Illiterate
...	...	...	...	...	1	Literate upto matric
...	...	...	...	...	...	Literate upto matric
...	...	...	...	...	...	Illiterate
...	...	...	...	...	...	Literate upto matric
2	...	5	1	2	6	Illiterate
1	1	14	1	3	6	Literate upto matric
...	...	1	...	1	...	Matric and above
3	1	20	2	6	12	Total

The data show that out of the 100 informants, 12 were widowed or never married persons. Among the remaining 88 persons, 1 person was of the view that a couple should have only one child, irrespective of the sex, 14 considered one son and one daughter as the ideal number, 41 held that two sons and one daughter were desirable, 3 wanted three sons and two daughters while 1 thought four sons and two daughters were tolerable. Twenty persons were in favour of two sons and two daughters, 2 persons desired three sons and one daughter while the remaining 6 persons were ready to welcome any number of children as destined by almightly.

Practice of family planning measures

The following statement gives an idea about the practice of family planning measures by caste, age and sex in the surveyed households of Theh Bahri.

Statement IV.27

Practice of family planning measures by caste, age and sex (survey data 1987)

Caste	Age-group	Number of males adopting		Number of females adopting
		Vasectomy	Nirodh	Tubectomy
1	2	3	4	5
Scheduled castes				
Bawaria	40-49	2	...	...
	50+	1	1	1
Bhedkut	30-39	1	4	3
	40-49	1	...	2
Chamar	50+	...	...	1
Sansi	50+	1	...	...
Other castes				
Jhinwar	30-39	1	...	...
Kumhar	30-39	1	...	...
Total	30-39	3	4	3
	40-49	3	...	2
	50+	2	1	2
	Total	8	5	7

The data show that among the 20 persons adopting means of family planning, 10 persons (7 males and 3 females) or one-half of them are in the fertile age-group 30-39. Five

persons (3 males and 2 females) are in the age-group 40-49 and an equal number of 3 males and 2 females are in the age-group 50 and above.

The following statement gives the practice of family planning measures by caste, education and sex.

Statement IV.28

Practice of family planning measures by caste, education and sex

Caste	Educational level	Number of males adopting		Number of females adopting
		Vasectomy	Nirodh	Tubectomy
1	2	3	4	5
Scheduled castes				
Bawaria	Illiterate	2	...	1
	Literate upto matric	1	1	...
Bhedkut	Illiterate	1	3	2
	Literate upto matric	1	1	1
	Matric and above	...	...	2
Chamar	Literate upto matric	...	...	1
Sansi	Illiterate	1	...	...
Other castes				
Jhinwar	Literate upto matric	1	...	...
Kumhar	Literate upto matric	1	...	...
Total	Illiterate	4	3	3
	Literate upto matric	4	2	2
	Matric and above	...	...	2
	Total	8	5	7

The data reveal that out of 100 informants, 20 persons, either the male informants, themselves or their wives, are practising family planning measures. They constitute 11 Bhedkuts, 5 Bawarias and 1 each Chamar, Sansi, Jhinwar and Kumhar. Of them, 8 have undergone vasectomy operation and 5 are using *nirodh*, while wives of 7 have undergone tubectomy operation. Among the 20 adoptees, 10 persons (7 males and 3 females) are illiterate, 8 persons (6 males and 2 females) are literate upto matric and the remaining 2 females are matric and above. The number of adoptees of family planning measures is quite encouraging, especially the means of sterilization by males as well as females, in a village inhabited by scheduled castes and backward classes which clearly shows that the residents are conscious of the importance of limiting their families.

The following statement shows the practice of family planning measures by caste, occupation and sex.

Statement IV.29

Practice of family planning measures by caste, occupation and sex

Caste	Occupation	Number of males adopting		Number of females adopting
		Vasectomy	Nirodh	Tubectomy
1	2	3	4	5
Scheduled castes				
Bawaria	Cultivator	3	1	1
Bhedkut	Cultivator	2	1	3
	Agricultural labourer	...	...	1
	Labourer, construction	...	...	1
	Buffalo cart driver	...	1	...
	Rickshaw puller	...	1	...
	Tonga driver	...	1	...
Chamar	Agricultural labourer	...	...	1
Sansi	Chowkidar	1	...	...
Other castes				
Jhinwar	Motor driver	1	...	...
Kumhar	Potter	1	...	...
	Total	8	5	7

The above statement shows that out of the 20 persons adopting family planning measures, 11 are cultivators, 2 are agricultural labourers and 1 each is a village chowkidar, a potter, a labourer (construction), a buffalo-cart driver, a motor driver, a rickshaw puller and a tonga driver. It follows that a majority of the persons adopting family planning practices are engaged in agricultural and transport activities.

