

CENSUS OF INDIA 1981

SERIES - 6

HARYANA

PART X - C

VILLAGE SURVEY REPORT

JATWAR

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HARYANA, CHANDIGARH

HARYANA

LOCATION OF VILLAGE JATWAR



DISTRICT HEADQUARTERS ARE ALSO TAHSIL HEADQUARTERS.
WHERE THE DISTRICT / TAHSIL NAME DIFFERS FROM ITS HEADQUARTERS' TOWN NAME, THE FORMER APPEARS WITHIN BRACKETS.

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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 undertstand 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 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 Jatwar of Naraingarh tahsil and Ambala district. I am grateful to Shri R. K. Aggarwal, Deputy Director and his colleagues 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 informaion 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 present a more complete picture of the socio-cultural life of the people, 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, two villages namely, Bhadas in Gurgaon district and Jatwar in Ambala district were selected for intensive study during 1971 Census. Field investigations for these village studies were undertaken by this Directorate during 1975-76 when Shri Ardaman Singh was the Deputy Director of Census Operations, Haryana. The data collected in the household schedules of Jatwar villages study was not tabulated at that time for a number of reasons including the commencement of preparatory work for 1981 Census and as such, this study could not be completed and published. The opportunity has been taken during the 1981 inter-censal period to complete this study. As there was a big time gap between the conduct of survey and the final drafting of the report, the data have been updated and the developments taken place in the village Jatwar since 1976 have been incorporated to make the report more meaningful in the present situation, though the statistical analysis had to be restricted to the data collected during 1976 survey.

The schedules canvassed were designed by the Social Studies Division of the Registrar General, India's office, New Delhi. In all there were five schedules viz ;—three household schedules and two village schedules which are given below :

A. Household Schedules

Type A (i)	: Composition and Social Linkage
Type A (ii)	: Life Cycle and Material Equipment
Type B	: Economic Life

B. Village Schedule

Type A	: Basic Schedule
Type B	: Miscellaneous Special Items

A systematic sample of 105 households was drawn after stratification of village households caste-wise. Among these selected households each type of household schedule was canvassed in one-third of the total selected households to cover different ethnic groups, occupations, economic status and residential dispersal. The study was thus conducted in 105 households. Type A (i), Type A (ii) and Type B household schedules were canvassed in 35 households each.

I must record my deepest sense of gratitude to Shri P. Padmanabha, the former Registrar General, India and Shri V. S. Verma, the present Registrar General, India, for their encouragement and continuous inspiration to bring out this report even though it had been delayed considerably. I am also thankful to Dr. K. P. Ittaman, Deputy Registrar General (Social Studies), Dr. B. K. Roy, Deputy Registrar, General (Map) and Shri M. K. Jain, Senior Research Officer for the direction and guidance given in connection with this report.

Though this report may have certain limitations, yet it has brought out valuable information about the village life in Haryana State. The data were collected and compiled by the staff in the Social Studies Section and the maps, diagrams & photographs included in this report and cover design were prepared in the Map Section of this Directorate. The report was drafted by Shri G. D. Singla, Assistant Director. I am indebted to them for their painstaking efforts in the preparation of this report.

Chandigarh

October 21, 1988

R. K. AGGARWAL

Deputy Director of Census Operations, Haryana

VILLAGE AT A GLANCE

1	Population (1981-Census)	Total	3,435	
		Males	1,878	
		Females	1,557	
2	Decennial growth rate of population (1971—81)		21.68	per cent
3	Number of households		477	
4	Number of occupied residential houses		476	
5	Area		1,148	hectares
6	Density of population per sq. km.		299	
7	Sex ratio (number of females per 1,000 males)		829	
8	Literacy rate (percentage to total population)		41.11	
9	Percentage of Scheduled Castes to total population		19.13	

10 Percentage to total population of—

(i) Main Workers : 31·2
(ii) Marginal Workers : 0·1
(iii) Non-Workers : 68.7

11 Crops—

(i) Main Crops : Wheat, Maize, Jowar and Rice
(ii) Cash Crops : Sugarcane, Oilseeds, and Chillies

12 Name and distance of—

(i) State headquarters : Chandigarh (42 kms.)
(ii) District headquarters : Ambala (20 kms.)
(iii) Sub-Divisional headquarters : Naraingarh (20 kms.)
(iv) Tahsil headquarters : Naraingarh (20 kms.)
(v) Block Development headquarters : Raipur Rani (19 kms.)
(vi) Police Station : Naraingarh (20 kms.)
(vii) Railway Station : Ambala Cantt. (18 kms.)
(viii) Nearest city with population more than 100,000 : Ambala (20 kms.)
(ix) Nearest town : Ambala Sadar (18 kms.)

13 Other facilities—

(i) Medical : (a) Primary Health Centre, Raipur Rani (19 kms.)

(b) Sub-Health Centre, Fatehgarh (3 kms.)

(ii) Veterinary : Local

(iii) Secondary Education : Local

(iv) All Weather Bus road : Local

(v) Post Office : Local

(vi) Telegraph Office : Local

(vii) Telephone : Local

(viii) Banking : Local

(ix) Marketing : Ambala (20 kms.)

CHAPTER I

INTRODUCTION

The village under study, Jatwar, is situated in Naraingarh tahsil of Ambala district in Haryana State. Ambala district is bounded by the river Yamuna and across it by Saharanpur district of Uttar Pradesh to the south-east. To its south lies Kurukshetra district while in its west are situated Patiala and Ropar districts of Punjab and the Union Territory of Chandigarh. The Siwalik range of Solan and Sirmour districts of Himachal Pradesh bound Ambala district in the north and north-east.

The transititional location of the district between the outer Himalayas and the Ghaggar-Yamuna upland plain and its wide east-west extent have enriched it with a topographic variety not found in the plain areas of Haryana. On the basis of similarities in local relief, slope, texture, surficial material and arrangement of land form features, the district can be divided into four distinct physiographic units :—

1 The Siwalik Hill Tracts ;

2 The Foothill Rolling Plain ;

3 The Flood Plains ; and

4 The Ghaggar-Yamuna upland plain.

The Foothill Rolling Plain is a long belt of undulating fairly sloping plain, adjoining the Siwalik range stretching from the river Ghaggar in the north-west to the river Yamuna in the south-east. Its width varying from 10 to 25 kms. is maximum in Naraingarh tahsil. Drainage density in the tract is quite high and the streams are fairly closely spaced.

Village Jatwar lies in the south-west of this tract and is bound by Dangri (Tangri) and Baliali streams. Though the waters of these streams wash away the fields of this village during rainy season, yet there is no waterlogging in the village owing to the slope of land being such that the waters are drained away quickly.

Location

Jatwar is located on Ambala-Raipur Rani road at a distance of 20 kms from Ambala towards north and 19 kms. from Raipur Rani towards south-west. The road between Jatwar and Raipur Rani crosses the Haryana State Highway near Village Mauli which is situated 8 kms. north of Jatwar. Both the district headquarters (Ambala) and the tahsil headquarters (Naraingarh) are 20 kms. from Jatwar village but the village people mostly go to Ambala to meet their needs of daily life. The village is under the jurisdictions of Naraingarh Police Station but a police out-post is located in village Patwi at a distance of 3 kms. from Jatwar.

Reasons for selection

As an ancillary to the 1971 Census, the village was selected for socio-economic survey as a village depending on well irrigation, in a tract which is quite often affected by the vagaries of floods in the *nadis* (streams) during the rainy season. As already mentioned, two of such *nadis* (streams) engulf the village Jatwar from two sides. It is an old and well settled village mainly dependent on agriculture. The schedules were canvassed in 1976. Thus for the purpose of this study, the 1976 survey gives the bench-mark data, though the data for 1961, 1971 and 1981 censuses have also been discussed. Some field work was done recently in order to know the latest position of the various institutions and other facilities available in the village.

Climate and rainfall

The region has a sub-tropical continental monsoon climate where we find seasonal rhythm, hot summer, cool winter, unreliable rainfall and great annual range of temperature. The year may be divided into four seasons. The period from about the middle of November to February is the cold season. This is followed by the summer season from March to the end of June. The south-west monsoon season commences late in June and continues up to about the middle of September. The period from mid-September to the middle of November is the autumn season.

The rainfall during 1979-80 was only 61.3 centimetres against 112.5 centimetres during 1977-78 and 156.6 centimetres during 1978-79. In winter, frost sometimes occurs during December and January. The region also receives occasional winter rains from the western disturbances.

There is a meteorological observatory at Ambala. The records of this observatory may be taken as representative of the climatic conditions of the region in general. From March, temperature increases rapidly. May and June are generally the hottest months in the year with the mean daily maximum temperature at about 41°C and the mean daily minimum at about 25°C to 27°C. The heat in the summer season is intense. Scorching dust-laden winds which are a fairly common feature in the later part of the summer season contribute much to discomfort. An occasional dust or thunder storm brings some temporary relief. The weather during the monsoon season remains oppressive in between the rains due to moisture in the air. From mid-September, the temperature starts decreasing and this decrease is rapid from November. January is generally, the coldest month with the mean daily maximum temperature at about 21°C and the mean daily minimum temperature at 7°C. During the winter season, cold

waves sweep the region in the wake of passing western disturbances and the minimum temperature drops down occasionally to about the freezing point of water.

The highest maximum temperature recorded at Ambala was 47.8°C on June 17, 1923 and May 29, 1944. The lowest minimum temperature at Ambala was —1.1°C on January 19, 1947.

Flora and fauna

Shisham (Dalabergia sissoo) and *kikar* (Acacia nilotica) are important tree species found in the village. Besides the following species also are seen in the village :—

Jaman (Syzygium cuminii), peepal (Ficus religiosa), *Neem* (Azadirachta indica) and *Am* (Mangifera indica).

The wild animals which are sometimes seen in the village are the Indian fox and *giddar*. The fine stripped palm squirrel or *gilheri*, the Indian porcupine or *sahi*, the common house rat and the house mouse are commonly seen.

The birds seen in the village are crow, sparrow, pigeon, parrot, owl, kite and vulture.

Residential pattern

The village *abadi* (habitat) lies on a plain ground. Its south-western part is the most densely populated, though the habitat is more or less compact with rectangular pattern of settlement. The streets are both *pucca* and *kutcha*. There are two big ponds on the northern side, one small pond on the western side and one other on the southern side near the *khera*.

Area, population and number of the households

The total area of Jatwar village according to revenue records is 1,148 hectares. Of this, 867 hectares is available for cultivation which includes culturable waste (67 hectares). Of the remaining 281 hectares, 26 hectares is used for residential, commercial and allied purposes ; 3 hectares are under occupation of the government departments and public institutions; 30 hectares are pasture and grazing land; 11 hectares are barren and uncultivable land; and about 211 hectares of land are covered by the *nadi* (stream) passing through the village.

The population of the village increased from 2,594 persons in 1961 to 2,823 persons in 1971 and to 3,435 persons in 1981. Thus, percentage increase in the population of the village during 1961—71 was only 8.83 per cent while during 1971—81 it increased by 21.68 per cent. The number of households, however, increased from 441 in 1961 to 473 in 1971 and to 477 in 1981.

Source of drinking water

The village has 16 wells for the supply of drinking water. There are about 200 hand pumps also while there are 30 points for supply of drinking water from piped water supply scheme Fatehgarh. The scheme is maintained and operated by the Public Health Division of the Public Works Department.

Sanitation

The general sanitary condition of the village is not very satisfactory. Some streets are stinky and unsanitary. The upkeep of the *Pucca* streets even is not quite satisfactory.

Important public places

The villagers have a religious bent of mind, though there are no ancient temples in the village. However, there are two temples, one known as Shivaji Mandir and the other Dhoodhadhari (ghamandi) Ka Mandir. There is one Gurdwara besides two deras known as Udasi dera and Bairagion ka dera. All these religious places are reported to have come up during the current century.

Transport and communications

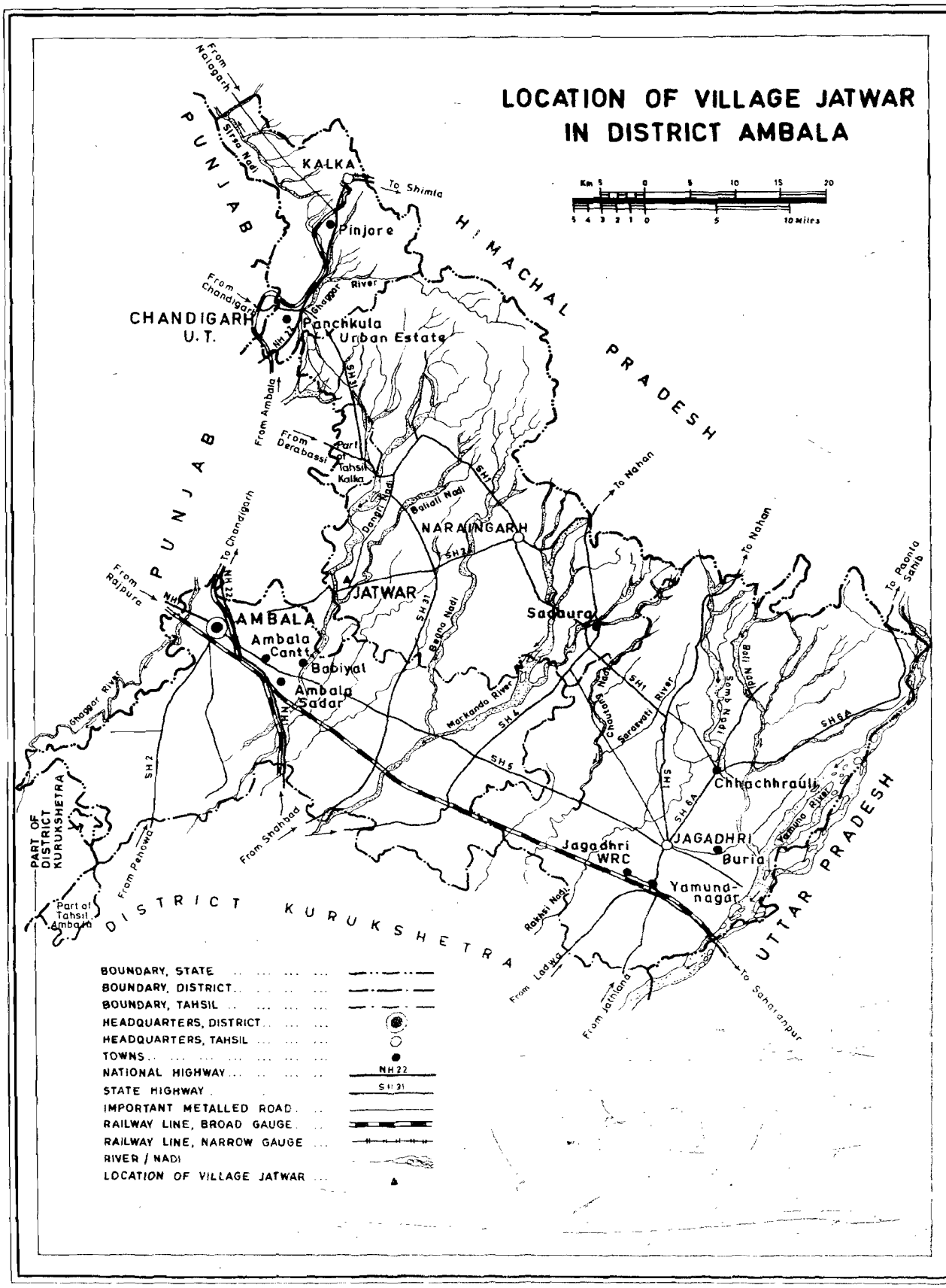
As mentioned earlier, Jatwar is situated on the Ambala-Raipur Rani metalled road. There is a regular bus service on this road between Ambala and Raipur Rani. This road crosses the Haryana State Highway near village Mauli which is about 8kms. from Jatwar, through which the village is connected with the State Capital i. e. Chandigarh. There is a daily bus service also between Chandigarh and Jatwar. The nearest railway station is Ambala Cantt. which is about 18kms. from the village Jatwar. Bicycle is the most popular mode of conveyance used by the residents for visiting the nearby towns and villages. There are about 300 bicycles in the village. In addition , there are five scooters and six motor-cycles owned by the residents of the village, but this number is too small as compared to the total number of households. Four rickshaws are also available on hire for short journeys to the nearby places.

Bullock carts and tractor-trollies are used for transporting the agriculture produce and fodder from the village fields to the place of residence as well as to the nearby towns for selling purposes. There are 12 bullock carts and 15 tractor-trollies in the village. One of the residents owns a truck also, which is available on hire for transportation of goods.

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.

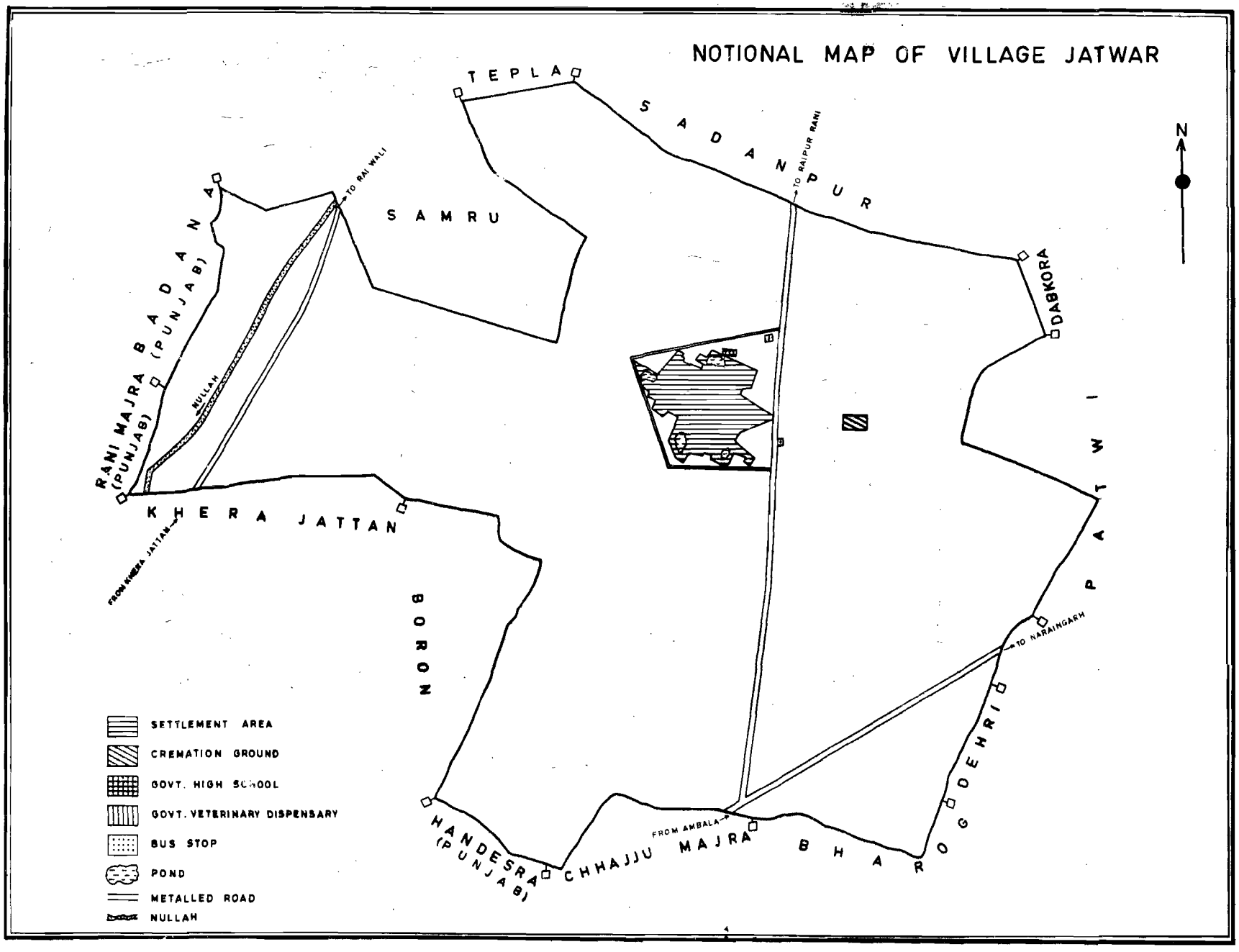
There is a sub-post office in village Jatwar. Telegraph facilities have also been made available in the Sub-post Office. About 54,000 letters and 720 telegrams were received and 55,000 letters and 700 telegrams were issued by the Sub-Post Office during the year 1986-87. These include the letters and telegrams of seven branches attached to this Sub-Post Office.

Telephone facility is also available in the village itself, though there is only one private residential connection besides the one in the Sub-Post Office.

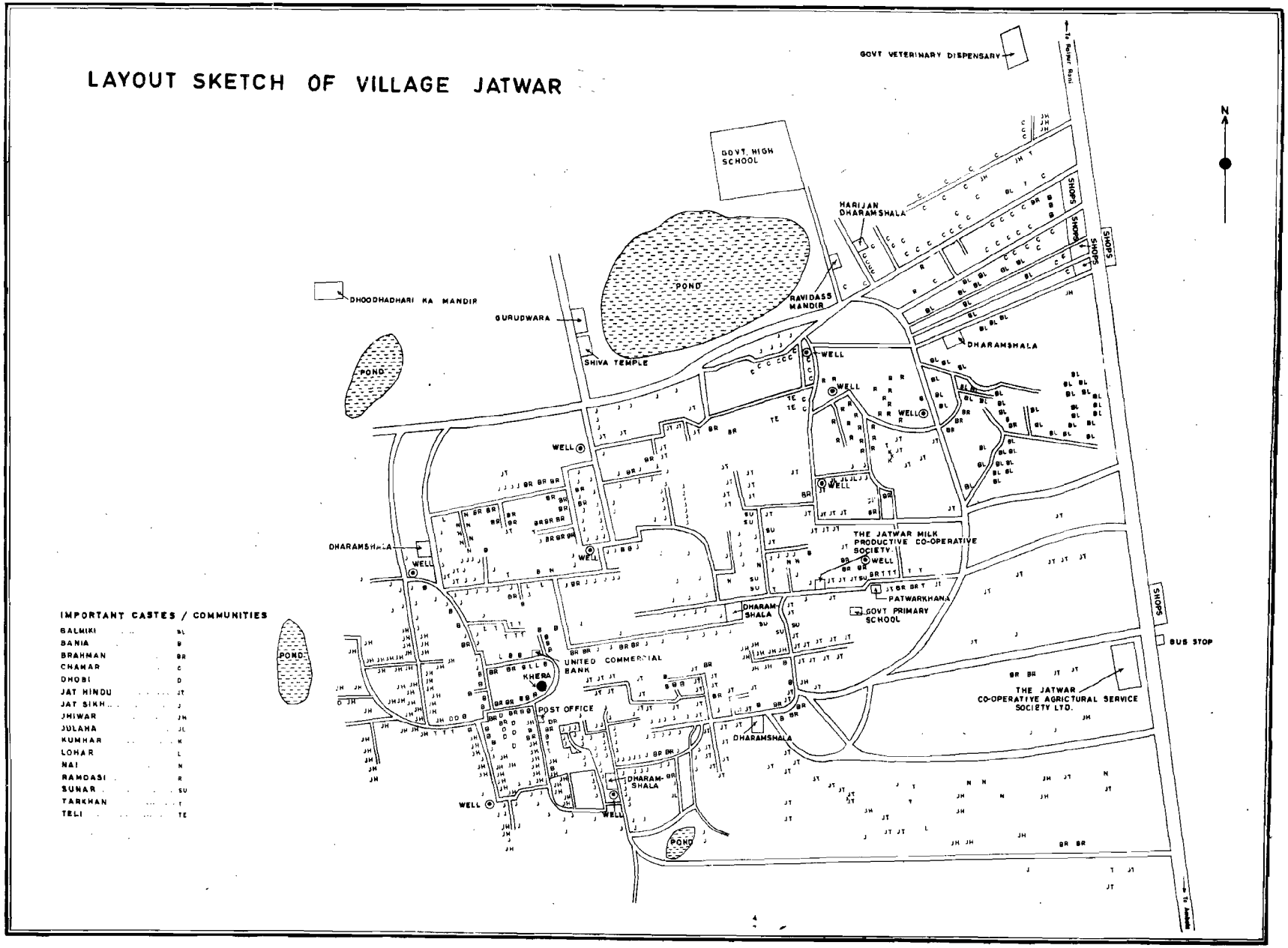


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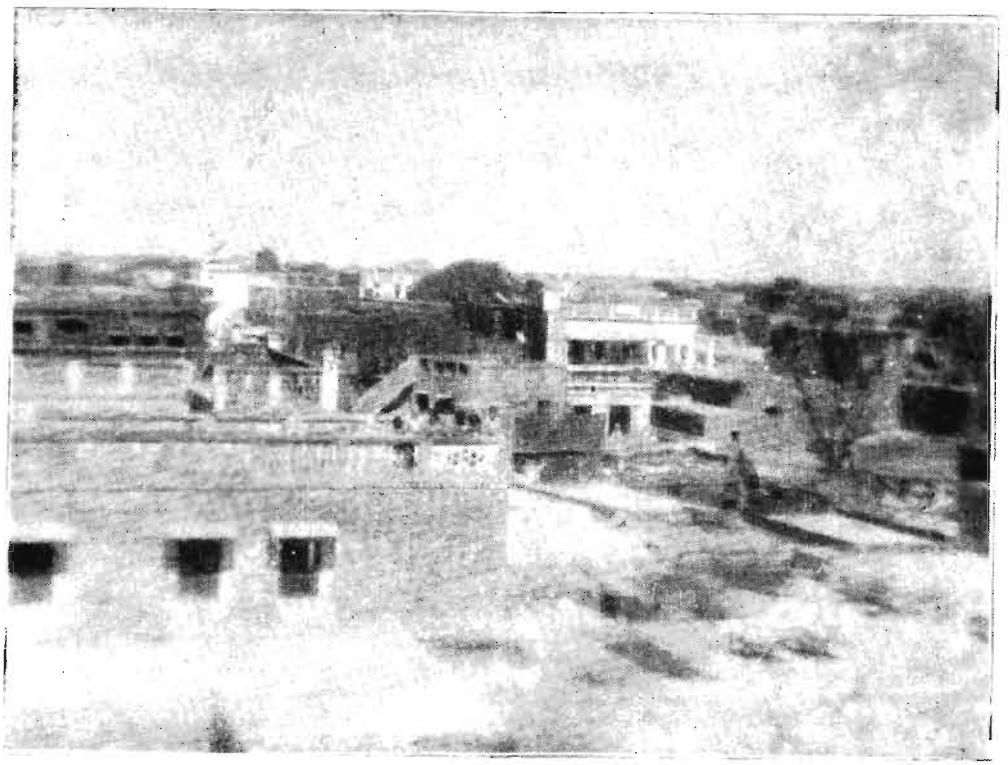

NOTIONAL MAP OF VILLAGE JATWAR
TEPLA
SADANPUR
TO RAIPUR RANI
N
SAMRU
TO RAI WALI
RANI MAJRA BADANA (PUNJAB)
NULLAH
DABKORA
KHERA JATTAN
FROM KHERA JATTAN
BORON
PATWI
TO NARAINGARH
GODEHRI
BHAROO
MAJRA
FROM AMBALA
CHHAJJU
HANDESRA (PUNJAB)
SETTLEMENT AREA
CREMATION GROUND
GOVT. HIGH SCHOOL
GOVT. VETERINARY DISPENSARY
BUS STOP
POND
METALLED ROAD
NULLAH

