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VOLUME XIX PART—VI—NO. 7

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SOCIO-ECONOMIC STUDY OF
VILLAGE
CHATESAR

BALDEV RAJ
Superintendent of Census Operations
DELHI

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CENSUS OF INDIA 1961

VOLUME XIX—PART VI—No. 7

DELHI

Field Investigation and First Draft by
SATYA VIR MALIK
Investigator

Supervision and Guidance by
BALDEV RAJ
Superintendent of Census Operations
&
G. P. MEDIRATTA
Tabulation Officer

SOCIO-ECONOMIC STUDY OF
VILLAGE
CHATESAR

EDITOR
BALDEV RAJ
Superintendent of Census Operations
DELHI



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SOCIO-ECONOMIC STUDY OF
VILLAGE
CHATESAR

Tabulation.....Chhotey Lal Rohatgi
Photographs & Drawings..... H.P. Sarin
MapsM. G. Bhalla
Proof Reading & Lay-out.....Chhotey Lal Rohatgi

Foreword

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical under-pinning to their conclusions'. In a country largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh and blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*, fishermen, forest

(ii)

workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and

(iii)

immovable property, industry, indebtedness, education, community life and collective activity social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical under-pinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

ASOK MITRA,
Registrar General, India.

New Delhi
July 30, 1964.

Preface

In keeping with the old Indian Census tradition of conducting socio-economic and other studies, the Registrar General, India, desired that each State and Union Territory should carry out surveys of a few selected villages. The present monograph contains a study of the social, economic, demographic and cultural aspects of the rural community living in village Chatesar, situated at a distance of 21 miles towards the west of Delhi city. The two main reasons that weighed with us in selecting this village for the study were (i) the availability of diverse means of irrigation in the village and (ii) the existence in the village of a residential educational institution, known as Gurukul, which is the only institution of its kind in the rural areas of Delhi and where boys from distant villages come and study. The Gurukul teaches Hindi and Sanskrit and lays stress on religious instructions. The impact of this institution which is being run on principles of the Arya Samaj movement, on this and the neighbouring villages was considered to be a worthwhile study.

The object of these surveys has been stated by the Registrar General, India, to be as follows :—

“Such a survey has not been conducted before on such a scale and it is expected that the information gathered through this survey will present a comprehensive and interesting picture of the mosaic of the society. This survey, apart from bringing out the cultural characteristics of the various geographical regions, will also throw much interesting light on the structure of the village society in the various regions. The survey will also indicate the ecological connections between nature or geography and human habitations.....”

We have in this monograph made every possible effort to study all these aspects and also the changes if any, brought about as a result of development activities, urbanisation, rururbanisation and such other related factors.

The field investigation was conducted by Shri S. V. Malik and the first draft was also written by him. He then left us and the task had to be completed by myself and Shri G. P. Mediratta, Tabulation Officer.

Before closing, I must express my heart-felt gratitude to Sri Asok Mitra, Registrar General, India, and to Dr. B.K. Roy Burman, O.S.D., in-charge of these surveys, whose patient and unfailing guidance and advice have been of immense help to us in the preparation of this monograph. My heart-felt thanks are also due to Shri N. Das Gupta, Asstt. Manager (Tech.), Govt. of India Press, New Delhi for his most co-operative and courteous attitude, technical guidance and for bringing out the report with the least possible delay.

DELHI,
May 13, 1964.

BALDEV RAJ.

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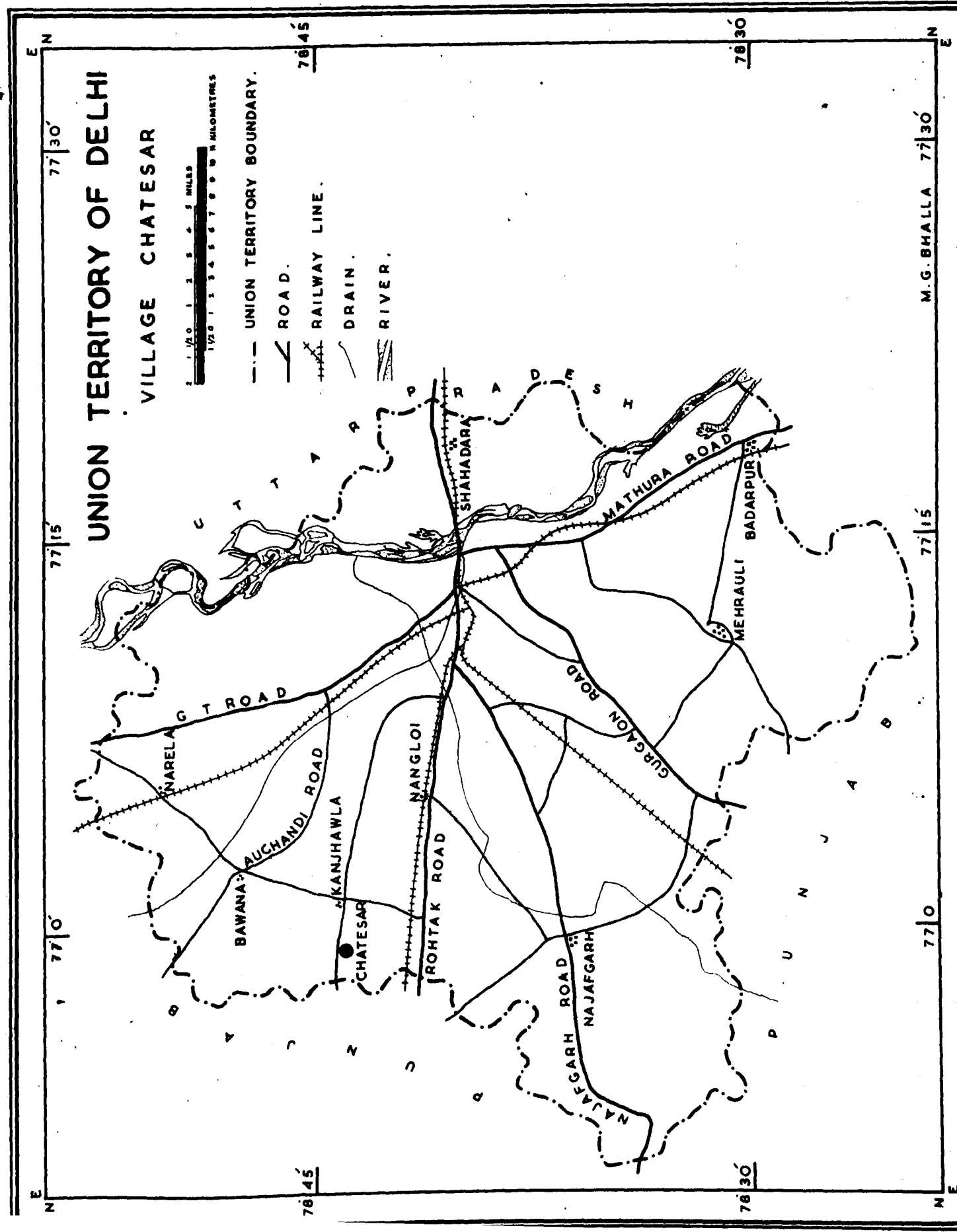
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Chapter I

THE VILLAGE

LOCATION

Village Chatesar, popularly known as Tahtesar, with a total population of 543 and an area of 669 acres lies at a distance of 21 miles towards the west of Delhi city. A metalled approach road connects the village to the main road (Kanjhawala Auchandi Road No. 3) from where a bus is available after every two hours for Delhi. The village is about three miles from village Kanjhawala from where frequent and efficient bus services are available for important commercial and administrative centres like Delhi, Bahadurgarh, Narela, Nangloi etc. The Delhi Transport Undertaking also runs a bus service up to Kanjhawala.

The village is under the jurisdiction of Nangloi Police Station (12 miles from the village) and is covered by the Nangloi Development Block. The nearest Post Office is at village Jonti (one furlong from the village) while the nearest Railway Stations are Bahadurgarh (five miles by a *kuccha* road) and Gheora (6½ miles by metalled road). The main market centres usually visited by the villagers for the purchase of tools and implements and for the disposal of their surplus agricultural produce are Narela and Bahadurgarh.

Though the village, comparatively speaking, is economically well-off and there is appreciable degree of social awareness amongst the villagers, yet it lacks some of the basic social and economic institutions like the Social Education Centre, Co-operative Society etc., which in recent years have become so common in a number of villages

in Delhi. One reason for this is that the village under study is a sort of satellite of village Jonti, which is a much bigger village with greater social and economic amenities. The distance between the two villages is so short (one furlong only) that the various agencies concerned with the welfare schemes have never felt it necessary to cover this village separately. But the facilities available in village Jonti are of little benefit to the people of Chatesar, as ordinarily the villagers are very redutant to go out of their own village for availing of the various facilities.

REASONS FOR THE SELECTION OF THE VILLAGE

The village was taken up for socio-economic study primarily because of the availability of diverse means of irrigation. Besides this, the village has a residential educational institution, (a Gurukul) which is the only one of its kind in the rural areas of Delhi and amongst the very few in the country as a whole. Young boys from distant village come and study in this Gurukul.

Size of the Village

The village covers an area of 669 acres and comprises of 80 households with a total population of 543. The density of population in the village works out to be 0.81 persons per acre. The density of population in 1951 was 0.65 persons per acre. This indicates an increase in density by 0.16 persons per acre, which can be wholly attributed to the increase in population as the area has remained the same. Table I. 1 shows the area, population, houses, households and density of population as in 1951 and 1962

TABLE I.1
Area, Population, Houses, Households and Density of Population

Year	Area (acres)	Density per acre	No. of occupied houses	No. of households	Population		
					Males	Females	Total
1951	669	0.65	64	64	221	217	438
1962	669	0.81	80	80	289	254	543

Number of Households

As already mentioned in the last para, at the time of our investigation (January, 1962) there were 80 households with a total population of 543. The corresponding figures for the 1951 census are 64 and 438 respectively, which means that over the decade there has been an increase of 25.0 per cent in the number of households and 24.0 per cent in population. As no household is reported to have migrated into this village during the period 1951-62, the increase in the number of households can mainly be attributed to the break-up of many a family in the village.

As the percentage increase in the number of households is greater than the percentage increase in population, the average size of the household has fallen. The average size of the household in 1951 was 6.8 persons per household, whereas the corresponding figure at present works out to be 6.7, indicating a fall of 0.1 persons per household over the period 1951-62.

PHYSICAL FEATURES AND CLIMATE

The village has two types of soil viz., 'Rosli' (mixture of clay and sand) and 'Bangar' (clay), accounting for nine-tenths and one-tenth respectively of the total land. 39.6 per cent of the total land is irrigated with the help of persian wheel wells and 26.2 per cent by the two canals viz., 'Bangla wali' and 'Nilothi wali'. The remaining 34.2 per cent has no regular source of irrigation and is left to the vagaries of nature. The sub-soil water at most of the places is very near the surface (only 10 to 15 feet below surface).

The climate of the village is similar to the climate of the Union Territory of Delhi. There is intense heat and regular dust storms during the months of May and June. The cold weather starts from the middle of November and continues till the end of February. The monsoon breaks in the last week of June and lasts till the beginning of September. Average annual and seasonal rainfall is 24 inches and 20 inches respectively.

FLORA AND FAUNA

As regards fauna, the various types of animals found in the village can be divided into two categories viz., domesticated animals and wild animals. Amongst the domesticated animals are cows, buffaloes, bullocks, mules, donkeys and camels. Jackals, foxes and hares are the wild animals which are reported to be found around the village. The different kinds of birds to be found in the village are cocks, hens, crows, a variety of sparrows, parrots, pigeons, vultures, cuckoos and peacocks.

As regards flora the various types of trees on the village land are *neem*, *peepal*, *keekar*, *sheesham*, *jul*, *kair* etc. On the barren land there is natural growth of certain bushes and weeds like *basa*, *jhad*, *jhund*, *chotti berri*, *kans* etc. The villagers take their cattle to these grounds for grazing purposes. The only type of flower to be found in the village is lotus which grows in abundance in the *jheel* (pond) or wherever dirty water gets collected during the rainy season. Amongst the important crops sown in the village are wheat, gram, *bajra*, *jowar*, sugarcane, peas, vegetable etc.

SOURCES OF WATER

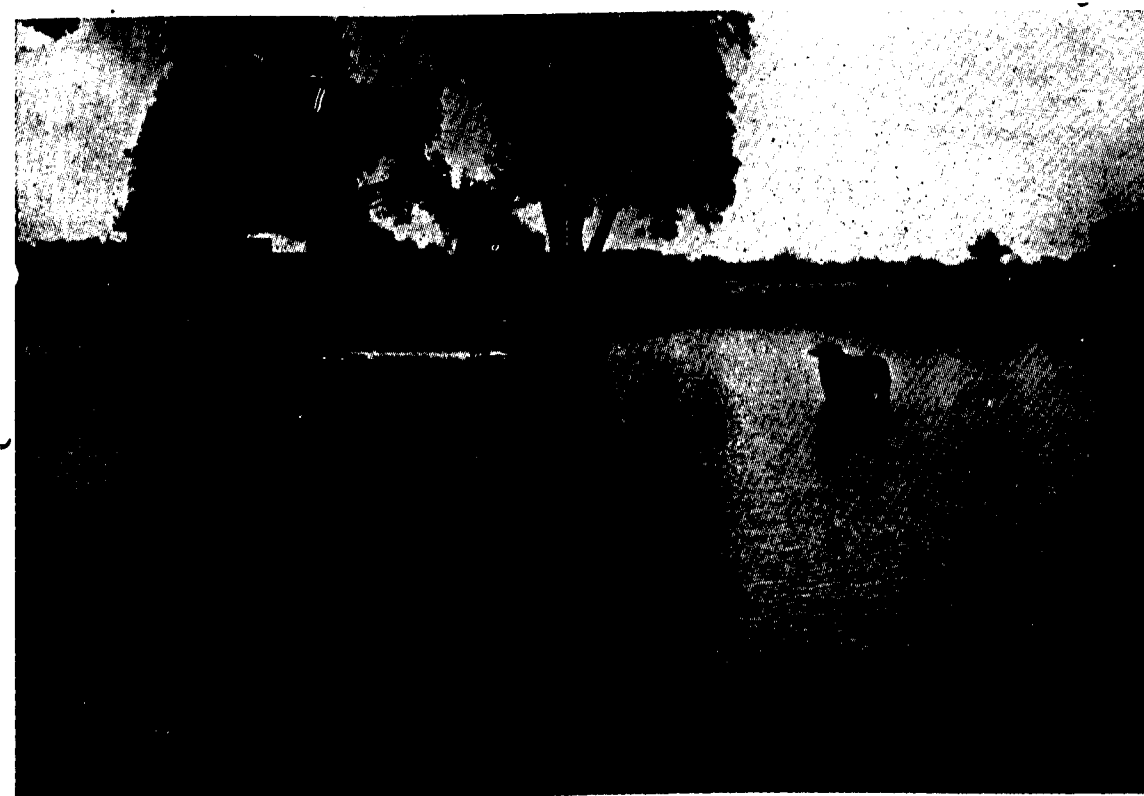
As for drinking water facilities, there are in all four wells in the village. Two of these are for the persons of higher castes and one each for the Bhangis and the Chamars. One of the two wells used by the higher castes is a private well owned by a Jat. The other three wells are public wells. These three wells were recently covered and a handpump fixed on each by the Health Department of Delhi Municipal Corporation, which also looks after their chemical cleansing. The only handpump in the village is in the house of the Pradhan of the Gaon Panchayat, who is Saini by caste.

Besides there are two more wells which are used by persons of the higher castes for bathing and washing purposes. The Chamars and the Bhangis are not allowed to visit these wells.

There are two ponds in the village, covering an area of about 2 bighas each. These are said to have been dug up some 120 years back by the villagers themselves to provide bathing and drinking water for the cattle of the village. As the ponds were dug by the common efforts of all the villagers on land donated by individuals, they were considered as common property of all and prior to the establishment of the Statutory Gaon Panchayat in 1959 these were being managed by the traditional village Panchayats, and now they are under the management of the Statutory Gaon Panchayat.

There is also an old lake near the village (at a distance of one and a half furlongs) which is spread over 25 to 30 bighas of land. This lake is reported to have been built by Dara Shikoh, son of the Mughal Emperor Shahjahan. It is said that this lake never dries up and in periods of emergency the villagers always rely on it.

The lake being in the area of village Jonti, the Gaon Panchayat of Jonti has jurisdiction over it. However, at the time of our enquiry rumours were afloat that the Delhi Administration proposes to develop the area into a picnic spot.



The village pond.
The pond provides drinking and bathing water for the cattle in the village.



Means of communication
Buses are the most popular means of transport
in the village.



The village Chaupal constructed some fifty years back or so.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Amongst the important welfare and administrative institutions in the village are the Gaon Panchayat, Circle Panchayat, Community Development Block and the village Gurukul. Besides this a mobile medical unit and a veterinary doctor of the Delhi Corporation visit the village to look after the health and livestock of the villagers. (Details and working of these institutions are discussed in Chapter IV).

TRANSPORT AND COMMUNICATION

The means of communication linking the village with the outside world are quite satisfactory. The village is only three miles from Kanjhawala from where frequent buses are available for all important centres. The Delhi Transport Undertaking also runs a bus service between Delhi and Kanjhawala. A private bus service plies between Delhi and Kutabgarh via Kanjhawala and Chatesar and makes five trips in a day. The bus is available after every two hours and the charges are 62 nP. from Chatesar to Delhi.

The other common mode of transport is the bicycle. In recent years more and more persons are making use of it. Though bullock carts are the only means of transporting the produce from the fields and carrying it to the market, its importance as a mode of travel has been greatly reduced because of its being a slow moving transport. These days marriage parties also travel by buses, whereas only in the recent past they used to travel by bullock carts. One Jat household in the village owns a tractor with a trailer and uses it for carrying the produce. Sometimes the family also uses it for going to the city.

For news the villagers mainly depend on persons in service occupations, who go to the city every day. Four households in the village were reported to be in possession of a battery radio set, each. The nearest post office is at village Jonti, about one furlong away.

PUBLIC PLACES

Amongst the important public places in the village are the village *Chaupal*, *Panchayat Ghar*, *Mata-ka-Chabutra* and the Crematorium.

Village Chaupal

The most important public place in the village is the *chaupal*, which serves as a meeting place for the Panchayat and is also used for other important functions. For instance the incoming marriage parties, except those of the Scheduled Castes, stay in this *chaupal*. Except for the days when some meeting is taking place or when some marriage party is staying, the village *chaupal* presents a rather deserted look. One

reason for this is that in recent years more and more villagers have built their own *baitthaks* (a sort of sitting room) with the result that they now prefer to get together in their own *baitthaks* rather than in the village *chaupal*.

Panchayat Ghar

At the time of our investigation, the Gaon Panchayat of the village was constructing a separate *Panchayat Ghar* of its own. For this purpose they are building a big room and a small verandah near the main road where the buses stop. This room is expected to serve a dual purpose. Besides providing a place for the Gaon Panchayat meetings, it will also serve as a shady resting place near the bus stand.

Mata-ka-Chabutras

The common man in the village is religiously an extremely devout man. The village has no temple but for worship the villagers have constructed *chabutras* and named them after some *Mata* (deity).

The villagers have very strong faith in the *Matas* and worship them devoutly. A *chabutra* is a bricklined platform with one of its sides raised in the shape of a tomb or slab. The most common deities worshipped in the village are *Bhoomiya Mata* or *Bhaiyan Mata* and *Kanthi Mata*. These *chabutras* are mostly worshipped by the females of the village and all persons irrespective of their caste can visit them. As the villagers say:

Chatees Jaat Pooja kar sakte hain"

i.e. persons belonging to all the castes can visit and offer their prayers on these *chabutras*. (Details of the various *chabutras* and the role which each *Mata* plays in the life of an individual are discussed under 'religion' in Chapter IV).

Crematorium

As all the persons in the village are Hindus, they follow the traditional practice of cremating the dead. The village crematorium is situated at a distance of one furlong from the village habitation and is spread over in an area of about one bigha of land. Persons belonging to different castes cremate their dead on different places on this piece of land.

It was reported by the villagers that until recently the Kumhars and the Chamars of the village used to go to the crematorium of village Jonti for cremating their dead and that the Brahmins of the village still continue to do so.

Asked as to why this was so, the villagers stated that when the village was founded it had no crematorium of its own and all its inhabitants used to go to Jonti for cremating their dead, for it was from Jonti that they had migrated to this village. But when the crematorium for the village itself was set up, it took quite some time for the people to come round to the idea of cremating their dead in the village itself and not in Jonti, the home of their ancestors. Thus, while the Jats, Sainis, Khattis etc. started cremating their dead in the village itself at a comparatively early stage, the others continued to prefer to go to Jonti, but only to follow their example at a later stage. There is a move amongst the Brahmins of the village too, to do so, but so far they have not done it. Only a couple of years back when an old Brahmin lady of the village expired, several of the Brahmins suggested that she should be cremated in the village, but ultimately they decided that she being old should be cremated at Jonti. It was further stated by the villagers that had the deceased been a younger person, the Brahmin would have cremated him or her in the village itself.

Infants, if very young (up to two years), are buried and not cremated. They are buried on the outskirts of the village habitation—mostly on barren land.

Bovine Population

For the dead animals there is no special burial ground in the village. Before Independence the burial of dead animals was the traditional occupation of the Chamars. They used to deskin the animal and bury its remains. But now, because of the influence of the Arya Samaj, the Chamars have left this occupation and the owner himself has to take the dead animal to the fields or barren land for burial. In case the animal is very big and difficult to take out from the door of the house, many villagers bury it in the compound of the house itself, which is a very unhygienic practice.

HISTORY AND NOMENCLATURE

The only available written record of the origin and nomenclature of the village is in the Sadar Qanungo's office at Delhi. It is a well preserved document called *SHAJRA-E-NASB*, prepared at the time of the Permanent Settlement of 1880. By supplementing the information given in the *SHAJRA-E-NASB* with the stories and legends narrated by the village elders, it is possible to form a fairly accurate idea as to when and how the village came to be settled at the present site. According to these sources the village was founded in *Vikrami Sam-*

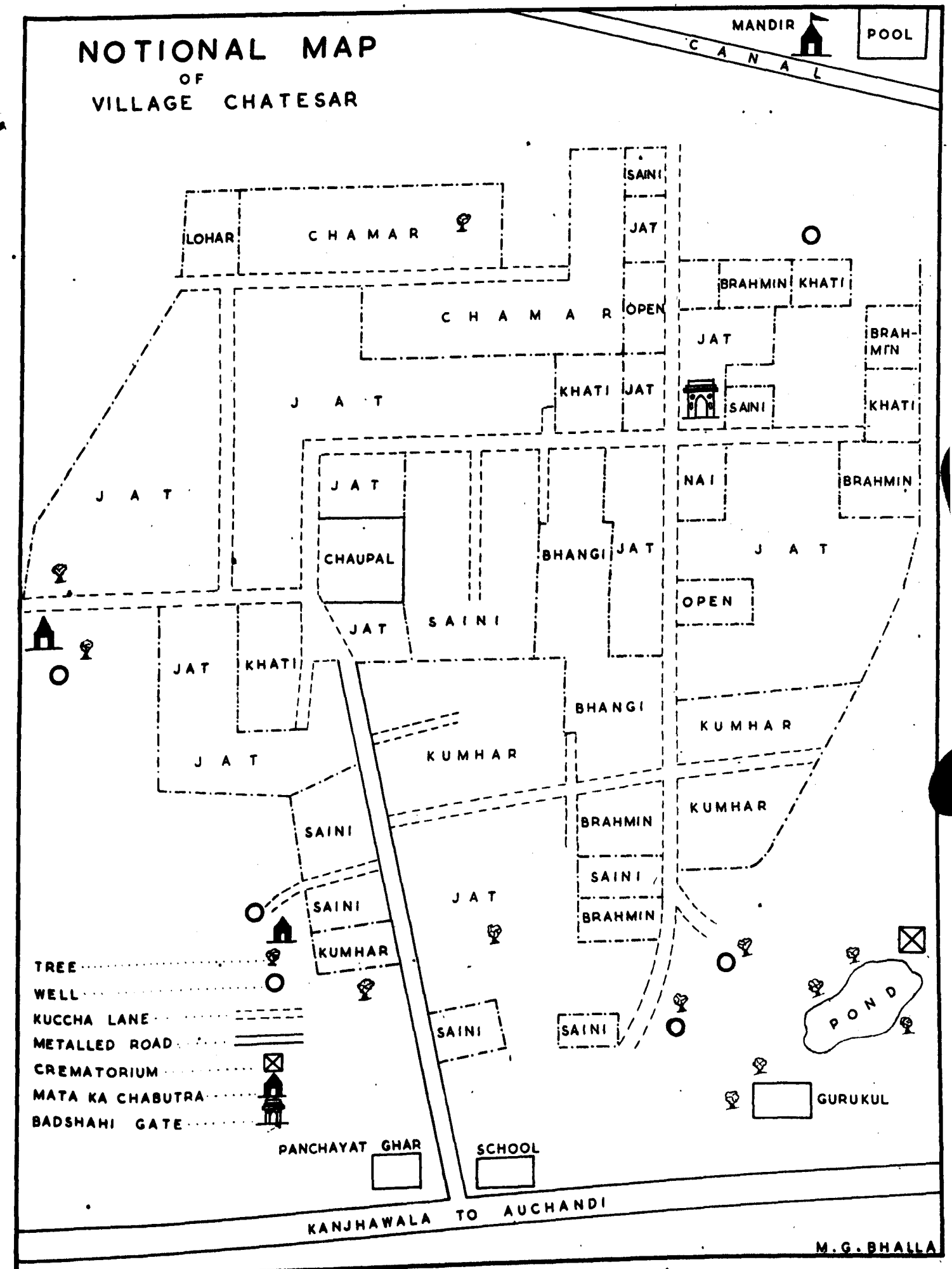
vat 1840 (1783 A.D.) by Ganga Bishen and Tule Ram, two Jats of village Jonti. It is said that originally three-fourths of the total land of the present site of the village belonged to Ganga Bishen and one-fourth to Tule Ram. It is further stated that during this period some people of the neighbouring villages viz., Khairpur and Kharonda, started encroaching upon the land belonging to the above-mentioned two Jats of village Jonti. In order to protect their land from these encroachments, both Ganga Bishen and Tule Ram shifted to the present site of the village habitation along with their families. In the initial stages they entirely depended on village Jonti for their daily economic and social needs. But after some time they invited persons of other castes to come and settle in this village. For this purpose they gave them different sites in the village to construct their houses. Thus slowly and gradually the habitation grew and in course of time became a full-fledged village.

The story as to how the village came to be known as Chatesar runs as follows. It is stated that at the present site of village Jonti a '*shikargah*' (a sort of rest house while out hunting) was built by Dara Shikoh, son of the Mughal Emperor, Shahjahan. The '*shikargah*' was a spacious one and contained a brick-lined tank (spread over 25-30 bighas of land) and a number of wells. Separate quarters for the officials and other servants of his entourage were also constructed at the present site of the village under study. The ruins of these historical buildings are still there though in a very dilapidated condition. As these quarters were built near one corner of the tank, they were named accordingly as Tahtesar. The word Tahtesar is made of two separate words viz., *Tahte* and *Sar*. In Urdu language *Tahte* means '*kinara*' (bank or side) and *Sar* means '*talab*' (tank). Thus when Ganga Bishen and Tule Ram constructed their houses near these quarters, they continued to call this place as Tahtesar.

It is significant to note that though in daily use and for other practical purposes the village is called Tahtesar, for official records and references it is always called Chatesar. This is also evident from the fact that the conductors of the private buses going to the village would not understand the word Chatesar but readily give a ticket of Tahtesar. It could not be ascertained as to how the word Tahtesar came to be known as Chatesar for official use.

SETTLEMENT HISTORY OF DIFFERENT CASTES

The settlement history of various castes in the village traced in chronological order runs as follows:





A view of the dilapidated shikargah (hunting lodge) of the Moghul period.

As already reported, this village was an offshoot of village Jonti and most of the castes settled here came from that village. Some of these castes still have their ancestral houses in that village. All the twenty-six Jat households in the village belong to '*Chakara*' *Gotra* and are reported to be the direct descendants of two Jats viz., Ganga Bishen and Tule Ram. These two Jats were the residents of village Jonti and founded this village in 1783. It may, however, be noted that one Jat family, now comprising of ten members and belonging to *Dania Gotra* came and settled in this village from Fatehpur (Distt. Rohtak) in 1955. But they do not constitute a separate household as they are living jointly with another Jat household.

Four of the five Brahmin households belonging to *Bhichhas Gotra*, are the direct descendants of one Brahmin household which came from village Jonti immediately after the Jats. The fifth household came from village Dhansa (Delhi) some time after the village was founded.

The twelve Saini households are descendants of two households who came and settled in this village about one hundred and fifty years back. One of them came from village Bawani Khera (Distt. Hissar). The other also came from District Hissar but the name of the village from which he came was not available.

Four of the five Khatti households (*Mahangwal Gotra*) originally belonged to one household and came from village Jonti. The fifth belonging to *Parnalia Gotra* migrated to this village from District Gurgaon during the riots of 1947.

Five of the seven Bhangi households belonging to *Lookhar Gotra* came from village Jonti. The remaining two belonging to *Beedlahany Gotra* migrated from village Halalpur (District Rohtak) more than five generations ago.

The only Lohar household in the village came from village Bass (District Gurgaon) in 1946. He was asked to come and settle in this village as at that time the village had no blacksmith of its own.

The remaining three castes viz., the Kumhar, the Chamar and the Nai are reported to have come from village Jonti and are amongst those who came and settled immediately after the Jats.

RESIDENTIAL PATTERN

The residential pattern of the village is such that the houses of each caste are clustered together in groups. This is especially true of the Kumhars, the Chamars and the Bhangis. These three castes form three solid blocks in different corners of the village. The houses of the Chamars form a cluster towards the east while the houses of the Kumhars and the Bhangis are adjoining to each other towards the south-west of the village. The houses of the Brahmins are built at two places, towards the south-west and south-east. The houses of the Khattis are built in the centre of the village near the *chaupal*. The house of the Nai is situated with those of the Jats towards the south, while the house of the Lohar is towards the east near the Chamar's house. The houses of the remaining two castes viz., the Jats and the Sainis, who are numerically and otherwise more significant are scattered over the whole of the village, though the houses of Jats are more concentrated towards the south and centre of the village and those of the Sainis towards the west.

One reason why the houses of the various castes are clustered together is that when different castes start settling in the village, they are given a particular site to construct their houses. It is significant to note that all castes, whether high or low, are given different sites and special care is taken to put the socially low castes specially the Bhangis and the Chamars in some secluded corner of the village. With the increase in population and break up of joint families, the clusters of houses of different castes become bigger and bigger, till they almost start touching one another. When this stage is reached the villagers start building their houses in the outskirts of the village habitation where more land is available. The other reason which binds the various castes together is the concept of traditional caste solidarity, which is based upon their way of living, intermixing, inter-dining, customs, habits and social ceremonies.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The social, material and cultural state of the people in the village is reflected by the caste structure of its inhabitants, the nature and type of their material equipments, dress and ornaments and by customs, beliefs, superstitions, social ceremonies and rituals. Here we propose to make a detailed study of these various aspects in the village.