Statement IV.30 shows the time of practice of family planning measures as related to caste, age and education of male adoptee.

Statement IV.31 shows the time of practice of family planning measures as related to caste, age and education of female adoptee.

Statement IV.30

Time of practice of family planning measures as related to caste, age and education of male adoptee

Caste	Age-group	Total number of males who are illiterate and who have practised			Total number of males upto matric standard and who have practised			Total number of males who are matric and above and who have practised		
		During less than 5 years	5-9 years	10+ years	During less than 5 years	5-9 years	10+ years	During less than 5 years	5-9 years	10+ years,
1	2	3	4	5	6	7	8	9	10	11
Scheduled castes										
Bawaria	40-49	1	1	...	...	...	...	...	...	...
	50+	...	...	...	...	2	...	...	...	...
Bhedkut	30-39	4	...	...	1	...	...	...	...	...
	40-49	...	...	...	...	1	...	...	...	...
Sansi	50+	...	1	...	...	...	...	...	...	...
Other castes										
Jhinwar	30-39	...	...	...	1	...	...	...	...	...
Kumhar	30-39	...	...	...	1	...	...	...	...	...
Total	30-39	4	...	...	3	...	...	...	...	...
	40-49	1	1	...	...	1	...	...	...	...
	50+	...	1	...	...	2	...	...	...	...
	Total	5	2	...	3	3	...	...	...	...

Statement IV.31

Time of practice of family planning measures as related to caste, age and education of female adoptee

Caste	Age-group	Total number of females who are illiterate and who have practised			Total number of females upto matric standard and who have practised			Total number of females who are matric and above and who have practised		
		During less than 5 years	5-9 years	10+ years	During less than 5 years	5-9 years	10+ years	During less than 5 years	5-9 years	10+ years
1	2	3	4	5	6	7	8	9	10	11
Scheduled castes										
Bawaria	50+	...	...	1	...	...	...	...	...	...
Bhedkut	30-39	2	...	...	1	...	...	...	...	...
	40-49	1	...	...	...	...	...	...	...	...
	50+	1	...	...	...	...	...	...	...	...
Chamar	40-49	1	...	...	...	...	...	...	...	...
Other castes										
Total	30-39	2	...	...	1	...	...	...	...	...
	40-49	2	...	...	...	...	...	...	...	...
	50+	1	...	1	...	...	...	...	...	...
	Total	5	...	1	1	...	...	...	...	...

Out of the 13 males practising family planning measures, the duration of practice is less than 5 years in 8 cases, while it is 5-9 years in 3 cases. Among the 8 males practising family planning measures for less than 5 years, 4 Bhedkuts in the age-group 30-39 and 1 Bawaria in the age-group 40-49 are illiterate and 1 Bhedkut, 1 Jhinwar and 1 Kumhar in the age-group 30-39 are literate upto matric. Among the 5 males practising family planning measures for 5-9 years, 1 Bawaria in the age-group 40-49 and 1 Sansi in the age-group 50+ are illiterate and 1 Bhedkut in the age-group 40-49 and 2 Bawarias in the age-group 50+ are literate upto matric.

Out of the 7 females who have undergone tubectomy operation for preventing births, 6 were operated during less than 5 years ago. Among them, 5 are Bhedkuts and 1 Chamar. Three women are in the fertile age-group 30-39, 2 are in the age-group 40-49 and 1 is in the age-group 50+. Five of them are illiterate and 1 is literate upto matric. An illiterate Bawaria woman who was operated more than 9 years ago is in the age-group 50+.

In the case of all the 8 males who have undergone vasectomy operation, 5 out of 7 females who have got tubectomy operation and all the 5 males who are using *nirodh*, the attitude of their spouses is favourable to the practice of family planning measures as they are not having any physical, psychological or any other effect. However in the case of 2 females, one Bawaria and the other Chamar, who have undergone tubectomy operation, the attitude of spouses is not favourable because these two women are not keeping good health since the operation. The Chamar woman is in the age-group 40-49 while the Bawaria woman is 50+ and both of them are illiterate.