LAYOUT SKETCH OF VILLAGE JATWAR

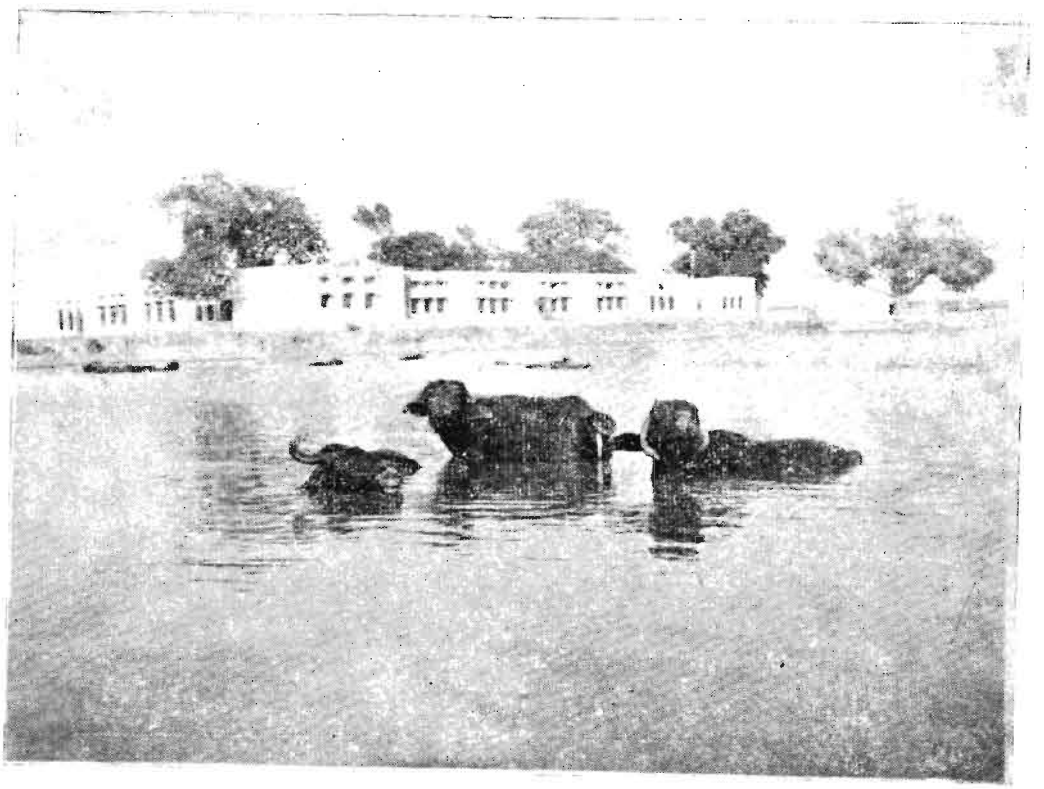


IMPORTANT CASTES / COMMUNITIES

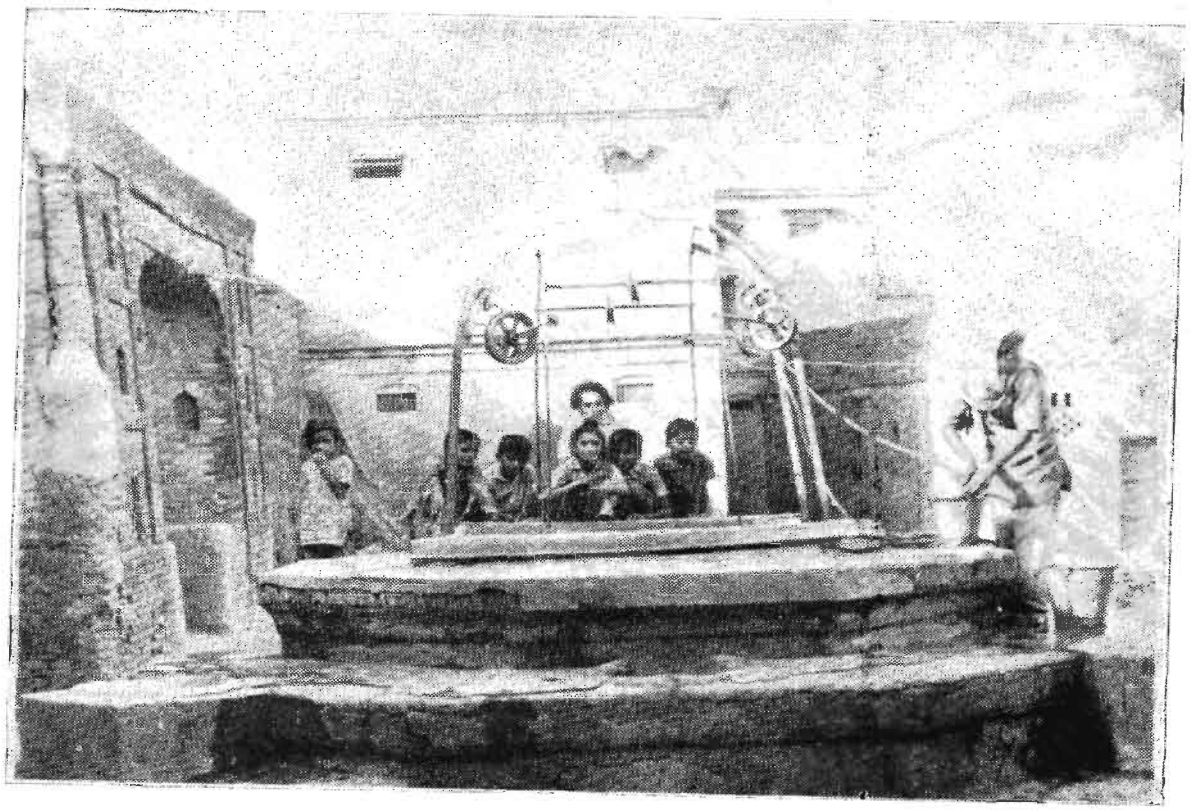
BALMIKI	BL
BANIA	B
BRAHMAN	BR
CHAMAR	C
DHOBI	D
JAT HINDU	JT
JAT SIKH	J
JHIWAR	JH
JULAHA	JL
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LOHAR	L
NAI	N
RAMDASI	R
SUNAR	SU
TARKHAN	T
TELI	TE



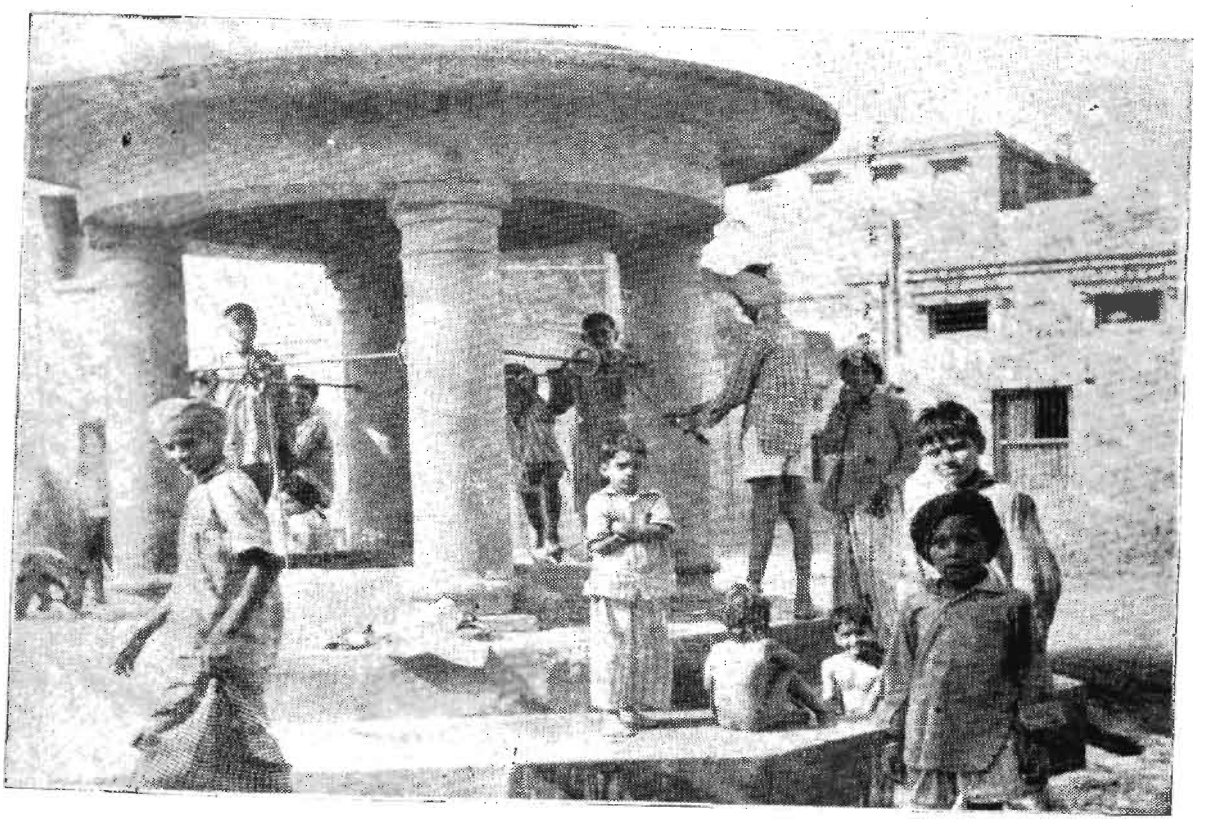
A bird's eye view of village Jatwar



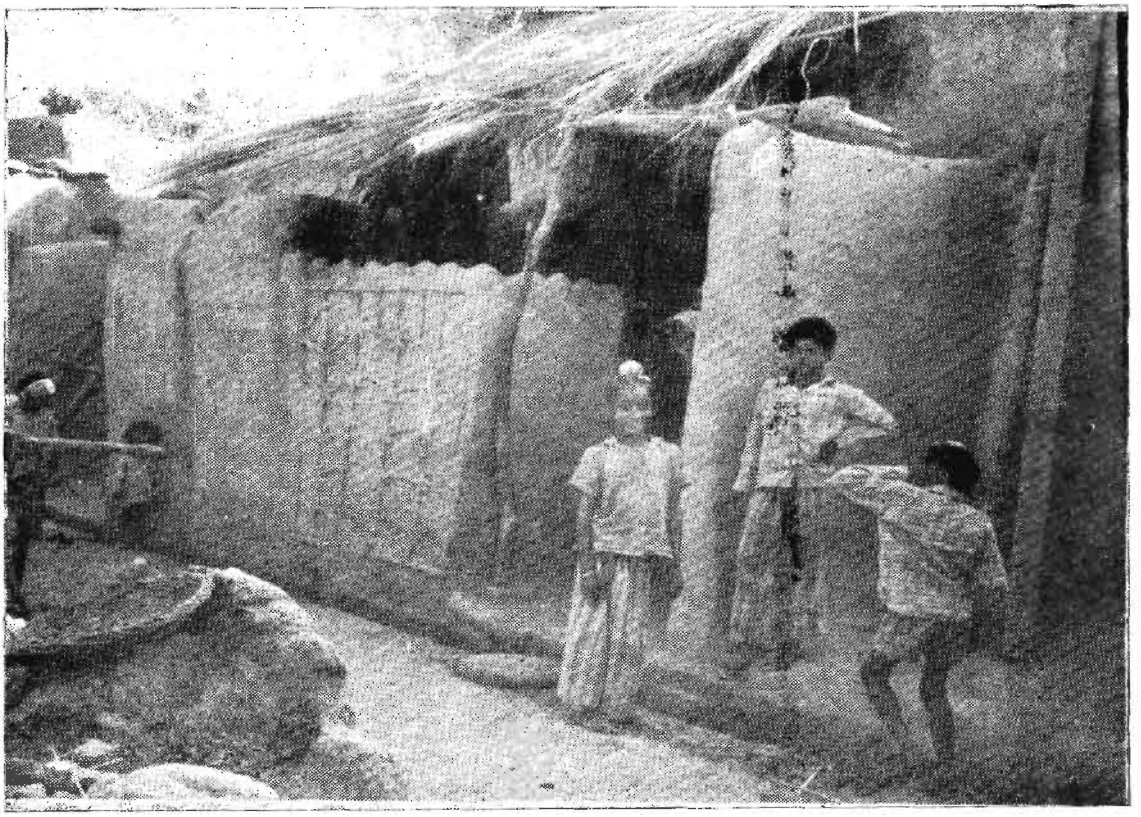
Buffaloes taking dip in the village pond, adjacent to the Government High School



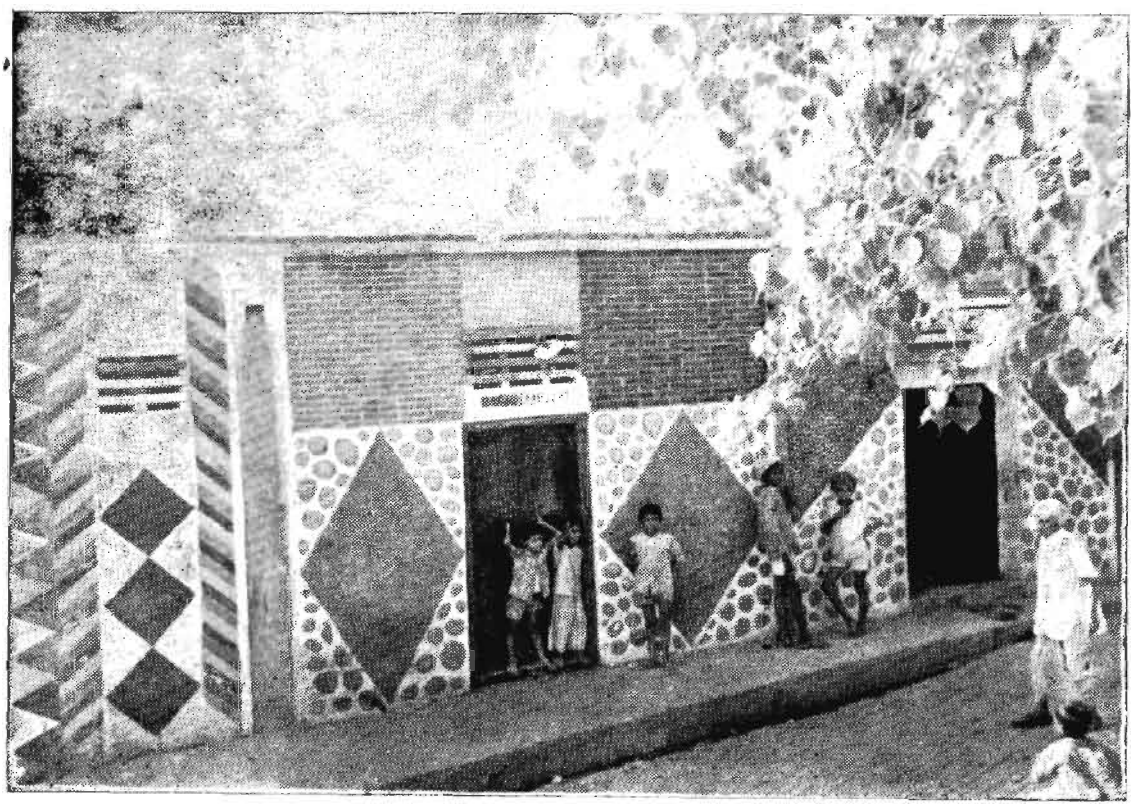
A traditional village well where children are grouped and happy on being photographed



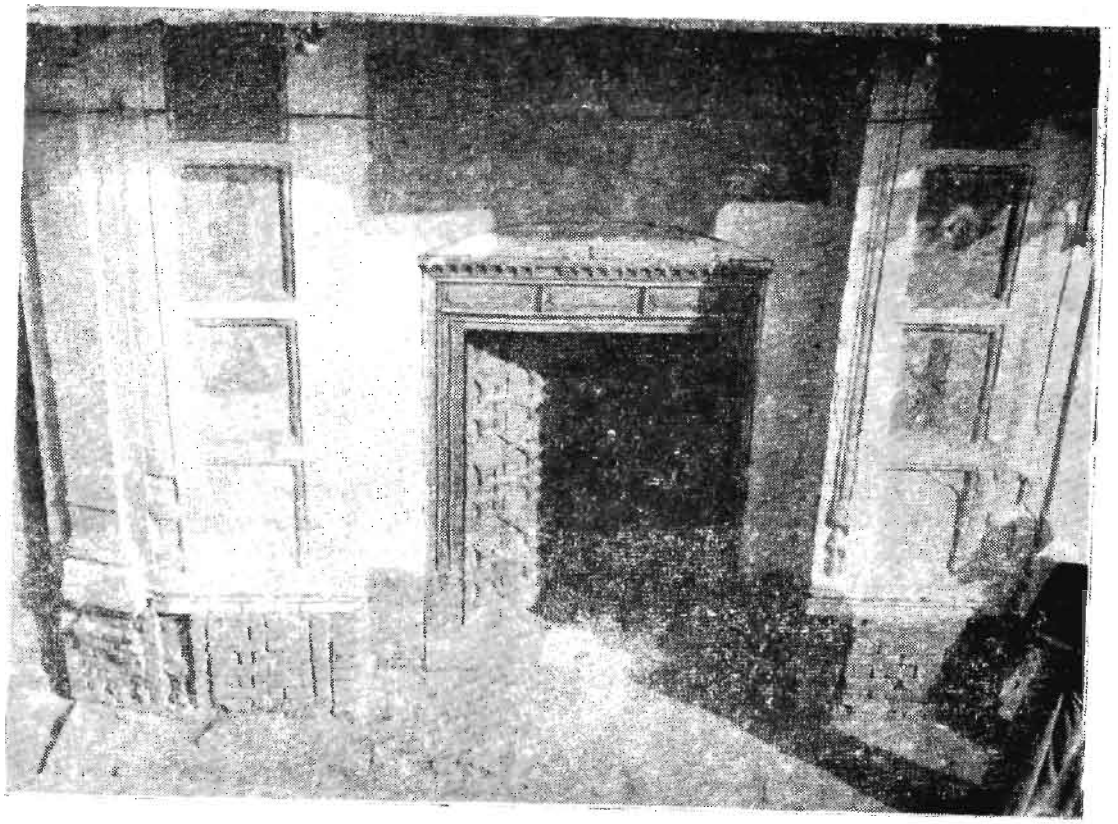
A covered well — an improved form of village well



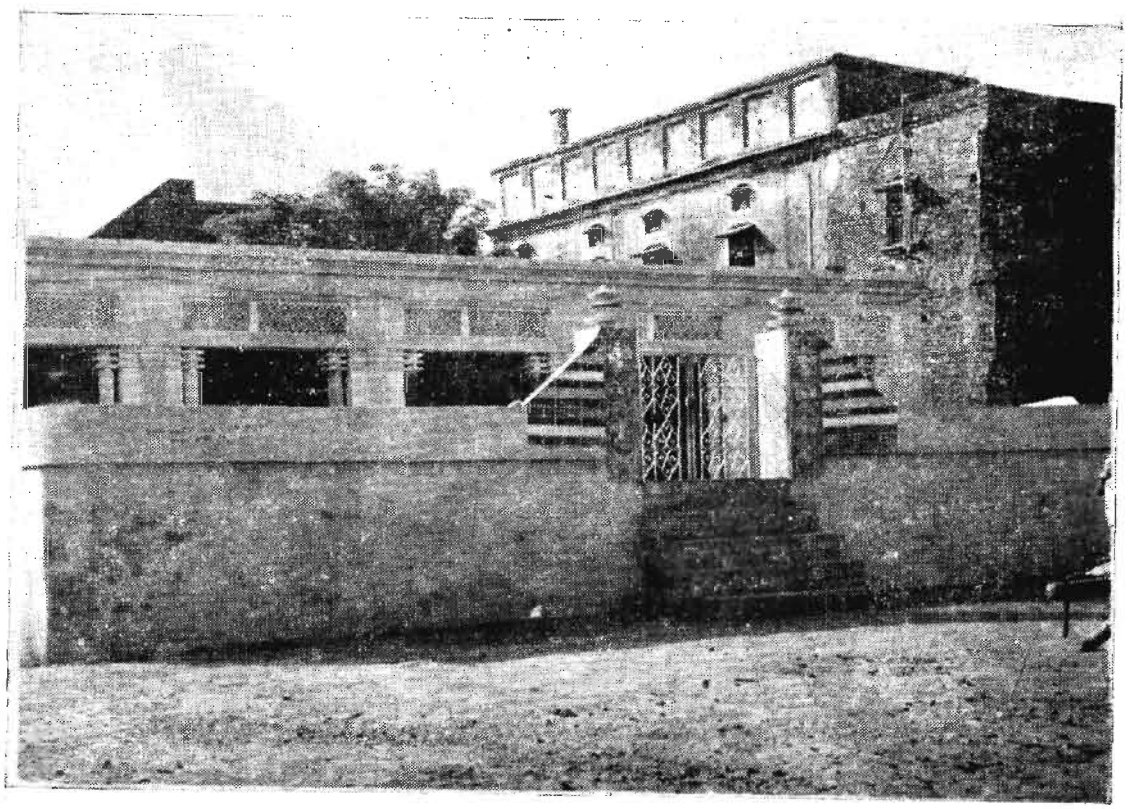
A *kutcha* house with folk art on its front wall



A *pucca* house in the village with modern construction design



A typical *pucca* house of olden days with wood carvings on doors and wall paintings



Village *dharamshala*

Light and fuel

Jatwar was electrified in the year 1955 with the installation of a 33 kv Grid Substation in village Shahzadpur. The electricity to village Jatwar comes from this Substation through a 11 kv line. There are at present 347 domestic, 11 industrial and 24 commercial connections. The total charges made on account of electricity consumption during the year 1986-87 were Rs. 76,226 from domestic supply, Rs. 26,627 from industrial units and Rs. 5,503 from commercial establishments. The rate per unit is 36 paise for domestic, 52 paise for industrial and 76 paise for commercial uses. As many as 96 applicants are reported to be on the waiting list for getting electric connections. Some households are however still using kerosene lamps (lanterns) for lighting. Candles are also made use of by some households. The kerosene lamps/candles are also used by the households having electric connections due to erratic supply of electricity. Fifteen street light points have been provided in the village.

Wood and cow-dung cakes are mostly used as fuel in the village. However, kerosene oil stoves are also used by about 25 households. There are only two households wherein *gobar* gas plants have been installed for using the gas for cooking purposes.

Administrative and welfare institutions

The district headquarters town Ambala is about 20 kilometres from village Jatwar. The offices of the Deputy Commissioner, Superintendent of Police, District and Sessions Judge and other district offices are located at Ambala. The offices of the Sub-Divisional Officer (Civil), the Tahsildar and the Police Station are located at Naraingarh which is also 20 kilometres from the village. The office of the Block Development & Panchayat Officer is located at village Raipur Rani which is 19 kilometres from Jatwar. Jatwar has its own statutory Panchayat. A police out-post is located at a distance of 3 kilometres in village Patwi.

In so far as educational facilities are concerned, these are available in the village itself up to Matric level. For higher education, the people of the village have to send their wards to Ambala/Ambala Cantt., where there are many degree colleges both for boys and girls. The nearest Industrial Training Institute is also located at Ambala. The nearest Primary Health Centre is located at Raipur Rani but one of its Sub-Health Centres is in village Fatehgarh, which is only 3 kms. from village Jatwar. In this Sub-Centre, there are two multipurpose workers—one male and one female. It was, however, reported that the people of the village generally prefer to go to Ambala instead of going to Raipur Rani or even Fatehgrah. In Ambala, besides the Government General Hospital, there are many private Hospitals providing all types of medical and health facilities.

For providing veterinary aid and breed improvement of cows and buffaloes, a Stockman Centre run by the Government is available in the village itself. This is manned by a stock assistant and a class IV attendant.

Working of these institutions and the attitude of villagers towards them have been dealt with in subsequent chapters.

There is no regular bazar in the village. There are, however, as many as 22 karyana shops, seven of which are located on the roadside and 15 such shops are scattered inside the village. There are five tailoring shops and one sweetmeat shop-cum-tea stall. There are five flour milling units in the village and one work-shop for the repair of agriculture implements. Two *Khaddis* are also being run in the village for weaving *Khes* and coarse cloth on handlooms. For major needs of cloth and other articles, the people of the village generally go to Ambala which is a big trading centre.

History of settlement

According to the note on "Origin of the Acquisition of Rights and the description of the original distribution of land" contained in the settlement record of the village,* the village site was set up by one person, named Sibah or Simah, who was a Jat of *Bachhal gotra*. It was after his caste, Jat, that the village was named Jatwar and is known as such till today. The land of the village is reported to have been divided into three *Pattis* (estates) namely, *Patti* Mahrana, *Patti* Bhagtan and *Patti* Masandan about 900 years ago.

According to the settlement record, besides the Jat Bachhals, the landowners belonged to *Brahman gaur*, *Khakrob*, *Faqir Bairagi*, *Faqir Musalman*, *Achraraj*, *Faqir Udasi*, *Bania* and *Bania Sarale* castes/communities.

The *Bachhal Jats* of the village, however, say that the name of their ancestor who set up this village was 'Baba Sardha'. These *Bachhal Jats* who form a majority of population of the village now belong to both Hindu and Sikh religions. The other castes/communities now living in the village are: *Jhiwar*, *Tarkhan; Dhobi; Bania*, *Nai; Barahman; Chamar/Ramdasi; Balmiki; Lohar*, *Kumhar; Khatri*; *Sunar*, *Sheikh*, *Teli* and *Julaha*.

At the time of settlement all castes in the village were Hindus. But it was during Aurangzeb's regime in the 17th century that many Hindus were converted to Islam. Except the few families of Muslims which still continue to stay in the village, all others had left the village at the time of partition in 1947.

Later, again in the 17th century, many Hindus accepted Sikhism as their religion under the influence of the tenth Sikh Guru, Guru Gobind Singh. Sikhism was embraced not only by Jats but by others castes also. As a result of conversion into Sikhism, the Jats of the village belonging to only one gotra, i.e. Bachhal came to exist both among Hindus and Sikhs.

* Settlement Records (1987-88) unpublished available in office of Deputy Commissioner, Ambala.

On the basis of some religious practices, a distinction could be made between Hindu Jats and Sikh Jats. However, as a result of common heritage, some social practices continue to be common which blur the distinction between them. Moreover, the language, the idiom, the style of reference and the mode of address also happen to be the same. In their culture and religious practices also, Hindu Jats and Sikh Jats have many things in common. Unlike other religions where marriages among people belonging to different religions do not take place, Hindu Jats and Sikh Jats in this region inter-marry with one another but intra-village or intra-gotra marriages are forbidden,

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

As mentioned in chapter I, the village community in village Jatwar is multi-ethnic, consisting of sixteen castes/communities according to the survey data. The persons belonging to these castes/communities now profess three religions, namely, Hinduism, Sikhism and Islam. While there are 12 castes among the Hindus, the Sikhs and Muslims have three castes/communities each. An important feature of the caste composition in Jatwar Village is that Jats who form the predominant group are found both among Hindu and Sikh religions. Chamars in the village are also found both among Hindus and Sikhs, though the latter call themselves as Ramdasis. Thus the number of castes/communities counting religion-wise comes to eighteen.

A brief note on Jats who are the predominant ethnic group in the village is given as follows. The Jats of the village, both Hindus and Sikhs, belong to Bachhal *gotra*. According to them, the village was founded by their ancestor, named Sardha. Their ancestors are believed to have migrated from Rajasthan much earlier than the village was founded. In the intervening period of their movement from Rajasthan to the settlement of the village, the ancestors of the founder of the village passed through diverse circumstances and settled at many other villages.

The ancestors of Baba Sardha were Rajputs and belonged to Taoni *gotra*, one of his ancestors married a Jat woman who belonged to Samjan *gotra*. With their union a son, named Bachh Raj, was born. The name Bachhal *gotra* of the Jats of Jatwar is derived from Bachh Raj. The villages where Jats of Bachhal *gotra* lived were mostly in Ambala district of composite Punjab State. But in November, 1966, the Punjab was divded into the present Punjab and Haryana and accordingly some of the villages became a part of the Punjab and others of Haryana.

Rajputs of Taoni *gotra* are also living in some villages around Jatwar. Jats of Bachhal *gotra* do not marry with Rajputs of Taoni gotra because the former are considered to have descended from the latter as well as because these are now considered to be two separate castes.

