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CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

Manual of Instructions for carrying out Field Investigations

Social Studies Division
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FOREWORD

The Scheduled Castes and Scheduled Tribes have been ascribed with special status in the Indian Constitution. They constitute about one fourth of the total population of India. Over the last fort and half decades since 1951, concerted efforts have been made by various agencies under the aegis of central as well as state governments to ameliorate their status. Various programs are being implemented to achieve this objective. The results, however, have been quite varied. Whereas some Scheduled Castes or Scheduled Tribes have made appreciable progress others continued to remain backward.

Under this project it is proposed to conduct detailed investigation on individual Scheduled Caste and Scheduled Tribe in India. The study envisages to assess the demographic and other data available on Scheduled Castes and Scheduled Tribes in census and other publications. The available data on each Scheduled Caste and Scheduled Tribe would be supplemented by collecting further details on selected indicators through field investigations. Collection of information on the Socio-demographic and cultural facets of each Scheduled Caste and Scheduled Tribe thus forms an important aspect of the study.

On the basis of information collected through these sources it is proposed to bring out reports highlighting the demographic, Socio-economic and cultural changes which have taken place over the years in regard to different Scheduled Castes and Scheduled Tribes vis-à-vis general population in India. As a part of the inter-censal studies ancillary to 1991 census this study will be taken up by all the Directorates of census operations and other research organisations under the guidance of Social Studies Division of this office.

It is proposed to study all the Scheduled Castes and Scheduled Tribes in India in a phased manner.. In the first phase only 100 Scheduled Tribes will be studied in different states and union territories.

This manual containing detailed instructions for conducting field investigations has been prepared in the Social Studies Division under the technical guidance of Dr.M.K. Jain, Deputy Registrar General (Social Studies). Initial drafts were prepared by Shri K.B.Koppad, Research Officer (S.S.), Shri M.L. Sah, Deputy Director, Dr. Swapan Saha, Investigator and Shri P.K. Abrol, Investigator. Shri C.

Chakravorty, Deputy Director has revised the draft manual and provided the manual its present shape. I am thankful to all of them for bringing out this manual and believe that the instructions provided in it will be found useful to all those entrusted with this study.

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New Delhi
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PART-A: TEXT

CHAPTER 1

INTRODUCTION

The Indian Census conducted once in ten years is the largest single source which provides data on different demographic characteristics of the population in the country. Earlier Censuses had provided State-wise data on distribution of castes and tribes as part of the general population statistics. After independence, in pursuance of the National Government's Policy to discourage community distinctions based on castes, races, etc., this practice was discontinued but demographic data relating to Scheduled Castes and Scheduled Tribes continued to be provided since 1951 Census to meet the Constitutional requirements relating to these weaker sections of the society. In the present study it is proposed to take stock of different kinds of data available on the Scheduled Castes and Scheduled Tribes in Census and other allied publications and to analyse and present the same to have a meaningful profile of these weaker sections of the society.

Main Objectives of the proposed Study

To compile and present the demographic and other kinds of data available on Scheduled Castes and Scheduled Tribes in Census and other related publications;

to analyse the data brought out by the Census and other organisations on demographic, socio-economic and cultural aspects relating to Scheduled Castes and Scheduled Tribes;

to supplement the census data with other relevant demographic and ethnographic data to be collected through field investigations;

to examine various ecological, socio-economic and cultural factors which have a bearing on the demographic profile of Scheduled Castes and Scheduled Tribes; and

to present the findings of the study highlighting the demographic, socio-economic and cultural changes which have taken place over the years in regard to individual Scheduled Caste and Scheduled Tribe vis-a-vis general population.

Methodology

The demographic and socio-economic profile of Scheduled Castes and Scheduled Tribes has undergone appreciable change particularly after 1950 but the level of this change among the individual Scheduled Caste and Scheduled Tribe has not been uniform. Various hypotheses are being propounded for this uneven change.

In order to ascertain the level and direction of change, an analysis of data available for the Censuses of 1961, 1971, 1981 and 1991 in respect of individual Scheduled Caste and Scheduled Tribe provide useful information on the levels and trends in regard to literacy, education, sex-ratio, industrial and occupational category of workers, marital status, age at marriage, fertility and mortality, religion, mother tongue and bilingualism etc., over the years. This analysis is intended to be made in the beginning with a view to generate fresh tables, not published so far, as per the requirement of the study.

By utilising the data available on above variables, appropriate indices will be developed to measure the demographic changes and the level of development achieved by each of the Scheduled Caste and Scheduled Tribe in relation to these variables. By providing appropriate weights to the degree of change achieved in regard to each variable the composite index of change achieved by each Scheduled Caste/Scheduled Tribe will be worked out. The composite indices will in turn identify the level of demographic, socio-economic and cultural profile of each of the Scheduled Caste/Scheduled Tribe within a State/Region of study.

A similar exercise will be carried out in respect of the general population to have a comparative picture of the level of demographic,socio-economic and cultural status achieved by the individual Scheduled Caste and Scheduled Tribe vis-a-vis general population of the specific area of study.

This exercise will be useful to present demographic, socio-economic and cultural profile of individual Scheduled Caste and Scheduled Tribe. This will be followed by detailed field investigations which will be carried out with a view to find out inter-alia the different cultural and ecological factors which are responsible to keep the individual Scheduled Caste and Scheduled Tribe at different levels of demographic profile. The scope of this study will be extended further

to cover a representative sample of the general population to have a comparative picture between the current status in the demographic profile of Scheduled Castes and Scheduled Tribes and that of the general population particularly in respect of those Scheduled Castes/Scheduled Tribes which live inter-mingled with the general population. In the areas where the Scheduled Castes/Scheduled Tribes have an isolated existence, they will have to be studied independently.

Indicators

In order to be able to achieve the objectives of the study and in a bid to assess the impact of various developmental measures initiated by the Government and other agencies, indicators have been selected on the basis of which it shall be possible to present a comparative picture showing variation in the levels of socio-economic conditions of the Scheduled Castes and Scheduled Tribes vis-a-vis local population. For this purpose large volume of data available from Census records on individual Scheduled Caste/Scheduled Tribe will be utilised. To assess the progress made by each Scheduled Caste/Scheduled Tribe four broad features will be considered. These are:

Demographic Features

Economic Features

Social and Educational Features, and

Quality of Living

As large volume of data on these aspects are already available in Census publications, it will be possible to collect substantial amount of the relevant data from these sources brought out decennially. Preliminary analysis of this data not only would reflect the level of progress made in various fields by each Scheduled Caste/Scheduled Tribe over the years but will also focus attention to the variation within the referent Scheduled Caste/Scheduled Tribe and that in comparison with the general population.

The list of specific indicators included under the four broad features are stated below:

Part I: Demographic Features

1. Distribution of Population by Age and Sex
2. Marital Status by Age and Sex

3. Dependency Ratio-Young and Old
4. Proportion of Female Headed Households
5. Specific Fertility Rates by Age
6. Mortality Rates by Age and Sex
7. Infant and Child Mortality by Sex
8. Number of Children Ever Born
9. Current Fertility Rate
10. Motivational and Attitudinal changes with respect to desired number of children, sex preference, if any, etc.
11. Morbidity

Part II: Economic Features including Ownership of Assets

12. Industrial classification of workers by sex in rural and urban areas
13. Occupational classification of workers by sex in rural and urban areas
14. Proportion of non-workers by age-groups
15. Number of unemployed persons
16. Employment in organised sector
17. Occupational mobility
18. Ownership of land by source of irrigation
19. Ownership of poultry and livestock by category
20. Ownership of house site and quality of house (traditional and modern)
21. Integrated Rural Development Programme
22. Post Matric scholarship
23. Integrated Tribal Development Programme
24. Adoption of new agricultural practices
25. Membership of co-operative and extent of utilisation and satisfaction
26. Use of grants and subsidies
27. Availability and utilisation of bank loans, repayment, etc.

Part III: Social and Educational Features

28. Proportion of Literates by Age and Sex in Rural and Urban Areas
29. Proportion of literates by levels of educational attainment in rural and urban areas and inter-census variation.
30. Proportion of Female children attending and not attending school by age-group.
31. Proportion of Non-workers by educational level
32. Composition of Households by type
33. Distribution of population by mother tongue for Scheduled Tribes

34. Proportion of persons speaking subsidiary languages among Scheduled Tribes
35. Distribution of Scheduled Tribes population by religion

Part IV: Quality of Life

36. Access to Drinking Water
37. Availability of Sanitation Facilities
38. Access to Road - Availability of Transport
39. Availability of Educational Institutions
40. Availability of Electricity
41. Availability of Medical Institutions
42. Public Distribution System
43. Health and Nutritional Status

Data Source

Data on a large number of indicators will be culled out from Census sources. Most of the required data are available for each Scheduled Caste/Scheduled Tribe at district level from 1961 Census onwards. In some cases, however, the required data are available for 'All Scheduled Castes' or 'All Scheduled Tribes' together in Census publications. For instance, data on Fertility, Infant or Child Mortality are not available by specific Scheduled Caste/Scheduled Tribe but for all Scheduled Castes or Scheduled Tribes together. In such cases, particularly with respect to 1981 Census, as most of the data are available on Magnetic Tapes, it would be necessary to make an attempt to retabulate the required data by individual Scheduled Caste/Scheduled Tribe at the desired level to the extent possible. Incorporating these additional tables based on information compiled from Magnetic Tapes shall make it possible to attempt more detailed and indepth analysis with respect to each Scheduled Caste/Scheduled Tribe. Besides, this will certainly enhance the quality of the report.

For non-Census data it will be necessary to collect information from reports published by Government and other agencies.

On the basis of the indicators selected for the study it will be necessary to supplement information not available in published sources by collecting information through field investigations among concerned Scheduled Caste and Scheduled Tribe. This field work is to be carried out in a maximum number of 1600 households living

in 40 villages of those districts of a State where, at least 5% of the population belongs to the referent Scheduled Caste/Scheduled Tribe. The procedure adopted for selecting villages/ households is as follows:

Village Selection

The procedure adopted for selecting sample villages for the project envisages studying the referent Scheduled Caste/Scheduled Tribe only in those districts which inhabit at least 5% population of the referrent Scheduled Caste/Scheduled Tribe in the State. Further, usually only those villages will be selected for study where at least 50 persons belonging to the referent Scheduled Caste/Scheduled Tribe live. Keeping these two criteria in mind, list of villages is drawn using Census data on Scheduled Caste/Scheduled Tribe available with Census Office. From the total number of villages in the qualifying districts where referent Scheduled Caste/Scheduled Tribe are found, 44 villages are selected using random method of selection. If the referent Scheduled Caste/Scheduled Tribe is numerically small in size and is not found in more than 40 villages required for the study, then all the villages are selected for field investigations. To provide equal probability of selection of villages from among the total universe of villages, villages are categorised into two strata based on the female literacy rate among the referent Scheduled Caste/Scheduled Tribe. The first stratum represents those villages which have female literacy rates below the median value of the female literacy rates in the universe. The other stratum represents those villages which have female literacy rates equal and above the median value. (The second criterion of sample selection is the location of the village(i.e. by district code, tahsil code and village code). On the basis of this criterion, sample selection of the villages is made taking care to select at least 22 villages from each stratum. Irrespective of the size of the Scheduled Caste/Scheduled Tribe only 44 villages are selected. Field investigations are required to be carried out in 40 villages out of the list of 44 villages provided. Most of the villages in the list should normally have at least 25 households belonging to the referent Scheduled Caste/Scheduled Tribe. However to avoid inconvenience the villages with higher proportions of referent Scheduled Caste/Scheduled Tribe should be selected first. Thus, the 4 extra villages mentioned in the list constitute the reserve list to be selected as replacements or as complements only in case of exigency. In case the required number of 25 households are not found in the selected sample villages no attempt should be made to

cover the shortfall from any other village, from amongst the sample list of villages or outside it. This list of sample villages for each Scheduled Caste or Scheduled Tribe selected for study will be provided before hand.

Action Plan for Survey

Each DCO Office/Research Organisation carrying out field investigations is required to formulate proper plan to survey the 40 selected villages. In no case the villages be selected from outside this frame, irrespective of the difficulties faced in reaching the villages. Proper planning should be made to cover the 40 villages in one go at the shortest possible time using appropriate route. Depending upon the availability of staff, the concerned agency may carry out field investigations on one Scheduled Caste/Scheduled Tribe by deputing more than one team.

Household selection:

On arriving at the selected village, the leader of the investigating team should contact the village headman and/or other functionaries or knowledgeable persons to identify the boundaries of the sample village and pre tion of the houselist. The instructions for canvassing the houselist have been provided se tely. One important variation in this exercise is in the case of large villages. In case it is found that the total number of households in the village is very large, only part of the village, usually known as mohalla or pada or hamlet be selected taking care that at least 200-250 households fall within that particular mohalla or pada or hamlet. In such a case, it is important to select the whole sub-unit (i.e., hamlet etc.) or more than one whole sub-units for field study. Therefore in case of survey in large villages it is essential to talk to local village elite and identify the hamlet(s) and the approximate number of referent Scheduled Caste/Scheduled Tribe households residing there. Hamlet(s) with higher proportion of referent Scheduled Caste/Scheduled Tribe population be selected for houselisting. Having identified the boundaries, you will have to prepare the detailed lay-out sketch of the village/mohalla/ pada/hamlet. The main purpose of this lay-out sketch is to clearly present the streets in the unit of survey so that based on this sketch field investigations could be carried out smoothly. The supervisors are required to ensure that the village boundaries are properly identified by the

investigating team. These should correspond to the land records maintained with the local administration. After pre tion of lay-out sketch, the next step will be to list them in Houselist.

Selection of Households

After houselisting in the village/hamlet(s) is completed the next step is to select the households for survey. As stated earlier it is proposed to select 25 households belonging to referent Scheduled Caste/Scheduled Tribe and 15 households from non-Scheduled Caste/Scheduled Tribe households on random basis for canvassing the household schedules. If the total number of referent Scheduled Caste/Scheduled Tribe households is less than 25 then all households will be reckoned for survey without resorting to any sampling. Similarly, if total number of non-Scheduled Caste/Scheduled Tribe housholds in the village is less than 15, all non-Scheduled Caste/Scheduled Tribe households will have to be selected for study. Further, whereas any short fall in the required number of 25 households among referent Scheduled Caste/Scheduled Tribe should not be met from outside, the shortfall in required number of 15 households among non-Scheduled Caste/Scheduled Tribe households is required to be covered from neighbouring villages. Sample households from among the referent Scheduled Caste/Scheduled Tribe and the general population shall be selected separately. To select sample households Control Sheet Part I and Part II be used. Under col. 9 and col. 10 of the Houselist, it is required to provide household numbers continuously for the village/hamlet(s). As only 25 households belonging to referent Scheduled Caste/Scheduled Tribe are required to be studied in each village, it is necessary to calculate group interval by dividing the total number of households of referent Scheduled Caste/Scheduled Tribe by 25. A list of Random Numbers, generated using computer, has been provided separately. There are altogether 100 numbers in the list for use in sample selection. Detail instructions for identifying sample households are provided separately.

Canvassing of Schedules

There are three different schedules which will be canvassed among each Scheduled Caste/Scheduled Tribe. These are (i) Village/Town Schedule, (ii) Household Schedule and (iii) Ethnographic Schedule. After completing the houselisting operation in the village, the team should first canvass the Village Schedule. As instructed earlier the information sought in that

schedule should be filled up by convening a group discussion of the village elite and/or other knowledgeable persons. Only one Village/Town schedule may be filled up in each of the 40 villages. In this connection it is clarified here that though the title of the Schedule is Village/Town Schedule, it is mostly in the villages that this schedule will be canvassed. The methodology adopted for the study envisages that the field investigation is required to be undertaken mainly in rural areas. In case of those Scheduled Castes and Scheduled Tribes which are primarily found in the urban areas, the field investigations shall be carried out mostly in urban areas. Unless specifically indicated it is to be assumed that the field investigation on the Scheduled Caste/Scheduled Tribe selected for study shall be carried out only in the rural areas.

After completing the Village Schedule, the team, if possible, should be divided into groups and visit only those households which have been selected for survey. As indicated earlier a maximum of 40 Household Schedules are required to be canvassed in each village. 25 of these would belong to the referent Scheduled Caste/Scheduled Tribe and the remaining 15 belonging to the general population. General population here means population belonging to all castes and communities other than Scheduled Castes and Scheduled Tribes. In case, sufficient number of households belonging to these two categories are not available, then, a different procedure should be followed. As mentioned earlier the shortfall in the number of households required to study from among the referent Scheduled Caste/Scheduled Tribe should not be covered from any other village. However, the shortfall in number of households among general category of households is required to be covered from neighbouring village(s) without undertaking any houselisting operation. In some states or union territories the situation is such that general population is not avilable in any of the adjacent villages. For instance, in Arunachal Pradesh, Nagaland or in Ladakh area of Jammu & Kashmir one may not come across a single household belonging to general category. In such a situation the shortfall may be covered from any nearby village or ward of a town where the general population could be located. First, attempt should be made to cover the required number of households from the neighbouring village(s) failing which, the households may be studied in nearest village(s) in the same tahsil. If not found, the villages may be selected from any adjoining tahsil or adjoining district. If the households are not found in rural areas even they may be studied in urban areas. In

such situations houselisting operation and selection of sample households need not be carried out. Attempt should, however, be made to give adequate representation to different sections of the population.

For filling up Ethnographic Schedule no sample selection is required. As the information sought in this Schedule deals with social, cultural and other related aspects of the referent Scheduled Caste/Scheduled Tribe as a whole, selection of sample villages or sample households is not necessary. For operational convenience, however, it is advised that these schedules may be filled up in the sample villages. As collecting reliable and authentic information on various aspects of the Scheduled Caste/Scheduled Tribe is the basic purpose, and as the information sought on some aspects may not be universally popular or known among every member of the Scheduled Caste/Scheduled Tribe, (e.g., on migration history, significance of divisions among the referent community, etc.), it is necessary to contact knowledgeable persons or organise different group discussions among elderly people of the referent Scheduled Caste/Scheduled Tribe to fill up the schedule. A minimum of five Ethnographic Schedules are required to be filled up while studying each Scheduled Caste/Scheduled Tribe. Care should be taken to canvass these schedules in different areas or regions to facilitate cross-checking information or to delineate the variations occurring in the prevalence of specific cultural traits. In case the selected Scheduled Caste/Scheduled Tribe happens to be large in size comprising of different sub-divisions (e.g., sub-castes/tribes, synonyms, territorial groups etc.), sufficient number of ethnographic schedules may be canvassed to cover each sub-division.

After completing the work in one village the team should move on to the next sample village. On completion of the field investigations the Supervisor or Officer Incharge will ensure that 40 Village Schedules, 1600 Household Schedules and at least 5 Ethnographic Schedules are filled up.

Photography

Taking of photographs on different facets of life of the referent Scheduled Caste/Scheduled Tribe as well as those belonging to the general population residing in the neighbourhood is an important part of the study. A photograph might be more revealing than pages of description.

A list of various aspects for photographic coverage is provided separately. A person with working knowledge in handling camera should be entrusted with this job.

Documentation and Record Management

On completion of the field survey it must be ensured that each Schedule is provided with the record number so that in case it is necessary it could be easily located. All the records should be neatly packed and details documented. On completion of the survey each agency undertaking study shall be required to send a statement to the Headquarters providing full details of the study. Procedure to be adopted for documentation and record management will be provided in due course.

Editing and Coding

The Schedules have been prepared in such a manner that very little coding shall be required. Before coding, however, the Supervisory Officer should go through each question and answer forming part of these schedules and edit the answers if required. After editing is completed, the Investigators should be asked to provide codes in case of only those questions where codes are required to be assigned in the office. Usually the answers which need coding are marked as 'For Office Use Only' in the Schedules. These codes are to be assigned at the office after the completion of field survey on such aspects as State, Tahsil, Village, Scheduled Caste/Scheduled Tribe, Occupation etc. in the Village/Town and Household Schedule. Separate instructions will be provided on this issue later.

Computer Data Entry

The information collected in Village/Town Schedule and Household Schedule shall then be entered in computer format. At least one Personal Computer has been provided to each Census Directorate. Data entry and data processing will be done in these PCs using a software to be provided by ORGI.

Tabulation of Field Data

The data processing and generation of tables for analysis will be undertaken in the Census Directorates/ other agencies as per the format of data entry and tabulation plan to be provided by ORGI.

Census Tables

A number of special tables on Scheduled Castes/Scheduled Tribes are being compiled at the ORGI using census data. As and when ready these will be sent to the Census Directorates and other agencies for use at the time of data analysis and report writing.

Analysis of Data

The methodology approved for the study envisages analysis of available census data on each Scheduled Caste/Scheduled Tribe to identify factors responsible for the current demographic and socio-economic position of each Scheduled Caste/Scheduled Tribe vis-a-vis general population. Information collected through Village/Town, Household and Ethnographic Schedules would provide empirical micro-level information/data on the current levels. Data collected with the help of these schedules would provide specific details about each Scheduled Caste/Scheduled Tribe, their demographic and socio-cultural levels thus enabling the researcher to understand the different types of interactions taking place in the society in their quest for improvement in their quality of life. All these data should be analysed at its proper perspective and reports prepared on each Scheduled Caste/Scheduled Tribe selected for study.

Report Writing

On the lines indicated above reports will have to be drafted. Initially field notes are to be drafted by the Investigators associated with the study. The Deputy Director/Assistant Directors in the Directorates or Project Director in case of other agencies may edit and finalise the draft reports in conformity with the chapter frame provided by the ORGI. The draft reports shall then be sent to the ORGI for scrutiny. On the basis of scrutiny comments, these reports will be revised by the Directorate/concerned agency. If required, it might also be necessary to make a short field visit to collect additional information to fill-in the missing gaps. The final reports as approved by the ORGI will be published on each Scheduled Caste/Scheduled Tribe seperately.

Time Schedule

For any research work, more particularly in the field of social sciences, it is very important to publish the results as soon as possible. With this objective, it has been worked out that even after allowing time for initial preparations in the implementation of the

project, it should not take more than 12 months at the concerned Directorate/other agencies to complete one study. The Supervisory Officers in charge of the project are, therefore, required to strictly adhere to the Time Schedule so that the findings of the study could be made available to the researchers, planners and public at the earliest.

To complete the field work for the study of one Scheduled caste or Scheduled Tribe you are required at the most to fill up 1600 household schedules, 40 Village/Town schedules and at least 5 Ethnographic Schedules after houselisting and sample selection. Our experience shows that to complete the above referred field work in 4 months a team of two supervisors and eight Field Investigators will be adequate. Similarly, to complete the compilation of field data, including editing and coding, within the stipulated period of 3 months, a team of 2 supervisors and 8 Field Investigators may suffice.

Liaison with State Government

Before proceeding for actual field survey the Census Directorates/other agencies are advised to contact the concerned departments of the State Government who are entrusted with the Welfare of Scheduled Caste/Scheduled Tribe with a view to inform them about the survey and its aims and objectives. The Supervisory Officers should personally apprise the importance of this national project and solicit full co-operation from the concerned departments. They should request the state level authorities to inform the concerned Heads of District/ Tahsil/Panchayat administration in advance regarding the date of visit by the investigating teams. The State Govt. and its field agencies should be requested to provide all possible assistance whenever asked for by the investigating teams. It would be quite convenient if an official from the Block Development Officer or Gram Panchayat's office is deputed to establish liaison of the villagers with the visiting teams. Participation of the local administration is essential for timely completion of the study.

CHAPTER 2

HOUSELISTING AND SELECTION OF SAMPLE HOUSEHOLDS

Before the actual start of survey, it is essential to prepare a complete list of houses in a selected sample village or urban segment which will be used as a frame for the selection of households from amongst the referent Scheduled Caste/Scheduled Tribe as well as those belonging to general population. The methodology to complete Houselisting and description of various concepts are explained in the following paragraphs.

Numbering of 'Buildings' and 'Census Houses' in the village/town. The instructions given hereafter will guide you to determine what a building and census house are for the purpose of houselisting. A building is a readily distinguishable structure or group of structures which is taken as the unit for housenumbering. The entire building may be deemed one census house or sometimes part of it, as will be explained. The objective is to ultimately number and list out all physical units of constructions which are used for different purposes, residential or otherwise.

Building:

A building is generally a single structure on the ground. Sometimes it is made up of more than one component unit which are used or likely to be used as dwellings (residences) or establishments, such as shops, business houses, offices, factories, worksheds, schools, places of entertainment, places of worship, godowns, stores, etc. It is also possible that buildings which have component units may be used for a combination of purposes such as shop-cum-residence, workshop-cum-residence, office-cum-residence, etc.

Sometimes a series of different buildings may be found along a street which are joined with one another by common walls on either side looking like a continuous structure. These different units are practically independent of one another and likely to have been built at different times and owned by different persons. In such cases, though the whole structure with all the adjoining units apparently appears to be one building, each portion should be treated as a separate building and given a separate number. On the other hand, you may come across cases, particularly in large cities of multi-storeyed ownership flats. In these cases, while the structure looks like one building, the flats are owned by different persons. In case of such multi-storeyed

structures, having a number of flats owned by different persons, the entire structure should be treated as one building and each flat as a separate census house.

Sometimes in metropolitan cities the local authorities may have considered the flats in a block or in large colonies as se te building and numbered them as such. If the house numbering system of the local authorities is adopted as such, you may treat each such flat as a separate building because this would avoid your having to renumber these.

If within a large enclosed area there are separate structures owned by different persons then each such structure should be treated as one or more separate buildings. Sometimes there may be a number of structures within an enclosed area or compound owned by an undertaking or company or government which are occupied by their employees. Each such structure should be treated as a separate building. If such buildings have a number of flats or blocks which are independent of one another having separate entrance from a common courtyard or staircase and occupied by different households each such flat or block should be considered as a separate census house.

Usually a structure will have four walls and a roof. But in some areas the very nature of construction of houses is such that there may not be any wall. For example, a conical roof almost touches the ground and an entrance is also provided an there will not be any wall as such. Such structures should be treated as building and census houses, as the case may be.

If there is more than one structure within an enclosed or open compound (premises) belonging to the same person, e.g., the main house, the servants quarters, the garage, etc., only one building number should be given for this group and each of the constituent separate structures assigned a sub-number like 1(1), 1(2), 1(3) and so on, provided these structures satisfy the definition of a 'Census House' given hereafter.

The buildings should be numbered as follows:

(i) If in a village the locality consists of a number of streets, buildings should be numbered continuously. Streets should be taken in uniform order from North-west to South-east. It has been observed that the best way of numbering the buildings is to continue with one consecutive serial on one side of the street and complete numbering on that side before crossing over to

the end of the other side of the street and continue with the serial, stopping finally opposite to where the first number began.

(ii) In a town/city enumeration block, the numbering will 3 have to run along the axis of the street and not in any arbitrary geographical direction.

(iii) International numerals, i.e., 1,2,3,....,etc., should be used for building numbers.

(iv) A building under construction, the roof of which has been completed should be given a number in the serial.

(v) If a new building either Pucca or Kutcha is found after the housenumbering has been completed or in the midst of buildings already numbered, it should be given a new number which may bear a sub-number of the adjacent building number, e.g., 10/1.

These should not be numbered as 10(1) or 10(2), etc. as such numbering would apply to census houses within the same building. On the other hand, 10/1 would mean a separate building that has come up after building No. 10.

Census House:

A 'Census House' is a building or part of a building having a separate main entrance from the road or common courtyard or staircase, etc., used or recognised as a separate unit. It may be occupied or vacant. It may be used for a residential or non-residential purpose or both.

If a building has a number of flats or blocks which are independent of one another having separate entrances from the road or a common staircase or a common courtyard leading to a main gate, they will be considered as separate census houses. You may come across cases where within an enclosed compound there may be separate buildings owned by an undertaking or company or even government, actually in occupation of different persons. For example, I.O.C. colony where the buildings are owned by the Corporation but these are in occupation of their employees. Each such building should be reckoned as a separate building. But if in any one of these buildings there are flats in occupation of different households, each such flat should be treated as a separate census house.

It may be difficult to apply the definition of census house strictly in certain cases. For example, in an urban area, a flat has five rooms, each room having direct entrance to the common staircase or courtyard. By definition this has to be treated as five census houses. If all these five rooms are occupied by a single household, it is not realistic to treat them as five census houses. In such a case, singleness of use of these rooms along with the main house should be considered and the entire flat should be treated as one census house. On the other hand, if two independent households occupy these five rooms, the first household living in rooms and the second household occupying 2 rooms, then considering the use the first three rooms together should be treated as one census house and the remaining rooms as another census house. But if each room is occupied by an independent household then each such room should be treated as a separate census house.

In case of hostels, hotels, etc., even if the door of each room in which an inmate lives opens to a common verandah, staircase, courtyard or a common room, as it happens almost invariably, the entire hostel/hotel building should be treated as one census house. But if such hostels/hotels have out-houses or other structures used for different purposes or the same purpose then each such structure attached to the main hostel/hotel should be treated as a separate census house and will be given sub-numbers of the main building. In some parts of the country, in rural areas the pattern of habitation is such that a group of huts located in a compound, whether enclosed or unenclosed, is occupied by one household. While the main residence may be located in one hut, other huts may be used for sleeping, as a kitchen, bathroom, baithak, etc. Though each of the huts is a separate structure, they form a single housing unit and, therefore, have to be treated collectively as a single census house. If some of the huts are used by one household and the others by a second household as residence, then the two groups of huts should be treated as separate census houses. However, if there are also other huts in the compound used for other purposes and not as part of the household's residence such as, cattleshed, workshed, etc., they should be treated as separate census houses.

It is also possible that a household uses another structure, e.g., a baithak, separated from the main residence by some distance or by other structures or by a road. In such cases, it may become necessary to treat that separate structure used as Baithak as a separate census house.

It is usual to find in municipal towns and cities that every site, whether built upon or not, is numbered by the municipal authorities on property basis. Such open sites, even if they are enclosed by a compound wall, should not be listed. Only cases where a structure with roof has come up should be treated as a census house and listed. But in some areas, the very nature of construction of houses is such that there may not be any wall. For example, a conical roof almost touches the ground and an entrance is also provided and there will not be any wall as such. Such structures should of course be treated as buildings and census houses and numbered and listed.

Pump houses, temples and other similar structures must also be numbered and given census house numbers.

Each census house should be numbered. If a building by itself is a single census house, then the number of the census house will be the same as the building number. But if different parts or constituent units of a building qualify to be treated as separate census houses, each census house should be given a sub-number within brackets after the building number as 10(1), 10(2), etc., or 11(1), 11(2), 11(3), etc.

Household:

A household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so. There may be a household of persons related by blood or a household of unrelated persons or having a mix of both. Examples of unrelated households are boarding houses, messes, hostels, residential hotels, rescue homes, jails, ashrams, etc. These are called 'Institutional Households'. There may be one member households, 2 member households or multi-member households. For census purposes, each one of these types is regarded as a 'Household'.

If a group of persons who are unrelated to each other live in a census house but do not have their meals from the common kitchen, they would not constitute an institutional household. Each such person should be treated as a separate household. The important link in finding out whether there is a household or not is a common kitchen.

Each household will be listed according to the instructions that follow and a distinguishing number allotted to each household. As each household will be related to the physical structure of a census house, the household number as such need not be painted on the door of each census house.

You have been provided with blank Houselist forms for your village or an urban segment which will be filled as per instructions given hereunder: This will facilitate to carry out the field investigations in a systematic manner. Specimen copy of the houselist form to be canvassed is enclosed as Annexe A to these instructions.

HOUSELISTING

Page No: Please indicate page number to each houselist form continuously for your village/hamlet(s)/urban segment in the boxes provided for this purpose.

Identification Particulars:

On the top of the houselist form, provision is made to note the name of referent Scheduled Caste/Scheduled Tribe; Name of State/Union Territory; Name of District; Name of C.D.Block, Tahsil or Taluk; Name of Village or Town; Name of Village Hamlet or Town Ward and Enumerator's Block Number. These entries are to be filled in by you very carefully. In the boxes please indicate the code numbers as shown in the Manual of Instructions for Editing, Coding and Record Management of Individual slip and Village/Town Primary Census Abstract pertaining to 1991 Census. Your survey incharge will provide you the Enumerator's Block Number of the unit where the field investigations are to be carried out. The Enumerator Block Numbers will be the same as assigned to the village or a hamlet or a lowest census units in urban areas during 1991 Census. Relevent code list will be provided to the agencies who are assigned the project.

Do not use the same Houselist form for different enumeration blocks even if blank space is available in a particular Houselist form.

Col.1:Sl.No.

Each line in the Houselist form is to be numbered serially. The serial numbers should be continuous for each enumerator block. Arabic numerals should be used for this purpose, e.g. 1,2,3,4, etc.

Col.2: Building No. and

Col.3: Census House No.

The concepts and definitions associated with these columns have already been dealt in the preceding section. You have to give numbers to 'Buildings' and 'Census Houses' in a systematic manner as per procedure laid therein.

Col.4: Purpose for which Census House is used

The actual use to which a Census House is put has to be recorded in this column. Please remember, a census house can be used for a single purpose or for various purposes at the same time. To illustrate this a few examples are given below.

These are only illustrations and, therefore, you may use these only for guideline.

Residence, shop-cum-residence, workshop-cum-residence, office-cum-residence etc.

Factory/workshop and workshed, etc.

Shop.

Office, bank, etc.

Hospital, dispensary, health centre, doctor's clinic, etc.

School and other educational institutions.

Hostel, sarai, cinema house, temple, church, mosque, gurudwara, jail, children care home, etc.

Cattle shed, garage, godown, petrol pump, etc.

If a Census House is not being used for any purpose, write 'Vacant' under this column.

Col.5: Household No.

Household number will be allotted to each household.

Particulars of the Head of the Household

The head of the household is a person who is recognised as such in the household. He or she is generally the person on whom falls the chief responsibility for the management of the household and who takes decision on behalf of the household. The head need not necessarily be eldest male/female member but may be even a younger member of either sex. For institutional households, the warden or the manager or the superintendent who has the administrative responsibility is regarded as the Head of the household.

Col.6: Name

Self explanatory. Write down the name of the head of the household under this column recording the surname first, then the first name and middle name.