Knowledge of Indian social legislations

The people are quite well informed about the Indian social legislations.

Statement IV.32 shows knowledge about Indian social legislations as related to caste and education of informant.

Statement IV.32

Knowledge about Indian social legislations as related to caste and education of informant

Caste of informant	Total number of informants	Number of illiterates having knowledge/no knowledge about Indian social legislations		Number of literates upto matric standard having knowledge/no knowledge about Indian social legislations		Number of educated matric and above having knowledge/no knowledge about Indian social legislations	
		Aware	Not aware	Aware	Not aware	Aware	Not aware
1	2	3	4	5	6	7	8
Scheduled castes							
Balmiki	3	2	...	1	...	...	...
Bawaria	10	4	...	4	1	1	...
Bhedkut	62	21	...	34	...	7	...
Chamar	3	2	...	1	...	...	...
Sansi	14	10	...	4	...	...	...
Other castes							
Jhinwar	2	...	1	1	...	...	...
Kumhar	3	1	...	2	...	...	...
Sunar	1	...	...	1	...	...	...
Tagu Brahman	2	1	...	1	...	...	...
Total	100	41	1	49	1	8	...

Ninety-eight persons out of 100 interviewed are aware about Indian social legislations. The knowledge is cent per cent among Balmikis, Bhedkuts, Chamars, Sansis, Kumhars, Tagu Brahmans and Sunar: 90 per cent among Bawarias; and 50 per cent among Jhinwars.

Out of the 98 persons having knowledge of Indian social legislations, 41 are illiterate, 49 are literate upto matric and 8 are matric and above. The 2 persons having no knowledge of Indian social legislations are an illiterate Jhinwar and a primary pass Bawaria.

Statement IV.33 shows knowledge about Indian social legislations as related to occupation and education of the informant.

Statement IV.33

Knowledge about Indian social legislations as related to occupation and education of informant

Occupation of the informant	Total no.of informants	No.of illiterates having knowledge/no knowledge about Indian social legislations		No.of literates upto matric standard having knowledge/no knowledge about Indian social legislations		No. of educated matric and above having knowledge/no knowledge about Indian social legislations	
		Aware	Not aware	Aware	Not aware	Aware	Not aware
1	2	3	4	5	6	7	8
Registered medical practitioner	1	...	...	1	...	...	...
Social worker	1	...	...	1	...	...	...
Teacher	2	...	...	...	...	2	...
Sevadar in dera	1	1	...	...	...	...	...
Grocer	1	1	...	...	...	...	...
Chowkidar	2	1	...	1	...	...	...
Cultivator	44	15	...	25	1	3	...
Agricultural labourer	14	6	...	7	...	1	...
Flour miller	2	...	...	2	...	...	...
Tailor	1	...	...	1	...	...	...
Potter	2	1	...	1	...	...	...
Dung cake maker	1	1	...	...	...	...	...
Labourer, construction	10	6	...	3	...	1	...
Buffalo cart driver	1	1	...	...	...	...	...
Motor driver	1	...	...	1	...	...	...
Rickshaw puller	5	3	...	2	...	...	...
Tonga driver	3	2	...	1	...	...	...
Non-worker	8	3	1	3	...	1	...
Total	100	41	1	49	1	8	...

Among the 98 persons having knowledge about the Indian social legislations, 43 are cultivators, 14 agricultural labourers, 10 labourers, construction, 5 rickshaw pullers and 3 tonga drivers. Two persons each are teachers, chowkidars, flour millers and potters and 1 person each is registered medical practitioner, social worker, sevadar in dera, grocer, tailor, dung cake maker, buffalo cart driver and motor driver, while the remaining 7 persons are non-workers. Out of the 2 persons having no knowledge of Indian social legislations, one is cultivator and the other non-worker.

Statement IV.34 shows the knowledge of various Indian social legislations by time as related to caste, age and sex of informant.