With the passage of time the population of Jats belonging to Bachhal *gotra* increased and they founded more villages around Jatwar. Now there are fourteen villages where Jats of Bachhal *gotra* are living. Five of these villages are in Haryana and the remaining nine are in Punjab. The five villages in Haryana are Jatwar, Fatehgarh, Singhpura, Khera Jattan and Sadanpur, while the nine villages in Punjab are Amb Chappa, Malikpur, Chhota Jaola, Bara Jaola Basauli, Kasauli, Rane Majra, Handesra and Badana.

As per the survey data, one-third of the surveyed households, 35 out of 105, belonged to Jats of whom 29 were Sikhs and 6 Hindus. Among the other Sikh households covered in the survey, four were those of Ramdasis and one of Sunar caste. Of the three Muslim households covered in the survey, one each belonged to Sheikh. Teli and Julaha communities. Besides the six Hindu Jat households covered in the survey, the remaining 62 Hindu households belonged to Jhiwars (17), Tarkhans (4), Dhobis (2), Banias (5), Nais (3), Brahmans (10), Chamars (8), Balmikis (10), Lohar (1), Kumhar (1) and Khatri(1).

The foregoing figures reveal that in the village there are three regilions and in each religion there are many endogamous groups or castes. The Jats comprise almost one third of the total population and among them more than four-fifth are Sikhs. Taking the population as a whole, as per survey data, 450 out of 716 persons were Hindus, 239 persons were Sikhs and 27 persons were Muslims.

As per the survey of 105 households conducted in 1976, the number of households belonging to each religion and caste/community and the number of persons, males and females therein is given in the following statement:—

STATEMENT 2.1

Number of selected households belonging to each religion and caste/community and number of persons by sex (1976)

Religion		Caste/ Community	Number of house-holds	Persons	Males	Females
Hindu	1	Balmiki (S.C.)	10	71	37	34
	2	Bania	5	29	14	15
	3	Brahman	10	63	35	28
	4	Chamar (S.C.)	8	42	24	18
	5	Dhobi	2	7	2	5
	6	Jat	6	52	28	24
	7	Jhiwar	17	138	76	62
	8	Khatri	1	4	3	1
	9	Kumhar	1	7	4	3
	10	Lohar	1	2	1	1
	11	Nai	3	10	5	5
	12	Tarkhan	4	25	16	9
Sikh	1	Jat	29	214	129	85
	2	Ramdasi (S.C.)	4	21	12	9
	3	Sunar	1	4	3	1
Muslim	1	Julaha	1	4	2	2
	2	Sheikh	1	12	6	6
	3	Teli	1	11	5	6
		Total	105	716	402	314

The language of the people of village Jatwar is a mixture of Hindi and Punjabi but more akin to Hindi than to Punjabi both in grammer and vocabulary. According to survey of 70 sample households in 1976, the mother tongue of the head of household was reported as Hindi in 64 households and only 6 households returned the mother tongue of their heads as Punjabi.

Every caste in the village had a traditional occupation. Jats of both the religions were agriculturists. Among Sikhs, the Ramadasis reared pigs and were shoe-makers and Sunars made gold and silver ornaments Among Hindus, Jhiwars were basket makers and carried water to the fields for farmers during harvest; Chamars mended shoes and worked as labourers; Brahmans worked as priests; Banias were shopkeepers; Tarkhans worked as carpenters for farmers; Lohars worked as blacksmiths; Nais used to cut hair and wash utensils at the time of marriages; Dhobis washed clothes; and Kumhars used to make earthen pots and supply them to the villagers. Among Muslims, Julahas were weavers and Telis were oil-men.

At present, because of educational facilities and more avenues for jobs outside, many people have given up their traditional callings and shifted to other occupations. People from many castes have taken up teaching and have joined Army. Brahmans and Jats have opened shops even.

Growth of population

The following statement gives the comparative population figures and the growth rate during 1961—71 and 1971—81 as well as for the 20 years (1961—81) for village Jatwar and the rural areas of the State, Ambala district and Naraingarh Tahsil in which the village of Jatwar lies.

STATEMENT 2·2

Variation in population during 1961—81

State/District/Tahsil/Village	Population			Percentage increase		
	1961	1971	1981	1961–71	1971–81	1961–81
1	2	3	4	5	6	7
State Haryana (R)	6,287,863	8,263,849	10,095,231	+31·53	+22·16	+60·58
District Ambala (R)	584 332	753,670	945,686	+28·87	+25·48	+61·70
Tahsil Naraingarh (R)	146 607	180,649	226,195	+23·22	+25·21	+54·29
Village Jatwar	2,594	2,823	3,435	+8·83	+21·68	+32·42

The population of village Jatwar increased from 2,594 (1,459 males and 1,135 females) in 1961 to 2,823 (1,583 males and 1,240 females) in 1971 and further rose to 3,435 (1,878 males and 1,557 females) in 1981. Thus the percentage increase in the population of the village during 1961—71 was only 8.83 per cent, while the percentage increase between 1971 and 1981 was 21.68 per cent. This increase in population during both the decades was quite low as compared to the overall increase in the rural population of Naraingarh tahsil as well as the district of Ambala in which this village lies. Seeing the growth of population between 1961 and 1981 (20 years), it will be observed that while the percentage increase for the overall rural population of Naraingarh tahsil, Ambala district as well as the State was more than fifty per cent, the percentage increase for Jatwar village was only 32.42 per cent. Very low increase in the population of village during 1951—71 i.e. only 8.83 per cent was reported due to shifting of a few families to other places for better jobs/employment.

The following statement gives the comparative figures of the density of population per square kilometre in the village and the rural areas of the state, the district and the tahsil in which the village of Jatwar lies according to 1961, 1971 and 1981 censuses.

STATEMENT 2.3

Density of population according to 1961, 1971 and 1981 censuses

State/District/Tahsil/ Village	Density of population per sq. km.		
	1961	1971	1981
1	2	3	4
State Haryana (R)	145	190	232
District Ambala (R)	161	202	254
Tahsil Naraingarh (R)	129	160	198
Village Jatwar	224	245	299

It will be observed that owing to the increase in the population in Jatwar village and the rural areas of Naraingarh tahsil, Ambala district and the state as a whole during 1961–71 and 1971—81, as given

in statement 2.2, the population densities have also increased. The number of persons per square kilometre in the village rose from 224 in 1961 to 245 in 1971 and further to 299 in 1981. It is interesting to see that the village Jatwar has consistently very high population density in comparison to the corresponding rural densities of population in the state, the district and the tahsil for all the three census years of 1961, 1971 and 1981. This is despite the fact that growth rate of population during 1961—71 as well as during 1971—81 for the village was lower than the rural areas of the tahsil, the district and the state. The higher density of population in the village Jatwar is thus obviously due to high concentration of population in this village as compared to most of other villages in the tahsil, the district and even in the state as a whole.

Sex ratio

The following statement gives the comparative figures of sex ratio of the population of Jatwar village and of the rural areas of the state, the district and the tahsil, according to 1961, 1971 and 1981 censuses.

STATEMENT 2.4

Change in sex ratio from 1961 to 1981

State/District/Tahsil/ Village	Number of females per 1,000 males in the census year		
	1961	1971	1981
State Haryana (R)	874	870	876
District Ambala (R)	851	852	865
Tahsil Naraingarh (R)	864	862	881
Village Jatwar	778	783	829

Statement 2.4 shows that the sex ratio i.e. the number of females per 1,000 males, has increased from 778 in 1961 to 783 in 1971 and to 829 in 1981. This means that the male population has obviously been going out of the village during the past two decades in search of employment or doing some other work or in a few cases even for higher studies. It will, however, be noticed that despite this high increase in the sex ratio in village Jatwar during the last two decades, the sex ratio in 1981 (829) in village Jatwar was still low as compared to that for the rural areas of the tahsil (881), the district (865), and the state (876) according to 1981 census data. The sex ratio among the surveyed population pertaining to the year 1975 was 781 which was quite close to the sex ratio according to the 1971 census data.

Age and sex composition

The following statement shows the age distribution of the surveyed population of Jatwar village during the year 1976 :

STATEMENT 2.5

Age and sex composition of the surveyed population— Jatwar (1976)

Age group	Number			Per cent			Sex ratio
	Total	Males	Females	Total	Males	Females	
1	2	3	4	5	6	7	8
0—4	95	57	38	13·27	14·18	12·10	667
5—9	94	50	44	13·13	12·44	14·01	880
10—14	96	55	41	13·41	13·68	13·06	745
15—19	90	50	40	12·57	12·44	12·74	800
20—24	80	44	36	11·17	10·95	11·46	818
25—29	49	29	20	6·84	7·21	6·37	690
30—34	32	19	13	4·47	4·72	4·14	684
35—44	50	24	26	6·98	5·97	8·28	1,083
45—54	58	30	28	8·10	7·46	8·92	933
55—69	54	33	21	7·54	8·21	6·69	636
70+	18	11	7	2·52	2·74	2·23	636
Total	716	402	314	100·00	100·00	100·00	781

From the figures given in statement 2.5, it will be seen that the proportion of population in the age groups 0—4, 5—9, and 10—14 is almost similar indicating that there was practically no change in the fertility during the previous 15 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. Males outnumber females in the total population as well as in all the age groups except the age group 35—44 wherein the number of females is slightly higher than males.

Occupied residential houses and households

According to 1971 census, Jatwar had 413 occupied residential houses, which increased to 476 in 1981. The number of households living in these occupied residential houses however increased from 473 in 1971 to 477 in 1981. It will thus be seen that the position has improved in the village in so far as the availability of independent houses to the households is concerned. Statement 2.5 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 Jatwar and for the rural areas of the state, the district and the tahsil, according to 1981 census.

STATEMENT 2.6

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
State Haryana (R)	101	686	679
District Ambala (R)	102	666	653
Tahsil Naraingarh(R)	101	678	671
Village Jatwar	100.21	722	720

The foregoing statement reveals that whereas in the rural areas of the state, the district and the tahsil, the proportion of households per 100 occupied residential houses is 101 or more, it is just 100.21 in the case of village Jatwar. This apparently shows that proportion of households who have to share houses for residential purposes in village Jatwar is negligible as compared to the other rural areas of the tahsil, the district and the state. However, it will be observed that there is more congestion (722 persons per 100 occupied residential houses) in Jatwar as compared to that in the rural areas for the tahsil (678 persons per 100 houses), for the district (666 persons per 100 houses) and for the state (686 persons per 100 houses) as a whole. The average size of the household in village Jatwar is also quite high (720 persons per 100 households) in comparison to that in the rural parts of the tahsil, the district and the state as a whole.

Size of households

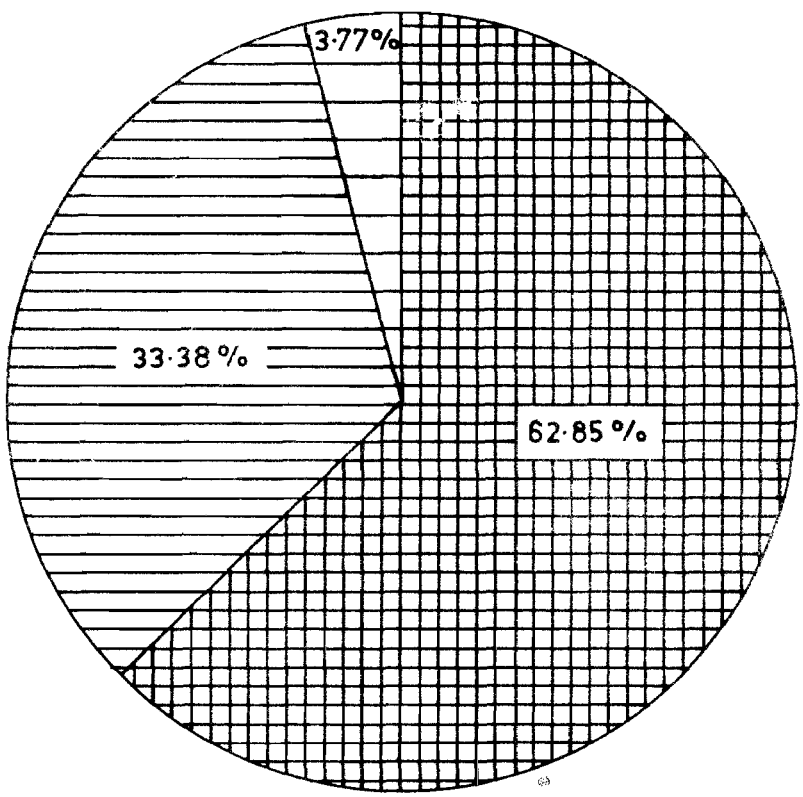
The following statement shows the number of households selected by caste/community, population and the average size of the household. The average size of the household of all the selected households works out to 6·8 whereas the average size of the household among the castes/communities varies from 2·0 to 12·0.

STATEMENT 2.7

Distribution of surveyed households by caste/community, population and average size of household (1976)

Religion	Caste/community	Number of households	Population	Average size of household
1	2	3	4	5
Hindu	1 Balmiki (SC)	10	71	7·1
	2 Bania	5	29	5·8
	3 Brahman	10	63	6·3
	4 Chamar (SC)	8	42	5·3
	5 Dhobi	2	7	3·5
	6 Jat	6	52	8·7
	7 Jhiwar	17	138	8·1
	8 Khatri	1	4	4·0
	9 Kumhar	1	7	7·0
	10 Lohar	1	2	2·0
	11 Nai	3	10	3·3
	12 Tarkhan	4	25	6·3
Sikh	1 Jat	29	214	7·4
	2 Ramdasi (SC)	4	21	5·3
	3 Sunar	1	4	4·0
Muslim	1 Julaha	1	4	4·0
	2 Sheikh	1	12	12·0
	3 Teli	1	11	11·0
	Total	105	716	6·8

DISTRIBUTION OF SURVEYED POPULATION OF VILLAGE JATWAR BY RELIGION



DIVERSITY OF RELIGION

HINDU

SIKH

MUSLIM

Marital status

The following statement gives the distribution of surveyed population of Jatwar village and their percentage by sex and marital status.

STATEMENT 2.8

Distribution of surveyed population of Jatwar village and their percentages by sex and marital status (1976)

Marital status	Population			Percentages		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Never married	401	247	154	56·01	61·44	49·04
Married	281	136	145	39·25	33·83	46·18
Wid owed	33	19	14	4·60	4·73	4·46
Unspeecified	1	..	1	0·14	..	0·32
Total	716	402	314	100·00	100·00	100·00

Taking the total surveyed population into consideration, it will be seen that the percentage of never married persons was 56.01. In other words, more than half the population was unmarried. Among males this was still higher at 61.44 per cent. But in the case of females, the number of never married females was slightly less than half the total females i.e. 49.04 per cent. Married persons constitute 39.25 percent of the total population. Among males, their percentage is only 33.83, while among females they account for 46.18 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 unmarried male population in the total population. Widowed persons account for 4.73 per cent among males and 4.46 per cent among females. No case of divorce or separation was reported either among males or females. However, one female did not specify her marital status. The following statement gives the distribution of surveyed population of Jatwar village by age, sex and marital status.

STATEMENT 2.9

Distribution of population in surveyed households of Jatwar village by age, sex and marital status (1976)

Age group	Sex	Population	Marital status			
			Never Married	Married	Widowed	Unspecified
1	2	3	4	5	6	7
0—4	M	57	57	..	..	..
	F	38	38	..	..	..
5—9	M	50	50	..	..	..
	F	44	44	..	..	..
10—14	M	55	55	..	..	..
	F	41	41	..	..	..
15—19	M	50	47	3	..	..
	F	40	25	15	..	..
20—24	M	44	22	22	..	..
	F	36	3	33	..	..

Age group	Sex	Population	Marital status			
			Never Married	Married	Widowed	Unspecified
1	2	3	4	5	6	7
25—29	M	29	4	25	..	..
	F	20	2	18	..	..
30—34	M	19	2	17	..	..
	F	13	1	12	..	..
35—44	M	24	5	18	1	..
	F	26	..	26	..	..
45—54	M	30	3	24	3	..
	F	28	..	25	3	..
55—69	M	33	1	24	8	..
	F	21	..	16	4	1
70+	M	11	1	3	7	..
	F	7	..	..	7	..
Total	M	402	247	136	19	..
	F	314	154	145	14	1

The foregoing statement shows that children of both sexes up to the age of 14 were never married. Even in the age group 15—19, only 3 out of 50 boys and 15 out of 40 girls were married. This shows the awareness of the people of the village against child marriage of boys and especially girls which is a social evil and is still prevalent in most areas.

In the age groups 15—19 and 20—24, married females are in excess of the married males which shows that females in the village enter matrimony at comparatively early age. In the higher age groups, with the exception of age group 35—44, married males generally outnumber married females. This is mainly because the female partners are comparatively younger than their husbands.

In the surveyed population, there were 19 widowers and 14 widows. Among them 7 widowers as well as 7 widows were above the age of 70 years. No incidence of divorce or separation was reported among the surveyed population . One female in the age group 55—69, however, did not specify her marital status.

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 2.10 gives the comparative figures of literacy rates in village Jatwar and the rural areas of the state, the district and the tahsil according to 1981 census

STATEMENT 2.10

Literacy rates in 1981

State/District/Tahsil/ Village	Literacy rates among		
	Persons	Males	Females
1	2	3	4
State Haryana (R)	30·33	43·44	15·37
District Ambala (R)	35·81	45·77	24·30
Tahsil Naraingarh (R)	34·38	45·15	22·16
Village Jatwar	41·11	51·28	28·84

Note.—The percentages have been calculated on the total population inclusive of the population in age group (0—4).

Statement 2.10 shows that the literacy rate in village Jatwar is quite high as compared with that of the rural areas of the tahsil as a whole as well as with those of the rural areas of the district and the state. Since the literacy rates given in statement 2.9 have been worked out 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. The general literacy rate for the total population of Jatwar village according to 1981 census is 41.11 per cent. In the case of males however, it is 51.28 per cent but for females it is 28.84 per cent. However, these literacy rates for males and females also in village Jatwar are higher than the corresponding literacy rates for the rural areas of the tahsil, the district and the state. This is probably due to the establishment of a Primary School in the village as early as in 1954 and during subsequent years it achieved the status of a high school and is at present a co-educational insititution.

According to survey of 105 sample households which covered a population of 716 persons (402 males and 314 females), the general literacy in village was 36.03 per cent. Among males 46.76 per cent and among females 22.29 per cent were literates. These literacy rates are lower as compared to the 1981 census figures for the whole village which may be partly due to sample selection of the households and partly due to the gap of five years since the survey data relates to the year 1976.

The following statement gives the distribution of the surveyed population of Jatwar village by age, sex and educational levels.

STATEMENT 2.11

Distribution of population in surveyed housholds by age, sex and educational level in Jatwar village (1976)

Educational level		All ages	Age groups							
			0—4	5—9	10—14	15—19	20—24	25—34	35—49	50+
1		2	3	4	5	6	7	8	9	10
Illiterate	M	214	57	30	9	15	17	21	21	44
	F	244	38	34	16	24	24	28	45	35
Literate without educational level	M	60	..	19	21	1	2	3	7	7
	F	23	..	10	7	1	1	2	2	..
Primary	M	60	..	1	20	16	6	9	4	4
	F	34	..	..	17	8	8	1	..	..
Middle	M	39	..	..	4	12	10	5	5	3
	F	9	..	..	1	4	3	1	..	..
Matriculation/Higher Secondary	M	24	..	..	1	5	8	7	1	2
	F	4	..	..	..	3	..	1	..	..
Non-technical diploma not equal to degree	M	1	..	..	..	..	..	1	..	..
	F	..	..	..	..	..	..	..	..	..
Technical diploma not equal to degree	M	2	..	..	..	1	1	..	..	..
	F	..	..	..	..	..	..	..	..	..
Graduate and above	M	2	..	..	..	..	..	2	..	..
	F	..	..	..	..	..	..	..	..	..
Total	M	402	57	50	55	50	44	48	38	60
	F	314	38	44	41	40	36	33	47	35

As per statement 2.11 , 458 persons out of total 716 surveyed population were illiterates i.e. they could not even read and write in any language with understanding. Out of these 458 illiterates, 214 were males and 244 were females. In other words, 188 males and only 70 females were literates, of whom 60 males and 23 females were simply literates without having attained any educational level. Another 60 males and 34 females had passed primary standard and 39 males and 9 females were middle pass. Only 24 males and 4 females were matriculates or higher secondary pass. No female had education beyond matriculation/higher secondary level. One male had obtained non-technical diploma and two males technical diplomas below the degree level. Only two males were reported to be graduates.

Excluding the population of children of age group 0—4 who were all illiterates, the age groups 5—9 and 35 and above show the high incidence of illiteracy both among males and females. All women in the age group 50 and above were illiterates. The remaining figures given in the statement 2.10 speak for themselves.

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 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 percentage distribution of total, male and female population into total workers, main workers, marginal workers and non-workers of Jatwar village and of the rural areas of the tahsil, the district and the state, according to 1981 census.

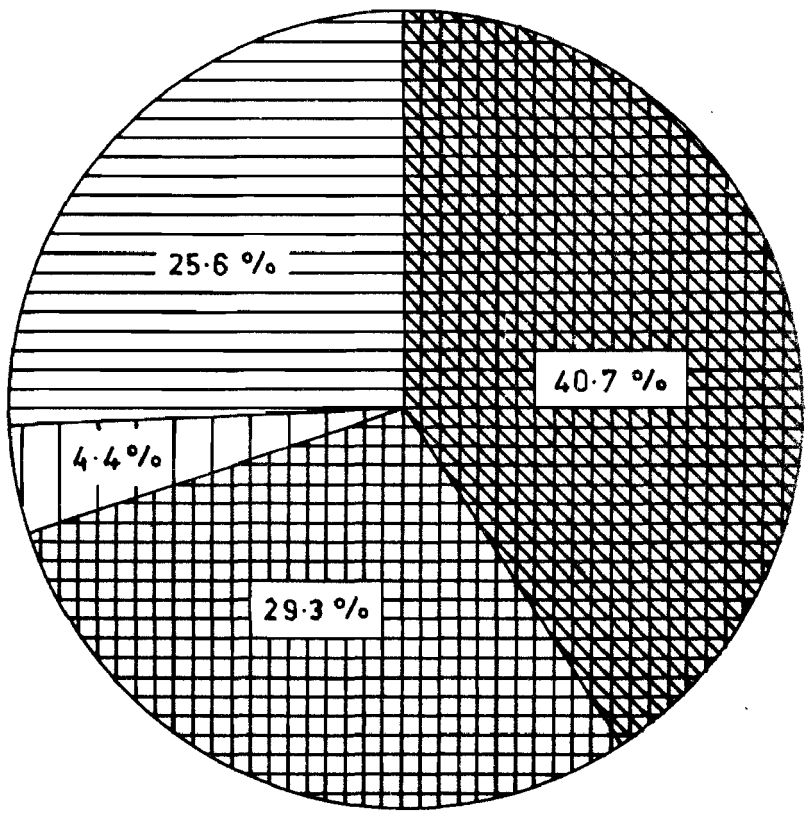
STATEMENT 2.12

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)	P	100·00	32·3	28·2	4·1	67·7
	M	100·00	49·8	48·6	1·2	50·2
	F	100·00	12·3	4·9	7·4	87·7
Ambala District (Rural)	P	100·00	29·9	29·1	0·8	70·1
	M	100·00	53·0	52·5	0·5	47·0
	F	100·00	3·0	1·9	1·1	97·0
Naraingarh Tahsil (Rural)	P	100·00	29·5	28·5	1·0	70·5
	M	100·00	52·6	52·0	0·6	47·4
	F	100·00	3·2	1·8	1·4	96·8
Jatwar Village	P	100·00	31·3	31·2	0·1	68·7
	M	100·00	56·5	56·5	..	43·5
	F	100·00	0·8	0·7	0·1	99·2

The proportion of total workers to total population in village Jatwar according to 1981 census data is 31.3 per cent. This proportion for males is 56.5 per cent and for females, it is only 0.8 per cent. As already mentioned, total workers include main workers and marginal workers. It will be seen from statement 2.12 that the male work participation rate for Jatwar village is higher than the corresponding rates for the rural parts of the state, the district as well as the tahsil of Naraingarh in which the village falls. This shows that the male work participation rate in village Jatwar is higher as compared with most other villages in the state. But in the case of females, the work participation rate is very low as compared to

DISTRIBUTION OF TOTAL MAIN WORKERS IN VILLAGE JATWAR BY BROAD INDUSTRIAL CATEGORIES 1981



CULTIVATORS

AGRICULTURAL LABOURERS

HOUSEHOLD INDUSTRY

OTHER WORKERS

these rates for the rural areas of the tahsil, the district a nd the state. It is in fact, even less than one per cent i.e. there are hardly 8 female workers out of 1,000 females in village Jatwar according to 1981 census. While all the male workers in the village have been recorded as main workers, there is only one female out of total 13 female workers who is a marginal worker. The female work participation rates both as main workers and marginal workers clearly show that the womenfolk in village Jatwar are not still 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 Jatwar is as high as 99.2 per cent. 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 their own household duties even though they are engaged in such work for major part of the day and year.

Workers by industrial categories

In order to understand the type of work done by the working force, it is useful to see the figures for the work participation in different industrial categories. Statement 2.13 given the distribution of main workers by sex and industrial categories for the village and the rural areas of the tahsil, the district and the state, according to 1981 census data.

STATEMENT 2.13

Distribution (per cent) of total workers by sex and broad industrial categories as per 1981 census

State/District/Tahsil/Village	Persons/ Males/ Females	Total main workers	Cultivators	Agricultural labourers	House-hold industry	Other workers
1	2	3	4	5	6	7
Haryana State (R)	P	100·00	55·8	19·7	2·6	21·9
	M	100·00	55·5	19·2	2·6	22·7
	F	100·00	59·4	25·7	2·1	12·8
Ambala District (R)	P	100·00	41·3	23·9	3·5	31·3
	M	100·00	42·3	24·0	3·3	30·4
	F	100·00	9·9	21·0	9·1	60·0
Naraingarh Tahsil (R)	P	100·00	52·0	20·8	3·5	23·7
	M	100·00	52·8	21·1	3·4	22·7
	F	100·00	24·7	11·9	5·5	57·9
Jatwar Village	P	100·00	40·7	29·3	4·4	25·6
	M	100·00	41·2	29·4	4·4	25·0
	F	100·00	..	16·7	..	83·3

Since agriculture is the main source of livelihood of majority of the people in most of the villages in Haryana, village Jatwar is no exception. However, the percentage of workers recorded as cultivators to total main workers in Jatwar village is less than that for the state as a whole as well as those for the district and the tahsil. This percentage for Jatwar village is only 40.7 as compared with the corresponding percentages for the state (55.8), the district (41·3) and the tahsil (52.0). This low percentage of cultivators engaged in agriculture in village Jatwar is however, compensated by the high percentage of agricultural labourers (29.3) among the main workers in the village. The percentage of agricultural labourers for village Jatwar (29.3) is very high as compared to the corresponding proportions for the state (19.7), the district (23.9) as well as the tahsil of Naraingarh (20.8) in which this village falls. Even in the case of household industry, the percentage of workers engaged therein in Jatwar (4.4) is higher than the corresponding percentages for the state (2.6), the district (3.5) and the tahsil (3.5).

As mentioned earlier, the number of female workers in village Jatwar engaged in economicaly productive work as main workers is very small (12 only). Two of them work as agricultural labourers and the remaining ten were engaged in activities other than agriculture and household industry.

The comparative figures of work participation rates for main workers of Jatwar village according to survey data and 1981 census are summarised in statement 2.14.

STATEMENT 2.14

Work participation rates (per cent) for main worker according to survey data and 1981 census in Jatwar village

Category	Persons	Males	Females
1	2	3	4
Survey data	31.98	53.98	3.82
1981 Census	31.24	56.50	0.77

According to the survey data, total main workers form 31.98 per cent of the total surveyed population of the village. This percentage of total main workers to total population according to 1981 census data is slightly less at 31.24 per cent. In the case of male workers however, their percentage according to survey data (53.98) was less than that for the 1981 census data (56.50). An interesting feature to note here is that the percentage of female workers according to the survey data (3.82) was very high as compared to their percentage for the 1981 census data (0.77).