CASTE STRUCTURE AND SOCIAL HIERARCHY

Caste structure and family ties are the two main factors which govern the socio-economic life of the village. The social fibre of this village consists of nine different castes.

Table II. 1 shows that the Jats constitute the largest single group accounting for about two-

fifths (or 38.9 per cent) of the total population in the village. This along with the fact that they were the original settlers and own 83.6 per cent of the total cultivable land in the village is enough reason to call it a Jat village. The other numerically significant castes are the Saini, the Kumhar and the Chamar, who account for 15.5 per cent, 13.1 per cent and 9.7 per cent respectively of the total population. The socially higher castes (the Brahmins and the Jats), the middle castes (the Nai, the Khatti, the Lohar, the Saini and the Kumhar), and the socially lower castes (the Chamars and the Bhangis), account for 45.2 per cent, 39.9 per cent and 16.9 per cent respectively of the total population.

TABLE II.1

Distribution of households according to caste, sex, average size of households and number of members

Names of caste	No. of H.Hs.	No. of members			% of the total	Average size of the H.Hs.	Sex ratio per 100 males
		Males	Females	Total			
Jat	26	108	103	211	38.9	8.1	954
Saini	12	44	40	84	15.5	7.0	909
Kumhar	11	43	28	71	13.1	6.4	651
Chamar	12	31	22	53	9.7	4.4	710
Bhangi	7	20	19	39	7.2	5.6	950
Brahmin	5	20	14	34	6.3	6.8	700
Khatti	5	17	20	37	6.8	7.4	1176
Lohar	1	4	7	11	2.0	11.0	1750
Nai	1	2	1	3	0.5	3.0	500
TOTAL	80	289	254	543	100.0	6.8	879

Average size of the Households of the different Castes

The average size of a household for the village as a whole works out to 6.8 persons per household. Only three castes viz., the Jat, the Saini and the Lohar have a bigger average size of household than the average of the village as a whole. The highest average size of the household (11 persons) was to be found amongst the

Lohars and the lowest (3 persons) amongst the Nai, though each has only one household in the village.

Sex-ratio in different Castes

The preponderance of males over females is true of all the castes in the village, except the Khattis and the Lohars where the females outnumber the males. The sex ratio for the village as a whole works out to 879 females per 1,000 males.

SOCIAL HIERARCHY

The Hindu Social system based on division of society into castes presents a social framework of great complexity. The institution of caste plays a very vital role in the social and economic life of the village. Socially speaking, each caste has distinctive social standing of its own *vis-a-vis* the others. The social standing or the caste superiority is generally represented by inter-dining, acceptance and offer of food and water and of *hookah*, manner of greetings and seating arrangements as observed by each caste towards others. For sake of convenience and simplicity, the various castes can be grouped into a three tier hierarchy. It may, however, be pointed out at the outset that this status wise grouping of the various castes is only a tentative attempt to show the position of the various castes as they view it themselves in the village.

Table II.2 shows the hierarchical position of various castes in the village. It may be added here that the table was prepared and the results arrived at by thorough investigation with all the castes in the village and that all of them agree to the given order.

TABLE II.2

Table showing social status of castes in the village

Social Status	Caste
Higher Castes	Brahmin, Jat
Middle Castes	Nai, Khatti, Lohar, Saini & Kumhar.
Lower Castes	Chamar, Bhangi

The Brahmins and the Jats are amongst the higher castes and are placed at the top of the social hierarchy of the village. As between the two, the Brahmins have a higher social status though for all practical purposes the Jats have always enjoyed a greater prestige in the affairs of the village. This is because numerically and economically they are much better off than the Brahmins.

Amongst the middle castes, the Nai, the Khatti, the Lohar and the Saini have a slightly higher social status than the Kumhars.

The Chamars and the Bhangis are ranked the lowest in the social hierarchy of the village and are treated as untouchables as their food habits and nature of occupation are such that they are thought to be ceremonially unclean according to the traditional Hindu ritualistic notions. Amongst these two, the Chamars are given a higher social status than the Bhangis.

Recently the Union Government has classified the various castes in the Union Territory of Delhi into two broad categories. Except for the Brahmins and the Jats amongst the above castes, all other castes are classified as Backward Classes. Further amongst the backward classes, the Chamars and the Bhangis have been classified as the Scheduled Castes. (Number of households and number of persons of Scheduled Castes are given in table A.2 of Appendix).

TRADITIONAL OCCUPATION OF DIFFERENT CASTES

In the classical system of caste structure, entry into a social status was a function of heredity. According to the strict traditional prescription, individual qualities and possession of wealth had no say in determining the social status of a person, which was decided by the nature of his occupation. But now due to economic pressures, spread of education and development of communication facilities, many villagers have changed over from their traditional occupations. In many cases the traditional profession is retained only as supplementary to the main occupation. One reason for this is that many villagers find their traditional work very unremunerative. Further with the availability of greater economic opportunities and lesser caste rigidity, initiative and individual qualities are becoming important in determining the economic status of a person. Here we intend to study the relation between the traditional occupation and present occupation of each caste in the village.

Brahmin.

The Brahmins who are at the top of the social hierarchy are supposed to officiate at the various religious and social ceremonies of all other castes, except the Scheduled Castes, and receive in return gifts in cash or kind. As regards gifts in kind, they only accept raw material like flour, pulses, vegetables etc., and cook their own food, for they will not accept cooked food from the other castes. They may, however, accept *pucca khana* (fried food) from the other socially higher castes. According to some of the village elders, in the years gone by whenever a new village was founded the founders used to invite persons of other castes to come and settle in the village with them. Whereas all of them were allotted house sites, the Brahmins, because of their social status were also given some land, who would generally let it out to others on crop share basis. This practice of giving some land to the Brahmins, though quite common in the years gone by was not universal. However, the Brahmins of the village are reported to have acquired land in this manner, though with the passage of time instead of letting it out on crop sharing, they themselves started cultivating the same. Thus we find that at the moment, of the

5 Brahmin households in the village, 3 are engaged in agriculture, one is in business and one has taken up service as a bus driver. Incidentally all the five households own cultivable land and taken jointly they own 6.6 per cent of the total cultivable land of the village.

Jat

The Jats who are traditionally associated with tilling of land are, by and large, still following their traditional occupation. All the Jat households in the village own land and jointly they hold 83.6 per cent of the total cultivable land in the village. The Jats who are also supposed to be a martial race, have been always a regular source of manpower to the Army of the country. At the moment 11 Jats are reported to be in the Armed forces.

Nai

The traditional occupation of the Nais is to shave and cut hair of their *jajmans*. They have also been always closely associated with the social life of the village. The services of the Nais are required practically at every ceremonial occasion in the village, whether it be *mundan* or marriage, birth or death. The *Nain* (female Nai) also plays an equally important role on various social ceremonies. Traditionally the Nai also used to play a vital role in arranging matrimonial alliances of the villagers. He used to be the go between the two parties. Though the only Nai household in the village is following its traditional occupation, his role of arranging matrimonial alliances has very much declined. The reason for this appears to be that because of development in transport and communication, the villagers remain in regular contact with their relatives in other villages, who help them in selecting matches for their children. Further the villagers have now become more cautious and do not merely rely on the word of the Nais.

Khatti.

The Khattis are traditionally associated with carpentry. They would make ploughs, bullock carts, doors and other wooden household accessories. But now although a majority of the Khatti households in the village are still in their traditional occupation, some are following it as their subsidiary occupation as they have now taken to masonry work. They not only work in the village but also go to other villages to construct houses.

Lohar.

The only Lohar household in the village is engaged in its traditional occupation of blacksmithy. As the income from the village is not enough for his eleven-member household, he

has joined service (as blacksmith) in Delhi Cantonment. He works for the villagers in his spare time and on holidays. He makes various agricultural implements like '*kush*', '*kar*' (iron parts of the plough), '*khurpa*', '*phawra*' '*daranti*' etc., and other iron household goods.

Saini.

The Sainis are traditionally associated with gardening and other similar occupations. But even a casual look at their occupational structure shows that none of them is presently engaged in his traditional occupation, for most of them are owner cultivators or have taken to service occupations. All the Saini households in the village have some land and hold 9.8 per cent (252 bighas) of the total cultivable land in the village.

Kumhar.

The traditional occupation of the Kumhars is to make clay pots like '*matka*' (pitcher), '*chilam*', '*kullhad*' (tumbler) etc. They supply these earthenwares to the members of all the castes in the village and are in return paid in cash or in kind by them. Because of the very nature of their occupation, it does not keep the Kumhars busy throughout the year. Besides this as, according to them, it is not remunerative enough for all the households in the village, many of them work at brickkilns or other places as casual labourers. One has opened a grocery shop while another does the tailoring work of the villagers.

Chamar.

Traditionally the Chamars are associated with making of shoes. Until recently they also used to deskin the dead animals and bury their remains. In order to improve their social status, the Chamars of the village have given up the task of skinning the dead animals after Independence. Now most of them work in the village as agricultural labourers or casual labourers. Only two Chamars in the village were reported to be making shoes.

Bhangi.

Most of the Bhangis in the village are still following their traditional occupation which is the removal of refuse and cleansing of the various residential and other structures. (The cleansing of village streets, lanes etc. is done by the municipal scavenging staff who visit the village twice a week for the purpose). The Bhangis of the village are usually paid in kind by all the households. They receive one *chapati* daily from each household. In addition, the agricultural households give them some grains at the time of harvest. The amount of grains, however, is not fixed and the people may give according to their own means.

In the village the village *chowkidar* (watchman) and the untrained *dai* (midwife) are always from the Bhangi families.

JAJMANI SYSTEM

For a proper understanding of inter-caste relations and the economic aspects of caste in the village, it is necessary that one should have a proper knowledge of the '*jajmani system*'. As already mentioned, the different castes in the village are complementary and the *jajmani system* is a type of relation by which the various castes interact with one another in the production and exchange of goods and services.

Under the '*jajmani*' system each caste group within the village gives certain standardised services to the families of other castes. For example, a Nai (barber) cuts hair and shaves, a Kumhar supplies the necessary earthenwares, a Bhangi sweeps and removes the refuse etc. But what is significant to note is that they do not necessarily perform these services for all the households in the village. Each man works for a particular family or group of families with which he has hereditary ties. His father worked for the same families before him, and his sons will continue to work for them, the occupation being determined by caste. The family or the family head served by an individual is known as the '*jajman*' while the man who performs service is known as the '*kamin*' or *jajman's kamin*. In such a system the question of competition is completely ruled out as a *kamin* cannot work for other '*jajmans*' than his own and a '*jajman*' cannot engage other '*kamins*' than his own. *Jajmani* rights can be regarded as a sort of property passing from father to son. Like land and other property, it is equally apportioned among brothers when they separate. Similarly, when the household of a '*jajman*' is broken-up it remains with the same '*kamin*'.

It is the prevalence of this '*jajmani*' system, which eliminates, to a great extent, the exchange of money in these economic systems. The '*jajmans*' compensate their '*kamins*' for the work by paying them in kind and the '*kamins*' perform various services for each other.

The caste groups of the village under study have traditionally been related to one another through the mutual obligation of the '*jajmani*' system. As in this village the Jats, the Brahmins and the Sainis are engaged in cultivation, they constitute the '*jajmans*', while the '*kamins*' are mostly from the rest of the castes.

The Kumhars of the village supply the required earthenwares to all the households in the village, irrespective of their caste, and receive in return grain from the agricultural households, services like hair cutting and shaving from the Nais, removal of refuse from the Bhangis etc.

The agricultural households pay to their '*kamin*' potter 20 seers of grain and one maund of fodder annually. This is a fixed amount and small earthenwares like '*chilam*', '*katori*' etc. are given free against this payment as and when required by the '*jajman*'. But when the '*jajman*' require bigger vessel like *matka* (pitcher) etc. they have to pay an additional $\frac{1}{2}$ seer of grain, every time they require such an earthenware.

All the households in the village are divided amongst the seven Bhangi families, who remove the refuse from the individual households. For this they receive 15-20 seers of grain annually and a '*roti*' a day from each household. They are also given one maund of fodder annually. They play drum on the occasion of the birth of a son of a '*jajman*' and are given some '*gur*' and wheat in return. They are also feasted on wedding days and receive Re. 1/- to Rs. 5/- together with the left-overs of the meals.

The only Nai household in the village besides performing the functions of a barber plays an indispensable role in the social life of the village. These functions he performs for all the castes, except the Scheduled Castes viz., the Chamars and the Bhangis. For his services he is given 20 seers of grain annually. On marriages he is given Rs. 20/- to 25/-, depending on the economic condition of the household concerned. Besides this on different social ceremonies like *mundan* etc. he is given Re. 1/- to Rs. 5/- in cash and one to two seers of grain in kind.

The Khatti households of the village are given annually 45 seers of grain and two maunds of fodder by their '*jajmans*' for performing the functions of a carpenter. For constructing houses, the masons charge Rs. 5/- per day. Similarly, the Lohar household of the village is given 45 seers of grain and two maunds of fodder annually for making and repairing the agricultural implements of his *jajmans*.

Till a few years back the Chamars of the village used to work as '*kamins*' for their '*jajmans*'. As they had given up the skinning of dead animals, they instead used to assist their *jajmans* in the various agricultural operations. But now, it was reported that no *jajmani* relations exist between the Chamars and the other castes. When they work as agricultural labourers or as casual labourers they get Rs. 2/- per day plus the midday meal. During the months of November-February when they work on '*kohlus*' (cane-crushing machines) they get five seer of *gur* per day plus midday meal. Two Chamars were reported to be engaged in shoe-making. They also take cash for supplying the shoes.

MATERIAL EQUIPMENTS

The common man in the village is a simple man with simple habits. An insight into his household possessions shows that he is very poorly equipped even with regard to the basic necessities of daily use. Further, his food and clothing habits are very simple and have not changed much in recent years. This is in spite of the fact that economic condition of some persons has improved considerably in recent years.

HOUSEHOLD GOODS

Data regarding household goods was collected to find out not only their present position but also to ascertain whether any of these goods were acquired for the first time during the last five years. Table A-3 given in the Appendix shows that only 37 (or 46.3 per cent) of the total households in the village are in possession of a hurricane lantern. The remaining 43 households either use 'dibia' (small tin lamps) or ordinary earthen lamps. The use of the hurricane lantern indicates the economic status of a person as it consumes more kerosene oil than the 'dibia' or the earthen lamp. 28 of the 37 hurricane lanterns are possessed by the Jats and the Sainis. Of the 12 Chamar households, none was reported to be in possession of a hurricane lantern.

There are as many as 25 bicycles in the village which are mostly owned by persons in service occupations. Four torchlights and two sewing machines are some of the other durable consumer goods owned by the villagers. The two sewing machines are owned by the two Kumhar households, who are engaged in tailoring work. The fact that no other household in the village owns a sewing machine shows that no household stitches its clothes at home. (Number of these goods acquired during the last five years is shown in table A-4 of the Appendix).

Table A-5 given in the Appendix shows that the villagers do not own much furniture. Except for *khatias* (cots) which are used both for sitting and sleeping purposes, the other items of furniture in the village are hardly worth mentioning. The chairs, tables, *moodhas* and stools were reported to be owned only by 14, 4, 11 and 13 households respectively in the village. Further these chairs, tables and stools were of very inferior quality and mostly made in the village itself.

The household utensils in the village are made of brass, copper and clay. Amongst the brass and copper utensils, the important ones

are: 'tokni', 'kalsa', 'thali', 'katori', 'parat', 'degchi', 'gilas', 'lota', 'katora', 'bela' etc. The common clay utensils which are made by the Kumhars of the village are 'ghadia', 'paina', 'biloni', 'jhab', 'parat', 'handia', 'bara', 'ghilddi' etc. Though all the households in the village own both metal as well as clay utensils, the poor persons own more of the latter than the former.

Other Habits

As regards the use of soap, only 45 (or 56.3 per cent) of the total number of households were reported to be using either washing soap or bathing soap. No distinction could be made between the two as generally washing soap is used for both the purposes. Further it is important to note that all the members of a household may not be using toilet soap as it has become popular only in recent years and the persons belonging to older generations prefer to do without it. Of these 45 households, 19 belong to the Jats, 9 to the Sainis and 5 each to the Brahmins and the Khattis. Amongst the Chamars and the Bhangis only two households (one Chamar and one Bhangi) were reported to be using soap.

As there is no washerman in the village, only five households (two Jats, two Saini and one Khatti) get their clothes washed by a washerman from Kanjhawla. Even these households send a few selected clothes. These persons are in service occupations and get their clothes washed from Delhi or Nangloi.

Not a single household in the village was reported to be in possession of a mosquito net. (Table A-7 given in the Appendix shows the use of soap and services of washerman in relation to income and caste).

DRESS

The dress worn by the villagers is still, by and large, the traditional one. The menfolk wear *dhoti*, *kurta* with turban as a headgear. In recent years some poorer sections of the community, especially amongst the non-agriculturists, have also started using the Gandhi cap but the agriculturists still stick to the traditional turban as it gives them greater protection both in summer and winter. A headgear is a 'must' for all the villagers, especially when they are going out of the village or meeting some visitor. Further a turban is held in great esteem by the villagers and any disrespect to it by others is considered as an insult and taken very seriously. It is significant to note that there is no change



A village belle in her traditional dress.

in their clothes during winter, except that they wrap themselves with a *chadar* (shawl) made of thick coarse yarn or with a thin quilt. Some villagers, especially of lower castes, also wear *kamri* (cotton stuffed jacket).

In recent years the shirts, *pyjamas* and in some cases pants have also made their appearance amongst the clothes worn by the villagers. But these are limited to persons in service occupations or to the students of the higher classes.

The young and the school-going boys for most part wear shirt and *pyjama* with no headgear.

The most common dress for the females is *kamiz* (a collarless long flowing shirt), *lehnga* (skirt) and a *dopatta* or *odhna*. Some young and educated females have also started wearing the combination of petti-coat, *dhoti* and blouse. The most peculiar feature of the dress of the females is that they will never wear anything pure white, as it is considered to be inauspicious. Their clothes for the most part are gaudily coloured with blue, yellow, red and black dominating. The *lehnga* (skirt) which they wear may consume anything from 8 yards to 40 yards. Generally the newly-weds or those who are economically better off get their skirts made of 20-40 yards while the others get them made of 8 yards to 15 yards. *Kamiz* and *salwar* have also found their way into the village and are becoming very popular especially amongst the young and middle-aged females. As for the young girls, they generally wear *kamiz* and *salwar* or underwear.

The clothes worn by the villagers are generally made of coarse mill-made cloth, which they mostly purchase from the pedlars who come to the village regularly or from the markets like Narela, Bawana, Bahadurgarh etc. Some persons were also noticed wearing clothes made of hand-woven *khadi*, the yarn of which many females spin at home. But mostly the villagers wear mill-made cloth as it is much cheaper than hand-woven *khadi*.

As regards the types of dresses worn by the different ethnic groups in the village, no significant distinction could be noticed. The only difference was in regard to the material used which varied according to the economic status of a person.

FOOT-WEAR

Both males and females in the village wear locally made laceless shoes, called '*juti*' in the local dialect. The only difference between the *jutis* worn by males and females is that the *juti* of the females is embroidered with coloured threads. In some cases laced shoes have also

made their way into the village, but their number is very limited. Young children who for the most part remain bare-footed sometimes wear cheap canvas shoes.

ORNAMENTS

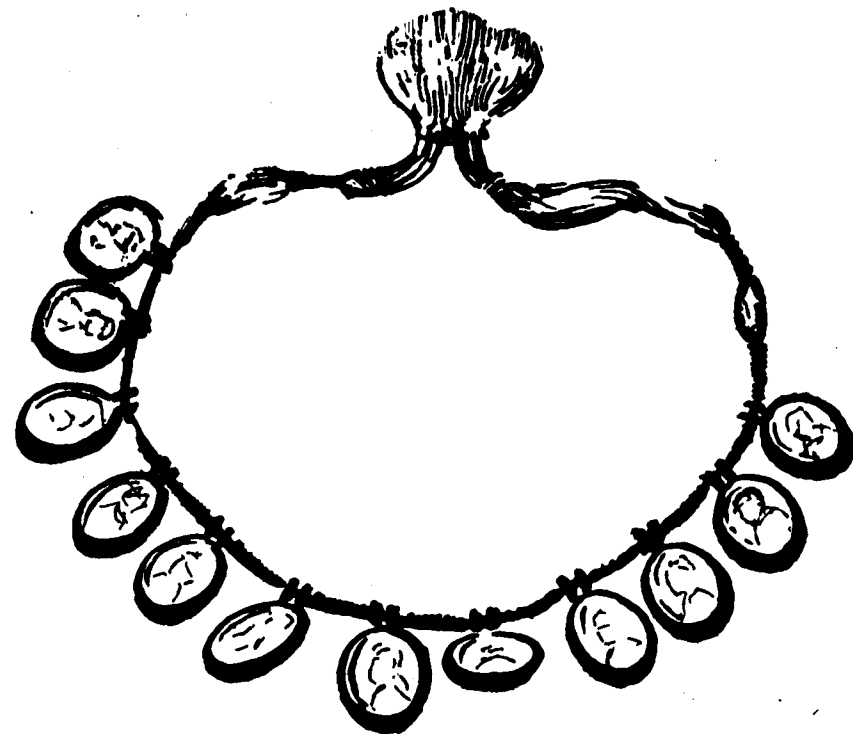
Ornaments occupy an important place amongst the assets of the villagers. All households, whether poor or rich, own some ornaments. With very few exceptions all ornaments are made of silver. The following are the different ornaments worn on different parts of body, by the females.

Neck	a. Mohar b. Jhalar c. Hansli d. Kantha e. Gulsari f. Patri g. Chandanhar h. Teep
Ears	a. Bunde (gold) b. Wall (gold) c. Boojni
Nose	a. Nath (gold) b. Longg (gold)
Fingers	a. Ring (gold)
Forehead	a. Borla
Arms	a. Bangle b. Kangan c. Chunn d. Kadula e. Hast Band
Ankles and Feet	a. Kari b. Ramzhol c. Pati d. Tati e. Navree f. Lachhe g. Bichwa h. Chalkara i. Janwar a. Tagri
Waste	a. Tagri

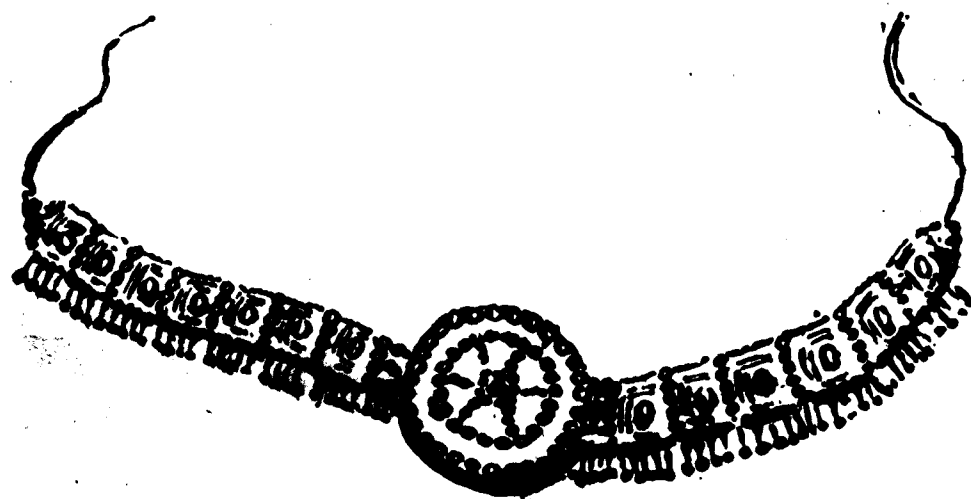


Ornaments

ORNAMENTS



Jhalar



Tee p



Earthen pitchers are commonly used for storing food grains and other edibles.



Two Saini females preparing cow-dung cakes. In the background are two bitooras of their household.

FOOD AND DRINKS

The simplicity of the villagers is further evident from the nature of their consumption pattern and drinking habits. As most of the households in the village are, directly or indirectly, dependent on agriculture, they mostly eat what they grow. There is hardly any variety in the nature of food consumed by them.

The most common items of staple diet on the menu of the common man in the village are wheat, barley, gram and *bajra*. Barley, gram and *bajra* are cheaper and considered to be inferior to wheat. So while the economically better off take wheat throughout the year, the others take *gochani* (mixture of wheat and gram) during summer and *bajra* during winter. The proportion of wheat to gram in *gochani* varies with the economic conditions of the households concerned.

The other edibles on the menu of the villagers are pulses like *urad*, *moong*, *chana*, *urhar* etc. These are sometimes supplemented with some seasonal vegetables like potato, peas, green mustard leaves etc. which grow in the village itself. Some time the villagers also take *chutni*, which is prepared from crushed onion, chillies, salt and other spices.

Pure *ghee* is commonly used in preparing meals in the agricultural households or those who are economically well off. Those who cannot afford pure *ghee*, make use of vegetable oils. Milk and milk products like butter, curd, *seet* (butter milk) are also taken by those households who own milch cattle. Those households which do not have a milch cattle, may do with *seet*, which the milch cattle owning households are always ready and willing to spare.

Thus we find that a meal of an average person in the village consists of *chapatis* (made of wheat or *gochani* or *bajra*) and a vegetable or pulse with *seet*. Day in and day out they take the same food and there is seldom any variety in their dishes. Common delicacies such as *halwa*, *puri*, *khir* etc. are prepared only on festive occasions like festivals and marriages and this is one reason why all the villagers welcome these occasions with great enthusiasm.

The frequencies of taking meals differ in summer and winter. Though there are no hard and fast rules regarding the number of meals taken in a day, the villagers mostly take three meals in summer (March-September) and two in winter (October-February). This is mainly because the days are longer in summer and shorter in winter.

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As regards non-vegetarian food, no person of the higher castes in the village was reported to be taking such food, as eating of meat is considered to be the preserve of the lower castes, viz. the Chamars and the Bhangis. In recent years even the Bhangis and the Chamars, in order to improve their social status, have given up the habit of taking non-vegetarian food. At present, no household in the village was reported to be cooking non-vegetarian food.

Drinks

Consumption of liquor and other intoxicants is morally tabooed in the village. But it was reported that a very large number of villagers are actually addicted to drinking. Though most of them drink on special occasions like festivals and marriages, a few are also in habit of taking it regularly. The most common intoxicant consumed is country liquor which some villagers distil in the village itself. This distillation is generally carried on in December-March, the months when sugar-cane is harvested and preparation of *jagery* is carried on.

In recent years some villagers have also started taking tea but so far it has not become a popular drink. Further the tea they take is very light and the proportion of milk and sugar is more than the tea water. Milk and *seet* continue to be the main beverages of the villagers.

FUEL

Dried cow-dung cakes are the main source of fuel in the village. It is invariably used by all the households in the village irrespective of their economic and social status. This is mainly because it is available in abundance and costs nothing. Cow-dung cakes are prepared by females and young children and dried in open spaces in the outskirts of the village habitation. The dried cow-dung cakes are stored away in *batooras* (hut shaped enclosures made of thick layer of cow-dung itself) and taken out as and when required for use.

The only other source of fuel worth mentioning is wood, which the villagers mostly gather from the fields or barren land. Recently a Kumhar in the village has also started keeping dried wood for sale. He has no fixed source or shop from which he procures his supply of wood. All he does is that he casually goes to the various nearby villages seeking wood and whenever a tree is cut by the owners he purchases that, cuts it there itself and carries it to Chatesar on donkey's back.

For the type of fuel used see table A-9 given in the Appendix.

HOUSE TYPE

An examination of the nature and type of buildings in the village is very important as they constitute one of the major assets of the villagers. Besides, they are also an important indicator of the economic status of the villagers; as the economic condition of a person improves, he tries to shift to better dwelling with greater amenities. Here we propose to study the various types of buildings found in the village.

For the purpose of analysis, different buildings in the village can be discussed from two points of view viz., the purpose for which they are used and the type of material used for their construction. From the first point of view the various structures can be divided into four broad categories:

- (a) Residential Structure.
- (b) Baithak or Sitting Room.
- (c) Cattle-shed.
- (d) Baithak-cum-cattle shed.

Before we go into the discussion of these categories, it should be noted that in a predominantly agrarian economy a building need not be exclusive, that is to say, a building constructed for a particular purpose may be used for more than one purpose. For example in the village under study the farmers use the residential houses for storing the agricultural produce and a Kumhar runs his shop in the house itself.

Residential Structure

A residential structure is one where the members of the household live, meals are cooked and other household goods are kept. The agriculturists also store their agricultural produce in them. For storing agricultural produce there is generally a special room (called *kotha*) at the back of the house. A residential structure (locally called *ghar*) is mainly meant for the females (both of the household and visitors) and only the male members of the household are allowed to go in.

Baithak or Sitting Room

A *baithak* or sitting room is meant for the exclusive use of the males and is nothing but a sort of guest house. These places serve as sitting and meeting places for the villagers and male outsiders as they cannot go and sit in the residential houses. Here the male members of the household relax and chat during day-time and may even sleep at night. These are also meant for male guests who want to stay in the village for the night. Generally these *baithaks* are constructed away from the residential houses, though in some cases they are adjacent to them.

The nature and type of a *baithak* varies with the economic and social status of a person and in recent years some very beautiful and well-constructed *baithaks* have come up in the village. It was noticed that the villagers try to have the best possible *baithaks* within their means. This is because they add to the economic and social prestige of the person concerned. Further these are invariably *pucca* structures, cleaner and better equipped with cots and other furniture than the residential structures.

Cattle-shed

Cattle-sheds are built for housing the cattle. Small sheds are generally constructed in the compound of the residential structures. The few persons who construct their cattle sheds away from the residential structures take special care to sleep there at night, as cases of cattle lifting are very common in the village.

Baithak-cum-cattle-shed.

This combines the functions of a cattle-shed and a *baithak*. Those persons who do not have enough space for a separate cattle-shed in their houses, construct the same in their *baithaks*. In recent years more and more persons are building their cattle-sheds in the *baithaks* in order to keep the dirt and filth associated with cattle away from the residential houses.

Coming to the classification of buildings according to the material used, the various structures in the village can be divided into the following three broad categories:

(a) Kuccha

In *kuccha* buildings or structures, the walls are made of unbaked mud bricks while the roof is made of mud bricks, *toori*, supported by wooden planks and lintels.