Statement

Reporting of Indian social legislations and knowledge about these

Caste of the informant	Age-group	Sex	Number of informants	Number having		
				Hindu succession act		
				Last 5 years	6-10 yrs	11+ yrs
1	2	3	4	5	6	7
Scheduled castes						
Balmiki	20-44	M	1	1	...	...
	45+	M	1	...	...	1
		F	1	...	1	...
Bawaria	20-44	M	3	1	2	...
	45+	M	6	...	2	4
Bhedkut	20-44	M	27	5	16	6
		F	1	...	...	1
	45+	M	30	...	9	20
		F	4	...	2	2
Chamar	20-44	M	1	1	...	...
		F	1	1	...	...
	45+	M	1	...	...	1
Sansi	20-44	M	4	2	1	1
		F	1	1	...	...
	45+	M	9	...	3	6
Other castes						
Jhinwar	20-44	M	1	...	...	1
Kumhar	20-44	M	2	...	1	1
	45+	M	1	...	...	1
Sunar	45+	M	1	...	...	1
Tagu Brahman	20-44	M	1	...	...	1
	45+	M	1	...	...	1

IV.34

by time as related to caste, sex and age of informant

knowledge of						Caste of the informant
Hindu marriage act			Dowry prohibition act			
Last 5 years	6-10 yrs	11+ yrs	Last 5 years	6-10 yrs	11 + yrs	
8	9	10	11	12	13	1
						Scheduled castes
1	...	...	1	...	...	Balmiki
...	...	...	...	...	1	
...	...	...	...	...	...	
1	...	...	1	2	...	Bawaria
...	...	3	...	2	3	
1	10	6	5	16	6	Bhedkut
...	...	...	...	...	1	
...	3	8	...	10	20	
...	...	...	...	2	2	
...	...	...	1	...	...	Chamar
...	...	...	1	...	...	
...	...	1	...	...	1	
...	1	1	2	1	1	Sansi
...	...	...	1	...	...	
...	...	4	...	3	6	
						Other castes
...	...	1	...	...	1	Jhinwar
...	1	1	...	1	1	Kumhar
...	...	...	...	...	1	
...	...	1	...	...	1	Sunar
...	...	1	...	...	1	agu Brahman
...	...	...	...	...	1	

Statement

Reporting of Indian social legislations and knowledge about these

Caste of the informant	Number having					
	Untouchability offence act			Abolition of child labour		
	Last 5 years	6-10 yrs	11+ yrs	Last 5 years	6-10 yrs	11+ yrs
1	14	15	16	17	18	19
Scheduled castes						
Balmiki	1	...	...	1	...	...
	...	...	1	...	...	...
	...	1	...	...	...	...
Bawaria	1	2	...	1	...	...
	...	2	4	...	1	2
Bhedkut	5	16	6	2	6	6
	...	...	1	...	...	...
	...	9	20	...	2	11
	...	2	2	...	...	...
Chamar	1	...	...	...	...	...
	1	...	...	...	...	...
	...	...	1	...	...	1
Sansi	2	1	1	...	...	...
	1	...	...	...	...	...
	...	3	6	...	...	4
Other castes						
Jhinwar	...	...	...	...	...	1
Kumhar	...	1	1	...	1	...
	...	...	1	...	...	...
Sunar	...	...	1	...	...	1
Tagu Brahman	...	...	1	...	...	...
	...	...	1	...	...	...

IV.34

by time as related to caste, sex and age of informant

knowledge of						Caste of the informant
Abolition of bonded labour			Child marriage restraint act			
Last 5 years	6-10 yrs	11 + yrs	Last 5 years	6-10 yrs	11 + yrs	
20	21	22	23	24	25	1
						Scheduled castes
1	...	...	1	...	...	Balmiki
...	...	...	...	...	1	
...	...	...	...	...	...	
1	1	...	...	...	...	Bawaria
...	2	...	3	...	1	
...	6	5	1	5	4	Bhedkut
...	...	...	...	...	...	
...	1	11	...	...	9	
...	...	...	...	...	...	
...	...	...	...	...	...	Chamar
...	...	...	...	...	...	
...	...	1	...	...	1	
1	...	...	1	...	1	Sansi
...	...	...	...	...	...	
...	...	3	...	...	3	
						Other castes
...	...	1	...	...	1	Jhinwar
...	...	...	...	...	1	Kumhar
...	...	...	...	...	...	
...	...	...	...	...	1	Sunar
...	...	1	...	...	...	Tagu Brahman
...	...	...	...	...	...	