Statement 2.15 gives the percentage of workers and non-workers by sex into three broad age groups based on survey data only as the corresponding figures for the census data are not available.

STATEMENT 2·15

Percentage distribution of workers and non-workers by broad age groups, according to survey data (1976)

Age group	Percentage to total population of					
	Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
All ages	3 ·98	53·98	3·82	68·02	46·02	96·18
0—14	·26	2·24	..	38·97	38·06	40·13
15—59	20·82	45·77	2·55	26·12	6·22	51·59
60+	3·90	5·97	1·27	2·93	1·74	4·46

The statement 2.15 which gives percentage distribution of total surveyed population into workers and non-workers and further into broad age groups shows that an overwhelming majority of the workers belongs to the age—group 15—59. While the percentage of children in the age group 0—14 engaged in economically productive work was small (1.26), the old persons aged 60 years and above recorded as workers accounted for 3.90 per cent of the total population, while the percentage of non-workers of age 60 + was 2.93 per cent of the total population. This percentage was still high in the case of male workers aged 60+ (5.97) as compared to male non-workers aged 60 + (1.74). In the case of females, however, the position was reverse. The female workers aged 60 + accounted for only 1.27 per cent of total females in comparison to female non-workers aged 60+ at 4.46 per cent.

As against 2.24 per cent of the males doing economically productive work recorded in the age group 0—14, there was no female of this age group doing any economically productive work. Of the 53.98 per cent of males recorded as workers, 45.77 per cent were in the age-group 15-59 and the corresponding figures for females was 2.55 out of 3.82 per cent of the females recorded as workers during the survey.

As already mentioned, 46.02 per cent of the males and 96.18 per cent of the famales were reported to be non-workers during the survey.

While a big majority of male non-workers fell in the age group 0—14 who were obviously either small children (dependents) or students, the female non-workers in the age group 15-59 accounted for more than half the total females and were mostly engaged in household duties.

Statement 2.16 gives the percentage distribution of non-workers by sex and their main activity based on the surveyed population of the village.

STATEMENT 2.16

Distribution (percentage) of non-workers by their nature of activity in Jatwar village, according to survey data (1976)

Nature of activity	Persons	Males	Females
1	2	3	4
1 Students	24.85	42.70	13.91
2 Household duties	39.84	3.78	61.92
3 Dependents	30.60	44.86	21.85
4 Infants (below one year in age)	3.49	5.95	1.99
5 Disabled	0.20	..	0.33
6 Rentiers	0.20	0.55	..
7 Others	0.82	2.16	..
Total	100.00	100.00	100.00

It will be seen from statement 2.16 that 42.70 per cent of the male non-workers were students and a slightly more i.e. 44.86 per cent were dependents. Of the remaining 12.44 per cent male non-workers, 5.95 per cent were infants, 3.78 per cent were doing household duties, 0.55 per cent were rentiers and 2.16 per cent were others who were mostly unemployed and seeking work. Among female non-workers however the number of those engaged in household duties is the highest accounting for 61.92 per cent of the total female non-workers. More than one-fifth of the female non-workers were dependents (21.85 per cent). Another 13.91 per cent of the female non-workers were students which shows that a large number of girls in the school going age were attending schools. The percentage of infants (below one year in age) among females was only 1.99 per cent while 0.33 per cent among female non workers were reported to be disabled. There was however no disabled person among males. On the other hand, no rentier was reported among females nor was any female seeking employment or work in the village at the time of survey.

Migration

Taking the place of birth of the heads of households for migration into consideration, we find 56 heads of households out of 70 sample households were born in the village Jatwar itself. Thus, in the case of 14 heads of households only, the place of birth was outside the village. Of the 14 heads of households hailing from outside the village, seven were born within the district i.e. Ambala : two in Naraingarh tahsil itself and four in the neighbouring Ambala tahsil and one in Jagadhri tahsil. One of these heads of households was born in Karnal district of Haryana state. Heads of six households were born in the bordering state of Punjab.

It is, thus evident that heads of five sample households, whose place of last residence was in other states i.e. Jammu and Kashmir, Uttar Pradesh, Rajasthan and Karnataka, actually hailed from Haryana or Punjab state but had gone to other states for employment or other work for livelihood, etc.

According to the place of last residence as the criterion for migration, the survey of 70 sample households in Jatwar village revealed that heads of as many as 53 households were living in the village itself since their birth. The heads of the remaining 17 households came to the village from outside i. e. their place of last residence was outside the village 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 17 heads of households, the place of last residence of six was within the district (i.e. Ambala); three of them came from within the tahsil (Naraingarh); two came from Ambala tahsil and one from Jagadhri tahsil. Head of one household had last resided in Karnal district of Haryana state, while heads of ten households came from other states of India.

The maximum number of five came from the neighbouring Punjab state, two came from Jammu and Kashmir and the place of last residence of one each was in Uttar Pradesh, Rajasthan and Karnataka.

Of the 17 heads of sample households whose place of last residence was elsewhere, twelve were living in the village for more than 20 years, two for more than five years but less than 10 years and another two for more than a year but less than five years. One head of the household falling in the sample had come to the village recently i.e. his duration of stay in the village was less than one year at the time of survey.

House type

At the time of survey in 1976, the data on house type i.e. the material of walls, roofs, etc. and the number of rooms as well as the number of members residing therein was collected in respect of 35 households with a population of 249. Each of these 35 households had an independent residential house of its own. Of these 35 residential houses, 11 houses were double storeyed and the remaining 24 were single storey structures. Seven of the double storeyed houses were owned by Jats and one each by a Bania, a Brahman, a Jhiwar and a Teli household. The remaining castes in the village generally had single storey structures. More than half of these houses (54.29 per cent) had *pucca* walls built of burnt bricks, while 17.14 per cent of these houses had *kutcha-pucca* walls. The remaining 28.57 per cent houses had walls of clods or sun dried bricks. On the other hand, only 8.57 per cent houses had *Pucca* roofs, while 28.57 per cent houses had partly *Pucca* roofs. The roofs of the remaining 62.86 per cent houses were *kutcha.*

The accommodation available for at least one-fourth of the population could by no means be regarded as adequate as they were living in houses having only one room each which was shared on an average by six persons, young and old. Another one-fifth of the population lived in houses having two rooms each which were also occupied on an average by six inmates. Almost one-eighth of the population was residing in three-room houses and the average size of households living in such houses was also six persons. Two houses with a total of nine persons residing therein had four rooms each. About two-fifth of the population was living in houses having five or more rooms which were inhabited on an average by 11 persons each.

All the houses have been built close to one another and are lined on either side of generally narrow, crooked and dirty lanes with shallow gutters in the centre or along one side. There is no set pattern or design of houses which are generally constructed with the two-fold purpose of providing shelter to human beings and animals as well as safe storing space for agricultural produce and household goods. In fact, the design and structure of a house can vary according to the land area available for putting up a dwelling. But still there are some common features in houses of different types and sizes found in the village.

Houses of many Jats provide an arched door in the facade of the building through which access is gained by family members and animals to a hall which is mostly used as a cattle-shed but is also used by some households as a sitting and sleeping place. It is common to see cattle feeding at mangers provided on one side and inmates sleeping in the other corner.

While the hall is used mainly as a cattle-shed, the space adjoining it is used as a courtyard which is enclosed by the hall in the front and two or three living rooms at the back. The courtyard is used as a sitting place or for tethering cattle and one or more rooms are used as godowns for storing foodgrains and other agricultural produce, implements, vessels, fodder, fuel and other household goods. A kitchen is provided in one corner of the courtyard. In case the hall of house is utilized solely for sitting and sleeping, it has a set of two or three rooms immediately attached to it, which are used as the store-room, sleeping-room or even as a cattle-shed. In such cases, the courtyard is in the rear having a cattle-shed made of *kutcha* bricks. There is a third category of houses which do not provide any hall in front but the entrance gate opens directly into the enclosure in front of a set of rooms.

The artisans, craftsmen and shopkeepers utilize the front room of their houses as workshops or shops.

Houses owned by Muslims and Scheduled Castes are generally *kutcha* structures, with or without courtyard in front, used indiscriminately for all purposes.

The settlement pattern is representative of most villages in the North Indian plains. All higher castes are settled in the centre of the village. Another characteristic of the settlement pattern is that generally the households of a caste are located at one place and form a cluster of their own. The members of these households have close interaction with one another. The lower castes are settled on the periphery of the village. Thus Jhiwars are settled in the form of a cluster on the western side, Chamars and Balmikis are settled on the periphery in the eastern side of the village.

Household goods

In the matter of acquisition of household goods, villagers are guided by utilitarian needs rather than by their decorative value or any social prestige that may attach to their possession, except a few well-to-do families. *Charpai* or *Manja* (an ordinary stringed cot) is the only article of furniture that is possessed by all the households, irrespective of their social or economic status. *Niwar* cots (fine string beds) were also owned by a few households, mostly received in marriages as part of dowry. *Peerha* (low stringed stool), *patra* (flat wooden piece with small legs) and *moorah* (low stool with seat of *munj* ropes and body of *sarkanda* reeds twined with *munj* ropes) were, however, found in most of the houses and were offered to guests for sitting purposes. Ordinary chairs and tables were also seen in many houses but sofa was owned by one household only.

Of the 35 households in respect of whom such information was collected at the time of survey, ordinary cots were found in all the households, but *niwar* cots were available in 15 households. *Peerhas* were also common, as these were owned by 22 households. Fourteen households had chair and table as well, while sofa was found with one household only.

In so far as the luxury goods are concerned, four out of 35 households were without any such item worth the name. However, 23 households reported to have bicycles, 20 households possessed sewing machines and 19 households had wrist watches. Five households had table clocks. Radio or transister was owned by eight households while gramophone, fan and petromax were found in one household only. Three households told to have cameras as well, while scooters were owned by two households only.

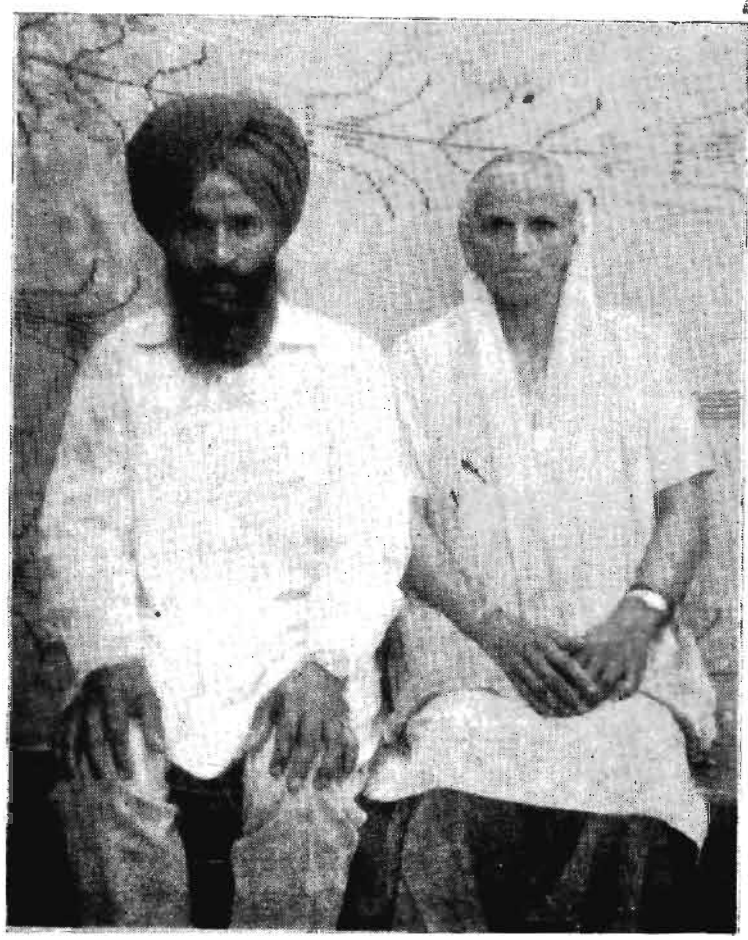
Clothes are kept in tall wooden boxes and/or iron *trunks* (boxes). Grains are stocked in sacks but flour is kept in bowls. Water is stored mostly in earthern pitchers and in some cases in pitcher shaped metallic pots. Hand mill for grinding purpose, *jharna*, the sieve, *ukhli*, the stone or wooden mortar, *ukhal*, the wooden pestle, a reel, an axe for splitting wood and a lamp are found in most of the houses. An iron-pan, fire-tongs, blow pipe and other accessories lie in every kitchen.

Utensils used in the kitchen for cooking and other purposes generally include *patila* and *patili/degchi*, brass kettles used for cooking; *praat*, a brass basin for kneading flour; *karchhi*, a brass ladle for stirring and serving vegetables; *gilas*, tumblers for drinking water, milk etc.; *thaali*, a brass or bell metal plate for eating food; *katoris*, small deep plates for eating vegetables or pulses; *dolu*, a container for carrying tea or butter milk; *balti*, a brass or iron bucket for carrying water; and *karahi*, a large cup shaped frying pan of brass or iron.



A portrait of a Hindu couple

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A portrait of a Sikh couple



A woman in a traditional dress with ornaments of occasional use

Dress and ornaments

Broadly speaking there is no distinction in the dress worn by the members of different caste groups in the village. The distinction, however, is obvious in regard to occupation, age and literacy than their caste affiliations. The common dress of the males consists of a long shirt with or without collars with half or full sleeves and a *chadra*, a 2½ yards long and about 1½ yards wide waistcloth, or a *dhoti*, a 2½ or five yards long and 1¼ to 1½ yards wide piece of coarse cloth, or *pyjama*. Most of the elderly males wear white turbans, while the Sikh boys wear coloured turbans. Many among males wear vests and underwears. Generally the cloth required for making dress is factory made and is purchased from nearby towns or from the hawkers who frequently visit the village on bicycles. During winter, the people wrap themselves in *khes*, a cotton plaid, *bhoora*, an inferior blanket or *chaddar*, a sheet of cloth of many varieties. Woollen garments are also now commonly used to ward off the cold. The western style dress, especially the trousers are also becoming common in the younger generation.

The common dress for the females is a *chuni*, a scarf of muslin, *kameej*, a shirt and *salwar*, trousers. Women of most castes wear similar dress except that ladies of Brahmans and Banias also wear sari and blouse in place of *kameej* and *salwar*. Women of comparatively well-to-do families have their dresses tailored of fine stuff while others use coarse material. Their preference appears to be for dark shades. In winter, they wrap their bodies with a coloured cotton sheet embroidered with silken threads or shawls. Generally newly married women wear silken dress, the clothes of others are mostly made of cotton cloth. Terene and polyster cloth is also now being used for making dress in well-to-do families.

Both males and females put on footwear manufactured locally or purchased from the nearby urban areas. The variety is generally of country type meant for rough use. Among females, the young and newly wedded wear fancy chappals purchased usually from the nearby towns. The well-to-do purchase the chappals and shoes from reputed shoe shops in the towns.

Possession of ornaments depends on the economic status of the people. Nevertheless, there are a few common ornaments which every female member with married status, whether rich or poor, wishes to possess. They are a pair of ear-rings or studs and a nose screw made of gold. These are given to girls at their marriage, even by the poor families. More ornaments are found with the richer families. In well-to-do families, the women wear gold bangles, rings and neck chains. Of late, the poorer sections of the village population have taken to cheap immitation ornaments. The quantum of gold or ornaments put on to the bride form part and parcel of the dowry offered to the bridegroom.

Food and drinks

Wheat is the staple food of the residents which is consumed throughout the year. In winter, however, maize is commonly consumed in addition to wheat. Rice is consumed occasionally mostly on festive occasions. Gram flour is mixed with wheat flour for preparing *chapatis* for breakfast in many cases. Pulses and vegetables are consumed according to their availability. Pulses most commonly used are *urd* (mash), *massar* and gram. Vegetables commonly used include potatoes, brinjals, pumpkins, carrots, turnips, raddish, *tinda*, *karela* and cauliflower. The vegetables are generally brought from the green grocers who frequently visit the village on bicycles. During winter, green leaves of mustard are cooked frequently to make a vegetable preparation known as *saag* which is preferably eaten with *chapatis* made from maize flour. Butter is added to *saag* to make it delicious. Butter milk is consumed generally at breakfast. Milk is taken according to availability with the household generally at night. Tea is also becoming quite common and is mostly taken twice a day . Pickles of mango, lemon, *galgal* or chillies along with onion are very commonly taken with every meal. Poor households sometimes have to do with pickles and onion only, for eating *chapatis*, when pulses and vegetables become out of their reach owing to high prices.

The preparations generally consumed on festive occasions, etc., by well-to-do families include *halwa*, a preparation of flour fried in ghee and treated with a thick syrup of sugar or *gur*; *kheer*, rice cooked in milk with sugar added; sweet rice; and vermicelli. Ghee used in most of the households is generally vegetable ghee. *Desi* ghee is available only with the households owning milch cattle but it is not generally enough to meet their daily requirements.

Beliefs and practices connected with birth, marriage and death

Religion plays an important part in the context of the family life and at every stage of an individual's life in the village. In the following paragraphs, the various ceremonies and rituals in the life cycle of the people of the village are described in brief.

Birth

In the first 6 or 7 months of pregnancy, no special diet is given to the woman and no special precautions are taken. For a month or two preceding confinement the expectant mother is put on a nutritive diet including an increased quantity of milk and ghee. She is supposed to attend only to light work and avoid taking chillies, *gur* , condiments, food fried in oil to prevent pre-mature delivery. For the first delivery, the woman usually goes to her parents. But all this depends upon the economic condition of the household as well as the woman's parents.

At the time of delivery, the mother is generally attended to by an untrained *dai* who has learnt the art of midwifery through experience. The elderly and experienced ladies of the caste also attend to the delivery cases. The *dai* cuts the umbilical cord with a sharp knife. She is paid depending on the economic status of the household towards her services as also depending on whether the child born is a boy or girl. The mother and the infant are guarded against evil influences. No outsider can

enter the room where they are lying. An iron chain is tied round the mother's cot and at its head, water, fire and grains are placed as these are believed to counteract the influence of the evil eye and malignant spirits.

After delivery, the woman is given bath on 9th or 11th day depending on her health and the *chaunka charna* ceremony is performed after which the mother can enter the kitchen without defiling it. The mother and the child are attired in new dress.

The method of manipulating delivery and system of diet to the infant and the mother are not at all scientific. There is little awareness of measures of maternity and child welfare. Only a few well-to-do families and others under compelling circumstances avail of the services of trained midwives or the maternity services available in the hospital at Raipur Rani and Ambala.

The birth of a boy is celebrated much more elaborately than the birth of a girl for several reasons. After a person's death only a son is able to perform the rites which will salvage the person's soul. A son is needed to carry on the lineage of the father and may become a great economic asset to his family. On the other hand, the birth of a daughter though of less social consequence, brings virtues to the parents who are able to offer her as a sacred gift (*kanya dan*) on her marriage. The economic implications of a girl's marriage, however, are largely responsible for the favouring of boys. While a family must be strong financially to attract a suitable husband for the girl, a boy strengthens the family's productive capabilities by bringing in an additional person and a handsome dowry when he marries. A girl is a financial liability to her family because of the cost of her wedding and the accompanying dowry. Also, the constant reminder that some day she will go to her husband's home gives an inferior status to the girl. Thus the birth of a son is an occasion of great joy and celebration, while the birth of a daughter generally goes unmarked.

Marriage

According to the elders in the village, marrying off one's wards, especially daughters is one of the important social and religious obligations. Thus, it is the ambition of every parent to marry off his sons and daughters in life time. The evil of child marriage is however a thing of the past and the age at marriage both for boys and girls is increasing with the passage of time in the village. The marriage involves rituals and ceremonies beginning with betrothal and finally leading to consummation of marriage. An attempt is made to describe the more important customs and ceremonies observed during marriage in the village with special reference to high castes. Though similar customs and ceremonies are observed by other castes in the village, yet there are some variations in their mode of observance.

Before describing the various steps in the marriage, certain customary rules observed by the villagers about marriage may be mentioned. First of all, marriage must take place within one's own caste but never in the same *gotra*. The same *gotra* implies the *gotra* of father. No body, whatever his social or economic condition, ever deviates from these established conventions and customs. The term *gotra* often refers to a group of people within a caste who claim descent from a common mythical ancestor. In view of their common ancestory, marriage between members of the same *gotra* has thus been commonly incestuous. *Gotra* considerations set norms of exogamy within a caste.

Betrothal

Matrimonial negotiations are generally made through a go-between (*bachola*) who may be a friend or relative or both. Marital alliance agreed upon, a date is fixed for betrothal ceremony. Generally, the girl's father along with some other relatives and the go-between visits the boy's house on the day of betrothal. The boy's father invites his relatives, friends and selected persons of the village community. The boy is seated on a low stool, covered with soft cushion. The father of the girl gives him the *shagan* in cash or kind or both according to his economic status. He also puts some sweets in the boy's mouth. The sweets are also distributed among those present on the occasion.

Wedding

After the betrothal, an auspicious date for the wedding is fixed by the Brahman priest of the bride's family. Now a days, the date for the marriage is fixed according to the convenience of both the parties in many cases. Well in advance of the date of marriage, the father of the girl sends to the boy's father, a formal marriage invitation. Later, some gifts for the boy and his parents are also sent. For some days preceding the day of marriage, the body of the bridegroom is rubbed over and washed off with a paste (*batna*) of flour, turmeric, scented powder and oil. Similarly, the bride receives *batna* at her parents' house. The women of the house and of the village sing marriage songs. *Ghori charhna* ceremony, also called *sehra bandi* ceremony, is generally performed a day before the departure of marriage party to the bride's village. Among Hindu castes, three other ceremonies are also generally performed before the *sehra bandi*. These are *kangna* ceremony, *shant* ceremony and *chak puja* ceremony. During *kangna* ceremony, a *kangna* i.e., cotton thread with seven knots is tied round the right wrist of the bridegroom and the bride. On the day before marriage, the *shant* ceremony is performed by worshipping the nine *grahas* to avert any inauspicious occurrence during the marriage. For *chak puja*, the women go to the house of the potter where they worship the potter's wheel (*chak*) and offer grains, a suit of clothes for the potter's wife. The potter's wheel is worshipped in token of the *sudarshan chakra* of Lord Krishna, which is a great defence against evils. The potter delivers them some earthenware.

On the arrival of the marriage party at the bride's village, bride's relatives welcome the marriage party and make suitable arrangements for lodging and the best possible boarding. At bride's house, the *shant* ceremony is performed wherein nine *grahas* are worshipped after the arrival of the marriage party in the the bride's village. After going through

some other minor ceremonies and serving the marriage party, the *pheras* ceremony (actual marriage) takes place at the time of *lagan* determined by the Brahman priest in the case of Hindus.

The sikh marriage ceremony is known as *Anand Karaj* and is carried out by a sikh priest (*granthi*) reading a portion of the *Granth Sahib* (the sacred text of the Sikhs) before an assembly of the bride's and groom's kin. The bride and groom perform circumambulations around the book just as the Hindus do around the sacred fire.

Among Hindus the ceremony is performed beneath a *bedi* under which is lit the sacred fire. Two Brahman priests are generally present, one from the boy's side and the other from the girl's. They make prayers and offerings and the girl's father, mother and brother all have important role to play in the ceremony. Culmination of the ceremony is the circumambulation of the sacred fire ; this is performed four times. On the first three occasions the bride leads the groom but on the fourth occasion positions are exchanged so that the groom leads the bride.

Until a few decades ago all weddings whether of Sikh or Hindu would have been of the *bedi* pattern and would have been performed by Brahmans. A separate sikh marriage ceremony is, therefore, only a fairly recent introduction.

The marriage party then returns to the bridegroom's village. Earlier, the marriage party used to stay at the bride's village for one or two nights, but these days, the marriage party in many cases returns the same day.

When the marriage party returns to the bridegroom's village, the mother of the bridegroom pours some oil on the threshold and drinks sweet water after touching it seven times on the head of the bride. Next day, *chhati-playing* ceremony is performed when the couple strikes each other seven times with a stick. The last but one ceremony is known as *kangna-khelna*. The bride and the groom attempt to untie the seven knots of each other's *kangna*. The bride groom's sister-in-law puts in a cauldron full of milky water, a ring, *kangnas*, a rupee, a red coloured thread and some coins. Seven times the bride competes with her husband to pick out the rupee first ; either of them succeeding in the last attempt is held victorious. The last ceremony consists of the couple exhibiting their might by unclasping each other's fist containing a rupee coin. And with this the marriage ceremonies conclude.

The next day, the brother of the bride takes her back to their paternal house. There she stays for some days or months and then, she is brought back to her husband's house where she stays finally as housewife.

It may be stated here that the various rites and customs mentioned above in connection with the marriage among Hindus and Sikhs in Jatwar village are not strictly adhered to by many castes or individuals these days because of many constraints and generally short cuts are applied in many cases. With the rise in the age at marriage both for boys and girls, the period between the formal marriage and *muklawa* (effective marriage) is reducing from years to months or even days in most cases.

Increasingly amongst Brahmans and Banias and more slowly amongst other castes, a new custom is emerging of *thaka* or *rokna* which is intended to rationalize the expenses of the marriage. Unlike the engagement ceremony, the *rokna* (reservation) is a quiet affair and is often carried out secretly in the village of the groom. It is a type of promising which precedes the engagement so that the ritual of *mangni* is then performed prior to the marriage at the village of the bride on the arrival of the groom's party. By this device, both engagement and marriage are performed together and the groom's side is saved the expenses of having to feast their kinsmen twice as they were enjoined to do traditionally both at marriage and engagement.

The people are generally modifying the rituals wherever possible to economise on time and money. This is being done by economising considerably on time taken to perform various ceremonies and the marriage party remains a minimal amount of time in the village of the bride. Another good example of this process is the practice of holding the wedding of two daughters on the same day, thus, cutting down the expenses on feasting of relations within the village.

Death

A common saying among the people is that birth begins man's mortal life on earth, marriage enriches it and death ends it. Several rituals and ceremonies are performed on the death of a person. Death customs among Hindus and Sikhs are quite similar. The dying man is placed on the ground and is made to give grains and jaggery in charity. As death approaches, holy water of the Ganga is put in his mouth. The corpse is washed with curd and water and is then clothed in new unwashed clothes. Ghee, *til* and barley are placed on it. The corpse is placed on the bier which is carried by four persons, one of the bearers being a son of the deceased. As the funeral procession leaves the house, a *pind* or ball of barley flour is placed on the house door by the Brahman, after reciting incantations. Another *pind* is deposited where the bearers of the bier change place halfway between the house of the deceased and the cremation ground. An earthen pitcher full of water is thrown on the ground. It is believed that if the mouth of the pitcher gets broken then the calamity is averted, and in case it does not break, it is regarded as a sign of another death in the household.

At the cremation ground the pyre is prepared and the dead body is placed on it. A third *pind* is placed on the body of the deceased. The son or the chief mourner who performs the last rites sets fire to the pyre clockwise. He sprinkles water out of an earthen vessel round the pyre and then places the empty vessel turned upside down at the head of the pyre. When the flesh of the feet is fully burnt, the chief mourner strikes seven times with a long stick the skull of the deceased. This is known as *kapal-kirya* ceremony. Every man present there puts some fuel

on the burning pyre. On return the mourners take bath at the village well. For a while they sit together and after a few minutes' condolence, all of them disperse.

On the third day after the funeral, the *phull* or remains consisting of nails and bones are collected and taken to the Ganges at Haridwar for immersion by some male member of the household.

Kirya karam ceremony is performed on the eleventh day when the chief mourner is made to give a bedding, a cot, a pair of shoes, utensils and some money to the *prohit* in charity. Lastly comes the *tehrvin* ceremony which takes place on thirteenth day when members of the community and relatives are feasted along with the *Brahmans* who are given some cash, etc. The Sikhs arrange *sadharn path* of *Granth Sahib* in the house and the *bhog* ceremony of *sadharn path* takes place on the last day of mourning.