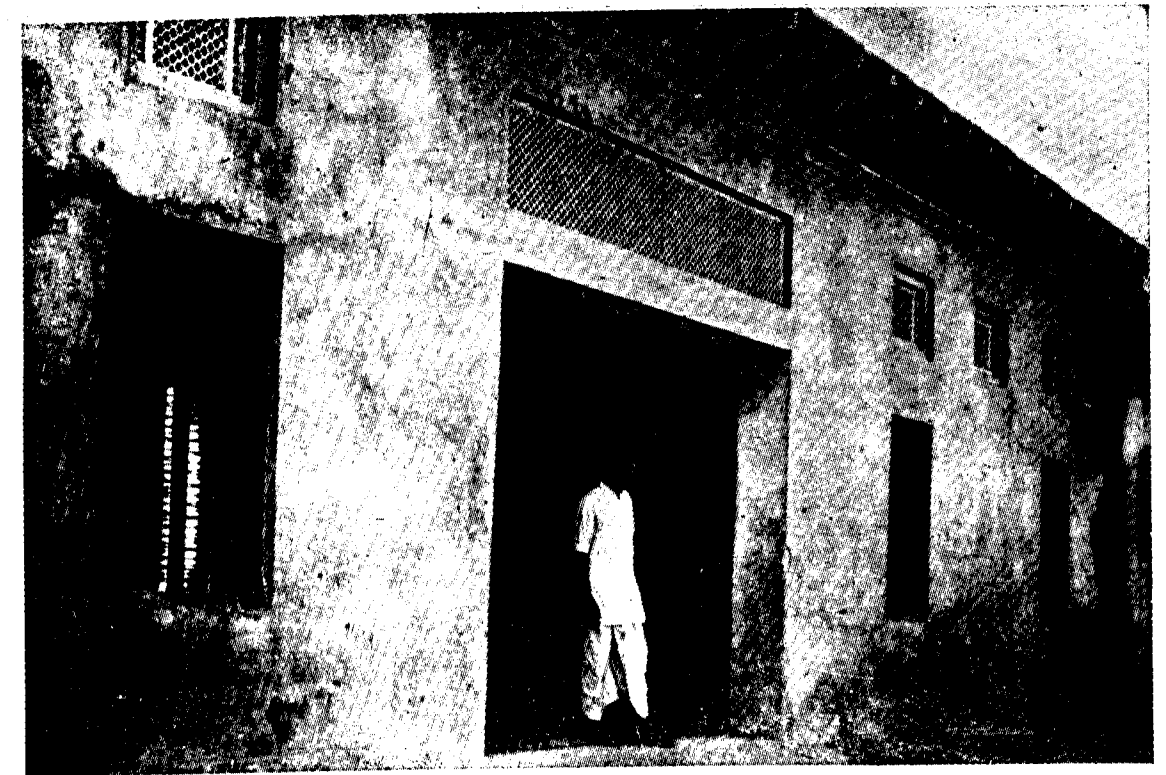
(b) Pucca

In *pucca* structures baked bricks, cement mixed with sand and lime constitute the wall material while baked bricks, cement planks and both wooden and steel lintels are used as material for the roof.

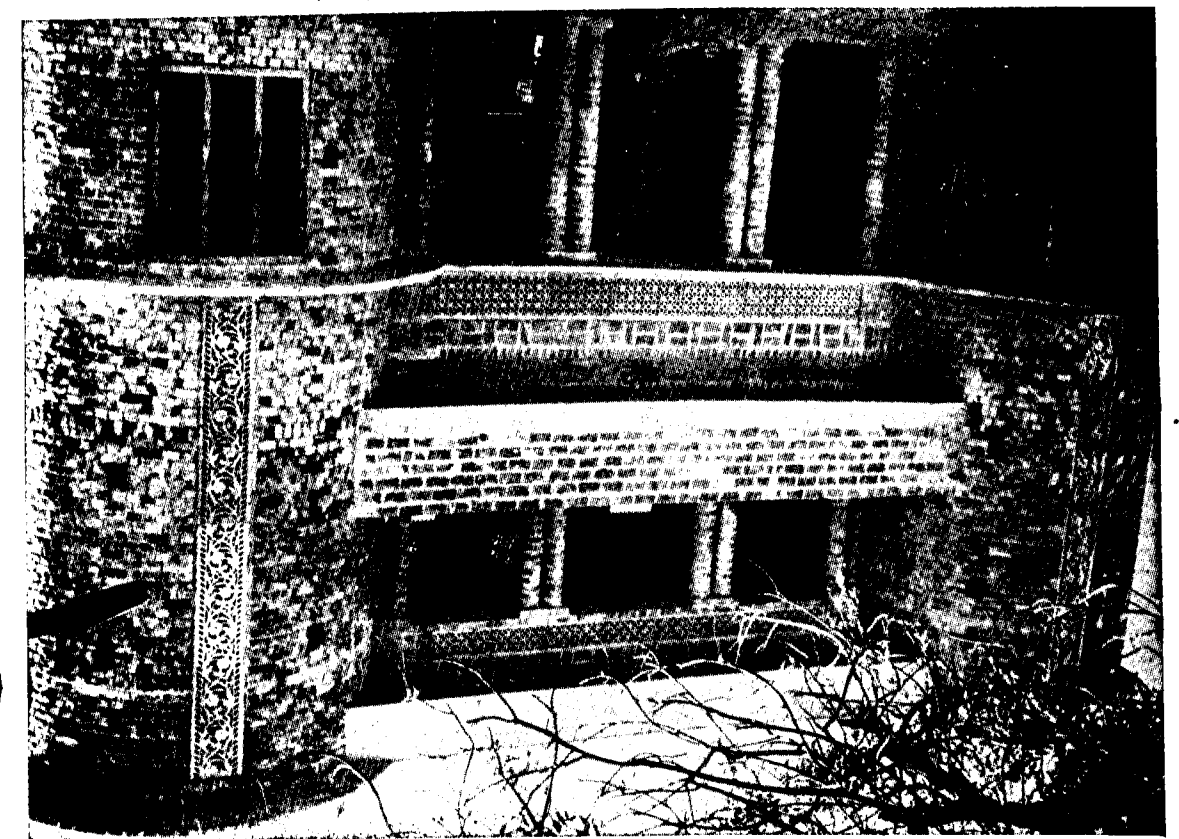
(c) Kuccha-pucca (mixed)

In these type of buildings, the walls are generally *pucca* i.e. consisting of baked bricks and cement, while the roof is generally *kuccha* i.e. made of *toori*, bamboos and wooden lintels.

The material used in the construction of the *kuccha* houses is locally available and as mostly people with smaller economic means live in these houses, they have also acquired the art of constructing them. Though the material used



A recently constructed Baithak-cum-cattle shed of a Jat household.



A recently constructed double storeyed residential structure of a Jat owner cultivator.

(Note.—The design for the structure was got prepared from an architect of Delhi.)



Roof of a pucca house
All the beams and linteis are of seasoned wood



Kucha residential structure in the cluster of the Chamars.

in the construction of *pucca* houses has to be procured from outside, the necessary labour is locally available. Another thing which may be noted here is that all the members of the household assist in the construction of a house. This is especially true of the persons of lower castes.

Table II.3 shows the distribution of total structures according to the nature and type, number of living rooms and the facility of separate arrangement for cattle. The table shows that of the 107 structures in the village, 71 are self constructed while the remaining 36 are ancestral. This shows that most of the houses in the village are recently constructed ones. This is especially true of the *pucca* structures. Further, more than half of the total buildings (residential structures), *baitbaks* and *baitbaks-cum-cattle-shed* are *pucca*, about one-third (of 33.6 per cent) are *kuccha*, while the remaining 13.1 per cent are *kuccha-pucca* buildings. The

table further shows that most of the *pucca* buildings are owned by the Jats, the Sainis and the Kumhars. It is significant to note that all the twelve structures of the Chamar are *kuccha*, and of the eight structures owned by the Bhangis, four are *kuccha* and four *kuccha-pucca*.

The table also gives us an idea regarding the number of rooms per household and the average number of persons per room, which for the village as a whole work out as 2.1 and 3.2 respectively. The average number of rooms per household varies from 2.6 in the case of the Jats and Brahmins to 1.3 in the case of the Chamars and the Bhangis. The average number of persons per room varies from 1.5 in the case of the Nai to 5.5 in the case of the Lohars.

The table further indicates that 72.5 per cent of the total households in the village have

TABLE II.3

Distribution of houses by nature, type of construction and number of rooms

Caste	No. of H.Hs.	Total No. of Buildings			Construction		Rooms			Type of Construction				Separate arrangement for Cattle
		No. of Residential Houses	No. of other structures (Baitbaks and Ghers)	Total	Ancestral	Self Constructed	No. of living Rooms	Av. No. of rooms per H.H.	Av. No. of persons per room	Kuccha	Pucca	Mixed		
Jat	26	26	19	45	13	32	69	2.6	3.1	6	33	6		22
Chamar	12	12	..	12	8	4	15	1.3	5.0	12	..	..		5
Saini	12	12	2	14	4	10	30	2.5	2.8	3	10	1		9
Kumhar	11	11	2	13	5	8	21	1.9	3.4	5	6	2		8
Bhangi	7	7	1	8	3	5	9	1.3	4.3	4	..	4		4
Brahmin	5	5	..	5	3	2	13	2.6	2.6	2	2	1		3
Khatti	5	5	3	8	..	8	10	2.0	3.7	3	5	..		5
Nai	1	1	..	1	..	1	2	2.0	1.5	1	..	..		1
Lohar	1	1	..	1	..	1	2	2.0	5.5	..	1	..		1
TOTAL	80	80	27	107	36	71	171	2.1	3.2	36	57	14		58

separate arrangements for cattle. The remaining 27.5 per cent tie them outside their houses in summer and inside during winter. In many cases, especially in the case of economically

poorer persons, the cattle are tied in the same room in which the members of the household sleep. This is most unhygienic and adversely affects the health of the villagers.

So far as the general condition of the residential structures is concerned, it was noticed that though in the recently built *pucca* houses, special care is taken to make them properly ventilated, they lack the facility of any regular bath or latrine. As regards the old houses, they are dark, low roofed and illventilated. While the men generally take their bath in the open, the females use some sort of cover in the house or even take bath in the room itself. And as there is no drainage system, it makes the room all the more damp. To attend to calls of nature all persons (males as well as females) go out in the fields, while children make use of the drains outside their houses.

SOCIAL CUSTOMS, PRACTICES AND BELIEFS

Social customs, practices and beliefs play a very important role in the life cycle of village folks. One is expected to observe all the ceremonies and customs although some of them are gradually declining in importance. The following are the more important of the different customs and rituals performed on various occasions.

Birth

In the village, the first sign of pregnancy is recognised when the menstrual discharge becomes overdue. The woman concerned may tell this to her mother-in-law or some other elderly lady in the house who informs the other members of the family. Otherwise the elderly ladies may notice it from the behaviour and peculiar tastes which the expectant mother develops when the pregnancy is two or three months old. During the last two or three months of her pregnancy, the woman is given better food (with more stress on milk products) to eat and lighter work to do, although she continues to perform her household duties until the last few days of pregnancy. As a rule, all the deliveries take place at the in-law's house of the woman and during the period of her confinement she does not go to her parents' house. It is only when there is no elderly female in the family or the in-laws are very poor that the woman goes to her parents.

At the time of labour, the expectant mother is attended by the untrained *dai* (midwife) of the village. She belongs to the Bhangi caste and attends to almost all the deliveries in the village. She cuts the umbilical cord with the help of a sharp instrument and the same is buried in some safe place, as eating of it by birds or animals is regarded a bad omen. For her

services, the untrained *dai* is given Rs. 1.50 nP. in the case of birth of a female and Rs. 2.250 nP. in case of birth of a male. Besides this she is given 3 to 5 seers of grain.

It is interesting to note that it is only the birth of a male child that is rejoiced over and in case of a female child the people do not feel very happy. This is so because a female is considered to be an economic liability not only during her life time but also after her death as her parents have to send gifts on various social occasions to her children. Further the villagers are very particular about the continuity of family name, which is only possible through a male child. On the birth of a male child a bronze plate is beaten and the females sing songs. Sometime, on the birth of a male child, a Bhangi is asked to play drum. A Nai woman of the village goes round all the households closely related to the one in which the birth of the boy has taken place and pastes red-coloured palm features on the entrance of their houses to indicate that there is another addition of a male member to that family.

For the first two or three days the child is given *ghutti* (sugared water). After two or three days, the child is given mother's milk, which it continues to take until he is 2½ to 3 years old, unless there is another child in the family. The child also starts taking food after about one year.

Sixth day after the birth is called *Chatti*, on which day the fate of the child is supposed to be decided. On this day a ceremony called *Chatti Pujan* is performed. A fire which is kept burning since the birth of the child is put off.

Ten days after the birth, the naming ceremony called *Nam-karan-sanskara* takes place. On this day, the mother and the baby are properly washed by a female of the Nai family and *Havan* is performed by the priest of the family. The Brahmin suggests two or three first words on which the name of the child is decided.

The next important ceremony is the first hair-cutting called *Mundan*, which takes place only in case of male children. This is observed in the first, third or fifth year. For this, an auspicious day is selected and the child is taken to *Mata-ka-Mandir* Gurgaon. Those persons who are economically not so well off, perform the ceremony in the village itself. However, the hair must always be taken to Gurgaon. The father of the child distributes alms to the poor and on their return sweets are distributed in the village. The Nai who cuts the hair is given Rs. 1.25 nP. to Rs. 2.25 nP.

Marriage

Next comes marriage which involves many ceremonies. With regard to marriage, the following points should be noted carefully. First of all, the marriage always takes place within one's own caste but never in the same *Gotra*. Regarding *Gotra*, marriage is always contracted outside three *Gotras* viz., father's, mother's and grandmother's on paternal side. Secondly, marriage always takes place not only outside one's own village, but also outside the village or villages where the people of same *Gotra* reside. The Jats of the village have six such villages viz., Jonti, Khairpur, Kharonda, Mukandpur, Kulasi and Ldrawan. It is significant to note that not only Jats but all other castes of the village are prohibited to marry in these villages. This is because the village under study is a Jat village. These rules apply to all the castes in the village and nobody, whatever his economic and social status, ever deviates from these established conventions.

All these rigid conditions result in considerable hardship to the villagers when they have to find a suitable boy and in this respect they are generally helped by their relatives who reside in different villages. Previously, the task of finding the match was entrusted to the Nai of the village, but now his importance is gradually declining.

Beside these, no marriage ceremony is performed during *Naumi* (ninth) of the second fortnight of *Asarh* (June-July) till the *Gayas* (eleventh) of the second fortnight of *Kartik* (October-November). This is because the villagers believe that during this period the *Devas* (gods) go to sleep.

Sagai: (Betrothal Ceremony)

After the choice of match, the betrothal ceremony (*Sagai*) the first official move in the marriage process, takes place. *Sagai* marks a commitment which is seldom repudiated. On a fixed date father of the girl accompanied by a few near male relatives goes to the boy's village and after a simple ceremony applies *tilak* (turmeric mark) on the forehead of the boy and gives some money, ranging from Re. 1 to Rs. 51, depending on the economic and social status of the person concerned. Sometimes the girl's father gives a rupee each to the nearest male relatives of the prospective groom. It is significant to note that from this day onward no near relative of the girl eats or drinks anything from the house of the boy, not even under compelling circumstances.

Some time after the *Sagai*, preparations for marriage take place. Here again, it is the girl's family who has to take the initiative, for the boy's family never makes this request. The father of the girl asks their family priest to find out a suitable date for the marriage. This is called *Byah Nikalvana*. The priest is mostly paid Rs. 1.25 nP. for his services. The date is conveyed to the father of the boy in a letter (marked with *swastik* mark of turmeric and a few grains of rice are affixed) sent by hand through a *Nai* or some other messenger. The parents of the boy consult their own priest about that date and if he too finds it auspicious, the date set in the letter is officially confirmed. The *Nai* or the messenger from the girl's family is given Rs. 1.25 nP.

Lagan

A few days before the marriage a letter called *lagan ka patar* is sent by the girl's family. It is a sort of reminder about the wedding. Details regarding the wedding like the time at which the wedding party should reach the girl's village, the time of *pheres*, number of oil baths (called *Banwaras*) to be taken by the boy and the girl etc. are given in this letter. The term *lagan* refers to ceremonies performed in the two homes at the time of sending and receiving of this notice.

This ceremony first takes place in the girl's house. The girl sits on a *chowki* and a few *mantras* are recited by the Brahmin. Then the presents which are to be sent to the boy's family like complete dress for the boy's mother, dress of the boy, a pair of shoes, coconut and some cash are put in the lap of the girl. After the *mantras* have been recited, the girl is asked to stand and give the gifts to her mother, which are then sent to the boy's house through a messenger. *Gur* and sweets are distributed among those present and females sing songs. Similar ceremonies take place in the boy's village when the gifts etc. are delivered.

Banwaras

The *banwaras* are ceremonial oil baths taken by the boy and girl in their respective villages. The number to be taken is determined by the priest of the girl's family and is specified in the *lagan*. Normally the number of oil baths vary between 3 to 5 in case of the girl and 5 to 7 in case of the boy. The baths are so arranged that in the case of the boy they end on the night before the wedding procession is to leave and in the case of the girl, on the night before the wedding.

Ghur Charahi

On the day of marriage procession, the groom is dressed in his wedding clothes and a *sehra* (crown) is put on his head with silvery threads or flowers hanging from it. Then he gets on horseback to perform the ceremony of *Ghur Charahi* (horse riding), which consists of a ride around the village shrines to offer worship. Before *ghur charahi* the groom's sister-in-law or in her absence, wife of a cousin puts some *surma* (collyrium) around his eyes, for which she gets Re. 1/-. The boy is accompanied by a group of women who throw rice and sing songs. After touring the village, the groom is symbolically breast fed by his mother or in her absence by some other elderly female in the family. This is done to remind the boy the debt he owes to his mother.

After the *Ghur Charahi* ceremony is over, the *Barat* (wedding procession) composed solely of males sets off for the girl's village. The females pour water on the wheels of the bus or the cart, as the case may be, for safe and happy journey.

As the wedding party arrives on the outskirts of the girl's village, a messenger, traditionally a Nai, is sent to the girl's house to let the family know that the groom and his party have arrived. The wedding party is then formally received by the girl's father and other male relative on the outskirts of the village. After *Milni* (exchange of greetings,) the party proceeds to the place where it has to stay, which is generally the village *chaupal*. Here tea and other light drinks are served to the party.

Sometime after the *barat* has arrived, members of the girl's family along with a Nai and a Brahmin come to the village *chaupal* to apply a *tilak* on the forehead of the boy.

In the evening the groom along with two or three other relatives goes to the bride's house. There the womenfolk of the girl's family block the doorway and sing songs. After this the girl comes forward and puts a garland around the groom's neck. Here an *arti* is performed and some water is sprinkled on the boy. Then the boy goes back to the village *chaupal* and the marriage party is feasted.

Phere

At night the actual marriage ceremony called *phere* is solemnised. This ceremony generally takes place near midnight, though the actual time is determined by the family priest. This ceremony takes place in the courtyard of the girl's house where a pavilion is built with four bamboo poles. The bride and the groom sit together (facing east) while their relatives sit opposite each other. The family priest is

incharge of the ceremony who is given Rs. 11 or 21 for his services. During *phere* the boy and the girl go round the holy fire seven times amidst chanting of *mantras* and oaths are administered to them to faithfully fulfil the vows of marriage.

Another important custom is *Neota* ceremony. In this the relatives and friends of the girls family give presents of small sums of money to the father of the girl as small financial aid. The subscription of different persons is noted in the family register called *Bahi* and generally double the amount is returned on the marriage of the girls of those persons. A similar ceremony of *neota* takes place in the boy's house before the start of the marriage party for the girl's village. The *Bahi* or family register is carefully preserved and is amongst the proud possessions of the villagers. It is interesting to note that when a joint family consisting of two or more brothers breaks up, the *neotas*, like other debts, are also divided amongst brothers. It is obligatory on the part of sons to return the *neotas* received by their father.

On the following day the wedding party returns to the boy's village. A farewell ceremony called *bida* is held on this occasion, the dowry is given along with some cash which generally varies between Rs. 21 to 501 and is popularly known as *Kanyadan*.

The marriage party along with the bride returns to its village. A younger brother of the bride usually accompanies her. On their return, a ceremony called *Mukh Dikhana* is held. It means viewing the bride's face, a privilege for which those present pay some cash to the bride. After a lapse of two or three days some male member of the girl's family (generally the elder brother) comes to the boy's village and on the following day takes his sister back to their own village. During this period the bride and bridegroom are not allowed to meet each other. After this the girl continues to stay with her parents till the ceremony of *gauna* takes place.

Gauna

When the parents of the girl feel that the girl has matured and reached the age of puberty, they inform the boy's parents. The boy along with one or two male relatives or the family Nai comes to the girl's village to take the bride. The girl is dressed in her best clothes and jewellery and given a farewell by friends and relatives. It is significant to note that this *gauna* ceremony only takes place after a lapse of odd number of years after marriage. It is generally after a period of one to five years, but it actually depends on the age at marriage of the girl. It is only after the *gauna* ceremony that the actual consummation of the marriage takes place.

Death

Whenever the people become sure that the death of a person is imminent at any time, they call in all their near relations to come and stand near the person who is about to die.

The womenfolk of the household in the meanwhile sweep the floor near his bed, paste it with cow-dung and spread a mat over it. The menfolk then pick up the person from the bed and put him on the mat and ask him to remember God as his time is up and he is going to die. If the person is old one the people sometimes ask him to say a few words as advice for his sons, wife, brothers etc. and also if he has been keeping any secret he may divulge it now, so that after death he may not repent having kept the secret only to himself.

As all the persons in the village are Hindus, the dead bodies are cremated except of the infants (below two years) who are buried on the outskirts of the village habitation. First of all the dead body is given a bath, wrapped in a new piece of cloth and placed on a wooden plank called *arthi* with bamboo biers. This *arthi* is lifted by four persons and the funeral procession goes to the village crematorium. The funeral procession is composed of males only and females, as a rule, do not accompany it. The funeral pyre is generally lit by the eldest son. After the pyre is lit, the mourners who accompany the funeral procession take a bath.

When a very old person in the village dies, it is considered a great event and his family even rejoices over it, for they believe that God had been kind to the deceased in granting him such a long life in which he had the pleasure of seeing his grand and even great grand children. A child, generally his grandson, leads his funeral procession ringing a bell. If the family is well-to-do it might engage some drummers or a band party to add to the gaiety of the procession. The whole village is invited to attend a feast which is held in honour of the deceased.

Two or three days after death, the ashes are collected and immersed in the Ganges either at Garh Mukteshwar or at Hardwar. On the *tehrnvi* (thirteenth day after death), a ceremony called *kirya* is performed. This is attended by all friends and relatives and a *havan* is performed by the family priest.

Widow Remarriage

Widow remarriage in the form of junior levirate is quite common amongst all the castes in the village except the Brahmins. Senior levirate, however, is strictly tabooed amongst all castes.

It must be made clear at the outset that no compulsion is ever exercised on the widow for remarriage and the second marriage is arranged only with her full consent. If she wants to remain in the same family and if there is a younger brother of the deceased she is given liberty to choose him as her future husband provided he too is willing to accept her.

When both the parties have agreed, the near relations of the widow come to her village where a simple ceremony known as *kaneva* is gone through. The ceremony consists of the younger brother of the deceased covering the widow with a sheet of cloth locally known as *chadar* in the presence of his own and the widow's near relations and the marriage between them is said to have been solemnised. The father of the widow generally gives some money ranging from Rs. 51 to 501 to the groom. This type of marriage is also referred to as *choori pehnana*.

Although it is an offence under the Indian Penal Code to contract a second marriage while the first wife or husband is alive, yet the villagers do not consider *kareva* or *choori pehnana* as regular marriage and thus claim that by having a second or third wife through *kareva*, while the first or second one is alive, they do not break the law.

INFLUENCE OF THE ARYA SAMAJ ON THE SOCIAL LIFE OF THE VILLAGE

The social and cultural life of the village has undergone some radical changes because of the influence of the Arya Samaj. The Arya Samaj movement, it may be recalled, was started by Swami Dayanand Saraswati in the late 19th and early 20th century, with a view to root out several evils which had engrossed the Hindus. Although the village under study did not feel the impact of the movement in the earlier stages, yet when a Gurukul was set up in the village, it started feeling the change with great intensity with the result that by now one can observe the several changes in the social and cultural life.

The foremost of its impacts was on the Chamars, a so-called untouchable caste. According to the Arya Samaj all castes are equal and none is higher or lower than the other. Taking a cue from this the Chamars of the village, in order to improve their social status and to bring it on par with the higher castes left their original occupation of shoe-making, skinning of dead animals, processing of leather etc. Again all of them left eating non-vegetarian food, which was considered a monopoly of the lower castes.

The other impact on the villagers was that they lost faith in idol worship. It was reported that whereas previously everyone in the village, including males, used to go and worship the various local deities known as *Matas*, now none but a few elderly females do so.

Again, at the time of death of a person, his eldest son used to get his hair shaved off but now they do not do so. The faith of the people

in arranging big feasts on the death of the ancestors has also gone down considerably. Besides these several rituals which were previously observed rather meticulously are now being observed in lesser details. Some of the villagers reported that now people have to spend comparatively less on social occasions as several unnecessary and wasteful practices are not being followed now.

Chapter III ECONOMY

Amongst the economic resources of the village, land, livestock and labour occupy the key position. These are discussed in detail in the first part of this chapter.

In the second part of this chapter we will discuss the livelihood classes and occupational structure of the village. As in the past all the households in the village were, directly or indirectly, dependent on agriculture; it was more or less a closed economy. It would be revealing to find out the extent to which, due to impacts of recent developments, the traditional occupational structure has been modified. Further, we have analysed the proportion of workers and non-workers and studied separately the nature and technique of agriculture, industry and commerce in the village.

In the last part of this chapter we have analysed the nature and extent of income and indebtedness in the village.

LAND

Land occupies a key position amongst the economic resources of the village. As the village economy is predominantly agrarian, land contributes the maximum both in respect of share of capital and of total output. Besides this, land has a prestige value as, to a very large extent, all social and functional relations in the village are closely interlinked with the size of land holdings possessed by various households. Landless villagers are like the 'declassé' of rural society.

LAND UTILISATION

According to the Land Revenue Records available in the Tehsildar's Office, the village has a total area of 669 acres. Table III. 1 shows the pattern of land utilization in the village during 1959-60.

TABLE III.1
Pattern of land Utilization in Chatesar, 1959-60

Land Use	Area (Acres)	Percentage of the Total
a. Under cultivation	520	77.7
b. Uncultivable waste (Barren Land)	105	15.7
c. Land under village <i>abadi</i> , ponds, canals, passages through fields etc.	44	6.6
TOTAL	669	100.0

(Source : Tehsildar's Office, Delhi)

The table shows that more than three fourths (or 77.7 per cent) of the total land is under cultivation, 15.7 per cent is uncultivable waste, while the remaining 6.6 per cent is covered by the village *abadi*, ponds, canals passages through fields etc.

LAND ACQUISITION

Data was also collected to find out the manner in which the different households in the village acquired ownership rights in the land. The inquiries on the matter reveal that all the land in the village is ancestral. None of the households is reported to have purchased or acquired land in any other manner.

NATURE OF INTEREST IN LAND

Table III. 2 shows the distribution of households owning or possessing land or those who have given land to or taken land from others for cultivation. Of the 43 households in the village who own cultivable land, 26 belong to the Jats, 12 to the Sainis and the remaining five to the Brahmins. In all 10 households were reported to have given land to or taken land from others on crop-share basis. Of the six households who have given their land to others for cultivation, two belong to the Sainis, one to the Brahmins and one to the Jats. Amongst the remaining four households who have taken land from others, two belong to the Brahmins, three to the Sainis and one to the Jats. It is significant to note that no household has taken land from or given land to any other caste, except the members of his own caste. This is so because officially they cannot give their land on crop share. Those persons who give their land to others for cultivation on crop share basis always take special care to give it to their trusted friends and relatives as otherwise they are afraid that the other man may not claim the ownership of land under the Bhoomidari clause of the Delhi Land Reforms Act of 1954.

TABLE III.2

Households owning or possessing Land or having Given out Land to others for Cultivation

Caste	Nature of Interest on land	Number of households and extent of land						
		No land	Below 5 Bighas	5—10 Bighas	10—20 Bighas	20—50 Bighas	50—100 Bighas	100+
Jat	Land owned	..	..	..	1	7	9	9
Brahmin		..	..	..	..	3	2	..
Saini		..	..	..	7	5	..	..
Jat	Land held direct from Govt. a tenure less substantial than ownership.	..	..	..	..	..	..	..
Brahmin		..	..	..	..	..	..	..
Saini		..	..	..	..	..	..	..
Jat	Land held from private persons or institutions.	..	..	..	..	1	..	..
Brahmin		..	..	..	..	1	..	1
Saini		..	..	..	..	..	..	..
Jat	Land given out to private persons or institutions.	..	..	..	2	2	..	..
Brahmin		..	..	..	..	1	..	..
Saini		..	..	..	..	..	..	..

TABLE III.3

Distribution of Land Holdings according to Size and Ownership

Area in Bighas	No. of Households	% of total No. of H. Hs.	Total Area (Bighas)	% of the total area	Average size of holdings in Bighas
0—5	..	..	..	..	..
5—10	..	..	..	..	..
10—15	6	14.0	60	2.3	10.0
15—20	1	2.3	16	0.6	16.0
20—25	6	14.0	120	4.6	20.0
25—50	10	23.2	370	14.2	37.2
50—75	9	20.9	486	18.6	54.0
75—100	2	4.7	166	6.3	83.0
100 & above	9	20.9	1,398	53.4	155.3
TOTAL	43	100.0	2,616	100.0	60.8

SIZE AND DISTRIBUTION OF LAND HOLDINGS

Table III.3 shows the size and distribution of land holdings in the village.

The table shows that 43 households in all own 2,616 *bighas* of cultivable land, giving an average of 60.8 *bighas* per household. It is further evident from the table that there is uneven distribution of land holdings. For example 9 (or 20.9 per cent) households who individually own more than 100 *bighas* of land each jointly account for 1,398 *bighas* (or 53.4 per cent) of the total land. This clearly shows that there is greater pressure on smaller holdings and *vice versa*. It is significant to note that no

household in the village owns less than 10 *bighas* of land.

Distribution of Land by Caste and Size of Holdings

Table III. 4 shows that only three castes, *viz.*, the Jats, the Sainis and the Brahmins own cultivable land, accounting for 83.6 per cent, 9.8 per cent and 6.6 per cent respectively of the total land. This clearly indicates that an overwhelming part of the cultivable land of the village is owned by the Jats.