Statement

Reporting of Indian social legislations and knowledge about these

Caste of the informant	Age-group	Sex	Number of informants	Number having		
				Hindu succession act		
				Last 5 years	6-10 yrs	11+ yrs
1	2	3	4	5	6	7
Total	20-44	M	40	10	20	10
		F	3	2	...	1
	45+	M	50	...	14	35
		F	5	...	3	2
	Total	P	98	12	37	48

IV.34

by time as related to caste, sex and age of informant

knowledge of						Caste of the informant
Hindu marriage act			Dowry prohibition act			
Last 5 years	6-10 yrs	11 + yrs	Last 5 years	6-10 yrs	11 + yrs.	
8	9	10	11	12	13	1
3	12	10	10	20	10	Total
...	...	...	2. ...	...	1	
...	3	17	...	15	34	
...	...	...	...	2	2	
3	15	27	12	37	47	

Statement

Reporting of Indian social legislations and knowledge about these

Caste of the informant	Number having					
	Untouchability offence act			Abolition of child labour		
	Last 5 years	6-10 yrs.	11 + yrs	Last 5 years	6-10 yrs	11 + yrs
1	14	15	16	17	18	19
Total	10	20	9	4	7	7
	2	...	...	...	...	...
	...	14	34	...	3	19
	...	3	3	...	...	...
	12	37	46	4	10	26

IV.34

by time as related to caste, sex and age of informant

knowledge of						Caste of the informant
Abolition of bonded labour			Child marriage restraint act			
Last 5 years	6-10 yrs	11 + yrs	Last 5 years	6-10 yrs	11 + yrs	
20	21	22	23	24	25	1
3	7	7	3	5	7	Total
...	...	...	...	...	...	
....	3	15	3	...	16	
...	...	...	...	...	...	
3	10	22	6	5	23	

Out of 98 persons having knowledge of Indian social legislations, 40 males and 3 females are in the age-group 20-44 and 50 males and 5 females in the age-group 45+. Of them, 97 persons are aware of the Hindu Succession Act, 96 persons know about Dowry Prohibition Act, 95 persons are acquainted with prohibition of untouchability under law, 45 persons have knowledge of Hindu Marriage Act, 40 persons are aware of the law relating to abolition of child labour, 35 persons are acquainted with the law pertaining to abolition of bonded labour and 34 persons know about the Child Marriage Restraint Act. No informant was, however, seeking legal help for enforcement of any social legislation.

Statement IV.35 gives assessment of legal action and suggestions as related to caste and education of informant.

Statement IV.35

Assessment of legal action and suggestion as related to caste and education of informant.

Caste	Education	Total no. of informants	Number who consider that legal action to remove social evils is		
			Adequate	Not adequate and who suggest	Not adequate and who do not suggest any action
				Effective implementation	
1	2	3	4	5	6
Balmiki	Illiterate	2	2	...	...
	Literate upto matric	1	1	...	...
Bawaria	Illiterate	4	4	...	...
	Literate upto matric	5	4	...	...
	Matric and above	1	...	1	...
Bhedkut	Illiterate	21	21	...	...
	Literate upto matric	34	30	3	1
	Matric and above	7	3	3	1
Chamar	Illiterate	2	2	...	...
	Literate upto matric	1	1	...	...
Sansi	Illiterate	10	10	...	...
	Literate upto matric	4	4	...	...
Jhinwar	Illiterate	1	...	...	...
	Literate upto matric	1	1	...	...
Kumhar	Illiterate	1	1	...	...
	Literate upto matric	2	2	...	...
Sunar	Literate upto matric	1	1	...	...
Tagu Brahman	Illiterate	1	1	...	...
	Literate upto matric	1	1	...	...
Total	Illiterate	42	41	...	...
	Literate upto matric	50	45	3	1
	Matric and above	8	3	4	1
	Total	100	89	7	2

Out of the 98 persons who had knowledge of Indian social legislations, 89 considered that legal action to remove social evils was quite adequate, 7 felt that mere enactment of legislation was not enough and suggested effective implementation of the law for obtaining desired results, while the remaining 2 who reported that the legal action was not adequate did not suggest any action.

Social disabilities

Since the village is inhabited by scheduled castes and backward classes, none of the 100 informants who were interviewed reported any social discrimination experienced by persons belonging to his caste. Balmikis left their traditional profession of scavanging the streets after 1952. Two of their households are now engaged in cultivation, the head of one household is owner of a flour mill and of another is priest in the Valmiki temple. Gradually all forms of social disabilities associated with this caste disappeared in the post independence period. Now they freely mix up with other communities. Members of all castes draw water from the common village well and can enter into the Gurudwara as well as the Valmiki temple in the village.