It will be interesting to mention here that a person of a family loses its sacred status or purity and becomes polluted under certain circumstances. Both births and deaths are considered profane and pollute a family for a fixed period of time, depending on family's caste. A sacred event will take place only occasionally during a period of pollution, such as a marriage taking place soon after a death. In these situations the sacred prevails over the profane.

A family is usually considered contaminated for the period ranging from nine to eleven days i.e. till the *chaunka charna* ceremony after the birth of a child. A death also pollutes the members of the family for a specific period of time. In most castes the family remains polluted for thirteen days in case of death. Generally, the period of mourning ends a year later when the last purificatory ritual of death known as *barsi* is performed. Marriages which are to take place within a year of the death of a member of a family are postponed. In situations when preliminary rites of marriage have taken place, the *barsi* ritual may be summarised so that the marriage could be completed.

CHAPTER III
ECONOMY

The various economic aspects of the village life with reference to the available economic resources, the extent and manner of their utilisation, factors influencing the economic life of the village, the various economic activities in the village and the nature of change in them will be discussed in this chapter. This will enable us to assess the present economy of the village, the changes, if any, that have taken place and the trends of change for the future.

Agriculture occupies the foremost place in the economy of the village. According to 1981 census, out of the 1,073 total workers recorded in village Jatwar, 751 workers were engaged in agriculture. Of these 751 agriculture workers, 437 were cultivators and 314 were working as agricultural labourers. Thus, the percentage of workers engaged in agriculture to total workers in 1981 was 70 per cent. It will be interesting to note that though the number of workers engaged in agriculture increased from 577 in 1961 to 594 in 1971 and to 751 in 1981 they have shown a decline in so far as the percentage of agriculture workers to total workers is concerned during these censuses i.e. from 77 per cent in 1961 to 73 per cent in 1971 and to 70 per cent in 1981. This shows that increase in other economic activities has been relatively higher during these decades. Household Industry which engaged 15 workers in village Jatwar in 1961 census, returned 32 workers in 1971 census and 47 workers in 1981 census. Other workers also recorded comparatively high increase with 155 workers in 1961 census to 189 workers in 1971 census and as many as 275 workers in 1981 census.

Land

The villagers consider land as the most valuable of all assets and is the principal source of employment and livelihood in the village. On the social side, the size of land holding of a person or household decides and detemines the social status to a certain extent. Thus, the structure of power and prestige generally depends upon the ownership of land.

Land utilisation

The total land in Jatwar village according to the revenue records is 1,148 hectares. The pattern of land utilisation reported during 1979-80 was as follows :—

STATEMENT 3.1

Pattern of land utilisation in Jatwar village

Land use	Area (in hectares)	Percentage to total
Under cultivation	800	69.69
(a) Irrigated	308	26.83
(b) Unirrigated	492	42.86
2 Culturable waste	67	5.83
3 Not available for cultivation	281	24.48
Total	1,148	100.00

It will be seen from the above statement that almost one-fourth of the total land (24.48 per cent) was not available for cultivation. Of the remaining three-fourth (75.52 per cent) cultivable land, 5.83 per cent was cultivable waste and only 69.69 per cent of total land in village Jatwar was under cultivation. Further, out of this 69.69 per cent (cultivated land) 26.83 per cent only was irrigated and 42.86 per cent was unirrigated. Irrigation of land in the village was through tubewells only. The remaining cultivated land was dependent on rainfall. By 1987, the cultivated area irrigated through tubewells had increased to 322 hectares i.e. an addition of only 14 hectares to that about a decade earlier.

It may be mentioned here that the area not available for cultivation, which accounts for about one-fourth of the total village land, includes about 200 hectares covered by the streams and 26 hectares falling under the village site (*abadi deh*).

Size and distribution of land holdings

The study of the size and distribution of land holdings can be made from two angles, namely, economic and social. On the economic side, the disparity in the distribution of land holdings as between different households as well as different castes reflects several features of power, prestige and leadership. Besides this, the type and quantity of the crops depend to a large extent upon the size of holdings of the various households. For example, a household owning few hectares of land can ill-afford to grow anything but food crops for its own consumption, while another household owning more land can, if other resources are available, take to the raising of cash crops too. On the social side, the leadership pattern in the village, broadly speaking, is closely related to the size of land holding of the individual.

During the year 1987, the land in village Jatwar was distributed in as many as 371 holdings which

included one holding (3 hectares) under public institutions and another (11 hectares) by the local authority i.e. village panchayat. The distribution of remaining 369 land holdings by size and ethnic category of owners, based on the latest land tax assessment is given in statement 3.2 :—

STATEMENT 3.2

Distribution of holdings by size and ethnic category of owners

Size group (in hectares)	Number of holdings	Number of holdings belonging to			
		Sikh Jat	Hindu Jat	Brahman	Bairagi Brahman
1	2	3	4	5	6
Less than 1	114	57	53	4	..
1—2.5	112	58	54	..	..
2.5—5	77	36	41	..	..
5—7.5	28	15	12	..	1
7.5—10	16	9	7	..	..
10—12.5	10	4	6	..	..
12.5—15	5	3	2	..	..
15—20	4	2	2	..	..
20—25	2	1	1	..	..
25+	1	..	1	..	..
Total	369	185	179	4	1

Statement 3.2 shows that size of thirty-one per cent of the holdings in village Jatwar was less than one hectare each. Another thirty per cent of the holdings ranged between 1 and 2.5 hectares. Twenty-one per cent of the holdings were between 2.5 and 5 hectares each. Thus more than four-fifth (82 per cent) of the holdings were less than five hectares in size. This obviously means that the holdings in the village are generally small. Even among the remaining 66 holdings of five hectares or more, 44 holdings were less than ten hectares each and 15 holdings were less than fifteen hectares each. Only four holdings were above fifteen but less than twenty-hectares each, two above twenty but less than twenty-five hectares and only one holding was above twenty five hectares in size.

The statement 3.2 further shows that these holdings are owned by Jats belonging to both Hindu and Sikh religions with the exception of five holdings—four belonging to Brahmans and less than one hectare in size and one in the size group 5—7.5 hectares belonging to Bairagi Brahman. Sikh Jats and Hindu Jats had 185 and 179 holdings, respectively, and these were almost evenly distributed according to the various size groups. The scheduled castes in the village had no land holdings. They generally worked as agricultural labourers on the land owned by Jats of the village. It may be remembered here that both Sikh Jats and Hindu Jats belong to common ancestory.

Economic activities and nature of changes

Livelihood classes

A comparison of the livelihood class structure returned during 1961, 1971 and 1981 censuses enables to highlight the shift of population amongst the various livelihood classes in the village during the decades 1961—71 and 1971—81. Statement 3.3 shows the working population of village Jatwar according to main economic activities as in 1961, 1971 and 1981 censuses.

STATEMENT 3.3

Working population of village Jatwar according to main economic activities as in 1961, 1971 and 1981 censuses

Economic activities	1961 census			1971 census			1981 census		
	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10
1 Total population	2,594	1,459	1,135	2,823	1,583	1,240	3,435	1,878	1,557
(a) Total main workers	747	743	4	815	815	..	1,073	1,061	12
(i) Agriculture	577	577	..	594	594	..	751	749	2
(ii) Household Industry	15	14	1	32	32	..	47	47	..
(iii) Other work	155	152	3	189	189	..	275	265	10
(b) Marginal workers	..	..	..	..	..	..	1	..	1
(c) Non-workers	1,847	716	1,131	2,008	768	1,240	2,361	817	1,544

According to 1961 census, out of a total population of 2,594 persons, accounting for 1,459 males and 1,135 females, 747 persons (28.8 per cent) comprising 743 males and only 4 females were recorded as workers and 1,847 persons (71·2 per cent) consisting of 716 males and 1,131 females as non-workers. Among the workers, 577 persons (all males) were engaged in agriculture either as cultivator or as agricultural labourer, 15 persons (14 males and 1 female) were engaged in household industry and the remaining 155 persons (152 males and 3 females) were engaged in other activities such as trade and commerce (29 males), manufacturing other than household industry (17 males), construction (2 males), livestock rearing (one male) and other services (103 males and 3 females).

At the time of 1971 census, the total population of village Jatwar was recorded as 2,823 persons (1,583 males and 1,240 females) of whom 815 persons (all males) were recorded as workers and the remaining 2,008 persons (768 males and all the 1,240 females) as non-workers, accounting for 28.9 per cent and 71.1 per cent, respectively. Among the workers, 594 males were engaged in agriculture, 32 males in household industry, and the remaining 189 in other activities which included trade and commerce (31 males), manufacturing other than household industry (30 males), livestock rearing (6 males), construction (3 males), transport and communications (5 males) and other services (114 males).

Thus there was not much variation in the pattern of occupation structure between 1961 and 1971, except that transport and communications which had no workers in 1961 provided employment to 5 males by 1971 census obviously due to opening of a sub-post office in the village. The number of persons engaged in livestock rearing also increased from one in 1961 to six in 1971.

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. The total population of village Jatwar in 1981 was 3,435 persons (1,878 males and 1,557 females) comprising 1,073 persons (1,061 males and 12 females) recorded as main workers, 2,361 persons (817 males and 1,544 females) as non-workers and only 1 female as marginal worker. The main workers at the 1981 census accounted for 31.2 per cent of the total population. Among the main workers, 437 persons (all males) were cultivators, 314 persons (312 males and 2 females) were agricultural labourers, 47 persons (all males) were engaged in household industry and the remaining 275 persons (265 males and 10 females) were doing other work which included livestock rearing, trading, transport and other services both professional and personal services.

It will thus be seen that the work participation rate remained almost static between 1961 (28.8 percent) and 1971 (28.9 per cent) but by 1981 census, it increased to 31.2 per cent. In the case of workers engaged in agriculture (both as cultivator and as agricultural labourers) however the work participation rate showed a decline between 1961 and 1981 though in terms of actual numbers they recorded increase during this period. Another interesting feature to note here is that while only 15 workers (14 males and 1 female) were engaged in household industry at the time of 1961 census, 32 workers (all males) were reported to be engaged in this category at the 1971 census and their number increased to 47 workers at the 1981 census. Persons engaged in other work also showed a steep rise at the 1981 census when 275 persons were recorded in this category as against 155 persons in 1961 census and 189 persons in 1971 census. The overall

picture that emerges is the significant increase in the number of workers in household industry and other sectors of economy which is indicative of pressure on land and meagre agricultural resources in the village.

Another important feature of participation in work in village Jatwar is that role of women in so far as the gainful work is concerned is almost negligible. They have been returned as non-workers at all the three censuses of 1961, 1971 and 1981, as discussed before. They are mostly confined to the household work and are not allowed to participate even in agricultural activities.

Workers by age, sex and caste

The participation of workers in different occupations or in other words the division of labour in our villages is governed by many factors like caste, age, sex and social status. Monopoly of occupations by certain castes is common from times immemorial. Specilisation of occupations along caste lines makes for a greater dependence of the villagers upon each other. But it is dependence organised along hierarchical lines, institutionalised in the traditional, semi-feudal, *jajmani* system of reciprocal obligations in economic and ceremonial affairs among the various castes. In the past the potential contradictions between the interests of the agriculturist and non-agriculturist population in the village were held in check by the power of landholders and by the lack of alternatives for the low caste people. But now that the system is weakening, primarily because of the increased opportunities for employment in other fields, the non-agriculturist population in the village is beginning to take on aspects of a rural proletariat with its own special problems and its own sense of growing power. Furthermore, there are no restrictions that certain traditional occupations practised by some castes should not be taken up by any other caste. However, some jobs are defined as 'masculine' and some others as 'feminine'. Social status also determines the type of work. A man of renowned social status may not work in the agricultural field or do any kind of physical labour. Age as criteria for division of labour is always there in any society. In this village, children between the age of 3 and 6 years are generally left to play themselves without any work and the children above that age are either sent to school or assigned with minor works in the house. Especially the girls aged above six years look after their baby sisters and brothers. The girls, particularly after the attainment of puberty, are trained in household duties and arts. The burden of maintaining the families falls on young and middle-aged persons while the older generation acts in a supervisory capacity. In the domestic sphere, it is the responsibility of a man to maintain the members of the household by his hard work. On the other hand, the housewife is responsible for cooking, cleaning of the house and looking after the children etc.

Statement 3·4 gives the distribution of workers by sex, caste and broad age groups according to survey data of village Jatwar.

STATEMENT 3.4

Distribution of workers by sex, caste and broad age groups as per survey data of village Jatwar (1976)

Caste	0—14			15—59			60+			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Balmiki (S.C.)	1	1	..	22	17	5	2	2	..	25	20	5
Bania	..	..	..	6	6	..	2	1	1	8	7	1
Brahman	..	..	..	15	15	..	3	2	1	18	17	1
Chamar (S.C.)	1	1	..	10	10	..	2	..	2	13	11	2
Dhobi	..	..	..	1	1	..	..	..	..	1	1	..
Jat	3	3	..	80	79	1	11	11	..	94	93	1
Jhiwar	4	4	..	35	33	2	4	4	..	43	41	2
Julaha	..	..	..	1	1	..	..	..	..	1	1	..
Khatri	..	..	..	1	1	..	..	..	..	1	1	..
Kumhar	..	..	..	1	1	..	1	1	..	2	2	..
Lohar	..	..	..	1	1	..	..	..	..	1	1	..
Nai	..	..	..	4	4	..	..	..	..	4	4	..
Ramdasi (S.C.)	..	..	..	3	3	..	2	2	..	5	5	..
Sheikh	..	..	..	3	3	..	..	..	..	3	3	..
Sunar	..	..	..	1	1	..	..	..	..	1	1	..
Tarkhan	..	..	..	6	6	..	1	1	..	7	7	..
Teli	..	..	..	2	2	..	..	..	..	2	2	..
Total	9	9	..	192	184	8	28	24	4	229	217	12

Statement 3.4 shows that of the 229 workers reported in the 105 surveyed households, 217 were males and only 12 were females. The total population in these surveyed house holds was 716 persons (402 males and 314 females). Thus, while the overall work participation rate according to survey data was 31.98 per cent, it was 53.98 per cent in the case of males and only 3·82 per cent for females.

Of the 12 female workers reported in the surveyed population, 5 belonged to Balmiki caste, 2 each to Jhiwar and Chamar castes and one each to Jat, Brahman and Bania castes. The remaining eleven castes covered during the survey did not report any female workers.

Statement 3.4 further reveals that of the 229 workers, 9 (all males) were children i.e. below the age of 15 years, 192 (184 males and 8 females) were in the age group 15—59, and 28 (24 males and 4 females) were aged 60 years and above. Of these 9 child workers, 4 belonged to Jhiwar caste, three to Jat caste and one each to Balmiki and Chamar castes. Among the workers aged 60 years and above the highest number (11) belonged to Jat caste. Four such workers belonged to Jhiwar caste, three to Brahman caste, two each to Bania, Balmiki, Chamar and Ramdasi castes, one each to Tarkhan and Kumhar castes.

Employment depth and occupational diversity

If different members of a household follow different occupations, it is termed as occupational diversity. But before we discuss this aspect, we may have an idea of the employment depth i.e. the number of workers in each household. Statement 3.5 gives the distribution of all the 105 surveyed households by employment depth i.e. the number of workers in the household at the time of survey.

STATEMENT 3.5

Distribution of households by employment depth (i.e. number of workers in the house-holds)—1976 Survey.

Number of workers in the household	Number of households	Number of total adults in the households
1	2	3
0	8	14
1	35	77
2	28	124
3	17	85
4	9	55
5	2	13
6	4	35
7	1	13
8	..	..
9	..	..
10	1	14
Total	105	430

Statement 3.5 shows that in the case of eight households out of 105 surveyed households, there was no worker living with them in the village. Obviously, the earning members of these households were living outside the village and as such were not recorded as members of the households during the survey. In the case of 35 households i.e. one-third of the surveyed households, there was only one member each who was reported as worker. Another 28 households had two workers each, 17 households three workers each 9 households four workers each, two households five workers each and four households six workers each. One household had seven workers while one other reported as many as ten workers. Most of the households having more than one worker each are engaged in agriculture, but in many cases among them one or the other member is engaged in some other work also. As many as 33 households had more than one occupation in them, 25 households had two occupations each and 8 households had three occupations each. Statement 3.6 shows distribution of households by occupational diversity on the basis of primary work of the main workers.

STATEMENT 3.6

Distribution of households by number of workers and by main occupational diversity according to survey data (1976)

	Description of occupational diversity	Number of households	Number of workers
	1	2	3
1	Cultivator, cart driver and domestic servant	1	3
2	Agricultural labourer, domestic servant and share cropper	1	3
3	Agricultural labourer, domestic servant and cattle rearer	1	6

Description of occupational diversity		Number of households	Number of workers
1		2	3
4	Agricultural labourer, vaid and general labourer	1	5
5	Share cropper, carpenter and general labourer	1	3
6	Teacher, domestic servant and technician	1	3
7	Halwai, domestic servant and general labourer	1	3
8	Driver, factory worker and general labourer	1	3
9	Cultivator and domestic servant	3	22
10	Agricultural labourer and general labourer	5	12
11	General labourer and domestic servant	5	13
12	Domestic servant and cattle rearer	1	3
13	Tailor and shopkeeper	1	2
14	Share cropper and cattle rearer	1	2
15	Tailor and water supplier	1	2
16	Cattle rearer and general labourer	1	4
17	Sweeper and general labourer	1	2
18	Cultivator and tea-shopkeeper	1	2
19	Teacher and cycle repairer	1	2
20	Cultivator and driver	1	2
21	Mason and domestic servant	1	2
22	Sweeper and domestic servant	1	3
23	Cultivator and copying agent	1	2
	Total	33	104

Statement 3.6 shows that the villagers in Jatwar are no longer clinging to their traditional occupations. Members of various communities 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 find other jobs. Likewise members of other communities find it difficult to make livelihood from their traditional occupations and do not mind the change in occupation whenever and wherever they find an opportunity to earn.

Unemployment

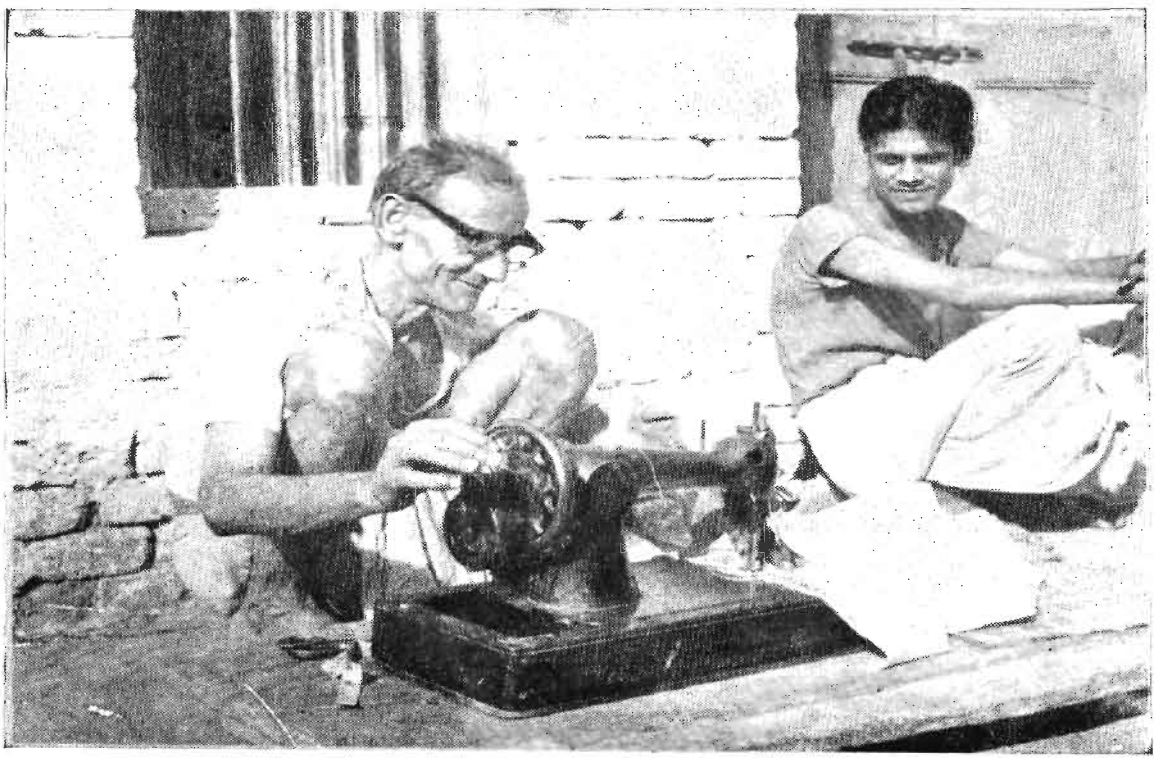
Non-availability of work is one of the major factors forcing members of different communities to adopt different occupations, sometime even an occupation which was considered below their caste status.

Statement 3.7 gives the distribution of surveyed households according to the number of unemployed including those who are seeking work.

STATEMENT 3.7

Distribution of house-holds according to the number of unemployed including those who are seeking work—1976 Survey

Number of unemployed including those who are seeking work	Number of households	Number of total adults in households
1	2	3
0	17	32
1	34	89
2	23	104
3	17	89
4	9	67
5	3	24
6	2	25
Total	105	430



A village tailor (*darzi*) in front of his house busy in stitching garments



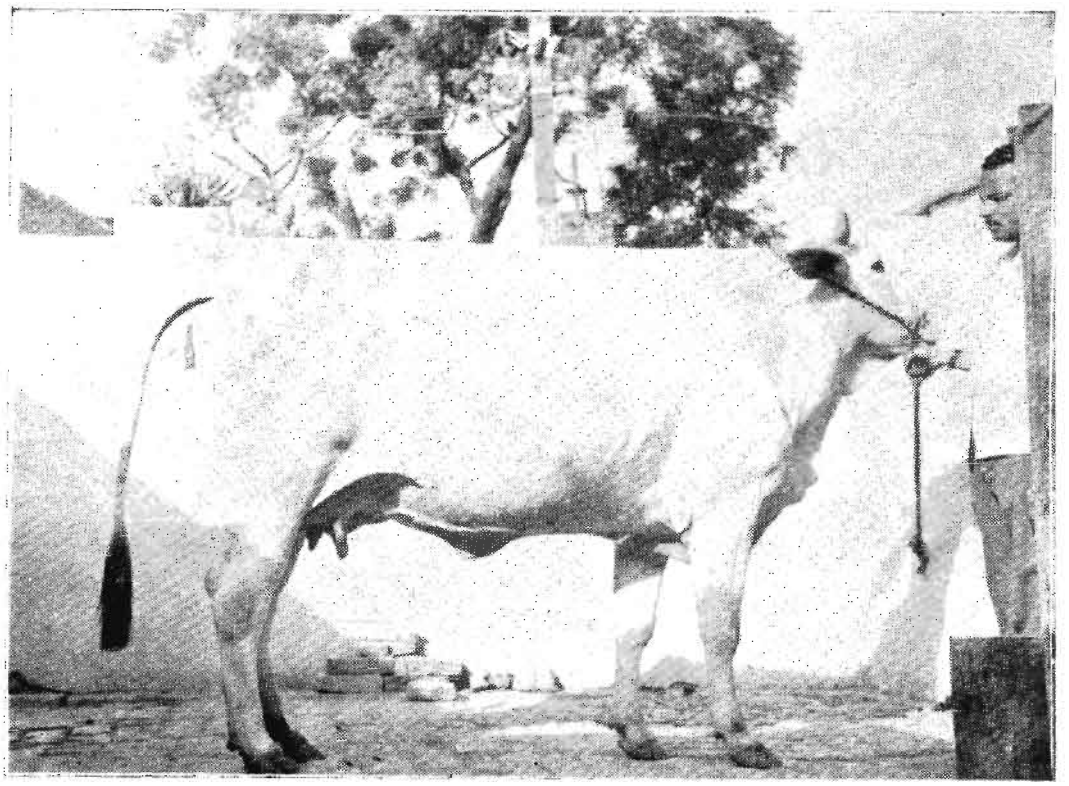
An old man busy in rope (*rassi*) making and also providing comforts to his grandson



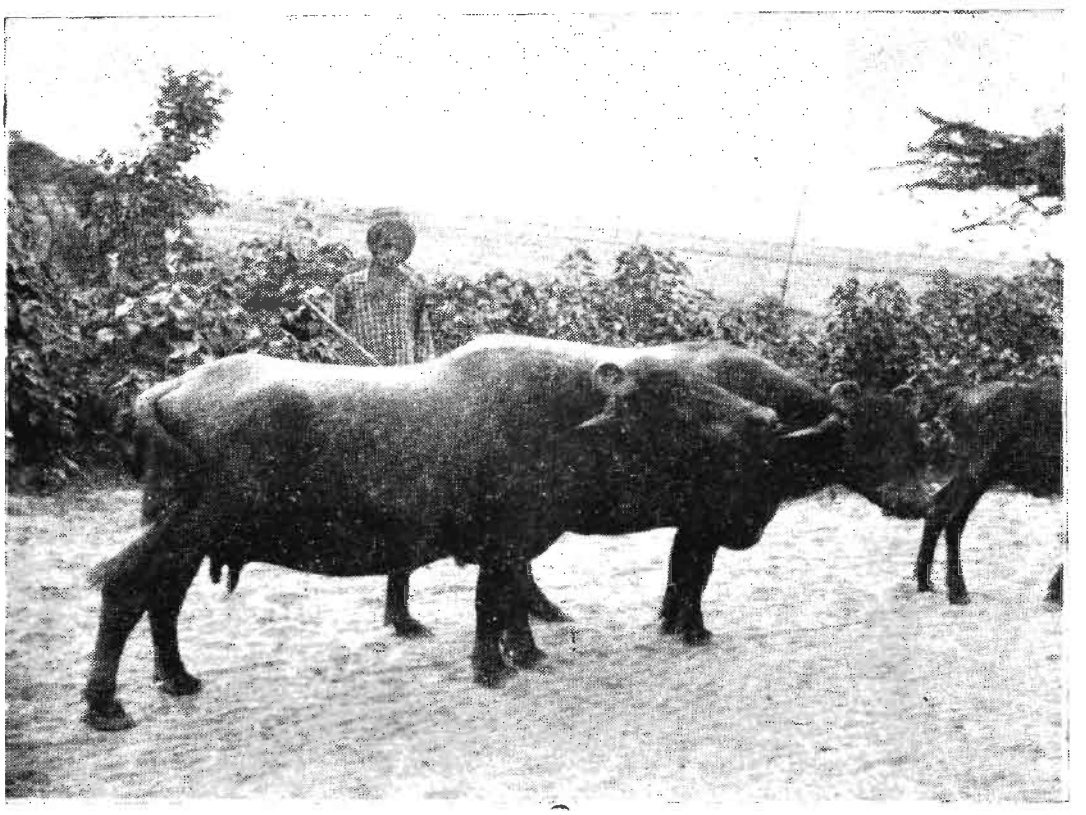
A village cobbler (*mochi*) busy in mending shoes