TABLE III. 4

Distribution of Land Holdings by Size and Caste

Caste	Total No. of H. Hs.	No. of H. Hs. owning land	No. of Households having land							Total land bighas	Percentage of total	Average size
			0-10 bighas	10-25 bighas	25-50 bighas	50-100 bighas	100-150 bighas	150-200 bighas	200+ bighas			
Jat	26	26	..	1	7	9	5	2	2	2146	83.6	82.5
Saini	12	12	..	8	4	..	..	..	..	252	9.8	21
Chamar	12	..	..	..	..	..	..	..	..	..	..	..
Kumhar	11	..	..	..	..	..	..	..	..	..	..	..
Bhangi	7	..	..	..	..	..	..	..	..	..	..	..
Brahmin	5	5	..	3	..	2	..	..	..	170	6.6	34
Khatti	5	..	..	..	..	..	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..	..	..	..	..
Lohar	1	..	..	..	..	..	..	..	..	..	..	..
TOTAL	80	43	..	12	11	11	5	2	2	2568	100.0	..
PERCENTAGE	100.0	..	..	27.9	25.6	25.6	11.7	4.6	4.6	..	..	..

The table further shows that the average size of land per household is 82.5 *bighas* amongst Jats, 34.0 *bighas* amongst the Brahmins and 21.0 *bighas* amongst the Sainis. None amongst the Saini households individually owns more than 50 *bighas* of land. Of the five Brahmin households, two own land between 50—100 *bighas* and three between 10—25 *bighas*. Only two households (both Jats) in the village own more than 200 *bighas* of land.

CROP PATTERN

Table III. 1 given above shows that in 1960 520 *acres* of land were under cultivation in the village. If in a year both *rabi* and *kharij* crops are grown over the whole of the area it would make a gross total of 1,040 cultivated *acres* for the year. The records made available to us by the Tehsildar's office show that only a total area of 453 *acres* was cultivated in the year 1960.

TABLE III.5

Distribution of Area by type of Crops sown for the year 1960

Type of Crops	Kharif		Rabi		Kharif and Rabi	
	Area (Acres)	Percentage of the total	Area (Acres)	Percentage of the total	Area (Acres)	Percentage of the total
Food Crops						
Wheat	..	..	177	60.6	177	39.1
Gram	..	..	71	24.3	71	15.8
Barley	..	..	2	0.7	2	0.4
Gochani	..	..	19	6.5	19	4.2
Peas	..	..	6	2.1	6	1.3
Rice	1	0.6	..	..	1	0.2
Jawar	29	18.0	..	..	29	6.4
Bajra	59	36.7	..	..	59	13.0
SUB TOTAL	89	55.3	275	94.2	364	80.4
Commercial Crops						
Oil Seeds	..	..	11	3.8	11	2.4
Sugarcane	42	26.2	..	..	42	9.4
Fruit	1	0.6	..	..	1	0.2
Vegetable	..	..	1	0.3	1	0.2
Chillies	2	1.2	..	..	2	0.4
Masala	..	..	5	1.7	5	1.1
SUB TOTAL	45	28.0	17	5.8	62	13.7
Fodder Crops						
Fodder	16	9.9	..	..	16	3.5
Gowar	11	6.8	..	..	11	2.4
SUB TOTAL	27	16.7	..	..	27	5.9
GRAND TOTAL	161	100.0	292	100.0	453	100.0
Percentage of the total	35.5	..	64.5	..	100.0	..

The table III.5 clearly shows that during the period under consideration about four-fifths (or 80.4 per cent) of the total cultivated land was under food crops, 13.7 per cent was under commercial CROPS and the remaining 6.9 per cent was under fodder. Amongst the food crops, significant acreage was given to wheat, gram and bajra accounting for 39.1 per cent, 15.8 per cent and 13.0 per cent respectively.

SOURCE OF IRRIGATION

There are two sources of irrigation in the village, viz., Government canals and private wells. Table III.6 shows the various irrigation facilities available to the village in 1952 and 1960.

TABLE III.6

Irrigation facility by source in 1952 and 1960

Source of Irrigation	1952		1960	
	Area (Acres)	Percentage of the total	Area (Acres)	Percentage of the total
Well	90	17.3	206	39.6
Canal	117	22.5	136	26.2
Rain	313	60.2	178	34.2
TOTAL	520	100.0	520	100.0

(Source : Tehsildar's Office, Delhi).

The table shows that in 1960 the village had the facility of irrigating 39.6 per cent of its total land with the help of wells, 26.2 per cent with the help of canals, while the remaining 34.2 per cent had no regular irrigation facility and depended upon rains. This may be compared to irrigation facilities available to the village in 1952, when 17.3 per cent of the total land had the irrigation facility of wells, 22.5 per cent of canals and the remaining 60.2 per cent was left to the vagaries of nature. One thing which very clearly emerges from the study of the above table is that although there has not been any significant increase in the availability of canal water, the area irrigated with the help of wells has increased considerably. Whereas in 1952 only 90 acres or 17.3 per cent had the facility of wells, it increased to 206 acres (or 39.6 per cent) in 1960.

Table III.6 shows only the various irrigation facilities available to the village in 1952 and 1960. The relevant data regarding the actual irrigated area by source for these two years is provided by Table No. III.7.

The table shows that of the 453 acres actually cultivated in 1960, 58.7 per cent was irrigated with the help of rains. The most interesting feature regarding the facilities available for irrigation and the way the land was actually irrigated is that whereas in 1960, canal water was available for 136 acres (or 26.2 per cent of the total land), only 38 acres (or 8.4 per cent of the total land cultivated) were actually irrigated with the help of canals. Similarly though in 1952 the canal water was available for 117 acres (or 22.5 per cent), only 77 acres (or 11.4 per cent of the total cultivated area) were actually irrigated with its help.

TABLE III.7

Actual irrigated area by source in 1952 and 1960

Year	Type of crop	Source of Irrigation			Total
		Well	Canal	Rain	
1952	Rabi	185	40	123	348
	Kharif	7	37	282	326
	TOTAL	192	77	405	674
	Percentage	28.5	11.4	60.1	100.0
1960	Rabi	115	23	154	292
	Kharif	34	15	112	161
	TOTAL	149	38	266	453
	Percentage	32.9	8.4	58.7	100.0

LIVESTOCK

After land the next important economic resource in the village economy is livestock. Livestock in a village consists of all the milch, draught and other animals possessed by the villagers at a particular point of time. For ploughing the fields, for irrigation and for carting the produce and manure, cattle are indispensable for an agricultural household. Further, besides being a source of milk, they also supply manure and fuel.

Table III.8 shows the distribution of livestock in the village by agricultural and non-agricultural households.

Table III.8 shows that of the total 406 livestock in the village, 206 (or 55.5 per cent) are owned by the agricultural households, while the remaining 165 (or 44.5 per cent) are owned by the non-agricultural households.

Amongst the livestock owned by the agricultural households about three-fifths (or 61.7 per cent) consist of milch-cattle and their young-stock and the remaining about two-fifths (or 38.3 per cent) of draught cattle (bullocks and camels). All the bullocks and camels (21.3 per cent of the total livestock in the village) are owned by the agricultural households, as they provide the main source of power in the agricultural operations. It may be mentioned here that only one household in the village owns a tractor which it recently purchased with the help of Government loan.

TABLE III.8

Distribution of Livestock by Agricultural and Non-agricultural Households

Kind of livestock	Agricultural		Non-Agricultural		Total	
	Number	Percentage of the total	Number	Percentage of the total	Number	Percentage of the total
Milch Cattle						
Cow	16	7.8	10	6.1	26	7.0
Buffalo	48	23.3	32	19.4	80	21.6
SUB-TOTAL	64	31.1	42	25.5	106	28.6
Draught Cattle						
Bullock	69	33.5	..	..	69	18.6
Camel	10	4.8	..	..	10	2.7
Donkey	..	..	20	12.1	20	5.4
Mule	..	..	2	1.2	2	0.5
SUB-TOTAL	79	38.3	22	13.3	101	27.2
Young-stock						
Cow-young	17	8.3	7	4.2	24	6.5
Buff.-young	46	22.3	26	15.8	72	19.4
Donkey-young	..	..	4	2.4	4	1.0
SUB-TOTAL	63	30.6	37	22.4	100	26.9
Others						
Sheep	..	..	50	30.3	50	13.5
Pig	..	..	12	7.3	12	3.3
Poultry	..	..	2	1.2	2	0.5
SUB-TOTAL	..	..	64	38.8	64	17.3
GRAND TOTAL	206	100.0	165	100.0	371	100.0
PERCENTAGE	55.5	..	44.5	..	100.0	..

Amongst the livestock owned by the non-agricultural households, 47.9 per cent consist of milch cattle and their young-stock, 13.3 per cent of draught cattle (donkeys and mules) and the remaining 38.8 per cent of sheep, pigs and hens.

The table also shows that milch cattle along with their young-stock account for more than half (or 55.5 per cent) of the total livestock in the village. This in itself shows the importance of milk and milk-products in the diet of the villagers. It is significant to note that 68 (or 75.0 per cent) of the 80 households in the

village own milch-cattle. The number of milch-cattle in the village is 106.

It is evident from the above that the nature and type of cattle owned by the different occupational groups in the village varies according to the purpose for which they are needed, viz., cultivation, transportation etc. For example, bullocks and camels are owned by the Agriculturists only, donkeys and mules by the Kumhars, and sheep, pigs and hens by the Bhangis only (Table A-11 given in the Appendix shows the distribution of total livestock in the village by type and caste of the household).

LABOUR FORCE AND WORKING FORCE

For our purpose we have defined Labour Force as the pool of manpower resources from which the working force is drawn. Thus, the labour force includes all persons in the working age group which in rural areas generally ranges from 15—59 years. The working force is the sum total of all persons (of all age groups) who are actually engaged in some economic activity or the other.

Table III. 9 shows the position of labour force and working force in the village under study.

The table shows that 79.4 per cent of the total labour force constitutes the working force. It is interesting to note that although the strength of the males and females in the labour force is almost equal (51.5 per cent and 48.5 per cent respectively) their respective strength in the working force shows that whereas the males account for about three-fifths or 59.6 per cent of the total working force the corresponding figure for the females is 40.4 per cent only.

This shows the wide disparity between the working force amongst the two sexes. It may, however, be noted that amongst males, 4 persons below the age of 15 years and 8 persons

TABLE III.9

Distribution of population according to Labour Force and Working Force

Category	No. of persons					
					Total	
	Males		Females			
	No.	%	No.	%	No.	%
1. Labour Force	135	51.5	127	48.5	262	100.0
2. Working Force	124	59.6	84	40.4	208	100.0
3. 2 as % of 1	91.9	..	66.4	..	79.4	..

above the age of 60 years are by definition included in the working force but are not included in the labour force. This means that in all 23 males between the age group 15—59 years are not included in the working force. Of these twenty three persons, nineteen are students and four are unemployed.

LIVELIHOOD CLASSES AND OCCUPATIONAL STRUCTURE

At the outset a distinction may be made between a livelihood class and the occupation with which one is associated. Broadly speaking, a livelihood class signifies the sector of economy from which one derives one's means of livelihood, while an occupation indicates the specific work in which one is engaged.

For the purpose of analysis of livelihood class structure we have adopted the same classification as the one which was followed by the Census Commissioner in 1951, as it enables us to make a comparative study between the

two periods. The livelihood classes in 1951 were divided into two broad categories viz., the agricultural classes and the non-agricultural classes, each of which was further divided into four sub-groups. Table III.10 shows the distribution of population according to livelihood classes as in 1951 and 1962.

The table shows that although agriculture still occupies a vital place in the village economy, its predominance has declined considerably during the period 1951—62. At the time of our survey (January, 1962) more than half (or 56.7 per cent) of the total population was deriving its means of livelihood from agricultural occupations and the remaining 43.3 per cent from non-agricultural occupations. These are as compared to the 1951 figures when 76.3 per cent derived their means of livelihood from agricultural and 23.7 per cent from non-agricultural occupations. This shows a shift of 19.6 per cent of the population from the agricultural to non-agricultural sector over the period under consideration.

TABLE III-10

Distribution of Population according to Livelihood Classes

Livelihood Class	1951		1961	
	No. of persons	% of the total	No. of persons	% of the total
Agricultural Classes				
1. Cultivators of land wholly or mainly owned and their dependents	274	62.6	271	49.9
2. Cultivators of land wholly or mainly unowned and their dependents	..	..	..	..
3. Cultivating labourers and their dependents	56	12.8	37	6.8
4. Non-cultivating owners of land and their dependents	4	0.9	..	..
Non-Agricultural Classes				
Persons (including dependents) who derive their principle means of livelihood from :				
5. Production other than cultivation	85	19.4	136	25.0
6. Commerce	..	..	6	1.2
7. Transport	..	..	10	1.8
8. Other Services and miscellaneous sources	19	4.3	83	15.3
TOTAL	438	100.0	543	100.0

This fall of 19.6 per cent in the agricultural sector is accounted for by a fall of 12.7 per cent among the owner cultivators and their dependents, 6.0 per cent among the agricultural labourers and their dependents and the remaining 0.9 per cent among the non-cultivating owners of land and their dependents.

The main reason for the fall in the class of owner cultivators and their dependents is that several persons from this category have shifted to service or some other occupation. It is significant to note that this category is constituted of three castes viz., the Jats, the Brahmins and the Sainis. Although according to the villagers, the problem regarding shortage of land amongst these castes is not very acute, yet the educated amongst them prefer to join some service occupation as otherwise they think that the whole object of their education is wasted. The feelings prevailing amongst most of the villagers is, 'what is the necessity of education if one has ultimately to take to cultivation'. Another reason why the agriculturists prefer their sons to join service occupation is that it provides a regular flow of income. If one member of the household is in service occupation, the agriculturists are less worried. They consider it as a sort of insurance against undue hardship which they face because of the hazards and uncertainties of agriculture.

The fall of 6.0 per cent in the proportion of agricultural labourers and their dependents can be attributed to the fact that most of them have joined the ranks of unskilled labourers in non-agricultural occupations, mostly as casual labourers. This is also indicated by the fact that there has been an increase of 5.6 per cent in the category of production other than cultivation. The main reason given for this is that other jobs besides being comparatively more stable and giving employment throughout the year also provide ready cash.

Again, the class non-cultivating owners of land and their dependents which accounted for 0.9 per cent of the population in 1951 has totally disappeared in 1962. This is primarily due to the implementation of the Delhi Land Reforms Act 1954, which prohibits leasing out of land to others except in some special cases.

Amongst the non-agricultural classes there has been the emergence of two new classes viz., commerce and transport, which were conspicuous by their absence in 1951. They account for 1.2 per cent and 1.8 per cent of the total population respectively. So far as commerce is concerned a Kumhar household has opened a shop in the village, while under transport come two Brahmin households. One of them is working as a truck driver and the other is engaged in truck business.

ECONOMIC STATUS

In the 1951 Census, economic status of a person was divided into three categories:—

- Self supporting persons,
- Earning dependents, and
- Non-earning dependents.

Self supporting persons were defined as those who were ordinarily economically active and earned enough to support themselves. Earning dependents were defined as those who were economically semi-active only, and contributed some amount to the family income but their contribution was not enough for their maintenance and they had to depend for their sustenance on self supporting person or persons in the family. Non-earning dependents were defined as those who were economically passive. They included persons performing house work or other domestic or personal services for other members of

the family but they did not include unpaid family workers or persons who took part along with members of the family in carrying on cultivation or home industry as a family enterprise. Several difficulties were faced due to the inherent short-comings in the definition of above categories as it was not always possible to distinguish between the self supporting persons and the earning dependents, and as such the investigator's bias was bound to step in. This led the 1961 Census authorities to drop the above classification and adopt a more simplified and workable classification. The first two categories of the 1951 Census were combined and termed as workers while the third category was called non-workers. In this classification there was no scope for the investigator's bias.

For the purpose of our analysis, we have adopted the 1961 Census classification. Table III-11 shows the distribution of population by age, sex and economic status.

TABLE III-11

Distribution of Population According to Age, Sex and Economic Status

Age Group	Males			Females			Total		
	Workers	Non-workers	Total	Workers	Non-workers	Total	Workers	Non-workers	Total
0-14	4	138	142	..	118	118	4	256	260
%	2.8	97.2	100.0	..	100.0	100.0	1.5	98.5	100.0
15-34	60	23	83	55	31	86	115	54	169
%	72.3	27.7	100.0	64.0	36.0	100.0	68.0	32.0	100.0
35-59	52	..	52	29	12	41	81	12	93
%	100.0	..	100.0	70.7	29.3	100.0	87.1	12.9	100.0
60 & above	8	4	12	..	9	9	8	13	21
%	66.7	33.3	100.0	..	100.0	100.0	38.1	61.9	100.0
TOTAL	124	165	289	84	170	254	208	335	543
PERCENTAGE	42.9	57.1	100.0	33.1	66.9	100.0	38.3	61.7	100.0

The table brings out several interesting features, the most important being that over three-fifths or 61.7 per cent of the total population of the village constitutes non-workers, the workers accounting for the remaining two-fifths or 38.3 per cent. Again, whereas, over two-fifths or 42.9% of the males in the village are workers,

the corresponding proportion for females is comparatively smaller being about one-third or 33.1 per cent only.

By studying the cases of males and females separately we find that whereas amongst the males, workers outnumber non-workers in all

the age groups except the age group 0-14 years, the same is not the case amongst the females. Amongst them non-workers outnumber workers in two age groups viz. 0-14 years and 60 years of age and above.

Another noticeable feature brought out by the table is that there are four persons (all males) below the age of 15 years who are workers. Further whereas 66.3 per cent of the males in the age group 60 years and above are workers, none of the females was reported to be a worker in this age group.

OCCUPATIONAL STRUCTURE

Occupation, as distinguished from the livelihood class, indicates the specific work or nature of activity in which one is engaged.

As already pointed out there are 208 persons (124 males and 84 females) or 38.3 per cent of the total population who are engaged in one gainful economic activity or the other. Table III.12 shows the distribution of these 208 workers by age, sex and nature of activity.

TABLE III.12

Distribution of Workers According to Age Sex, and Occupation

Occupation	Males					Females					Total					Percentage of the total
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
O. C.	3	28	26	7	64	..	38	18	..	56	3	66	44	7	120	57.7
A. L.	..	5	5	..	10	..	5	1	..	6	..	10	6	..	16	7.7
Sub-Total	3	33	31	7	74	..	43	19	..	62	3	76	50	7	136	65.4
Service	..	13	7	..	20	..	5	3	..	8	..	18	10	..	28	13.5
C. Lab.	1	6	4	..	11	..	2	2	..	4	1	8	6	..	15	7.2
Potter	..	1	5	..	6	..	5	5	..	10	..	6	10	..	16	7.7
Mason	..	2	1	..	3	..	..	..	..	..	..	2	1	..	3	2.4
Carpenter	..	..	2	1	3	..	..	..	..	..	..	..	2	1	3	2.4
Shoe Maker	..	1	1	..	2	..	..	..	..	..	..	1	1	..	2	1.6
Tailor	..	2	..	..	2	..	..	..	..	..	..	2	..	..	2	1.6
Barber	..	..	1	..	1	..	..	..	..	..	..	1	..	..	1	0.8
Trader	..	1	1	..	2	..	..	..	..	..	..	1	1	..	2	1.6
SUB-TOTAL	1	26	22	1	50	..	12	10	..	22	1	38	32	1	72	34.6
GRAND TOTAL	4	59	53	8	124	..	55	28	..	84	4	114	82	8	208	100.0
PERCENTAGE	3.2	47.6	42.7	6.5	100.0	..	65.5	34.5	..	100.0	1.9	54.9	39.4	3.8	100.0	

The table shows that out of a total of 208 workers 136 or 65.4 per cent are engaged in agricultural occupations and the remaining 72 or 34.6 per cent are in non-agricultural occupations. This clearly indicates the significant role that agriculture plays in the occupational structure of the village.

Incidentally, the owner cultivators constitute the largest single group of workers accounting for 57.7 per cent of the workers and the agricultural labourers account for 7.7 per cent of the total. Amongst the non-agricultural occupations, persons in service occupations from the biggest single group accounting for 28 or 13.5 per cent of the total workers. They are followed in order of numerical importance by potters (7.7 per cent) and casual labourers (7.2 per cent). Others taken individually form only an insignificant proportion of the total workers.

So far as the age-wise distribution of the workers is concerned over one-half (54.9 per cent) of the total workers are in the age group 15-34 years followed by 39.4 per cent in the age group 35-59 years, 3.8 per cent in age group 60 years and above and 1.9 per cent in the age group 0-14.

SERVICE OCCUPATIONS

The breakup of the 28 persons in service occupations according to their specific jobs is given in table III.13.

TABLE III.13

Showing Specific Occupation of Persons in Service

Occupation	Number of Persons		
	Males	Females	Total
1. Teacher	7	..	7
2. Clerk	1	..	1
3. Truck Driver	1	..	1
4. Conductor	2	..	2
5. Policemen	3	..	3
6. Compounder	1	..	1
7. Peon	1	..	1
8. Village Chowkidar	1	..	1
9. Sweeper (DMC)	2	..	2
10. Blacksmith	1	..	1
11. Village Sweeper	..	8	8
TOTAL	20	8	28

Artisans

The breakup of the 27 persons working as artisans according to their specific job is given in Table III.14.

TABLE III.14
Artisans

Nature of work	Number of Persons		
	Males	Females	Total
Potter	6	10	16
Mason	3	..	3
Carpenter	3	..	3
Shoe-maker	2	..	2
Tailor	2	..	2
Blacksmith	1	..	1
TOTAL	17	10	27

SECONDARY OCCUPATION

In village Chatesar twenty-two workers were reported to be following a secondary occupation alongside their primary occupation. There are two main reasons why some workers take up a secondary occupation. Firstly, the income of some persons from the primary occupation is not enough to meet the household expenses and secondly, the nature of certain occupations is such that it does not keep them busy throughout the year. It may be mentioned here that our criteria for occupational classification between primary and secondary occupations is income and not time factor. In the border-line cases the occupation which the respondent was following at the time of investigation has been taken into consideration. Table III.15 shows the number of persons following a secondary occupation and the association between the primary and secondary occupation.

The table shows that of the twenty-two persons who are having a secondary occupation, seven are primarily in service occupations, five are agricultural labourers, four each are casual labourers and potters and the remaining two are traders. The table also indicates that the largest number of them (eight) who have taken to casual labour are agricultural labourers and

potters whose nature of occupation is necessarily seasonal and does not keep them busy throughout the year. This is followed by rent receiving which is mainly resorted to by persons in service occupations. As the persons in service occupations do not have enough time for cultivation, they give their land to others on crop-sharing basis.

TABLE III.15

Association between Primary and Secondary Occupation

Primary Occupation	No. of persons in primary occupation	Number with Secondary Occupation								REMARKS
		Owner Cultivator	Casual Labour	Tailor	Potter	Black-smith	Trader	Rent Receiver	Total	
O.C.	64	..	..	..	..	..	..	..	..	
Agricultural Labour	10	..	5	..	..	..	..	..	5	
Service	20	1	..	..	..	1	1	4	7	
Casual Labour	11	..	..	..	3	..	..	1	4	
Potter	6	..	3	..	..	..	1	..	4	
Tailor	2	..	..	..	..	..	..	..	..	
Mason	3	..	..	..	..	..	..	..	..	
Carpenter	3	..	..	..	..	..	..	..	..	
Trader	2	..	..	1	..	..	..	1	2	
Shoe-maker	2	..	..	..	..	..	..	..	..	
Barber	1	..	..	..	..	..	..	..	..	
TOTAL	124	1	8	1	3	1	2	6	22	

One thing which may be mentioned here is that our inquiry in some of the surrounding villages of the area shows that milk-selling as a primary or secondary occupation occupies a very important place in their economy and because of increasing demand for milk in Delhi city, it fetches a very good price. But it is interesting to note that milk selling is conspicuous by its absence in the village under study. Though 75.0 per cent of the total households in the village own milch-cattle, not a single household was reported to be selling milk. The reason for this, as given by Kehr Singh Jat, a prominent member of the village community and a member of the Circle Panchayat, was somewhat in the following terms: "We consume our entire milk yield in the form of milk, ghee and butter-milk and never use Dalda or other hydrogenated products; unless we take rich diet, we cannot

cope with the hard work that is expected of us in the fields." This applies to all the castes.

OCCUPATIONAL MOBILITY

Data was also collected to study the dynamics of the occupational structure as observed from the occupational shifts in the past. The main object of this study was to find out the extent to which the workers in the village have followed the occupation of their ancestors and also the new entrants in different occupations. At the outset it may be pointed out that the present data only relates to male workers and that also to change in occupation between two generations viz., father and son. In all twenty-one persons in the village have shifted from their fathers' occupation. Table III.16 gives the data regarding the occupational mobility of the workers in the village:

TABLE III.16

Occupational, Mobility—Nature of Change from Father's Generation to Present Generation.

Sl. No.	Occupation	No. of persons in the occupation	Percentage	Number of persons whose father's occupation was									
				O.C.	Agr. Labour	Cas. Labour	Service	Carpenter	Shoe-maker	Potter	Black-smith	Barber	Mason
1.	Owner Cultivator	64	51.6	64	..	..	..	..	..	..	..	..	..
2.	Agri. Labour	10	8.1	..	10	..	..	..	..	..	..	..	..
3.	Casual Labour	11	8.9	..	2	7	..	1	..	1	..	..	..
4.	Service	20	16.2	12	..	2	5	..	..	..	1	..	..
5.	Trader	2	1.6	1	..	..	..	..	..	1	..	..	..
6.	Carpenter	3	2.4	..	..	..	..	3	..	..	..	..	..
7.	Shoe-maker	2	1.6	..	..	..	..	..	2	..	..	..	..
8.	Potter	6	4.8	..	..	..	..	..	..	6	..	..	..
9.	Tailor	2	1.6	..	..	1	..	..	..	1	..	..	..
10.	Barber	1	0.8	..	..	..	..	..	..	..	..	1	..
11.	Mason	3	2.4	..	..	..	..	..	..	..	..	..	3
TOTAL		124	100.0	77	12	10	5	4	2	9	1	1	3
PERCENTAGE		100.0	..	62.1	9.7	8.1	4.0	3.2	1.6	7.3	0.8	0.8	2.4

The most striking point that is brought out by the Table is that there have been considerable shifts in the owner cultivation class and the persons in service occupations. Whereas at present 20 (or 16.2 per cent) of the total workers are in service occupations, a generation ago only 5 (or 4.0 per cent) were engaged in service occupations. Similarly, whereas at present 64 (or 51.6 per cent) of the total workers are owner cultivators, a generation ago 77 (or 62.1 per cent) were working as owner cultivators. This clearly shows that there is increasing trend towards service occupations and declining trend towards owner cultivation. As already reported the owner cultivators belong to three castes only viz. the Jat, the Saini and the Brahmin. Those persons amongst these castes who become educated try to leave agriculture and shift over to some service occupations.

Another significant thing indicated by the table is that there are no new entrants in the field of owner cultivators, agricultural labourers, potters, masons, carpenters, shoe-makers and barbers. The new entrants are to be found only amongst service occupations, casual labourers and traders.

REASONS FOR SHIFTS IN OCCUPATION

As in the past heredity used to be the main factor determining the occupation of a person, it would be interesting to study the reasons which led the above mentioned 21 persons to change from their fathers' occupation. At the outset it may be pointed out that the responses to the question about the reasons for changes in the occupation were not always very satisfactory as in some cases the villagers themselves were not very clear about the same. In some cases more than one reason was given for the change. The different reasons and their order of importance are given in table III.17.

TABLE III.17

Reasons for shifts in occupation	Percentage Distribution of responses
(a) Desire to increase income	44.5
(b) Shortage of cultivable land	22.2
(c) Un-remunerative or failing nature of old occupations (pottery and carpentry)	14.8
(d) Because of education	14.8
(e) Lack of Apprenticeship (shoe-making)	3.7
TOTAL	100.0

It is evident from the above table that economic or financial considerations were the most important factors which led a majority of these persons to change from their fathers' occupations. For instance, 81.5 per cent of the total responses can be easily classified under financial considerations, these being desire to increase income, shortage of cultivable land, un-remunerative or failing nature of old occupations desire to increase income was most important (44.5 per cent) followed by shortage of cultivable land

(22.2 per cent) and un-remunerative or failing nature of old occupations (14.8 per cent). The other reasons are education (14.8 per cent) and lack of apprenticeship (3.7 per cent).

NON-WORKERS

As already reported, of the total population of 543 in the village 208 (or 38.3 per cent) are workers while the remaining 335 (or 61.7 per cent) are non-workers. Table III.18 gives the distribution of non-workers according to age, sex and nature of their activity.

TABLE III. 18

Distribution of Non-workers according to age, sex and nature of activity.

Nature of Activity	Males					Females					Total					Percentage
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
Infants & Children	75	...	...	...	75	107	...	...	...	107	182	...	...	...	182	54.3
Students	63	19	...	...	82	11	...	...	...	11	74	19	...	...	93	27.8
Unemployed	...	4	...	...	4	...	...	...	...	...	...	4	...	...	4	1.2
Housewives	...	...	...	...	...	...	31	12	4	47	...	31	12	4	47	14.0
Old & Infirm	...	...	...	4	4	...	...	...	5	5	...	...	4	5	9	2.7
TOTAL	138	23	...	4	165	118	31	12	9	170	256	54	16	9	335	100.0
Percentage	83.6	14.0	...	2.4	100.0	69.4	18.2	7.1	5.3	100.0	76.4	16.4	16.1	2.7	100.0	

The table shows that females outnumber males by 2.6 per cent amongst the non-working population in the village. Whereas, females account for 51.8 per cent of the total non-workers, the corresponding figure for males is 49.2 per cent. Incidentally this is just the reverse of the workers where, as observed earlier, males outnumber females.

A further study of the table shows that over half or 54.3% of the total 335 non-workers are infants and children from the age group 0—14 years and constitute the largest single group of non-workers. They are followed in order of numerical order by students who account for 27.8 per cent, by housewives 14.0 per cent, old and infirm and the unemployed who account for 2.7 per cent and 1.2 per cent of the total respectively.

Sex-wise study of the table reveals that amongst the male non-workers students account for the largest single group constituting nearly one-half or 49.7 per cent out of a total of 165. Infants and children account for 45.5 and the old and infirm and the unemployed for 2.4 per cent each.

Amongst the females, the infants and children (in the age group 0—14 years) predominate, being 62.4 per cent of the total female non-workers. Housewives account for 27.6 per cent, students for 6.5 per cent and old and infirm for 2.9 per cent respectively.

UNEMPLOYMENT

At the outset it may be pointed out that due to the inherent complications and difficulties involved in assessing the extent of under-employment and disguised unemployment, coupled with the limitation of time and personnel at our disposal we had to limit the scope of our study to such persons only who reported themselves as totally unemployed. No doubt by doing so our study becomes very much limited as the problem of under-employment and disguised unemployment is much more serious than the problem of open unemployment in the village. But under the circumstances we had no choice except to restrict the scope of our inquiry.



The potter at his wheel.