Col.7 & 8

You will be having a list of Scheduled Castes or Scheduled Tribes in relation to your State/Union Territory. You will have to ascertain from the Head whether he is a member of a Scheduled Caste or a Scheduled Tribe. If in reply to this question, the answer is in the affirmative, you are to check whether the name of the Scheduled Caste/Scheduled Tribe is notified in the list of Scheduled Castes/Scheduled Tribes of the referent State/U.T. If yes, record '1' for Scheduled Caste or '2' for Scheduled Tribe, otherwise put '_'.

Col.8: If Scheduled Caste(1) or Scheduled Tribe(2) in Col.7 write the name of Scheduled Caste/Scheduled Tribe

If you have recorded '1' or '2' for Scheduled Caste or Scheduled Tribe, as the case may be, under Col.7 you have to enter the name of Scheduled Caste or Scheduled Tribe. For others put a '_'.

Col.9: Sl.No. of Households belonging to referent Scheduled Caste or Scheduled Tribe

Under this Col. every household belonging to referent Scheduled Caste or Scheduled Tribe will be numbered serially. These numbers should be continuous for each village/hamlet/urban segment. For Scheduled Caste/Scheduled Tribe households, other than those belonging to referent Scheduled Caste or Scheduled Tribe, you are to put dash '_' under this column.

Col.10: General

All households other than Scheduled Castes and Scheduled Tribes i.e., whose Heads of households neither belong to any Scheduled Caste or Scheduled Tribe will be reckoned as general households and given serial numbers continuously for each Village/hamlet/urban segment in Col.10. While recording serial numbers to general households, Institutional Households are not to be considered.

Col.11: Remarks

This column is provided to note any useful or significant information about the building, census house, household and other particulars regarding Scheduled Caste/Scheduled Tribe status of the head of the household.

In case of referent Scheduled Caste or Scheduled Tribe Household, the name of sub-caste or sub-tribe, if any, will be recorded under this column. Please see Part B for a model of filled in Houselist Schedule.

Control Sheet

The Control Sheet is divided into two parts. Part I will be used for selecting sample households belonging to referent Scheduled Caste/Scheduled Tribe and Part II for selecting households from amongst General Population. Specimen copies of Control Sheet for Sample Selection for Referent Scheduled Caste/Scheduled Tribe and General Population may be seen at Annexures C and D. In the instruction for filling up Houselist you were required to put continuous serial numbers in Col.9 and Col.10 against households belonging to the referent Scheduled Caste/Scheduled Tribe or General Population as the case may be. In the control sheet the sample households will be identified using Random method as indicated in the following paragraphs. List of Random Numbers is given in Part B.

First of all the name of the referent Scheduled Caste/Scheduled Tribe and all locational details should be provided.

Under item (a) the total number of households belonging to referent Scheduled Caste/Scheduled Tribe be recorded. The total number of referent Scheduled Caste/Scheduled Tribe households, it may be noticed, will be the last number in the series under Col.9. As only 25 sample households are required to be selected, against

item (b) the number 25 be entered. Group Interval (c) may then be computed by dividing total number of households shown at (a) by the total number of sample households selected for study. In case the group interval has decimal parts, only number upto one decimal part be recorded against item (c).

You have also been provided with a list of 100 Random Numbers. These have been generated using Personal Computer. Separate list of such random numbers is provided for each Scheduled Caste/Scheduled Tribe selected for study.These numbers as you will notice are all between 0 and 1. For selecting the sample households of the referent Scheduled Caste/Scheduled Tribe take the first number from the list of random numbers. Multiply it by the group interval as computed and entered at (c). Add '1' to the resultant number to avoid getting '0' as final result had you started with '0' as your random number selected from the list. Select only one decimal place to obtain the Random Start Number. Do not round off the decimal part. The Random Start Number, should be recorded accordingly in the space provided.

Random Start Number shall then be recorded against the sample household number in the box provided at the bottom of the page against Sl.No.1. Subsequent sample household numbers will be recorded against each subsequent serial numbers by adding the group interval entered against item (c) to the preceding serial number of the sample household Number. As the random start number and the group interval could have decimal part, the numbers mentioned against each selected household would also have one decimal part. For selecting the sample households the decimal part of the number will not be taken into account.

In this connection it is also important to mention that in case the total number of referent Scheduled Caste/Scheduled Tribe households in the selected sample village (indicated against item a) falls below the required number of 25 households then all the households will be surveyed. Selection of households on sample basis in this case will not be necessary.

Once selection of referent Scheduled Caste/Scheduled Tribe households in Part I is completed a similar procedure is required to be followed for selecting sample households for general population. In that case the second random number from the list of random numbers be taken and further computations made. If the number of 15

households required for study is not available in the selected sample village then the shortfall should be covered from any neighbouring village or area in the manner described earlier.

Following the method described above sample households be selected for other villages using random numbers in serial order from the list of random numbers provided to you. To allow the Superviser to check the calculation made by you in selecting sample households you should record the name of the village against the set of two random numbers used by you from the list.

The manner in which the Control Sheet (Part I and Part II) is to be filled up and computations made for selecting sample households amongst referent Scheduled Caste/Scheduled Tribe households and general population are shown in Part B by way of illustration.

CHAPTER 3

INSTRUCTIONS FOR FILLING UP OF VILLAGE/TOWN SCHEDULED

The Village/Town Schedule, as the title itself indicates, is to be canvassed in both rural and urban areas where the field investigations would be carried out. It is however important to mention that the methodology adopted for the survey requires studying each Scheduled Caste/Scheduled Tribe only in its rural settings unless the Scheduled Caste/Scheduled Tribe concerned is found in sizeable proportion in urban areas as well. In such a situation it will be studied in both the areas of their habitation.

Through this schedule it is envisaged to collect village level basic information on the geo-physical and social setting in which the referent Scheduled Caste/ Scheduled Tribe is inhabiting. Therefore, general information on location of the village, its topography, settlement pattern, land and land use pattern, various amenities and services available with special emphasis on educational infrastructure etc. are to be collected from various agencies, interviewer's observations and through group discussions held among the prominent, influential and knowledgeable persons of the village and localities in towns or cities as per the field requirement. There are six sections in this Schedule dealing with various aspects. Section 1 deals with information on Location and Settlement Pattern. Likewise, particulars on Amenities and Services (Rural) in Section 2, Land and Land Use in Section 3, Settlement Pattern in Town in Section 4, Town Amenities in Section 5 and data on Enrolment of School going Children in Section 6 are to be collected.

You have already been provided with a list of sample villages/localities in towns for carrying out field investigations. One Village/Town Schedule is to be canvassed in each sample village/locality in town where field investigations are proposed to be carried out. In case it is required to conduct field investigations in different localities in a given town, separate Village/Town Schedules should be filled-up. It is advised that the field investigations in the village/locality in town should be initiated with this schedule and the main source of information should be group discussions and interviewer's objective observations. Wherever specific instructions to the interviewer have been given in the schedule the interviewer should follow these instructions meticulously and ask probing questions to collect

relevant information which alone could make the field investigation a success. Specific instructions for various questions/items in the schedule are given below.

It is important to mention here that before embarking upon canvassing of the Village/Town Schedule it would be advantageous to have a feel of the village or Town. The survey team should make an effort to approach the influential/respected persons of the village like Village headman, Sarpanch and other elderly persons and explain to them the purpose of the survey. Selection of suitable informants for the group discussion would be much easier with the help of these influential persons in the village.

INSTRUCTIONS

The introductory part of the Village/Town Schedule in its opening page covers three aspects: Identification, Field Staff and Group Discussion.

Identification:

In the 'Identification' part, all relevant details relating to the location of the Village/Town where the schedule is required to be canvassed should be recorded so that if required, one should be able to get back to the Village/Town locality for collecting supplementary information.

The first item to be written is the 'Name of Scheduled Caste/Scheduled Tribe'. Here you should cross out 'Scheduled Tribe' in case you are studying 'Scheduled Caste' or vice-versa. Then record the name of the Scheduled Caste/Scheduled Tribe under study as appearing in the relevant Act/Order in force in the area, which has also been provided to you while awarding the study. Code numbers as specified in census records for the State/UT and the Scheduled Caste/Scheduled Tribe to be studied, should be recorded in the respective boxes. As already mentioned these code numbers are available in the Manual of Instructions for Editing, Coding and Record Management of Individual Slips pertaining to 1991 Census.

Record Number indicates the serial number of the schedule. This number represents a continuous number varying from 1 to 40 used to identify the Village/Town schedule. When the field investigations are completed the Village/Town Schedules should be arranged as per the list of sample villages provided earlier and a separate continuous number alloted to each record.

Write down the full name of the Village or Town; C.D Block, Tahsil or Taluk; District and State/UT in the spaces provided against Sl. Nos. 1-5. You are not required to indicate the code numbers for these places in the boxes given at the right side of the schedule in the field as these will be alloted in the office. It is for this very reason that on top of these boxes caption "Office use" is given. At the office or at headquarters you should provide code numbers against Sl.No. 1-5 as noted in the Houselist form.

In case the selected sample unit for field investigations is an urban unit, like say locality in a town, start canvassing this Schedule from Section 4: Settlement Pattern in Town. Do not ask questions given in Sections 1 to 3.

Field Staff:

The 'Interviewer' and the 'Supervisor' who conduct and supervise the field work should record their names and designations in spaces provided for this purpose. If the study is conducted by the DCO Office, the name and address of DCO Office is to be recorded also. Similarly, if the study is conducted by any Research Organisation/ Institute its name and full address is also required to be noted neatly.

Group Discussion:

Group discussions with important persons in the village or locality in the town regarding various aspects of the Scheduled Caste/Scheduled Tribe study are very much relevant and significant in collecting empirical data. The information collected through group discussions is not only reliable but it is relevant to the area where the field work is conducted as such data flows from knowledgeable persons of the area. The information emanating from the consensus of the members in the group has more authenticity. Therefore, group discussions must be held and the information noted with care. In the space provided the names of the persons who participated in group discussions and their local, professional and occupational positions must be recorded. For example, the participants may be village headman, members of panchayat, village level workers, priest in the village, school teacher, headman of traditional caste panchayat, chief of the tribe, revenue officials or any other influential person of the area. Number of participants in the group discussion should be at least five belonging to

the designated categories. In case you require more space to record names and positions you may use the space available at the end of the Schedule. The optimum number of participants may be 7 to 10 persons.

SECTION 1: LOCATION AND SETTLEMENT PATTERN

Q.1.1 to 1.4: The distances in Kms. of different places from the outer periphery of the village where the field work is being conducted, is to be recorded in the space provided for the purpose.

Q.1.5: The general idea is to know the location of the village and its geo-physical surroundings. Therefore, as instructed, you should observe the overall topographical conditions of the area in which the village is situated. The observation should not confine only to the settlement (or inhabited) area of the village but the village as a whole. Topographical categories have already been specified in the schedule and you should tick mark the circle indicating the category applicable. If your observation of the area is different from the three categories given, you should record your observation in the space provided against "Other" and tick mark the circle against the fourth category. Obviously you are required to tick only one circle.

Q.1.6: You should observe the location as well as the pattern of dwelling units in the village, particularly the locality where the Scheduled Caste/Scheduled Tribe under study is living. Accordingly, as per the instructions given in the schedule, tick mark the circle which represents that particular settlement pattern.

Q.1.7: In this item you are required to record the approximate number of households found in the village and among these how many belong to the Scheduled Castes and Scheduled Tribes. Therefore, you should ask the members in the group discussion about the approximate number of Scheduled Caste and Scheduled Tribe households and record their numbers in the boxes given at the right side of the schedule.

Q.1.8 & 1.9: You should also specifically note whether the settlements of Scheduled Caste/Scheduled Tribe under study are located inter-mingled with the settlements of other castes, particularly with the caste Hindus, in the village or locality in town where the study is being conducted.

SECTION 2: AMENITIES AND SERVICES

This section intends to collect information on selected amenities and services available in or around the village or in its neighbouring settlement.

You are required to collect information, through the group discussions among knowledgeable persons, regarding various amenities and services available to the villagers where the field investigations are being done.

Communication:

Q.2.1: In case the settlement(s) of the referent Scheduled Caste/Scheduled Tribe is segregated from the main village observe whether there is any approach road between these two and tick mark the appropriate circle as per the existing situation.

Q.2.2: Identify the main approach to the village through group discussion and record the type by putting tick mark in the appropriate circle. In case there are more than one main approaches to the village let it be decided in the group discussion about the one that should be categorised as the main approach. Six possible approaches to the village settlement are specified. Tick the appropriate circle. For category other than those six specified in the schedule put a tick in circle against Sl.No. 7 and specify the main approach.

Q.2.3 to 2.8: In these items, you have to find out and record separately for each item whether the amenities mentioned are available within the village or not. If these are available within the recognised boundary of the village tick the circle against 'Yes'. In case these amenities are not available within the village tick the circle against 'No', and then record the approximate distance of the neighbouring place from where the villagers avail these amenities or services. For instance, if there is any bus stop within the village put tick mark in the circle against 'Yes'. Otherwise, mention the distance in kilometres of the nearest place/village where the inhabitants have to go to avail bus service. Collect similar information for other such amenities or services as ferry ghat, railway station, post office, post office with facilities for sending money order/telegram and telephone facility.

Market:

Q.2.9 to 2.11: Every village/locality may be having some shops which cater to the needs of the villagers. But it

is also important to observe the linkages of the villagers with others in matters of communication, economic transaction, interdependency of different ethnic groups or village communities, modes of economic transactions, frequency of such contacts etc., which bring out the socio-economic bondages between people. Such socio-economic interactions of villagers occur during weekly markets, and other special markets organised occasionally. If such markets are held within the village tick mark the circle against '00' and if in other village or separate area is earmarked for that purpose, the approximate distance of the same from the referent village may be recorded in kilometers. Usually the weekly markets, such as 'hats' are not permanent in nature but are held only on the fixed day(s) of the week or fortnight. Weekly or fortnightly 'hats' are quite popular in interior rural areas. Sedentary markets represent the usual fixed market place or bazaar where goods of necessity are available almost every day of the week. You are also required to especially find out and record whether Public Distribution System (PDS) or 'ration shops', as they are popularly known, are located in the village. If not located within the village record the distance of the nearest place from where the villagers get these provisions.

Education:

Q.2.12 to 2.18: In the light of the explanation provided above, information on different educational facilities listed against these items may be collected and recorded in the space provided for the purpose. Information on these items can be collected from Panchayat office, educational institutions etc.

Health:

Q.2.19 to 2.22: The details on health facilities may be collected from Panchayat office and any health representative in the village. This information should also be recorded in the light of instructions provided above.

Electricity:

Q.2.23 & 2.24: Electricity is available for domestic, agricultural and other purposes. If the electricity is available to the houses/huts in the village then record the approximate number of households in the village having electricity for domestic use. Out of these find out the number of Scheduled Caste/Scheduled Tribe households using electricity and record the same in the

boxes provided. The purpose of enquiry is to find out number of households having electricity for domestic use. We are not concerned whether these connections are legal or illegal. The investigator may however, mention the number of illegal connections if found in significant number in the village under interviewers comments on the facing page.

Drinking water:

Q.2.25 & 2.26: Drinking water is the basic need and in any habitation it is the prime consideration for the emerging of any settlement. However, even now many villages in India suffer due to lack of drinking water facility. Information is sought in this question in respect of total number of households irrespective of the Scheduled Caste/Scheduled Tribe households. In case the drinking water is not available in the village, then the distance from where they collect it must be recorded at the appropriate space. Five most common sources of drinking water are listed in the schedule. Three main sources through which the villagers get drinking water may be identified and the appropriate circles should be ticked. If none of these source is available, name of the exact source from where they collect drinking water should be indicated against 'Other'..

Media:

Q.2.27 to 2.30: Besides group discussion, information on newspapers could be collected from newspaper vendor, Post office and any other agencies who supplies the newspapers to the referent village. In case television facility to found the total number of television sets available in the village should be recorded. This information could also be collected from the Panchayat office or other knowledgeable persons in the village.

Panchayat:

Through these questions information is sought to be collected on the composition and functioning of statutary village Panchayat which is responsible for the development of the village. Usually two or three villages constitute a Gram Panchayat. As per recent Acts and Legislations power has been vested with this institution making it responsible for overall development of the village. In some states the Panchayats are not functioning properly and elections are not held for quite sometime. For understanding the present position you should talk to the concerned Panchayat chief i.e. Sarpanch or Block Development Officer (BDO) of the area.

Q.2.31 to 2.37: These questions refer to the existing statutory village Panchayat (i e., Gram Panchayat or Mandal Panchayat) of which the village is a member. "Headquarters" mentioned in question 2.32 refers to the location of the Panchayat office. If the Panchayat office is located within the village where study is being conducted 'Yes' against question No. 2.2 should be ticked. Otherwise while ticking the circle against 'No', the distance of the place at which the Panchayat Office is located may be noted.

The distance to the Panchayat headquarters from the village may help towards understanding the reasons behind inadequate development of the village. For rest of the questions and sub-questions the relevant information on items such as year when elections were last held, total number of members, Scheduled Caste and Scheduled Tribe members, women members and member belonging to the referent Scheduled Caste/Scheduled Tribe under study should be collected and recorded.

SECTION 3: LAND AND LAND USE

Q.3.1 & 3.2: The official unit of land measurement such as bigha, guntha, acre, etc., used in revenue records should be mentioned in the space provided. How many of these units make a hectare should be indicated in the vertical boxes against Q.3.2. The name of the measurement (local name or official name) as prevalent in the revenue records should be mentioned in the horizontal box. It is important to know this conversion scale in order to be able to compare similar information collected from other areas.

Q.3.3 to 3.10: Information pertainting to these questions is not to be collected in the field. This is required to be culled out from Village Directory data of the concerned District Census Handbooks from 1971 to 1991 censuses and the same may be posted in these columns to make it handy at the time of tabulation. In case the agency undertaking field survey is not in a position to collect this information from District Census Handbook they should make a reference in this regard to ORGI.

Q.3.11 to 3.16: Information for all these items is to be collected during group discussions. Obviously the information would be approximate and may not be accurate. However, the idea is to assess the position of dominant castes/tribes who possess majority of cultivable land in the village. This will also provide an insight on castes or tribes which constitute the land owning or landless categories.

Q.3.11: Mention the names of all castes/tribes and communities one after another in each column vertically after assigning serial numbers. Note that in response to this question you are required to list the names of only those castes/tribes which own land. Efforts may be made to collect the names of the main castes/tribes and avoid listing names of sub-castes or sub-tribes.

Q.3.12: If the communities mentioned under item No.3.11 belong to the category of Scheduled Caste or Scheduled Tribe indicate accordingly in col.3.12. Do not write anything in the boxes which are meant to record the code number of the Scheduled Caste/Scheduled Tribe. This will be done at a later stage in the office.

Q.3.1 to 3.16: These columns have direct link with the community entered in the corresponding line under item No. 3.11. Accordingly these details must be recorded.

If you are canvassing this schedule in a village please skip sections 4 and 5 which pertains to the study of Scheduled Caste/Scheduled Tribe in urban areas.

SECTION 4: SETTLEMENT PATTERN IN TOWN

The instructions for the collection of information in this section are quite clear. However, unlike the situation in village, it is possible that the Scheduled Caste/Scheduled Tribe selected for study may be contacted in more than one locality in the same town/city. In such situations, for each locality studied, within the town, separate schedules, should be canvassed to assess the position of the Scheduled Caste/Scheduled Tribe in these localities.

Q.4.1: You are required to identify if there are specific localities/areas in a town/city where the members of Scheduled Caste/Scheduled Tribe under study are found to reside in large numbers. According to the existing situation 'Yes' or 'No' circles should be tick marked.

Q.4.2: If there are more than one such localities/areas those should be listed in the space provided.

Q.4.3: Number of households of Scheduled Caste/Scheduled Tribe under study residing in the locality/area where it is being studied, may be recorded from the Houselist prepared earlier.

Q.4.4: Here an attempt is made to find out whether the members of the referent Scheduled Caste/Scheduled Tribe are residing in less hygienic, segregated, temporary and

socio-economically backward areas of urban settlements. In other words, are the members of Scheduled Caste/ Scheduled Tribe mostly residing in slums or blighted areas in towns/cities? Therefore, in item 4.4 a direct question is asked whether the Scheduled Caste/Scheduled Tribe under study is residing in a slum area. If yes, you are required to ask further questions on items 4.5 to 4.7. But, if the answer is 'No' in item 4.4 the circle against 'No' should be tick marked and further questions in this regard need not be asked.

Q.4.5: Find out approximately since how long the slum is in existence and accordingly appropriate circle may be ticked. It is likely that the slum was in existence before it was notified or recognisied as a slum by the authority.

Q.4.6 & 4.7: If it is a notified or recognised slum the same may be recorded by tick marking the appropriate circle. If possible the year when it was notified as a slum may be recorded. The information could be available with the Municipality/Corporation.

Q.4.8: Names of Scheduled Castes/Scheduled Tribes and other communities residing in and around the locality/area where the referent Scheduled Caste/ Scheduled Tribe is being studied should be indicated in the space provided. Through this type of information you can find out the social interaction of the Scheduled Caste/Scheduled Tribe under study with other communities, particularly the Caste Hindus. Further, analysis of this information would also provide clues for assessing hierarchical position of the Scheduled Caste/Scheduled Tribe in the social matrix of the locality/area.

SECTION 5: TOWN AMENITIES

Q.5.1 & 5.2: As already explained against item 2.1 of village section, this question intended to know as to how the locality/area inhabited by the referent Scheduled Caste/Scheduled Tribe could be approached. After observing the existing situation appropriate circles should be tick marked.

Q.5.3: It may be enquired and recorded whether electricity is available for domestic use.

Q.5.4: In this question you are required to collect information on the availability of various amenities/ services in the locality/area where the study is being conducted. As per the situation prevailing in the area, the appropriate circle is to be tick marked.

Q.5.5: Four different sources of drinking water are listed here. Out of these the main source through which the inhabitants of the locality collect drinking water may be identified and tick marked.

Q.5.6 to 5.7: Since the information is being collected through group discussion, you will get an approximate number of households belonging to Scheduled Caste/ Scheduled Tribe and other communities in the locality/area having toilet facilities. The same may be recorded for private and public toilet facilities in boxes against questions 5.6 and 5.7.

Q.5.8: People of the locality/area where the study is being conducted may be pursuing different occupations. In this question you are required to record five main occupations pursued by the people residing in the area. List these occupations by their importance by putting numbers 1 to 5 in the appropriate circles. Importance here refers to the high proportion of workers engaged in particular occupation. It may be possible that people living in the locality/area may pursue a few occupations which do not find mention in the schedule. The mention of such occupation(s) may be made below the tenth occupation in order of their importance.

Q.5.9: Here only such diseases like cholera, dysentry, influenza etc., suffered by the residents in large number during the last two years may be reckoned and the relevant circle may be tick marked accordingly.

SECTION 6: ENROLMENT OF SCHOOL GOING CHILDREN

This section is meant to collect information on enrolment of school going children in the age-group 7 to 16 years and number of drop outs from schools during the last academic year. This section is, therefore, required to be filled up irrespective of whether the field investigations are conducted in a village or in a locality of a town.

Q.6.1: Information on children in the age group 7 to 16 belonging to Scheduled Castes, Scheduled Tribes, referent Scheduled Caste or Scheduled Tribe and for general population who are enrolled in the school(s) of the village/locality in different standards should be collected from school(s) registers and recorded separately for boys and girls irrespective of the fact that the students belonged to the same village/locality or to any neighbouring village(s) or locality(ies) in town. The data will be collected with reference to the academic session preceding the year in which the survey

is untertaken. If there is no school in the village, the relevant data may be collected from school in the neighbouring village from where this facility is availed by the people of the village under study.

Q.6.2: Here you are required to find out the approximate proportion of children in the village/locality in the school going age who are not attending school. This may be ascertained in a group discussion of knowledgeable persons and the information may be compiled for children of different age-groups separately for boys and girls. Obviously, the proportions would only be approximations but real assessment may be made to list three main reasons for non-enrolment in school. During group discussions this aspect should be focussed with more intent so as to collect specific information as per the columns provided in the schedule.

Q.6.3: 'Drop outs' refer to the event when children who once enrolled in the school could not continue with the study later on due to one reason or the other. Information on incidence of such drop outs in different classes during the previous academic year should be collected separately for boys and girls from school registers and recorded in respective boxes. In case of city/town this question is to be asked about the children residing within the locality only and not to be compiled from any school register.

Q.6.4: This is an important question through which manifold information regarding general awareness among the members of Scheduled Castes/Scheduled Tribes in respect of welfare measures provided by the government is to be collected. This would include information regarding actual implementation of the measures, extent of utilisation and the benefits actually availed by the Scheduled Castes and Scheduled Tribes in general and the Scheduled Caste/Scheduled Tribe under study.

In case of villages this information can be compiled from the office records of the schools after discussion with the Principals/Headmasters of the concerned schools. If there is no school in the village under study, the data on item 6.4 of this schedule can be collected from the school in the neighbouring village where most of the students belonging to sample village go to attend the school. However, in case of city/town this question should be asked about children residing in the locality only and not to be compiled from any register. The information will restrict to only those children who reside within the sample area.

CHAPTER 4

INSTRUCTIONS FOR FILLING UP OF HOUSEHOLD SCHEDULE

Household Scheudule is one of the most important tools of data collection to achieve the objectives setforth under the project. Through this schedule we intend to collect significant information on variety of aspects such as socio-demographic, economic, educational, health care, quality of life, developmental activities etc., at the household level in the village. Each Household Schedule will reveal the structure and function of the household interviewed. The cumulative effect of data collected from all the sample households speaks vividly not only for the village itself but also for the whole universe of the study as the quantitative data represents statistical validity. Therefore, Household Schedule is a very important tool of data collection and it should be canvassed with utmost care. The 'error' committed in this 'sample' unit would magnify manifold when its results are applied to the universe of the study. Ordinarily, the bigger the size of the sample the greater would be the accuracy, but a very big sized sample is likely to become unmanageable and is very often unnecesary. Therefore, all the information is to be properly recorded in the schedule either by tick marking in appropriate circles or by filling accurate codes or figures in the correct boxes provided for the purpose. Since all the probable answers to the items or questions are pre-coded, operation of canvassing schedule will be smooth and quick but you should be extremely careful in selecting correct boxes, circles or codes for recording information desired therein.

The procedure for selecting sample households for survey has already been explained earlier. In the following pages, therefore, we shall concentrate mainly on the Household Schedule by understanding each item or question so as to grasp the intended basic meaning behind such enquiry. This Schedule is to be canvassed both among the referent Scheduled Caste/Scheduled Tribe and also among the non-scheduled communities in the village/locality(ies) of the town where field investigations are undertaken.

A minimum of 25 households of the referent Scheduled Caste/Scheduled Tribe and 15 households belonging to communities other than Scheduled Caste/Scheduled Tribe (i.e. whose member neither belong to any Scheduled Castes nor to any Schedule Tribes) are to be covered. This Schedule in all contains 11 Sections on various aspects,

such as, characteristics of members of the household, land use and agriculture, animal husbandry, occupational characteristics, co-operative societies, migration, characteristics of ever married women and their children, family welfare, health care, developmental assistance etc. Wherever required specific instructions to the interviewer have been provided in the schedule for guidance. These should be followed scrupulously. Specific instructions for the various questions/items in the Schedule are given below:

Identification:

This identification part of the Household Schedule covers mainly locational particulars of the area where field investigations are being done. For details please refer to the instructions already given in Chapter 2 and 3 for Houselisting and canvassing of Village/Town Schedule as many of these items are identical . Also note that the record number indicating the serial number of the schedule in the case of Household Schedules will vary from 1 to a maximum of 1600. For this you should arrange serially all the Household Schedules only on completion of the field investigations by sample household number of each village as appearing in the Houselist. The set of Household Schedules for each sample village be again arranged one after the other as per the list of sample villages provided to you. Household Schedules pertaining to referent Scheduled Caste/Scheduled Tribe followed by general population will be arranged in the manner described herein. After the Household Schedules are arranged properly you should enter the record number continuously. These numbers should be entered by the supervisor only.

Following this part, the name and full address of the head of household whose details are required to be collected in the schedule are to be recorded.

The next part deals with your and supervisor's particulars along with the details of interviewer's visit(s) to the household in connection with the interview itself. The result of the interview, the reasons for incomplete interview, if any, are to be recorded by you as specified with exact details.

For name and address of organisation please refer to the instructions given for filling up of the Village/Town Schedule.

After completion of the interview of the sample household you are required to record the total number of

members in the household in the boxes specified for the purpose. Total of entries under item 1.1 of section 1 should be copied here. This will correspond to the last number shown against serial number. Further, you are also to specifically mention the line number (or Sl.No.) of the member of the household who was the respondent or the one who answered all your questions during the interview in the boxes provided for the purpose.

SECTION 1 : CHARACTERISTICS OF THE MEMBERS OF THE HOUSEHOLD

In this section socio-demographic and economic particulars of all the members, who are usual residents in the household, are being collected. Item No. 1.1 to 1.16, relate to this aspect of data collection. Immediately after recording the relevant details in the first row for the head of the household, similar information is to be recorded for all other members who are usual residents in the household against appropriate serial number. Twenty lines have been provided on pages 2-5 for collection of relevant particularss of members. For the households having more than 20 members, you should use additional sheets.

While going through section 1 you will come across certain concepts which are used with specific connotation. You are required to fully understand these concepts in right perspective and collect information accordingly. Some of these concepts viz., household, head of the household, marital status, work, agricultural labourer etc., are explained briefly in the 'Glossary' appended at the end of this Manual. You should be conversant with these concepts before proceeding with the field investigations.

Serial Number:

This column relates to serial number and hardly calls for any explanation. Each member in the household will be entered systematically and alloted a serial number.

Q.1.1: In this column you are required to enlist the names of all the members of the household who are usual residents. The usual residents of the household are those who usually live together and share a common kitchen (including those who may be temporarily absent). Persons who are not usual residents of the household but are present at the time of survey are treated as 'Visitors'. Married daughters who have come to their parent's house for delivery or for a brief visit may be considered as

'Visitors'. Unrelated persons like domestic servants who are living and taking food with his/her employer may be considered as usual residents. Sons and daughters who have gone for study or employment and are residing away from the sample household should not be treated as usual residents. Persons who are employed outside the sample unit(i.e.adjoining areas or nearby villages/towns) but who may be visiting their families on weekend or holidays are to be treated as 'Visitors'. On the otherhand, persons who are members of the sample household but might have gone out temporarily for work, employment etc., and would return to the usual place of residence(in the same unit) are to be treated as 'Usual Residents' of the sample household.

While recording names of members of the household it is essential to be systematic so as to avoid any possible omission or duplication. Therefore, after entering the name and other particulars of the head of the household as indicated, you should cover the near relations such as wife or husband of the head of the household, his/her sons and daughters, each son's wife and children, each daughter's husband and children, then other relations such as brothers, sisters, mother, father of the head of the household. In case there are more than one married couple in the household you should be careful to enquire and record names and other particulars about their children before moving on to the next relation. After this you should record the names of such usual residents as domestic servants, boarders, if any etc. Please see that all persons must form part of the household and must be entitled to be listed in terms of eligibility criteria spelt out in the definition of 'Household' given above. Such a system of listing ensures that omissions particularly of small children, are avoided. It also helps in cross-checking answers regarding age.

You must enquire if the head of household has any such relations as unmarried sisters, parents, domestic servants, infants and very young children present in the household but not listed so far. Unless a probe is made, the head of the household may not indicate that there are such persons as members of the household.

Q.1.2 : In this column you will have to record the relationship code of every member to head of the household. 11 codes for relationship are enlisted at the bottom of the Household Schedule. Code No.12 is for persons who are not related to the head. After ascertaining the correct relationship of the member of the household to the head you enter the appropriate code in the box provided in this column against the name.

Q.1.3 : For male, put tick mark in the circle shown against code 1 and for female put tick in the circle shown against code 2. For eunuchs and hermaphrodites put tick in the circle shown against code 1. Verify with reference to the name and relationship to the head of the household recorded in the preceding column to check whether you have noted the sex correctly. It is obvious that there cannot be a tick mark in both the boxes.

Q.1.4 : It is one of the basic demographic parameters and, therefore, age should be recorded with care. Since the age of a person is to be recorded in completed years (and not in number of years followed by number of months), it should be recorded as number of years completed by him/her at the last birthday. There is a tendency on the part of the individual to return 'Year running' rather than 'Years completed'. Therefore, make sure that only actual number of years completed is recorded. Therefore, in respect of infants who might not have completed one year on the date of survey their age in completed years must be shown as '0'. The age should be recorded in the boxes provided. <u>For children below 6 years please indicate the date of birth alongwith their names in column 1.1.</u>

Q.1.5 : Marital status has been expressed in 5 different categories and the codes for these categories have been assigned and given at the bottom of page 2 of this schedule. Accordingly appropriate code indicating the marital status of the individual may be recorded in the box. For persons who hesitate to reveal his/her current marital status, leave this column blank.

Q.1.6 : You have to ascertain whether the person can read and write with understanding in any language, irrespective of the fact that whether he/she attended school or not. If the person is in a position to read and write with understanding tick the circle against code 1 and if not tick the circle against the code 2. A person who can merely read but cannot write will be treated as illiterate.

Q.1.7 : Find out whether the member had been to school or ever attended the institution for formal education. If yes, tick the circle against code 1 and if not, tick the circle against code 2. Please note that in marginal cases, an illiterate (code 2 against item 1.6) can be found attending school. Therefore, this question should be asked from all persons, including children and elderly men and women. If the reply to this question is 'No', skip questions against items 1.8 to 1.10.

Q.1.8 : In this question you are required to find out the educational level achieved by the member of the household. The educational levels have been standardised into 9 specific categories and code numbers have been assigned to these. These are listed at the bottom of page 2 of this schedule. After ascertaining the level of education achieved or passed (and not studying in) you should identify the appropriate code and record that code number in the given box.

Q.1.9 : If the member is still studying in school or college, the same may be recorded in the box provided. If the answer is 'Yes', put tick mark in the circle against code 1, otherwise tick the circle against code 2. Even if the member is studying in unrecognised school/college or taking correspondence or vocational courses, it should be treated as attending school/college and code 1 should be written.