A potter (*kumhar*) at work



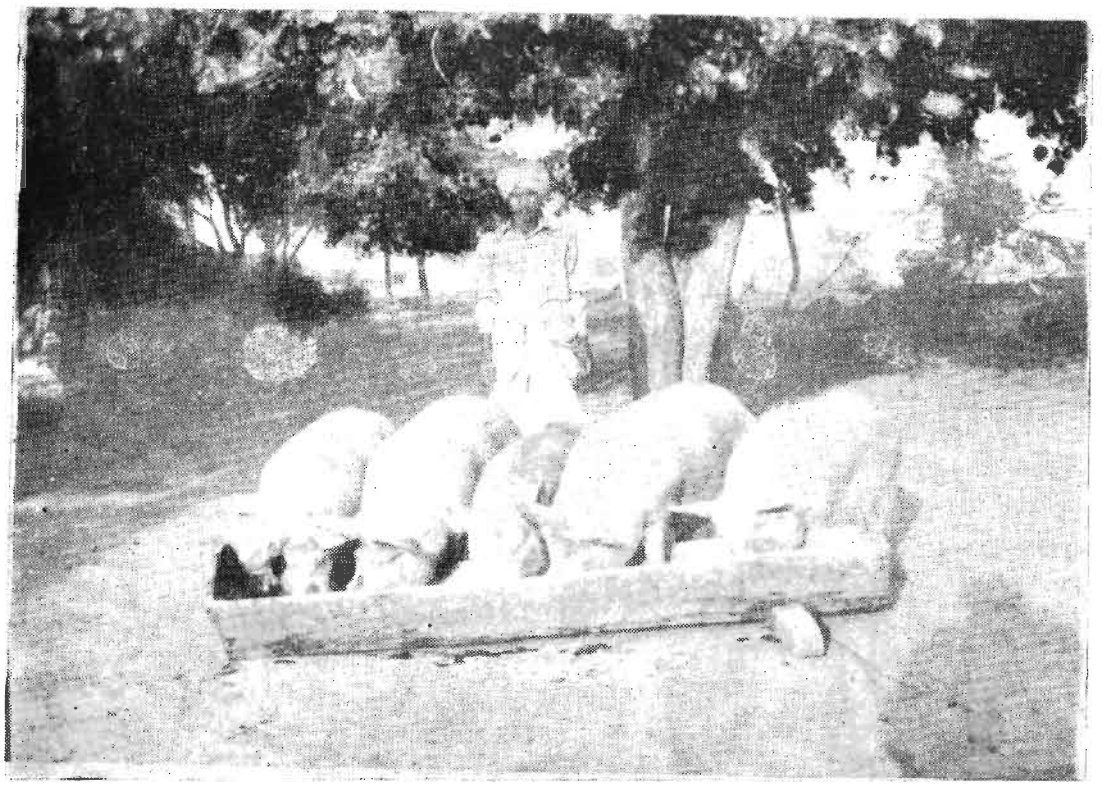
Haryana cow — a good breed of cattle



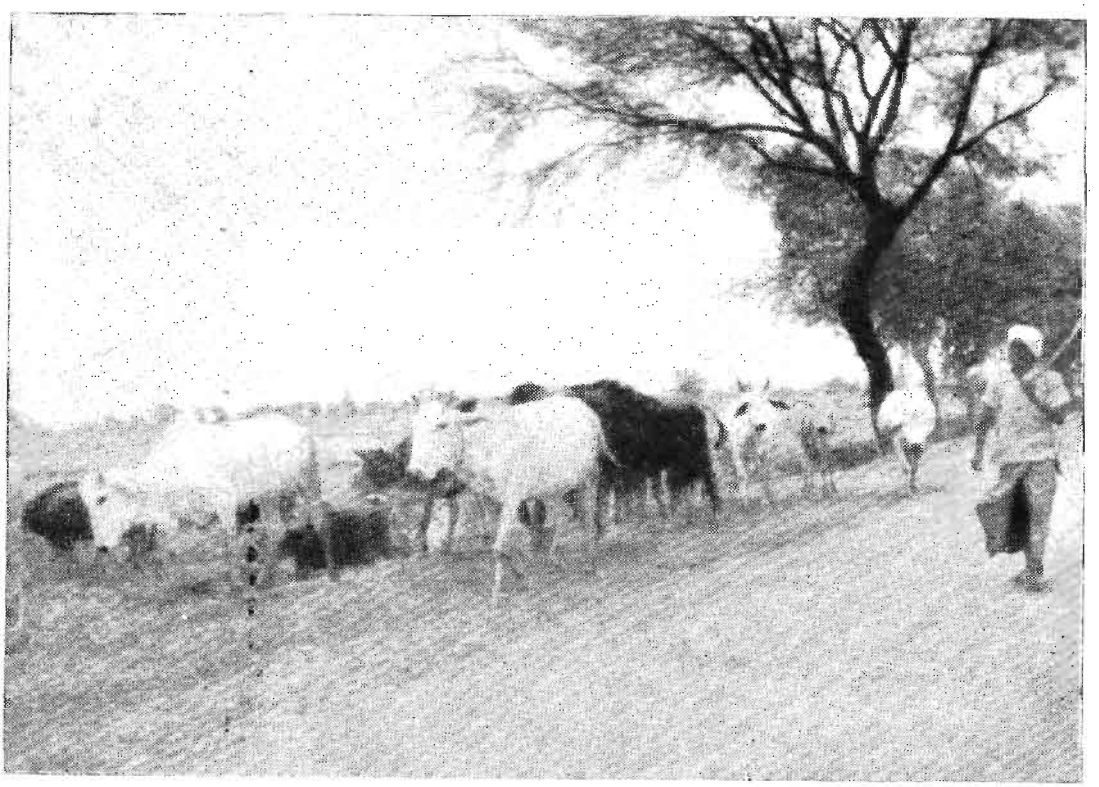
Buffaloes preferred for rich milk production in the village



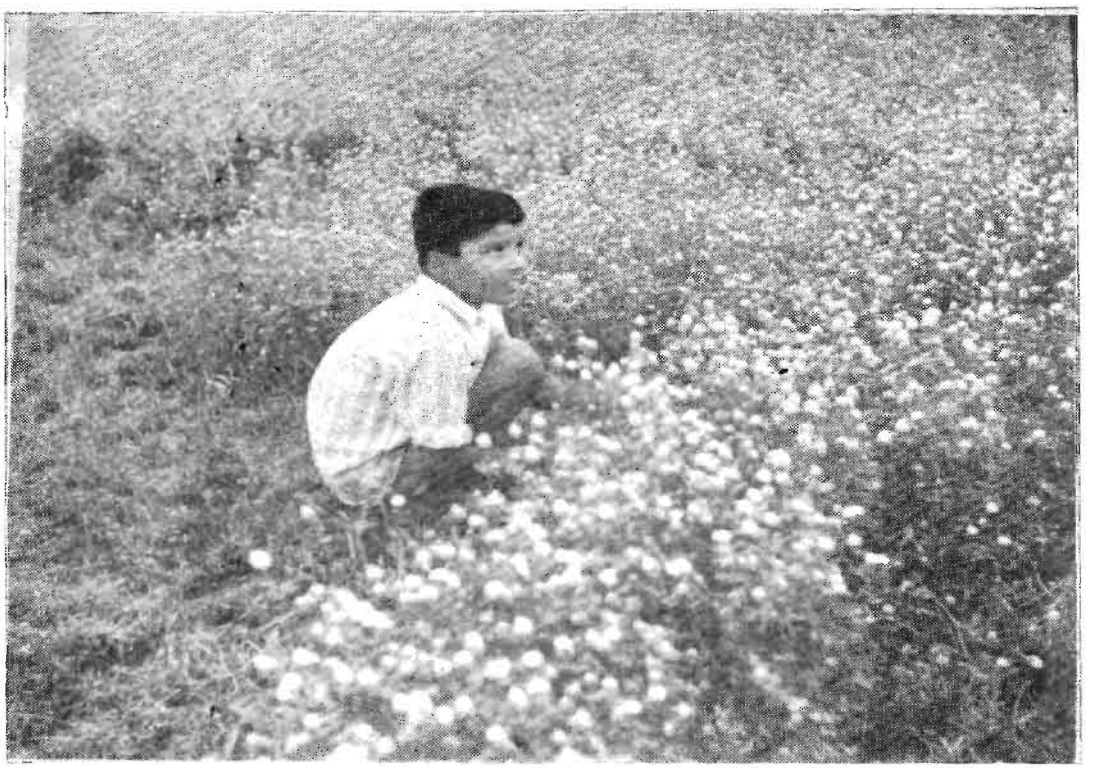
Sheep rearing in the village



Pig rearing — a common practice among Balmikis



Cows and buffaloes are being taken to open land for grazing



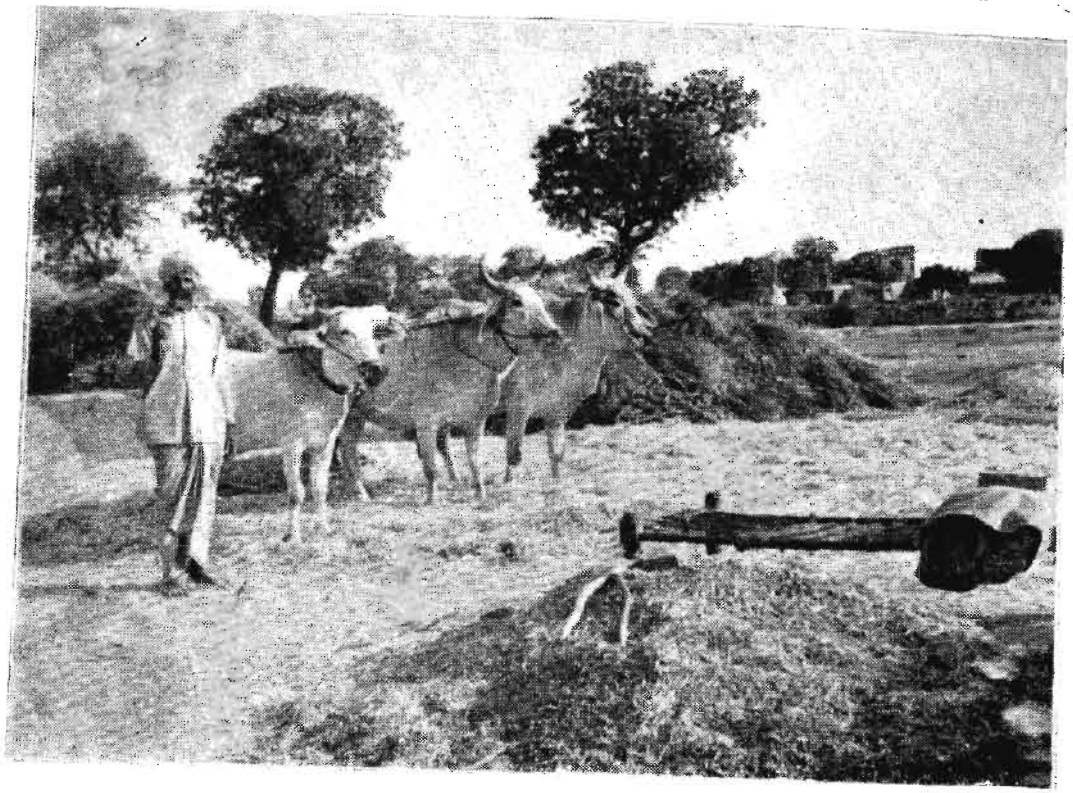
A child busy in cutting fodder from the field and is happy on being photographed



Fodder cutting with *tokka*



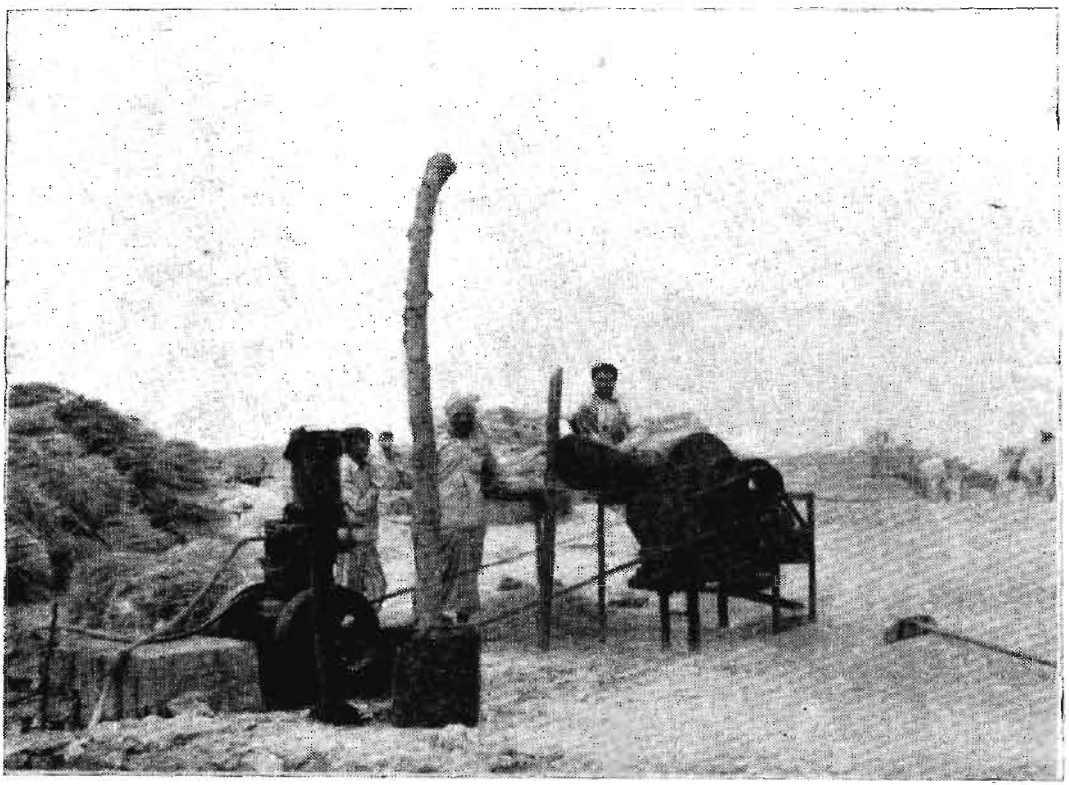
Sheaves of wheat are being carried by bullock cart — a traditional mode of transportation



Crushing of wheat stalks for separating grains with the help of bullocks — a traditional method



A traditional method of heaping up of grains



Thrashing of wheat with the help of diesel pump



Carrying of wheat straw pieces in bundles (*Tura*) by bullock cart — a traditional mode of transportation



Vegetable farming in the bed of a seasonal stream — a common practice in the village



Irrigation with the help of a tubewell operated by diesel pump

Description of different occupations

Agriculture

Agriculture is the principal source of employment and livelihood in the village. According to 1981 census, seventy per cent of the total workers in Jatwar were engaged in agriculture either as cultivators or as agricultural labourers. However, irrigation facilities are available in four-tenth of the cultivated land and the remaining six-tenth of the cultivated land is *barani* i.e. dependent on rainfall.

The crops grown in the village are divided into two main categories, viz., *Kharif* and *rabi* also known as *sawani* and *sadhi*, respectively. *Kharif* is the summer season and *rabi* the winter season crop. Among the *rabi* crops, wheat is predominant, while among the *Kharif* crops, rice is predominant followed by jowar and maize. Other important crops grown in the village are groundnut, pulses, chillies, *sarson* and barley. On an average of five years (1982-83 to 1986-87), wheat covered 44.65 per cent of the total annual sown area. On the other hand, rice covered 18.39 per cent, *Jowar* 9.73 per cent and maize 6.78 per cent of the total annual sown area. The three, rice, *jowar* and maize, combined covered 34.90 per cent of the total annual sown area i.e. less than that covered by wheat alone. Thus wheat is the most important crop of the village which is also the staple food of the villagers though maize is also consumed commonly during winter.

Statement 3·8 shows the fluctuations in cropping during the five years i.e. 1982-83 to 1986-87.

STATEMENT 3.8

Fluctuations in sown area in Jatwar village from 1982-83 to 1986-87 (in hectares)

Crops	1982-83	1983-84	1984-85	1985-86	1986-87	Average sown area 1982-83 to 1986-87	Percentage of annual sown area
1	2	3	4	5	6	7	8
1 Rice	118	159	169	165	183	158·8	18·39
2 Wheat	394	426	289	383	436	385·6	44·65
3 Jowar	89	79	75	84	93	84·0	9·73
4 Bajra	1	1	2	1	3	1·6	0·18
5 Maize	35	62	82	47	67	58·6	6·78
6 Barley	28	7	2	4	12	10·6	1·23
7 Pulses	30	27	5	53	42	31·4	3·64
8 Sarson, Toria, Alsi	7	11	9	54	32	22·6	2·62
9 Groundnut	74	34	33	..	24	33·0	3·82
10 Potato	5	6	10	6	6	6·6	0·76
11 Tomato	..	..	..	2	..	0·4	0·05
12 Vegetables	2	2	1	4	8	3·4	0·39
13 Chillies	43	21	15	23	41	28·6	3·31
14 Sugarcane	51	35	41	30	35	38·4	4·45
Total	*877*	*870*	*733*	*856*	*982*	*863·6*	*100·00*

Statement 3.8 reveals that food crops claim a major portion of the cultivated area. Further among the food crops, more land is put under *rabi* crops than under *Kharif* crops. The total sown area fluctuates from year to year, obviously according to the rainfall during the year as more than half of the cultivated land depends on rainfall. As mentioned earlier also, irrigation in the village is through tube-wells only and covers about four-tenth of the cultivated land in the village. It will be seen from statement 3.8 that during the five years 1982-83 to 1986-87, the sown area was maximum i.e. 982 hectares in 1986-87 and was minimum i.e. 733 hectares during 1984-85. Thus there was a big difference of 249 hectares in the annual sown areas of 1984-85 and 1986-87, which speaks for the role of vagaries of nature, especially the rainfall in so far as farming in the village is concerned. There are comparatively very few years in which the rains fail altogether, but the rainfall is irregular and the variations from year to year are considerable. This uncertainty necessitates the development of artificial sources of

irrigation to take advantage of richness of the soil and to ensure against droughts. In the absence of feasibility of canal irrigation in the region and the depth of ground water being quite low, the only source of irrigation is through tube-wells. There are five tube-wells operated by the Haryana State Minor Irrigation Tube-well Corporation and 25 tube-wells owned privately. The total command area under these tube-wells was reported to be 472 hectares, but the area actually irrigated during 1986-87 was only 322 hectares.

FOODGRAIN CROPS

Wheat :

Wheat is the principal *rabi* foodgrain crop. It is grown in both *barani* (unirrigated) and irrigated areas. The area under this crop was 394 hectares in 1982-83 and 436 hectares in 1986-87. The main high yielding varieties grown are Kalyan, Sona (K-227), Sonalika (S-308), HD-2004, P.V.-18, M.D.M. 1553 and C-306.

Barley :

Barley, though not an important crop, was grown in 28 hectares in 1982-83 but only in 12 hectares in 1986-87. The main varieties of this crop are C-138 and C-164.

Paddy (Rice) :

It is a major *Kharif* crop. The area under paddy cultivation has increased considerably. In 1982-83, only 118 hectares of cultivated area were under this crop. It rose to 183 hectares in 1986-87. The increase has been due to increased irrigation facilities. The popular varieties grown are high yielding IR-8, IR-106, Pusa 2—21, Jaya and local improved Jhona-349 and Jhona-351, Basmati- 217 and Basmati-370.

Maize :

It is the second major *Kharif* foodgrain crop. The area under maize which was only 35 hectares in 1982-83 rose to 67 hectares in 1986-87. The main varieties grown are hybrid, Ganga-5 and Ganga-1 and composite Vijay and Sona, though local variety of maize is also grown.

Jowar :

Jowar is grown both for grains and dry fodder while *Chari* is grown wholly for green fodder to feed the animals. Jowar is mostly grown in *barani* areas. The area under this crop has remained almost static. It was 89 hectares in 1982-83 and 93 hectares in 1986-87 with some fluctuations during the intervening years depending on the intensity of rainfall.

Bajra :

Bajra, which is also grown in *barani* areas, is of no significance as a crop in village Jatwar. The highest area under this crop during the last five years was only 3 hectares in 1986-87.

COMMERCIAL CROPS

Sugarcane :

It is one of the important cash crops and is generally grown under irrigated conditions. The area under sugarcane in village Jatwar is however not much and it has in fact decreased during the past five years from 51 hectares in 1982-83 to only 35 hectares in 1986-87.

Oilseeds :

Groundnut is the oilseed crop of *kharif* and *sarson* and *toria* are the oilseed crops of *rabi*. Groundnut is mainly grown in the sandy loam soil. It is grown under unirrigated conditions. The area under this crop has however decreased from 74 hectares in 1982-83 to only 24 hectares in 1986-87. In 1985-86, no groundnut was grown in the village. On the other hand, the area under *sarson* and *toria* has shown an upward trend between 1982-83 (7 hectares) and 1986-87 (32 hectares). It will be observed from statement 3.8 that increase in the area under *sarson* and *toria* has generally been owing to the corresponding decrease in the area under groundnut. During the year 1985-86 when no groundnut was grown in the village, the area under *sarson* and *toria* was the highest (54 hectares) during the past five years.

Chillies :

It is another important cash crop of the village and is grown as a kharif crop under irrigated conditions. Picking of chillies commences from middle of October and continues to the end of December or even to the mid-January. The area under this crop was almost similar in 1982-83 (43 hectares) and 1986-87 (41 hectares) but during the intervening years , it showed wide fluctuations.

Pulses :

Pulses grown in the village are *mash (urd)*, *massar* and *arhar*. Area under pulses during the year 1982-83 was 30 hectares and in 1986-87 it was 42 hectares. However, the area under pulses during the past five years varied from 5 hectares in 1984-85 to 53 hectares in 1985-86. The variation in area under pulses is obviously due to variation in the rainfall as these are mostly grown under unirrigated conditions.

Among the minor crops, mention may be made of potatoes and vegetables. The area under vegetables has increased from 2 hectares in 1982-83 to 8 hectares in 1986-87, while the area under potatoes has not shown any significant change.

It may be mentioned here that one of the major cash crops, i.e. cotton is not at all grown in the village due to unfavourable conditions during the growth period of their plants.

AGRICULTURAL PRODUCE

As already mentioned, the agricultural produce in village Jatwar include wheat, maize, rice, sugarcane, *jowar*, *bajra*, oilseeds, pulses, barley, chillies potatoes and vegetables. Statement 3.9 shows, agricultural produce in the village from 1982-83 to 1986-87 by different crops.

STATEMENT 3.9

Agricultural produce in Jatwar village from 1982-83 to 1986-87 (in quintals)

	Crops	1982-83	1983-84	1984-85	1985-86	1986-87
	1	2	3	4	5	6
1	Rice	5,900	7,950	8,450	8,250	9,180
2	Wheat	11,820	12,780	8,670	11,490	13,080
3	Jowar	8,975	7,950	7,500	8,400	9,300
4	Bajra	18	17	33	16	48
5	Maize	770	1,364	1,776	1,034	1,474
6	Barley	672	168	48	89	240
7	Pulses	450	405	75	795	630
8	Sarson, Toria, Alsi	84	135	108	648	387
9	Groundnut	1,184	544	528	..	384
10	Potato	1,545	1,875	3,000	1,785	1,800
11	Tomato	..	..	..	50	..
12	Vegetables	83	85	47	235	455
13	Chillies	860	425	300	460	820
14	Sugarcane	22,950	46,750	3,250	13,500	15,750
	Total	55,311	80,448	33,785	46,752	53,548

A substantial increase in the agricultural production during the past two decades has occurred as a result of use of high yielding varieties of seeds, balanced dose of fertilizers, increased irrigation and plant protection measures. The high yeilding varieties programme was begun in 1966-67, when Maxican varieties of wheat, high yileding varieties of paddy and hybrid maize were propagated and maximum area was brought under these varieties.

AGRICULTURAL IMPLEMENTS

Improved agricultural implements and machines play a vital role in increasing the agricultural production. The farmers are gradually mechanising agriculture and adopting improved implements in accordance with their utility and scope for use. The brief description of agricultural implements used by farmers is given below:—

Plough :

It is made of wood or iron, the wooden one is generally of *kikar* wood, made by a carpenter. It scratches the soil up to 4 or 5 inches. In small land-holdings, fragmented and non-contiguous plots, this plough is very much suited and it does not disturb the level of land. Of late, the use of the iron plough has become more popular. It digs the soil deep and eradicates weeds and grasses properly.

Tractors :

The use of tractor, though limited to a few big farmers, is becoming increasingly popular. There were 15 tractors in Jatwar village in 1987. Besides ploughing their fields with the tractors, most of the owners of these tractors give them on hire to other farmers who cannot afford to purchase tractors of their own.

Bullock cart :

This is the traditional load carrying device of the farmer. It is commonly used for carrying the farm produce to the threshing ground, grains to the homestead and surplus to the market, and even for a means of transport. The wooden wheel carts have been gradually replaced by pneumatic tyre carts.

Other implements :

A number of other tools and implements such as spade, *kasola*, *pora*, *kulhari* (axe), *dranti* (sickle) and seed drills are used. Although the scope of mechanized farming is limited because of small land holdings, the modern implements are being gradually adopted by the farmers. The traditional system of threshing wheat under the feet of bullocks has almost been discarded by many, in favour of the mechanized method through power threshers operated by tractors or small motors. The farmers are now adopting the improved implements such as disc harrows, power threshers and seed-cum-fertilizers drills

AGRICULTURAL CALENDAR

Various agricultural activities undertaken during the year grouped month-wise are given in the following statement :—

STATEMENT 3.10

Calendar of Agricultural Activities

Month	*Agricultural activities*
Chet (March-April)	Reaping and threshing of oilseeds and barley ; planting of sugarcane; harvesting of wheat is also started.
Baisakh (April-May)	Harvesting and threshing of wheat; weeding and watering of sugarcane; sowing of chillies.
Jeth (May-June)	Threshing of rabi crops completed, grains and fodder are stored; weeding and watering of sugarcane continue; transplanting of chillies.
Asadh (June-July)	Sowing of maize, *jowar* and *bajra* ; transplanting of paddy ; weeding of sugarcane and chillies; *rabi* ploughing started.
Sawan (July-August)	Sowing of groundnut and pulses; sowing of maize and transplanting of paddy are completed; watering of paddy; *rabi* ploughing continues; cutting of green fodder is started.
Bhadon (August-September)	Watering of chillies and paddy; hoeing of maize, chillies and groundnut; *rabi* ploughing continues.
Asuj (September-October)	*Rabi* ploughing continues.
Kartik (October-November)	*Rabi* sowing started; harvesting of *Kharif* crops, digging out of groundnut.
Maghar (November-December)	*Rabi* sowing completed; harvesting of Kharif crops and digging out of groundnut are completed; weeding of *rabi* crops.
Posh (December-January)	Weeding and watering of *rabi* crops.
Magh (January-February)	Watering of *rabi* crops continues; reaping and crushing of sugarcane started ; ploughing for sugarcane is also started.
Phagun (February-March)	Watering of *rabi* crops continues, reaping and crushing of sugarcane is completed; ploughing for sugarcane continues.

MANURES AND CHEMICAL FERTILIZERS

The use of manures and fertilisers has increased considerably in the past few years. The farmers use compost, farmyard manure and chemical fertilisers to increase agricultural production. Compost prepared in the manure pits from ashes, cow dung, night soil and general rubbish is comonly used to enrich the soil. Green manuring with leguminous crops adds to fertility of the soil. Among all kinds of manuring practices, green-manuring has been found to be the cheapest. Chemical fertilisers are very useful for foodgrain crops.

Pests and diseases and plant protection :

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

Crop pests and diseases :

1 Sugarcane top-borer
2 Sugarcane stem-borer
3 Sugarcane pyrilla
4 Rice bug
5 *Sarson* aphis
6 Wheat loose smut
7 Barley covered smut
8 Wheat rust
9 Maize top-borer

Stored grain pests :

1 *Khopra*
2 *Susri*
3 *Dhora*

Besides there are miscellaneous pests like field rats and jackals and obnoxious weeds like *pohli, piazi, bathua, kurund, khli, mena* etc.

These pests and diseases attack the standing crops and stored grains with varying intensity. The agriculture department is educating the farmers through intensive propaganda, the different measures to control or reduce the damage caused by these weeds.

The plant protection work has become very important in the modern agricultural technology as pests and diseases attack the crops from the time of sowing to the time of harvesting. Farmers have become conscious to protect their crops against the pests and diseases. High yielding variety crops are more prone to various pests and diseases.