POTTERY

At the time of our investigation nine persons (six with main occupation and three with secondary occupation) were reported to be engaged in this industry. All of them had learnt the art of making earthenwares from their fathers who were engaged in the same occupation. As already discussed under occupational mobility, there have been no new entrants in this occupation.

Tools and Implements

The tools and implements used by the potters are very few and consist of a 'chak' (stone wheel) fixed on an iron axle, 'thapki' (a flat wooden piece for giving finishing touches) and a wooden stick for revolving the wheel. The rest of the work is done with the help of their deft fingers. It is significant to note that all these tools are traditional ones and the potters have never thought of any innovations.

Capital

The capital required in this industry is very small as the 'thapki' and wooden stick cost nothing, while the 'chak' with axle costs between Rs. 25/- to 35/-.

Raw Material

The raw material (clay) used in the manufacture of earthenwares is procured from village Jonti (about one furlong away from the village). This they transport to the village with the help of donkeys.

Technique

Broadly speaking there are three main stages in the manufacture of earthenwares i.e.

- (a) Soaking and kneading of clay.
- (b) Making the earthenwares, and
- (c) Drying and baking of finished products.

(a) The clay brought from village Jonti usually contains clods which are beaten up into small pieces and soaked in water for 18-24 hours. After it has been completely soaked, the clay is kneaded till it becomes hard enough to be moulded into any shape.

(b) The potter puts the clay on the 'chak' and revolves it on the iron axle with the help of a stick till it gathers the required momentum. Then with the help of his deft fingers he moulds the clay into the required shape and removes it from the wheel after cutting it with the help of a thread.

In all four persons reported themselves as unemployed. It is interesting to note that most of their characteristics are common. For example, all of them are young (between 15 to 20 years), comparatively better educated, interested in taking jobs in some office (preferably in some Government Department) and prepared to go out of the village if necessary. But it is significant to note that none of them wants to follow the traditional occupation of his ancestors or take up any other job which involves manual labour. The case study of each one of them is given below:—

1. The first case is that of a seventeen years old son of a Jat owner cultivator whose family owns two hundred bighas of cultivable land in the village. The boy having acquired education up to Higher Secondary is not interested in following the occupation of his father. He is unmarried and not registered with the employment exchange.

2. The second case is that of a twenty years old unmarried Khatti who qualified as an overseer in 1961. He is on the look-out for a job as overseer or draughtsman in some private or Government Department and is registered with the Employment Exchange.

3. The third case is that of a fifteen years old Kumhar boy who studied up to 8th class in the village Gurukul. His father is working as a potter and wants that his son should join some service as according to him the life of a potter in the village is miserable. He is married and could not get himself registered with the Employment Exchange as he is under age.

4. The last case is that of a 16 years old boy who belongs to the only Lohar household in the village. The boy passed the Higher Secondary Examination in 1961, but could not go in for higher education or get himself registered with the Employment Exchange as he is under age. He also tried to join the Armed Forces but was rejected because of his age.

VILLAGE INDUSTRIES

Except for the manufacture of earthenwares, making of shoes and hemp twine, no other industry is reported to be functioning in the village. While the pottery work and shoe-making are being run as household industries by the Kumhars and the Chamars respectively, who are traditionally associated with these occupations, twine making is being carried out by a Nai, who has taken it up only a couple of months back. In our study data was collected about the various aspects of these industries viz., technique, tools and implements, sources of finance, availability of raw material, disposal of products etc.



The potter and his workshop. The females are busy preparing clay, stored clay can be seen in the background. In the foreground are the pots and the kiln where the pots are to be baked.



The improvised workshop of the village blacksmith.

(c) The products are then given finishing touches with the help of a *'thapki'* and left in the sun to dry up. The dried earthenwares are put in a pit for baking purposes and after they have been properly baked, are stored away in the house for sale.

Finished Products

Some of the important products turned out by the potters are *'handia'*, *'sakora'* (tumbler), plates, *'chilam'*, earthenlamps, *'kundas'*, *'nand'*, *'parat'*, *'jhab'*, *'gilohi'* and pitchers of various sizes and shapes.

Disposal of Products

The market of the potters extends beyond the limits of village Chatesar. They also sell the finished products in the nearby markets like Bawana, Nangloi, Bahadurgarh etc.

SHOE-MAKING

Only two persons in the village were reported to be making shoes. Both of them learnt the art of making shoes from their fathers and work with their ancestral tools and implements. These persons have never felt the need to change the technique or adopt new tools as their production is limited to the traditional *'juti'* (laceless shoe) only. Some of the important tools and implements used by them are hammer, *'jamboor'*, *'farma'*, *'aara'*, *'phalia'*, *'patra'*, *'katarni'* etc. The capital required in this industry is not much being about Rs. 75 in all. For the purchase of raw material like leather, nails, polish etc. they go to Bahadurgarh or Delhi.

All of their finished products are consumed in the village itself. They supply the *jutis* to their customers as and when they require them and receive payment in cash. It is interesting to note that for repairing the old *jutis*, they are mostly paid in cash. The price of an ordinary *juti* ranges from Rs. 4/- to 6/-, while a special embroidered *juti* for females may cost anything between Rs. 8/- to 12/-.

VILLAGE SHOP

The only shop, housed in an inside room of the residential structure, is owned by a Kumhar

who opened it about three years back. The most common commodities kept in the shop are ordinary provisions like pulses, salt, sugar, *'gur'*, kerosene and mustard oil, tobacco, matches, *'bidi'*, pencils and ink for school children, groundnuts etc. These commodities are of daily use in every household of the village. There are no proper storage facilities and the various commodities are kept in gunny bags, tins, pitchers or wooden boxes.

For purchasing these commodities the shopkeeper goes to Bahadurgarh or Delhi at least once in a fortnight. The amount of stock kept by the shopkeeper is very limited as his turnover in the village is very small. On special occasions when the commodities are required in bulk, the villagers themselves go to the market and purchase the required things. Further some of these transactions are still covered by the barter system. The sight of young children coming to the shop with a handful of grain for purchasing articles is not uncommon in the village.

The total value of stock kept in the shop mostly varies between Rs. 100 to 250. Monthly earning of the shopkeeper was reported to be Rs. 60.

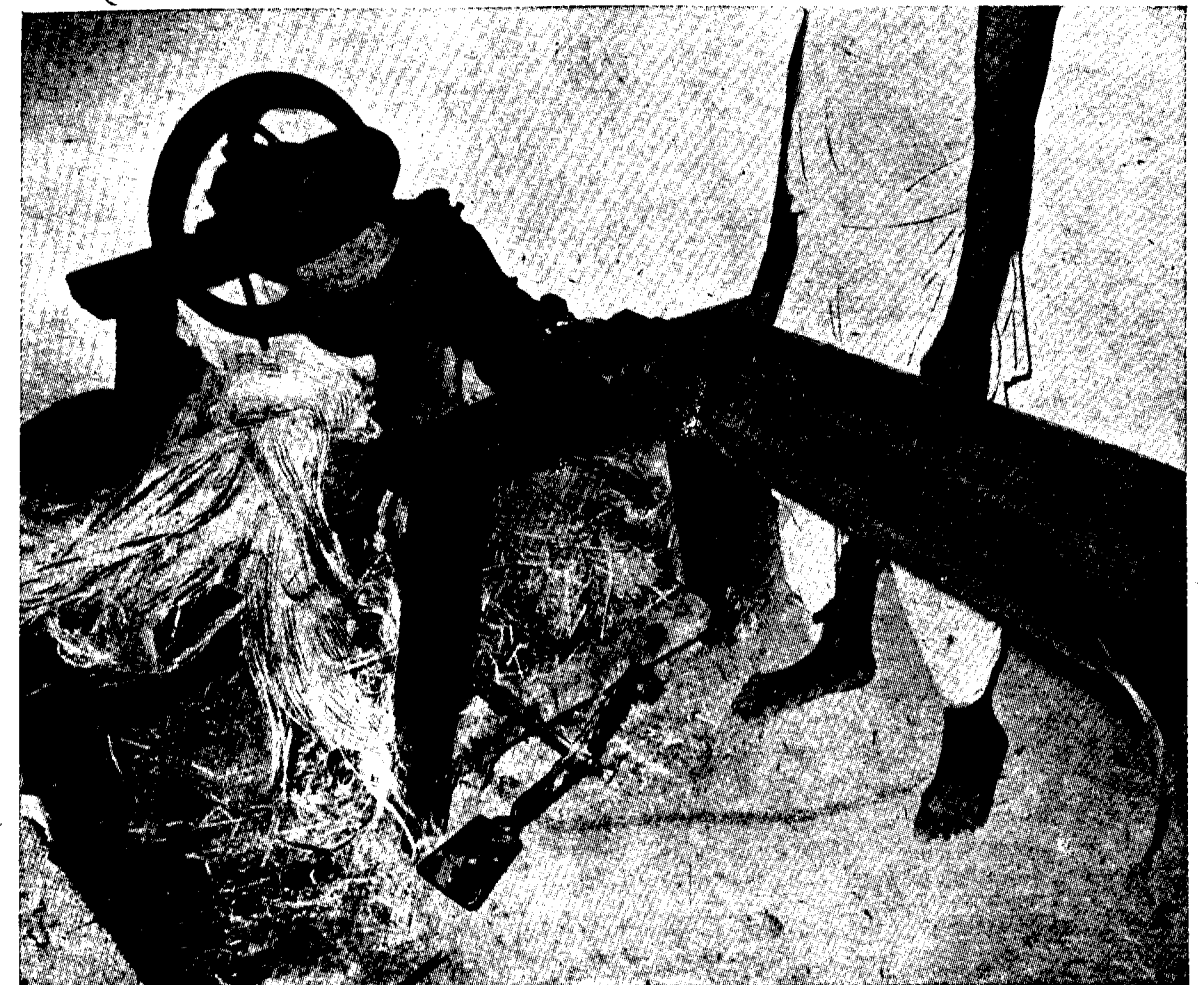
TWINE MAKING*

All the agriculturists in the village usually keep apart a small proportion of their land for growing hemp which they refer to as *'sani'*. *Sani* is mostly utilised for making twine for weaving cots.

Previously all the villagers who had any *'sani'*, used to make twine themselves, sitting under tree shades or in their *'baitthaks'* during their spare time. But recently one Kanwar Sain, a Nai by caste and barber by occupation, has taken to twine making as his secondary occupation.

He got inspiration for taking up this job from the Industrial Extension Worker attached to the Block Development Office at Nangloi. The I.E.W. explained to him at length the utility of starting this job, not only to help him earn some extra money but also to enable him to utilise his leisure time gainfully. The I.E.W. further advised him to go in for a twine making machine. Half of the cost was offered by the Block Office and the other half was to be contributed by the person going in for the machine.

*Incidentally, there is no mention of twine making as secondary or primary occupation in our statistical data. The main reason for the same is that this industry came up in the village at a very late stage, i.e., by the time the report was being sent to the press for publication.



The twine making machine.

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Kanwar Sain got fascinated by the idea and applied for a loan of Rs. 125 towards half the cost of the twine making machine which was readily granted. The I.E.W. further secured the machine from Narela and taught its functioning to Kanwar Sain, who has got the machine fixed in one of the rooms of his house and presently undertakes the work of hemp twining on behalf of his *jajman*, who, however, have to pay him in cash at the rate of Re. 0.50 nP. per seer of hemp twined. The *sani* is supplied by the people and the twining is done by Kanwar Sain.

At the time of investigation, Kanwar Sain was reported as earning as much as Rs. 5 to 6 per day by working 10 hours a day. Kanwar Sain says that this job is comparatively more paying although it is very unlikely that he will be earning so much throughout the year for the amount of his work is necessarily limited by the total output of *sani* in the village. People from other villages have not so far started coming to him, though he hopes that sooner or later they also will start coming to him and he will be able to leave his present job of hair cutting and take to hemp twining as a full-time occupation.

TRUCK BUSINESS

It was reported by the villagers that in 1959 Mukhtiar, a Brahmin of the village in partnership with a friend of his purchased a second hand truck and went into transportation business. He used to hire it out for transportation of bricks, stone, sand and other building materials to others. Incidentally as he himself knew driving he used to drive the truck himself and he was doing fairly well so far as monetary returns from the same were concerned. But as ill luck would have it, in 1962 his truck met with an accident and got stuck in a ditch of water and it could be salvaged only after 25 days. But by that time the truck was beyond repairs and hence Mukhtiar and his partner thought it better to sell it to the *jajman* and ultimately both of them returned to their original occupation of agriculture.

PIG SELLING

Two Bhangi households in the village were reported to be rearing pigs with a view to sell them in the market and thus make some extra money to subsidise their meagre income from their main occupations. The pigs have been with the households for several years as even their ancestors used to rear pigs.

What they normally do is that as pigs grow up they sell them in the market, keeping the youngstock with them to grow up. They normally go to Delhi to sell the pigs. They find this business profitable as rearing of pigs hardly costs them any money. All they provide for is the pig stys, which they make of mud in a corner of the courtyard of their residential structures. As for feeding them they are left out on the village lanes where they eat all sorts of refuse etc. which does not cost the owner a bit. It was reported by the owners that on an average they make about Rs. 100—150 a year from pig selling.

SHEEP REARING

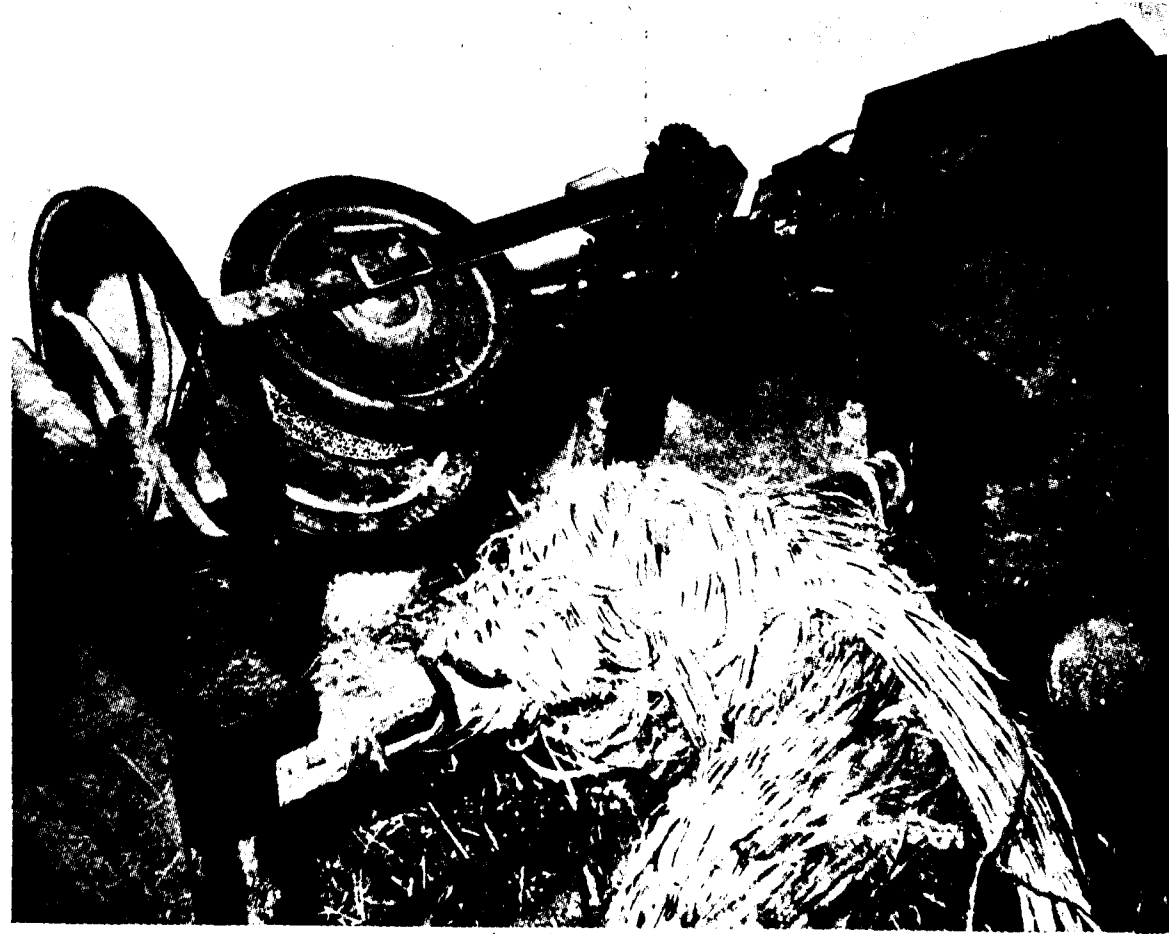
Another Bhangi household in the village has a stock of 50 sheep, which he inherited from his father. The owner rears them with a view to sell the wool and make some money. The maintenance of the sheep does not cost him much. He keeps them in a specially enclosed structure near his house and takes them out to the village waste for feeding, where they eat all sorts of grass and leaves etc. He was reported to be making about Rs. 30 p.m. by selling their wool. Incidentally he does not cut the wool himself but gives the contract for the wool to some contractors who come to him for purchase of wool.

AGRICULTURE

Agriculture is the most predominant single source of income and employment in the village. Figuratively speaking, it accounts for 65.4 per cent of the total workers and 66.3 per cent of the total income of the village. In short, it is the backbone of the village economy. But in spite of this, it is still in a backward state. No fundamental changes in the organisation seem to have taken place, the methods of cultivation have remained what they have been since ages and most of the tools and implements used in agricultural operations are primitive and outmoded. The steps taken by the National Extension Service people to improve the state of agriculture in the village have been able to touch only a fringe of the problem and that too in respect of utilisation of better types of seeds, manure, tools, etc.

In view of the importance of agriculture in the village, it will not be out of place here to touch upon its various aspects as obtaining in the village.

There are two major crops in a year viz. *rabi* and *kharif*. The main crops in *rabi* consists of wheat, gram, barley etc. and the corresponding crops in *kharif* are *bajra*, *jowar* etc. *Rabi* is sown



A close up of the twine making machine.

in November and harvested in March-April. the corresponding times of sowing and harvesting of *kharif* crops are June-July and October-November respectively.

So far as the actual agricultural operations are concerned, they can broadly be divided into three parts viz.

- (1) Sowing operations,
- (2) Harvesting operations,
- (3) Winding-up operations.

Sowing Operations

The first step in sowing operations is preparing the soil. For this the land is tilled with ploughs. Ploughing softens the soil and also makes way for the sun and water to penetrate deep, thus revitalising the fertility of the soil and also help in removing from the soil any foreign growths like grass, weeds etc. which are likely to affect the fertility of soil. The number of times that a field should be ploughed depends upon the type of crop to be sown. For example, whereas ordinarily a field is ploughed two or three times, it has to be ploughed four times for wheat, gram etc. and 6 to 7 times for sugarcane and oil seeds. The ploughings over the fields are then levelled with the help of a wooden leveller locally known as *mehra*. The manure, be it cow-dung, refuse or chemical fertilizer, is spread over the field during the ploughing operations. It is interesting to note that whereas chemical fertilizer remains effective for one crop year only the cow-dung or refuse manure (spread about 200 kilos to each acre) is effective for 3 crop years.

After the field has been ploughed and the manure mixed, the soil is considered ready for sowing. Three different methods of sowing seeds are commonly followed in the village and the use of these methods depends upon the nature of crop and the condition of the soil. If the soil is moist, the seeds may be thrown in the field at random by hand. This method is called *chatta* or *bikherna*. The other method is to sow seeds through a pipe known as *vair* into furrows. The pipe is attached to a wooden plough and as the bullocks move, the seeds are poured into the *vair*. The third method is to sow seeds by hand. This method is known as *buri* or *pura* and is resorted to only in case of vegetables and sugarcane crops. Wheat is usually sown by the second method and fodder crops are sown by the first method.

The quantity of seeds required per acre for sowing varies from crop to crop. For example, the farmer would require between 40 to 50

seers of seeds per acre for wheat, 20 to 22½ seers for grams, 25 to 35 seers for barley, 23 to 29 seers for *bajra* etc.

So far as the yield per acre is concerned, needless to say that it depends on several factors. However, on an average, the yield per acre of the more important crops is as follows:—

Wheat	15 to 18 mds.	per acre
Gram	12 to 15 mds.	per acre
Barley	12 to 15 mds.	per acre
Gochani	20 to 25 mds.	per acre
Bajra	10 to 12 mds.	per acre.

According to the villagers, the yield could be increased if there is provision of ample irrigation facilities in the village. There is general lack of irrigational facility in the village and as such the abundance or otherwise of the crops is generally determined by the rains.

After the seeds have been sown the crop not only requires periodic irrigation but also weeding locally known as *nalhae* which is carried out at regular intervals until the crop is ready for harvesting.

Harvesting Operations

Normally it takes 4 to 6 months for a crop to be ripe and ready for harvesting, though in case of sugarcane it takes almost one full year. Incidentally, the harvesting of crops is always started on Thursdays, as this day is considered auspicious for the purpose. The main harvesting implement is sickle. After cutting the crop, it is bound in *pulis* (sheafs) and transported either on heads or by bullock carts to a place selected for thrashing operations. The place selected for the purpose is invariably a flat plot of hardened earth in the open and is locally known as *pair*. Thus, all the *pulis* are at first stacked at the *pair* and then thrashing commences.

The farmer takes a sizable number of *pulis* from the stack, opens them and spreads the stalks at one place in circular form and makes the bullocks tread on them round and round. In this manner the grains are separated from the stalks and the stalks get reduced to small bits which are used as fodder. These operations are called *dain chalana* or *ganta chalana*. The grains and the chaff are then separated with the help of winnowers. This is known as *barsana*.

Winding up Operations

Once winnowing is over, the corns are left to dry up in the sun. When the farmer feels that they are completely dry, he mixes corn with *neem* leaves or with a small amount of ash of



Winnowing operations.
(Note that all the persons working here are females, their male counterparts having called it a day.)



Thrashing operations being carried out in the village common land. In the background stacks of grain stalks can be seen.



A Boonga.
Boongas are used for storing chaff.



The Chamar females thrashing the grains out of the grain stalks their household earned by working for Jat cultivators.

cow-dung cakes, to protect the foodgrains against pests. After this, the corn is carried home and stored away in gunny bags or *thekkas*. Part of the grain is stored away for seed and consumption purposes, while the surplus is taken to the market for sale. The chaff is usually stored in *boongas*.

Organisation of Manpower

In almost all the agricultural operations, except ploughing, all adult members, including females, work together. Females do not take any part in the ploughing operations as it is considered to be the toughest of all the agricultural activities and beyond the powers of the females. While the sowing operations are on, the females play as important a part as the males, except, of course, when the sowing is being done by *vair*. It is interesting to note that during the weeding, it is the females who play more important part than the males. This may primarily be due to the fact that not much physical burden is involved during weeding operations and as such, the males may be leaving it to the females and the children to do the work. The males also put in some work if the household does not have enough females to do the work.

In the harvesting and thrashing operations, all the available members of the household lend a helping hand. The womenfolk come down for harvesting the crop as also while thrashing, whenever they are free from their household chores. Even children would always be there whenever they are free from their studies.

It is not an uncommon thing amongst the agriculturists to hire an agricultural labourer or two, whenever they are hard pressed, especially during ploughing, harvesting and thrashing operations. A labourer is usually paid Rs. 2 plus one meal a day during ploughing and Re. 1 and one meal for half day. During harvesting he may be paid in cash or in kind.

If paid in cash the daily wages remain as mentioned above but if paid in kind (which is usually the case) he is paid one sheaf (*puli*) of stalks for every 20 sheafs harvested. Incidentally a labourer is able to harvest as many as 100 *pulis* of 8 to 10 seers of stalks in a day. During thrashing operations the labourers are paid in cash.

The study clearly indicates that the job of agricultural labourers is necessarily seasonal and of casual nature.

Agricultural Calendar

It will not be out of place to give a sort of rough idea of the various agricultural activities during various periods. The annual cycle of agricultural activities may be termed as the agricultural calendar and is as follows.

Agricultural Calendar

Month	Agricultural Activity
January	Weeding operations of <i>rabi</i> crops, harvesting of sugarcane, preparation of <i>gur</i> etc.
February	Same as above.
March	Harvesting of gram, barley crop, sowing of sugarcane etc.
April	Harvesting of wheat and <i>gochani</i> crop.
May	Thrashing operations for <i>rabi</i> crops.
June	Tilling of land for <i>kharif</i> commenced rain has fallen.
July	Tilling of land completed and <i>jowar</i> , <i>bajra</i> , etc., sown.
August	Land left fallow tilled for <i>rabi</i> crops, weeding operations of the crops sown etc.
September	do.
October	Harvesting of <i>bajra</i> , <i>jowar</i> etc. and sowing of <i>rabi</i> commenced.
November	Weeding operations of <i>rabi</i> crops and thrashing of <i>kharif</i> crops.
December	Harvesting of sugarcane crop.

TOOLS AND IMPLEMENTS

Except for one household, which has purchased a tractor and a trailer with the help of Government loan (*taccavi*), tools and implements used in the village are the traditional ones. A description of the most commonly used tools and implements is given below:—

Hal or Plough

A *hal* is owned by all the cultivating households in the village as for ploughing the field it is an indispensable implement. It is made of wood and iron. On the upper part of the *hal* is attached an oval shaped wooden piece known as *kuthia* or *lathia* which serves as a handle for controlling the direction and applying pressure while it is in operation. An iron blade or *phali* (slightly curved) is fixed on the lower part of the *hal*. Another wooden shaft used in *hal* is called *halis*. At one end of the wooden shaft are fixed three iron nails called

narool. With the help of iron *narools* a *juwa* is attached to the *hal* for drawing it in the field by two bullocks. There is another type of *hal* called *nain*. This is much smaller, lighter and used for sowing the fields.

Juwa or Yoke

Juwa is a sort of wooden neck piece with the help of which the two bullocks are held together for ploughing the field. The upper portion of the wooden shaft of the *hal* containing iron *narools* is attached to the central portion of the *juwa* by means of hemp rope at the time of ploughing the field. *Juwa* is used whenever the two bullocks are to be held together viz., for drawing water from the field, for operating the cane-crusher, for thrashing the corn etc.

Vear or Seed Drill

Vear is a seed drill attached to the back side of the *hal* and used for sowing the field. In sowing, the seed is dropped through *vear* into furrows made by the plough. It consists of a tin plate, pipe, the diameter of which is reduced to half an inch and given a small bend at the end so that seed may ooze out constantly. To the upper end of the pipe is fixed a conical iron sheet bowl for pouring the seed at the time of sowing.

Maiz

A *maiz* is a rectangular log about four feet long, two feet wide and four to six inches thick with two pegs for the attachment of ropes. It is used for levelling and crushing the mud lumps and destroying the grass.

Mehra or Stone Roller

When the land becomes hard and mud lumps are to be crushed, a *mehra* or stone roller is used. *Akulhari* is used only on rare occasions.

Phawara or Spade

A *phawara* is used for digging earth and making minor adjustments of water drains. It consists of an iron blade (about one foot square) one end of which is made thin while the other is fixed to a round wooden handle about three feet in length.

Khurpi

Khurpi is used for cutting grass or weeding the fields of wild herbs. It consists of a triangular shaped iron plate whose flat portion is made sharp. This piece is fixed to a round wooden handle about 6 inches in length.

Kulhari or Axe

A *kulhari* is used for cutting wood. It consists of a sharp iron blade whose upper portion contains a hole about $1\frac{1}{2}$ inches in diameter by which it is fixed to a round wooden handle about 2 feet in length.

Daranti or Sickle

A sickle is used for cutting standing crops or grass. It consists of an iron strip (semi-circle shape), the inner side of which contains small teeth and a wooden handle fixed on one end.

Chaff Cutter

Nearly all the cattle owning households in the village have a chaff-cutting machine. This consists of a round circular wheel to which are affixed two sharp iron blades and is revolved with hand. In recent years seven or eight households in the village have also started using automatic machines in which the wheel is set into motion by a bullock.

Most of these tools and implements are made and repaired locally, as the village has its own blacksmith and carpenter.

During the season (November-February) six or seven cane-crushing machines (locally called '*kohlus*') are used in the village. Cane growing households divide themselves in groups and one '*kohlu*' is used in turn by a number of them. But, it is significant to note that nobody in the village owns a cane-crushing machine and these along with other accessories are obtained on hire from Bahadurgarh.

FACTORS INFLUENCING ECONOMIC LIFE IN THE VILLAGE

In the following paragraphs an attempt has been made to study the impact, if any, of land reforms, land improvement, sources of finance and marketing facilities on the economic life of the village.

Land Reforms

With the dawn of independence, a number of legislative measures have been taken in the country to improve the condition of the actual tiller of land. For the Union Territory of Delhi, the most important legislative measure was the Delhi Land Reforms Act of 1954.

The Act seeks to abolish the *Zamindari* system. All those persons who were cultivating the land of others since 1952 or before were declared the rightful owners of the same. The main object of this provision was to eliminate the intermediaries and to give the ownership rights directly to the tillers of the soil. In lieu they had to pay compensations to the owners.



Sugarcane crusher in operation.



Sugar-cane juice being boiled in big pans for making gur.

Further, under this Act, the land owners could no longer rent out their land to others for cultivation. However a few exceptions were made to protect the interests of those persons who, due to an obvious disability, were not in a position to cultivate their land holdings viz., widows, minors, lunatics or idiots and persons in defence services or prisoners.

Another measure provided by the Act was that the proprietary rights of the perpetual waste land, forests, pounds, passages through the fields, habitation site etc. were vested in the Gaon Panchayat for purposes of management and proper development.

In order to find out the impact of this Act on the village under study, a question was asked of each household regarding the manner and extent of its effect on them. The responses to the above question reveal that not a single household in the village lost or gained land. Though at the time of the passing of the Act a few persons were cultivating the land of others on crop-share basis, they did not claim the ownership rights thereof because of their traditional good relations with the land-owners.

The only persons who suffered a loss due to the abolition of the *Zamindari* System are those who own small land holdings. Previously these persons used to get land on crops share basis but now as the same has been legally prohibited, they are not able to secure land on crop-share basis. This has adversely affected their economic condition. There were reported to be twelve such persons in the village, their caste-wise distribution being eight Sainis, two Jats and two Brahmins. Two other persons, both Jats, stated that they have suffered a loss by the abolition of the *Zamindari* system as they cannot now give their land on crop share basis.

Another legislative measure adopted is the Delhi Land Holdings and Ceiling Act of 1960. Under this Act the upper limit of land holding for a household having less than four members is fixed at 30 standard acres (4½ *Bighas*=1 Acre). This Act has not been implemented so far and therefore need not be discussed in detail.

Sources of Finance

As regards the sources of finance in the village, no significant improvement is reported to have taken place in recent years. Broadly speaking there are two sources of finance viz., the professional money-lender and the Government loans (*taccavi*).

In spite of the fact that they charge a very high rate of interest, the professional money lenders (the Bahiya of village Jonti and some big landlords of village Chatesar) continue to be the major source of credit for the villagers. The rate of interest charged by them ranges between 19 to 24 per cent, depending on the economic and social status of the person seeking loan.