CHAPTER V

CONCLUSION

The study of Theh Bahri portrays the present day life of some of the redeemed and reformed ex-criminal tribes, namely Bhedkuts, Bawarias, Sansis and Tagus, who were once hardened criminals and habitual offenders and rehabilitated in the criminal tribes agricultural settlements in the beginning of the second quarter of the present century in the areas now comprising Pakistan. Each of their families was leased out 10 acres of government land. After partition of the country in 1947, those families which migrated to criminal tribes agricultural settlement of Theh Bahri were given 5 to 10 acres of government land per family on annual lease basis at one-third *batai* share. Some families of menial and artisan classes were also lured to settle in this criminal tribes agricultural settlement by giving them 2 acres of government land per family without any payment for rendering services of their traditional callings to the inmates against biannual payments in kind.

The Government of Haryana decided on 30.3.1988 to confer proprietary rights on the Government land originally allotted to them at the time of their rehabilitation in Theh Bahri agricultural settlement. Thus the members of these castes will now be leading an honourable life as peasant proprietors. This shows a total and complete change in their life style from that of a criminal vagabond to a well settled land owner. One of the Bhedkuts, who is a resident of Theh Bahri, has earned three post-graduate degrees in History, Political Science and Education and is working as a headmaster in a Government High School in a nearby village. Another Bhedkut is a qualified doctor with degree of Bachelor of Ayurvedic Medicines and Surgery (BAMS) and is practising as a registered medical practitioner in the village itself. He is an executive member of the District Committee of Bharatiya Janta Party and president of Akhil Bharatiya Tapriwas and Vimukta Jati Vikas Samiti. A Tagu Brahman of Theh Bahri, who is a Sarpanch of the village Panchayat, is an active member of Communist Party Marxist and president of the Zila Kisan Sabha. It will, thus, be seen that the residents of Theh Bahri are not only politically conscious but are also politically active and many of them are aware of the political happenings in the state and the country. The repeated demand for the villagers votes by the politicians have made them not only conscious of their importance but also of their castes or groups and to that extent, they have become more shrewd and calculating.

A large number of the residents are deriving benefits from the various Government schemes initiated by the Haryana State Social Welfare Department. There is a Government Primary School in the village since 1919. Each student belonging to Vimukta Jatis and each female student belonging to Scheduled castes is getting a stipend of Rs. 10 per month and Rs. 10 per year for purchase of stationery items. During 1987-88, Rs. 9,960 were disbursed among 98 students as stipend money and Rs. 1,080 among 108 students for purchase of stationery goods. Besides, 95 residents of Theh Bahri are beneficiaries of various monthly penison schemes of the Social Welfare Department, for which members of all castes are eligible. Among them, 73 persons are getting financial assistance of Rs. 100 per month under the Old Age Pension Scheme (Liberalised) and another 7 persons are receiving Rs. 60 per

month under the Old Age Pension Scheme (Earlier). Eight females of the village are getting Rs 50 per month under Widow Pension Scheme and 5 children are receiving Rs. 30 per month under the Financial Assistance Scheme to Destitute Children and 2 handicapped persons are getting Rs. 50 per month under the Handicapped Pension Scheme.

The economy of the village is predominantly agrarian. According to survey data, agriculture is the principal occupation of about three-fourth (72.62 per cent) of the total workers in the village. Wheat, paddy and *bajra* are the principal foodgrain crops of the village, which account for 45.48 per cent, 13.18 per cent and 12.71 per cent of the average annual sown area. Out of a total cultivated area of 421 hectares in Theh Bahri, 397 hectares or 95 per cent constitute irrigated area and 24 hectares or about 5 per cent unirrigated area. The sources of irrigation are canal minor and tubewells. Improved agricultural implements and machinery such as tractors, disc-harrows, cultivators, power threshers, cane crusher and seed-cum-fertilizer drill have been acquired and used by a few progressive farmers in the village since 1977 which are available on hire basis to other cultivators also who cannot afford to purchase these. The traditional system of threshing wheat under the feet of the bullocks has been completely discarded in the village in favour of the mechanised method through power thresher. Ploughing of land with tractor is also gaining popularity. Iron ploughs, mould board ploughs and harrows are owned by most of the cultivating households. The old type of simple agricultural implements are also in common use due to their low initial cost, simple construction, easy availability and cheaper repair. With the change of social and economic attitudes, the use of chemical fertilizers and improved seeds has considerably increased in the recent years for improving the fertility of the soil and increasing crop yields. The district is notified under the East Punjab Improved Seeds and Seedlings Act, 1949 according to which, it is an offence to grow varieties of crops other than those on the approved list of the Agriculture Department. The Agriculture Department guides the farmers in the application of latest agricultural techniques which include intensive method of cultivation for higher production, new cropping patterns, preparation of crop plans, control of various pests and diseases affecting agricultural crops, balanced use of chemical fertilizers and improved seeds, proper methods of irrigation and laying out demonstration plots to show the cultivators the superiority of new strains and agronomic practices. The Village Extension Worker of Rajaund Block posted at Baghana village visits Theh Bahri on every Wednesday to educate the farmers on matters relating to improved techniques and better farm management.