Organisation of manpower

The village level activities in the field of agriculture in so far as the organisation of manpower is concerned can be broadly divided into two categories, viz., (i) work on the family farm and (ii) work as a hired labourer.

(i) Family labour

Work on the family farm is the predominant form of activity in 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. Nor is it clear how to treat the subsistence-cost of labour ; as a fixed cost on the family budget, or as a function of the contribution to farm work. The problem of measurement is particularly difficult in the case of work by women and children.

(ii) Hired labour

In comparison with the inputs of family labour, the numbers, hours and cost of hired labourers are usually easy to compute, particularly when they are employed to perform a specific agricultural operation or a set of agricultural operations, and are rewarded with specific amounts of cash and kind on a piece-rate basis. Hired labour can be divided into many types. But in our context two main types are found.

Hired attached labourers are normally employed for a year at a time, and perform agricultural and non-agricultural, even domestic, work for the employer.

Casual agricultural labourers are further divided into those paid on a daily basis and those employed to undertake a specific agricultural operation, such as ploughing or harvesting.

Of these two types, hired attached workers are usually paid a lower daily wage-rate, the difference reflecting the 'security-discount', the fact of their being assured continued employment over the year, and partly their attachment to the employer for debt. However, the yearly income of the attached workers generally exceeds that of casual workers who seldom find work all the year round.

While both types of hired labourers are usually paid in both kind and cash, the percentage of wages in cash is higher for the casual workers ; attached labourers often enjoy various forms of perquisites. The significance of the portion of kind element in the wage, from the point of view of worker, lies in its being anti-inflationary ; while the employers show preference for a higher cash element, both because it is easier to administer and also because in a situation of rising prices and wages lagging behind prices it provides the employers with a bigger share in real terms.

The share of the kind element in wages also varies according to agricultural operations : while harvesting work is usually paid for as a proportion of the total produce, the share of the cash element is usually high for ploughing.

The two categories of agricultural labourers also differ between themselves in terms of their job mobility. The attached workers are normally heavily dependent on one particular family for work, so much so that in some cases the arrangement resembles a serf system in terms of restrictions placed by village landowners on their attached employees' right to leave the work. The *kami* or the *hali* system are the examples of the oppressive feudal relationships still in vogue. In comparison, the casual workers are more independent. But even in their case traditional ties exist with individual landowning families, which are strengthened by the credit and accommodation facilities offered by the employer. Moreover, as long as the opportunities for alternative employment remain restricted at the village level, the independence enjoyed by the casual worker cannot be more than symbolic.

A major factor in the dependence of the agricultural labourer on his employer is the close correspondence of the economic hierarchy with the social hierarchy at the village level. A vast majority of the agricultural labourers belong to the lower castes while the landowners are members of the upper or middle castes. Attempts to establish any organisation of the lower castes to improve their economic and social standing can only be successful in areas where alternative job opportunities exist.

As there is no industrial unit even of a medium size in the village or nearby, most of the people depend upon agriculture only. Some are owner cultivators, some are tenant cultivators and others are agricultural labourers or casual labourers. Generally, all male members of cultivating households actively engage themselves in fields at the time of various agricultural operations. The womenfolk in the village do not play any active role in agricultural operations. There was no female cultivator or agricultural labourer in the village according to 1961 census as well as 1971 census. At the 1981 census however two females were recorded to be working as agricultural labourers.

Besides the attached agricultural workers, casual labourers are employed during the busy seasons mostly on daily wages. Their wages vary from Rs. 20 to Rs. 30 according to the type of work involved. The daily labourers are mostly engaged at the time of harvesting of crops, especially rabi crops, when all available labour force in the village is fully engaged besides agricultural labourers from Bihar, numbering 50 to 60 males, who come to the village during March-April every year. The daily wages at the time of harvesting are the highest and are generally calculated according to the labour put in by each labourer.

Animal husbandry

The number of animals is fairly large in village Jatwar. As shown in statement 3.11, the livestock population of the village according to the latest livestock census was 2,270 including 1,520 cattle, 688 buffaloes, 30 goats, 22 horses and ponies and 10 donkeys, in addition to 255 poultry birds. Cattle raising is done primarily to meet the family requirements of milk and its by-products. 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. Out of 1,520 cattle, the number of cows was 920 and those of bullocks was 600. As against this number of cattle, of the 688 buffaloes, 686 were female and only 2 were male. While the cows and she-buffaloes were reared by households belonging to all the communities in the village, the bullocks were owned by Jats only. Goats were reared both for milk and meat by Jhiwars and Balmikis only. Horses and ponies were owned by Jhiwars, Chamars, and Kumhars and were used for transportation. All the donkeys were owned by Kumhars and were used as beasts of burden. The poultry birds were reared by Balmikis, Chamars and Jhiwars.

The facilities of breed improvement of cows with exotic semen of Jersy bulls and of buffaloes with exotic semen of Murrah bulls and by natural service are available in the village itself in the veterinary dispensary under the Intensive Cattle Development Project, which is a centrally assisted project, administered by the State Animal Husbandry Department. The veterinary dispensary which is manned by a Veterinary Livestock Development Assistant and a Bull Attendant, also provides facilities for control of disease, vaccination and other treatment of animal diseases.

STATEMENT 3.11

Livestock

Livestock	Total number	Male	Female
1	2	3	4
1 Cattle	1,520	600	920
2 Buffaloes	688	2	686
3 Goats	30	3	27
4 Horses and Ponies	22	10	12
5 Donkeys	10	6	4
6 Poultry birds	255	30	225
Total	2,525	651	1,874

Trade and commerce

There is no regular market in the village. However, there are 22 shops in the village which are scattered in different parts of the village. The stocks available in these shops are grocery and general merchandise. The commodities sold at these shops, mostly of everyday household use, generally include sugar, tea, kerosene, soap, condiments, matchboxes, cigarettes, pulses, *sarson* oil and vegetable ghee. The articles of general merchandise available in the village are stationery, buttons, needles, combs, lamps, lanterns, articles of toilet, etc. These commodities are generally purchased by the shopkeepers from Ambala and are sold against both payments in cash and kind. Smaller transactions are generally covered by barter (exchange of goods for goods) system. Even today it is common to see people giving some grain to the shopkeeper and receiving the requirements in turn. The shopkeepers make some extra profit from the barter transactions.

For most of the other requirements of durable nature, the villagers go to the nearby towns of Ambala and Ambala Sadar. Purchases are also sometimes made from Shahzadpur and Naraingarh which places the villagers have to visit quite often both for official purpose and some other business.

Besides these shops dealing in grocery and general merchandise, there are five tea-shops in the village. Two of these tea-shops also sell sweets, generally *ladoos*, and some *namkins*. *Ghewar*, a kind of sweet made of ghee, *maida* and sugar, is made only according to the demand of villagers on particular occasions.

Village and cottage industries

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, repair of agricultural implements, handloom weaving, tailoring, cycle repairing and shoe mending.

Flour milling

There are five flour-milling units in the village which are run with electricity. In two of these flour-milling units, there is provision for cotton carding which is done mostly in winter season. Two of these are owned by Sikh Jats, one by Hindu Jat and two by Lohars. The residents of Jatwar village only come to these units for getting their food-grains ground into flour and also for cotton carding. In all, these units provide employment to 15 workers, ten of whom are family workers and five are hired labourers.

Repair of agricultural implements

There is only one unit which undertakes the repair of agricultural implements in the village. This unit is owned by a Lohar and is run with electricity. The work is done both against customary payments in kind or instant payment in cash. This unit provides employment to four workers—three family workers and one-hired labourer.

Handloom weaving

There are two handloom weaving units in the village where mostly coarse cloth and *khes* are manufactured. The cotton yarn is provided by the villagers themselves for getting the cloth or *khes* manufactured at these units. Both the units are run by Julahas on household basis and all the five workers engaged therein are family workers.

Tailoring

Eight persons in Jatwar village were engaged in tailoring job which was done in five different units. There were three workers in one unit, all of whom were family workers and one unit had two family workers, while the remaining three units had one worker each. All these units were run by Brahmans. Types of garments made in these units included shirts, trousers, ladies shirts, vests and underwears.

Cycle repairing

Only one person was found who was engaged in the cycle repair work in the village and had no regular shop but sat in the open on the roadside.

Shoe mending

It was found that shoe mending was also generally done in the open on the roadside. Two or three persons who were engaged in this job actually came from the neighbouring villages and had no fixed place of work and would make rounds of the village quite often.

Source of finance

In spite of the overall improvement in the village economy to a considerable extent, yet a sizeable section of the population live on subsistence level. They need credit not only to make investments in agriculture but also to fulfil certain social obligations like marriages and in times of drought conditions even to meet their day to day requirements.

Even now, after the introduction of credit and service co-operative societies, the villagers by and large depend on the traditional money-lenders and richer cultivators of the village. Money-lenders offer credit both for productive as well as unproductive purposes and no formalities are involved and no series of documents are to be signed except a simple promissory note before obtaining the credit. The rates of interest vary from 18% to 24 % per annum or even more depending upon the social and economic condition of the borrower.

The other source of finance available to the villagers was the taccavi loans advanced by the State Government during periods of hardships such as drought, etc. to facilitate purchase of fodder, etc. Since Independence, the scope of these loans has been enlarged to include several productive purposes like purchase of tools, implements, sinking of tube-wells, purchase of bullocks, etc. Yet the villagers have not derived much benefit from these loans. The reason is that these loans were given to persons with landed property, for specific purpose and secondly obtaining these loans involved long procedures and formalities which the cultivator was reluctant to go through. Now, advancing of money to the needy villagers has been transferred to the co-operative societies by the government.

There is a Credit and Service Co-operative Society in the village itself. Out of total membership of 850, there are 590 members from Jatwar village alone. During the year 1985-86, this society advanced a total loan amounting to Rs. 14.60 lacs, of which Rs. 13.60 lacs were given as agricultural loan and Rs. 1.00 lac as non-agricultural loan. During the year 1986-87, the total amount of loan advanced by the society was Rs. 15.97 lacs, of which Rs. 14.47 lacs were given as agricultural loan and Rs. 1.50 lacs as non-agricultural loan. The rate of interest for agricultural loan is 11.5 per cent if returned within six months and 14.5 per cent in case it is returned after six months from the date of advance. Likewise, the rate of interest on non-agricultural loan is 15 per cent if returned within six months and 18 per cent after six months.

Despite the emphasis laid on a more vigorous role of financing agencies viz., Co-operative Society, Govt. and Land Mortagage Bank etc., the structure of the rural credit mostly continues to be in the hands of private people. The economic condition of the villagers cannot improve rapidly unless there are facilities for getting loans on a liberal scale and at moderate rates of interest. Due to the difficult procedure involved and the attitude of the public servants, the financing agencies are still of little help in real sense so far as the average villager is concerned.

Income

Study of the source of income reveals the relative importance of the various sources of the village economy. For this purpose, the study is restricted to the sample households surveyed during 1976 (35 households). It may however be mentioned here that the data collected cannot be said to be very accurate for several reasons like, the

recall period being one year, the villagers not maintaining accounts, and many among them being illiterates, etc. Sometimes the informants view the enquiries with suspicion also. It may also be mentioned here that the gross incomes only have been taken into account.

The statement 3.12 gives the distribution of 35 sample households by annual income groups and caste :

STATEMENT 3.12

Annual income per household by caste—1976 survey

Caste	Annual income of the household in the range of (in Rupees)					
	Up to 1,200	1,201—1,800	1,801—3,000	3,001—6,000	6001 & above	Total
1	2	3	4	5	6	7
1 Jhiwar	..	..	3	1	1	5
2 Tarkhan	..	..	..	2	..	2
3 Bania	..	..	..	1	..	1
4 Nai	..	1	..	..	..	1
5 Brahman	..	..	..	3	..	3
6 Chamar	..	..	..	2	..	2
7 Balmiki	1	..	1	1	..	3
8 Lohar	..	..	..	1	..	1
9 Kumhar	..	..	1	..	..	1
10 Khatri	..	..	..	..	1	1
11 Jat	..	1	..	2	10	13
12 Ramdasi	..	..	..	1	..	1
13 Julaha	..	1	..	..	..	1
Total	1	3	5	14	12	35
% to the total	2·86	8·57	14·29	40·00	34·28	100·00

This statement shows that the largest single group of households accounting for 14 i.e. two-fifth or 40 per cent of sample households had annual income between Rs. 3,001—6,000. They are followed by those in the income group of Rs. 6,001 and above who account for 12 or 34.28 per cent of the sample households. Five or 14.29 per cent of the households were in the income group of Rs. 1,801—3,000, while three or 8.57 per cent of the households had annual income between Rs. 1,201 and Rs. 1,800 each. Only one household reported to have annual income below Rs. 1,200 and that too in fact was in the lowest group of annual income of less than Rs. 300 per annum and belonged to Balmiki caste.

The caste-wise analysis of the statement reveals that one household each of Nai, Jat and Julaha castes had annual income of Rs. 1,201—1,800 only. Of the three Balmiki households covered in the sample, except the one having an annual income of less Rs. 300 even, as mentioned above, the other two households had annual income of over Rs. 1,800, one of them between Rs. 1,801—3,000 and the other between Rs. 3,001—6,000. All the five Jhiwar households falling in the sample had an annual income of over Rs. 1,800, three Rs. 1801—3,000, one Rs. 3,001—6,000 and one more than Rs. 6,000.

All the Brahman households (3), Tarkhan and Chamar households (2 each), Bania, Lohar and Ramdasi households (1 each) falling in the sample had an annual income of Rs. 3,001—6,000. The lone Kumhar household covered in the sample had an annual income of Rs. 1,801—3,000, while the lone Khatri household fell in the highest income group of over Rs. 6,000 per annum. Among the Jat households who numbered 13, i.e. more than one-third in the sample, as many as 10 had an annual income of over Rs. 6,000 each, two were in the income group of Rs. 3,001—6,000, and one in the income group of Rs. 1,201—1,800 only.

The statement 3.13 provides data regading annual income of the households according to their principal occupation.

STATEMENT 3.13

Distribution of households by income group and occupation—1976 survey

	Occupation	No of households	Annual income of the households (in Rupees) in the range of				
			Up to 1,200	1,201—1,800	1,801—3,000	3,001—6,000	above 6,000
	1	2	3	4	5	6	7
1	Cultivator	12	..	..	1	3	8
2	Agricultural Labourer	5	..	2	2	1	..
3	General Labourer	1	..	..	..	1	..
4	Shopkeeper	3	..	..	..	3	..
5	Mason	1	..	..	..	1	..
6	Carpenter	2	..	..	..	2	..
7	Government Service	4	..	..	..	1	3
8	Sweeper	2	1	..	..	1	..
9	Ironsmith	1	..	..	..	1	..
10	Potter	1	..	..	1	..	..
11	Others (rentiers)	3	..	1	1	..	1
	Total	35	1	3	5	14	12

The statement 3.13 shows that, of the 12 households who reported their annual income of over Rs. 6,000, 8 were cultivators, 3 were in Government service and one was rentier. Of the 14 households in the income group of Rs. 3,001 – 6,000 three each were cultivators and shopkeepers, two were carpenters and one each was engaged as agricultural labourer, general labourer, mason, government servant, sweeper and ironsmith. Two agricultural labourers and one each working as cultivator, potter and rentier earned Rs.1,801—3,000 annually, while two other agricultural labourers and one rentier had an annual income of Rs. 1,201—1,800. The only head of household having annual income of less than Rs. 300 was working as sweeper.

Expenditure

Calculation of income, as mentioned earlier, especially in a predominantly agricultural economy is a very difficult task. Similarly, various difficulties are involved in the assessment of expenditure due to some peculiar conditions prevailing in the village. Foremost of these is the assessment of the value of payments made in kind. Another difficulty is that the farmer in the village seldom keeps any accounts of the expenditure made on agricultural operations. Thus he could give only the approximations of his expenditure. The common wage earner also can report that he has spent all that he earned. If asked about earnings, he says that they are partly in cash and partly in kind which can only be assessed approximately. All these difficulties coupled with the tendency of the informants to over-state their expenditure, make the task of collecting the data cumbersome.

The pattern of expenditure in percentages in respect of households falling in different income groups in respect of the 35 sample households is given in statement 3.14.

STATEMENT

Distribution of households by income group and nature

Income group	No. of house-holds	Food	Pulses	Animal protein	Vegetab-les	Oil and condi-ments	Other food	Drinks	Fuel & light	Clo-thes
1	2	3	4	5	6	7	8	9	10	11
Up to 1,200	1	62·50	12·50	3·13	6·25	..	..	12·50	3·12	..
1,201—1,800	3	27·96	3·12	..	3·60	6·60	..	21·12	4·32	12·00
1,801—3,000	5	33·40	4·20	..	2·98	4·25	..	13·09	1·90	15·92
3,001—6,000	14	25·54	3·93	0·15	3·21	6·40	..	26·34	2·81	10·05
6,000 & above	12	12·97	1·90	0·36	1·87	4·67	0·17	28·03	1·36	10·26
Total	35	18·41	2·70	0·27	2·39	5·22	0·10	26·47	1·90	10·56

3.14

of expenditure in percentages—1976 Survey

Ornaments	Travels	Recreation	Education	Medical	Other misc. services	House rent and repairs	Interest	Tax, cess etc.	Hired Labour	Purchase for production	Remittances	Others (shoes, fodder etc.)	Remarks
12	13	14	15	16	17	18	19	20	21	22	23	24	25
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	1·80	..	0·72	3·48	..	..	..	1·70	..	..	..	13·58	..
..	2·39	..	0·27	9·55	..	..	..	0·33	..	0·62	1·77	9·33	..
..	3·32	0·10	0·60	0·66	..	..	0·45	0·37	1·41	0·25	0·41	7·94	..
0·17	2·56	0·16	0·94	9·54	..	..	..	0·59	0·17	4·56	1·88	17·84	..
0·10	2·77	0·13	0·81	8·51	..	..	0·14	0·53	0·54	2·90	1·37	14·18	..

Indebtedness

In spite of reluctance shown by the informants to reveal their indebtendness, data were collected during the survey in respect of the 35 sample households in the village.

Out of 35 sample households, in which the questions relating to indebtedness were canvassed in the village, only 16 reported to be under debt. The total amount of debt incurred by them at the time of survey was Rs. 47,735. The debt is incurred by the people for various economic and social necessities of life, both for productive purposes such as purchase of cattle, agricultural implements and construction of houses as well as for meeting unproductive expenditure in connection with marriage ceremonies, home consumption and repayment of old debt.

Statement 3.15 shows the cause for which the money was borrowed.

STATEMENT 3.15

Indebtedness by cause of borrowing—1976 survey

	Cause	Amount of debt (Rs.)	Percentage
	1	2	3
1	Purchase of cattle	90	0.19
2	Construction of houses	5,700	11.94
3	Agricultural production	28,750	60.23
4	Vegetable cultivation	5,500	11.52
5	Home consumption	4,200	8.80
6	Marriage ceremonies	2,295	4.81
7	Repayment of loan	1,200	2.51
	Total	47,735	100.00

Statement 3.15 reveals that 83.88 per cent of the total debt was incurred for productive purposes and the remaining 16.12 per cent only for unproductive purposes. The largest amount of debt of Rs. 28,750 i. e. 60.23 per cent was borrowed for agricultural production. The other important cause of debt were house construction (11.94 per cent) and vegetable cultivation (11.52 per cent). Among the causes of debt for unproductive purposes, home consumption was the most important accounting for 8.80 per cent of the total debt. Debt for marriage ceremonies was Rs. 2,295 i. e. 4.81 per cent .

Indebtedness by source

Statement 3.16 gives the source of money borrowed by the 16 households who reported to be under debt during the survey. Total number of households appearing as 22 in this statement as against the actual number of households (16) under debt is for the reason that some households had borrowed money from more than one source.

STATEMENT 3.16

Indebtedness by source—1976 Survey

	Source of money borrowed	Number of households	Percentage
	1	2	3
1	Cloth Merchant	3	13·64
2	Landlords	4	18·18
3	Money-lenders	6	27·27
4	Jatwar Agricultural Credit Society	2	9·09
5	Jatwar Co-operative Society	1	4·55
6	Co-operative Credit Society, Ambala	1	4·55
7	Provident Fund	4	18·18
8	State Bank of India, Naraingarh	1	4·54
	Total	22	100·00

Seeing the extent of indebtedness by source of credit, as given in statement 3.16, we find that money-lenders form the most important source of debt, accounting for six households i.e. 27.26 per cent. The annual rate of interest charged by the money lenders varies from 24 to 36 per cent depending upon the personal relations and credit worthiness of the borrower. Four households were under debt of the landlords with whom they were working as agricultural labourers while three households were under debt of the cloth merchant. Four households had taken advances from the provident fund accounts of the heads of the households who were government employees. In the remaining five cases, two households had taken loan from Jatwar Agricultural Credit Society, one from Jatwar Co-operative Society, one from Co-operative Credit Society, Ambala and one from the State Bank of India, Naraingarh. Statement 3.17 shows the indebtedness by occupation of the head of household and the amount of debt incurred by diff-ferent categories of occupations, both the actual amount of debt and the percentage of the total debt.

STATEMENT 3.17

Indebtedness by occupation of head of household—1976 survey

Occupation of head of household	No. of households	No. of households in debt		Percentage of indebted households in the same occupation	Total amount of debt (Rs.)	Percentage of the total debt	Average indebtedness per household in debt (Rs.)	Average of the total households in occupation
		No. of households	Percentage of the total					
1	2	3	4	5	6	7	8	9
1 Teacher	1	1	6·25	100·00	1,000	2·10	1,000·00	1,000·00
2 Sub-Postmaster	1	1	6·25	100·00	1,000	2·09	1,000·00	1,000·00
3 Shopkeeper	3	2	12·50	66·67	2,645	5·54	1,322·50	881·67
4 Sweeper	2	..	..	..	..	..	..	..
5 Cultivator	11	4	25·00	36·36	34,300	71·86	8,575·00	3,118·18
6 Agricultural Labourer	6	5	31·25	83·33	6,740	14·12	1,348·00	1,123·33
7 Carpenter	2	1	6·25	50·00	400	0·84	400·00	200·00
8 Making of earthen pots	1	..	..	..	..	..	..	..
9 Mason	2	..	..	..	..	..	..	..
10 Tube-well operator	1	1	6·25	100·00	1,400	2·93	1,400·00	1,400·00
11 Driver in B.D.O. office	1	1	6·25	100·00	250	0·52	250·00	250·00
12 General Labourer	1	..	..	..	..	..	..	..
13 Non-worker	3	..	..	..	..	..	..	..
Total	35	16	100·00	45·71	47,735	100·00	2,983·44	1,363·86

Indebtedness by occupation

Of the 16 households who reported to be under debt, heads of four were cultivators and had taken loans amounting to Rs. 34,300 i.e. 71.86 per cent of the total amount borrowed by all the 16 households i.e. Rs. 47,735. Five households whose heads were agricultural labourers had borrowed Rs. 6,740 i.e. 14.12 per cent of the total debt. Two shopkeepers reported to be under debt had to pay back Rs. 2,645 only. Of the remaining five households, the head of one each was teacher, sub-postmaster, tube-well operator and driver in B.D.O.'s Office and had taken advances from their provident fund accounts, while fifth was a carpenter.

CHAPTER IV
SOCIAL AND CULTURAL LIFE

A village community comprises people most of whom are in a continuous interaction with one another either as individuals or as social collectivities of different castes. They have certain interests and goals which are achieved by interacting with other members. If singled out, an individual faces problems of establishing his identity with certain groups. To achieve his interests he has to identify himself with a group. Such groups are more or less permanent corporate units based on age, sex and kinship. These units, such as family , kinship, castes and so forth, are to be considered as parts of the social organisation. Members of these groups have close and personal ties and interact with one another in daily life. These groups are socially vital. The sense of obligation, emotions, reciprocity, involvement and belongingness to one another bind the people together. The outcome of all these is a strong sense of solidarity. This does not mean that there are no points of friction and areas of conflict. The social structure, to an extent, tries to cope with such stresses and strains. Important aspects of social life have been studied in some detail as they are instrumental in presenting a clear picture of the village community.

The settlement pattern of different castes in the village is according to their social status. The settlement pattern affects the daily social interaction also. The general pattern is that socially higher castes occupy the central place in the village, whereas the socially low castes are settled on the outskirts of the village and there is always a vacant piece of land or a street separating those castes from the main village. The members of the same caste have a tendency of living near one another. This gives the appearance of a cluster constituted by the households of one caste. The size of each of such clusters varies with the size of the population of the caste. The Jats occupy the central place in the village. Both Hindu Jats and Sikh Jats live in close proximity to one another. Since the Jats have a comon descendence they do not have any problem in living together. This is because of the availability of land for housing. In the past, they lived in their ancestral houses. Subsequently, there were divisions and sub-divisions in the houses and they continue to live where they are and in close proximity to one another. Those who have shifted outside the main village or those who have constructed houses away from the ancestral house, is because of the availablity of the land outside and also because of the prossure of increasing number of families in the ancestral house. Some households of Banias, Brahmans, Nais, Dhobis and Sunars are also found in the main village alongwith those of the Jats. They have been living there for many generations. The low castes live outside the village. Thus, Chamars are settled in the eastern part of the village forming a cluster of their own. Near them but in a separate cluster, live Ramdasis. Jhiwars live in the western part of the village. These castes , though live separately, constitute an integral part of the village community and maintain a separate identity of their own.

According to the survey of 105 sample households in Jatwar village, single member households accounted for about 6.67 per cent of the total households. The percentage of households with 2 to 5 members was 33.33 with 6 to 9 members 36.19 and 10 or more members 23.81. It is thus observed that three-fifth of the households had more than 5 members each, indicating the preponderance of large families in the village. About one-fourth of the households comprised 10 or more members showing the prevalence of quite a good number of joint families in the village.

Family life

A family represents the basic unit of the village community. A family is generally synonymous of a household, the term commonly used in census, which represents a group of persons living together and taking their meals from a common kitchen unless the exigencies of work prevent 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. The joint family system in the village, though traditionally prevalent, is slowly breaking away under the stresses of social and economic circumstances. Disregarding old values and customs, family life is becoming more and more individulistic, giving rise to nuclear families. Statement 4.1 gives the distribution of households and members by type of family in the 105 surveyed households of the village.

STATEMENT 4.1

Distribution of surveyed households and members by type of family in Jatwar village (1976)

Type of family	No. of households	Percentage	No. of members	Percentage
1	2	3	4	5
1 Nuclear	33	31·43	162	22·62
2 Supplemented nuclear	19	18·10	119	16·62
3 Sub-nuclear	7	6·67	32	4·47
4 Single person	7	6·67	7	0·98
5 Supplemented sub-nuclear	1	0·95	3	0·42
6 Collateral joint	1	0·95	11	1·54
7 Supplemented collateral joint	4	3·81	35	4·89
8 Lineal joint	23	21·90	207	28·91
9 Supplemented Lineal joint	..	..	..	..
10 Lineal collateral joint	10	9·52	140	19·55
11 Supplemented lineal collateral joint	..	..	..	..
Total	105	100·00	716	100·00

Description of the types of families is given as follows:—

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, such as, the widow with unmarried children, 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 formerly complete nuclear family plus some other unmarried, divorced or widowed relatives who were 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 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 supplemental 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 parents and married son.

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

10 **Lineal collateral joint family.**—three or more couples linked lineally and collaterally. Typical example is that of parents and their two or more married sons plus the unmarried children of such three or more couples living together.

11 **Supplemented lineal collateral joint family:**—a lineal collateral joint family plus unmarried, widowed, or 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.

Although joint family system is gradually disintegrating, joint families still account for 36.18 per cent of the total surveyed households. In terms of population these joint families covered more than half (54.88 per cent) of the surveyed population. On the other hand, the nuclear, supplemented nuclear, sub-nuclear, supplemented sub-nuclear and single-member families account for 63.82 per cent of the surveyed households but covered only 45.12 per cent of the surveyed population. Among the different types of nuclear families simple nuclear families i.e. consisting of a couple with or without unmarried children formed the largest single group accounting for about one-third (31.43 per cent) of the total surveyed households and about one-fourth (22.63 per cent) of the total surveyed population. Supplemented nuclear families also accounted for 18.10 per cent of the surveyed households and covered 16.62 per cent of the surveyed population. Sub-nuclear and single person families were found in equal number of households (seven each) but, in terms of population, the former accounted for 4.47 per cent while the latter had only 0.98 per cent of the surveyed population. There was only one supplemented sub-nuclear family.