The only other important source of finance is Government loans in the form of '*Taccavi*'. The rate of interest charged on these loans is 4 per cent per annum. Previously the main object of these loans used to be to provide relief measures to those who may have suffered due to floods, famines and other natural calamities. But after independence, the Government tried to make these loans more broad based and they are now advanced to the farmers for sinking of wells, purchases of tools and implements, chemical fertilisers etc.

Though the village has no Co-operative Society some villagers have taken loans from the Co-operative Societies of villages Jonti and Bawana. The rate of interest charged by the Co-operative Societies is 9½ per cent per annum.

Making a comparative study of the indigenous source of finance and the Government loans, we find that 'in the village under study the former are much more popular than the latter. As we will see under 'indebtedness' (discussed in the later part of this chapter), *taccavi* loans form only an insignificant proportion of the total loans of the villagers. The main reasons for the popularity of the professional money-lenders are that they are easily accessible and the methods of their business are very simple and elastic. Further, their local knowledge, experience and presence on the spot enables them to accommodate even persons without tangible assets. They supply credit for productive as well as non-productive purposes and for long as well as short-term needs. Further there is no time-limit on the repayment of loans as the liability of the family shifts from one generation to another. The defects of these sources are many but it has endured in spite of them.

On the other hand the main reasons for the unpopularity of the *taccavi* loans are the usual red-tape and the rigid and complicated procedures involved, which many times are beyond the understanding of a common peasant. Further these loans are given for a specific purpose and secured only after a good deal of delay. So unless these loans are liberalised and the procedure simplified, they will continue to play only a secondary role in the village economy.

(Purpose and other details of various loans are discussed in the last part of this chapter).

Marketing Facilities

No improvement was reported in respect of marketing facilities available to the villagers. Until a few years back, the villagers, for the disposal of their agricultural produce, used to go to Bahadurgarh (Punjab), about 6 miles from the village. But now as the inter-state transfer of goods has been stopped, all the households in the village go to Narela, about 10 miles from the village. The agricultural produce is loaded in bullock-carts and taken to the market. Finished product like *gur* is sometimes sold in the village itself as many persons from Delhi come to purchase it.

For the purchase of tools and implements, which are not made in the village, the villagers go either to Bahadurgarh or to Narela.

Income

Calculation of income in the village was a rather complicated task. This was mainly due to two reasons. Firstly, a major part of the village economy is still non-monetised and secondly, the *jajmani* system continues to occupy a very important place in the working of the economic system. Special difficulties arose in the case of agricultural households where no account of total agricultural produce is ever maintained. They store away the produce after harvest and take it out as and when required

for sale, consumption or for payment of goods and services. Due to these difficulties the villagers could at best only give an approximation. Further it is always difficult to measure income from concealed assets. In the village this is especially true of those persons who are engaged in money-lending business. Besides these inherent difficulties, there was a deliberate tendency on the part of the villagers to understate their production or incomes. They feared that if they reported their income correctly, Government might impose new taxes on them. Thus it was very difficult to overcome the natural tendency of the rich who wanted to show themselves as not so well-off as some people imagined, while the poor tried to show themselves as poorer than they actually were. On the whole it can be said that approximation coupled with under-estimation gave somewhat deflated income figures.

It may also be noted at the outset that we have calculated the gross incomes and not the net incomes as in most of the occupations it was very difficult to collect data pertaining to expenditure.

Monthly Income by Occupation of the Head of the Household

Table III 19 gives the data regarding the monthly income of the households in the village classified according to the occupation of the head of the household.

TABLE III. 19

Monthly Income per Household by Occupation of the Head of the Household

Occupation of the Head of the Household	No. of Households	Monthly Income per Household in the Range of							
		Less than Rs. 25	Rs. 25-50	Rs. 50-75	Rs. 75-100	Rs. 100-150	Rs. 150-250	Rs. 250-500	Rs. 500 and above
Owner Cultivators	37	1	..	2	7	7	7	9	4
Agr. Labour	9	2	6	1	..	..	..	..	..
Casual Labour	9	1	3	3	1	1	..	..	..
Service	9	..	..	2	1	2	3	1	..
Potter	6	..	3	3	..	..	..	..	..
Mason	3	..	..	1	2	..	..	..	..
Carpenter	2	..	1	..	1	..	..	..	..
Shoe-maker	2	..	2	..	..	..	..	..	..
Barber	1	..	1	..	..	..	..	..	..
Shopkeeper	1	..	..	1	..	..	..	..	..
Truck Business	1	..	..	..	..	..	1	..	..
TOTAL	80	4	16	13	12	10	11	10	4
PERCENTAGE	100.0	5.0	20.0	16.3	15.0	12.5	13.7	12.5	5.0

The table shows that more than two-fifths (or 43.7 per cent) of the total households in the village have a monthly income of Rs. 100/- and over and the remaining 56.3 per cent have a monthly income of less than Rs. 100/-. The largest number of households (16 or 20.0 per cent) are to be found in the income group of Rs. 25/50.

The table also shows that there are four households in each of the income groups of below Rs. 25/- and above Rs. 500/-. Of the four households who reported their incomes as below Rs. 25/-, two are widows (one Jat and one Chamar), one is a fifty-years old Kumhar working as a casual labourer and the fourth is a Chamar agricultural labourer who, due to ill-health, does not work throughout the year.

The four households having their monthly incomes above Rs. 500/- are all Jat owner cultivators.

The table further shows that the households in the high-income groups are mostly from owner cultivators or those in service occupations, while the households in the low income groups are mostly from the casual labourers, agricultural labourers, potters, shoe-makers and barbers.

Monthly Income of different Castes

Statistics regarding the monthly income of the various households in the village by caste are given in Table III.20.

TABLE III.20

Monthly Income of Households by Caste

Caste	No. of Households	Monthly Income of the Households in the Range of							
		Less than Rs. 25	Rs. 25-50	Rs. 50-75	Rs. 75-100	Rs. 100-150	Rs. 150-200	Rs. 200-250	Rs. 250 and above
Jat	26	1	..	1	2	5	5	8	4
Saini	12	..	1	1	4	2	3	1	..
Chamar	12	2	8	1	1	..	..	..	..
Kumhar	11	1	3	6	..	1	..	..	..
Bhangi	7	..	2	3	1	1	..	..	..
Brahmin	5	..	..	..	1	1	2	1	..
Khatti	5	..	1	1	3	..	..	..	..
Lohar	1	..	..	..	..	..	1	..	..
Nai	1	..	1	..	..	..	..	..	..
TOTAL	80	4	16	13	12	10	11	10	4

The table indicates that the high income groups are mostly made up of households from the Jats, the Brahmins and the Sainis, the three castes enjoying a comparatively higher social status in the village. Of the 26 Jat households in the village, 22 have monthly incomes of Rs. 100 and above. Similarly, of the five Brahmin households in the villages, four have monthly incomes of Rs. 100 and above. As regards the Sainis three households have incomes of Rs. 100 and above and three below Rs. 100. The only Lohar household in the village has a monthly income above Rs. 150.

On the other hand the low income group is mostly constituted of households from the

Chamars, the Kumhars, the Bhangis, the Khattis and the Nais. It is significant to note that none amongst the Chamars, Khattis and the barbers have income above Rs. 100.

From the above discussion we can conclude that castes with a higher social status in the village are mostly in the high income brackets while those with a lower social status are mostly in the lower income brackets.

Distribution of Total Income of Caste

The distribution of total annual income of the village by caste is given in table III.21.

TABLE III. 21
Distribution of Total Income by Caste

(in Rs.)					
Caste	No. of Households	Total annual income	Percentage of the total income	Annual income per household	Monthly income per H.H.
Jat	26	85,511	60.0	3,289	274
Saini	12	20,585	14.5	1,715	143
Chamar	12	5,938	4.2	495	41
Kumhar	11	6,955	4.9	632	53
Bhangi	7	5,514	3.8	788	66
Brahmin	5	11,715	8.2	2,343	195
Khatti	5	4,080	2.9	816	68
Lohar	1	1,820	1.3	1,820	151
Nai	1	335	0.2	335	28
TOTAL	80	1,42,453	100.0	1,781	148

A glance at the above Table shows that there are vast disparities in distribution of income amongst the different castes. For example, 43 households (26 Jats, 12 Sainis and 5 Brahmins) or 53.8 per cent of the total households jointly account for 82.7 per cent of the annual income of the village, while the remaining 37 households (12 Chamars, 11 Kumhars, 7 Bhangis, 5 Khattis, one Lohar and one Nai) or 46.2 per cent of the total households account for only 27.3 per cent of the total income. Individually the biggest slice of the income is taken by the Jats whose 26 households (about one-third of the total households in the village) get three-fifths (or 60.0 per cent) of the total income. These figures clearly show that there is unequal distribution of income amongst the different castes in the village.

The table also gives us an idea regarding the average monthly income of the various castes in the village. The average monthly income per household for the village as a whole works out to be Rs. 148. Except for three castes (the Jats, the Brahmins and the Lohar), all other castes have a lower average income than the average income for the village as a whole. Further we find from the table that the average monthly income of the Nai, the Chamar, the Kumhar, the Bhangi and the Khatti households is extremely low as compared to the average for the village as a whole. The highest average monthly income (Rs. 274 per household) is earned by the Jats.

Sources of Income

Data was also collected regarding the various sources of income and their proportion in the

total income of the village. Table III.22 given below shows the various sources of income in the village.

TABLE III.22
Showing Source of Income

Source of Income	Total Annual income	Percentage of the total
Agriculture	90,700	63.7
Service	29,310	20.6
Casual Labour	7,162	5.0
Agricultural Labour	3,706	2.6
Pottery	2,980	2.1
Mason	2,520	1.8
Truck Business	2,400	1.7
Carpentry	1,200	0.8
Shopkeeping	720	0.5
Shoe-making	600	0.4
Tailor	400	0.3
Barber	335	0.2
Blacksmithy	320	0.2
Wool & Pig selling	100	0.1
TOTAL	1,42,453	100.0

The table clearly brings out the predominance of agriculture as by far the biggest single source of income, accounting for more than three-fifths (or 63.7 per cent) of the total income. This is followed by service occupations (20.6 per cent), casual labour (5.0 per cent), agricultural labour (2.6 per cent), pottery (2.1 per cent), masonry work (1.8 per cent) and struck business (1.7 per cent). No other source taken individually accounts for more than one per cent of the total income.

INDEBTEDNESS

Data pertaining to indebtedness in the village was collected in order to relate it with the purpose for which the debt is incurred, occupation of the head of the household, source from which the loan is taken and the various conditions attached to different loans. At the outset it may be pointed out that there was a tendency on the part of some villagers, especially those belonging to the lower castes viz., the Bhangis, Chamar and the Kumhars to give inflated figures of their indebtedness. This tendency can be mainly attributed to the fact that these persons

wanted to show that their economic condition was bad. But by various checks and cross-checks every attempt was made to arrive at reasonably satisfactory figures.

Indebtedness by Occupation and Purpose

While collecting data regarding the purpose of indebtedness, it becomes difficult to arrive at the exact figure under this head as it was noticed that in some households there was considerable overlapping in the sense that a loan taken for one purpose was also used for another. For example in some cases it was observed that part of the loan taken for social observances was also used for domestic expenses. Further in other cases it was seen that part of the loan taken for productive purposes was also used for consumption purposes. Though for purpose of our study we have specified the various loans according to the purpose, still it must be borne in mind that there is some overlapping.

Table III.23 shows the distribution of total debt by occupation of the head of the household and the purpose for which the same was incurred.

TABLE III.23

Distribution of Indebtedness by Occupation and Purpose

Occupational Groups	Productive Loans					Unproductive Loans					Total	Percentage of the total
	Purchase of Tractor	Purchase of cattle	Purchase of Sewing Machine	Purchase of Truck	Const. of House	Business Shop-keeping	Const. of Well	Litigation	Social Observance	Domestic Expenses		
O.C.	10000	3000	..	..	3000	..	4000	..	..	..	20000	32.8
A.L.	..	500	..	..	..	..	..	..	2000	2350	4850	8.0
Service	..	..	..	..	2000	..	..	..	1500	1200	4700	7.7
Blacksmithy	..	..	..	..	2000	..	..	..	..	..	2000	3.3
Potter	..	500	..	..	950	..	..	800	1200	..	3450	5.7
C. L.	..	700	..	..	..	..	..	200	200	350	1450	2.4
Mason	..	..	..	..	..	..	..	..	1500	..	1500	2.4
Tailor	..	..	250	..	..	..	..	..	..	..	250	0.4
Shoe-maker	..	..	..	..	..	..	..	..	..	500	500	0.8
Truck Business	..	..	..	22000	..	..	..	..	..	..	22000	36.1
Shop-keeping	..	..	..	..	..	250	..	..	..	..	250	0.4
TOTAL	10000	4700	250	22000	7950	250	4000	1000	6400	4400	60950	100.0
PERCENTAGE OF THE TOTAL	16.4	7.7	0.4	36.1	13.0	0.4	6.6	1.6	10.5	7.2	100.0	

The table shows that the total outstanding debt in the village at the time of our investigation (January, 1962) amounted to Rs. 60,950, 2 CP—

of which more than four-fifths (Rs. 49,150 or 80.6 per cent) was for productive purposes while the remaining about one-fifth (Rs. 11,800

or 19.4 per cent) was for the unproductive purposes. The above figures clearly show that the overall picture of indebtedness in village Chatesar is not so bleak inasmuch as the overwhelming part of the total debt was for productive purposes and money borrowed for productive purposes does not lead to indebtedness in the long run.

Amongst the productive loans, the most important were for the purchase of truck (accounting for 36.1 per cent), construction of houses (13.0 per cent) and purchase of cattle (7.7 per cent). Our investigation revealed that in the village under study the debt for the purchase of cattle is very small as compared to some other villages of the Union Territory of Delhi. This is mainly because the villagers have not taken to milk-selling as a source of income. As already reported not a single household in the village sells milk.

The distribution of unproductive loans is as follows: Social observances (10.5 per cent), domestic expenses (7.2 per cent) and litigation (1.6 per cent). This shows that social customs like dowry, marriage feasts and other ceremonies still play an important role in the life of the villagers and absorb a sizeable amount of money.

So far as the debt by occupational groups is concerned the highest (36.1 per cent) was taken by a truck owner, followed by owner cultivators (32.8 per cent), agricultural labourers (8.0 per cent), service occupations (7.7 per cent) and potters (5.7 per cent). The rest of the occupations individually account for only a small proportion of the total indebtedness.

Indebtedness by Income Groups

Table III.24 shows the distribution of total indebtedness by broad income groups:

TABLE III.24
Indebtedness by Income Groups

Income Group	No. of households	No. of households in debt	Amount of debt	Average indebtedness per household in debt
0—25	4	2	350	175
25—50	16	11	7,250	659
50—75	13	9	7,550	839
75—100	12	4	4,200	1050
100—150	10	6	6,400	1067
150—250	11	2	24,000	12000
250—500	10	1	1,200	1200
500 & above	4	1	10,000	10000
TOTAL	80	36	60,950	1693

The table indicates that out of the 80 households in the village 36 (or 45.0 per cent) are in debt giving an average of Rs. 1693 per household in debt. It should, however, be noted that

the average indebtedness per household in debt comes so high mainly because of the fact that two households account for almost 50.0 per cent of the total debt. If we exclude these two households, the average indebtedness per household in debt is reduced by more than half. As already reported one household has taken a loan of Rs. 22,000 for the purchase of a truck while another has taken a loan of Rs. 10,000 for the purchase of a tractor.

The table also shows that the largest number (eleven) of households under debt are in the income group Rs. 25—50, followed by nine in the income group Rs. 50—75, six in the income group Rs. 101—150, four in the income group Rs. 75—100, two each in the groups Rs. 0—25 and 150—250, and one each in the income groups Rs. 250—500 and Rs. 500 and above.

Distribution of Indebtedness by Caste

Statistics regarding the distribution of total indebtedness by caste are shown in Table III.25.

TABLE III.25
Distribution of Indebtedness by Caste

Caste	No. of H. Hs.	No. of H. Hs. in debt	Amount	Percentage of the total debt
Jat	26	2	10,700	17.6
Nai	1	1	2,000	3.3
Lohar	1	1	2,000	3.3
Kumhar	11	9	4,850	7.8
Bhangi	7	3	3,700	6.1
Chamar	12	10	5,700	9.4
Brahmin	5	4	26,200	43.0
Saini	12	6	6,300	10.3
Khatti	5	1	1,500	2.5
TOTAL	80	36	60,950	100.0

The table shows that whereas the largest number of households in debt are to be found amongst the Chamars, the Kumhars and the Sainis, the largest proportions of the total loans are taken by the Brahmins (43.0 per cent), and Jats (17.6 per cent). Other significant proportions of the total loans taken were by the Sainis (10.3 per cent), the Chamars (9.4 per cent) and the Kumhars (7.8 per cent).

The only caste reported to be free from indebtedness is the Nai, of whom there is only one household in the village. Better economic condition of the Jats is also evident from the table as only two of the twenty-six households are in debt.

Indebtedness by Source

A study of the various sources of loans is of vital importance as the terms and conditions attached to different loans vary with the source from which they are taken. In the earlier part of this chapter we discussed the advantages and

disadvantages of various sources of loans available to the villagers; here it is proposed to analyse the relative proportion of each source in the total debt of the village. Table III.26 shows the distribution of total debt by source:

TABLE III.26
Indebtedness by Source

Source	Amount	Percentage
	Rs.	
Zamindar and Baniya	23,550	38.6
Taccavi Loans	14,700	24.1
Co-operative Society	700	1.2
Finance Co. (Bawana)	22,000	36.1
TOTAL	60,950	100.0

The table shows that about three-fourths (or 74.7 per cent) of the total loan was taken from private sources [38.6 per cent from the Baniya and the *Zamindars* (landlords) and 36.1 per cent from a Finance Company]. *Taccavi* loans and loans from Co-operative Societies account for 24.1 per cent and 1.2 per cent of the total loans respectively. The high proportion of 'taccavi loans' is mainly due to the fact that one Jat household has recently taken a loan of Rs. 10,000 to purchase a tractor. If we exclude him and also the person who has taken a loan of Rs. 22,000 from a finance company, we find that the Baniya of village Jonti and some big landlords of village Chatesar, are the only significant sources of finance.

Chapter IV SOCIAL AND CULTURAL LIFE

GROWTH OF POPULATION

The population of the village according to the 1951 Census was 438. The household enumeration conducted by us in January, 1962 showed that it had gone up to 543, indicating an increase of 24.0 per cent over the period 1951—62. Since the statistics regarding the growth of population for individual intervening years are not available, we can broadly generalise and say that during this period the average growth rate was 2.2 per cent per annum, as compared to 2.1 per cent per annum, the average growth of rate for the country as a whole during the decade 1951—61 (1961 Census). Table IV.1 shows the rate of growth of population over the last 50 years.

TABLE IV.1
Rate of Growth of Population 1911—62

Year	Population	Percentage increase or decrease	Growth rate per year
1911	231		
1921	229	-0.9	-0.09
1931	257	+12.2	+1.2
1941	357	+38.9	+3.9
1951	438	+22.7	+2.3
1962	543	+24.0	+2.2

The table shows that except for the decade 1911—21 when the population of the village declined by 0.9 per cent, it has been continuously increasing. This fall of 0.9 per cent during the decade 1911—21 was to the flu epidemic of 1918-19, when quite a large proportion of the village population is said to have perished.

From 1921 onward, the population of the village has been on continuous increase. It increased by 12.2 per cent, 38.9 per cent, 22.7 per cent and 24.0 per cent respectively during the periods 1921—31, 1931—41, 1941—51 and 1951—62. Accordingly, the average growth per annum works out to be 1.2 per cent, 3.9 per cent, 2.3 per cent and 2.2 per cent respectively during the four decades. It is significant to note that although the population of the village has been on the increase, the average growth rate per annum has been on the decline.

POPULATION BY AGE AND SEX

While collecting data regarding age we were faced with some difficulties as the responses to the questions were not always very satisfactory. Discrepancies from five to eight years seemed quite immaterial to the villagers. No doubt most of these mis-statements were unintentional but all the same they seriously impair the value of such data. Most of the mis-statements were due to the ignorance of the respondents but some also arose from preference to state the age in round numbers. Yet through various checks and references to certain historically significant dates like influenza epidemic of 1918 and the attainment of Independence in 1947 etc. (which the villagers recall as the days of '*Kartik ki Bimari*' and '*Martial Law*' respectively) we were able to secure satisfactory returns.

For the purpose of analysis of age and sex, the population of the village has been divided into three broad groups.

- Infants and Children—below 15 years of age,
- Adults—between 15 to 55 years of age, and
- Old—55 years of age and above.

Table IV.2 shows the distribution of population by age and sex.

The table shows that the infants and children (between 0—14 years) constitute the largest single group accounting for 47.9 per cent of total population. The old persons (above 55 years of age) account for only 5.1 per cent of total population.

SEX RATIO

The total population of 543 consists of 289 (or 53.2 per cent) males and 254 (or 46.8 per cent) females, giving a sex ratio of 879 females per thousand males. This is as compared to 847 females per thousand males, the sex ratio for Delhi Rural Tract as a whole (1961 Census). The sex ratios for the village and Delhi Rural Tract as a whole in the 1951 Census were 982 and 832 females per thousand males respectively. This clearly shows that during the period under consideration the sex ratio for the village under study has gone down by 103 females per thousand males while for Delhi Rural Tract as a whole it has gone up by 15 females per thousand males.

TABLE IV.2
Distribution of Population by Sex and Age

Age Groups	Males	Percentage	Females	Percentage	Total	Percentage	Females per 100 males
0—4	46	15.9	47	18.5	93	17.1	1022
5—9	49	17.0	42	16.5	91	16.8	857
10—14	47	16.3	29	11.5	76	14.0	617
Sub-Total (Infants and Children)	142	49.2	118	46.5	260	47.9	831
15—19	30	10.4	26	10.2	56	10.3	867
20—24	22	7.6	16	6.3	38	7.0	727
25—29	20	6.9	27	10.6	47	8.7	1350
30—34	11	3.8	17	6.8	28	5.2	1445
35—39	14	4.8	19	3.5	23	4.2	643
40—44	11	3.8	13	5.1	24	4.4	1182
45—49	11	3.8	9	3.5	20	3.7	818
50—54	12	4.2	7	2.8	19	3.5	583
Sub Total (Adults)	131	45.3	124	48.8	255	47.0	947
55—59	4	1.3	3	1.2	7	1.2	750
60+	12	4.2	9	3.5	21	3.9	750
Sub Total (Olds)	16	5.5	12	4.7	28	5.1	750
GRAND TOTAL	289	100.0	254	100.0	543	100.0	879

The table also shows the sex ratio amongst different age groups. It is found to be highest (947 females per 1000 males) amongst the adults and lowest (750 females per thousand males) amongst the old persons. The sex ratio for the infants and children is 831 females per thousand males.

MIGRATION

Our study of migration is limited to in-migration only as no authentic information could be elicited regarding the out-migration. Regarding in-migration a question was put to the head of each household as to the birth place of all the members of his household. The answer to the above question reveals that leaving aside the

married females, who by custom must be from outside the village and 16 others (10 males and 6 females) all were born in the village itself. It may be noted here that those females who have in-migrated because they were married in this village, are not included in our study.

Of the 16 persons who have in-migrated, seven (4 males and 3 females) belong to a Jat family which came to this village from Fatehpur (District Rohtak) in 1955. The head of the family was asked by his wife's brother to come and live with him as the land owned by him in Fatehpur was not enough to meet his household expenses. His brother-in-law owns 336 bighas of cultivable land in the village.

Two males and one female belonged to the only Lohar household of the village (now consisting of 11 members) who in-migrated from village Bass (District Gurgaon) in 1946. He was asked to come and settle in Chatesar as the village had no black-smith of its own.

The remaining six persons (four males and two females) belong to a Khatti household which in-migrated from District Gurgaon during the riots of 1947. Because of disturbances in his own village the head came and settled with his in-laws.

TABLE IV.3

Distribution of Population according to Sex, Age and Marital Status

Age Group	Males					Females					TOTAL				
	Single	Mar- ried	Wid- ower	Sepa- rated	Total	Single	Mar- ried	Wid- owed	Sepa- rated	Total	Single	Mar- ried	Wid- owed	Sepa- rated	Total
0—4 . . .	46	...	...	...	46	47	...	...	...	47	93	...	...	...	93
5—9 . . .	49	...	...	...	49	41	1	...	...	42	90	1	...	...	91
10—14 . . .	47	...	...	...	47	27	2	...	...	29	74	2	...	...	76
SUB-TOTAL (Infants & children)	142	...	...	...	142	115	3	...	...	118	257	3	...	...	260
Percentage	100.0	...	...	...	100.0	97.5	2.5	...	...	100.0	98.8	1.2	...	...	100.0
15—19 . . .	21	9	...	...	30	3	23	...	...	26	24	32	...	...	56
20—24 . . .	2	20	...	...	22	...	16	...	...	16	2	36	...	...	38
25—29 . . .	...	20	...	...	20	...	27	...	...	27	...	47	...	...	47
30—34 . . .	...	11	...	...	11	...	16	1	...	17	...	27	1	...	28
35—39 . . .	...	14	...	...	14	...	8	1	...	9	...	22	1	...	23
40—44 . . .	1	10	...	...	11	...	13	...	...	13	1	23	...	...	24
45—49 . . .	...	11	...	...	11	...	9	...	...	9	...	20	...	...	20
50—54 . . .	...	11	1	...	12	...	5	2	...	7	...	16	3	...	19
SUB-TOTAL (Adults)	24	106	1	...	131	3	117	4	...	124	27	223	5	...	255
Percentage	18.3	80.9	0.8	...	100.0	2.4	94.4	3.2	...	100.0	10.6	87.5	1.9	...	100.0
55—59 . . .	...	3	1	...	4	...	2	1	...	3	...	5	2	...	7
60 & above . . .	...	9	3	...	12	...	4	5	...	9	...	13	8	...	21
Sub-Total (Old)	...	12	4	...	16	...	6	6	...	12	...	18	10	...	28
Percentage	...	75.0	25.0	...	100.0	...	50.0	50.0	...	100.0	...	64.3	35.7	...	100.0
GRAND TOTAL	166	118	5	...	289	118	126	10	...	254	284	244	15	...	543
Percentage	57.4	40.8	1.8	...	100.0	46.5	49.6	3.9	...	100.0	52.3	44.9	2.8	...	100.0

MARITAL STATUS

For the study of marital status the population of the village has been divided into the same broad age groups as for age and sex viz., infants and children (below 15 years of age), adults (between 15-54 years of age) and old persons (55 years of age and above).

Statistics regarding the distribution of population by age, sex and marital status are shown in Table IV.3.

The table shows that of the total population of 543, 284 (or 52.3 per cent) are single, 244 or 44.9 per cent) are married and the remaining 15 (or 2.8 per cent) are widowed. No case of separation or divorce was reported in the village. The marital status of the two sexes separately shows that the proportion of the married as compared to the singles is greater in the case of females than males.

So far as the proportion of married amongst the three broad age-groups is concerned, the highest proportion (87.5 per cent) is to be found amongst the adults and 64.3 per cent amongst the old persons. Further, amongst adults the proportion of the married amongst females (94.4 per cent) is much higher than the proportion of the married amongst males (80.9 per cent). The table also shows that the proportion of the married amongst the infants and children (below 15 years of age) is insignificant (only 1.2 per cent). It is significant to note that there are only three persons (all females) below 15 years of age who are married. From this we can easily conclude that the practice of child marriage is becoming a thing of the past as these three cases can be treated as exceptional.

Another very significant fact which the table brings out is that with the exception of one, there are no unmarried persons above 24 years of age. This shows that marriage in the village is universal not only amongst females but also amongst males. The only unmarried person above 24 years of age is a 40 year old Nai who did not get married for the reason, as he put it, "I do not want to enter into the complexities of family life." He passes most of his time in 'Kirtans' (devotional group songs) and 'sat-sangs' (religious discussions).

AGE AT MARRIAGE

While collecting data about age at marriage we were faced with several difficulties as the returns about the persons in the higher age groups were not very satisfactory. Yet by applying various checks like duration of *gauna*, the

period between *gauna* and first birth, age of first child and certain important dates, we were able to arrive at reasonably satisfactory returns.

TABLE IV.4

Mean Age at Marriage according to Age and Sex

Age Group	Males		Females	
	Number	Mean age at marriage	Number	Mean age at marriage
Below 15	...	...	3	10.0
15-34	29	16.2	83	13.0
35-59	31	15.6	41	12.7
60 & above	63	13.7	9	10.5
TOTAL	123	14.4	136	11.9

From the data thus collected the mean age at marriage works out to be 14.4 years for males and 11.9 years for females, both of which are well below the minimum statutory age limits (18 years for males and 14 years for females) laid down by the Sarda Act of 1930. But at the same time, analysis of the age at marriage of various age groups shows that the trend is towards higher age for marriage for both the sexes. Table IV.4 shows that the mean age at marriage is higher in the lower age groups and lower in the higher age groups, except for three females below 15 years of age. But these three cases are exceptions and cannot be taken as representing the general trend.

FAMILY

For an analysis of the types of families, the families in the village have been divided into three broad categories viz., the uni-member, nuclear and joint families.

(i) Uni-member family—where the household consists of one member only.

(ii) Nuclear family—where the household consists of a single biological family comprising of a couple with or without unmarried children. A nuclear family becomes a truncated nuclear family when either of the spouses dies.

(iii) Joint family—A joint family can be divided into two broad categories:

(a) Extended joint family—Where the household consists of father and/or mother with married son or sons.

- (b) Collateral joint family— The basic unit in this family is a group of brothers and their families living together. This also includes any other relation or unrelated person living with the family.

Statistics regarding the distribution of families by type and size are given for Table IV.5.

TABLE IV. 5

Distribution of families according to size and type

No. of Members in each Family	Type of Family				Total number of members
	Uni-Number	Nuclear	Extended	Coll.	
1	2	...	...	...	2
2	...	2	...	...	4
3	...	8	...	...	24
4	...	6	2	...	32
5	...	14	...	...	70
6	...	6	2	...	48
7	...	4	4	...	56
8	...	4	6	1	88
9	...	2	1	1	36
10	...	...	2	...	20
11	...	1	5	...	66
12	...	...	...	1	12
13	...	...	3	...	39
14	...	...	1	...	14
15	...	...	1	...	15
17	...	...	...	1	17
TOTAL					
Percentage					
2.5 58.8 33.7 5.0					

The Table shows that of the 80 families in the village 47 (or 58.8 per cent) are nuclear families, 31 (38.7%) are joint families and the remaining two (or 2.5%) are uni-member families.

Of the 47 nuclear families in the village, only two are truncated ones. Both these are headed by widows. The average size of the household for the nuclear families works out to be 5.2 persons per household as compared to 6.8 persons, the average size of the household for the village as a whole. The maximum size of a nuclear household in the village is found to be of eleven members.