The residents of the village are no longer clinging to their traditional occupations. Members of various castes are entering into new fields of their choice and there is no restriction in the change of occupation by a member in the changing environment. In fact, the pressure on land is forcing the members of cultivating families to explore other avenues of employment. Like-wise, members of other occupational groups find it difficult to make both ends meet from their traditional occupations and do not mind the change in occupation whenever and wherever they find an opportunity to earn even though the new occupation may be below their caste status. Due to limited employment opportunities available in the village, many surplus workers of the cultivating families have switched over to agriculture labour, labour construction, shopkeeping and also to transport activities like rickshaw pulling, tonga driving, buffalo cart driving and matador driving with the construction of a 6 kilometres metalled road in 1982, linking the village with Rajaund, an important village on the Kaithal-Assandh Road.

The village was electrified in 1974 with the installation of 33 KV grid sub-station, Rajaund. The introduction of electricity has changed the life style of the villagers in many ways. The traditional method of lighting the houses with kerosene lamps and lanterns has been replaced by electric light of bulbs in majority of the households. The electricity has made possible for many households to acquire radios and television sets as a new source of entertainment, information and knowledge, which have broadened the outlook of the village-folk and influenced their ideas about wants and comforts.. As a consequence, we find furniture and other modern articles being widely used. About 60 households owned radio or transistor sets and 16 households possessed television sets in the village at the time of survey. The introduction of electricity has also resulted in setting up of two flour milling units and one cotton carding unit in the village. The former has provided much relief to the womenfolk who used to grind corn each morning on the hand-mill. In the field of irrigation, the introduction of electricity has facilitated the use of power thresher and cane crusher in the village which have helped the farmers in lightening the dreadful monotony, hard toil and dependence on animal power in wheat threshing, rice husking and cane-crushing operations. It has also helped 24 cultivating households of the village to install tubewells in their fields as an additional or alternative source of irrigation.

The piped water supply scheme was started in the village in 1985 with the opening of water works at Bangran, an adjoining village, $2\frac{1}{2}$ kilometres away. It has benefitted the village-folk in getting pure water and has lessened the women's laborious work of drawing water from the village well by means of ropes and buckets. Many households have also installed hand pumps in their houses during the last few years. The crowded scene of the village well where womenfolk belonging to all castes used to gather with earthen pitchers on their heads is no longer seen now.

The recent opening of the anganwari unit in the village in April, 1987 is expected to benefit the people with integrated child development programme. Under this programme, malnutritioned children as well as expectant and nourishing mothers are provided supplementary nutrition, health check up, nutrition and health education and referral services. Pre-education facilities are also available in this unit. The village has a Government Primary School. The establishment of the two adult education centres after 1980 has improved considerably the literacy rate in the village from 23.33 per cent in 1981 to 41.41 per cent at the time of survey (1987). The nearest middle school is located at Bangran but the nearest secondary and senior secondary schools are located at Rajaund. The nearest towns having college and industrial training institute are Pundri (29 kilometres) and Kaithal (33 kilometres). The sub-health centre covering the village is located at Durana (3 kilometres) while the primary health centre and the veterinary hospital are located at Rajaund. The nearest artificial insemination centre and stockman centre for providing veterinary aid to the livestock is located at Baghana (2 $\frac{1}{2}$ kilometres). The nearest branch post office providing postal facilities to the residents is located at Bangran. It will, thus, be seen that most of the institutional facilities are still not available in the village itself and the residents have to go to the nearby or distantly located places to avail them.