Q.1.10 : This question is applicable only in case the answer to the previous question (i.e. 1.9) is 'Yes' and code 1 is given. Therefore, as indicated in the question itself, this question should not be asked in case the answer to the question 1.9 is 'No' and the code 2 is mentioned. This question is intended to know whether any member of the household, who is currently a student, has received any benefit provided by the government under its various programmes. Benefit could include such items as free books, uniform, mid day meal etc. You are not required to record here the actual benefit received by the student.

Q.1.11: For questions 1.11 to 1.16 under this section, the reference period is one year preceding the date of interview. This question must be canvassed for every person, irrespective of age and sex. The other questions will have to be filled in case of those to whom they are applicable. This question is intended to divide the population in two broad streams (Workers and Non-workers) on the basis of nature of activity. If the member of the household had done any work during the past 12 months from the date of interview, the same should be recorded. If he/she had done any work the circle against 'Yes' should be tick marked indicating code No.1 (To consider which activity of the member is 'work' you please refer to the definition of work given in Chapter 7 - Glossary of Technical Terms). In case no work has been done by the member during the last 12 months the circle against 'No' should be tick marked indicating code No.2 and the next questions from 1.12 to 1.15, which deal with details of work, need not be asked.

Q.1.12 : This question is designed to identify main workers and marginal workers. It is apparent that this question is meant for only those members who did some work during the last 12 months. Here you are required to collect information whether the member worked for at least 6 months or more, or less than that. If the member has worked for at least 6 months continuously or in spells during last one year he/she would be considered as main worker and in case he/she worked for less than 6 months, that member will be treated as a marginal worker. Therefore, this information is to be collected with proper care with reference to duration of work. In case the member had worked for less than 6 months you should skip questions 1.13 to 1.15 (and find out the main activity he was engaged in during the last 12 months and record in question 1.16. His main activity would have been recorded as Household Duties, Students, Dependendants, Beggers, Unemployed, etc.) The details of the work done by such marginal workers will be reflected in Section 5.

Q.1.13 : You are required to ask probing questions to get accurate information about the exact nature of work he/she did and this has to be recorded in the given space. Examples of nature of work have been given for clear understanding of the intention of the question. You are not required to fill-up the boxes as these will be completed later on in the office with appropriate codes corresponding to the work you have recorded.

Main activity of a person who was engaged in more than one activity will be reckoned in terms of time disposition. For example, if a person has worked as a daily wage labourer for 4 months, as an agricultural labourer for 1 month and as cultivator for 2 months and for him/her, you have recorded '1' in question 1.12 than that person will be reckoned as daily wage labourer for question 1.13, since he/she spent more time in this activity. Under this question the description of work may be shown as Cultivator, Agricultural labourer, Primary teacher, Carpenter (construction), Village blacksmith, Postman, Bank Clerk, Goldsmith, Mason, Barber, Fisherman (deep sea/inland waters), Sweeper (Dry/Wet/Sewer), Shoe Repairer, Shoe Maker, Skinner, Stone dresser, Weaver (Handloom/Power loom), Wood Sawyer, Patwari, Watchman (Field/Building), Net Maker, Basket Maker (Bamboo), Truck Driver, Tailor (General), Saddle Maker (Leather,) Well Digger, Bidi Maker, Broom Maker, Tanner, Ayah (Domestic servant), etc.

Q.1.14 : In addition to the main work whether the member had done any other work during the same period, is to be thoroughly enquired with probing questions. If he/she had done such work the circle against 'Yes' should be tick marked and if not, the circle against 'No' should be tick marked. You may recall the instructions given to canvass question 1.13 where it has been stated that the person may have been engaged in more than one activity and for the purpose of question 1.13, his/her main acitivity has been identified. If the person is a main-worker i.e.'Yes' has been tick marked in question 1.12 and the nature of main activity recorded in 1.13, his/her secondary work will be reflected in questions 1.14 and 1.15. A person's main activity may be cultivation and his secondary work may be money lending. Again, main activity may be fishing and secondary work could be agricultural labourer or vice versa.

Q.1.15 : In case the member had done some work in addition to the main work shown in question 1.13, you have to record the exact nature of work done by the member during that reference period. The white boxes meant for recording code number of that particular work will be filled-up in the office later on. The description of his/her secondary work may be given as illustrated in the instruction to canvass question 1.13.

Q.1.16 : This question is to be asked to only those members who had replied 'No' in response to Q. 1.11 or Q. 1.12. In this question the intention is to record the main activity of the member who either returned as non-worker or as marginal worker. The main activity of non-workers/marginal workers is grouped under 8 categories. These along with code numbers have been given at the bottom of this Schedule. Accordingly, after enquiring the exact nature of activity of the person appropriate code may be entered in the white box meant for the purpose.

A few illustrations for recording entries against questions 1.11 to 1.16 are given in Annexe H.

SECTION 2 : GENERAL CHARACTERISTICS OF THE HOUSEHOLD

Q.2.1 : Seven religions have been listed against this question and the religion to which the head of the Household belongs should be indicated by tick marking the appropriate circle.In case of atheists and those who do not believe in any religion, the circle against 'No religion' should be tick marked. In case the respondent indicates the names of a sect or religious order you should probe further to ascertain the main religion under

which it falls. For example, if the respondent answers 'Vaishnav Dharma' in response to this question, on probing it should be known if it is a sect of Hindu religion and therefore circle 2 should be ticked. Other examples of Hindu sects are Lingayat, Sanatan Dharma, etc. Similarly examples of Muslim sects are Shia, Sunni,etc. Under 'Other' you should record those religions which cannot be categorised under any of the religions mentioned against serial numbers 1 to 8. In such cases the name of the religion should be specified as such in the space provided. Even in such cases when you are unable to decide even on further probing, whether or not the religion mentioned is actually a part of one of the main religions mentioned in the schedule, you should record the actual religion returned by the respondent in the space provided below circle 9.

Religion returned by the Scheduled Tribe communities may be different than those mentioned in this Schedule. In such cases record the actual religion as returned against Sl.No.9.

Do not mistake religion for caste which will not be recorded here. You should also not try to establish any relationship of religion with mother tongue.

Q.2.2 : If the head of the household belongs to any Scheduled Tribe notified in the State/UT where the survey is being conducted the circle against 'Yes' should be tick marked and if not the circle against 'No' should be tick marked. If the head of the household is a non-Scheduled Tribe, the next question i.e. 2.3 need not be asked.

Q.2.3 : In case the head of household belongs to a Scheduled Tribe, name of that Scheduled Tribe should be recorded with correct spelling in the space provided.

Q.2.4 : If he/she is non-Scheduled Tribe in the State/UT where survey is being conducted the actual caste/ community name to which he/she belongs should be recorded in the space provided. It is important to note that the respondent could belong to a caste (Brahmin, Rajput etc.) or Scheduled Caste (Chamar, Bhangi, etc.) or Scheduled Tribe (Gond, Bhil etc.) not notified in the State/UT where the field investigations are conducted. You are, therefore, requested to write down the name of the community mentioned by the respondent. You should mention the name of main caste/tribe/community and avoid names of sub-caste, sub-tribe, sub-division, etc. In case, the

respondent is not a Hindu by religion and does not belong to any caste the name of the actual community (e.g. Sunni, Parsi, Zoroastrian etc. may be recorded.

Q.2.5 : The exact name of the language spoken in the household should be recorded in the space provided for this purpose. The language as returned by the respondent should be recorded in full on the line. The members of the household need not necessarily be able to read and write in the language. It is enough if they have the working knowledge of this language.

Q.2.6 and 2.7 : It should be enquired whether the house where the head of the household lives is owned, rented or given to him free for stay. Similarly, it should also be found out whether he/she has any house site of his/her own, purchased inherited or given by the govt. These things show the economic position of the respondent. The actual position should be represented by tick marking appropriate circles.

Q.2.8 to 2.11 : Through these questions information is to be collected about the living conditions of the Scheduled Caste/Scheduled Tribe population with reference to the social, physical and geographical conditions prevailing in the region and how these factors influenced the structures of their dwelling units. In this context terms like 'Pucca', 'Kutcha' and 'Semi-Pucca' are used to

different patterns of structures, these can be identified on the basis of materials used. The particulars of these are given in the Glossary which would help in identifying and classifying these dwelling units.

With the help of this information you are required to observe carefully the house structure and categorise the dwelling unit as <u>pucca, kutcha</u> or <u>semi-pucca</u> and accordingly tick mark the appropriate circle in question 2.8.

Q.2.9 : Tick mark appropriate circle after careful examination of the building materials used for walls of the house.

Q.2.10 : Observe carefully the material used for roof and tick mark the appropriate circle.

Q.2.11 : Observe carefully the material used for floor and tick mark the appropriate circle.

Q.2.12 : Through this question the actual position of availability of potable water is to be ascertained. There could be a number of sources to get drinking water but you are required to find out only the main source which is used generally and only the circle representing that main source is to be tick marked.

Q.2.13 : Enquire and tick mark the kind of toilet facility the household possesses and actually uses.

Q.2.14 : The appropriate circle representing the main source of lighting in the household should be tick marked.

Q.2.15 : Living rooms do not cover kitchen, toilet, bathroom and cattleshed. Therefore, the total number of rooms used for sleeping, sitting and other purposes should be counted and filled in the box provided for the purpose.

Q.2.16 : This is an important question. In a number of cases single room tenements/huts are used by the Scheduled Castes/Scheduled Tribes. Provision of a separate kitchen represents better living condition. Therefore, you are required to enquire and observe the actual position in this respect and tick mark accordingly.

Q.2.17 : The appropriate circle representing the main source of fuel used for cooking in the household should be tick marked.

SECTION 3: LAND USE AND AGRICULTURE

Q.3.1 : If the household possesses any cultivable land anywhere, within the village or outside, the circle against 'Yes' should be tick marked. The word 'own' in this question denotes any land available to the person for agricultural purpose. The head of the household may own the land, or take land on share cropping basis. Even encroachers who cultivate land encroached upon, will be regaraded as cultivating households. We are not concerned about the size of land holding cultivated. In all such cases Q 3.1 to Q 3.12 should be asked. Otherwise, as mentioned, the circle against 'No' should be tick marked and the question 3.2 to 3.12 need not be asked as these relate to the household owning and cultivating land. The information thus collected from the household can be verified from the Village Official 'Patwari'.

Q.3.2 : It should be ascertained whether household possesses the ownership right of the land for cultivation. Accordingly appropriate circle should be tick marked. The head of the household may have patta (land ownership right) in his name or he may be the legal heir to the land pending settlement. All such cases shall deemed to be owning legal right over the land.

Q.3.3 : The total size of the land holding and unit of a measurement should be mentioned at the space provided and appropriate circle should also be tick marked. From the information provided herein it will be possible to convert the size of land holding into Hectare in case if the unit of measurement is other than the Hectare. Note that the total size of holding(s) should be recorded in the broken lines shown in the upper box. The response should be recorded in number upto two decimal points (e.g. 2.00 or 4.50 etc.,). Do not write the name of the unit of measurement here as this has to be indicated in the space provided immediately below this box.

Q.3.4 : Tickmark the appropriate circle representing the mode of acquiring the land by the head of the household. If it is observed that the mode of acquiring the land reported by the respondent does not find mention against this question, mention the actual mode and assign fresh code No.5.

Q.3.5 to 3.8 : All these questions relate to irrigation facility for cultivation. In case the household has irrigation facility the circle against 'Yes' should be tick marked and further questions upto 3.8 should be asked. In question 3.6 the size of the irrigated land should be recorded in the similalr pattern as done in Q.3.3. If the household does not have irrigation facility, the circle against 'No' in 3.5 should be tick marked and further questions on irrigation (i.e. 3.6 to 3.8) need not be asked. Type of energy, if any, used for irrigation purpose may be shown by tick marking the appropriate circle against question 3.8.

Q.3.9 : The extent of land cultivated for raising kharif crop during summer should be recorded. The answer is required to be given in terms of proportion to the total land holdings available with the household. Obviously, the proportion would be of near approximation of land put under cultivation. If all the land possessed by the household was put under cultivation the circle against 'Full' should be tick marked and the next question (i.e. 3.10) need not be asked.

Q.3.10 : In case it was not possible to cultivate the whole land during the kharif season, the main reason for not doing the same should be recorded by tick marking the appropriate circle.

Q.3.11 & 3.12 : This is repetition of questions 3.9 and 3.10 but relate to rabi or winter crops. Therefore, you are advised to refer to the explanations given for 3.9 and 3.10 and accordingly tick mark the appropriate circle.

Q.3.13 : If the household has taken land on lease or on share cropping basis the same may be recorded by tick marking the circle against 'Yes'. Otherwise, circle against 'No' should be ticked.

Q.3.14 : If the household has leased out part or full land to others for cultivation on lease or on share cropping basis, as in case of question 3.13, appropriate circles should be ticked.

Q.3.15 : List out the four important crops grown during last kharif or summer season.

Q.3.16 : Similarly, list out four important crops grown by the household during the last rabi or winter season.

Q.3.17 : By this question it is intended to know the principal use of the agricultural produce by the household particularly in respect of main crop. Four significant means of use have been coded and you are required to tick mark the circle which refers to the main use in respect of the household you are interviewing. This priority of use may change in respect of different households. If the principal use of the main crop is different from the listed use, you should tick mark the 5th circle and record the specific use reported by the household. However, you should be careful in recording only the principal use of the main crop.

Q.3.18 to 3.22 : These questions relate to land alienation, encroachment, land grabbing, forcible occupation, etc., by other agencies or individuals or money lender (for non-repayment of loan) and government taking over the land once held by the household. In such cases the circle against 'Yes' should be ticked and how much land was lost by the household during the last 10 years in this connection may be recorded in question 3.19 in the similar manner as done earlier in Q.3.3 & 3.6. The agency which could either be the state or individual, to whom the land was lost should be mentioned by ticking the appropriate circle in question 3.20. If the household has

taken any legal action for restoring the lost land the same should be mentioned by ticking the circle in question 3.21 the extent of land restored should be recorded against question 3.22. If no legal action is taken, circle against 'No' in question 3.21 should be ticked and question 3.22 need not be asked. In case the household has not lost any land at all in question 3.18 circle against 'No' should be ticked and rest of the questions (i.e. 3.19 to 3.22) on this subject need not be asked.

SECTION 4 : ANIMAL HUSBANDRY

Q.4.1: This section deals with livestock and poultry possessed by the household, purpose for their rearing and the means by which these are acquired. Therefore, in case the household possesses any livestock various questions under this section should be asked. If the household does not possess any livestock, as mentioned in this question you should move on to the next section 5.

Q.4.2 to 4.4 : Different categories of livestock have been listed and only those possessed by the household should be tick marked in respective circles whichever are applicable. In the next column (4.3) the number of poultry birds and animals of each category possessed by the household should be recorded in the boxes provided. Further in column 4.4, the mode of acquiring these livestock is to be specified. Four modes of acquiring the livestock have been listed. The appropriate code for each category of livestock as to how it was acquired by the household should be indicated by encircling that particular code number applicable. If part of these are inherited and the remaining are acquired through govt. programme, then both the codes 2 and 3 will be encircled.

Q.4.5 : The main purpose for rearing livestock by the household should be mentioned by tick marking the appropriate circle.

Q.4.6 : From where the veterinary care is provided to the livestock is to be indicated by tick marking the appropriate circle.

SECTION 5 : OCCUPATIONAL CHARACTERISTICS

This section seeks to collect information on the marginal workers. In other words, in this section, the details of work or economic activity of the household member who has worked for less than 6 months during the last year (or 12 months) will be depicted. It would also seek information on occupations followed by four

generations (i.e. great grand father, grand father, father, eldest son and second eldest son) in the household to find out if there has been any occupational shift during the subsequent generations. These are very important questions and the answers should be collected after proper probing.

Q.5.1 to 5.3 : Instructions to the interviewer given in this regard are clear. In the first column of this statement the Serial Number of each member of such workers who worked for less than six months during last 12 months as appearing in response to question 1.12 at pages 3 and 5 should be recorded for cross reference. In the next column the name(s) of such member(s) should be copied and further details of those persons should be recorded in the successive columns (5.1 to 5.3) as explained below.

Q.5.1 : Number of months the member(s) has/have worked during the preceding year should be recorded in the box provided for the purpose.

Q.5.2 : The exact nature of work he/she did should be recorded in the space provided and nothing should be written in the boxes as these are meant for putting code numbers to the work done and it would be filled by the office. Please refer to the instructions to Q.1.13 of section 1 to show the nature of work done under this column.

Q.5.3 : If the household member has done any additional work as well during that period (as mentioned in 5.1) the same should be recorded in the space provided for the purpose. Please do not write anything in the boxes.

The next part of this section is for collecting information on occupations followed by members of different generations, the first column refers to the members of different cohorts such as great grand father, grand father, father, eldest son and second eldest son. You are already aware of the occupation followed by the head of the household or the respondent who is the person through whom these relations are referred to.

Q.5.4 : In this column the boxes are provided in which you are required to fill up the code indicating educational level achieved by the member for whom the particulars are being collected. Education codes representing different educational levels are given at the bottom of the page.

Q.5.5 : The exact nature of occupation pursued by the members of different generations mentioned in column under 'relationship' should be recorded in the space provided under Q.5.5. The code numbers for these occupations will be filled up in the office and, therefore, you need not enter any information in the boxes.

If the informant is unable to recollect the occupation of his great grand father indicate 'Not known' under this column. If the informant has no eldest son or second eldest son dashes may be put under the appropriate columns.

SECTION 6: INFORMATION ON CO-OPERATIVE SOCIETIES AND BANKS

In this section you are required to find out whether any member of the household is a member of any Co-operative society or an account holder in any bank and whether he/she has availed any service or benefit from these institutions. You are also required to ask each respondent whether he or any member of his family is a member of any other type of co-operative society (e.g. occupational etc.).

Q.6.1 If any member of the household is a member in any co-operative society, the circle against 'Yes' should be ticked. Otherwise, the circle against 'No' should be ticked and further questions 6.2 to 6.4 need not be asked. The type of co-operative society referred to in this question relates to those co-operative socieities which deal mainly with financial or agricultural matters. Other type of societies in operation with reference to a particular occupation will be dealt with in question 6.10.

Q.6.2 : If any one in the household is a member of co-operative society, note down the name of the said society in the space provided for this purpose.

Q.6.3: Ownership or management of the said society is to be ascertained and accordingly the appropriate circle representing the actual position such as the society is run by an individual or voluntary agency or Government etc. should be ticked. If society is managed by any other organisation mention its name and tick the relevant circle.

Q.6.4: What services the said co-operative society provides should be recorded as per the broad categories mentioned. It may be providing agricultural credit in

cash or kind and/or loan facility for other purposes such as for the purchase of cattles/poultry birds or for building of a house. Appropriate circle should be ticked accordingly. If, there is, any other service provided by the society, the circle against 'other' should be ticked and the name of service should be recorded in the space provided.

Q.6.5: If the head or any other member in the household holds any account in any bank the circle against 'Yes' should be ticked. Otherwise the circle against 'No' should be ticked and instead of moving to next section (7.1) the instruction on item nos. 6.7 to 6.11 may be collected.

Q.6.6: The name of the bank in which the member(s) of the household has/have account(s) should be recorded at the space provided.

Q.6.7: In case the head or any member in the household has taken loan from the co-operative society or bank mentioned in response to question 6.2 or 6.6 during the last five years, the circle against 'Yes' should be ticked. Otherwise, the circle against 'No' should be ticked and questions 6.8 and 6.9 need not be asked.

Q.6.8: The total amount of loan taken from either of the two or both these sources should be recorded in the boxes provided for this purpose.

Q.6.9: The purpose for taking the loan should be ascertained. Four main purposes for taking loan have been listed against this question. If the loan was taken on account of any of these reasons, the appropriate circle should be ticked. If the purpose is different from than those listed, the specific purpose should be mentioned in the space provided for it and the circle against 'other' should be ticked.

Q.6.10: In addition to or apart from the co-operative societies mentioned above, if the head or any other member of the household is a member of any other society i.e. occupational society, society for marketing of agricultural products or milk and milk products, etc., the same should be ascertained. If yes the circle against 'Yes' should be ticked. Otherwise the circle against 'No' should be ticked and question 6.11 need not be asked.

Q.6.11: A few such societies have been listed and coded against Q.6.11. If the member(s) of the household belong to any of these societies, all those circles which are applicable should be ticked. If there is any other

distinct society not covered under this list, the name of that society should be recorded at the space provided for this purpose and the circle against 'Other' should be ticked.

SECTION 7 : MIGRATION

In rural India, particularly among the Scheduled Castes and Scheduled Tribes the incidence of outmigration in search of employment is high. In many instances these are only seasonal migration, a few members or sometime the full household migrates to a new place for work coming back in particular seasons. Other reasons for migration may be for joining educational Institute either for the first time or for continuing studies. Migration may also be due to natural calamities like drought, floods, cyclone and also on account of retirement, displacement and transfer, marriage, etc. In this section an attempt is made to collect information on in-migration, out-migration or seasonal migration by member(s) of the household. Also note that whereas the questions on in-migration (Q.7.1 to 7.3) relate to the entire household and the relevant information will pertain to head of household. Therefore his name and line No. and other particulars like age, sex, marital status must be copied from section one in the space provided is under the heading of item no. 7.1, The questions on out-migration (Q.7.4 to 7.7) and seasonal migration (Q.7.8 to 7.16) relate to the individual member of the household.

Q.7.1: Tick mark the appropriate circle corresponding to the period since when the household is continuously staying in the place of present residence. If staying more than 10 years like the 3rd circle. In case the household is living in the sample village for more than 10 years, you should not ask Q.7.2 and Q. 7.3 but skip to question.7.4.

Q.7.2: If the period of continuous residence in the village or town where the field investigations are being conducted is less than 10 years you are required to mention the place of last residence and purpose of migration in question 7.2 and 7.3. If a person had been away on a temporary visit on tour, visit meant to meet relatives and friends, etc.that should not be taken as break in the period of his/her continuous residence. Furnish the names of villages/towns along with the name of district and state/union territory from where the household had moved to the present place residence. Code numbers of those places would be filled up in the office.

Q.7.3: Find out the reasons for migration to the place of present residence and tickmark the appropriate circle. The broad categories of plausible reasons have been listed and coded. Tick the appropriate circle accordingly. If the actual reason is different from those listed at codes 1 to 4 tick the circle against code 5 and note down the actual reason at the specified place.

Q.7.4: In this question you are required to find out whether any member of the household has moved out to any other place outside the village/town permanently during the last 10 years. You should be careful to probe if any son or other relative, previously forming part of this household, had permanently moved out of this village. For example one of his sons could have moved out and settled in nearby town. If `No' skip to question 7.8. If `Yes' register name(s) along with the present age and sex of each of the out-migrate within last 10 years for reasons other than marriage. Add additional sheet of paper if more than 3 such outmigrating members of the household are found.

Q.7.5 to 7.7: These questions are self-explanatory. Requisite particulars of the member(s) who have permanently out-migrated within last 10 years may be probes and recorded. In 7.5 the year in which the member(s) of the household migrated to any place outside the village should be recorded in the boxes. In 7.6 the place(s) where he/she has permanently moved is to be recorded. In 7.7 the reason(s) for outmigration as per the codes given should be entered in the specified boxes. Ignore code 4 showing `marriage' as one of the reasons since the person moved consequent on getting married is not be reckoned.

Q.7.8: In this question you are required to find out whether any member of the household has moved out temporarily to other place(s) for work during the last 12 months. If the answer to this question is `Yes' tick mark the circle against `Yes'/ and ask further questions up to 7.16 to find out other details on temporary or seasonal migration. If the answer to the question is `No' them go to question 8.1, i.e. to next section. As instructed you are required to list the names of all the members of the household who have moved out temporarily in search of work. Their name(s) and the Sl.Nos. of such person appearing in Section 1 are to be recorded at

the place(s) provided. Provision for entering names and serial numbers of five persons is made against this question. In case there are more members who have temporarily migrated their details may be number of the schedule.

Q.7.9 : During the last 12 months number of times the member(s) migrated out from his/their present place of stay should be recorded in the boxes provided for the purpose separately for each member(s).

Q.7.10: If this is the regular practice every year tick the circle against 'Yes' and if not, tick the circle against 'No'.

Q.7.11 : Name(s) of the place(s) where the member(s) temporarily migrated should be mentioned at the place(s) provided alongwith its status i.e. whether it is a village or a town.

Q. 7.12: Distance(s) in Kms. from the place of present residence should be noted in the boxes.

Q. 7.13: Whether the member(s) migrated along or along with others in groups should be specified by tick-marking the appropriate circle.

Q. 7.14: Type(s) of work in which each out-migrated member was engaged while away from this village last time may be probed and recorded. The occupational code for these type(s) of work done will be filled-up in the office. Therefore, you need not enter any information in these boxes.

Q.7.15 : Duration of stay of the member(s) at the place of temporary migration should be recorded in these boxes. The answer to this question is to be recorded in terms of completed months and not in terms of number of days.

Q.7.16 : In case the member who migrated was a casual labourer or agricultural labourer, it should be enquired whether he/she received the wages as per the amount prescribed by the local government and may be clarified by tick marking the appropriate circle.

SECTION 8 : CHARACTERISTICS OF EVER MARRIED WOMEN AND THEIR CHILDREN

In this section information on all births to each ever married women (in the age group of 15-50 years) had during their life time is to be collected. You should be clear about the meaning of the term 'ever married' woman. The 'ever married' would include all women who may be currently married, the widowed, the separated and the divorced. In other words, information on births will be collected from all women between age group 15-50 years except those who are 'never married'.

You are to ascertain the total number of children that the women, whose names have been transcribed from Q.1.1(codes 1 to 4 in Q.1.5) gave birth to from the time she got married. If married, more than once, all the children born to her should be ascertained. You should not confuse this with children adopted by the head of the household or children belonging to his first wife. Here the emphasis is to find out the number of births to a woman including those children from her first marriage, if any .

Questions 8.1 to 8.5 in this section deal with various details of number of births to ever married women in the age group of 15-50 years. Therefore, the compilation-statement on this page (page 14) starts with the columns on Sl. Nos. and names of the 'ever married' women. This information is to be extracted from question 1.1 with codes 1 to 4 under question 1.5 as instructed.

Q.8.1 : At what age the concerned 'ever married' woman got married for the first time should be recorded in the boxes. The age may be recorded in completed years.

Q.8.2 : Out of the total number of sons and daughters born alive to the 'ever married' woman, how many presently live in the household should be recorded in respective boxes meant for sons and daughters. Please note that the question relates only to the sons and daughters presently residing in the household with the mother.

Q.8.3 : In this question, further information relating to the sons and daughters of the ever married women who are alive but are not residing with her at present, is to be recorded in the boxes separately for sons and daughters. Please note that this question seeks to elicit

information on number of sons and daughters who are alive but residing elsewhere and not with the mother in the present household.

Q.8.4 : How many sons and daughters of the 'ever married' woman have died is to be recorded in the boxes separately for sons and daughters. In this question you should be careful to probe about the deaths occurring during infancy or young age of the child. While ignoring still births all other births where the children were born alive even if it did not survive long should be taken into account.

Q.8.5 : Total number of sons and daughters born(including those who died) to the 'ever married' woman is to be recorded in the boxes. Though this would be the total of responses given to questions 8.2 - 8.4, you are required to ask the question separately to allow the respondent to ponder and recapitulate about the details already provided. In case the response does not tally with the detail provided earlier, probe further to elicit the correct information.

SECTION 9 : FAMILY WELFARE

In this section you are required to collect information regarding the awareness as well as actual use of family planning methods for prevention of births from the male member of the youngest couple in the age group of 15-50 years present in the household who is having at least one son or daughter. The questions on Family Welfare are highly sensitive, therefore, you should be tactful while canvassing these questions so that the respondent may not feel offended. First you have to identify such a couple and transcribe the names and line numbers of spouses from question 1.1 after ascertaining their age from question 1.4 of section 1. Obviously, the couple will be selected with reference to the age of wife and not the husband. Then compute the duration of marriage in completed years from the age at marriage recorded against question 8.1. In case of the incidence of second and subsequent marriage for either or both of the spouses you are required to ascertain the duration of marriage from the respondent and record in the space provided against question 9.3. Select the male member of the youngest couple as respondent.

Q.9.4 : In this question various birth control methods which are in vogue have been listed and their uses in brief have been specified. You are required to enquire from the respondent in respect of each method whether he has any knowledge of it. If he has knowledge you tick

mark the circle against 'Yes' and if he does not know about these methods for the prevention of undesireable pregnancy, circle against 'No' should be tick marked. This should be repeated in respect of all the birth control methods mentioned under this question. You should be careful to specifically ask if the respondent is aware of any other method not listed in the question which could be used to avoid pregnancy. If yes, describe it in the space provided. Note that the question relates only to awareness of various family planning methods and not about the actual use of these methods by the couple.

Q.9.5 : If the respondent is using any of the methods mentioned against question 9.4, tick mark the circle against 'Yes'. If 'No' go to question 10.1 in the next section.

Q.9.6 : As a follow up to question 9.5 you are required to enquire about any method of birth control adopted by the couple. As instructed the methods used may be recorded in the spaces provided. If more than one method is used by the couple record maximum of three codes as appearing in question 9.4, in order of their preference in the boxes provided.

Q.9.7 : If the couple has used medicinal herbs or plants as a family planning method the circle against 'Yes' should be ticked. Otherwise the circle against 'No' should be ticked. Even if the answer to question 9.6 is 'Yes' and 'No' for question 9.7, the next question i.e. 9.8 should be asked. Therefore, the indication 'go to Q.No.10.1 in this question if the answer is no, is erroneously printed.

Q.9.8 : After how many children did the couple use family planning methods for the prevention of birth is to be specified. Obviously in the boxes the figure indicating the number of children will be written.

SECTION 10: HEALTH CARE

In this section information is to be collected regarding the availability of health care facilities, people's preferences towards particular type of health care, hospitals and health centres found in the village/ town where field investigations are being carried out, actual use of these facilities by the members of the household etc. Availability of health facilities is one of the essential needs of the people. Therefore, the information collected through these questions ought to be factual, representative and should reflect the existing

situation of health care facilities in the area. This needs careful probing and proper observation from you.

Q.10.1: Although the question appears to be simple but it elicits an overview on presence of medical facility, its easy availability, views of the respondent on its functioning, etc. If respondent feels that the facility is readily available at ease the circle against 'Yes' should be tick marked. Otherwise, the circle against 'No' should be ticked.

Q.10.2 : The usual practice followed by the respondent in case any member of his household falls sick where he/she is taken for treatment is to be ascertained. Different medical institutions and agencies have been listed and the circle against the medical facility which is generally referred should be tick marked. If the medical institution/agency is other than those specified at Sl.Nos. 1 to 11 the circle against 12 may be ticked and the other agency where the patient is taken for treatment may be specified.

Q.10.3 : Further probe is to be made about the preference of medical agency where the patient is taken in case of serious illness or in case the earlier visit to any agency fails to cure the patient. The above list of medical institutions/agencies is repeated. The response should be recorded by ticking that institution/agency to which the patient is taken for major ailment. If 'Others' the same may be specified as instructed in case of question 10.2.

Q.10.4 : Different systems of medicine are listed under this question. All these systems may not be prevalent in the village/town. Through this question it is intended to find out in which system of medicine the household has faith and prefers to use in case of availability of more than one of these systems. Record the code numbers representing system(s) of medicine in order of preference in the boxes provided.

Q.10.5 : If any member of the household has fallen ill during last 12 months tick the circle against 'Yes'. If 'No' go to question No.10.10. after ticking the circle against 'No'.

In the following questions information is to be collected about the actual use of the medical facilities by the members of the household who might have fallen ill during the last 12 months. Follow the instructions

carefully. Serial number(s) of the sick person(s) in col.2 of the statement are to be transcribed from Section 1.

Q.10.6 : Total number of days a member of the household was ill during the past 12 months are to be recorded in the boxes given. In case the member fell ill more than once during last year the total number of days of all those occasions of illness are to be counted and recorded.

Q.10.7 : The name of the disease, both in local parlance and its clinical name, should be recorded in the space provided for this purpose. The white boxes should be left blank as these will be used to provide code later in the office on the basis of information provided by you. In case the clinical name of the disease is not known to you, it is necessary to contact the staff of the local health centre or any doctor for recording the same in the field itself. If it is left incomplete it may later be difficult to identify the exact clinical name of the disease on the basis of local name as these vary in different regions.

Q.10.8 : As in the case of earlier questions (i.e. 10.2 and 10.3) the list of all agencies providing medical facilities alongwith codes have been given below this question. You are to find out and record actually where the referent patient went for medical treatment last year. Accordingly record the code in the boxes provided for this purpose. If the patient did not avail any medical facility, put dashes in boxes meant for recording reply to question 10.8.

Q.10.9 : If the referent patient did not avail any medical facility last year when he/she was ill, reason for not availing the same should be found out. Plausible reasons have been listed and coded below this question. The appropriate code applicable for the referent patient for not-availing medical facility should be recorded in the boxes provided for this purpose.

In the following questions information is sought on various aspects of maternal and child health care such as pre and post natal care, the practice of breast feeding, preventive measures taken against the diseases to the new born etc. You are required to ask these delicate questions only from the husband of the youngest couple in the household. The answers should not be impressionistic or the opinions of the respondent but should refer to the actual practice followed by the couple.

Q.10.10 : It should be ascertained whether the wife of the respondent received any pre-natal (i.e. during her pregnancy) medical checkup from health worker at her residence when she was expecting a baby. If any health worker visited her for pre-natal check up the circle against 'Yes' should be ticked. Otherwise the circle against 'No' should be ticked and the next question need not be asked.

Q.10.11 : If she received pre-natal medical care at her residence, number of times the health worker visited the household to check the expectant mother is to be recorded in the boxes.

Q.10.12 : If the health worker did not visit the expectant mother at her residence, whether she herself paid any visit to the health care agency for pre-natal check up during her pregnancy. If she went for pre-natal check up the circle against 'Yes' should be ticked. Otherwise, the circle against 'No' should be ticked.

Q.10.13 : It should be enquired whether the expectant mother was given an injection in the arm to protect her from tetanus. If yes circle against 'Yes' should be ticked. Otherwise, the circle against 'No' should be ticked.