Of the 31 joint families, 27 are extended joint families and 4 are collateral joint families. The average size of the joint families works out to be 9.5 members per household. The maximum size of a joint family in the village was found to be of 17 members. The Table also shows that while in case of nuclear families the concentration is to be found amongst 3-6

member households, in the joint families it is amongst eight to eleven member households.

Of the two uni-member families, one is constituted by a 55 years old owner cultivator Jat widower and the other by a 50 years old issueless Saini widow.

TABLE IV. 6

Showing Distribution of Families by Caste

Caste	Uni-member	Nuclear	Extended	Collateral
Jat	1	11	11	...4
Saini	1	7	4	...
Kumhar	...	8	3	...
Chamar	...	10	2	...
Bhangi	...	5	2	...
Brahmin	...	2	3	...
Khatti	...	2	2	...
Lohar	...	1	...	...
Nai	...	1	...	...
TOTAL				
2 47 27 4				

Table IV.6 indicates the distribution of families by caste and types. The table shows that the greater concentration of joint families is to be found mostly amongst the land-owning castes viz., the Jats and the Brahmins. On the other hand the greater concentration of nuclear families is to be found amongst the lower castes viz., the Kumhars, the Chamars and the Bhangis. Of the four collateral joint families in the village, three are amongst the Jats and the fourth amongst the Khatris.

INTRA-FAMILY RELATIONSHIP

The basis and primary unit of the village society is the family. Of the various types of families the joint family has long been, especially amongst the land owning castes, the common form of family in the village. It is composed of a single consumption as well as production unit. All members of the joint family are fed from a common kitchen and they work together in the field for agricultural production. Generally the oldest male member is the head of the family and all the land and property belonging to the household is recorded in his name. He is respected by all members of the household and his influence prevails over the affairs of the family. In the absence of any adult male member, the affairs of the family are mostly controlled by the eldest female member.

According to several village elders, there is a definite tendency towards the break-up of joint families in the village. Although we have no statistical data to vouch for the authenticity or otherwise of this statement, yet it is likely that it may be true. In support of their contention,

the villagers state that the basis of joint families is mutual respect, good behaviour and tolerance amongst the different members of the household. As the joint families are generally composed of large numbers, strains are apt to develop easily amongst its members. The villagers as a whole strongly accuse women for causing the break up of joint families. Often petty quarrels between the mother-in-law and the daughter-in-law or between sisters-in-laws arising out of very trivial matters such as distribution of domestic work in the household, a woman giving better food to her

own children or husband lead to the break-up of joint families. Mostly the family splits up after the death of the father when the brothers seek separation and division of property but the separation between fathers and sons is also not very uncommon in the village. Another feature noticed amongst some families was that although the property was held jointly, the kitchen between brothers or between father and son were separated. In such cases all the members of the household work together and distribute the produce amongst themselves.

TABLE IV. 7

Distribution of Population according to Age, Sex and Literacy

Age Group	Males			Females			Total		
	Number	Literate	Percentage	Number	Literate	Percentage	Number	Literate	Percentage
0-4	46	...	...	47	...	...	93	...	...
Sub-Total (infants)	46	...	...	47	...	...	93	...	...
5-9	49	33	71.7	42	7	16.7	91	40	44.0
10-14	47	29	61.7	29	5	17.2	76	34	44.3
Sub-Total (Children)	96	62	64.6	71	12	16.9	167	74	44.3
15-19	30	28	93.3	26	5	19.2	56	33	58.9
20-24	22	16	73.7	16	3	18.6	38	19	50.0
25-29	20	8	40.0	27	..	..	47	8	17.0
30-34	11	2	18.2	17	..	..	28	2	7.1
35-39	14	4	28.6	9	..	..	23	4	17.4
40-44	11	5	45.2	13	..	..	24	5	20.8
45-49	11	2	18.2	9	..	..	20	2	10.0
50-54	12	2	16.7	7	..	..	19	2	10.5
Sub-Total (Adults)	131	67	51.1	124	8	6.5	255	75	29.4
55-59	4	..	..	3	..	..	7	..	..
60 & above	12	1	8.3	9	..	..	21	1	4.8
Sub Total (Old)	16	1	6.3	12	..	..	28	1	3.6
GRAND TOTAL	289	130	45.0	254	20	7.8	543	150	27.6

Besides these family quarrels, the rapid economic and social changes and the growing sense of individuality are other important factors which are leading to the disintegration of joint families.

LITERACY AND EDUCATION

According to the Indian census a literate is one who can both read and write. We have followed the same definition in our study.

Table IV.7 shows that 27.6 per cent of the total population is literate as compared to 20.8 per cent in 1951, indicating an increase in

literacy of 6.8 per cent over the period 1951—62. A closer scrutiny of the table reveals that the level of literacy amongst the females as compared to males, is exceptionally low; whereas 45.0 per cent of the total males are literates, the corresponding figure for the females is only 7.8 per cent. The comparative figures in the 1951 census were 36.6 per cent for males and 4.5 per cent for females. This shows an increase of 8.4 per cent literates amongst the males and 3.3 per cent amongst females, indicating that the level of literacy has gone up by a greater margin amongst the males than amongst the females.

TABLE IV. 8

Distribution of Literates according to Sex, Age and Educational Standard Attained

	Males					Females					Total				
	Pre-Pri- mary	Pri- mary	Middle	Mat- ric	Hr. Sec.	Pre-Pri- mary	Pri- mary	Middle	Mat- ric	F.A.	M.A.	Total			
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	33	..	..	..	..	7	..	..	..	..	..	40	..	..	40
10-14	22	6	1	..	..	3	2	..	..	..	..	25	8	1	34
Sub-Total Infants & Children	55	6	1	..	..	10	2	..	..	..	..	65	8	1	74
Percentage	88.7	9.7	1.6	..	..	83.3	16.7	..	..	..	..	87.8	10.8	1.4	..
15-19	1	5	16	2	2	1	2	..	2	2	7	16	4	2	33
20-24	3	1	2	8	..	2	1	..	..	5	2	8	..	2	19
25-29	1	1	..	3	..	2	1	..	..	1	1	3	..	2	8
30-34	..	..	..	2	..	..	..	..	..	..	..	2	..	..	2
35-39	1	2	1	..	..	..	..	..	..	1	2	1	..	..	4
40-44	1	3	1	..	..	..	..	..	..	1	3	1	..	..	5
45-49	..	2	..	..	..	..	..	..	..	..	2	..	..	..	2
50-54	..	1	..	1	..	..	..	..	..	..	1	..	1	..	2
Sub Total Adults	7	15	20	16	2	6	3	3	2	10	18	20	18	2	75
55-59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60 & above	..	1	..	..	..	..	..	..	..	..	1	..	..	..	1
Sub Total Old	..	1	..	..	..	..	..	..	..	..	1	..	..	..	1
GRAND TOTAL	62	22	21	16	2	6	13	5	2	75	27	21	18	2	150
Percentage	47.7	16.9	16.2	12.3	1.5	4.6	0.8	65.0	25.0	..	10.0	50.0	18.0	14.0	12.0

Table IV.8 gives the distribution of literates by age, sex and educational standards attained. The Table shows that of the 150 literates in the village, 75 (or 50.0 per cent) are pre-primary, 27 (or 18.0 per cent) are primary, 21 (or 14.0 per cent) are middle, 18 (or 12.0 per cent) are matric, 2 (or 4.0 per cent) are F.A. and one person (or 0.7 per cent) is M.A.

Further the distribution of males and females separately shows that of the 130 literate males, 62 (or 47.7 per cent) are pre-primary, 22 (or 16.9 per cent) are primary, 21 (or 16.2 per cent) are middle, 16 (or 6.9 per cent) are matric and the remaining 9 (or 6.9 per cent) are above matric; while of the 20 literate females 13 (or 65.0 per cent) are pre-primary, 5 (or 25.0 per cent) are primary and the remaining 2 (or 10.0 per cent) are matric.

SCHOOL-GOING CHILDREN

As 64 (or 46.7 per cent) of the total 137 children in the school going age (6—14 years) were reported as not going to school, a specific study in regard to them was undertaken to find out the reasons for the same. Of these 64 children, 46 (or 71.9 per cent) were girls and 18 (or 28.1 per cent) were boys.

The answers to the question asked from the heads of these households as to the reasons for their wards not going to school have been tabulated in table IV. 9.

TABLE IV. 9

Reasons for not going to School

Reason	Males		Reason	Females	
	No.			No.	
1. No desire	8		1. Domestic work	15	
2. Economic condition	5		2. Previously there was no school for girls even in the surrounding villages and now they are grown up	9	
3. Domestic work	4		3. No school for girls in the village	8	
4. Illness	1		4. Against female education	5	
			6. No desire	6	
			5. Economic condition	3	
TOTAL	18		TOTAL	46	

The table shows that so far as the girls are concerned the most important reason advanced was that they remain busy in domestic work. This is especially true in the case of large agricultural households where all the adults (both males and females) are mostly busy in the fields and other agricultural activities, leaving the young girls to look after the infants and attend to other household work. The same reason was also advanced in the case of 4 boys.

For 9 girls, mostly in the age group 12-14 years, the reason advanced was that previously there used to be no educational facilities for the females and now, according to their parents, they are too grown up to go to school. 5 persons reported themselves against female education, while for 8 girls it was pointed out that the village has no school and the young children are very reluctant to go out of the village.

8 persons (5 for boys and 3 for girls) pointed out that because of their poor economic condition they are not in a position to send their children to school. They reported that although no tuition fees are charged by the school, the other expenses connected with education like stationery, books etc. are beyond their means. 14 persons (8 for boys and 6 for girls) said that their wards have no interest in studies and despite all their persuasion they do not go to school.

VILLAGE GURUKUL AND OTHER EDUCATIONAL FACILITIES

Till a few years back the educational facilities available to the village were inadequate. Except for the *Gurukul* which was set up in the village in 1944, the village under study or for that matter other villages within a radius of two or three miles had no school. Leaving aside the *Gurukul* which is situated on the outskirts of the village *abadi*, the nearest Primary or Higher Secondary School was in village Khanhawala about three miles from Chatesar and for that reason many a villager did not send their wards to school.

The admission to the *Gurukul* is limited to boys alone and classes are held in Hindi and Sanskrit only. In 1958, a Primary and a Higher Secondary School were opened by the Municipal Corporation in the adjoining village Jonti. In the Primary School classes are held jointly for boys and girls but for Higher Secondary education, the girls have to go to village Prehladpur on Auchandi Road, about ten miles by road from Chatesar. Only two girls from the village were reported to be studying in the Higher Secondary classes. Free transport is provided to them by the school authorities.

Sanskrit Mahavidyalaya Arsh Gurukul

Prior to the opening of the *Sanskrit Mahavidyalaya Arsh Gurukul* in February 1944 by the Arya Samaj Samiti, there was a religious and cultural centre functioning on the outskirts of the village since September, 1941. This centre was functioning under the guidance and supervision of a *Swami* (Bhadar Sen) and its main objective was to revive the ancient culture of Hindu society as visualised by the Arya Samaj, and to bring about social reforms in the village and other villages of the area.

Considering the necessity of imparting education amongst the illiterate masses especially as at that time there was no school in the surrounding villages of the area, the centre started the *Gurukul* on 27.2.1944. This *Gurukul* was based on the Hindu system of imparting education and with the object of "the promotion of Sanskrit language and literature among the masses and to prepare students upto the standard of Shastri."

In order to function effectively, the *Gurukul* has been divided into two departments. In the Primary Department classes are held from I to V standard, while in the Sanskrit Department classes are held for *Prajya*, *Visharad*, *Shastri*, *Rattan*, *Bhushan* and *Prabhakar*. The *Gurukul*, being an autonomous institution and not affiliated to any Board or University, used to hold its own examination for the Primary classes but for the Sanskrit and Hindi examinations the students used to appear as private candidates in the Punjab University. But now as the Punjab University does not allow private candidates from outside the State, the students of Sanskrit Department will appear in the Banaras Hindu University for their respective examinations. For primary classes the *Gurukul* has become affiliated to the *Gurukul Kangri* (U.P.) and from 1963 onwards the examination for these classes will be conducted by them.

In November 1962, there were 9 students in the Sanskrit Department—two from village Chatesar and the remaining seven from other villages—and 40 students in the Primary Department—all of them from Chatesar. Of the two departments, the Sanskrit Department is purely residential while the Primary Department is non-residential. But, whereas the students from Chatesar are allowed to go home for their meals, the rest of the students take their meals in the kitchen of the *Gurukul* itself. All students are, of course, allowed to go home

during summer vacation (one month) and other holidays.

The *Gurukul* owns 10½ acres of land, of which 3½ acres was donated to it by the residents of the village at the time of its establishment, while the remaining 7 acres were given to it by the then Gram Panchayat in 1954. Students of the *Gurukul* grow vegetables and other food-crops, the sale proceeds of which are used to meet a part of the maintenance cost of the *Gurukul*. The *Gurukul* is housed in eight rooms, most of which were constructed by individual contributions. It has also got a library with 962 books on its shelves. The total cost of the books was reported to be around Rs. 3,000/- of which 60 per cent came as grant from the Directorate of Education, Delhi Administration, and 40 per cent was contributed by the *Gurukul* itself. An additional grant of Rs. 500/- was also given for furniture and other accessories.

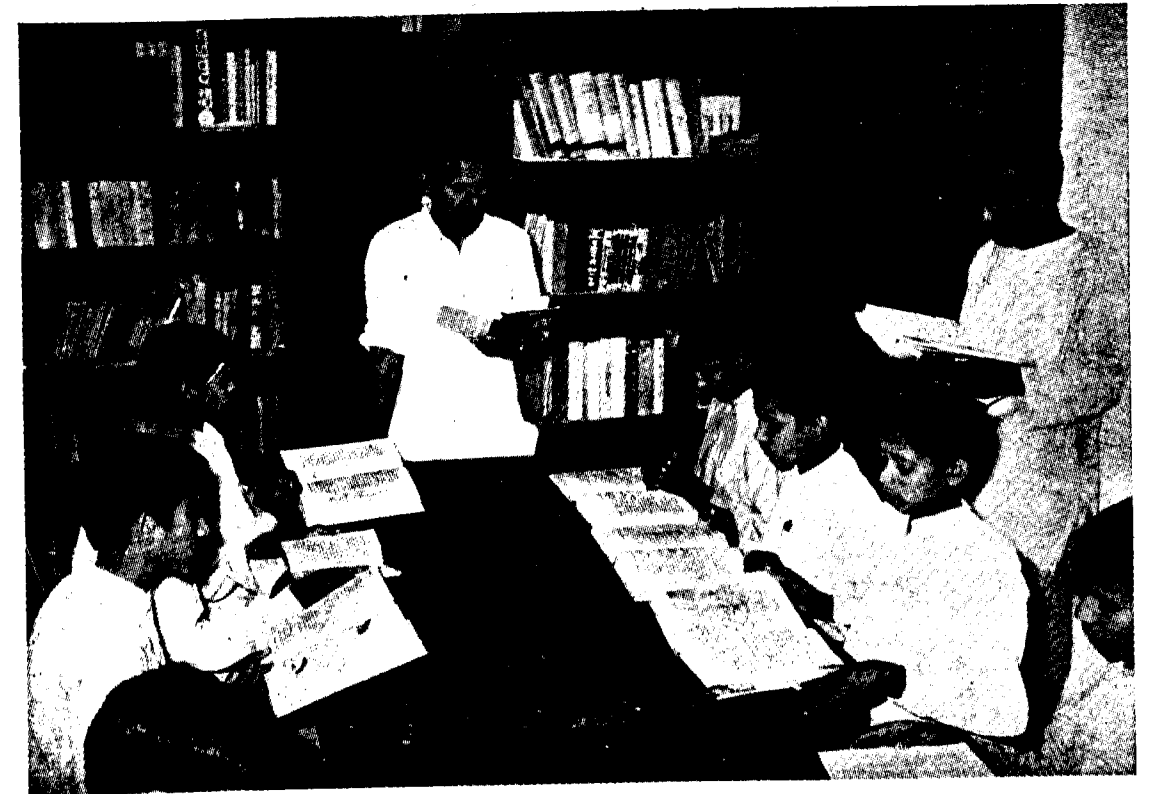
For meeting its financial requirements, the *Gurukul* mainly depends on its own resources and individual contributions. No fee is charged from the students of Sanskrit Department and Primary Department, but from the former an admission fee of Rs. 5/- and a membership fee of Rs. 12/- is charged. These have to be paid at the time of admission to the *Gurukul*.

In the end it may be pointed out that the number of entrants to the *Gurukul*, especially in the Sanskrit Department, has been continuously on the decline. Table IV. 10 shows the admission in the *Gurukul* during the last three years.

TABLE IV.10
Shows *Gurukul's* Attendance 1961-63

Class	1960-61	1961-62	1962-63
Shastri . . .	4	5	1
Vishard . . .	6	7	3
Prajya . . .	19	3	5
TOTAL . . .	29	15	9

The principal reason for this fall in the number of new entrants in the Sanskrit Department has been the wide-spread opening of Government recognised educational institutions. This has affected the *Gurukul* adversely as now the people in the village prefer to send their wards to the recognised schools. The villagers believe that getting education in Government recognised schools will help their wards in getting better jobs.



A scene of the library of the village *Gurukul* (the only residential educational institution of its kind in the rural areas of the Union Territory).



A Shastri (teacher) of the *Gurukul* taking his class in the open.



A village elder enjoying hookah in his *baithak*.

LEISURE & RECREATION

For most of the time, the common man in the village remains busy earning his livelihood but whatever leisure time he gets, is passed either in idle gossip or in relaxation. Except for the young boys who play some game in their respective schools, there is total absence of any organised recreational facility for other persons in the village. The middle aged and old persons get together in the *baithaks* of some well-to-do persons and discuss over a '*hukka*' various affairs, ranging from the village problems to international affairs. Gossips and politics are the two most important topics of their discussions. Beside these they talk about various developmental plans, availability of seeds and manures, prices of various agricultural produces in different markets, floods, diseases, marriages and factions in the village, weather etc. These informal conversational gatherings are mostly composed of the same caste-groups but sometimes persons of the socially higher castes all sit together. This type of inter-mixing in the lower castes was completely absent in the village. One factor which prevents the inter-mixing of castes in such gatherings is that no caste shares its '*hukka*' with any other caste and the villagers do not carry their own '*hukkas*' to the *baithaks* of other persons.

One game which has found its way into the village and has become very popular during the last decade or so is the playing of cards. During the rainy season and other non-busy hours, groups of middle-aged persons sitting in different quarters and playing cards has become a common sight in the village. Card playing was found to be more popular amongst the so called socially higher castes viz., the Jats, the Sainis and the Brahmins than amongst the lower castes.

Five persons, besides some school going children, were reported to be making use of the library facilities available in the *Gurukul* library.

The young boys mostly play *kabaddi* or do wrestling in the evening. The comparatively younger children (between 7—12 years of age) either play '*gulli danda*' or play hockey with tree sticks and a wooden or hand-made cloth ball. Outside the play ground, the grown up children have to lend a helping hand to their parents. The young girls assist their mothers with the domestic chores and look after the younger siblings, while the boys help their fathers in the field or look after the livestock.

So far as the females are concerned, domestic and field duties do not leave them much leisure time and so there is complete absence of any organised group activity amongst them. '*Kirtans*' and '*bhajans*' (devotional group songs) organised in the village on different occasions are the only occasions when they can get together. But

the females of the village are fond of gossiping no less than the males and they discuss the latest affairs and developments of the village while they wait for their turn to draw water from the common well or when they go out of the house for washing and toilet purposes. The females, like the males, have also their regular groups.

Other occasions which break the spell of hard routine are the more important festivals like Dussehra, Ganga-Snan etc. For Ganga Snan many villagers go to Garhmukteshwar for a dip in the holy river. During Dussehra '*swang*' parties come to the adjoining village Jonti and stage plays of Ramliila and other religious legends. The villagers, both young and old, are very fond of these and go to village Jonti to watch them.

RELIGION

The common man in the village is religiously inclined. Although from his talk it might appear that he is indifferent to his religion and faith, yet when it comes to beliefs and ceremonies, he clings to them and observes them with extreme religious fervour. Our investigation reveals that whereas about 20 years back idol worship was quite common in the village, at the moment nobody believes in the same. The main reason for this is that the village has been very much influenced by the teaching of the Arya Samaj. As already mentioned the Arya Samaj had set up a Socio-Religious Centre in the village in 1941. The main object of this Centre was to revive ancient Hindi culture as visualised by the Arya Samaj and bring about various social reforms in the village under study and other villages of the surrounding area. This Centre continued to function till 1944 when in its place a *Gurukul* was started. The whole set-up of the Centre underwent a change, as the organisers thought that the best way to spread their views among the people would be to influence the minds of the younger generation and the *Gurukul* was thought to be the most appropriate medium to attain their objectives.

Though the villagers no more believe in idol worship, they still have very firm beliefs in certain deities locally known as *Matas*, which according to the villagers, play their respective roles in shaping the vicissitudes in man's life. For worshipping these *Matas* they have constructed separate *Chabutras* dedicated to each *Mata*. A *Chabutra* is a bricklined platform with one of its sides raised in the shape of a tomb or a slab. These *Chabutras* are built in different parts of the village and are mostly worshipped by the womenfolk. All the castes have free access to these *Chabutras* and no distinction is ever observed. Details of some of the important *Matas* and their respective roles in the life of man, as related by the villagers, are given below:—

Bhaiyan Mata

Bhaiyan Mata or *Bhoomia Mata* is supposed to look after the general welfare of the villagers and is the most universally worshipped and respected of all the *Matas* in the village. The *Chabutra* of *Bhaiyan Mata* was constructed in memory of the ancestor who founded this village. Some of the important occasions when the villagers visit this *Chabutra* are as follows:

Whenever there is a bumper crop, it is attributed to the good grace of this deity which is worshipped in the hope that this type of prosperity may continue in the years to come. If there is general crop failure or any other natural calamity the people seek the help of this deity and pray that in future such calamities may not be repeated. Further, some time after the birth of a male child, the mother along with other females of the household visits this *Chabutra* and prays for the long life of the child. Again when a cow or a buffalo gives milk for the first time, the milk (called '*khis*' in the village dialect), is offered to this *Mata* so that with her blessing the animal may give substantial quantity of milk regularly. Besides these the other important occasion when people visit this *chabutra* is marriage. Just before the start of the marriage party for the bride's village, the bridegroom and after marriage the bride and bridegroom visit this *chabutra* to seek the blessings of their ancestors. On the latter occasion sweets (locally called '*Sanak*') brought by the bride from her house are offered to the *Mata*.

Kanthi Mata

Kanthi Mata is worshipped whenever there is an out-break of small pox (*mata*) or '*khasra*' (*chotti-mata*) in the village. At that time the womenfolk of the village offer boiled rice, gram, jaggery etc. and pray for the protection of their children from the attack of these epidemics.

Gurgaon-wali-Mata

Although there is no *Chabutra* of *Gurgaon-wali-mata* in the village yet she is very widely worshipped and respected. Whenever the villagers want any of their wishes to be fulfilled, like the gift of a son or satisfactory marriage of their daughter etc., they pledge before the deity that in case their wish is fulfilled, they will distribute sweets etc. of a fixed amount amongst the poor. Further for *Mundan* (first hair-cutting of a male child) the boys are taken to Gurgaon, a town in the Punjab about 20 miles away from Delhi. Those who cannot go to Gurgaon at the time of *mundan* ceremony, keep the hair and take them to Gurgaon whenever

they get time at a future date. Instances were pointed out in which the villagers kept the hair for as long as ten years.

PANCHAYAT

The present *Panchayat* in the village was set up under the Delhi Panchayat Raj Act of 1954. The main object of this Act is "to establish and develop local self-Government in the rural areas of Delhi State and make better provisions for village administration and development." The Act came into force on 30th April, 1955. The actual implementation had to be delayed till July 1959, when certain amendments were introduced to reconcile some of its provisions with the Delhi Land Reforms Act of 1954.

For a proper understanding of the *Panchayat* in the village, it is necessary to have an idea about its administrative set-up and its functions.

Firstly, there is the *Gaon Sabha*. It is constituted of "all persons registered by virtue of the provisions of the Constitution and of the Representation of the People Act, 1950, as voters in so much of the electoral roll for any parliamentary constituency for the time being in force as relates to the *Gaon Sabha* Area".

Every *Gaon Sabha* has an executive body known as the *Gaon Panchayat*. The *Gaon Sabha* elects the members of *Gaon Panchayat* whose number varies from 4 to 10 depending on the population of the *Gaon Sabha* area. Each voter has as many votes as there are candidates to be returned. Each *Gaon Panchayat* has a *Pradhan* and a *Up-pradhan*. The *Up-pradhan* is elected by the members of the *Gaon Panchayat* amongst themselves, while the *Pradhan* is elected by the members of the *Gaon Sabha*. One Secretary has been provided for three or four *Gaon Panchayats*. Amongst the main functions and duties of *Gaon Panchayat* are: the framing of programmes of production for the village; reclamation of waste-land and bringing it under cultivation, the up-keep, protection and supervision of property belonging to the *Gaon Sabha*; registering births, deaths and marriages; establishment, management and care of common grazing grounds; assisting the development of agriculture, commerce and industry; construction and maintenance of public wells and ponds for the proper supply of water etc. It has also been given the power to inquire and report about the misconduct of certain petty village officials.

Besides this there is the '*Circle Panchayat*' which consists of elected persons from a number of contiguous *Gaon Sabha* Areas. Every *Gaon Sabha* in each *Circle* elects from amongst its members a number of persons of prescribed

qualifications to act as *Panches* of the *Circle Panchayat* of that area. The number of members from a *Gaon Sabha* area varies according to its population, which is two for an area having a population of less than 1,000 and three where its population is more than 1,000. The panel so elected for each circle is called the '*Circle Panchayat*'. Each *Circle Panchayat* elects from amongst its *Panches*, a *Sarpanch* and a *Naib-Sarpanch*.

A *Circle Panchayat* performs Judicial functions in respect of matters civil, criminal and revenue. It tries simple offences under the Indian Penal Code; the Cattle Trespass Act and Delhi Public Gambling Act. But a *Circle Panchayat* (or *Adalat*) cannot inflict a substantive sentence of imprisonment nor a fine exceeding one hundred rupees nor can it try a previous convict. It has also been given limited powers in respect of simple money suits, whose value does not exceed Rs. 200/-.

The term of the office for both the *Circle Panchayat* and *Gaon Panchayat* is the same i.e. three years.

The present *Gaon Panchayat* in the village was elected in 1959 for a period of three years. In all fourteen persons stood for election, of whom five were elected for the *Gaon Panchayat* and two for the *Circle Panchayat*. The following are the names and castes of the persons who are the members of the *Gaon Panchayat* and the *Circle Panchayat*.

TABLE IV.11

Description of the functions of the Panchayat

Caste	No. of House-holds	No. according to whom the main functions of the Panchayat are					No information	Don't know	Remark
		Settle the disputes	Repair of streets pond and Pulia	Welfare of villagers	Help the poor in the village	Cleaning the village			
Jat	26	14	2	11	..	2	..	6	
Saini	12	4	1	6	4	..	..	4	
Kumhar	11	5	1	2	3	..	1	4	
Chamar	12	2	..	2	2	..	..	7	
Bhangi	7	1	..	2	..	..	..	4	
Brahmin	5	1	..	1	..	..	..	3	
Khatti	5	3	..	4	2	..	..	1	
Lohar	1	1	..	1	..	..	..	..	
Nai	1	1	..	1	..	..	..	..	
TOTAL	80	32	4	30	11	2	1	29	

Gaon Panchayat

Name	Caste
1. Lam Man (Pradhan)	Saini
2. Maugli (Up-pradhan)	Chamar
3. Rai Singh	Saini
4. Desa	Khatti
5. Sukh Dev	Bhangi

Circle Panchayat

Name	Caste
1. Mukhtiar	Brahmin
2. Khare	Jat

The above list of members clearly shows that six of the nine castes in the village are represented either in the *Gaon Panchayat* or the *Circle Panchayat* and only the Sainis have more than one representative in the *Gaon Panchayat*. Amongst the numerically important castes, only the Kumhars who constitute 13.1 per cent of the total population are not represented in any of the two *Panchayats*. Another significant point to note is that the Jats who were the original settlers in this village, and who at the moment account for 38.9 per cent of the total population and own 83.6 per cent of the total cultivable land, are not represented in the *Gaon Panchayat* which is the main administrative body in the local affairs.

In order to find out the awareness of the villagers regarding the functions of the *Gaon Panchayat* and to evaluate its working, a number of questions were asked from the head of each household. Answers to the question about the main functions of the *Gaon Panchayat* reveal that most of them were either ignorant about the same or they gave very vague and general sorts of replies. Table IV.11 shows

that 29 (or 36.2 per cent) of the total heads of the household were completely unaware about the main functions of the *Gaon Panchayat*, 32 (or 40.0 per cent) replied that its main function was to look after the welfare of the villagers, and 11 (or 13.8 per cent) said that its main purpose was to help the poor persons of the village. From the nature of the above replies we can easily conclude that although the statutory *Gaon Panchayat* has been entrusted with a number of functions, a majority of the villagers continue to be ignorant about the same.

Another question was asked from the head of each household to find out the type of improvements which have taken place in the village since the establishment of the present *Gaon Panchayat*. With the exception of ten households who said that the *Gaon Panchayat* had repaired 'pullia' (culvert), wells, ponds, passages etc. the reply by the rest of the households invariably was that there has been no improvement at all since the establishment of the *Panchayat*.

In the village there were two opinions as to why the *Gaon Panchayat* had failed to perform its functions efficiently. One opinion, mostly voiced by the Sainis, Kumhars, Chamars and the Bhangis was that the Jats do not fully co-operate in any constructive scheme undertaken by the *Panchayat* and as they constitute 38.9 per cent of the total population and are the most dominant caste in all other respects, they are always in a position to exert an adverse influence. The second view, mostly expressed by the Jats was that the present *Panchayat* is dominated by the Sainis and other lower castes, who because of their backwardness, are not able fully to perform the functions of the *Panchayat*.

Oral enquiries made by us regarding the day-to-day functioning of the two *Panchayats*, viz., the *Circle Panchayat* and the *Gaon Panchayat* revealed a very healthy feature viz. that not a single case from this village has been brought before these two bodies for adjudication or decision and that whatever petty disputes arise between the villagers are quietly settled through mutual discussion and mediation, by the village elders, without a regular petition being laid before either of the two bodies. Not only this, no criminal case has been referred to the police during the last decade or so, and no civil case has been taken to the courts during the said period. To top it all, no landlord tenant disputes have arisen as a result of the passing of the Delhi Land Reforms Act; a few tenants who were cultivating the lands of others since 1952 or before voluntarily gave up their rights to that land and entered the cultivating possession (*girdawari*) in the names of the landlords, thus surrendering their own valuable rights which

had accrued to them by statute. According to the villagers, this was done by the poor tenants with a view to maintain harmonious relations in the village.