Although the panchayati raj, having secular and democratic character, has been introduced in the village since 1953, yet caste panchayats are still functioning among all castes and are frequently called for resolving disputes between the caste members. Individualism as a feature of the family organisation is replacing the age old joint family system. The mutual relationships between the agriculturists on the one hand and artisan and menial classes on the other hand are said to have completely disappeared

after 1952. Instant payment in cash or kind have been substituted for the traditionally established system of biannual payments in kind. As a consequence, the traditional institution of organised labour has crumbled. A significant change in the attitudes of the people is the growing consciousness among them for adopting family planning measures. A large number of men and women of Theh Bahri have undergone sterilization rather than adopting temporary contraceptives like condom, oral pills and copper T.

According to 1981 Census as well as survey data, the villagers professed Hindu religion. All the Hindu festivals are celebrated by them with full fervour and devotion. There is no temple in the village except the one dedicated to Maharishi Valmik. With the establishment of a gurudwara in the village in 1948, they have started visiting it specially on *gurparb, sankrant* and *amavas* days. All households of Bhedkuts and about half of the Bawaria households have started performing *anand karaj* while solemnising marriages. Households belonging to other castes, however, continue the practice of *pheras* i.e. circumambulation round the sacred fire. Thus the people display a secular approach in their attitudes.

The following demographic statistics will show how this village, Theh Bahri, has progressed in different fields during the last 20 years viz., 1961-81. In 1961, the village had a population of 609 (344 males and 265 females) in 93 households. It rose to 1,076 (593 males and 483 females) in 1981 with a simultaneous increase of households to 161. The number of occupied residential houses in 1961 was 92 which also increased to 161 in 1981. The population increase during these two decades viz., 1961 to 1981 comes to 76.68 per cent (males 72.38 per cent and females 82.26 per cent). The increase in the number of occupied residential houses is 75 per cent and of households 73.12 per cent.

The scheduled caste population in the village has increased from 509 (292 males and 217 females) in 1961 to 999 (547 males and 452 females) in 1981 and their percentage to total population has also gone up from 83.58 in 1961 to 92.84 in 1981. The sex-ratio (number of females per 1000 males) of the village too has improved from 770 in 1961 to 815 in 1981. Population density in this village has gone up from 135 persons per square kilometre in 1961 to 239 persons per square kilometre in 1981 due to increase in population during these two decades, while the area remains the same i.e. 4.51 square kilometres.

The number of total workers has increased from 221 (174 males and 47 females) in 1961 to 355 (330 males and 25 females) in 1981. The workers in 1981 include main workers as well as marginal workers. The work participation rate according to the above figures of workers comes to 36.29 per cent in 1961 (50.58 per cent for males and 17.74 per cent for females). While the overall as well as female work participation rates have gone down to 32.99 per cent and 5.18 per cent respectively in 1981, male work participation rate has increased to 55.65 per cent. The reason for the decline in the female participation rate may be attributed firstly to conceptual change of worker in 1981 as compared to 1961. Secondly, the avenues of employment in the village are limited. Agriculture is the main source of employment for women. Area of land remaining the same and the population of the village going up, there is likelihood of unemployment among women due to increased pressure on land.

Insofar as literacy is concerned, although the number of literates and educated persons has increased from 215 (153 males and 62 females) in 1961 to 251 (178 males and 73 females) in 1981, yet their percentage to total population has gone down from 35.30 (44.48 per cent for males and 23.40 per cent for

females) in 1961 to 23.33 (30.02 pe. .. males and 15.11 per cent for females) in 1981. The main reason for the decline in the male as well as female literacy rates is due to the fact that with the increase in pressure on land and limited employment opportunities in the village, many persons of the village along with their children have started seeking agricultural labour work in Punjab and Rajasthan from mid October to mid January every year which has resulted in the disruption or discontinuation of studies of children. The opening of the two adult education centres in the village after the 1981 Census has, however, improved the literacy position of the village considerably. According to survey data, the general literacy rate in the village was 41.41 per cent for the total population, 48.77 per cent for the male population and 32.64 per cent for the female population.

To sum up, the village economy is responding gradually to the agronomic forces and the change in the tenural status of the cultivators from tenants to peasant proprietors is bound to bring further improvement in the sphere of agriculture. The people are modern in outlook, hardworking and keen to improve their standard of living. The provision of infra-structural facilities such as secondary school, dispensary, post office, gramin bank etc. in the village by the Government, construction of metalled roads connecting Theh Bahri with the adjoining villages of Bahri, Baghana, Durana and Thal and setting up of industries in the area can prove an impetus for the allround development of the people.