Q.10.14 : The assistance received during delivery should be ascertained. Various agencies that could extend assistance during delivery have been listed and coded. The agency which actually assisted informant's wife during her last delivery is to be enquired and appropriate circle representing the same should be ticked. If the assisting agency had been different from those listed, the same should be specified at the space provided against 'other' and the corresponding circle 8 should be ticked. If no assistance was taken during delivery, the circle 9 should be ticked.

Q.10.15 : Breast feeding is extremely important for child's health and awareness to this fact is gaining worldwide popularity in recent years. Therefore, every effort should be made to collect accurate information on the prevalence of this practice. Enquire whether the wife of the respondent breast fed her last child. If yes, tick the circle against 'Yes'. Otherwise, tick the circle against 'No' and do not ask the next two questions.

Q.10.16 : For how many months the child was breast fed is to be ascertained and the total number of months for which the child was breast fed should be recorded in the boxes provided.

Q.10.17 : When the child attains a certain age various methods are known to be used to discourage the child to continue taking mother's milk. In case any particular method is used for weaning the child it should be ascertained. Did she apply any lotion or paste on the nipples to discourage the child from suckling? If she applied any lotion or paste, the name of the lotion or paste is to be recorded at the space provided and the circle against 'Yes' is to be ticked. Otherwise, the circle against 'No' should be ticked. Here the instruction to interviewer has been inadventently given as "go to Q.10.20". In fact, this is redundant. In otherwords, the question 10.19 should be asked without fail.

Q.10.18 : If informant's wife did not breast feed her child, the reason for not doing so is to be ascertained. Plausible reasons have been listed and coded. The reason due to which she did not or could not breast feed her child is to be specified by ticking the appropriate circle. If the reason is different than those listed, the same may be indicated by ticking the 8th circle.

Q.10.19 : The age at which the child was actually given semi-solid or solid food should be recorded. Sometimes, as per custom such a practice is preceded by a social ceremony to introduce the child to solid food. Here you may only mention the age at which the child was given solid or semi-solid food. In case you have made any observation on customary practices in this regard, you may record the same below this page in the space provided for 'Interviewer's Comments'.

Q.10.20 : You are aware that sufficient preventive medical care is provided in the form of various vaccinations to the new born child at certain age as per medical advice. These are essential against certain diseases to which the infants are prone to. This facility is often extended free of cost by government or voluntary agencies. Name of these vaccinations alongwith names of diseases for which these are administered, are listed under this question. You are required to find out whether each of these vaccines were actually given to the youngest child.

Q.10.21 : Through this question you are required to ascertain if the child ever had any disease such as whooping cough, measles, polio etc., as listed in the question. If the child had any of these, accordingly the corresponding circle against 'Yes' should be ticked. Otherwise, the corresponding circle against 'No' should be ticked.

In the following questions information regarding members of the household who unfortunately died during the past 12 months and the causes of their death is to be collected. In case of no such incidence occured in the household these questions need not be asked. Go to the next section 11.

Q.10.22 : Names of the persons who expired in the past 12 months should be recorded in the space provided for this purpose.

Q.10.23 : If the deceased was male the circle 1 should be ticked. If the deceased was female the circle 2 should be ticked.

Q.10.24 : Age of the deceased person at the time of death in completed years should be recorded in the boxes.

Q.10.25 : Cause of death should be ascertained. The possible causes of death are listed and coded in the Schedule. Appropriate code indicating cause of death should be entered in the box provided.

Q.10.26 : Whether the deceased was provided any medical treatment prior to his/her death should be ascertained. If the deceased was provided with medical treatment the circle against 'Yes' should be ticked. Otherwise, the circle against 'No' should be ticked.

Q.10.27 : The type of medical facility provided to the deceased is to be ascertained. The type in this question refers to the agency through which medical advice could be available in the vicinity where the patient was taken or the services rendered at patient's residence. A few medical facilities are listed and coded. The appropriate code representing the medical facility provided to the deceased before his/her death should be entered in the box.

SECTION 11 : DEVELOPMENTAL ASSISTANCE

You must be aware, the government is currently implementing a large number of developmental programmes for the welfare of the society. There are special programmes for the benefit of Scheduled Caste/Scheduled Tribe, rural poor, women, children, educated unemployed youths in urban areas etc. Some of the well known programes being implemented by the Union Government are Nehru Rojgar Yojna and Indira Awas Yojna. There are different programmes implemented by state governments and voluntary agencies as well.

In this section an attempt is made to collect information regarding various benefits received by the household or any of its members from government or private agencies for the welfare of the household. Information in this regard is sought under different categories such as agriculture, animal husbandry, education etc. for which financial, technical or institutional help is usually extended to the household under various programmes in the form of loan, subsidy, scholarship or other material help for advancement of household in that particular field.

It is necessary to mention at this stage that usually the respondent tends to forget or overlook the benefits or developmental assistance received by any member of the household. For instance he may not remember that his children might have received free uniform or free books in the primary school. If you could take the name of a few on going schemes the response could be more nearer the truth. Therefore, for knowing which are the programmes currently implemented, you are advised to visit the local departments at the district or taluka headquarters. You may even talk to the local BDO or Panchayat Pradhan.

Q.11.1: If the head of the household or any of its member has received any subsidy, grant-in-aid, credit etc., from the Panchayat or government or any private agency during the last 3 years, the circle against 'Yes' should be ticked. Otherwise, circle against 'No' should be ticked. To extract exact information you are advised to provide examples of such schemes for assistance as subsidised credit for purchase of cattles, loan for construction of house, stipend or free books to children etc.

Q.11.2 : Different kinds of facilities under agriculture, animal husbandry, education, self employment etc. have been listed and coded under section A to E under this question. Among these how many of the facilities have been received by the household or any of its members are to be ascertained and appropriate circles representing the facilities received should be ticked. Further, if you wish to offer any comment, for instance, providing description of any benefit availed which are not listed here you may mention it in the space provided for this purpose.

Q.11.3 : The nature of benefit received should be specified in question 11.3. It may be in the form of outright grant, material benefit, interest-free loan etc. These have been listed and coded. The circle representing the appropriate nature of benefit received should be

ticked. If more than one type of benefit is received, all relevant circles should be ticked.

Q.11.4 : Record brief description of the actual benefit received under various fields. These are listed under different items such as agricultural, animal husbandry etc. Try to indicate in brief the content of the benefit received in space provided for this purpose in the second column. You may also record the response, if need be, under 'Interviewers comments'. However, do not write anything in the boxes appearing in the third column.

In case you have come across any significant information relevant to the study during the course of your field investigations you may record the same in brief under 'Interviewer's Comments'. This would be evaluated at the time of tabulation of the data and report writing.

CHAPTER 5

INSTRUCTIONS FOR FILLING UP OF ETHNOGRAPHIC SCHEDULE

Human societies are made up of network of relations and its members share a number of distinctive modes or ways of behaviour which, taken as a whole, constitute their culture. Therefore, each human society has its own culture, distinct from that of any other society. Ethnographic Schedule aims to collect qualitative information on these social and cultural facets of life of each Scheduled Caste and Scheduled Tribe to understand them better. Ethnographic information helps to establish the identity of different communities and their segments. The social boundaries of communities are not always rigid but they are in a state of flux. Analysis of information collected through Ethnographic Schedule will help in understanding these ethnic groups and changes taking place among them.

You are aware that the important component of the present study is to analyse statistics on demographic and socio-cultural aspects of Scheduled Castes and Scheduled Tribes. But this analysis would tend to be superficial without proper emphasis on these human groups to which these statistics refer to. It is not possible to correctly understand the various social and economic processes without reference to basic ethnic structure of the referent Scheduled Caste/Scheduled Tribe in terms of primary or secondary groups viz., family, clan, sub-caste/tribe , etc. What is visible through macro-level statistics on various indicators, age-sex composition, literacy and education, economic classification etc. is only a reflection of the mosaic seen from above. To venture into the field of meaningful interpretation of different social interactions or the stresses and strains in the society which have a bearing on the demographic and socio-cultural profile of the society, collection of ethnographic information is absolutely essential.

Information on social and cultural aspects of the society should be collected in a systematic manner by technically competent persons. Unlike Village/Town and Household Schedules, in Ethnographic Schedule qualitative information on specific Scheduled Caste/Scheduled Tribe is required to be collected. This includes information on such aspects as ethnic identity of the Scheduled Caste/Scheduled Tribe under study, the manner in which their society is organised, the various sub-castes or sub-tribes, the clans, their economic organisation, beliefs and practices associated with birth, marriage and

death, religion etc. Information on all such aspects is required to be collected not only with respect to the present time frame but also with respect to the changes that have been brought about in these over the years.

Method of collecting ethnographic information

For collecting qualitative information on various social and cultural aspects a different approach than what has been suggested for canvassing Village or Household Schedule needs to be followed. Here the emphasis is not on collection of information on quantitative aspects, such as finding out the number of households having electricity connection, etc. but on such qualitative aspects as, the ethnic identity, or social organisation of the caste or tribe. Here qualitative information does not imply finding out the popularity of one point of view among the number of persons to whom the question was put. It means the exact nature of relationship between the members of the ethnic group or its relation with its sub-groups and the myths or legends about its origin, the history of migration, details of rites observed after death by the members of a caste or a tribe etc. Collection of qualitative information is, therefore, the main objective which will definitely depend upon the ingenuity of the interviewer.

A good informant is usually a source of delight. Thus as a first step, a group discussion of knowledgeable persons should be arranged who could possibly provide information sought in the ethnographic schedule.

The Ethnographic Schedule is a consensus type schedule. By consensus schedule it is meant that information which emerges by consensus in the group discussion or interviews should be recorded. That is the reason why a limited number of schedules are suggested to be filled. The group may meet anywhere, e.g., Mukhiya's residence, priest's residence or village's common place. The interviewer should explain the meaning of each question one by one and seek answers. While discussion on any particular topic is in progress it might be necessary to ask a few secondary questions to elicit complete information on the topic. Many such secondary questions might not have been included in the schedule as the situation will differ from one group to another or from one Scheduled Caste/Scheduled Tribe to another. It is not possible to generalise questions on each topic for all Scheduled Caste/Scheduled Tribe. What is, therefore important for the interviewer to keep in mind is to seek information in such a manner or till such time as to be able to write a comprehensive account on the aspect under

study. The questions in the schedule are only lead questions. Interviewer should pursue each question in order to elicit detailed answers on these aspects. The answers provided should be satisfactory enough. Do not leave the questions unanswered or partially answered.

Sometime such a situation may arise when the group being interviewed is not in a position to answer the questions that are posed to them. Without insisting for an answer the better alternative is to collect information on those topics only which are known to them. For the unanswered questions another group discussion may be organised and information collected. In such situation, names of the persons participating in the second group discussion should be recorded and a separate schedule filled. Though it has been suggested to canvass only five schedules there is nothing sacrosanct about this number. As long as information required to be collected is exhaustive in all respects, few more schedules may be filled up. Besides, it is necessary that information collected from one group be cross-checked from another group. In case of large communities having a number of sub castes/tribes it would be necessary to canvass these schedules among all the sub-groups to elicit full information.

Further, for canvassing this schedule you need not restrict only to the sample villages in the qualifying districts but could visit any area within the state or union territory or the restricted areas where the referent Scheduled Caste/Scheduled Tribe is notified. This aspect should particularly be kept in view while studying large Scheduled Castes/Scheduled Tribes as these are likely to have a number of sub-divisions. In this type of data collection cross verification is very important, i.e. asking the same questions all over again in different group discussions and tally information already collected. This is the method by which the validity of a particular piece of information is established. In case of divergent views it might be necessary to probe the issue further to sort out or understand the differences.

While asking questions to any select group it might be useful to think whether the group is in a position to provide the best possible answers. For example, a tribe may pursue such diverse occupations as agriculture, hunting, fishing etc. Depending upon the composition of the group whereas information on agricultural activities may be forthcoming without much difficulty as the participants might mostly be agriculturists, while information sought on hunting and fishing may not be so

easily forthcoming. In such a situation it is proper to search for some informants who are primarily engaged in fishing or hunting and can offer more accurate information. Therefore, it is needless to say that for Ethnographic Schedule information needs to be collected from as many sources as necessary, from any village or town, whether selected for study or not.

Aspects to be covered

Although Ethnographic Schedule, aims at collecting information on the way of life of the referent Scheduled Caste/Scheduled Tribe found at the time of field survey to have a comparative picture, and also to assess the extent of change, questions have been included in the schedule to collect information on the old or traditional pattern which used to exist in their society. Different aspects on which such distinction is sought to be established relate to the form of dwelling units, settlement patterns, dress and ornaments, food habits, occupations, marriage customs, social disabilities etc.

INSTRUCTIONS ON QUESTIONS

Identification and Field Staff

Instructions for filling up indentification particulars and particulars of the field staff have been provided earlier while describing Village/Town Schedule. The same hold good for this schedule as well.

Group Discussion

Significance of group discussion for filling up the Ethnographic Schedule has already been discussed above. It may further be emphasised here that the group discussions will minimise the possibility of personal bias, exaggerations, omissions etc.

Names of the informants who have taken part in the group discussions may be recorded. Their positions i.e., social, religious or occupational, may also be recorded. For example, the group may consist of such persons as headman of the village, headman of the settlement or hamlet, priest, medicine-man or sorcerer, member of statutory panchayat, school teacher, etc. At times an individual may not be holding any formal position, however, he may prove to be a very good informant. Such community elders and/or enlightened informants may also be included in the group discussions.

SECTION 1: NAME, IDENTITY, ORIGIN AND HISTORY

IDENTITY

Identity in this question refers to the 'ethnic identity' of the Scheduled Caste/Scheduled Tribe under study. For example, if you are conducting field investigation among Didayi Scheduled Tribe of Orissa, in this section you are required to find out who actually are the Didayis? How they distinguish themselves from other communities? Which are the other name(s) by which they refer to among themselves or the neighbouring castes/tribes call them? Which are the names of different sub-castes/tribes, or clans etc., found among them? Every community is associated with some area, where they are mostly concentrated. Can Didayi be associated with any particular area? Further, a caste or tribe usually has some folk story associated with them describing their origin. For Didayi is there any such mythical or actual story prevalent among the tribe? Have they migrated from any other area? In fact, the identity aspect relates to all such questions which helps to identify the social group as Didayi.

From above it is evident that establishing correct ethnic identity of the referent Scheduled Caste/Scheduled Tribe is very important. In the published literature as well as in the relevant Act or Order specifying Scheduled Castes and Scheduled Tribes their synonyms and sub-divisions are mentioned wherever applicable. This information in the above two sources may not always be identical. In some cases the so-called synonyms are quite different and distinct. For example, in the list of Scheduled Tribes in Sikkim, a number of community names have been grouped with Bhutia. Some of such names included under Bhutia, are Sherpa, Tibetan. But these appear to be quite distinct communities from the Bhutia. On the other hand, there are cases where two communities mentioned separately represent the same community, e.g., Chaudhri and Chodhara tribes of Gujarat. Establishing correct ethnic identity of a community definitely requires thorough probing especially when a section of the community has branched off from its main group and has, in the course of time, assumed an independent identity. At times a section or whole of the community, due to one or the other reason, may take up a new nomenclature for themselves.

Specific instructions for making enteries to the questions included in this section are provided below:

Q 1.1: Name of the Scheduled Caste/Scheduled Tribe may be recorded as reported by the community members. It is the name which the community members normally tell to outsiders or by which they prefer to be called. In case you are studying Bhil Mina you should write Bhil Mina. But in certain cases you find that the caste/tribe refer to themselves by a different name than what is mentioned in the relevant Act or Order in force in the area. For example, the tribe Mikir prefers to call themselves as Karbi; the Abor as Adi; the Lushai as Mizo and the Kacha Naga, Kabui and Zeliang Nagas as Zeliangrong etc. It is important to mention here that while canvassing the schedule you should not express your opinion on the rationality or logic on any event. You should not question the usefulness or offer suggestions in changing the name or nomenclature of the tribe but only record the actual incidence or popularity of event. The purpose of the field work is to collect factual information and not judging an issue or siding it. You are to only record the popular aspirations of the people you are studying.

Q 1.2: Sometimes members of a caste/tribe among themselves use different name(s) to refer to their community e.g., the Oraon, a Scheduled Tribe in Bihar, prefer to call themselves by their original name as Kurukh or Kurunkh and according to them the name Oraon is a designation given to them by the outsiders. Similarly, the Bondo Poraja, a Scheduled Tribe in Orissa, call themselves Remo.

Q 1.3: There are cases when a caste/tribe may be referred to by its neighbouring communities by a different name. Such name(s), if any, may be probed and recorded. This question may be asked from the referent Scheduled Caste/Scheduled Tribe and cross-checked from other castes/communities living in the neighbourhood or neighbouring villages. For example, in Assam the members of Miri tribe call themselves as Mishing. The neighbouring castes or tribes refer to them as Miri.

Q 1.4: Besides the names by which the referent Scheduled Caste/Scheduled Tribe is known as recorded in response to Q 1.1 to 1.3 there could be other names by which the referent Scheduled Caste/Scheduled Tribe is also known. For instance, a tribe, especially if it is large in size, may be known by different names in different areas. These could be territorial names, synonyms, or functional names. You should probe the difference in the designation of these different names and record appropriate answers. You should be careful in not confusing between a sub-caste or sub-tribe and a territorial name. For example, the Dubla, a Scheduled Tribe in Gujarat are also known as

Talavia and Halpati; the Lambadi, a Scheduled Tribe in Andhra Pradesh are also known as Sugali while in some other areas they go by the name Banjara. Similarly, the Bhangi, a Schedule Caste in Madhya Pradesh, are also known by different names like Mehtar or Balmiki, Lalbegi and Dharkar. Sometimes a community is known or referred to by various phonetic variations of its name e.g., Saora, Savar, Saura, Sahara, a Scheduled Tribe in Orissa. Generic name refers to a common name (or a genus or a class) used by all the member tribes of a large tribe. For example, Naga is a generic name and includes such independent tribes as Angami, Konyak, etc. It usually represents an assemble of tribes. Another example is Gond, a well known Scheduled Tribe of Madhya Pradesh. In fact a number of distinct tribal groups like Bisonhorn Maria, Hill Maria, Maria, Muria, Dhurwa, Raj Gond etc., are referred to as Gond by the outsiders. Examples of functional names, or the names which are derived by virtue of their following a specific function or occupation are Sikligar, Bazigar, Sapera etc.

Sometimes all the inhabitants of an area are treated as Scheduled Tribes. for example, Jaunsari in Uttar Pradesh and Kanaura, Kinnara in Himachal Pradesh and all the local inhabitants in the Union Territory of Lakshadweep. In these areas, it may be noted that it is not the distinct castes or tribes which are notified but all the inhabitants are treated as Scheduled Tribes. In such cases you should be very careful in understanding the structure and composition of the Scheduled Caste/Scheduled Tribe properly.

Q 1.5 Etymology means the account of origin or the meaning associated with the term used to designate the castes or tribes or their different sub-divisions. Presently we are only interested to know whether the name(s) and synonym(s) of the referent community have any meaning associated with them. For example, the Dhanwar, a Scheduled Tribe in Madhya Pradesh derives its name from dhanu or dhanush, i.e., a bow. The etymology of the word 'Adi' means 'man'. 'Mishing' refers to those who reside by the side of river. The Sikligar, a Scheduled Caste in Delhi, derives its name from Arabic 'Siquol' meaning 'polish on metal' and the name Sikligar is used for one who polishes metal.

An attempt may be made to record the meaning, if any, associated with all the name(s) and synonym(s) of the community. It would require a thorough probing.

Q 1.6: This is a sensitive question particularly when the community's name is associated with some practice or occupation looked down upon by other neighbouring communities. The terms used to designate a caste or a tribe or sub-groups thereof mostly do not carry any derogatory meaning. In some exceptional cases, however, particularly among the Scheduled Castes, the term could be considered as derogatory. Some examples of such terms which are considered derogatory by the members of their caste or tribe are Kanjar, Chura, Chodhara etc. Through this question an attempt has been made to find out if the term used to designate the Scheduled Caste or Scheduled Tribe or sub-divisions thereof has any derogatory meaning. It may be asked tactfully. You should not over emphasize the point as the informants may not like it or may resent any discussion on the topic. You should always respect the sentiments of the Scheduled Caste or Scheduled Tribe you are studying and not in any way, even inadvertently, hurt their feelings and sentiments.

Q 1.7: Association of community's name with some specific occupation is more commonly found among the Scheduled Castes. However, sometimes certain Scheduled Tribes are also referred to by their occupational names. For example Kathodi or Katkari of Maharashtra are so named because of their traditional occupation of preparing katha (catechu). Similarly Lambadis of Andhra Pradesh are known so by their association with the occupation of transportation of lavan i.e., salt in the past.

Q 1.8: History of origin of the Scheduled Caste or tribe is difficult to trace. An attempt may be made to probe and record historical account, if any, known to community members regarding origin of their community. Use separate sheet if necessary.

Q 1.9: Myths and legends associated with the origin and migration of the community may be probed from the elderly and knowledgeable persons of the community. Legends or myths may not be, at times, logically convincing. Nevertheless, these provide important insight into the origin and history of the Scheduled Caste/Scheduled Tribe. Use separate sheet for recording the response, if necessary.

Q. 1.10: The Hindu society is charactarised by castes and communities and these are arranged in an hierarchical order. Every caste is assigned a position in this social scale. One caste is deemed to have a status higher, lower or equal in comparison to other castes. The Varna system of classification is the basis of such hierarhy. Coupled with this and other factors such as occupation or food

habits followed by members of the caste or tribe, or mixed origin of a caste or tribe, the position for unequal status of communities arises. This concept of higher or lower status is also found among the Hinduised tribes in India.

Commensality or partaking food by members of one caste or tribe from members of other castes or tribes is an important indicator of social status. This question may be asked at two levels. At first, the informants may be asked to name all the castes/communities found in the neighbourhood with respect to the caste or tribe under study. Then they may be asked to indicate those from whom the members of the referent caste/tribe accept food but who on their turn do not accept food and water from the referent caste/tribe. These communities may be treated as higher in social status in comparison to referent caste. On the otherhand, there may be some castes from whom the members of the referent caste may not be accepting food and water. Such castes may be recorded as possessing lower social status. Besides these two criteria, there could be some castes with whom the members of the referent caste may be having commensal relations. These communities may be treated at par in social status with the referent Scheduled Caste/Scheduled Tribe.

SECTION 2: HABITATION PATTERN

In this section the intention is to find out the manner in which the members of the referent caste or tribe and the people in the area have adapted to the local ecological conditions. Whereas, the first question refers to all the communities found in the village or its neighbourhood, the next few questions refer to Scheduled Castes and Scheduled Tribes only. The evil of untouchability or social disability is sometimes reflected in the settlement pattern of the village. It is commonly seen that in a caste Hindu dominated village, the Scheduled Castes or sometimes even Scheduled Tribes are ordained to construct their houses only at the fringes or outskirts of the village. In tribal dominated villages this is generally not the case. Habitation pattern in an area helps to understand this social order and is an important matrix of this study.

SETTLEMENT PATTERN:

Q 2.1 For this question you have to take a bird's eye view of the village. How did you find the houses in the village where you are canvassing this schedule? The layout of the dwelling units may be broadly categorised as agglomerated, dispersed and isolated. Any other type

of formation may be grouped under 'Other'. Tick mark the circle of code number that corresponds to your observation.

Q 2.2 In this question you are required to find out if the Scheduled Caste/Scheduled Tribe houses are situated on the outskirts of the main habitation area of the village.

Q 2.3 In case the Scheduled Caste/Scheduled Tribe houses are situated within the main habitational area and if so you are required to find out if these are segregated from the houses of caste Hindus.

Q 2.4 In case of 'Yes' in question 2.3, reason(s) for segregation may be enquired and recorded.

Q 2.5 & 2.6 In case of 'No' in question 2.3, i.e., the houses of referent Scheduled Caste/Scheduled Tribe are not segregated from the houses of caste Hindus, a related question may be asked whether it is a result of any change from the traditional settlement pattern. If yes, question 2.6 may be asked to record the time and period since when this change has taken place.

NEIGHBOURHOOD PATTERN

Q 2.7 Tick mark code(s) that correspond to your observation. Tick all the circles that apply.

SECTION 3: DWELLING UNIT

Questions 3.1, 3.2 and 3.3 seek to collect information on the dwelling units in which the referent Scheduled Caste/Scheduled Tribe live, their shape and the changes that have come about from the traditional pattern.

Q 3.1 This question relates to shape of the ground plan of the dwelling unit. There may be some cases where dwelling units are made in more than one shape. Tick only the code of general or most common type of the dwelling units found among the referent Scheduled Caste/Scheduled Tribe.

Q.3.2 & 3.3 These questions are intended to record change, if any, that has taken place in the shape of dwelling units in recent years. If yes, types of changes may be recorded in question 3.3. Use separate sheet if necessary.

SECTION 4: FOOD, DRESS AND ORNAMENTS

FOOD AND DRINK

Food, dress and ornaments sometimes bear distinct identity of the caste or tribe. Variations observed in these items are usually related to the ecological and cultural pattern of the area in which they are found. Whereas economic condition of an individual member of the caste or tribe may determine the quality of dress one is wearing or food one eats, the questions here relate to the entire ethnic group in general. Attempt should be made not only to identify the existing pattern but also to record the changes that have come about over the period. Any distinctive character of the dress pattern of the referent Scheduled Caste/Scheduled Tribe should be observed and recorded. For collecting these informations you may have to ask a few more questions that what has been given in the schedule.

Q. 4.1 : Write the local names of utensils generally used by the community for preparing and serving food and drink. Also provide their English equivalent in brackets.

Q. 4.2: Enquire if there has been any change, in recent years in the type, material and number of utensils and tick mark the relevant code. In case of 'No' the next question 4.3 need not be asked.

Q. 4.3 : In case of 'Yes' in question 4.2 you are to enquire further and record the changes that have come about in types of utensils, materials of utensil and number of utensils used in the households belonging to referent Scheduled Caste\Scheduled Tribe.

Q. 4.4 : Staple food may be rice, millet, wheat etc. Give the local names and its English equivalents in brackets. At times it is difficult to identify single staple food among the tribal communities. Meagre yield in their fields may not sustain them for the whole year and they are forced to eat other food items like leaves, wild fruits, tubers,birds etc. In such cases to have a realistic information on food, the main items of food consumed by the community may be recorded.

Q. 4.5 : Number of meals generally taken by the members of referent community may be recorded in the given box.

Q. 4.6 : Enquire when do the members of referent community normally take their meals i.e., in the morning, midday, evening or night. Tick mark the appropriate circle(s).

Q. 4.7 : If the community is taking non-vegetarian food even if in small quantity, tick mark Code 2. Tick mark Code 1 in case the community is purely vegetarian.

Q. 4.8 : In case the referent Scheduled Caste/Scheduled Tribe takes non-vegetarian food find out the different non-vegetarian items of food taken by them and tick mark all the relevant codes.

Enquiry regarding flesh of dead cattles is quite sensitive and therefore special care may be taken while recording answer against code 11, i.e., whether the referent community takes carrion or flesh of dead cattle. In the normal course the informants may not divulge this information as it is considered a derogatory practice by the caste Hindus.

Q. 4.9 : Change, if any, in food habits of the community during the recent years may be enquired and recorded.

DRESS

Q. 4.10 : Write local name and its English equivalent in brackets of the dress normally worn by the members of referent community as headgear, upper garment and lower garment. This question has to be asked separately in respect of adult male, adult female, boy and girl. Use separate sheet if necessary.

Q. 4.11 : Normally tribal communities have distinctive dress of their own. However, at times it may occur that the dress worn by the Scheduled Caste/Scheduled Tribe in a region is apparently similar. But a closer observation may reveal minor variations in style of wearing and preference for specific dress item, colours etc., from one tribe to another. Answer to this question may be recorded after careful probing and observation. Tick mark the circle of relevant code number, if 'Yes' go to question 4.12.

Q. 4.12 : Describe main aspects of differences in the dress worn by the members of referent community vis-a-vis other neighbouring communities.

Q. 4.13 & 4.14 : Describe the dress worn by men and women of the referent community on ceremonial occasions. Give the local name of the dress worn as headgear, upper garment and lower garment and their English equivalent in brackets. In case any change has come about in the dress from the traditional pattern the same may be recorded item-wise under question 4.14.

Q. 4.15 & 4.16 : Describe the dress worn by special functionaries of the community like Priest, Headman and Medicineman. Describe the dress worn by each of them as headgear, upper garment and lower garment. Give the local name of the dress and their English equivalent in brackets. In case of any change in the dress of these functionaries from the traditional pattern, record the same under question 4.16.

ORNAMENTS

Q. 4.17: Give the name of specific part of body where the ornament is worn e.g., an ornament on nose can be worn on septum or alae. Similarly an ear ornament can be worn on ear lobes or on auricle. Ornaments on hand can be worn on fingers, wrist or upper arm. The details of local name, material and source may be recorded separately for male and female members.

Local Name: Note down the local names of the ornaments.

Material: Provide local name of the material used for making the ornament and its English equivalent in brackets. For example, gold, silver, aluminium, zinc etc. Sometimes among tribal communities ornaments are also made indigenously from items like horn, shell, bamboo, bones etc.

Source: Indicate the source from where the community members generally obtain these ornaments. For example, from goldsmith/silversmith, shop in the nearby town, weekly market etc.

Q. 4.18 : It is quite possible that some of the ornaments worn in the olden days are no longer worn by them now or are in use by a few elderly males and females only. An enquiry may be made regarding such traditional types of ornaments and changes that might have occured over the years in their shape and material used and the same may be recorded. Use separate sheet if necessary.

Q. 4.19 : An attempt may be made to ascertain the reasons of change indicated in Question 4.18, and number of years since when the change has come about. Use separate sheet if necessary.

SECTION 5: FAMILY, CLAN AND OTHER ANALOGOUS DIVISIONS

Every human society is organised on the basis of fraternal groups and kinship relations. At the base of this organisation are the individual members of the society who in their turn belong to one family or

another. A group of consanguinal families form a lineage or a clan. A group of clans may constitute a caste or tribe. In case of large groups these clans may be grouped together to form a sub- caste or sub- tribe or a phratry or moiety. A number of sub- castes or sub- tribes may then constitute a caste or tribe.

Marital relation between the members is one of the important indicators by which the boundary of the social group is determined. Clan is exogamous in nature. In other words, members of a family and clan do not inter-marry but only marry outside. Sub-caste/sub-tribe or caste/tribe in general are endogamous units whose members marry within the group.

In the following questions, an attempt has been made to collect infomation which may throw light on the structure of the society under study.

Q. 5.1 to 5.3 : These questions are meant for collecting information on the traditional type of family found in the community and record the change which might have occurred, if any, in the family composition and reason(s) thereof. So far the concepts are concerned family should be distinguished from Household. Whereas the principal basis of formation of the household is economic reasons, the family is a social group. Since in the Census, the word Household is generally used for the sake of uniformity and convenience, in these questions 'Household" is used inter changeably with family. Common types of family found are nuclear, supplemented nuclear, joint etc. Here only two types of families or households which are usually found in the society are considered. This question relates to the caste or tribe as a whole and not to individual cases. Prevalent norm in the society may demand setting up of a, new family after marriage or continuing stay in one's fathers house leading to the formation of joint family. Details of any other type prevalent in the society of referent caste/tribe may be recorded in a separate sheet. If 'No' in Q.5.2 the factors responsible for change in the traditional type of family may be indicated by ticking relevant circles against Q.5.3.

Q. 5.4 : It aims at recording the prevalent type of residence after marriage. Different practices are found among different ethnic groups in this regard. You are required to find out the normative pattern prevalent in the community you are studying.

Q. 5.5 : It has been observed that in all societies inheritance of property, descent and succession are often traced through either male or female line. When property inheritance and reckoning of descent takes place along the male lines it is called patrilineal inheritance and when the same takes place along the female lines it is called matrilineal inheritance. In India the castes or tribes are mostly patriarchal and patrilineal. There are only a few examples of matriarchal and matrilineal societies in our country. For example the Khasi, a Scheduled Tribe in Meghalaya, are known as matriarchal and matrilineal people. The Khasi tribe trace their descent through female line i.e., mother to daughter. Khasi family normally constitutes mother, her unmarried children (male and female), her husband, her married daughters and their husbands. According to the traditional law, men have no individual right to ownership, whether they are husbands or sons. Property is inherited from mother to daughter.

Q. 5.6 : Sub-caste and sub-tribe are the principal endogamous groups in which a caste or tribe is divided. It is not necessary that all castes or tribes are divided into sub-castes or sub-tribes. Find out if the referent Scheduled Caste/Scheduled Tribe has any sub-divisions which are endogamous in nature.

Q. 5.7 : Enquire if there is any meaning associated with the name of the sub-castes/sub-tribes. If yes, the same may be given. Please refer to instructions provided for question 1.5 for understanding the concept of etymological significance. Use extra sheet if necessary.

Q. 5.8 to 5.10 : These questions pertain to myths and legends of origin, territory of habitation and traditional occupation of sub-castes/sub-tribes. Importance of myths and legends has been explained in question no. 1.9. Use separate sheet for question 5.8, if necessary.

Q. 5.11 : Hierarchical status among the sub-castes/ sub-tribes, if any, may be probed on the basis of commensality i.e., acceptance of food and water as has been explained in respect of Question 1.10.

Q. 5.12 : In case the referent community is a Scheduled Tribe, write the names of clans present among them in the first column. Then enquire etymological meaning of these clan names, if any. In case the clan names refer to some animal, bird, natural object etc., probe further how this clan name is associated with the particular object. The animal, bird, natural object may be the totem of that

clan. Write the name of totem and its English equivalent in brackets in the second column. In case the referent community is a Scheduled Caste, record the names of exogamous got or gotra, if any, among them. Totems are normally not associated with got or gotra. Therefore, in case of got or gotra, next column may be left blank. Names of got or gotra among the Scheduled Castes may be related to some rishi.

Q. 5.13 : Beliefs associated with the origin of each of the clans or gotra as recorded in first column of question no. 5.12, may be enquired and recorded. Distribution of different clans may be found out by ascertaining the names of the villages/areas where the members of a particular clan or gotra are living. Use separate sheet if necessary.