Among the joint families, lineal joint families i.e. two couples between whom there is a lineal link usually the parents and a married son, were the principal type of families accounting for 21.90 per cent of the surveyed households and 28.90 per cent of the surveyed population. While there were only one collateral joint family and four supplemented collateral joint families among the surveyed households, the number of lineal collateral joint families was quite high i.e. ten forming 9.52 per cent of the surveyed households. In terms of population, these lineal collateral joint families covered almost one-fifth (19.55 per cent) of the surveyed population.

In the single and intermediate type of families, intra-family relationship is generally quite smooth as there is no internal friction among the members. However, in joint families, the intra-family ties and cohesion begins to loosen as the head of the household advances in age. Among agricultural families in particular, the family bond weakens after the death of the head of household. This results obviously in the division of the ancestral land and property and disintegration of a family into smaller and independent units.

Castewise distribution of various types of families covered in the survey is given in statement 4.2. Both the nuclear and supplemented nuclear families were found in most of the castes, but the sub-nuclear families were found among Jats (5), Nais (1) and Brahmans (1). Only one supplemented sub-nuclear family as well as one collateral joint family reported in the survey belonged to Chamars. Lineal joint families and/or lineal collateral joint families were also found in most of the castes covered in the survey.

STATEMENT

Distribution of households by caste of head of

Type of household	No. of households where head							
	Jhiwar	Tarkhan	Dhobi	Bania	Jat	Nai	Brahman	Chamar
1	2	3	4	5	6	7	8	9
1 Nuclear	6	2	1	1	9	..	3	4
2 Supplemented nuclear	2	1	..	1	5	1	2	..
3 Sub-nuclear	..	..	..	..	5	1	1	..
4 Single person	..	..	..	1	2	1	..	1
5 Supplemented sub-nuclear	..	..	..	..	..	..	..	1
6 Collateral joint	..	..	..	..	..	..	..	1
7 Supplemented collateral joint	1	..	..	1	2	..	..	..
8 Lineal Joint	6	1	1	1	6	..	4	1
9 Supplemented lineal joint	..	..	..	..	..	..	..	..
10 Lineal collateral joint	2	..	..	..	6	..	..	..
11 Supplemented lineal collateral joint	..	..	..	..	..	..	..	..
Total	17	4	2	5	35	3	10	8

4.2

household and type of households—1976 survey

of household belongs to

Balmiki	Lohar	Kumhar	Khatri	Ramdasi	Sunar	Sheikh	Teli	Julaha	Total
10	11	12	13	14	15	16	17	18	19
4	1	..	1	..	..	..	..	1	33
3	..	1	..	2	1	..	..	..	19
..	..	..	..	..	..	..	..	..	7
1	..	..	..	1	..	..	..	..	7
..	..	..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	..	..	4
2	..	..	..	1	..	..	..	..	23
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..	10
..	..	..	..	..	..	..	..	..	..
10	1	1	1	4	1	1	1	1	105

Inheritance of property

The traditional type of inheritance prevailed both among Hindus and Sikhs before the enforcement of the Hindu Succession Act, 1956, when sons used to inherit the intestate property after the death of the father and if there was no son, the widow of the deceased inherited it. The widow, however, had only life-time interest in the property and she was not legally entitled to dispose it of as she liked. Except *Stridhana*, a woman was not supposed to be the last owner of the property nor could a married daughter claim share in her father's property.

Now according to the Hindu succession Act, 1956, sons and daughters, the mother and the widow along with other heirs of the deceased, as specified in clause I of the schedule—vide Section 8 of the Act, inherit the intestate property simultaneously. A daughter has as good a claim to her father's property as a son, provided the father does not debar her by law, that too in respect of his self-acquired property only. However, in spite of the right conferred by law, it is still a sort of common practice for the girls not to claim any part of the intestate property. In the absence of a brother, a girl generally gives her land to her near relations though in such cases she usually retains her right to property. There was only one case of *gharjamai* as his in-law had no son

Traditional organisations—Caste Council

Caste Councils are traditional organisations through which some social control is effected in the village community in general and in the caste, to which they belong, in particular. This is also through Caste Council that a caste acquires solidarity and strength. It also helps to prevent the exploitation and harassment of its members at the hands of outside agencies.

In a Caste Council, the members of the caste unite to share common responsibilities, function effectively and manage their collective affairs under the directives of the elderly representatives of the caste. This is a traditional and informal decision making body which functions under the command of elderly and experienced people who claim undisputed respect in the village. The decision of these people is binding on the caste members. About it there is a saying in the village "*Panchan wich Parmeshwar*", meaning thereby that the five members of Panchayat are like five gods, or where there are five members, there is god. A Caste Council may cut across the village boundaries.

In Jatwar, Caste Council is functional only among Jats. Among other castes it either does not exist or does not function.

Among the Jats in the village, the Caste Council is known as *Baarha* i.e. an organisation of 12 villages. All the Jats, Hindus and Sikhs of Bachhal *gotra* from these villages are members of the *Baarha*. Earlier, there were only 12 villages which constituted this organisation and gave it the name '*Baarha*'. At present the population of Jats of Bachhal *gotra* is spread over to fifteen nearby villages, but the name of the council continues to be *Baarha*. Of the fifteen villages of *Baarha*, six are in Haryana and nine in Punjab but the state boundaries do not interfere with the functioning of the council. Special significance is attached to the *Baarha* on certain occasions, such as *Jag*, *Tehrvin* (Death feast) or some conflict.

Jag :—This is also known as village feast. It is generally performed whenever there is a threat or actual outbreak of epidemic, either among humans or cattle. The *Jag* is peformed to please the village deity, the *Khera* who is supposed to provide protection to village population from natural calamities and save them from diseases. In the feast, members of all castes of the village participate, but the people from the higher caste only collect food articles, such as wheat, gur and some cereals and cook them in a big cauldron. Sarpanches, Panches, Lambardars and elderly members of *Baarha* are also invited to attend the feast. No other relatives are invited. Before the feast starts a large gathering goes round the village once. This is headed by a Brahman who walks chanting *mantras* and blowing *sankh* (conch shell) at intervals. He is followed by five to seven persons who keep pouring diluted milk *(kutchi lassi* on the ground uninterrupted. After the ceremony is over, the whole gathering feasts togethes. After feasting, the sarpanches, the Panches and the Lambardars and other members of different villages discuss the problems and the politics of their respective villages.

Tehrvin (Death feast):—As already mentioned in Chapter II, the ritual of *tehrvin* takes place on the thirteenth day after the death of a person. The sons of the deceased person organise a feast on the occasion of the *tehrvin*. On this occasion a message is sent to the elderly persons of the *Baarha* and also to the Lambardars, Sarpanchs and Panchs. Thus, **tehrvin** is also an occasion for social gathering. It also helps to review old contacts among people because many people who could not meet for long, meet at this time. Also people from different villages discuss the politics and various problems of their respective villages.

Baarha attains a special significance when it holds meetings for some conflict resolution. This Caste Council is different from Statutory Panchayat and derives power not from any formal, legal source but through traditions, conventions and consensus by the people. It has been seen that economic power, social positions and political power of the groups involved in the disputes and that of the elderly persons nominated to the Panchayat influence the decisions of the Caste Council. Persons who are economically poor and politically week or having no links with political parties may accept the decisions of the Caste Council, whereas the economically and politically strong groups or individuals may not accept the decisions.

Statutory organisation—Village Panchayat

The procedure and the way by which the official Panchayat should be constituted and the duration of

each Panchayat are determined by the State Government. A Panchayat generally consists of a Sarpanch and five to seven Panches or members depending upon the population of the village. The members to the Panchayat are elected through voting, chosen by consensus, or are nominated or co-opted. The Sarpanch is elected through voting or chosen by consensus, but not nominated. Till the fifth election in 1971, a direct election was held for the office of Sarpanch. In 1971 election, the last one up to the time of survey in 1976, the Panches or members were elected first and then a Sarpanch was elected by the Panches from among themselves. In Panchayat elections also, the criterion of adult franchise is involved.[3]

After Independence, five Panchayat elections had been held in the village up to the time of survey. The first was held in 1948. During this election three villages—Jatwar, Bora Khera and Saddanpur—had a combined Panchayat. Before the second election in 1953, Saddanpur was separated and Jatwar and Bora Khera had a common Panchayat. Again before the third election in 1960, Bora Khera was also separated and only Jatwar had its own Panchayat. During the fourth and fifth elections held in 1963 and 1971, respectively, also Jatwar had its own Panchayat. There were seven members each in the first two Panchayats and eight members each in the third fourth and fifth Panchayats.

The maximum number of persons who were elected to various Panchayats were Jats (23). Among them 14 were Hindu Jats (including 2 Hindu Jats from village Bora Khera—one each in the first two Panchayats) and 9 were Sikh Jats. This was followed by Chamars (7), Ramdasi (2) and Brahman, Bania, Tarkhan, Jhiwar, Khatri and Balmiki (1 each). Thus, a maximum number of Jats and Chamars were elected to the village Panchayat. Three women became members of the village Panchayat and all of them were co-opted—one each in the last three elections. These women members were co-opted only to meet the constitutional requirements, otherwise they had never participated in the deliberations of the Panchayat. All the Sarpanches elected during the five Panchayats were Jats.

The work done during the tenure of various panchayats reveals that the major activity of the panchayat was focussed on the overall development of the village, though other activities too had been undertaken. The main activity of the first Panchayat was in the form of efforts to organise itself into one team. Though difference of opinion existed, the Panchayat could get the co-operation of a large section of the village population. The second Panchayat was widely acclaimed by the villagers as the sarpanch did a great job for the village in getting the illegal encroachments on public property vacated. The third Panchayat laid emphasis on making educational facilities available to the villagers. For this purpose, they raised funds through voluntary contribution and constructed village school building. Streets in the village were brick-lined and uncultivable village land was also reclaimed and put under cultivation which added to the income of the Panchayat. During the fourth Panchayat also, most of the work done was for the school and for improving and providing more educational facilities. There were a few disputes in the village. Quick decisions were taken about the disputes but their implementation was not effective.

In the fifth Panchayat, most of the developmental work was hampered because of increasing rivalries. Unlike the earlier Panchayats, the attitudes of people seemed to have transformed and they seemed less concerned for development and more concerned to wield power.

Social harmony

The village among the Jats, who are the most important both numerically and economically and belong to a common ancestry, the economic and political power is not diffused in the whole caste. Rather it is in the hands of a few individuals. A wide gulf between the rich Jats and poor Jats exists, so much so that the poor Jats are employed to work with the rich Jats. Thus the position of two individuals with different economic status but with the same ritual status is not the same. Both are treated differently even by the members of other castes. Those people among Jats who have more landed property command more respect, exercise more control over votes and economic resources, and have a larger following. The Jat caste is divided into different economic strata. Rivalries between the rich and the poor within the caste exist. Economic power is further used to achieve political power and other personal goals. Thus, economic power is used to achieve personal interests and not the interests of the whole caste. Political power is also wielded by a few individuals among Jats. The powerful ones exploit the weaker ones in many ways.

The fact that the Jats as well as other castes are divided into factions and have their own leaders show that the Jats are neither politically well organised, nor have they a unified leadership striving to achieve common goals for the caste as a whole. This fact is reflected in the working of the village panchayat. Though all the Panchayats were dominated by the Jats, they never rose above their group affiliations and never worked as a team in the interest of their own caste, nor to say anything of the whole village. The Panchayat members, along with the leaders and members of their factions, pulled their weight in opposite directions and most of the time were engaged in rivalries and factions.

Social and cultural changes

There was some noticeable change in the food habits of the people. People in the village were wearing more fashionable clothes. They had started using mill cloth and machine-stitched dress.

Though the caste system is still prevalent, but it would be appropriate to say that its rigidity is relaxed, its orthodoxy is softened, its rituals are glossed over and its forms are deprived of their structures.

It was encouraging to note that the people in the village had made a beginning in fighting illiteracy in early fifties. There is a Government High School in the village. In 1954, this school was started as a Primary School, and during subsequent years it achieved the status of a High School. The school was started with the efforts and contributions made by the members of all castes in the village. Some persons in the village played an active role in this direction.

The school is now a co-educational institution. It has two sections : Primary and High. The classes of the Primary Section were held in the *dharamsala* in the village and the students of these classes hailed from the village itself. The High School Section was situated in the main building on the northern bank of the village pond. Students to the higher classes (VI to X) came from the village and also from the neighbouring villages. The students attending the school from other villages were males only. All the girl students in the school were from the village. Earlier, the number of girl students, particularly in higher classes, going to the school was very low. This was due to the reluctance of the parents to send their daughters to school. With the passage of time there seems to be a change in the attitude of the people. Still matriculation was the highest standard achieved by any girl student in the village. No girl from the village had ever attended a college, though some boys had received the post-graduate degree.

Religious places

The main places of worship for Hindus are the temples of Shiva and *Bairagion Ka Dera*. The temple of Shiva is situated on the western banks of the pond in the northern side of the village. It is open to devotees on all the days, but Monday is considered to be the most auspicious day for the worship of Shiva. Women constitute a larger number of devotees visiting the Shiva temple. To the north of the village is the *Bairagion Ka Dera* which has a temple of Vishnu. This temple has enough land in its trust in different villages. The land has been gifted by devotees and the temple has considerable income from it. The priesthood to the temple was acquired through inheritance from Guru to the disciple as the priests practised celibacy. But the latest priest, despite strong opposition from the villagers and members of his sect, married. As a result, the number of devotees visiting the temple declined considerably. They thought that the sanctity of the temple was not maintained and it had been polluted by the priest.

In the north-western outskirts of the village is a small temple called *Dhoodhadhari Ka Mandir* (the temple of the deity of milk). The first milk of any cow or buffalo is generally offered to this deity. By doing so people believed that a cow or buffalo yielded more milk and the animal was protected against diseases. In the south-west of the village, outside in the fields, is a *mazar* (shrine) of Mihan Singh *pahalwan* (wrestler). He was a renowned wrestler of saintly disposition and lived outside the village. He was supplied with milk and ghee by the villagers. Now women worshipped at his grave for the health of their progeny. There are some other shrines near his grave. Among them is goddess of small-pox (*mata*) which is worshipped to protect people, particularly children, from small-pox.

The main religious centre of the Sikhs in the village is Gurudwara situated near the Shiva temple. Both Sikh and Hindu villagers visit the Gurudwara. The special occasion to be celebrated in the Gurudwara is the full moon day (*Purnima*) of every month when a large number of devotees, both Hindus and Sikhs worship here. They bring a variety of offerings ranging from cash and cloth to food-grains. Some people volunteered their free service to clean the Gurudwara compound. Other ceremonies and functions celebrated in the Gurudwara are the birthdays of Sikh Gurus. Many people who visited the Gurudwara also visited the adjoining Shiva temple.

Muslims did not have any place of worship in the village. They were also not very particular about fasting during *Ramzan*.

Festivals

Villagers observe festivals with great pomp and show, but according to the means at their disposal. A festival day is a gay-day for the children. Womenfolk take equal part in fairs and festivals. Most of the festivals, observed in the village, have a religious background. Among the important festivals observed are Maghi, Basant Panchami, Shivaratri, Holi, Ram Naumi, Raksha Bandhan, Krishana Janam Ashtmi, Navratras, Dussehra, Diwali, Bhai-Dooj and Birthdays of Guru Nanak Dev ji and Guru Gobind Singh ji.

Fairs

No fair is held in the village itself. But, some of the fairs held within the district which are generally visited by the people of Jatwar village are discussed below. These fairs, in addition to the interaction among people, also provide fun and recreation for the participants.

Talokpur fair:—A fair dedicated to goddes Sharda Devi is held at Talokpur in Naraingarh Tahsil on *Chet Sudhi Chaudash* (March-April). The pilgrims from the district and adjoining areas of Himachal Pradesh attend the fair. The devotees worship the deity and offer *parshad*.

Kapal Mochan fair:—Kapal Mochan fair is held annually on *Kartik Purnima* (October-November). The holi tank of Kapal Mochan, the venue of this fair, is located about a kilometre north of Bilaspur, in Jagadhri Tahsil. It is the biggest fair in the district and attracts pilgrims from far off areas. The pilgrims take bath in Kapal Mochan tank and pay obeisance to the statues of a cow and a calf standing on its banks. The devotees also take bath in Rin Mochan Tank and Suraj Kund.

Mansa Devi fair:—A fair is held twice a year in March-April and September-October at Bilaspur (near Manimajra) in Kalka Tahsil. It is a religious fair dedicated to the goddess Mansa Devi whose temple exists there. It is believed that all the wishes

of a devotee are granted on having a *darshan* of the goddess. The first hair cutting ceremony of children is performed here by many people. The devotees sing songs in praise of the goddess and make many kinds of offerings in the shape of cash, clothes and ornaments. The fairs are attended by people from Haryana, Punjab and Himachal Pradesh also.

Bawan Dwadshi fair :—It is another important religious fair dedicated to Vamana, an incarnation of Vishnu, which is held at Ambala on *Bhadon Sudi Dwadshi* (August-September). The images of deities from different temples are taken out in a procession.

Raksha Bandhan fair:—A fair is held on the eve of Raksha Bandhan (*Sharawan Purnima*) in village Fatehgarh at a distance of 3 kms. from village Jatwar. People from all castes of nearby villages visit this fair. This fair is attended by the villagers of Jatwar in quite a large number. Wrestling, which is specially arranged on the occasion of this fair, is of great attraction to the people.

Leisure and recreation

Leisure and recreation have nothing to do with the life of the people of the village Jatwar if these terms have to be studied as applied in the case of city life. This is because of the fact that the villagers remain busy most of the time working hard to earn their livelihood. Even if they find some leisure time at their disposal, most of them do not know how to spend it usefully. Some of the villagers who are comparatively rich and do not have to work all the day in the fields are equally at a loss as to how to spend their spare time and they very often waste it in idle gossip or in playing cards etc. in the village.

Conversation among people in groups is one of the most favourite pastime in the village. The conversation is rarely of an intellectual level or serious enough. Young boys sit sometimes with men in 'Baithaks' but women and girls remain inside their houses. Occurrences concerning others generally form the subject matter of discussion. Subjects such as ups and downs in prices of commodities of daily use, births, deaths, diseases, quarrels, rain, drought and failure of crops are also discussed. Quite often short stories, fiction and fairies tales are also told by the elderly people. Villagers who have been visiting the nearby urban areas are well sought after for interesting news about the places far and near.

There is no library or reading-room. Some literate people however read newspapers of their own or at other's houses. Radios are seen in some of the rich families. Small transistors are however seen with many young people. Some indigenous games like *kabaddi, gulli-danda* etc. are quite popular among young boys. Volleyball is also played in the village school.

Fairs and festivals, births and marriages are the occasions of recreation and occasions for merry making generally for women who are otherwise confined to their houses. Small girls could however be seen playing *stapu* and *gitte*.

Political parties and voting behaviour

Though most of the people had no affiliation to any political party, yet they were reasonably conscious of politics. Some of the political parties had their regular members in the village but their activities were confined to mobilising opinion at the time of elections to the State Legislative Assembly and Parliament (Lok Sabha). People in general showed full faith in the policies of the Government.

At the time of voting, they followed blindly their caste or group leaders though the elderly and experienced persons of the village had their influence and guided the people in deciding as to whom to vote. Caste and community feelings played an important role in elections. By and large younger generation showed much interest in politics and they were not much guided by the caste or community feelings in their behaviour towards politics. They were critical, unlike their elders who took things in their stride, of the Government policies and local leaders when they failed to fulfil their aspirations.

Social reforms, awareness and attitude

In the light of the growing consensus in the country after Independence against any form of discrimination on the basis of caste, creed or religion, various enactments, social reform measures and frequent pronouncements by the Government have gone a long way in eradicating the social disabilities suffered by various castes and communities and for bettering the treatment meted out to the Scheduled Castes. The level of social awareness among most of the people, in respect of enactment of Abolition of Untouchability, Hindu Succession Act, Family Planning, Abolition of Dowry System, etc., contacted during the survey was quite satisfactory. But in practice, much needed to be done in mobilising public opinion against the social evils.

Enquiries made from some of the male villagers during the survey revealed that they were generally in favour of restricting their families by reducing the number of births. A few among them had undergone vasectomy operations. Majority of them were not aware of other methods by which birth could be avoided. Many among those who were in favour of family planning preferred sterilisation of females.

Women, in general, were not in favour of family planning as they had a notion that those who underwent sterilisation suffered with some trouble or the other due to their failure in taking post-operation treatment like good nourishment and rest. Some old people also expressed that family planning was nothing but infanticide.

Generally speaking, as observed from the attitude of the people, avoiding of births by adopting any method was said to be injurious to the health, especially to the working population.

Social disability

In so far as social disability in the village is concerned, no noticeable distinction on the basis of caste was observed. People belonging to the Scheduled Castes have free access to the local temples and gurudwara. In village tea stalls/sweetmeat shops also, the members of these castes are served in the common utensils. Children belonging to these castes also sit and play with other children in the village school. The Scheduled Castes in the village have their own wells for drawing drinking water but, at the time of emergency, they can obtain water from other wells.

CHAPTER V

CONCLUSION

In the present study an attempt has been made to give an account of various social, cultural and economic aspects of life in village Jatwar in Ambala district of Haryana State, on the basis of the survey conducted in the year 1976. This village is a part of the under-developed region in the foothills of the Siwalik ranges of the Himalayas which is quite often affected by the vagaries of floods in the *nadis* (streams) during the rainy season. The village combines in itself various characteristics of other villages in the region. Floods, at times, cause colossal damage to standing *khurif* crops, as two streams engulf the village from two sides. The analysis of the main features in the village economy of Jatwar leads to an impression that it is still a backward village. In fact, the natural conditions in the region must result in its backwardness, unless extensive efforts are made to counter their effects.

It will be evident from what has been said in the foregoing chapters that, in the absence of any external opportunities for development, the pressure on the existing economic resources in the village is and will continue to be heavy. The availability of resources and their distribution typify very clearly the characteristics of a backward economy. The occupational diversification pattern reflects the growing pressure on traditional occupations and the extensive dependence of many households on more than one occupation in the village suggests almost complete absence of external opportunities for employment.

Because of its location and physical features, the village has no attraction for outside people. There was neither any industry in the village at the time of survey nor had been planned which could provide employment even to the people of the village. Land is the most important economic resource for the majority of the villagers and agriculture is the backbone of the village economy. Cultivation, together with agricultural labour, provided the principal means of livelihood. According to 1961 Census, 77 per cent of the total workers were engaged in agriculture. Though the number of workers engaged in agriculture increased from 577 in 1961 to 594 in 1971 and to 751 in 1981, they showed a decline in terms of percentage to total workers i.e. from 77 per cent in 1961 to 73 per cent in 1971 and to 70 per cent in 1981. Household industry which provided employment to 15 workers in 1961, returned 32 workers in 1971 and 47 workers in 1981. Other workers however recorded compratively high increase from 155 workers in 1961 to 189 in 1971 and as many as 275 in 1981. These other workers included those engaged in livestock rearing, trading, transport and other services both professional and personal services. The overall work participation rate did not show any significant change between 1961 and 1981 and was less than one-third of the total population of the village, according to the censuses of 1961, 1971 and 1981. An important feature of participation in work in this village is that role of women in so far as the gainful work is concerned is almost negligible. They are mostly confined to the household work and are not allowed to participate even in agricultural activities.

During the 1961 Census, the village had a population of 2,594 comprising 1,459 males and 1,135 females. In 1971, the population of the village increased to 2,823 comprising 1,583 males and 1,240 females. But by 1981, the population increased to 3,435 consisting of 1,878 males and 1,557 females. Thus the percentage increase in the population of the village during 1961—71 was only 8.83 per cent while the percentage increase between 1971 and 1981 was 21.68 per cent. The density of population per sq. km. of the village thus increased from 224 in 1961 to 245 in 1971 and to 299 in 1981. Sex ratio i.e. the number of females per 1,000 males also increased from 778 in 1961 to 783 in 1971 and to 829 in 1981.

Jatwar is multi-ethnic in composition with 16 castes/communities among three religions viz., the Hindus, Sikhs and Muslims, according to the survey data. Of these castes, Jats and Chamars/Ramdasis (S.C.) are found both among Hindus and Sikhs. Other castes/communities recorded in the village are : Jhiwar, Tarkhan, Dhobi, Bania, Nai, Brahman, Balmiki (S.C.), Lohar, Kumhar and Khatri among Hindus, Sunar among Sikhs, and Sheikh, Teli and Julaha among Muslims.

The Jats, both Hindus and Sikhs, in the village have same *gotra* i.e., 'Bachhal' and come off the common ancestor named 'Baba Sardha'. It was reported that the ancestors of the Jats of village Jatwar were Rajputs of Taoni *gotra* who even now live in the nearby area. The village is dominated by Jats who according to the survey data comprised almost one-third of the total population. The social, economic and political powers were concentrated in the Jat community of the village since they constituted a superior caste with numerical predominance and landed wealth concentrated in their hands.

Social life in the village seemed to have undergone a radical change. Untouchability, though not fully removed, had little impact. People of each caste mixed up freely with each other. Old people were, however, still orthodox in their beliefs and stuck to their old values and customs. The younger generation was however aware of the changing winds. Majority of the people of the present generation were aware of the various social legislations enacted by the Government. Some castes who stood on the lowest steps on the ladder of Hindu social hierarchy were still considered low in the village and they themselves did not freely mix with people of other communities, but the social rigidities had softened as compared

to the past. Their economic upliftment only could be a remedial measure to bring their social status on par with the so-called higher castes.

The people were found to be of religious bent of mind and they did not interfere with the pursuits of other religions. They celebrated or observed all the festivals in their own way. They often visited temples as well as the gurudwara. There was no significant variation in the beliefs and practices relating to birth, marriage, death and other ceremonies among the various communities of the village when compared to other parts of the region.

A slow but steady progress has taken place over the last two decades in respect of literacy. Whereas in 1961 only 17.7 per cent of the total population of the village was literate, according to 1981 Census, 41.1 per cent of the total population were literate. The literacy among males was higher when compared to that of females. The village school, which was started as a primary school in 1954, had achieved the status of a High School by the time of survey and was a co-educational institution.

The cultivators were just acquainting themselves with the modern techniques like the intensive methods of cultivation, the usefulness of intensive manuring, adoption of plant protection measures, the use of chemical fertilisers, adoption of new improved implements, etc. in their agricultural operations but not to the full extent due to their meagre financial resources. The overall outlook of the agriculturists was satisfactory.

A large number of small and medium cultivators were still at the mercy of the private money-lenders for short term credits. The government sponsored credit agencies did not reach the cultivators to the expected extent. If more and more credit facilities on a liberal scale for land development, sinking of wells operated by power and for purchase of agricultural equipment were extended to them, there was every possibility of bringing more land under wet cultivation which could obviously result in more production of food crops and prosperity to the village as a whole.

Thus to sum up, in spite of the drawbacks and difficulties discussed earlier, the awareness of social, cultural and economic activities was seen gradually increasing. Important factors responsible for this trend were the spread of education and greater communication of the villagers with the outside world. Since the villagers were found evincing keen interest for improving their living standard, if proper impetus could be provided by the Government agencies, there was every scope for their all-round development.

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Village Survey Report, Jatwar

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1	1st column	2nd para, 1st line	transititional	transitional
3	1st column	4th para, 14th line	Fatehgrah	Fatehgarh
3	2nd column	6th para, 7th line	Barahman	Brahman
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38	1st column	1st para, 2nd line	indebtendness	indebtedness
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46	2nd column	6th para, 1st line	goddes	goddess
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