Q. 5.14 : Hierarchy in social status of different clans or gotra, if any, may be enquired. In case there are some clans or gotras reported to be having higher social status then it may further be enquired how this higher status of particular clan(s) is determined or reflected in their community life. Use separate sheet if necessary.

Q. 5.15 : Clans are 'exogamous' units, i.e., persons belonging to the same clan will not marry among themselves. However, sometimes a clan grows in size and degenerates in its functioning. In such cases members of a clan, though traditionally exogamous, happen to marry within the clan also by avoiding certain degree of close kins up to certain generations. Such clans are called agamous. The clans found among the referent Scheduled Tribe are exogamous or agamous may be shown by ticking the relevant circle.

Q. 5.16 and 5.17: Though theoretically a person may marry any eligible person outside his own clan but sometimes due to some reasons, for instance, existence of varied hierarchical status among clans, some of them may prefer to marry with only those belonging to preferential selected clans. When the members of certain clans are allowed to marry only with members of certain eligible clans it is said that these clans are prescribed for marriage. On the otherhand there may be situations when members of certain clans prefer to marry members of certain other clans, which are not prescribed for marriage. While identifying such groups you are required to take each clan separately and enquire which have prescribed or preferential marriage relationships.

Q. 5.18 & 5.19 : Conversely to the concept of prescription or preference in marriage among certain clans, there may be some clans among which marriages are not being solemnized due to one reason or the other. Tick mark the circle of relevant code. If the answer is 'yes' in question 5.18 go to next question 5.19 and give the names of clans among which marriage is restricted.

Q. 5.20 to 5.22 : These questions aim to get information on the role of one's own clan members on the occasion of birth, marriage and death respectively. It may be enquired whether on such occasions clan members are traditionally expected to perform some specific role. Use separate sheets if necessary.

INTERVIEWER'S COMMENTS:

In the space given for interviewer's comments, the interviewer is expected to note any relevant information which is significant about the referent Scheduled Caste/Scheduled Tribe on items covered in Section 5, i.e. pertaining to family, clan and other analogous divisions, which he considers important and needs to elaborate further due to lack of space or objective nature of pre-coded questions.

SECTION 6: ECONOMIC ACTIVITIES

Q. 6.1: Traditional occupation means the occupation pursued by the community since generations and more or less associated with the community. Write the traditional occupation of the referent community in the given box. Usually all the castes are associated with a specific occupation in the past. Members of this caste used to mainly pursue that occupation. This occupation is called traditional occupation. For example the traditional occupation of Kumhar is pottery, Nai or Hajjam is hair cutting, Sapera is a snake charmer, Bazigar is an acrobat. For instance, among tribes and Kathodi or Katkari were catechu makers, Banjara were salt carriers and Bakarwal were goat or sheep herders.

Q. 6.2 : Change in traditional occupation may have taken place due to spread of education or technological innovation and enlightenment. In certain cases traditional occupations considered derogatory by the caste Hindus, are also given up by the communities. At times change in traditional occupation may also take place due to completely changed socio-economic scenario in the region where the community is residing. Tick mark the circle of relevant code.

Q. 6.3 : If 'Yes' in question 6.2, further enquire when did these changes have come about, i.e., in long past or during recent years. Tick mark the circle of relevant code.

Q. 6.4 : Reasons of change in the traditional occupation may be enquired and recorded.

Q. 6.5 : The main occupation presently pursued by the referent community may be different from their traditional occupation. Enquire about the same and enter in the given box.

Q. 6.6 : Name(s) of the other occupation(s) generally pursued by the referent community at present, may be probed and recorded.

AGRICULTURE

Q. 6.7 : In case some of the households belonging to the referent community are engaged in agricultural pursuits, write the names of main crops being grown by them.

Q. 6.8 : Write the month in which agricultural activities of ploughing, sowing, weeding and harvesting normally take place in respect of 3 main crops grown by them.

Q. 6.9 : Among agricultural communities normally all members of household are engaged or assist in specific agricultural activities. An enquiry may be made and actual roles of men, women, boys and girls in agricultural operations may be recorded. Use separate sheet if necessary.

Q. 6.10 : An attempt may be made through group discussions to bring out approximate yield per hectare in respect of 3 main crops indicated in Q.6.8. Yield may be given in kilograms.

Q. 6.11 & 6.12 : Communities engaged in agriculture usually perform certain rituals by worshipping their deities to ensure bumper yield in their fields. Certain rituals are performed before sowing of seeds and also prior to harvesting of the crop. New crop is offered to the deities before its consumption by themselves. An enquiry may be made in this regard and recorded. Use separate sheet if necessary.

Q. 6.13 to 6.15 : These questions aim at bringing out the information whether the referent community is applying advanced techniques of agriculture by using

improved variety of seeds, chemical fertilizers and mechanised agricultural equipments. Tick mark the relevant codes.

DAILY LABOUR

Q. 6.16 : An enquiry may be made whether the members of the referent community also work as daily labourers. If so, it may further be probed whether they are engaged as agricultural labourers, labourers in construction activities, forest labourers or labourers in any other activity. Tick mark the circle(s) of relevant code number.

Q. 6.17 : Type of work in second column means broad categories of labour indicated in Question 6.16, namely, agricultural labourer, labourer in construction, forest labourer and labourer in any other activity. Wages received per day in respect of males and females may be given separately.

Q. 6.18 : Mode of payment normally received by the labourers may be enquired and tick mark the relevant code.

Q. 6.19 : An enquiry may be made to know whether there is any variation in wages paid to males and females, adult and children and variation of wages paid to them in different seasons. Tick mark the relevant codes.

Q. 6.20 : Place of work where the community members normally go to work as labourers may be enquired. Tick mark the relevant code.

FISHING

Q. 6.21 to 6.27 : These questions pertain to fishing and do not need any explanation. Tick mark the relevant code(s) and fill in the information desired in Qs. 6.21 to 6.27 after group discussion with knowledgeable persons. In case fishing is being done for own consumption only, Qs. 6.25 and 6.26 need not be asked.

Q. 6.27 : Find out if there has been any change from earlier practice in the mode of fishing, type and quantity of catch and marketing of fish. Use separate sheet if necessary.

Mode of fishing: Find out the different methods presently adopted for fishing by the members of referent community

i.e., nets, traps, etc. Also find out if there has been any change in the traditional practice of fishing presently adopted by them.

Type of fish and quantity of catch: Record the local names of fish and their English equivalent. Quantity of catch may also be shown in Kilograms.

Marketing of fish: Place(s) where fish is sold may be given. Change, if any, in the marketing of fish from earlier times may be indicated.

FORESTRY

Q. 6.28 to 6.35 : These questions pertain to forestry. Tribal communities have close association with the forests in many ways. Forests influence their entire way of life. Information regarding availability of forests in the surrounding areas of the village; collection of different types of minor forest produce by them for their own consumption and for sale; income accruing from the sale of minor forest produce; restriction, if any, imposed by the Govt.; marketing of forest produce and change, if any, in this regard from the olden days may be probed carefully and recorded. Tick mark the appropriate circles and also record the requisite information in the given boxes.

Q. 6.36 : The referent community may be using different types of implements for pursuing various economic activities like agriculture, fishing, forestry, construction etc. Names of the implements used, their local name and English equivalent and also approximate cost of these implements for each economic activity pursued by the members of the referent caste/tribe may be given in the respective columns.

Q. 6.37 to 6.40 : These questions pertain to economic activities other than those already mentioned in question 6.1 to 6.35. In case the community does not pursue activities like agriculture, daily labour, fishing and collection of forest produce as their main occupation an enquiry may be made in regard to the main economic activities they are engaged in. It may be enquired whether these economic activities are pursued by them traditionally or have been taken up in the recent times. Months in which pursued and also how much one household earns on an average per month from the economic activities shown under Q.6.37 may also be ascertained. Tick mark the circle of relevant code numbers and record the requisite information in the given boxes.

INTERVIEWER'S COMMENTS

In the given space the interviewer is expected to note down any significant information on Section 6, i.e., pertaining to Economic Activities, which he considers important and which has not been covered in Qs. 6.1. to 6.40.

SECTION 7: LIFE CYCLE

Birth, marriage and death are the three important stages of life cycle. Different societies have different beliefs and practices connected with these events. These beliefs and practices are reflections of their eco-system, level of socio-cultural, economic and technological advancement and their world view. Hence it is very important to know about the beliefs and practices connected with birth, marriage and death for indepth study of the community.

BIRTH

Q. 7.1 to 7.7 : These questions are self explanatory. Tick mark the circles of relevant code and furnish the requisite information in the given boxes.

Q. 7.8 : Certain beliefs are connected with the disposal of the placenta. In the tribal communities the placenta is normally buried in specific place and care is taken that it is not eaten up by dog or animal.

Q. 7.9 to 7.11 : Concept of pollution is associated with confinement of woman after delivery. During her confinement period she has to observe certain restrictions. Place and period of pollution or confinement varies from community to community. Sometimes a woman in confinement after delivery is provided special items of food. These questions may be probed carefully and recorded.

MARRIAGE

Q. 7.12 to 7.15 : These questions pertain to average age at marriage of a boy and a girl in the olden days and in the present times.

Q. 7.16 : In every society marriages are prohibited within certain degree of close relationship. This prohibited degree of relationship may be lineage, clan/gotra, territorial group, phratry etc. (For

explanation on such terms as lineage, clan, gotra, phratry and territorial group refer to Question 1.4 and 5.12 and also the Glossary of Technical Terms in Chapter 7).

Q. 7.17 : There are some socially approved norms for acquiring mate among the communities. Tick mark the circles of most common modes found among the referent community.

Arranged Marriage: Marriage arranged by parents or relatives through negotiations.

Elopement: Boy and girl, with mutual consent, run away from their village and after some period they get married.

Capture: Girl is forcibly captured by the boy's party and taken away. Later she is formally married and accepted by the society.

Service: Among some tribes where generally the brideprice is higher, a boy when desirous of getting married but unable to arrange the bride price may opt for marriage by service. Under this type of marriage he has to serve his would be father-in-law for a stipulated period. After completion of this service period he is formally married with the girl and all expenses of marriage are generally borne by the bride's father.

Besides the above mentioned modes of acquiring mate, if there are any other modes these may be enquired and recorded. For instance, among some castes marriage by exchange is prevalent. Under this practice two boys desirous of getting married exchange their sisters in marriage and do not pay the bride price.

Q 7.18 to 7.20 : These questions seek information on certain practices relating to remarriage and divorce prevalent in the referent community in the past and during present times and change, if any, in these practices and reasons thereof. Tick the circle of relevant codes and collect the requisite information

Q 7.21 to 7.24 These questions seek information on whether cross cousin marriage and parallel cousin marriage are being practised by the referent community and, if so, whether these are preferential types of marriages.

Marriage between offsprings of the siblings of opposite sex is called cross-cousin marriage, e.g. marriage of a boy with his mother's brother's daughter or with his father's sister's daughter. Similarly, in case of a girl's marriage with her father's sister's son or mother's brother's son is a cross-cousin marriage.

Parallel-cousin marriage is the marriage between offsprings of the siblings of same sex, eg., a boy marrying his father's brother's daughter or mother's sister's daughter. Similarly a girl marrying her father's brother's son or her mother's sister's son. Tick mark the circle of relevant code. The latter practice is prevalent among the Muslim communities.

Q. 7.25 : Among the caste Hindus marriage ceremony is performed generally by a Brahmin priest. But among the Scheduled Castes/Scheduled Tribes it may be performed by other functionaries also. It may be probed carefully and tick mark the relevant codes.

Q. 7.26 : Customs and practices associated with marriage may be described briefly. Use separate sheet if necessary.

Q. 7.27 & 7.28 : Indicate how much money is being spent presently by the community on an average type of marriage of a boy and girl.

Q. 7.29 & 7.30 : These questions seek information on practice of dowry and bride price respectively. Dowry, in cash or kind, is paid by the bride's parents to the bridegroom's parents. Bride price, on the other hand, is paid by the groom to bride's parents. Taking of bride price was a common practice among the tribal communities in bygone days. The position at present may be ascertained.

Q. 7.31 : It may be enquired as to how money is generally arranged by the members of referent community to meet expenditure of marriage i.e. whether it is arranged by the concerned household, take help from relatives or they have to take loan from some outside agency like money lender etc.

Q. 7.32 : It may be enquired whether the community members have to take loan to meet the expenditure during the marriage. Tick mark the relevant code.

Q. 7.33 : Change in the pattern of expenditure during marriage, if any, may be probed and described.

DEATH

Q. 7.34 : Belief prevalent in the referent community regarding the cause of death may be probed and recorded. Reasons for death could be diseases, old age, murder, suicide, accidents etc. Among some communities there may be superstitious belief that death may occur due to the wrath of some malevolent spirits, ghosts etc. or some supernatural beings. Tick mark the relevant code.

Q. 7.35 : Certain parctices are followed when it is observed that death of a person is imminent. Such preparations are related with beliefs associated with death and transmigration of soul. For instance, among certain caste Hindus a person at the verge of death is laid down on the ground. Details may be recorded in the space provided.

Q. 7.36 & 7.37 : Tick mark the circle of relevant code.

Q. 7.38 : Usual method(s) for carrying dead body to cremation/burial ground may be described. Use extra sheet, if necessary.

Q. 7.39 : It may be enquired whether according to the traditional practice of the community are there specified relatives of the deceased person who are expected to carry the dead body to cremation/burial ground. If not, then who normally perform this job?

Q. 7.40 : The rites performed and ritual objects offered at the time removing the dead body from bier may be described briefly.

Q. 7.41 : Where the dead body is usually disposed off may be ascertained and the relevant code may be tick marked.

Q. 7.42 : Is there any variation in the method of disposal of the dead body of a child, an adult and of that person who died due to accident. Tick mark the relevant codes.

Q. 7.43 : Find out if according to traditional custom some selected relatives or kins are xpected to prepare the site for burial or cremation. If so, who are they? If not, then who normally prepares the site?

Q. 7.44 : Normally dead body is laid into the pit in case of burial or placed on the pyre in case of cremation in lying position. Head is kept in a particular direction.

However, in case of burial sometimes corpse is buried in sitting posture. Describe the practice prevalent among the referent community.

Q. 7.45 : Offerings made to the deceased person, if any, at the time of cremation or burial may be mentioned.

Q. 7.46 : Rituals performed at the time of disposal of the dead body may be described. Use separate sheet if necessary.

Q. 7.47 : In case of cremation the residual charred bones or remains of the dead body are collected and disposed off at some other place within the village, in their ancestral village, some sacred river or place etc. Tick mark whichever is applicable.

Q. 7.48 & 7.49 : As part of the obsequies pollution is observed in the family for certain period. During this pollution period certain normal activities are restricted. Number of days for which pollution period is observed may be enquired and indicated. Restrictions imposed on taking of certain type of food, if any, during the pollution period may be described. Use separate sheet if necessary.

Q. 7.50 : Tick mark the relevant code.

Q. 7.51 : Who officiates in performing the death rites? Enquire and tick mark the relevant code.

Q. 7.52 : Names of ritual objects connected with death rites may be indicated.

Q. 7.53 : Enquire if any feast is arranged at the end of pollution period. Tick mark the relevant code.

Q. 7.54 : Find out on an average how much money is spent by the referent community on performance of the death rites, including offering of feast to the fellow community members.

Q. 7.55 : Enquire whether there has been any change in the pattern and amount of expenditure in the performance of death rites from the earlier times. Tick mark the relevant code.

SECTION 8: RELIGION

Q. 8.1 to 8.6 : Supreme deity is the deity which is considered most powerful than all other gods, goddesses, deities and supernatural beings which controls the

universe. However, the concept of supreme deity may not be prevalent in all the communities. It requires a thorough probing.

Q. 8.7 to 8.13 : Village deity is the patron or guardian deity of the village as a whole. It is worshipped by all inhabitants of the village irrespective of any caste or community.

Q. 8.14 to 8.19 : Normally each clan has its own clan deity worshipped by all the members of that clan. However, in the recent years, due to process of Hinduisation among a few tribes clans have degenerated and have lost their effective functioning. In such cases it is likely that they may not be having clan deity. It requires a thorough probing. Use separate sheet if necessary.

Q. 8.20 to 8.24 : Tribal communities believe in a number of malevolent spirits. Malevolent spirits include spirits, ghosts and other supernatural beings which, if not properly worshipped, are likely to cause harm to an individual, family, community, crops, livestock etc. It is important to differentiate these malevolent spirits from benevolent deities which , if worshipped, bring happiness and prosperity. But if the benevolent deities are not worshipped they do not inflict harm. Use separate sheet if necessary.

Q. 8.25 to 8.27 : An enquiry may be made to find out whether ancestors are still worshipped by the referent community. If yes, what are the beliefs associated with it and on which occasions ancestors are worshipped. Ancestors are normally worshipped at the household level. Ancestors may be represented by images such as wooden pillars, stone slabs, metal pieces or similar objects. Use separate sheet if necessary.

Q. 8.28 : Here note down the names of all other deities worshipped by the members of referent Scheduled Caste/Scheduled Tribe. Tutelary deity is the deity considered as patron or protector of the community.

Deities of local tradition are the deities worshipped in the region by different castes/ communities. Deities of Hindu tradition are the gods and goddesses of Hindu pantheon which are, by and large, worshipped by caste Hindus throughout the country, e.g., Shiva, Rama, Krishna, Durga, Ganapati, Hanuman, etc.

Q. 8.29 : It is likely that members of Scheduled Caste/Scheduled Tribe may be visiting certain pilgrim centres or such places which are considered sacred. It may be probed and names of pilgrim centres usually visited by the members of the referent community may be recorded.

Q. 8.30: Beliefs connected with magical practices prevalent in the referent community may be described. Use separate sheet if necessary.

INTERVIEWER'S COMMENTS

In the given space the interviewer may give any other significant information on Section 8: i.e., information pertaining to Religion which has not been covered in the questions 8.1 to 8.30.

SECTION 9: TRADITIONAL SYSTEM OF SOCIAL CONTROL

Traditional caste/community Panchayats have been playing an important role as institutions of social control. These may be differentiated from the statutory village Panchayats. In the olden days these caste/community Panchayats exercised greater control over the community and decisions arrived at by them in sclving inter-community disputes were binding. However, nowadays, since the introduction of statutory Panchayats, the caste/community Panchayats have considerably lost their earlier hold over the community. Nevertheless, these caste/community Panchayats are, by and large, still functioning in many areas.

Q. 9.1 : It may be enquired whether the referent community has any traditional Panchayat of its own, i.e., a recognised body which settles disputes arising within the community. It may or may not have a permanent set of office-bearers. Tick mark the circle of relevant code.

Q. 9.2 : Normally the community Panchayat is a recognised permanent body having specific persons acting as panch and sarpanch etc. However, in some cases there may not be any permanent formal community Panchayat. In such cases community elders and influential persons of the community convene a Panchayat meeting whenever need arises and settle the disputes arising within the members of their own community. Tick mark the circle of relevant code.

Q. 9.3 : In case there is a permanent recognised body like community panchayat, it may be enquired how it is constituted i.e., whether office bearers of community Panchayat are hereditary or whether they are elected or

any other system is adopted for their nomination/selection. Tick mark the relevant code.

Q. 9.4 : In case there is no permanent body of community Panchayat, it may be enquired whether the functionaries are put up according to exigency of the situation or disputes are settled by mutual discussion among the concerned parties. Tick mark the circle of relevant code.

Q. 9.5 : Information regarding main functions of traditionally recognised community Panchayat and its permanent set of office bearers may be described.

INTERVIEWER'S COMMENTS

In the given space the interviewer may give any other relevant information on Section 9, i.e. pertaining to traditional system of social control like castes or tribes association and any other information which has not been covered in questions. The traditional or local names of such community Panchayats, names of office bearers, details of their functions, respect/reverence these office bearers demand from others in the community, their previleges, power as law enforcement agency etc. may be described.

SECTION 10: INTER COMMUNITY RELATIONSHIP

Questions 10.1 to 10.15 are designed to find out the existing practice in regard to the social discrimination against the referent community. The answers to these questions are to be furnished categorically under the time perspective as 'Traditional' and 'Present'. These are sensitive questions and should be asked tactfully, without offending the informants. To have a comparative view, and also to record change from the olden days, all these questions should be asked in the present context as well as in relation to the traditional practice in the past. Information regarding social disabilities may only be recorded after observation and careful probing. To eliminate exaggerated view point or information which are not easily forthcoming in this regard, it is prudent to cross check such information from different sources. Cross checking may be resorted to by asking the same questions from the referent community as well as other neighbouring communities including the caste Hindus.

Q. 10.1 : This question directly deals with the aspect of untouchability and its prevalence in the area. It is a highly sensitive question and requires to be asked tactfully. Tick mark the circle of relevant code.

Qs. 10.2 & 10.3 : The information on these questions is to be collected to find out whether the members of the referent Scheduled Caste is allowed to enter the houses of caste Hindus. The extent of their entry indicating the portion of the house to which they are permitted is to be indicated separately in Q.10.3.

Qs. 10.4 to 10.6: These questions pertain to accessibility of the referent community in the temples and other sacred places also used by caste Hindus. If 'No' in Q.10.4 find out if they are permitted to Worship from outside the temples used by caste Hindus. The type of offerings such as coins, flowers, sweets, etc., made to the deity by the members of the referent Scheduled Caste/Scheduled Tribe may be indicated against Q.10.6. Tick mark the circle of relevant codes.

Q. 10.7 & 10.8 : These questions pertain to accessibility of the referent community to the village common well or tank used by the caste Hindus. Common village well/tank is meant to denote the well or tank of the village which is meant for use by all the castes and communities residing in the village. In case the referent caste/tribe is permitted to draw water from the common village well/tank, put tick in the circle against 'Yes' in Q.10.7. Further, it may be ascertained whether they are permitted to use the earthen vessels to draw the water and tick mark the relevant circle accordingly.

Q. 10.9 : Pertains to accessibility of the members belonging to the referent community to the village dhaba, tea and sweetmeat shops. If 'Yes', tick mark the relevant circle.

Q. 10.10 : It may be asked whether the referent community is being served by a Brahmin priest on ceremonial occasions like marriage etc. and tick mark the relevant circle.

Q. 10.11: In case the referent community is not being served by a Brahmin priest then it may be enquired who is performing this job.

Q. 10.12: It may be enquired whether the referent community is being served by a traditional barber (Nai) who is also serving the caste Hindus. Tick mark the circle of relevant code.

Q. 10.13 & 10.14 : These two questions pertain to acceptance of kutcha and pucca food by other caste/communities living in the same region. Name such castes/communities who are accepting kutcha and pucca

food from the referent community. Concept of kutcha and pucca food is essentially a caste Hindu concept prevalent in North India. However, in other parts it may also be practised in a diluted or diffused form.

Acceptance of water, kutcha food and pucca food from the referent community by other castes/communities of the region are indicators of social status of the referent community. According to the traditional practice, concept of pollution is associated with water. Food cooked in water or mainly prepared with water like boiled rice, roti, vegetable curry etc., is considered as kutcha food, while the food fried in oil or ghee like puri, vegetable etc., is considered as pucca food. It would be worthwhile to note that while food prepared in water is considered as kutcha food but when it is prepared in milk, the same is considered as pucca food, e.g. rice boiled in milk (kheer) is considered as pucca food. The Brahmins, who are placed at the top of the ladder of caste hierarchy, do not accept either kutcha or pucca food from any other caste/community. However, they may accept uncooked food or foodgrains etc. from other castes and prepare the food themselves. On the other hand, all the castes/communities accept kutcha as well as pucca food prepared by a Brahmin. Kutcha food is normally accepted only from caste/community having higher social status besides one's own community.

Most of the tribal communities in India are, by and large, at different levels of Hinduisation. It is quite likely that some of the more Hinduised tribes, or those living intermingled with caste Hindus for quite some time have imbibed caste Hindu concepts related with commensality.

Q. 10.15: This question pertains to acceptance of water from the member of referent community by other communities. Name those castes/communities who are accepting water from the referent community.

A few blank sheets have also been added to this schedule with a view to take note of the information sought on different items if the space provided against these questions is found insufficient. These blank sheets may be used to record additional/supplementary information an any items covered in this schedule and such information should be indicated in the beginning to which item it belongs to since only few Ethnographic Schedules are required to be canvassed to collect qualitative ethnographic details on the referent community the Interviewer is requested to collect detailed information on all the items covering local and

regional variations about the relevant community ascertained from both the Scheduled Caste/Scheduled Tribe under study and from the neighbouring communities. Such empirical data should be appropriately qualified by indicating correct reference of the source from whom it has been collected.

CHAPTER 6

GUIDE LINES FOR PHOTOGRAPHIC COVERAGE

Photographic coverage of the Scheduled Caste/ Scheduled Tribe being studied will certainly enhance the quality of the report. Photographic coverage of a Scheduled Caste/Scheduled Tribe may be taken up only after having established good rapport with the members of referent community. It would be better if photographs are taken after completion of field work regarding canvassing of different schedules. You should excercise utmost caution while taking photographs of a sacred place or a building, or of a ceremony, dance or ritual performance etc. These photographs should be taken only after the members of the community are taken into confidence. Their co-operation will be automatically forthcoming if you are able to win their confidence. It is better not to take photographs than to earn the ill-will or even hostility of the members of the community. Only by paying due regard to their sentiments you can achieve the desired results.

Photographs should be taken of representative individuals. For portraits of individuals and other subjects a plain background may enhance the quality of the picture. A whitewashed wall in the village makes a good back ground. In open country the sky above the horizon may also be used as a background. While taking photographs of a person at work care should be taken that the worker is looking at what he/she is doing, and not at the camera.

Only those aspects which are considered to be distinctive of the community, or which bring out the trends of change in a significant manner may be taken up for photographic coverage. Otherwise, descriptive note in the text will be enough. A list of various items, on which photographs are to be taken for the purpose of this study is indicated below:

Items to be photographed

1. Typical local landscape presenting topographical features of the area.

2. Physical appearance of the people.

   (i) Bust close-up indicating front and profile of one adult male and one adult female.

(ii) Full size photo of each of the above individuals.

(iii) Group photo of a couple and a child.

(iv) Group photo of persons belonging to the referent Scheduled Caste/Scheduled Tribe, covering 5-10 individuals of different age-groups, both males and females.

(v) Group photo of 10-15 individuals belonging to different castes and tribes of the area arranged in such a way to bring out ethnic distinctions.

3. The house types and residential pattern of the referent Scheduled Caste/Scheduled Tribe and showing special features, if any, of the housing pattern of other communities.

4. Buildings and structures of special interest like dormitory which is peculiar among a few tribes.

5. Household articles distinctive of the referent Scheduled Caste/Scheduled Tribe available in the house, both traditional and modern; utensils of different materials such as wooden, earthen, brass, leafy etc., both traditional and modern may be photographed.

6. Traditional, common and special dresses and ornaments used by

(i) an unmarried girl;
(ii) a married woman;
(iii) an unmarried boy;
(iv) a married man;
(v) a caste or tribal chief and
(vi) a priest.

These photographs will enable to portray the changes occuring in dress and ornaments used during such occasions like marriage, festivals, mourning etc.

7. Hair style of men and women, both traditional and modern.

8. Different types of head-gears of men and women, both traditional and modern.

9. Tattooing on different parts of the body of men and women.

10. Dances and musical instruments, both traditional and modern.

11. Weapons, both offensive and defensive, implements used for fishing such as harpoons, nets, traps, etc. and implements used in various agricultural operations.

12. Various economic activities:

(i) People at work - highlighting composition of working groups.
(ii) Techniques of operation.
(iii) Other economic activities including marketing.

13. Tribal or village Panchayat and other political organisation in session.

14. Various amenities and services including developmental assistance available to the members of referent Scheduled Caste/Scheduled Tribe.

15.Other situations showing participation in modern conditions of life.

Particulars of all photographs taken in connection with Census Data Based Study on Scheduled Castes and Scheduled Tribes may be properly documented and kept in record. All photographs should be captioned indicating the objects/persons/functions/rituals/ceremonies and the activities covered in the photograph including names of places where taken. It is advised that a person having knowledge of photography may be deployed to take photographs which should be sharp, focussed so that those could be worthy of reproduction in print. As far as possible the members of Investigating Teams should <u>not</u> be reflected in the photographs.

CHAPTER 7

GLOSSARY OF TECHNICAL TERMS

Agamy:

Sometimes clans degenerate due to various factors. In such cases members of a clan, though traditionally exogamous, may marry within the clan by avoiding certain degree of close kins up to certain generations. Such clans are called 'agamous' clans.

Agglomerated:

Dwelling units with haphazard development into shapeless cluster with streets not forming an integral part of the design are called agglomerated settlements. Such types are commonly found in the villages of Western Uttar Pradesh.

Agricultural Labourer:

A person who works in another person's agricultural land for wages in cash or kind. An agricultural labourer has no right of lease or contract on land on which he/she works.

Ancestor Worship:

Worship of souls of fore-fathers. It is believed that an attitude of awe and reverence towards these intangible and non-material spiritual beings form the core of earliest form of primitive religion. These spiritual beings are not under human control, and have, therefore, to be propitiated lest they should do harm, and in order that they may render help. Practice of ancestor worship is prevalent among the caste Hindus and more predominantly among the tribes.

Arranged Marriage:

Marriage arranged by parents or relatives through negotiations.

Barrenness:

Inability of a woman to bear a child.

Barter:

Barter means exchange of goods or trade by exchange. Money as a store and measurement of value and a medium of exchange was not as widely used in primitive societies as in modern. Instead inter and intra-tribal economic relations were based on barter and exchange.

Bride price:

Goods, gifts or payments made by the bridegroom or his family to the bride or her family as a pre-requisite for contracting marriage.

Caste:

Caste in India is a social institution, deriving sanction from, and intimately interwoven with the Hindu social structure and organisation. The membership to a caste can only be by birth and it cannot be acquired or achieved. Caste sanctions and strictures still govern all social, religious and economic activities of an average Indian in the villages and, to a diminutive extent, in the towns and the cities. The caste stratification of Hindu society is based on the chaturvarna doctrine. The Brahmins being at the top followed by Kshatriyas, Vaishyas and Sudras. Caste membership imposes two main kinds of restrictions on a person : one must marry within one's own caste and one must not accept cooked food from a lower caste. Based on four main Varnas thousands of subcastes have emerged with growing population and inter-marriage between the original and the later castes.

Caste Hindu:

The term applied to denote the clean castes, e.g., Brahman, Rajput, etc.

Chief of Tribe:

A recognised leader of a tribe, usually with limited authority.

Clan:

A unlineal corporate descent group, based on real or more commonly some mythical ancestor. Logically, therefore, members of a clan consider themselves as brothers and sisters. Clans are exogamous and marriage within a clan is not allowed and is the basic unit for regulating marriages. A clan may be the largest possible

lineage recognised in a society. Usually there are a number of clans in a tribe depending on its size, and there may be difference among clans in terms of status, occupation and behaviour.

Sub-clan:

Sub-division of a clan.

Clan Deity:

Deity worshipped by the members of a particular clan and usually different from other clan members who have separate clan deity.

Communication:

A society is represented as a network of inter-communications between persons and groups. The communication of goods and services between persons as also groups would constitute the scope of the study of economic organisation and material culture.

Community:

By which we understand the coming together of groups of human beings to engage in organized behaviour for a designated goal, and in conformity with a designated set of rules and norms - must have come as naturally to man as that for satisfying hunger and allied needs. An association is to be differentiated from a community in so far as the former is deliberately formed and depends upon human initiative and action for its emergence whereas the latter emerges spontaneously out of physical proximity and a consciousness of kind. In this Manual the term 'community' is used in a general sense to represent a caste or a tribe or sub-divisions thereof. It does not represent a religious or a political community.

Conception:

Holding fertilized egg in womb, determined by cessation of menstruation. In other words pregnancy.

Construction Labourer:

Labourers engaged in construction work. Construction includes construction and maintenance of buildings, roads, railways, bridges, pipelines and runways, maintenance of power, telecommunications, transmission

lines, waterways, canals, tanks, wells, heating and air conditioning and sound proofing, timber work, painting and decorating work for constructions.

Deity of Hindu Tradition:

Deities like Shiva, Durga, Tulsi are considered deities of Hindu pantheon. Now-a-days many tribal communities worship one or other of such deities as part of their religious activities.

Deity of Local Tradition:

There may be one or more deities which are worshipped by each and every community living in a village or an area. These are deities of local tradition. 'Danteswari Maa' is a deity of local tradition for almost all the communities living in Bastar district of Madhya Pradesh.

Descent:

A term referring to the relationship of parent and child. A rule of descent affiliates an individual at birth with a particular group of relatives with whom he is specially intimated and from whom can expect certain kinds of services that he cannot demand of non-relatives and even other kinsmen. The fundamental rules of descent are usually of two types-: patrilineal and matrilineal. Among the Khasi tribe of Meghalaya all social groupings based on blood are derived from the mother whereas among the Nagas they all descent through the father. This affiliation of the individual either to his mother's or father's folk is a crucial factor in social organisation as it influences the inheritance and succession to the office and property from one generation to another.

Dispersed:

This is a sub-type of agglomerated form of dwelling pattern. In this type the village is reckoned to consist of an assemblage of discrete clusters of comparatively small size.

Division of Labour:

It is a system where different individuals or sub-groups perform different tasks. Division of labour usually occurs on the basis of sex, age and skill, and also on the basis of rank where there is social stratification of this kind. In some cases there is an exclusive division of occupations, viz. men tend cattle

and women perform the agricultural operations. In a few others the men and women take separate tasks within one occupation, viz., men dig the ground and plant the crops, but women do all the weeding. Such division of tasks should be noted.

Dowry:

Property or money brought by a bride to her husband.

Endogamy:

The practice of marrying within one's ethnic group is called endogamy. Tribe and caste endogamy is a social norm. Sometimes a section of tribe or caste grows bigger in size and assumes an independent identity. In such cases sub-tribe or sub-caste endogamy may also be practised.

Ethnic Group:

An endogamous social group usually with a definite dialect, cultural homogeneity and unifying social organisation (e.g. a caste or a tribe).

Etymological Significance:

Original signification of the word or original meaning of the word. What is the reason the particular ethnic group is addressed by the term. Among the Dhanwar, a Scheduled Tribe of Madhya Pradesh, it is believed that they are called Dhanwar because the carry Dhanu (bow).

Forestry:

The activities connected with forest which includes cutting of trees, production of firewood, fuelwood, charcoal, gathering of gum, resin, lac, bark, herb etc. Besides these fishing and collection of sea products and hunting are also included under forestry.

Exogamy:

The social norm prohibiting marriages between agnetic kins, siblings and within the lineage groups and clans/gotra. Among the tribal people the practice of marrying outside one's own clan is widespread. It is because all the members of a clan/gotra trace their origin from a common ancestor.

Functionaries:

A person traditionally enjoined to perform a particular function during social or religious ceremonies. For example, priest, medicineman, village head etc. are common functionaries of tribal villages.

Gotra:

Gotra, an exogamous kin group, is found among the Hindus all over India. In practice, gotra consists of a large number of relatives supposed to be descended from the same rishi - ancestor. In the course of time the number of descendants of each rishi-ancestor was increased so that not only have all ties of common residence and even territorial proximity been snapped, but a large number of new derivative gotras, kin groups sprung up named after new rishis. So long as the gotra was regarded as a group of consanguineous kins, the question of marriage within the gotra did not arise. But today we find that each gotra consists of a large number of culturally heterogeneous people, among whom there are no traces of historical links.

Gotra is a caste Hindu concept. However, as a result of culture contact and process of Hinduisation, we may find presence of got (gotra) among some Scheduled Castes and some of the more Hinduised Scheduled Tribes as well. The got names among the Scheduled Castes and Scheduled Tribes may not necessarily be after some rishi.

Habitation pattern:

Distribution of dwelling units in relation to arrangement of the units, space between such units, ethnic composition of the neighbours etc. is called habitation pattern. Topography has a great role in determining habitation pattern of an area.

Headman:

The recognized leader of a band, village, council or other small social unit, usually with limited authority.

Head of the Household:

The head of the household is a person who is recognised as such in the household. He/she is generally the person who bears the chief responsibility for the management of the household and takes decisions on behalf

of the household. The head of the household need not necessarily be the oldest male member, but may be a female or a younger member of either sex. It may please be remembered that there are female-headed households, in which case the head of the household should be recorded accordingly. You need not enter into any argument about it but record the person who is recognised by the household as its head. In case of an absentee, de jure 'head', the person on whom the responsibility of managing the affairs of household falls at the time of survey should be regarded as the head.

Hierarchical Status:

It is an ascribed status based on Hindu Caste System. A person born in Brahmin family enjoys highest social status whereas a Sudra has lowest social status.

House Structure:

Pucca house : Pucca house may be treated as one which has its walls and roof made of the following material :

Wall material - Burnt bricks, stone(duly packed with lime or cement), cement concrete or timber, Ekra, etc.

Roof material : Tiles, G.C.I.(galvanised corrugated iron) sheets, asbestos cement sheets, R.B.C.(reinforced brick concrete), R.C.C.(reinforced cement concrete) and timber, etc.

(b) kutcha house : All houses, the walls and/or roofs of which are made of material other than those mentioned above such as unburnt bricks, bamboo, mud, grass, reeds, thatch, loosely packed stones, etc., may be treated as 'Kutcha' houses.

(c) Semi Pucca house : All those houses which are built with combination of materials used for building Pucca and Kutcha houses referred to above.

Household:

A household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so. There may be a household of persons related by blood or a household of unrelated persons or having a mix of both. Examples of unrelated households are boarding houses, messes, hostels, residential hotels, rescue homes, jails, ashrams etc. These are called

'Institutional Households'. There may be one member households, 2 member households or multi-member households.

Isolated:

Village formed of isolated homesteads, a number of which are treated together as a hamlet for convenience of collection of rent or taxes. Isolated dwelling units are normally found in hilly areas.

Joint Family:

Collateral type:Two or more married couples between whom there is sibling bond, usually a brother-brother relationship, plus unmarried children.

Lineal type:Two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter.

Levirate:

The practice of marrying the wife of a deceased brother is known as levirate.

Lineage:

A consanguineal kin group produced by rule of unilinear descent is known as a lineage when it includes only persons who can actually trace their common relationship through a specific or remembered genealogical links in the prevailing line of descent. In other words a lineage is a group of blood relatives who can trace a common known ancestor.

Malevolent Spirits:

Tribal communities believe in a number of malevolent spirits. Malevolent spirits include spirits, ghosts and other supernatural beings which, if not properly worshipped, are likely to cause harm to an individual, family, community, crops, livestock, etc. It is important to distinguish these malevolent spirits from benevolent or generous deities which, if worshipped bring happiness and prosperity. But if the benevolent deities, due to some or the other reason, are not worshipped, they do not inflict any harm.

Marital Status:

The status of individuals with regard to marriage. The individuals can be divided into five categories.

(i) Currently Married, (ii) Separated/Deserted, (iii) Divorced, (iv) Widowed, (v) Never-Married.

Marriage by Capture:

Capture of a girl for marriage may be real or physical, as in case of some of the Naga tribes wherein physical captures take place during raids by one village or another. Besides physical capture, there is also ceremonial capture. Among the Kharia and Birhor tribes of Bihar, a man desirous of marrying a woman whom he cannot marry by a more straight-forward method would lie in wait for her in public place or at a fair, and then surprise her by applying vermilion mixed with oil to her forehead. This tantamounts to marriage. Among the Ho, another tribe of Chotanagpur, Bihar, it is the exorbitant rate of bride price that often leads to marriage by capture, which may often be pre-arranged. However, marriage by capture is becoming rare with the social advancement and the widening application of the Indian Penal Code.

Marriage by Elopement:

When two lovers run and stay away till they are accepted back, which is done as a matter of course.

Marriage by Service:

Some tribes have arrived at a solution to the problem of payment of high bride price. A young man desirous of getting married and not in a position to pay the bride price, goes to serve in his would-be father-in-law's house as a suitor-servant. After completion of stipulated period of service he marries the desired girl. After marriage he may stay at his father-in-law's household or may return to his own household along with his bride. Among the Gonds such a person is called lamanai, among the Baiga he is known as lamsena or gharia while among the Kokna and the Varli he is known as khandad or khavidadiya.

Medicineman:

He is known as a Ojha, Sirha, Bhuva/Bhua or by various other names among the tribes of India. The Medicineman treats his patients by magical practices and sometimes by applying herbs. They are very respectable

men in tribal villages. Among the Muria Gonds the Medicineman is known as Sirha and he is village priest simultaneously.

Migrant :

A person whose birth place/place of last residence is different from the village/town of survey.

Migration:

Movement of individuals or groups which involves a permanent or semi-permanent change of usual residence is called migration.

Moiety:

Moiety means one half. A primary social division in which the tribe is made up of two groups. Each moiety often includes one or more inter-related clans and moiety exogamy is common.

Monogamy:

The marriage of one man to one woman.

Neighbourhood Pattern:

Ethnic composition of neighbours of an ethnic group in a particular area.

Nuclear Family:

A family comprising of a married couple and their unmarried children.

Phratry:

A generally exogamous unilinear sub-division of a tribe. A phratry usually is a union of two or more clans.

Placenta:

Nutritive structure that unites foetus to the womb.

Polyandry:

Marriage of one woman to two or more men. For example, among the Toda tribe of Nilgiri Hills, by custom a woman is allowed to marry all the brothers. This is known as fraternal polyandry.

Polygyny:

Marriage of one man to two or more women.

Preferential Marriage:

The preference or even requirement that a spouse be found among individuals of a certain defined sub-group within the society. For example, some Dravidian Tribes and Castes prefer to marry their daughter with the son of their wife's brother.

Prescribed Marriage:

The marriage norm that bounds a man to bring his son's wife or daughter's husband from among the individuals of a certain defined sub-group of the society. For example, the Purums of Manipur can't bring bride from the lineage where their daughter goes as bride.

Priest:

He is the intermediary between god and man. The priest at first was probably merely the person organizing the worship for his social group. The priest may have grown out of the witch doctor, shrine guardian, medicineman or shaman.

Primary Occupation:

The occupation that plays main role in the economy of a household. Let us take economy of a household, for example, if the members of the household earn Rs.1000/- from agriculture and Rs.1500/- for working as agricultural labourer, the latter will be the primary occupation of the household.

Scheduled Caste:

Article 341 of the Constitution provides, that the President may, with respect to any State or Union Territory, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall be deemed to be Scheduled Castes in relation to that State or Union Territory.

Scheduled Tribe:

Article 342 of the Constitution provides for specification of tribes or tribal communities or parts thereof or groups within tribes or tribal communities

which are to be deemed for the purpose of the Constitution to be Scheduled Tribes in relation to the various States and Union Territories.

Secondary Occupation:

Also called subsidiary occupation. Subsidiary occupation is reckoned only if the person is engaged in some economically productive work, in addition to whatever is his/her main occupation.

Social Control:

The means by which members of society are enjoined to conform to nomative behavioral standards.

Sororate:

The practice of marrying the deceased wife's sister.

Sub-caste:

Sub-division of a caste.

Supreme Deity:

Main deity of an ethnic group. This may be a clan deity, tutelary deity, village deity or other than these deities. But usually an ethnic group has a supreme deity.

Supernatural:

Conception of the exact nature of the supernatural differs from society to society and people to people. For some the supernatural may constitute ghosts and spirits; for others it may be an impersonal power which pervades everything in the world; for still others it may manifest through a pantheon of anthropomorphic gods and goddesses, or single high God and so on.

Synonym:

Other name by which the same community is also known or referred to.

Territorial Group:

It is an isolated group of main group distributed in a particular territory. Territorial group is usually an endogamous group. Such territorial group is known by the name of that area and one or other name in addition to

the name the community is notified. For example, Chinda and Chankhutia are two territorial groups of Bhunjiá, a Scheduled Tribe of Madhya Pradesh.

Topography:

Detailed description of features of land of a particular area.

Totem:

A totem is an object toward which members of a kinship unit have a special mystical relationship, and with which the unit name is associated. The object may be an animal or a plant or mineral. Institutionalized belief and behaviour relating to totem is called 'totemism'. In totemism, the totem animals cannot be eaten or killed except under very special circumstances. The totem will be treated both in the life and death like a fellow tribesmen. For example, the tiger is a totem of the 'Bagh' clan of the Gadaba tribe of Orissa.

Traditional Occupation:

The occupation pursued by the ancestors and followed by generations and often associated with the caste/tribe.

Tribe:

Even the social scientists have found it difficult to evolve the universally acceptable definition of tribe. The difficulty in setting out formal criteria for defining a tribe arises from the fact that the tribes in India are, and have been for some decades, tribes in transition. However, some of the more common criteria attributed to a tribe are, namely, primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness.

Sub-tribe:

Sub-divisions of a tribe and an endogamous unit.

Tutelary Deity:

Protecting deity of household. Tutelary deity may vary from house to house. A number of households may have common tutelary deity.

Village Deity:

Presiding deity of a village, worshipped by all villagers irrespective of ethnic affiliation.

Work

Work is defined 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.

According to this definition, people may be classified into three main categories i.e. Main workers, Marginal workers and Non workers.

(a) Main worker: Main workers are those who have worked for the major part of the year preceding the date of survey i.e, those who were engaged in any economically productive activity for 183 days (or six months) or more during the year.

(b) Marginal worker : Marginal workers are those who worked any time at all in the year preceding the date of survey but did not work for the major part of the year i.e. those who worked for less than 183 days(or six months) will be treated as marginal workers.

(c) Non-worker : Non- workers are those who had not worked any time at all in the year preceding the date of survey.

P A R T - B : PROFORMA/SCHEDULES

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

HOUSELIST

Page No. ☐☐

Name of referent SC/ST _____ ☐☐☐

Name of State/Union Territory _____ ☐☐

Name of District _____ ☐☐

Name of C.D. Block, Tahsil or Taluk _____ ☐☐☐☐

Name of Village or Town _____ ☐☐☐☐

Name of Village Hamlet or Town Ward _____ ☐☐☐☐

Enumerator's Block Number _____ ☐☐☐☐

Sl.No.	Building No.	Census House No.	Purpose for which Census house is used	Household No.	Particulars of the Head of the Household			Sl.No. of Households belonging to		Remarks
					Name	Whether SC(1) or ST (2)	If SC(1) or ST(2) in col.7 write the name of Scheduled Caste/Tribe	Referent SC or ST	General	
1	2	3	4	5	6	7	8	9	10	11
1										
2										
3										
4										
5										
6										
7										
8										
9										
0										

Note. General households in Col. No. 10 for the purpose of this study refers to all households other than those belonging to SC or ST.

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

HOUSELIST

Page No. 01

Name of referent SC/ST: Gaddi [5 0 2]

Name of State/Union Territory: Himachal Pradesh [0 9]

Name of District: Chamba [0 1]

Name of C D Block, Tahsil or Taluk: Brahmaur [0 0 8 0]

Name of Village or Town: Chanaotakhas [0 1 5 4]

Name of Village Hamlet or Town Ward: — [ ]

Enumerator's Block Number: 1 [0 1 5 7]

Sl.No.	Building No.	Census House No.	Purpose for which Census house is used	Household No.	Particulars of the Head of the Household			Sl.No. of Households belonging to		Remarks
					Name	Whether SC(1) or ST (2)	If SC(1) or ST(2) in col.7 write the name of Scheduled Caste/Tribe	Referent SC or ST	General	
1	2	3	4	5	6	7	8	9	10	11
1	1	1(1)	Residence	1(1)	Ganeshi Ram	2	Gaddi	1	-	
2	-	1(2)	Cattle Shed	-	-	-	-	-	-	
3	2	2	Govt.Pri.Sch	-	-	-	-	-	-	
4	3	3(1)	Shop-cum Res.	3(1)	Devdas	2	Gujjar	-	1	
5	-	3(2)	Residence	3(2)	Bhola	-	-	-	2	
6	4	4	Residence	4	L.R.Vashisht	-	-	-	3	
7	5	5	Vacant	-	-	-	-	-	-	Under Repair
8	6	6(1)	Shop	-	-	-	-	-	-	-
9	-	6(2)	Residence	6(2)	Bhola	1	Kabirpanthi	-	4	-
0	-	6(3)	Residence	6(3)	Chaman Lal	1	Kabirpanthi	-	5	-

Note: General households in Col. No. 10 for the purpose of this study refers to all households other than those belonging to SC or ST.

CENSUS DATA BASED STUDY ON SC/ST

LIST OF RANDOM NUMBERS
(To be used for selection of sample Households)

UT: Andaman & Nicobar Islands Name of referent SC/ST: Nicobarese

1	0.787627	34	0.196014	67	0.952985
2	0.623814	35	0.540157	68	0.488473
3	0.941381	36	0.542892	69	0.393404
4	0.622358	37	0.02142	70	0.19129
5	0.809987	38	0.870785	71	0.92635
6	0.721968	39	0.996363	72	0.464826
7	0.237936	40	0.526618	73	0.898056
8	0.059298	41	0.612246	74	0.77888
9	0.438261	42	0.637169	75	0.414127
10	0.608783	43	0.042951	76	0.597923
11	0.528646	44	0.630225	77	0.200355
12	0.072453	45	0.955946	78	0.365093
13	0.584661	46	0.697002	79	0.605704
14	0.102435	47	0.835375	80	0.75864
15	0.057498	48	0.673747	81	0.497193
16	0.322814	49	0.06544	82	0.453607
17	0.986237	50	0.460061	83	0.733065
18	0.339221	51	0.899948	84	0.268988
19	0.5978	52	0.754592	85	0.973904
20	0.200845	53	0.220228	86	0.064025
21	0.511746	54	0.012758	87	0.781746
22	0.298167	55	0.002195	88	0.004107
23	0.789528	56	0.053627	89	0.452403
24	0.627934	57	0.861597	90	0.28455
25	0.926247	58	0.101471	91	0.513477
26	0.422297	59	0.611872	92	0.016712
27	0.514748	60	0.179359	93	0.487556
28	0.509216	61	0.63919	94	0.183058
29	0.154702	62	0.114911	95	0.054259
30	0.133467	63	0.761554	96	0.293387
31	0.170506	64	0.909572	97	0.333671
32	0.509635	65	0.280815	98	0.060939
33	0.278996	66	0.299876	99	0.344739
				100	0.002073

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

CONTROL SHEET FOR SAMPLE SELECTION

Part I: Referent SC/ST

Name of referent SC/ST _____

Name of State/Union Territory _____

Name of District _____

Name of C.D. Block, Tahsil or Taluk _____

Name of Village or Town _____

Name of Village Hamlet or Town Ward _____

Enumerator Block No. _____

a) Total No. of Households belonging to referent SC/ST

b) No. of Households to be selected for study

c) Group Interval (a/b)

Random Start No.

Sl.No. of households allotted to the households belonging to referent SC or ST in col.9 of the Houselist selected for study.

Sl.No.	Sample HH No.	Sl.No	Sample HH No.	Sl.No	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.
1		6		11		16		21	
2		7		12		17		22	
3		8		13		18		23	
4		9		14		19		24	
5		10		15		20		25	

Date: _____ Signature _____

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

CONTROL SHEET FOR SAMPLE SELECTION

Part I: Referent SC/ST

		Office use only
Name of referent SC/ST	Gaddi	5 0 2
Name of State/Union Territory	Himachal Pradesh	0 9
Name of District	Chamba	0 1
Name of C.D. Block, Tahsil or Taluk	Brahmaur	0 0 8 0
Name of Village or Town	Chhaotakhas	0 1 5 4
Name of Village Hamlet or Town Ward		
Enumerator Block No.		0 1 5 7

a) Total No. of Households belonging to referent SC/ST: 0 0 6 0

b) No. of Households to be selected for study: 2 5

c) Group Interval (a/b): 2.4

Random No. 0.805983

= 0.805983X2.4

= 1.9343592+1

= 2.9343592

Random Start No.: 2.9

Sl.No. of households allotted to the households belonging to referent SC or ST in col.9 of the Houselist selected for study.

Sl.No.	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.
1	2.9	6	14.9	11	26.9	16	38.9	21	50.9
2	5.3	7	17.3	12	29.3	17	41.3	22	53.3
3	7.7	8	19.7	13	31.7	18	43.7	23	55.7
4	10.1	9	22.1	14	34.1	19	46.1	24	55.1
5	12.5	10	21.5	15	36.5	20	48.5	25	60.5

Date: 22 Feb. 1996

Signature _____

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

CONTROL SHEET FOR SAMPLE SELECTION OF GENERAL SC/ST

Part II: General Population

		Office use only
Name of referent SC/ST	_____	
Name of State/Union Territory	_____	
Name of District	_____	
Name of C.D. Block, Tahsil or Taluk	_____	
Name of Village or Town	_____	
Name of Village Hamlet or Town Ward	_____	
Enumerator Block No.	_____	

a) Total No. of Households belonging to General Population

b) No. of Households to be selected for study

c) Group Interval (a/b)

Random Start No.

Sl.No. of households allotted to the households belonging to General Population in col.10 of the houselist selected for study.

Sl.No.	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.
1		6		11	
2		7		12	
3		8		13	
4		9		14	
5		10		15	

Date _____ Signature _____

CENSUS DATA BASED STUDY ON SCHEDULED CASTES AND SCHEDULED TRIBES

CONTROL SHEET FOR SAMPLE SELECTION OF GENERAL SC/ST

Part II: General Population

		Office use only
Name of referent SC/ST	Gaddi	5 0 2
Name of State/Union Territory	Himachal Pradesh	0 9
Name of District	Chamba	0 1
Name of C.D. Block, Tahsil or Taluk	Brahmaur	0 0 8 0
Name of Village or Town	Chnaotakhas	0 1 5 4
Name of Village Hamlet or Town Ward		
Enumerator Block No.		0 1 5 7

a) Total No. of Households belonging to General Population: 0 0 6 7

b) No. of Households to be selected for study: 1 5

c) Group Interval (a/b): 4.4

Random No. 0.746964
= 0.746964 X 4.4
= 3.2866416 + 1
= 4.2866416

Random Start No.: 4.2

Sl.No. of households allotted to the households belonging to General Population in col.10 of the houselist selected for study.

Sl.No.	Sample HH No.	Sl.No.	Sample HH No.	Sl.No.	Sample HH No.
1	4.2	6	26.2	11	48.2
2	8.8	7	30.8	12	52.8
3	13.0	8	35.0	13	57.0
4	17.4	9	39.4	14	61.4
5	21.8	10	43.8	15	65.8

Date: 22 Feb. 1996

Signature: _____

FORM SCST-03

(23/03/93)

Office of the Registrar General, India

Ministry of Home Affairs

Government of India

New Delhi

Census Data Based Study on Scheduled Castes and Scheduled Tribes

VILLAGE/TOWN SCHEDULE

IDENTIFICATION

Name of SC/ST: _____

Record Number VT - [ ][ ] (Serial No. of the Schedule)

Code Number: [ ][ ] (State/UT) [ ][ ][ ] (SC/ST)

Office Use

1. Name of Village Hamlet or Town Ward:	[ ][ ][ ][ ]
2. Name of Village or Town: *Interviewer: In case of town skip to section 4 after completing this page*	[ ][ ][ ][ ]
3. Name of C.D. Block, Tahsil or Taluk:	[ ][ ][ ][ ]
4. Name of District:	[ ][ ]
5. Name of State or UT:	[ ][ ]

FIELD STAFF

Name and designation of Interviewer:

_____

Name and designation of Supervisor:

_____

Name and Address of Organisation:

Date(s) of Interview: _____

GROUP DISCUSSION

INTERVIEWER: Register the names and positions of the participants in group discussion.

Names of Participants	Positions
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

SECTION 1: LOCATION AND SETTLEMENT PATTERN

INTERVIEWER: Record distances of the following places from the referent village/town:

1.1 Name of the Tahsil/Taluk/C.D. Block Headquarters:
Distance:_____ Kms.

1.2 Name of the District Headquarters:
Distance:_____ Kms.

1.3 Name of the Nearest Village:
Distance:_____Kms.

1.4 Name of the Nearest Town:
Distance:_____Kms.

1.5 Topography:

INTERVIEWER: Based on your observation of the terrain, tick the corresponding circle.

- Hilly ..... ○ 1
- Plain ..... ○ 2
- Undulating Plain ○ 3
- Other..... ○ 4

1.6 Settlement pattern of the Village:

INTERVIEWER: Observe settlement pattern in relation to the space in-between dwellings and tick the code that corresponds to your observation.

- Agglomerated ○ 1
- Dispersed ○ 2
- Isolated ○ 3
- Other ○ 4

1.7 What is the total number of households in the village?.....

a) How many of these belong to Scheduled Castes?.....

b) How many of these belong to Scheduled Tribes?.....

1.8 Are the Scheduled Caste's settlements segregated or non-segregated?

- Segregated..... ○ 1
- Non-segregated... ○ 2

1.9 Are the Scheduled Tribe's settlements segregated or non-segregated?

- Segregated..... ○ 1
- Non-segregated... ○ 2

SECTION 2: AMENITIES AND SERVICES

INTERVIEWER: Find out whether the following amenities and services are available in the village. Otherwise enquire how far away these are available.

COMMUNICATIONS

2.1 Is there any approach road connecting the settlement of the referent SC/ST to the main village?
Yes ○ 1
No ○ 2

2.2 Is the main approach to the village a -
Bridle path ○ 1
Jeepable road ○ 2
Kutcha road ○ 3
Pucca road ○ 4
Foot path ○ 5
Navigable river/ canal ○ 6
Other ○ 7

2.3 Bus stop
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.4 Ferry ghat
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.5 Railway station
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.6 Post office
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.7 Post office with facilities for sending money orders/ telegrams
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.8 Telephone facility
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

MARKET

2.9 What is the distance between the village and the nearest weekly market frequented by the villagers?
Within the village ○ 00
Distance_____ Kms.

2.10 What is the distance between the village and the nearest sedentary market frequented by the villagers?
Within the village ○ 00
Distance_____ Kms.

2.11 Do you have in this village a Public Distribution System?
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

EDUCATION

2.12 Anganwadi
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.13 Primary School (up to Class V)
Yes ○ 1
No ○ 2 → Distance_____

2.14 Middle School (Classes VI to VIII)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.15 High School (Classes IX and X)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.16 Higher Secondary/Inter-mediate/ Pre-University/ Junior College (Classes XI and XII)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.17 College (for general education)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.18 Industrial Training Institute (ITI)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

HEALTH

2.19 Govt. Dispensary
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.20 Primary Health Centre, Hospital (Govt.)
Yes ○ 1
No ○ 2 → Distance_____ *Kms*

2.21 Access to private medical facilities in the village
Yes ○ 1 *Go to Q. 2.22*
No ○ 2 → Distance_____ *Kms*

INTERVIEWER: Ask Q. 2.22 if "Yes" in Q.2.21

2.22 Type of facility available

(Tick all that apply)

Allopathic ○ 1
Homeopathic ○ 2
Ayurvedic ○ 3
Other ○ 4

SECTION 2: AMENITIES AND SERVICES

ELECTRICITY

2.23 Electricity for domestic use — Yes ◯ 1 / No 2

2.24 What is the total number of households having electricity connections in the village?

a) How many of these are Scheduled Castes?

b) How many of these are Scheduled Tribes?

DRINKING WATER

2.25 Is drinking water available within the village? — Yes ◯ 1 / No ◯ 2 → Distance_____ Kms

2.26 What are the three most common sources of drinking water in the village?

- Well ◯ 1
- River/canal ◯ 2
- Tap ◯ 3
- Hand pump/tube well ◯ 4
- Tank/Pond ◯ 5
- Other ◯ 6

MEDIA

2.27 Does the village receive newspaper? — Yes ◯ 1 / No ◯ 2 *Go to Q.2.29*

2.28 Approximately, how many newspapers does your village receive on a daily basis? — Approx. No.

2.29 Are there television sets in the village? — Yes ◯ 1 / No ◯ 2 *Go to Q.2.31*

2.30 Approximately, how many television sets are there in the village? — Approx. No.

PANCHAYAT

2.31 Is the village covered by statutory village panchayat? — Yes ◯ 1 / No ◯ 2 *Go to Q.3.1*

2.32 Is the headquarters within the village? *(If 'No', indicate distance)* — Yes ◯ 1 / No ◯ 2 → Distance_____ Kms

2.33 In which year was the last election held? — 19

2.34 What is the total number of members?

Of the total members:

a) How many belong to Scheduled Castes?

b) How many belong to Scheduled Tribes?

c) How many of the elected or nominated members are women?

d) How many among the SC/ST members belong to the referent SC/ST?

2.35 What is the total number of members belonging to this village?

a) How many members of this village belong to Scheduled Castes?

b) How many members of this village belong to Scheduled Tribes?

c) How many members of this village are women?

d) How many among the SC/ST members of this village are from the referent SC/ST?

2.36 Does the head of the panchayat belong to a Scheduled Caste or Scheduled Tribe? — Scheduled Caste ◯ 1 / Scheduled Tribe ◯ 2 / Other ◯ 3

2.37 Is the head of the panchayat a woman? — Yes ◯ 1 / No ◯ 2

SECTION 3 : LAND AND LAND USE

INTERVIEWER: Now I would like to ask some questions on land, land use pattern and the unit of measurement of land in the village.

3.1 What is the official unit of measurement of agricultural **land in the C.D. Block, Tahsil or Taluk?**

_____

3.2 What is the equivalent of *(name the unit of measurement)* **in Hectares?**

1 Hectare = ☐☐☐☐ ☐ Unit

INTERVIEWER: *Transcribe the following information from Village Directory for 1971 to 1991 censuses published by the Census organisation.*

IN HECTARES

3.3 Census Year	3.4 Total Area of the Village	3.5 Total area under forest	3.6 Total cultivable area	3.7 Total area under irrigation	3.8 Total area not irrigated	3.9 Total culturable waste including *gauchar* and groves	3.10 Total area not available for cultivation
1971	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐
1981	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐
1991	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐	☐☐☐☐

Interviewer's Comments:

SECTION 3 : LAND AND LAND USE

INTERVIEWER: Enquire from the members present in the group discussion about the names of different castes, tribes or other communities who possess land within or outside the village.

Serial Number	3.11 Which are the castes, tribes or other communities which possess agricultural land? Mention each of their names below:	3.12 Mention, if, *(name)* belongs to the category of SC or ST? FOR OFFICE USE ONLY	3.13 How many house-holds belong to *(name)* in the village?	3.14 How many house-holds among *(name)* have own home-stead?	3.15 How many house-holds among *(name)* own agricul-tural land?	3.16 How many households belong to the category of the following classes?			
						Landless	Marginal farmer (With land holdings upto 1 Hectare)	Small farmer (With land holdings more than 1 but upto 2 Hectares)	Other (With land holdings above 2 Hectares)

Go to Q.6.1

SECTION 4: SETTLEMENT PATTERN IN TOWN

INTERVIEWER: Most of the Scheduled Castes and Scheduled Tribes will be studied only in rural areas. However, in case of those Scheduled Castes and Scheduled Tribes which are found mainly in the urban areas only section 4 to 6 may be filled up.

These information are to be collected for persons living in the Ward/Block in the city/town where the study is conducted.

INTERVIEWER: I would like to ask some questions on the location of the areas of the town where *(name of the referent SC/ST)* are mostly found.

4.1 Are there distinct area(s) in the town where members of *(name the referent SC/ST)* mostly found?	Yes ◯ 1 No ◯ 2
4.2 List out the areas	_____ _____ _____ _____ _____
4.3 How many households of *(name the referent SC/ST)* live in this locality?	☐☐☐
4.4 Is the area where the SC/ST reside a slum area?	Yes ◯ 1 No ◯ 2 *Go to Q.4.6*
4.5 How long the slum is in existence?	Less than 5 years ◯ 1 5 - 10 years ◯ 2 Above 10 years ◯ 3
4.6 Is the slum notified/recognised by Government?	Notified/Recognised ◯ 1 Not notified/recognised ◯ 2
4.7 When was the slum notified/recognised?	19 ☐☐
4.8 Which are the other castes/tribes found in the neighbourhood?	_____ _____ _____ _____

SECTION 5: TOWN AMENITIES

INTERVIEWER: Find out whether the following amenities and services are available in the area of their residence.

5.1 Is the main approach road to the locality a -

Katcha road ◯ 1

Pucca road ◯ 2

5.2 Are the roads within the locality mostly -

Katcha roads ◯ 1

Pucca roads ◯ 2

5.3 Is domestic electricity available in the locality?

Yes ◯ 1

No ◯ 2

5.4 Indicate whether the following facilities/services are available within the locality

a) Street Light	Yes ◯ 1	No ◯ 2
b) Garbage disposal	Yes ◯ 1	No ◯ 2
c) Primary School (Class I to V)	Yes ◯ 1	No ◯ 2
d) Creche	Yes ◯ 1	No ◯ 2
e) Public Distribution System	Yes ◯ 1	No ◯ 2
f) Depot for Kerosene/ Coal/Fire wood	Yes ◯ 1	No ◯ 2
g) Hospital/Dispensary/ Primary Health Centre	Yes ◯ 1	No ◯ 2
h) Potable Drinking Water	Yes ◯ 1	No ◯ 2

5.5 Indicate the main source of drinking water in the locality?

Tap ◯ 1

Tank ◯ 2

Tube Well ◯ 3

Hand Pump ◯ 4

Other ◯ 5

5.6 How many of households have toilets of their own?

SC ⬭⬭⬭

ST ⬭⬭⬭

Other ⬭⬭⬭

5.7 How many avail public toilet facility?

SC ⬭⬭⬭

ST ⬭⬭⬭

Other ⬭⬭⬭

5.8 What are the main occupations pursued by the people living in the area?

(List out five main occupations according to their importance)

INTERVIEWER: Order of main occupation(s) may be indicated in the circle according to their importance..

Example: (1)

(2)

Unskilled labour ◯ 1

Skilled labour ◯ 2

Sweeping ◯ 3

Scavenging ◯ 4

Construction labour ◯ 5

Transport ◯ 6

Domestic service ◯ 7

Hotel ◯ 8

Itinerant vendor ◯ 9

Govt. service ◯ 10

5.9 Has there been any incidence of epidemic in the locality in the past 24 months?

Yes ◯ 1

No ◯ 2

Go to Q.6.1

SECTION 6 : ENROLMENT OF SCHOOL GOING CHILDREN

INTERVIEWER: Now I would like some information on the enrolment of school going children (between age 7 to 16 years) in schools and on the issue of drop outs of students from school.

6.1 Number of students enrolled in primary, middle and secondary classes in this school in the last academic year.

INTERVIEWER. Compile the information from the school register. The data will be confined to the school(s) falling within particular village/locality.

Category of population	Total		Primary (upto class V)		Middle (Classes VI to VII)		Secondary (Classes IX to X)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
01 Scheduled Castes								
02 Scheduled Tribes								
03 Referent SC/ST								
04 General Population								
Total:								

6.2 Approximate proportions of SC/ST students residing in the village not attending school.

INTERVIEWER: Collect the information through focussed interview with Principal or Headmaster of the school.

In case of city/town this question should be asked about the childrens residing in the locality only and not compiled from any register.

Age Group	Among Boys		Among Girls	
	Proportion	Reason	Proportion	Reason
1	2	3	4	5
7-11 years	%	1. 2. 3.	%	1. 2. 3.
12-18 years	%	1. 2. 3.	%	1. 2. 3

SECTION 6 : ENROLMENT OF SCHOOL GOING CHILDREN

6.3 Number of drop-outs in school during the previous academic year:

INTERVIEWER : *Collect the information from the principal or headmaster of local school. In case of city/town this question should be asked about the childrens residing in the locality only and not compiled from any register*

Class	Boys					Girls				
	Total no. of drop out	General	SC	ST	Referent SC/ST	Total no. of drop out	General	SC	ST	Referent SC/ST
1	2	3	4	5	6	7	8	9	10	11
I to V										
VI to VIII										
IX to X										

6.4 Facilities provided to SC/ST students in primary classes during the previous academic year:

INTERVIEWER : *Collect information from the Principal or Headmaster of school for those students only who are residing in the village. In case of city/town this question should be asked about the childrens residing iin the locality only and not compiled from any register.*

Category of population	Number of students availing/not availing facilities							
	Free Books		Free School Uniform		Scholarship/Stipend		Any other *(Specify)* _____	
	Availing	Not availing	Availing	Not availing	Availing	Not availing	Availing	Not availing
1	2	3	4	5	6	7	8	9
Scheduled Castes								
Scheduled Tribes								
Referent SC/ST								
Total:								

FORM SCST-01
(10/03/93)

Office of the Registrar General, India
Ministry of Home Affairs
Government of India
New Delhi

Census Data Based Study on Scheduled Castes and Scheduled Tribes

HOUSEHOLD SCHEDULE

IDENTIFICATION

Name of SC/ST: _____

Record Number HH - [ ][ ][ ][ ]
Serial No. of the Schedule

Code Number: [ ][ ] State [ ][ ][ ] SC/ST

OFFICE USE

1. Name of Village Hamlet or Town Ward:	[ ][ ][ ][ ]
2. Name of Village or Town:	[ ][ ][ ][ ]
3. Name of C.D. Block, Tahsil or Taluk:	[ ][ ][ ][ ]
4. Name of District:	[ ][ ]
5. Name of State or UT:	[ ][ ]

INTERVIEWER: Record the name and address of the head of the household in the space provided below:

A. Name: _____

B. Address:

	INTERVIEWER'S VISIT		
	1	2	3
Date:			
Interviewer's Name:			
Result:	☐	☐	☐

Result Codes:

1 Completed
2 Household Absent
3 Postponed
4 Dwelling Vacant
5 Refused
6 Other *(Specify)*_____

Name of Supervisor: _____

Name and Address of Organisation:

Total Number of Persons in the Household: [ ][ ]

Line No. of Respondent to Household Questionnaire: [ ][ ]

SECTION 1: CHARACTERISTICS OF THE MEMBERS OF THE HOUSEHOLD

INTERVIEWER: Now I would like to have some information about the people who usually live in your household and share food from the same kitchen.

Serial Number	USUAL RESIDENTS	RELATIONSHIP	SEX	AGE	MARITAL STATUS	EDUCATION				
	1.1 Please give the names of persons who usually reside in your household. Start with the name of head of the household.	1.2 What is the relationship of *(name)* to the head of the household? *Register relationship code.*	1.3 Is *(name)* male or female?	1.4 How old is *(name)*?	1.5 What is the current marital status of *(name)*? *Register code*	1.6 Can *(name)* read or write?	1.7 Has *(name)* ever been to school/ college?	1.8 What is the highest grade *(name)* completed? *Register code*	1.9 Is *(name)* still in school/ college?	1.10 If in school, has *(name)* received any benefits provided by Govt?
01		0 1	Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
02			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
03			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
04			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
05			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
06			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
07			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
08			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
09			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
10			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2

Q 1.2 Code for Relationship

02 Spouse	06 Parent	11 Other Related
03 Son/Daughter	07 Parent-in-law	12 Not Related
04 Son/Daughter -in-law	08 Brother/Sister	
05 Grandchild	09 Brother-in-law/ Sister-in-law	

Q1.5 Marital Status Code

1 Currently Married
2 Separated/Deserted
3 Divorced
4 Widowed
5 Never Married

Q1.8 Code for Educational Level

01 Below Primary	04 Matriculation	07 Post Graduation
02 Primary	05 Higher Secondary/ Senior Secondary	08 Technical and non-technical Diploma/ Certificate
03 Middle	06 Graduation	09 Any other

SECTION 1: CHARACTERISTICS OF THE MEMBERS OF THE HOUSEHOLD

ONLY FOR PERSONS 6 YEARS AND OVER

WORK DONE

Serial Number	1.11 Did *(name)* do any work any time in the past 12 months?	1.12 *If Yes in Q1.11,* Did *(name)* work for more than six months?	1.13 What was ths exact nature of *(name)*'s work? For example: *Cultivation, Construction labourer, Agricultural labourer, Manufacturer etc.*	OFFICE USE ONLY	1.14 Did *(name)* do anyother work to earn extra income?	1.15 *If Yes in Q1.14,* What type of work did *(name)* do? For example: *Fishing, Selling vegetables, Unskilled labour etc.*	OFFICE USE ONLY	1.16 *If No in Q1.11,* What did *(name)* do? *Register code*
01	Yes ◯ 1 No ◯ 2 Go to Q 1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
02	Yes ◯ 1 No ◯ 2 *Go to Q1.16*	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
03	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
04	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
05	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
06	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
07	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
08	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
09	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
10	Yes ◯ 1 No ◯ 2 Go to Q1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			

Q1.16 Code for Non Workers

1 Household duties	4 Beggars	7 Unemployed, Seeking Work
2 Full Time Students	5 Retired or Rentiers	8 Others
3 Dependents *(Handicapped, Old persons, etc)*	6 Inmates of Institution	

SECTION 1: CHARACTERISTICS OF THE MEMBERS OF THE HOUSEHOLD

INTERVIEWER: Now I would like to have some information about the people who usually live in your household and share food from the same kitchen.

Serial Number	USUAL RESIDENTS	RELATIONSHIP	SEX	AGE	MARITAL STATUS	EDUCATION				
	1.1 Please give the names of persons who usually reside in your household. Start with the name of head of the household.	1.2 What is the relationship of *(name)* to the head of the household? *Register relationship code*	1.3 Is *(name)* male or female?	1.4 How old is *(name)*?	1.5 What is the current marital status of *(name)*? *Register code*	1.6 Can *(name)* read or write?	1.7 Had *(name)* ever been to school/ college?	1.8 What is the highest grade *(name)* completed? *Register code*	1.9 Is *(name)* still in school/ college?	1.10 If in school, has *(name)* received any benefits provided by Govt?
11		0 1	Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
12			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
13			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
14			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
15			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
16			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
17			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
18			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
19			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2
20			Male ○1 Female ○2			Yes ○1 No ○2	Yes ○1 No ○2 → Go to 1.11		Yes ○1 No ○2	Yes ○1 No ○2

Q 1.2: Code for Relationship

02 Spouse	06 Parent	11 Other Related
03 Son/Daughter	07 Parent-in-law	12 Not Related
04 Son/Daughter -in-law	08 Brother/Sister	
05 Grandchild	09 Brother-in-law/ Sister-in-law	

Q1.5 Marital Status Code

1 Currently Married
2 Separated/Deserted
3 Divorced
4 Widowed
5 Never Married

Q1.6 Code for Educational Level

01 Below Primary	04 Matriculation	07 Post Graduation
02 Primary	05 Higher Secondary Senior Secondary	08 Technical and non-technical Diploma/ Certificate
03 Middle	06 Graduation	09 Any other

SECTION 1: CHARACTERISTICS OF THE MEMBERS OF THE HOUSEHOLD

ONLY FOR PERSONS 6 YEARS AND OVER

WORK DONE

Serial Number	1.11 Did (name) do any work any time in the past 12 months? (Includes paid/unpaid workers)	1.12 If Yes to Q.1.11, Did (name) work for more than six months?	1.13 What is (name)'s nature of (name)'s work? For example: *Cultivation, Construction labourer, Agricultural labourer, Manufacturer etc.*	OFFICE USE ONLY	1.14 Did (name) do any other work to earn extra income?	1.15 If Yes in 2.14 What type of work did (name) do? For Example: *Fishing, Selling Vegetables, Unskilled labour etc.*	OFFICE USE ONLY	1.16 If No in Q.1.11, What did (name) do? *Register code*
11	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
12	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
13	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
14	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
15	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
16	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
17	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
18	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
19	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			
20	Yes ◯ 1 No ◯ 2 Go to Q.1.16	Yes ◯ 1 No ◯ 2			Yes ◯ 1 No ◯ 2			

Q1.16 Code for Non Workers

1 Household duties	4 Beggars	7 Unemployed, Seeking Work
2 Full Time Students	5 Retired or Rentiers	8 Others
3 Dependents *(Handicapped, Old persons, etc)*	6 Inmates of Institution	

SECTION 2: GENERAL CHARACTERISTICS OF THE HOUSEHOLD

2.1 What is the religion of the Head of the Household?

(Tick only one circle)

- No Religion... ○ 1
- Hindu... ○ 2
- Sikh... ○ 3
- Christian... ○ 4
- Buddhist... ○ 5
- Jain... ○ 6
- Muslim... ○ 7
- Jews... ○ 8
- Other Religion ○ 9 *(Specify)* _____

2.2 Does the Head of the Household belong to a Scheduled Tribe?

- Yes ○ 1
- No ○ 2 *Go to 2.4*

2.3 What is the name of the Scheduled Tribe?

Name: _____

Office Use Only

2.4 To which caste does the Head of the Household belong?

Name: _____

Office Use Only

2.5 What is the language or dialect usually spoken in the Household?

Name: _____

Office Use Only

2.6 The house you presently live in, is it owned, or rented?

- Owned ... ○ 1
- Rented ... ○ 2
- Others ... ○ 3

2.7 Do you own a house site?

(Tick only one circle)

- Yes ○ 1
- No ○ 2

2.8 Type of dwelling

INTERVIEWER: Observe and tick the appropriate circle

- Kutcha ○ 1
- Pucca ○ 2
- Semi-pucca ○ 3

2.9 What is the predominant material used for the walls in your house?

(Tick only one circle)

- Unburnt bricks ○ 1
- Burnt bricks ○ 2
- Cement/ Concrete ○ 3
- Ekra ... ○ 4
- Grass, leaves, reeds, bamboo ... ○ 5
- Mud ... ○ 6
- Sheets, other metal sheets ○ 7
- Stone ... ○ 8
- Wood ... ○ 9
- Others ... ○ 10

2.10 What is the predominant material used for the roof of your house?

(Tick only one circle)

- Asbestos... ○ 1
- Brick... ○ 2
- Concrete ... ○ 3
- Corrugated metal sheet ... ○ 4
- Grass, leaves reeds, bamboo, mud ... ○ 5
- Stone ... ○ 6
- Thatch, wood ○ 7
- Tiles, slate, shingle ... ○ 8
- Other ... ○ 9

2.11 What is the predominant material used for the floor of your house?

(Tick only one circle)

- Bamboo, logs ... ○ 1
- Brick ... ○ 2
- Cement ... ○ 3
- Mosaic, tiles ... ○ 4
- Mud ... ○ 5
- Stone ... ○ 6
- Wood, planks ... ○ 7
- Other ... ○ 8

2.12 What is the main source of drinking water for members of your household?

(Tick only one circle)

Piped Water:

- Piped into residence ... ○ 1
- Public tap ... ○ 2

Ground Water:

- Hand pump in yard/plot ... ○ 3
- Public hand pump ... ○ 4

Well Water:

- Well in residence ... ○ 5
- Public well ... ○ 6

Surface Water:

- Spring ... ○ 7
- River, stream ○ 8
- Pond, lake... ○ 9
- Dam... ○ 10
- Rain water ... ○ 11
- Other ... ○ 12

SECTION 2: GENERAL CHARACTERISTICS OF THE HOUSEHOLD

2.13 What kind of toilet facility does your household have?

(Tick only one circle)

- Open field..... ○ 1
- Private toilet ..... ○ 2
- Public toilet ..... ○ 3

2.14 What is the main source of lighting in the household?

(Tick only one circle)

- Electricity ○ 1
- Kerosene ○ 2
- Bio Gas ... ○ 3
- Oil..... ○ 4
- Other..... ○ 5

2.15 How many living rooms are there in your house?

2.16 Do you have a separate kitchen?

- Yes ○ 1
- No ○ 2

2.17 What type of fuel does your household mainly use for cooking?

(Tick only one circle)

- Wood..... ○ 1
- Cowdung cakes..... ○ 2
- Coal, Coke Charcoal ... ○ 3
- Kerosene .. ○ 4
- Electricity .. ○ 5
- LPG , Bio Gas..... ○ 6
- Agricultural wastes incl. leaves ○ 7
- Other ..... ○ 8

Interviewer's Comments:

SECTION 3: LAND USE AND AGRICULTURE

3.1 Does this household own any land used for agricultural purposes?
Yes ◯ 1
No ◯ 2 *Go to Q.3.13*

3.2 Do you hold the ownership right *(patta)* for the land?
Yes ◯ 1
No ◯ 2

3.3 What is the total area of the land you are holding?
INTERVIEWER: Register the repondent's answer and tick the appropriate unit of measurement.
_____.__
Bigha ..... ◯ 1
Acre ..... ◯ 2
Hectare ..... ◯ 3
Other *(Specify)* ◯ 4
_____

3.4 How did the head of the household acquire the land?
Inherited ..... ◯ 1
Purchased ..... ◯ 2
Rented ..... ◯ 3
Occupied Govt. land .... ◯ 4

3.5 Do you irrigate your land?
Yes ◯ 1
No ◯ 2 *Go to Q. 3.9*

3.6 What is the size of the total irrigated land in your holding?
_____.__

3.7 What is the main source of irrigation for cultivation?
Canal ..... ◯ 1
Lift-Irrigation ..... ◯ 2
Pond ..... ◯ 3
River ..... ◯ 4
Tube-well ..... ◯ 5
Well ..... ◯ 6
Other *(Specify)* ..... ◯ 7
_____

3.8 What type of energy do you mainly use for irrigation?
Electricity ◯ 1
Deisel ◯ 2
Animal ◯ 3
Manpower ◯ 4
Other *(Specify)* ◯ 5
_____

3.9 What proportion of land you cultivated in the last *kharif* (summer) season?
(Tick only one circle)
Full ..... ◯ 1 *Go to Q.3.11*
More than half ◯ 2
Half ..... ◯ 3
Less than half ◯ 4
None ..... ◯ 5

3.10 Why could you not cultivate your whole land?
(Tick only one circle)
Ill health ..... ◯ 1
Inadequate irrigation facility .. ◯ 2
Lack of vital input ◯ 3
Natural calamity ... ◯ 4
Not enough manpower ..... ◯ 5
Unproductive land ..... ◯ 6
Other *(Specify)* .. ◯ 7
_____

3.11 What proportion of land you cultivated in the last *rabi* (winter) season?
(Tick only one circle)
Full ..... ◯ 1 *Go to Q.3.13*
More than half ◯ 2
Less than half ◯ 3
None ..... ◯ 4

3.12 Why could you not cultivate your whole land?
(Tick only one circle)
Ill health ..... ◯ 1
Inadequate irrigation facility .. ◯ 2
Lack of vital input ◯ 3
Natural calamity ... ◯ 4
Not enough manpower ..... ◯ 5
Unproductive land ..... ◯ 6
Other *(Specify)* .. ◯ 7
_____

3.13 Have you taken any land or lease land on share cropping basis?
Yes ◯ 1
No ◯ 2

3.14 Have you given land on lease?
Yes ◯ 1
No ◯ 2

3.15 Which crops did you grow in your land in the last *kharif* (summer) season?
(Record the 4 most important crops)

Name of Crops	OFFICE USE ONLY

3.16 Which crops did you grow in the last *rabi* (winter) season?
(Record the 4 most important crops)

Name of Crops	OFFICE USE ONLY

3.17 What was the principal use of the main crop production?
(Tick only one circle)
HH consumption ◯ 1
Sold in open market ..... ◯ 2
Sold to money lender ..... ◯ 3
For barter ..... ◯ 4
Other *(specify)* .. ◯ 5
_____

3.18 Have you lost any land due to encroachment or government taking over the land?
Yes ◯ 1
No ◯ 2 *Go to Q.4.1*

3.19 How much land did you lose in this manner during the last 10 years?
____.__

3.20 To whom did you lose the land?
State ..... ◯ 1
Individual ..... ◯ 2

3.21 Did you proceed with any legal action for restoration of your land?
Yes ◯ 1
No ◯ 2 *Go to Q.4.1*

3.22 How much land could you restore?
_____.__

SECTION 4: ANIMAL HUSBANDRY

4.1 Does this household rear any livestock or tend poultry?

Yes ○ 1

No ○ 2 *Go to Q. 5.1*

4.2 Does your household possess the following?		4.3 How many *(name)* does the household has?	4.4 How did the household acquire the m? *Acquisition Codes* 1 Purchased 2 Inherited 3 Through govt programme 4 Through voluntary agencies (CIRCLE ALL THAT APPLY)
A. Cow	Yes ○ 1 No ○ 2 →		1 2 3 4
B. Bullock	Yes ○ 1 No ○ 2 →		1 2 3 4
C. Buffalo	Yes ○ 1 No ○ 2 →		1 2 3 4
D. Pig	Yes ○ 1 No ○ 2 →		1 2 3 4
E. Goat	Yes ○ 1 No ○ 2 →		1 2 3 4
F. Sheep	Yes ○ 1 No ○ 2 →		1 2 3 4
G. Camel	Yes ○ 1 No ○ 2 →		1 2 3 4
H. Donkey/Mule/Horse	Yes ○ 1 No ○ 2 →		1 2 3 4
I. Poultry	Yes ○ 1 No ○ 2 →		1 2 3 4
J. Duck	Yes ○ 1 No ○ 2 →		1 2 3 4

4.5 What is the purpose of rearing animals or tending poultry?

(Tick only one circle)

Domestic use ..... ○ 1

Sale of products..... ○ 2

Both purposes..... ○ 3

4.6 How do you provide veterinary health care to your animals/birds?

(Tick only one circle)

Govt. veterinary dispensary..... ○ 1

Private veterinary doctor..... ○ 2

Veterinary dispensary run by voluntary agency..... ○ 3

Village quack..... ○ 4

Other..... ○ 5

SECTION 5: OCCUPATIONAL CHARACTERISTICS OF HH MEMBERS WHO WORKED LESS THAN 6 MONTHS AND INTER-GENERATION OCCUPATION CHANGE

INTERVIEWER: Now I would like to ask you about the economic activity undertaken by members of your household who worked for less than 6 months.

INTERVIEWER: *Transcribe the name of those who answered 'No' in Q. 1.12, at pages 3 and 5.*

Serial No. of the household member	Name of the household member	5.1 How many months did *(name)* worked during the past 12 months?	5.2 What was the exact nature of *(name)*'s principal work? For example Cultivation, Construction, Agricultural labour, etc.	FOR OFFICE USE ONLY	***INTERVIEWER:*** Ask if *(name)* did more than one work. If yes, ask Q. 5.3 5.3 What was the exact nature of *(name)*'s next principal work?	FOR OFFICE USE ONLY

INTERVIEWER: Now I would like to ask some questions on the principal occupations pursued by your great grand father, grand father, father and sons.

Relationship	5.4 What was or is the educational level of your *(name of relationship)*?	5.5 What was or is the occupation pursued by your *(name of relationship)*?	FOR OFFICE USE ONLY
1 Great Grand Father			
2 Grand Father			
3 Father			
4 Eldest Son			
5 Second Eldest Son			

Q. 5.4 Code for Educational Level

01 Illiterate	03 Below Primary	05 Middle	07 Higher Secondary/Senior Secondary	09 Any other
02 Literate Without Edu. Level	04 Primary	06 Matriculation	08 Graduation	10 Diploma/Certificate

SECTION 6: INFORMATION ON COOPERATIVE SOCIETIES AND BANKS	
6.1 Is any member of the household a member of Co-operative Society?	Yes ◯ 1 No ◯ 2 *Go to Q.6.5*
6.2 What is the name of the cooperative society?	*Write name* _____
6.3 Who runs the cooperative society?	Group of individuals..... ◯ 1 Voluntary agency..... ◯ 2 Government..... ◯ 3 Other..... ◯ 4
6.4 Which are the services available in the cooperative?	Agricultural credit..... ◯ 1 Loan..... ◯ 2 Other *(Specify)*..... ◯ 3 _____
6.5 Do you or any member of your household have an account in bank?	Yes ◯ 1 No ◯ 2 *Go to Q.7.1*
6.6 What is the name of the bank?	*Write name* _____
6.7 Have you or any member of your household ever taken loan from a cooperative society or bank during the last 5 years?	Yes ◯ 1 No ◯ 2 *Go to Q. 6.10*
6.8 What was the amount of loan taken?	Rs. ☐☐☐☐☐
6.9 What was the purpose of taking loan?	Agricultural credit..... ◯ 1 Loan for house building.... ◯ 2 Loan for marriage..... ◯ 3 Loan for higher education.. ◯ 4 Other *(Specify)*..... ◯ 5 _____
6.10 Do you or any member of your household belong to any other society?	Yes ◯ 1 No ◯ 2 *Go to Q. 7.1*
6.11 Which type of society he belongs to? *(Tick all that apply)*	Rope making society..... ◯ 1 Basket making society..... ◯ 2 Tendu leaf collection society.. ◯ 3 Society for collection of forest produce..... ◯ 4 Other *(Specify)*..... ◯ 5 _____

SECTION 7: MIGRATION

INTERVIEWER. Now I would like to ask some questions on migration of any member of the household from or to the place of usual residence.

7.1 How long have you been residing in this village?

Less than 5 years..... ○ 1
5 to less than 10 years ○ 2
10 or more years..... ○ 3 *Go to Q. 7.8*

7.2 What was your place of last residence?

FOR OFFICE USE ONLY

Name of Village/Town:

Name of District:

Name of State/U.T.:

7.3 What was the purpose for your migration to this village?

Employment..... ○ 1
Education..... ○ 2
Family moved..... ○ 3
Marriage..... ○ 4
Other *(Specify)*..... ○ 5

7.4 Did any member of your household migrate permanently to any place outside this village? (Skip to Q.7.8 if 'No') *Register name(s) of each out-migrant within last 10 years for reasons other than marriage*	**7.5 How long back did *(name)* out-migrate?**	**7.6 Where is *(name)* residing at present?**	**7.7 What was the purpose of *(name's)* out-miigration?** *Reason Codes* 1 Employment 2 Education 3 Family Moved 4 Marriage 5 Other **Tick only one**
_____	Years	_____	
_____	Years	_____	
_____	Years	_____	

7.8 Did any member of your household temporarily migrate for work to other areas during past 12 months?

Yes ○ 1

No ○ 2 *Go to Q. 8.1*

INTERVIEWER: Ask the respondent for the names of everyone who migrated temporarily to other place for reasons of work. In addition to the names, transcribe the Serial No. from Section 1 to the top of next page.

SECTION 7: MIGRATION

INTERVIEWER: Record the name of each out migrant worker on top of each column. →	*Name*	*Name*	*Name*	*Name*	*Name*
Serial Number →					
7.9 How many times did he/she migrate during the last year?					
7.10 Is this generally the pattern every year for *(name)*?	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2
7.11 What is the name of the place where *(name)* temporarily migrated?					
7.12 How far was the place from this village?	*Kms.*	*Kms.*	*Kms.*	*Kms.*	*Kms.*
7.13 Did *(name)* go alone or in a group?	Alone ○ 1 In Group ○ 2	Alone ○ 1 In Group ○ 2	Alone ○ 1 In Group ○ 2	Alone ○ 1 In Group ○ 2	Alone ○ 1 In Group ○ 2
7.14 What type of work *(name)* was doing while away from this village last time? →					
FOR OFFICE USE ONLY →					
7.15 What was the duration of *(name's)* stay?	*Months*	*Months*	*Months*	*Months*	*Months*
7.16 Did *(name)* receive minimum wages as prescribed by local government?	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2	Yes ○ 1 No ○ 2

SECTION 8: CHARACTERISTICS OF EVER MARRIED WOMEN AND THEIR CHILDREN

INTERVIEWER: Now I would like to ask some questions about all the births that the ever married women aged 15 to 50 years had during their life time.

INTERVIEWER: *Transcribe the name of the ever married women aged 15 to 50 years from Q 1.1 and code 1- 4 in Q 1.5.*

Serial No. of the household member	Name of the household member	8.1 What was the age in which *(name)* was married?	8.2 How many sons of *(name)* live here? And how many daughters of *(name)* live here?		8.3 How many sons of *(name)* who are alive but do not live here? And how many daughters of *(name)* are alive but do not live here?		8.4 How many boys of *(name)* have died? And how many girls of *(name)* have died?		8.5 Just to make sure that I have noted this right: *(name)* has had in total___ *(Add response to Q. 8.2 - 8.4)* births.	
			Son	Daughter	Son	Daughter	Son	Daughter	Son	Daughter

SECTION 9 : FAMILY WELFARE

INTERVIEWER: THESE QUESTIONS ARE TO BE ASKED ONLY TO THE YOUNGEST ELIGIBLE COUPLE (15-50 YEARS) PRESENT IN THE HOUSEHOLD AND WHO IS HAVING AT LEAST ONE SON OR DAUGHTER.

Interviewer: Select the male member of the youngest couple.

Transcribe from Q1.1, 1.2 and 3.1

	Husband	Wife
9.1 Name		
9.2 Line number from Section 1	☐☐	☐☐
9.3 Duration of Marriage	☐☐	

INTERVIEWER: Ask if the respondent has heard of about the different methods of family planning. Explain the different methods in this regard to him as detailed below:	9.4 Have you ever heard of *(Method)*
01 **PILL** [Women can take a pill every day]	Yes..... ○ 1 No..... ○ 2
02 **IUD** or **COPPER T** [Women can have a loop or coil placed inside them by a doctor or a nurse]	Yes..... ○ 1 No..... ○ 2
03 **INJECTION** [Women can have an injection given by a doctor or a nurse which stops them from becoming pregnant for several months]	Yes..... ○ 1 No..... ○ 2
04 **CONDOM** or **NIRODH** [Men can use a rubber sheath during sexual intercourse]	Yes..... ○ 1 No..... ○ 2
05 **RYTHM** or **PERIODIC ABSTINENCE** [Couple can avoid having sexual intercourse on certain days of the month when the women is more likely to become pregnant]	Yes..... ○ 1 No..... ○ 2
06 **WITHDRAWAL** [Men can be careful and pull out before climax]	Yes..... ○ 1 No..... ○ 2
07 **FEMALE STERILIZATION** [Women can have an operation to avoid having any more children]	Yes..... ○ 1 No..... ○ 2
08 **MALE STERILIZATION** [Male can have an operation to avoid having any more children]	Yes..... ○ 1 No..... ○ 2
09 Have you heard about ANY OTHER METHOD that women or men can use to avoid pregnancy? Describe, if so.	☐ ☐

9.5 Have you or your wife used any method to prevent getting baby?	Yes..... ○ 1 No..... ○ 2 *Go to Q10.1*
9.6 What have you or your wife used or undergone to prevent getting a baby? ***INTERVIEWER:*** Refer to methods cited alongside. In case more than one method is followed record preference of use.	1 ☐ 2 ☐ 3 ☐
9.7 Have you or your wife used any herb or plant to prevent getting baby?	Yes..... ○ 1 No..... ○ 2 *Go to Q 10.1*
9.8 After how many children did you or your wife do something or use some method to avoid pregnancy?	☐☐

Interviewer's Comments:

SECTION 10 : HEALTH CARE

INTERVIEWER: Now I would like to ask some questions on the availability of health care facilities for you and other members of your household.

10.1 Do you think medical service is easily available to you in case you need it?

Yes ◯ 1
No ◯ 2

10.2 When any member of your household falls sick where do you generally take the patient?

INTERVIEWER: Ask about the usual practice followed

(Tick only one circle)

Govt./Municipal Hospital..... ◯ 1
Primary Health Centre..... ◯ 2
Sub-centre..... ◯ 3
Family Planning Clinic..... ◯ 4
Mobile Clinic..... ◯ 5
Government Paramedic..... ◯ 6
Private Hospital or Clinic..... ◯ 7
Pharmacy/Drugstore..... ◯ 8
Private Doctor..... ◯ 9
Village Quack..... ◯ 10
Field Worker..... ◯ 11
Other..... ◯ 12

10.3 In case of major ailment, where do you generally take the patient?

INTERVIEWER: Ask only about major ailments or when visits to earlier agency do not bear fruit.

(Tick only one circle)

Govt./Municipal Hospital..... ◯ 1
Primary Health Centre..... ◯ 2
Sub-centre..... ◯ 3
Family Planning Clinic..... ◯ 4
Mobile Clinic..... ◯ 5
Government Paramedic..... ◯ 6
Private Hospital or Clinic..... ◯ 7
Pharmacy/Drugstore..... ◯ 8
Private Doctor..... ◯ 9
Village Quack ..... ◯ 10
Field Worker..... ◯ 11
Other..... ◯ 12

10.4 Which system of medicine you have more faith in?

INTERVIEWER: *Enter the codes in order of preference.*

01 Allopathic
02 Ayurvedic
03 Homeopathic
04 Unani
05 Siddha
06 Natureopathy
07 Yoga
08 Amchi (Tibetan)
09 Tribal Medicine
10 Occult prescription
11 Any other

1st Preference ☐☐
2nd Peference ☐☐
3rd Preference ☐☐

10.5 Has any member of your household been ill at any time during the past 12 months?

Yes ◯ 1
No ◯ 2 *Go to Q. 10.10*

SECTION 10 : HEALTH CARE

INTERVIEWER: Ask the respondent for the names of the members of the household who were sick during the past 12 months and enter them in the first column below. Also, transcribe the member's Serial Number from Section 1 to column 2 below.

Name of sick person	Serial No.	10.6 How long *(name)* was ill?	10.7 What was the name of the disease that *(name)* had? Local Name / Clinical Name	10.8 Where did *(name)* go for medical treatment? *INTERVIEWER:* Enter code from list below	10.9 What was the reason for *(name)* not availing medical facility? *INTERVIEWER:* Enter code from list below
		Days	Office Use Only →		
		Days	Office Use Only →		
		Days	Office Use Only →		
		Days	Office Use Only →		

Q. 10.8 Medical Facility Code

01 - Govt./Municipal Hospital

02 - Primary Health Centre

03 - Sub-centre

04 - Mobile Clinic

05 - Government Paramedic

06 - Private Hospital or Clinic

07 - Pharmacy/Drugstore

08 - Private Doctor

09 - Mobile Clinic

10 - Field Worker

11 - Other

Q. 10.9 Reason for Not Availing Med. Facility Code

01 - Not deemed necessary

02 - Not customary

03 - High financial cost

04 - Inconvenient due to long distance

05 - Lack of knowledge of services

06 - Poor quality service

07 - No time to go

08 - Not permitted to go

09 - Other reason

SECTION 10 : HEALTH CARE

INTERVIEWER: Now I would like to ask a few questions to the youngest couple in the house who at least have one issue. *(To be asked to male member only)*

10.10 When your wife was last time pregnant, did any health worker visit her for a prenatal check-up?

Yes ◯1

No ◯2 *Go to Q.10.12*

10.11 How many times did the health worker visit her?

[ ][ ]

10.12 When your wife was pregnant, did she go for prenatal check-up?

Yes ◯ 1

No ◯ 2

10.13 When your wife was pregnant was she given an injection in the arm to protect her from titenus?

Yes ◯ 1

No ◯ 2

10.14 Who assisted your wife at the time of delivery?

(Tick all that apply)

Health Professional

Doctor..... ◯1
Ayurvedic Doctor ◯2
Nurse/Midwife ◯3
ANM/LHV..... ◯4

Other Person

Trained Dai..... ◯5
Traditional Dai.. ◯6
Relative/Freind.. ◯7

Other..... ◯8

No One..... ◯9

10.15 Did your wife ever breastfeed *(Name of the youngest child)*?

Yes ◯1

No ◯2 *Go to Q.10.18*

10.16 For how many months did your wife breastfeed?

Months [ ][ ]

10.17 Did she use any lotion/paste to wean away the child from breastfeeding?

INTERVIEWER: *Write the name of the lotion/paste below:*

_____

Yes..... ◯1

No ..... ◯2 *Go to Q. 10.20*

10.18 Why did your wife not breastfeed?

(Tick only one circle)

Mother ill/weak. ◯1
Child ill/weak.... ◯2
Child Died..... ◯3
Nipple/Breast problem..... ◯4
Insufficient Milk. ◯5
Mother working. ◯6
Child refused.... ◯7
Other..... ◯8

10.19 At which age your youngest child was provided solid or semi solid food ?

4 months ◯1

4-12 months ◯2

Above 12 months ◯3

10.20 Was your youngest child given the following vaccinations?

BCG [A vaccination given against tuberculosis, that is, an injection in the left shoulder that leaves a scar]

Yes..... ◯ 1
No ..... ◯ 2
Do not know ◯ 3

DPT [A vaccination against diptheria, whooping cough and titenus given as an injection]

Yes..... ◯ 1
No ..... ◯ 2
Do not know ◯ 3

Polio vaccination [that is, drops in the mouth]

Yes..... ◯ 1
No ..... ◯ 2
Do not know ◯ 3

Injection against measels

Yes..... ◯ 1
No ..... ◯ 2
Do not know ◯ 3

10.21 Did *(Name)* ever have?

	Yes	No
Whooping cough	◯1	◯2
Measels	◯1	◯2
Polio	◯1	◯2
Diptheria	◯1	◯2
Chicken pox	◯1	◯2
Rickets	◯1	◯2

Interviewer's Comments:

SECTION 10 : HEALTH CARE

INTERVIEWER : In case any member of your household died during the last 12 months provide the following details:

Interviewer: In case of no death skip to Q. 11.1

Sl. No.	10.22 What were the names of the deceased? *(Register names of all those members of the household who died in the past 12 months)*	10.23 Is *(name)* male or female?	10.24 How old was *(name)* at the time of death?	10.25 What was the cause of *(name's)* death? *(Tick only one circle)* *(Register code)*	10.26 Was *(name)* provided any medical treatment?	10.27 What was the type of medical attention provided to *(name)*? *(Register code)*
1	_____	Male ○1 Female ○2	Years ◯◯	☐	Yes ○1 No ○2	☐
2	_____	Male ○1 Female ○2	Years ◯◯	☐	Yes ○1 No ○2	☐
3	_____	Male ○1 Female ○2	Years ◯◯	☐	Yes ○1 No ○2	☐
4	_____	Male ○1 Female ○2	Years ◯◯	☐	Yes ○1 No ○2	☐

Q.10.25 - Code for Cause ofDeath

01 Accident and injury

02 Child Birth

03 Fever

04 Digestive Disorder

05 Respiratory Disorder

06 Snake Bite

07 Senility

08 Other

Q. 10.27 - Code for Medical Aid

01 Doctor

02 Ayurvedic Doctor

03 Nurse/Midwife

04 ANM/LHV

05 Trained Dai

06 Traditional Dai

07 Relative/Friend

08 Other

Interviewer's Comments:

SECTION 11: DEVELOPMENTAL ASSISTANCE

INTERVIEWER: Now I would like to ask some questions on developmental assistance that you or any member of your household might have received from government or non-government organisations.

11.1 Have you or any member of your household received any assistance, subsidised credit, grant or other similar benefits from panchayat, government, voluntary agencies in the past 36 months?

Yes ◯ 1

No ◯ 2

INTERVIEWER: Provide examples of such schemes for assistance as subsidised credit for purchase of milch cow, or loan for house construction, stipend or free books to children in school, etc.

11.2 Indicate the field in which you or any member of your household have received assistance in each of the boxes provided below:

(Tick all that apply)

A. AGRICULTURAL

	Yes	No
1 Land	◯ 1	◯ 2
2 Fertilizer	◯ 1	◯ 2
3 Improved seed	◯ 1	◯ 2
4 Agriculture Implement	◯ 1	◯ 2
5 Draught animal	◯ 1	◯ 2
6 Irrigation facility	◯ 1	◯ 2
7 Other *(Specify)*	◯ 1	◯ 2

B. ANIMAL HUSBANDARY

	Yes	No
1 Milch cow	◯ 1	◯ 2
2 Buffalo	◯ 1	◯ 2
3 Donkey/mule	◯ 1	◯ 2
4 Pig	◯ 1	◯ 2
5 Goat/sheep	◯ 1	◯ 2
6 Poultry	◯ 1	◯ 2
7 Other *(Specify)*	◯ 1	◯ 2

C. EDUCATIONAL

	Yes	No
1 Scholarship/ stipend	◯ 1	◯ 2
2 Opportunity cost	◯ 1	◯ 2
3 Books, stationery	◯ 1	◯ 2
4 Dress, uniform	◯ 1	◯ 2
5 Midday meal	◯ 1	◯ 2
6 Hostel/boarding grant	◯ 1	◯ 2
7 Other *(Specify)*	◯ 1	◯ 2

D. SELF EMPLOYMENT SCHEME

	Yes	No
1 Petty shops	◯ 1	◯ 2
2 Typing schools	◯ 1	◯ 2
3 Business	◯ 1	◯ 2
4 Fisheries	◯ 1	◯ 2
5 Sericulture	◯ 1	◯ 2
6 Handloom	◯ 1	◯ 2
7 Minor forest produce	◯ 1	◯ 2
8 Other *(Specify)*	◯ 1	◯ 2

E. OTHER

	Yes	No
1 Domestic electricity	◯ 1	◯ 2
2 Free house-site	◯ 1	◯ 2
3 Building house	◯ 1	◯ 2
4 Repair of house	◯ 1	◯ 2
5 Digging up well/tank	◯ 1	◯ 2
6 Road construction	◯ 1	◯ 2
7 Other *(Specify)*	◯ 1	◯ 2

Interviewer's Comments:

SECTION 11 : DEVELOPMENTAL ASSISTANCE

11.3 What was the nature of benefit received?

(Tick all that apply)

- Outright grant ○ 1
- Material benefit ○ 2
- Interest free loan ○ 3
- Other Loan ○ 4

11.4 Provide itemwise description of the actual benefit you received?

Agricultural ——→		
Animal Husbandary ——→		
Educational ——→		
Self employment scheme ——→		
Other ——→		
General ——→		

Interviewer's Comments:

FORM SCST-02

(22/02/93)

Office of the Registrar General, India

Ministry of Home Affairs

Government of India

New Delhi

Census Data Based Study on Scheduled Castes and Scheduled Tribes

ETHNOGRAPHIC SCHEDULE

IDENTIFICATION

Name of SC/ST: _____

Record Number EN - ☐☐

Serial No of the Schedule

Code Number: ☐☐ ☐☐☐

State SC/ST

Office use only

1. Name of Village Hamlet or Town Ward	☐☐☐☐
2. Name of Village or Town:	☐☐☐☐
3. Name of Tahsil or Taluk:	☐☐☐☐
4. Name of District:	☐☐
5. Name of State or UT:	☐☐

FIELD STAFF

Name and Designation of Interviewer:

_____

Name and Designation of Supervisor:

_____

Name and Address of Organisation:

Date(s) of Interview: _____

GROUP DISCUSSION

INTERVIEWER: Register the name and position of the participants in the group discussion.

Name of Participants	Position
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

SECTION 1: Name, Identity, Origin and History

INTERVIEWER: Govt. desires to know more about the SC/ST. In this connection I would like to collect detailed information on ethnic and socio-cultural aspects of your community.

1.1 What is the name of the Scheduled Caste or Scheduled Tribe?

1.2 By what other names your community is referred to by the members of your community?

1.3 By what other names your community is referred to by the neighbouring communities?

1.4 Are there any other synonyms, territorial names, functional names by which your community is also referred to? If yes, list these names.

1.5 Is there any meaning associated with the name of your community (referred to in Q 1.1, 1.2 and 1.3)?

INTERVIEWER: If the answer is 'Yes', record the etymological significance of the name in the corresponding line.

Refers to Q. 1.1

Refers to Q. 1.2

Refers to Q. 1.3

1.6 Do you think that any of the names you have mentioned above are considered derogatory in any manner? If so, which and why?

1.7 Do you think that your community has been traditionally associated with any specific occupation (e.g. leather work etc.) or certain way of life (e.g. nomadic life style etc)? Describe.

SECTION 1: Name, Identity, Origin and History

1.8 Can you describe the history of origin of your community which is popular in this area?

(Use separate sheet if necessary)

1.9 Can you describe the myths and legends, if any, associated with origin and migration of your community?

(Use separate sheet if necessary)

1.10 Indicate the names of castes/tribes which you consider socially higher, equal or lower than yours in this area?

Communities which rank at par	
Communities which rank higher	
Communities which rank lower	

SECTION 2: HABITATION PATTERN

Settlement Pattern

INTERVIEWER: Observe settlement pattern in relation to the space in-between dwellings.

2.1 Spatial relationship among the dwellings

(Tick only one)

Agglomerated	1
Dispersed	2
Isolated	3
Other	4

SECTION 2 : HABITATION PATTERN

2.2 Are the houses of the SC/ST situated on the outskirt of the main habitational area in the village?	Yes ◯ 1 No ◯ 2
2.3 Are the houses of the SC/ST situated within the habitational area in the village but segregated from the other houses of caste Hindus?	Yes ◯ 1 No ◯ 2 *Go to Q.2.5*

2.4 What are the reasons for the segregation?

2.5 Had there been any change in the traditional settlement pattern of your community recently?	Yes ◯ 1 No ◯ 2 *Go to Q.2.7*

2.6 Since when has this change come about and why?

Neighbourhood Pattern

2.7 Are the houses of your community found inter-mixed with the houses of:

- other caste Hindus,	Yes ◯ 1	No ◯ 2
- other scheduled castes,	Yes ◯ 1	No ◯ 2
- other scheduled tribes,	Yes ◯ 1	No ◯ 2
- other religious groups.	Yes ◯ 1	No ◯ 2

SECTION 3 : DWELLING UNIT

3.1 What is the common shape of the ground plan of dwelling units of your community? *(Tick only one)*	Rectangular ○ 1 Square ○ 2 Oval/Circular ○ 3 Other 4
3.2 Do you think that there has been any change in the shape of these dwelling units in recent years?	Yes ○ 1 No ○ 2 Go to
3.3 What type of changes have taken place?	

SECTION 4: FOOD, DRESS AND ORNAMENTS

Food and Drink

4.1 What type of utensils are used for preparing and serving food and drink? (Give local name and English equivalent in parenthesis)

	Food	Drink
For Preparing		
For Serving		

4.2 Do you think there has been any change in type, material and number of utensils used in recent years?	Yes ○ 1 No ○ 2 *Go to Q.4.4*

4.3 What changes have come about in the following:

Type of Utensil	
Material of Utensil	
Number of Utensils used in the household	

4.4 What is the staple food of the people of your community?	
4.5 How many meals the members of your community usually take every day?	
4.6 When do you normally take meals? *(Tick all that apply)*	Morning..... ○ 1 Noon..... ○ 2 Night..... ○ 3

SECTION 4: FOOD, DRESS AND ORNAMENTS

4.7 What type of food the people of your community normally take?

Vegetarian ..... ◯ 1

Non-vegetarian..... ◯ 2

4.8 What items of non-vegetarian food are being taken by the members oof your community?

(Tick all that apply)

Mutton.....	◯ 1	Rats.....	◯ 7
Chicken.....	◯ 2	Flesh of wild animals	◯ 8
Pork.....	◯ 3	Flesh of Dog	◯ 9
Beef.....	◯ 4	Flesh of Monkey	◯ 10
Fish.....	◯ 5	Flesh of dead cattle	◯ 11
Eggs.....	◯ 6	Any other *(Specify)*	◯ 12

4.9 Has there been any change in food habit of your community in recent years? Describe.

Dress

4.10 What type of dress is used ordinarily by the members of your community?

Adult Male	Headgear		Male child	Headgear	
	Upper Garment			Upper Garment	
	Lower Garment			Lower Garment	
Adult Female	Headgear		Female Child	Headgear	
	Upper Garment			Upper Garment	
	Lower Garment			Lower Garment	

4.11 Do you think the dress generally worn by the members of your community is distinctive from other neighbouring communities?

Yes ◯ 1

No ◯ 2 *Go to Q.4.13*

4.12 Provide breif description of the dresses you consider distinctive of your community.

Dress 1.....

Dress 2.....

Dress 3.....

SECTION 4 : FOOD, DRESS AND ORNAMENTS			
Category	Type	4.13 What type of dress is used on such ceremonial occasions like marriage, etc.?	4.14 Describe the changes occuring in dress pattern, if any?
Adult Male	Headgear		
	Upper Garment		
	Lower Garment		
Adult Female	Headgear		
	Upper Garment		
	Lower Garment		
		4.15 What type of dress is used by special functionaries, like Priest, Headman, Medicineman?	4.16 Describe the changes occuring in dress pattern, if any?
Priest	Headgear		
	Upper Garment		
	Lower Garment		
Headman	Headgear		
	Upper Garment		
	Lower Garment		
Medicineman	Headgear		
	Upper Garment		
	Lower Garment		

SECTION 4: FOOD, DRESS AND ORNAMENTS

Ornaments

4.17 Which are the ornaments normally worn by members of your community?

INTERVIEWER: Provide detail information on the aspects sought below.

Part of body where worn	Male			Female		
	Local Name	Material	Source	Local Name	Material	Source

4.18 In case of change in the traditional pattern of ornaments, provide details of such changes below:

INTERVIEWER: Give emphasis on type and material used in ornaments

4.19 Indicate how these changes have come about and since when:

SECTION 5: FAMILY, CLAN AND OTHER ANALOGOUS DIVISIONS

Family

5.1 What was the traditional type of household?

- Nuclear ◯ 1
- Joint ◯ 2

5.2 Is it the common type of household still found at present?

- Yes ◯ 1
- No ◯ 2

5.3 In case there is any change in household type what do you think has been responsible for this change?

(Tick all that apply)

- Social norm ◯ 1
- Economic reason ◯ 2
- Family feud ◯ 3
- Modernity ◯ 4
- Other *(specify)* ◯ 5 _____

5.4 Where does a couple usually reside after marriage?

- Wife moves to husband's place ◯ 1
- Husband moves to wife's place ◯ 2
- Husband only visits the wife ◯ 3
- Husband and wife move to a new house ◯ 4
- Other *(Specify)* ◯ 5 _____

5.5 What is the traditional practice of descent in your community?

- Descent in father's line for both sexes ◯ 1
- Descent in mother's line for both sexes ◯ 2
- Descent in father's line for male child ◯ 3
- Descent in father's line for female child ◯ 4

Sub-caste/Sub-tribe

5.6 Which are the sub-castes/ sub-tribes found in your community?

5.7 What is the etymological significance of name of each sub-caste/sub-tribe?

5.8 What are the myths and legends associated with the origin of each sub-caste/sub-tribe?

5.9 Do these sub-castes/sub-tribes usually live in the same area or have territorial distinction? Describe.

5.10 What is the traditional occupation of each sub caste/sub-tribe?

5.11 Is there any hierarchical status associated with the sub-castes/sub tribes? Describe.

SECTION 5: FAMILY, CLAN AND OTHER ANALOGOUS DIVISIONS

Clan/Gotra

5.12 Which are the clans found within the community? Mention the totem associated with each clan, if any

Clan/Gotra	Totem

5.13 What are the beliefs associated with the origin and distribution of different clans?

5.14 Is there any hierarchical status associated with each clan? Mention how it is practised:

5.15 How clan regulates marriage?

- Clans are exogamous (i.e. marriage within clan is not allowed by norm) ○ 1
- Clans are agamous (i.e. marriage within and outside the clan is allowed by norm) ○ 2

5.16 Is marriage among certain clans prescribed or preferred?

- Yes ○ 1
- No ○ 2 *Go to Q.5.18*

5.17 Which clans are prescribed or preferred for marriage alliances?

Prescribed:

Preferred:

5.18 Whether there is restriction against marriage with certain clans?

- Yes ○ 1
- No ○ 2 *Go to Q.5.20*

SECTION 5: FAMILY, CLAN AND OTHER ANALOGOUS DIVISIONS

5.19 Name the clans among which there is restriction in marriage?

5.21 How do clan members participate in the event of marriage of a fellow clan member?

5.20 How do clan members participate in the event of birth of a child in a fellow clan member's household?

5.22 How do clan members participate in the event of death of a fellow clan member?

Interviewer's Comments:

SECTION 6 : ECONOMIC ACTIVITIES

INTERVIEWER: Now I would like to ask some questions on the economic activities undertaken by your community.

6.1 What was the traditional occupation pursued by your community?

6.2 Has there been any change in occupation from the traditional occupation over the years?

Yes ◯ 1

No ◯ 2 *Go to Q.6.5*

6.3 When did these changes have come about?

Long Past ◯ 1

Recently ◯ 2

6.4 What was the reason responsible for these changes to present occupation from traditional occupation?

6.5 What is the main occupation pursued by your community now?

6.6 Which are the other occupations generally pursued by your community at present?

1

2

3

4

Agriculture

6.7 What are the main crops produced by your community?

1

2

3

4

6.8 In which months do the following activities normally take place?

Activities	Crop 1.....	Crop 2.....	Crop 3.....
Ploughing			
Sowing			
Weeding			
Harvesting			

6.9 What are the activities usually performed by adult males, adult females and children in agricultural operations?

Adult Male

Adult Female

Male Child

Female Child

6.10 What is the approximate yield per hectare for different crops?

Crops	Yield (in Kg.)
1.....	
2.....	
3.....	

6.11 Which are the magico - religious ceremonies performed at the time of sowing?

6.12 Which are the magico - religious ceremonies performed at the time of harvesting?

6.13 Have you ever used improved variety of seeds?

Yes ◯ 1

No ◯ 2

6.14 Have you ever used chemical fertilizer?

Yes ◯ 1

No ◯ 2

6.15 Have you ever used any mechanised equipment in agricultural operations?

Yes ◯ 1

No ◯ 2

SECTION 6: ECONOMIC ACTIVITIES

Daily Labourer

6.16 Which are the occupations where usually the daily wage labourer, find their work?

(Tick all that apply)

- Agriculture ◯ 1
- Construction ◯ 2
- Forestry ◯ 3
- Other *(Specify)* ◯ 4 _____

6.17 How are they engaged in different months?

Months	Type of work	No. of days engaged	Wage received daily (IN Rs)
January			Male ☐☐ Female ☐☐
February			Male ☐☐ Female ☐☐
March			Male ☐☐ Female ☐☐
April			Male ☐☐ Female ☐☐
May			Male ☐☐ Female ☐☐
June			Male ☐☐ Female ☐☐
July			Male ☐☐ Female ☐☐
August			Male ☐☐ Female ☐☐
September			Male ☐☐ Female ☐☐
October			Male ☐☐ Female ☐☐
November			Male ☐☐ Female ☐☐
December			Male ☐☐ Female ☐☐

6.18 How are the labourers paid?

- In cash ◯ 1
- In kind ◯ 2
- Both in cash and kind ◯ 3

6.19 Is there any variation in rate of payment with reference to

Sex	Yes ◯ 1 No ◯ 2
Age	Yes ◯ 1 No ◯ 2
Season	Yes ◯ 1 No ◯ 2

6.20 Where do the labourers usually go for work?

- In the same village ◯ 1
- Not in the same village (but at such a distance where daily commuting is possible) ◯ 2
- Place of work away from the permanent residence requiring temporary or seasonal migration ◯ 3

Fishing

6.21 Where do the members of your community go for fishing?

(Tick all that apply)

- Pond ◯ 1
- Canal ◯ 2
- River ◯ 3
- Sea ◯ 4
- Other *(Specify)* ◯ 5 _____

6.22 Which are the months when you go for fishing?

_____

6.23 What is the usual composition of the group in which you go for fishing?

(Tick all that apply)

- Community as a whole ◯ 1
- Village as a whole ◯ 2
- Household as a whole ◯ 3
- In Group of:
- Adult males ◯ 4
- Adult females ◯ 5
- Both ◯ 6
- Other *(Specify)* ◯ 7 _____

6.24 How do you utilise the catch?

- Own consumption ◯ 1
- Sale ◯ 2
- Sale and Consumption 3

SECTION 6: ECONOMIC ACTIVITIES

6.25 Where do you sell the fish?

- In the village ◯ 1
- In market ◯ 2
- In cooperative society ◯ 3
- Any other *(Specify)* ◯ 4

_____

6.26 How much a household approximately earns per month by selling fish?

Rs. ☐☐☐☐

6.27 Describe the changes which have come about in respect of-

Mode of fishing

Type and quantity of catch

Marketing of fish

Forestry

6.28 What is the type of forest available in your area?

(Tick all that apply)

- Village forest ◯ 1
- Reserve forest ◯ 2
- Protected forest ◯ 3
- Other forest ◯ 4

6.29 Which are the forest produces collected?

INTERVIEWER: Note local name vis-a-vis English equivalent

	Local Name	English equivalent
1		
2		
3		
4		
5		
6		
7		
8		

6.30 Which are forest produces you collect each month?

Month	Produce	Persons collecting	Use to which put
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3
			Consumed ◯ 1 Sold ◯ 2 Both ◯ 3

6.31 Is there any restriction imposed by Government in collecting forest produce?

6.32 Do the members of your community perform any ritual before going for collection of forest produce? Describe-

6.33 Where do you sell the forest produces collected by you?

(Tick all that apply)

- In the village ◯ 1
- In market ◯ 2
- In co-operative society ◯ 3
- Any other place *(Specify)* ◯ 4

_____

SECTION 6 : ECONOMIC ACTIVITIES

6.34 How much does a household approximately earns per month by selling minor forest produce?	Rs. ☐☐☐	**6.35 Do you think that selling of minor forest produces is now more profitable than in the past?**	Yes ○ 1 No ○ 2

6.36 Which are the implements used by the members of your community in pursuing the different occupations.

INTERVIEWER: Record the appropriate information against each column below:

Economic activity	Local name of the implement	English equivalent	Approximate cost in Rs.
			☐☐☐☐
			☐☐☐☐
			☐☐☐☐
			☐☐☐☐
			☐☐☐☐
			☐☐☐☐
			☐☐☐☐
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			☐☐☐☐
			☐☐☐☐
			☐☐☐☐

SECTION 6: E ONOMIC ACTIVITIES

INTERVIEWER. In case the community does not pursue agriculture, daily labour, fishing or collection of forest produce as their principal occupation, record the following informations:

	6.37 Which other occupations are pursued by members of your community?	6.38 Whether *(name of occupation)* is being pursued traditionally or being taken up in recent time.	6.39 Which are the months when the occupations is pursued?	6.40 How much does household earns on an average from those activities per month?
1		Traditionally ◯ 1 Recent ◯ 2		Rs.
2		Traditionally ◯ 1 Recent ◯ 2		Rs.
3		Traditionally ◯ 1 Recent ◯ 2		Rs.
4		Traditionally ◯ 1 Recent ◯ 2		Rs.
5		Traditionally ◯ 1 Recent ◯ 2		Rs.

Interviewer's Comments:

SECTION 7: LIFE CYCLE

INTERVIEWER: **Now I would like to ask some questions on the practices followed by the members of your community in the event of birth, marriage and death?**

7.1 What beliefs are associated with the following:

Conception	
Barrenness	
Prolonged delivery	
Delivery of dead child	
Maternity death	

7.2 Which of the events, you think, is responsible for conception?

- Sex union ( ) 1
- Blessing of God ( ) 2
- Intrusion of ancestral spirits ( ) 3
- Others *(Specify)* ( ) 4

7.3 What type of restrictions are imposed on mother during pregnancy?

Restriction on	Extent of restriction	Reason for restriction
Diet		
Work		
Visiting any place		
Conjugal life		

7.4 As traditional practice where does the delivery take place?

- At the house of the husband ( ) 1
- At the natal house of the wife ( ) 2
- Any other place *(Specify)* ( ) 3

7.5 Who provides assistance during delivery?

- Local experienced but untrained dai ( ) 1
- Kin or neighbours ( ) 2
- Trained dai ( ) 3
- Qualified doctor ( ) 4
- Any other *(Specify)* ( ) 5

7.6 Whose help is sought at the time of protracted delivery?

- Kin and relatives ( ) 1
- Local experienced but untrained dai ( ) 2
- Trained dai ( ) 3
- Qualified doctor ( ) 4
- Taken to the hospital ( ) 5
- Any other *(Specify)* ( ) 6

7.7 What type of instrument is used to severe umbilical cord?

- Sharp blade (new) ( ) 1
- Knife /Scythe ( ) 2
- Bamboo split ( ) 3
- Any other *(Specify)* ( ) 4

7.8 How the placenta is disposed off?

7.9 What is the duration of confinement of mother after delivery?

7.10 In which part of the house the mother is confined?

7.11 Which are the special items of food provided to the mother during her confinement?

SECTION 7: LIFE CYCLE

Marriage

7.12 At which age normally a boy married in the past?

7.13 At which age normally a boy marries now a days?

7.14 At which age normally a girl married in the past?

7.15 At which age normally a girl marries now a days?

7.16 What are the social groups within which the members of your community are not allowed to marry?

(Tick only one circle)

- Lineage ..... ◯ 1
- Clan/gotra ..... ◯ 2
- Phratry ..... ◯ 3
- Territorial group .. ◯ 4
- Other *(Specify)* ... ◯ 5

7.17 What are the common practices adopted by your community for acquiring a bride?

(Tick only one circle)

- Arranged marriage ..... ◯ 1
- By elopement ..... ◯ 2
- By capture ..... ◯ 3
- By service ◯ 4
- Other (*Specify*) ◯ 5

7.18 Indicate whether the practices mentioned alongside were found in your society in the traditional past.

(Tick all that apply)

- Child marriage ◯ 1
- Widow marriage ◯ 2
- Widower marriage ◯ 3
- Remarriage ◯ 4
- Polyandry ◯ 5
- Polygyny ◯ 6
- Levirate ◯ 7
- Sororate ◯ 8
- Divorce ◯ 9

7.19 Indicate whether the practices mentioned alongside are found in your society at present.

(Tick all that apply)

- Child marriage ◯ 1
- Widow marriage ◯ 2
- Widower marriage ◯ 3
- Remarriage ◯ 4
- Polyandry ◯ 5
- Polygyny ◯ 6
- Levirate ◯ 7
- Sororate ◯ 8
- Divorce ◯ 9

7.20 In case there are changes observed in the present system, from the traditional system followed in the past, describe the reasons for the changes with respect to:

- Child marriage
- Widow marriage
- Widower marriage
- Remarriage
- Polyandry
- Polygyny
- Levirate
- Sororate
- Divorce

7.21 Can a boy/girl marry his/her mother's brother's daughter/son or his/her father's sister's daughter/son?

- Yes ◯ 1
- No ◯ 2 *Go to Q.7.23*

7.22 Is it a preferential type of marriage?

- Yes ◯ 1
- No ◯ 2

SECTION 7: LIFE CYCLE

7.23 Can a boy/girl marry his/her father's brother's daughter/son or his/her mother's sister's daughter/son?

Yes ◯ 1

No ◯ 2 *Go to Q. 7.25*

7.24 Is it a preferential type of marriage?

Yes ◯ 1

No ◯ 2

7.25 Who officiates as ritual functionary during marriage of members of your community?

(Tick all that apply)

- Brahmin priest ◯ 1
- Village barber ◯ 2
- Village drummer ◯ 3
- Washerman ◯ 4
- Village Headman ◯ 5
- Headman of the community ◯ 6
- Any Other *(Specify)* ◯ 7

7.26 What are the customs and practices associated with the marriage? Describe:

7.27 How much money is normally spent in case of marriage of male member of your community? Rs. ____

7.28 How much money is normally spent in case of marriage of female member of your community? Rs. ____

7.29 If dowry is prevalent, indicate the manner in which it is paid,

- **In cash** *(mention approximate amount)* ____
- **In kind** *(mention the items given and their approximate value)* ____
- **Both in kind and cash** *(indicate approximate total value involved)* ____
- **Any other** *(specify)* ____

7.30 If bride price is prevalent, indicate the manner in which it is paid

- **In cash** *(mention approximate amount)* ____
- **In kind** *(mention the items given and their approximate value)* ____
- **Both in kind and cash** *(indicate approximate total value involved)* ____
- **Any other** *(specify)* ____

SECTION 7: LIFE CYCLE

7.31 How money is generally arranged for expenses?

7.32 Does it often put the members of your community in debt?

Yes ○ 1
No ○ 2

7.33 Do you observe any change in the pattern of expenditure now in comparison to earlier days?

Death

7.34 What is the belief associated regarding cause of death prevailing in your community?

Natural factors ○ 1
Supernatural factors ○ 2
Both factors ○ 3

7.35 What preparation are done when it is evident that death is imminent?

7.36 Which part of the day the dead body is taken for disposal?

Day time ○ 1
Night ○ 2
Any time ○ 3

7.37 How much time is allowed to elapse before taking the body for disposal?

Within 3-4 hrs. ○ 1
Same day ○ 2
2-3 days ○ 3

7.38 Which methods are adopted to carry dead body to the ground of disposal?

7.39 As per prescribed norm who are supposed to carry the dead body?

7.40 What are the rituals performed and ritual objects used at the time of removal of dead body from bier.

SECTION 7: LIFE CYCLE

7.41 In which place dead body is disposed off?

- No fixed place ○ 1
- Fixed for the community ○ 2
- Fixed for all communities ○ 3

7.42 In which manner the dead body is disposed?

Adult	Infant	Accidential death
Cremation ○ 1	Cremation ○ 1	Cremation ○ 1
Burial ○ 2	Burial ○ 2	Burial ○ 2
Exposure ○ 3	Exposure ○ 3	Exposure ○ 3
Floated in water ○ 4	Floated in water ○ 4	Floated in water ○ 4
Other ○ 5 *(Specify)* ———	Other ○ 5 *(Specify)* ———	Other ○ 5 *(Specify)* ———

7.43 Who prepares the site for cremation or digs grave for burial?

7.44 How the dead body is placed in the grave, or laid in the pyre?

7.45 What offerings are made to the deceased?

7.46 What rituals are performed at the time of disposal?

7.47 In case of cremation where the remains of the dead body are disposed off?

- Within the village ○ 1
- Ancestral village ○ 2
- Sacred river or other sacred places ○ 3

7.48 What is the duration of pollution period observed by your community?

Days ☐☐

7.49 What are the restrictions observed during pollution period in partaking of food?

7.50 During which period the death rites are performed?

- Day time..... ○ 1
- Night time..... ○ 2
- Any time..... ○ 3

7.51 Who officiates in performing death rites?

- Brahmin priest ○ 1
- Village priest ○ 2
- Community priest ○ 3
- Any other *(Specify)* ○ 4 ———

7.52 What are the ritual objects connected with death rites?

7.53 Is any least arranged at the end of the pollution period?

- Yes ○ 1
- No ○ 2

7.54 On an average how much money is spent towards performing death rites?

Rs ☐☐☐☐

7.55 Has there been any change in the pattern of expenditure over the generations?

- Yes ○ 1
- No ○ 2

SECTION 8 : RELIGION

INTERVIEWER: Now I would like to ask some questions on the religious beliefs and practices followed by members your community?

Supreme deity

8.1 Does the community consider any deity as supreme deity?
Yes ◯ 1
No ◯ 2 *Go to Q.8.7*

8.2 What is the name of the deity?

8.3 In what manner the deity is associated with the life of people of your community?

8.4 When this deity is propitiated?

8.5 How this deity is propitiated?

8.6 What is the purpose of propitiating this deity?

Village Deity

8.7 Is there any village deity *(Gram Devta)* in the village?
Yes ◯ 1
No ◯ 2 Go to Q.8.14

8.8 What is the name of this village deity?

8.9 Where this deity is placed?

8.10 Who propitiates this deity?

8.11 What offerings are made to this deity?

8.12 Do the villagers offer any sacrifice to this deity?
Yes ◯ 1
No ◯ 2

8.13 What is the purpose of propitiating this deity?

Clan Deity

8.14 Do the members of different clans have different deities which are generally worshipped by the members of these particular clans only?
Yes ◯ 1
No ◯ 2 *Go to Q.8.20*

8.15 Name different clan deities vis-a-vis clans which worship them.

Clan	Clan Deities

8.16 Where the deity is placed?

8.17 Who propitiates this deity?

8.18 What offerings are made to this deity?

8.19 Whether the clan members offer any sacrifice to this deity?
Yes ◯ 1
No ◯ 2

Malevolent Spirits

8.20 Does your community believe in spirits, ghosts and other supernatural beings who can harm individual, family, community, crops, livestock etc.
Yes ◯ 1
No ◯ 2 *Go to Q.8.25*

SECTION 8: RELIGION

8.21 What are the names of such spirits?

8.22 How these can be harmful to the society?

8.23 Are there specific abodes of these (i.e. in village, forest, grove, stream etc.)

8.24 How these are propitiated?

Ancestor Worship

8.25 Does your community worship the ancestors?

Yes ◯ 1

No ◯ 2 *Go to Q.8.28*

8.26 What are the beliefs associated with ancestor worship?

8.27 During what occassions the ancestors are worshipped?

8.28 What are the other deities worshipped by the members of your community?

Tutelary deity

Deities of local tradition

Deities of Hindu tradition

Other deities

8.29 Which are the pilgrimage centres visited by members of your community?

8.30 What are the beliefs connected with magical practices prevalent in your community?

Interviewer's Comments:

SECTION 9: TRADITIONAL SYSTEM OF SOCIAL CONTROL

INTERVIEWER: Now I would like to ask some questions about the structure and function of traditional institutions of social control in your community.

9.1 Do you have any traditonal recognised agency (for instance caste Panchayat, or tribal panchayat) for social control at the pan-community level?	Yes ( ) 1 No ( ) 2 *Go to Q.10.1*	9.3 How the office is constituted?	Inherited ( ) 1 By election ( ) 2 By other methods *(Specify)* ( ) 3 _____
9.2 Are there any permanent set of office-bearers?	Yes ( ) 1 No ( ) 2 *Go to Q. 9.4*	9.4 If there is no permanent set of office bearers then how the functionaries are identified?	Functionaries are put up according to exigencies of situation ( ) 1 No special functionaries are recognised ( ) 2

9.5 What are the functions of traditionally recognised agency of the community for social control?

Interviewer's Comments:

SECTION 10: INTER COMMUNITY RELATIONSHIP

INTERVIEWER: *Now I would like to ask some questions regarding relationship of your community with other communities found in your neighbourhood.*

Interviewer: As you know that in India, especially among Hindus, the society is arranged in a hierarchical order. In the past there had been some restrictions imposed on some communities. For instance, some castes were not allowed to draw water from village common well, some not allowed entry into temple visited by the high caste Hindus. Today significant changes are observed in these spheres all over the country. In the following questions I would like to focus on these issues.

Items of observation	Traditional	Present
10.1 Do the caste Hindus feel polluted by the touch of your community members?	Yes ..... ○1 *Go to Q 10.4* No..... ○2	Yes..... ○ 1 *Go to Q 10.4* No ..... ○ 2
10.2 Are the members of your community allowed to enter the houses of caste Hindus?	Yes..... ○1 No..... ○2 *Go to Q 10.4*	Yes ..... ○ 1 No..... ○ 2 *Go to Q 10.4*
10.3 Upto which portion of the houses of caste Hindus they are allowed to enter?		
10.4 Do the members of your community have free access to the temple or other sacred places used by caste Hindus?	Yes..... ○1 *Go to Q 10.7* No..... ○2	Yes..... ○ 1 *Go to Q 10.7* No ..... ○ 2
10.5 Are they permitted to worship from outside the temple?	Yes..... ○1 *Go to Q 10.7* No..... ○2	Yes..... ○ 1 *Go to Q 10.7* No..... ○ 2
10.6 Are they permitted to offer coins, flowers, sweets etc., to the deity?	Yes..... ○1 No..... ○2	Yes..... ○ 1 No..... ○ 2
10.7 Are the members of your community allowed to draw water from village common well/tank used by caste Hindus?	Yes..... ○1 *Go to Q 10.9* No..... ○2	Yes..... ○ 1 *Go to Q 10.9* No..... ○ 2
10.8 Are they permitted to use earthen vessels for drawing water from well/tank used by caste Hindus?	Yes..... ○1 *Go to Q 10.4* No..... ○2	Yes..... ○ 1 *Go to Q 10.4* No..... ○ 2
10.9 Do they have access to village *dhaba*, tea and sweetmeat shops?	Yes..... ○1 No..... ○ 2	Yes..... ○ 1 No..... ○ 2
10.10 Are the members of your community served by Brahmin priests on ceremonial occasions?	Yes..... ○1 *Go to Q 10.12* No..... ○2	Yes..... ○ 1 *Go to Q 10.12* No..... ○ 2
10.11Who *performs* this job?		
10.12 Are the members of your community served by Nai (caste) who also serves caste Hindus?	Yes..... ○1 No..... ○2	Yes..... ○ 1 No..... ○ 2
10.13 Which communities accept Kutcha food (i.e. food boiled in or mainly prepared with water such as roti, boiled rice, vegetable curry etc.) from you?		
10.14 Which communities accept Pucca food (i.e. food fried in oil/ghee such as puri, vegetable etc. or food prepared with milk such as Kheer, rice boiled in milk) from you?		
10.15 Which communities accept water from the members of your community?		