(For this reason, the discussion on Land Reforms has not been found necessary in this Report.)

REFORM MEASURES

With the dawn of Independence several legislative and other measures have been taken by the Government to improve the socio-economic structure of the village. These measures include Community Development Scheme, establishment of statutory *Panchayats*, reform measures in the field of education, untouchability, working of the Community Development Block, inheritance of property, inter-caste marriage, regulation of dowry system, medical facilities and the propaganda carried out in the field of family planning.

Untouchability

Of the caste hierarchy of the village, the Chamars and the Bhangis are placed in the lowest strata and are regarded as untouchables by the rest of the castes. Regarding untouchability in the village, a number of questions were asked from the head of each household. Firstly a question was put to find out as to how many of them were aware that untouchability in any shape or form had been prohibited by law. question was asked to ascertain whether untouchability was practised in the village or not. The returns to this query are tabulated in table No. IV. 12.

TABLE IV.12
Awareness of Untouchability (Offences) Act

Caste	No. of persons interviewed	No. of persons aware of Untouchability Offence Act	No. of persons who say untouchability is practised in the village
Jat	26	9	12
Saini	12	5	4
Kumhar	11	4	
Chamar	12	6	12
Bhangi	7	2	
Brahmin	5	2	2
Khatti	5	3	4
Lohar	1	..	1
Nai	1	1	1
TOTAL	80	32	49

The Table shows that only 32 (or 40.0 per cent) of the total heads of households were aware of the legal prohibition against untouchability. The Table further shows that 49 (or 61.3 per cent) replied that it is practised in the village while the remaining 31 (or 38.7 per cent) said it is not practised in the village. It is significant to note that the former answer was mostly given by the people of higher castes viz., the Jats, the Sainis etc. and the latter by people of lower castes viz., the Bhangis and the Chamars.

As regards the form in which untouchability is practised in the village it was noted that the Scheduled Castes, viz., the Bhangis and the Chamars have separate wells of their own and are denied the use of common wells which are used by the rest of the castes. But what is more significant to note is that even the Chamars do not allow the Bhangis to use their well as they consider the Bhangis inferior to themselves. The purohits (Brahmin) of the higher castes do not officiate at the social functions like mun-

dan, marriage etc. of these two castes who avail of the services of an educated Chamar of village Khairpur who comes to perform the social ceremonies of the Chamars and a Bhangi from village Nizampur who comes to officiate over the social ceremonies of the Bhangis. A few households of these castes sometimes call the Swami from the village Gurukul to perform their social ceremonies, who invariably obliges them as he being an Arya Samajist does not believe in caste distinctions. Persons belonging to other castes do not accept food and drink from members of the Scheduled Castes and also do not attend their marriages. These castes also do not touch the household utensils of the Scheduled Castes. Beside these whenever any person belonging to the Bhangis or the Chamars goes to the house or sitting room of a higher caste, he is not offered any cot and sits on the ground. The different replies given by the villagers regarding the form in which untouchability is practised in the village are tabulated in Table IV. 13.

TABLE IV. 13

Form in which Untouchability is practised in the village

Caste	No. of persons who say untouchability is practised in the Village	Form in which untouchability is practised				
		Separate wells	Separate meal	No mixing with each other	Utensils etc. are kept separate	Separate hukka
Jat	12	8	3	2	3	5
Saini	4	3	2	1	2	2
Kumhar	6	5	4	2	2	3
Chamar	12	10	6	4	3	5
Bhangi	7	7	4	4	2	1
Brahmin	2	2	1	..	..	..
Khatti	4	2	..	..	2	2
Lohar	1	1	1	..	1	1
Nai	1	1	1	..	..	1
TOTAL	49	39	22	13	15	20

Medical Facilities

The Mobile Van of the Health Department of Delhi Municipal Corporation, which is coming to the village twice a week since 1958 has to a very large extent successfully filled the vacuum which had long existed in respect of medical facilities for the village. At present most of the villagers are making use of this facility. In case of serious illnesses which require expert medical attention, the attending Medical Officer sends the person concerned to some Government Hospital in village Kanjhawala which attends to the various ailments of the villagers. There is also an Allopathic private doctor in village Ladpura (at a distance of two miles). He charges Rs. 3/- for home visits. The most common diseases from which the villagers suffer are malaria, typhoid, various skin diseases and stomach troubles.

At the time of delivery the expectant mother is attended by the untrained *dai* (midwife) of the village who is always a female of a Bhangi family.

A veterinary doctor of the Delhi Corporation visits the village once a week to look after the livestock of the village.

Family Planning

Inquiries regarding the awareness of the villagers about family planning show that over three-fifths (or 62.5 per cent) of the total persons interviewed were totally unaware of the fact that conceptions can be checked with the help of artificial means. Even amongst the remaining 30 (or 37.5 per cent) persons who claimed to be aware of the same, many did not know about the various details connected with the different methods of birth control.

TABLE IV.14

Showing Awareness about Family Planning

Caste	No. of H.Hs.	No. aware of family planning with contraceptive means	No. of Households		
			Wanting more children	Wanting no more children	Cases in which question does not arise
Jat	26	13	9	16	1
Nai	1	..	..	1	..
Lohar	1	1	..	1	..
Kumhar	11	2	5	6	..
Bhangi	7	2	3	3	1
Chamar	12	3	8	2	2
Brahmin	5	2	2	3	..
Saini	12	5	3	8	1
Kharti	5	2	3	2	..
TOTAL	80	30	33	42	5

In spite of their knowledge or otherwise of the methods of birth control and family planning, more than fifty per cent of those interviewed had no desire for additional offsprings (Table IV. 14). But lack of planning and knowledge about the various methods of birth control has proved to be a great hinderance in the fulfilment of their desires. Some villagers who claimed to be aware of some methods reported that they were unable to use them because of the non-availability of various facilities in the village and lack of means to buy the contraceptives

from the market. Again, many persons pointed out that children are given by God and the only way to prevent them is to abstain from sexual relations.

Inheritance of Property

The mode of inheritance of property in the village is the same old one based on customs and precedents set by various courts of law. According to them, after the death of a person all his sons get equal share in the property to

the exclusion of the daughters and other female members. In the absence of any male issue/ issues the property is inherited by the wife of the deceased who can enjoy the fruits of the property till her death or till she remarries; she has no right to sell or in any way dispose of any part of the property. After the death of the widow or in case she is already dead and there is no male issue, the right of succession goes to the brothers of the deceased. But if the brothers are also already dead then the property is inherited equally by the sons of brothers. If none of the above mentioned relations are there or if they are already dead then the right of succession goes to the nearest male relations. Under this law, daughters, whether married or unmarried, are not entitled to any share in the property. But in case the daughters are unmarried, the person who inherits the property is morally bound to make proper arrangements for their marriage.

Awareness of changes by Hindu Succession Act of 1956

A question was asked from the head of each household to find out if they were aware of the changes introduced in the mode of inheritance by the Hindu Succession Act of 1956.

Table IV. 15 shows that 56 (or 70.0 per cent) of the total households in the village were

TABLE IV. 15.
Awareness of Changes in Hindu Laws of Succession

Caste	No. of persons interviewed	No. aware that there have been changes in the Hindu Succession Act
Jat	26	22
Saini	12	9
Kumhar	11	5
Chamar	12	7
Bhangi	7	4
Brahmin	5	3
Khatti	5	4
Lohar	1	1
Nai	1	1
TOTAL	80	56

aware of a few changes but not of all the changes introduced by the new Act. The only change they knew was that daughters are now entitled to inherit equally with the sons. So far in the village under study no female has inherited or demanded her share to the property.

Attitude towards Share of Daughters in the Property

Data was also collected to ascertain the attitude of the villagers towards the statutory right of daughters to share property equally with sons.

TABLE IV.16

Attitude towards Inheritance of Property by daughters equally with sons

Caste	No. of persons interviewed	Number of persons					No reply.
		Who agree that daughters should inherit equally with sons	Who do not agree that daughters should inherit equally with sons	Who say that only unmarried daughters should share equally with sons	Who say that daughters should get only if no son	No. of persons who say that it is for Govt. to decide	
Jat	26	3	20	2	1	..	..
Nai	1	..	..	1	..	..	..
Lohar	1	..	1	..	..	..	..
Khatti	5	..	5	..	..	..	..
Kumhar	11	4	7	..	..	..	..
Bhangi	7	2	4	..	..	..	1
Chamar	12	9	1	..	..	1	1
Brahmin	5	3	2	..	..	..	..
Saini	12	2	8	1	1	..	..
TOTAL	80	23	48	4	2	1	2
PERCENTAGE	100.0	28.7	60.0	5.0	2.5	1.3	2.5

Table IV. 16 shows that 48 (or 60.0 per cent) of the total households were against this provision and 23 (or 28.7 per cent) were in favour of it. The remaining 9 (or 11.3 per cent) persons gave a non-committal reply or no reply at all. The table further shows that most of the persons who are against inheritance by daughters belong to agricultural households. 30 of the 43 land-owning households (26 Jats, 12 Sainis and 5 Brahmins) were against this provision, eight in favour and the remaining five were neutral. The main argument put forward by those opposing the inheritance of daughters was that, unlike the urban area, the main asset of the villagers is land and inheritance by daughters would mean division of land holdings in many cases making them uneconomic for cultivation. Further they point out that after marriage the daughters go and settle in different villages, which are generally far away from their parents' villages, which makes it impossible for them to carry on or supervise cultivation from there. Thus in such circumstances, all she can do is either to sell the land or come and settle in her parents' village, both of which, they point out, are considered as derogatory to the prestige and status of a family in the village. Some villagers also pointed out that this measure would lead to bad blood between brothers and sisters and the sisters will not enjoy the same respect as they are enjoying at present.

Inter-caste Marriages

Marriage outside one's own caste is socially and morally tabooed in the village. This rule applies to all the castes, irrespective of their economic and social status. Although these restrictions are only social and voluntary, no person dare break these traditional barriers because of severe social consequences. Our inquiries on the subject reveal that no person in the village has ever married outside his own caste.

In order to ascertain their opinion, a question was asked from the heads of all households to find out whether marriage outside one's own caste would be desirable.

Table IV. 17 shows that over four-fifths (82.5 per cent) of the total households were against such a marriage, 17.5 per cent reported that they have no objection to marriage with any other caste and remaining 2.5 per cent pointed out that inter-caste marriage would be desirable but the other caste must be of equal social status. The above replies clearly show that an overwhelming proportion of the persons did not find it desirable to marry outside their own caste.

TABLE IV. 17

Desirability of Inter-caste Marriage

Caste	No. of households	No. of households who consider it desirable to form marital tie with		
		No other caste	All other castes	Castes of equal status only
Jat	26	24	..	2
Saini	12	11	1	..
Kumhar	11	10	1	..
Chamar	12	6	6	..
Bhangi	7	5	2	..
Brahmin	5	5	..	..
Khatti	5	5	..	..
Lohar	1	..	1	..
Nai	1	..	1	..
TOTAL	80	66	12	2

The table also shows that those persons who reported that inter-caste marriage would be desirable mostly belong to comparatively lower social strata of the village society. The people of higher castes did not favour any such suggestion and even those who replied in the affirmative would not actually come forward to contract any such marriage because of the danger of social boycott.

Dowry System

In spite of the passing of the Anti-Dowry Act and various resolutions in the village Panchayat, dowry system continues to occupy an important place in the life of the villagers. On the whole the villagers were very poorly informed about the Anti-Dowry Act and its various provisions. While collecting data about the sums of money spent on dowry amongst different castes it was found that the returns were not very satisfactory and so the same have not been tabulated. The amount of money spent on dowry varied from Rs. 200/- to Rs. 2,500/-, according to the economic and social status of a person. But one thing which is very significant to note is that no person, irrespective of economic or social status, remains unmarried due to want of money. This is because no body in the village is poor enough to borrow. As we have already discussed under "indebtedness" the amount of money spent on social customs accounts for 10.0 per cent of the total indebtedness of the villagers.

Community Development Blocks

The village under study was covered by Community Development Scheme in 1954. This Scheme is manifold and was started to accomplish a number of objectives, the most important of which are to increase the productive efficiency of the workers both in agriculture and industry, to create progressive outlook among the rural population, to formulate habits of villagers towards co-operative action, and to look to the health and sanitation in the village.

The work of the Community Development Block, the headquarters of which are located in Nangloi, is performed by a number of functionaries both at the Block level and at the village level. The most important functionary of the Block at the village level is the Village Level Worker or the *Gram Sevak*. In carrying out the various welfare and developmental activities, the *Gram Sevak* serves as the medium of contact between the villagers and the Block authorities. He is also supposed to advise and demonstrate improved methods of cultivation to the villagers and help them in procuring improved quality of tools, manures, seeds, pesticides etc.

Our investigations regarding the awareness of the villagers about the existence of the Block and the type of work done in the village revealed that of the 80 persons interviewed, only 55 (or 68.7 per cent) were aware of the Block in this area (Table IV. 18). As regards the type of work done by it, the Table shows that most of them replied that it has not carried out any improvement in the village. Such an attitude may partly be explained by the fact that amongst the villagers there was a lot of confusion about the Block authorities and their representative the *Gram Sevak*. Many villagers regarded the *Gram Sevak* as an independent worker of the Government and the work done by him was not regarded as part of the work done by the Block. This point is also evident from the fact that the number of persons aware of the *Gram Sevak* is much larger than the number of persons aware of the Block.

Thus in order to properly evaluate the working of the Community Development Block, separate questions were asked regarding the awareness and functions of the *Gram Sevak*. The number of persons aware of *Gram Sevak* and description of his functions are shown in

TABLE IV. 18

Community Development Block

Caste	No. of Households	No. aware of existence of Community Development	Work done by C.D. Block in the village			No work done	Dont know
			Advice regarding seeds & manures	Repair of street, Pullia etc.	Welfare of the villagers		
Jat	26	20	6	5	2	8	1
Saini	12	9	3	2	..	3	2
Kumhar	11	6	..	2	..	3	1
Chamar	12	8	..	1	..	6	1
Bhangi	7	3	..	2	..	2	..
Brahmin	5	5	2	2	..	2	..
Khatti	5	3	..	..	..	3	..
Lohar	1	1	..	..	..	1	..
Nai	1	..	..	..	..	..	..
TOTAL	80	55	11	14	2	28	5

TABLE IV. 19

Awareness about Gram Sevak and his Functions

Caste	No. of households	No. aware of Gram Sevak	No. aware of function of Gram Sevak	Description of functions of Gram Sevak		
				Advice regarding seeds, manures and other practices	To help the villagers (Welfare)	Helps in writing application for getting loans
Patil	26	24	22	20	3	
Saini	12	9	9	7	1	2
Chamar	12	8	3	2	1	..
Kumhar	11	9	5	2	3	1
Bhangi	7	3	2	..	2	..
Brahmin	5	5	4	4	..	..
Khatti	5	3	3	3	1	..
Lohar	1	..	..	..	..	..
Nai	1	1	1	1	..	..
TOTAL	80	62	49	39	11	8

table IV. 19. One thing which is evident from the table is that whereas the functions of the *Gram Sevak* are manifold, the villagers at best could describe only a few and those also in the field of agriculture only. Further, awareness about the *Gram Sevak* is much more

amongst the agricultural households. This is primarily due to the fact that the *Gram Sevak* has so far devoted most of his time towards improvements in agriculture and so his contacts are mostly limited to these households only.



A Nai housewife bathing her infant son in the room itself. In the background a basket hanging can be seen. It is used as a rollicking bed for the infants while the mother attends the households chores.



Mother and son.

Chapter V CONCLUSIONS.

The preceding chapters have provided a fairly comprehensive study of the various social, economic and cultural aspects of life in the village. Special emphasis has been laid on the changes which have taken place due to the various social and economic developments, especially during the recent past. But as most of the economic and social aspects of the village life had never been explored before, the scope of the comparative study had necessarily to be limited to the extent of availability of such data about the past. In the following paragraphs we intend to sum up our various findings in their true perspective.

The growth rate of population in the village (2.2 per cent) during the period 1951-52 compares very favourably with the growth rate of the country as a whole 2.1 per cent—1961 census). The growth rate of population during the period 1951-61 (2.2 per cent) was slightly lower than that for the preceding decade 1941-51 (2.3 per cent). A study of age at marriage shows a gradual upward trend both in respect of males and females.

Although in recent years there have been notable improvements in respect of educational facilities and the level of literacy also shows a rise of 6.8 per cent over the period 1951-62, it is still on the low side. The percentage of literates in the village is only 20.8, as compared to 25.1, the percentage of literates for Delhi Rural Tract as a whole (1961 census). But as Government recognised Primary and Higher Secondary schools were opened in the adjoining village only in 1958, it is expected that the level of literacy in the village will further go up in the near future.

In recent years several villages of the Union Territory of Delhi have been enjoying the benefits of social education centres and other facilities like community hall, radio set etc. but the village under study has not yet been able to secure any of these facilities. As a result the leisure time of the villagers is not put to any useful activity. There is complete absence of any organised recreational facility in the village.

Livelihood pattern of the village reveals a shift of 19.6 per cent of population from agricultural to non-agricultural sector. The occupational structure of the village shows greater diversifica-

tion with more stress on service occupations. Amongst the educated persons there is a regular tendency to shift over to some service occupation, as it ensures comparatively more and stable income. But despite the above shift, agriculture continues to occupy the key position in the economy of the village, with 56.7 per cent of the total population still deriving its livelihood from this sector. Techniques of cultivation, by and large, continue to be on the old pattern. Traditional and outmoded tools and implements are still used by all the households except one which has purchased a tractor with the help of Government loan. However, some improvement was reported in the use of seeds, manures and pesticides and this was mainly due to the efforts of the Community Development Block authorities. Further, although the village land is covered by two canals, only 26.2 per cent of the total cultivable land was being irrigated with their help.

In respect of livestock, the only improvement reported was the availability of expert advice on veterinary matters. The livestock of the village is frequently subjected to diseases like rinderpest, foot and mouth diseases etc., which are due to low vitality, unhygienic surroundings and polluted drinking water of the village pond. A veterinary doctor of the Delhi Municipal Corporation visits the village once a week.

Significant improvements were reported in respect of medical facilities which are provided to the villagers by the Mobile Dispensary of the Health Department of the Delhi Municipal Corporation. But the environmental sanitation of the village did not show any change. During the rainy season, standing water in the uneven streets serves as a breeding ground for all types of mosquitoes.

In the last few years many economically better off persons (who mostly are the Jats, Brahmins and the Sainis), have constructed some buildings which are comparatively much better. These are *pucca* structures and properly ventilated but even they lack the facilities of a bath or a latrine.

The position regarding indebtedness in the village is not very bad, especially when it is realised that over four-fifths of the debts have been incurred for productive purposes.

As regards the nature of consumption, it has not changed much in the recent past. However, demand for durable consumer goods like bicycle, kerosene stove, *moodha*, fountain pen etc. seems to be gradually increasing. Further, the expenditure in respect of clothing also shows an upward trend. Another significant development is that the villagers are becoming more and more conscious about money. Although due to the prevalence of *jajmani* system, barter transactions continue to play a vital role, the actions of the villagers in various fields like job preferences show that they prefer payments in cash rather than in kind. As land is a scarce commodity in the village, greater part of the villagers' savings are invested in livestock and buildings.

Due to the spread of education and development in transport and communication facilities, the traditional caste rigidity in the village has slackened to some extent, but still the institution of caste plays a vital role in the socio-economic life of the village. There are no restrictions on the entry of a person in the different village institutions like the *Gaon Panchayat*, school etc., but in respect of individual or group behaviour it is still very much present. This caste rigidity is said to have hampered to a great extent the social and economic prosperity of the

village. Further the various measures taken by the Government to uplift the social and economic status of the lower castes like the Bhangis and the Chamars are sometimes not appreciated by some persons of the higher castes, as for them it means the loosening of their hold on these castes.

Effective working of the *Gaon Panchayat* has been seriously hampered due to intercaste rivalry. the Jats, Who are economically, socially and numerically the most dominant caste in the village are not represented on the *Gaon Panchayat*. The members of the *Gaon Panchayat* alleged that due to the non-cooperation of the Jats, they have not been very successful in fulfilling their objectives.

In conclusion, it can be stated that whatever changes have taken place in the village, have mostly been through the activities and programmes of the various Governmental agencies. One reason for this is that the spirit of initiative and enthusiasm amongst the villagers themselves was very much lacking. Any body who takes the initiative, in a short time becomes part of the general lethargic pattern of the village life. This is because the process of change in these static systems is very slow and gradual. On the whole the villagers lack self-confidence and their outlook towards many things is nothing less than fatalistic.

Appendices

APPENDIX I

TABLE A-1

HOUSEHOLDS CLASSIFIED BY CASTE AND GOTRA

Religion	Caste	Sub-Caste	Number of Households	No. of Persons		
				Males	Females	Total
Hindu	Jat	Chakara	25	103	98	201
		Dania	1	5	5	10
	Saini	Bawaniwal	7	26	15	41
		Bhagar	5	18	25	43
	Kumhar	Rawalia	11	43	28	71
	Chamar	Khaparwal	6	18	15	33
		Greeho	6	13	7	20
	Bhangi	Lookhar	5	11	11	22
		Beed Lahany	2	9	8	17
	Brahmin	Bhichhas	5	20	14	34
	Khatti	Parnalia	1	6	3	9
		Mahangwal	4	11	17	28
	Lohar	Solanki	1	4	7	11
	Nai	Bhoojagi	1	2	1	3
	TOTAL		80	289	254	543

TABLE A-2

DISTRIBUTION OF SCHEDULED CASTES

Caste	No. of Households	Scheduled Caste			Remarks
		Males	Females	Total	
Chamar	12	31	22	53	
Bhangi	7	20	19	39	
TOTAL	19	51	41	92	

TABLE A-3.
MATERIAL CULTURE—POSSESSION OF
CONSUMER GOODS

Caste	No. of Households possessing			
	Hurricane Lantern	Bicycle	Torch Light	Sewing Machine
Jat	21	11	3	..
Saini	7	5	1	..
Kumhar	2	3	..	2
Chamar	..	..	..	..
Bhangi	3	2	..	..
Brahmin	2	..	..	..
Khatti	1	2	..	..
Lohar	1	1	..	..
Nai	..	1	..	..
TOTAL	37	25	4	2

TABLE A-4
MATERIAL CULTURE—CONSUMER GOODS
ACQUIRED DURING THE LAST FIVE YEARS

Caste	No. of Households which have acquired during last 5 years			
	Hurricane Lantern	Bicycle	Torch Light	Sewing Machine
Jat	..	2	..	..
Saini	..	1	..	..
Kumhar	..	1	..	2
Chamar	..	..	..	..
Bhangi	2	2	..	..
Brahmin	..	..	..	..
Khatti	..	1	..	..
Lohar	..	..	..	..
Nai	..	..	..	..
TOTAL	2	7	..	2

TABLE A-6
MATERIAL CULTURE—FURNITURE ACQUIRED DURING LAST FIVE YEARS

Caste	No. of households which have acquired during last 5 years					
	Chair	Mirror	Moodha	Stool	Bench	Table
Jat	4	3	3	2	..	1
Saini	1	2	2	..	..	1
Kumhar	1	1	..	..	..	..
Chamar	..	1	..	..	..	..
Bhangi	..	1	..	..	..	..
Brahmin	..	..	..	..	..	..
Khatti	..	..	..	..	..	..
Lohar	..	..	..	..	..	..
Nai	..	..	..	..	..	..
TOTAL	6	8	5	2	..	2

TABLE A-7
MATERIAL CULTURE—USE OF SOAP AND WASHERMAN

Caste	No. of households that send clothes to washer- man having monthly income of				No. of households that do not send clothes to washerman having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet soap and washing soap hav- ing monthly income of			
	Rs. 150 & above	Rs. 100- 150	Rs. 50- 100	Rs. 50 or less	Rs. 150 & above	Rs. 100- 150	Rs. 50- 100	Rs. 50 or less	Rs. 150 & above	Rs. 100- 150	Rs. 50- 100	Rs. 50 or less	Rs. 150 & above	Rs. 100- 150	Rs. 50- 100	Rs. 50 or less
Jat	2	..	..	..	15	5	3	1	16	2	1	..	1	3	2	1
Saini	2	..	..	..	2	2	5	1	4	2	3	..	..	..	2	1
Kumhar	..	..	..	..	..	1	6	4	..	1	2	..	..	..	4	4
Chamar	..	..	..	..	..	..	2	10	..	..	..	1	..	..	2	9
Bhangi	..	..	..	..	..	1	3	3	..	..	1	..	..	..	..	3
Brahmin	..	..	..	..	3	1	1	..	3	1	1	..	..	..	..	..
Khatti	..	..	1	..	..	..	3	1	..	..	4	1	..	..	..	..
Lohar	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..
Nai	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..
TOTAL	4	..	1	..	21	10	23	21	24	6	12	3	1	4	12	18

TABLE A-5.
MATERIAL CULTURE—POSSESSION OF FURNITURE

Caste	No. of Households possessing						
	Chair	Table	Mirror	Moodha	Stool	Bench	Khatta
Jat	9	3	12	6	8	2	26
Saini	3	1	4	4	2	..	12
Kumhar	1	..	3	..	..	..	11
Chamar	..	..	2	..	..	..	12
Bhangi	..	..	1	..	..	..	7
Brahmin	1	..	2	1	3	..	5
Khatti	..	..	2	..	..	..	5
Lohar	..	..	1	..	..	..	1
Nai	..	..	1	..	..	..	1
TOTAL	14	4	28	11	13	2	80

TABLE A-8
STAPLE DIET AND FOOD HABITS

Caste	No. of Households	Households taking					
		Wheat	Bajra	Gram	Barley	Rice	Jawar
Jat	26	26	21	26	6	6	..
Saini	12	12	12	1	7	2	..
Kumhar	11	11	10	10	1	..	1
Chamar	12	10	7	12	1	..	1
Bhangi	7	7	7	..	2	..	..
Brahmin	5	5	4	5	..	3	..
Khatti	5	5	2	4	2	..	..
Lohar	1	1	1	1	..	..	..
Nai	1	1	1	1	..	..	..
TOTAL	80	78	65	60	19	11	2

TABLE A-9
TYPE OF FUEL USED

Caste	Cow-dung	Wood & Cow-dung	Cow-dung & Bhoosa
Jat	2	23	1
Saini	3	8	1
Kumhar	3	7	1
Chamar	6	1	5
Bhangi	5	..	2
Brahmin	..	5	..
Khatti	1	4	..
Lohar	..	1	..
Nai	..	1	..
TOTAL	20	50	10

TABLE A-10

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of Households	Total No. of Rooms	Total No. of Family members	Households with 1 Room		Households with 2 Rooms		Households with 3 Rooms		Households with 4 Rooms		Households with 5 Rooms		Households with 6 Rooms	
			No. of Hs.	Total No. of Family members	No. of Hs.	Total No. of Family members	No. of Hs.	Total No. of Family members	No. of Hs.	Total No. of Family members	No. of Hs.	Total No. of Family members	No. of Hs.	Total No. of Family members
80	171	543	20	81	42	249	10	92	5	48	1	8	2	20

TABLE A-11

DISTRIBUTION OF LIVESTOCK BY TYPE AND CASTE OF THE HOUSEHOLDS

Caste	Total No. of Hs.	Milch Cattle	Cow & Buffalo young stock	Bullocks	Camel	Donkey young	Donkey young	Mule	Pigs	Poultry	Sheep
		No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.	No. of Hs. owning Total No.
Jat	26	25 43	24 45 23	46	7 7	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Saini	12	11 20	9 17 9	17	1 3	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Kumhar	11	8 8	7 9 ..	..	.. ..	10 18	2 4	1 2	.. ..	.. ..	.. ..
Chamar	12	10 15	5 6 ..	..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Bhangi	7	4 6	2 2 ..	..	.. ..	1 2	.. ..	.. ..	2 12	1 2	1 30
Brahmin	5	3 4	3 5 3	6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Khatti	5	5 6	4 7 ..	..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Lohar	1	1 3	1 3 ..	..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Nai	1	1 1	1 2 ..	..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
TOTAL	80	68 106	56 96 35	69	8 10	11 20	2 4	1 2	2 12	1 2	1 50

TABLE A-12
CASTE, SIZE AND COMPOSITION OF HOUSEHOLDS

Caste	Total No. of households	Size of Household												Remarks			
		Single-member			2-3 members			4-6 members			7-9 members				10 members & above		
		H. Hs.	Males	Fe-males	H. Hs.	Males	Fe-males	H. Hs.	Males	Fe-males	H. Hs.	Males	Fe-males		H. Hs.	Males	Fe-males
Jat	26	1	1	1	1	2	1	8	21	20	8	34	30	8	50	52	
Saini	12	1	..	..	1	2	1	3	5	5	5	21	19	2	13	11	
Kumhar	11	..	..	..	2	4	2	5	15	13	2	8	7	2	16	6	
Chamar	12	..	..	..	3	5	3	7	19	11	2	7	8	..	..	..	
Bhangi	7	..	..	..	1	1	2	5	11	12	..	..	..	1	8	5	
Brahmin	5	..	..	..	1	1	1	1	4	1	2	9	7	1	6	5	
Khatti	5	..	..	..	..	..	..	1	2	4	4	15	16	..	..	..	
Lohar	1	..	..	..	..	..	..	..	..	..	..	..	..	1	4	7	
Nai	1	..	..	..	1	2	1	..	..	..	..	..	..	..	..	..	
TOTAL	80	2	1	1	10	17	11	30	77	66	23	94	87	15	97	86	

TABLE A-13
INHERITANCE OF PROPERTY IN PRACTICE

Caste	No. of Persons Interviewed	Relative who inherits property on the death of a married male					Remarks
		Son	Daughter	Wife	Brother	Sister	
Jat	26	26	..	..	..	..	
Saini	12	12	..	..	..	..	
Kumhar	11	11	..	..	..	..	
Chamar	12	12	..	..	..	..	
Bhangi	7	7	..	..	..	..	
Brahmin	5	5	..	..	..	..	
Khatti	5	5	..	..	..	..	
Lohar	1	1	..	..	..	..	
Nai	1	1	..	..	..	..	
TOTAL	80	80	..	..	..	..	

TABLE A-14
SHARE OF PROPERTY FOR DIFFERENT CATEGORIES OF RELATIVES

Caste	No. of Persons Interviewed	No. indicating that sons inherit property in the following manner				Remarks
		All sons get equal share	Only eldest son inherits	Larger share is given to eldest son, other sons inherit equally	Largest share is given to youngest son other sons inherit equally	
Jat	26	26	..	..	..	
Saini	12	12	..	..	..	
Kumhar	11	11	..	..	..	
Chamar	12	12	..	..	..	
Bhangi	7	7	..	..	..	
Brahmin	5	5	..	..	..	
Khatti	5	5	..	..	..	
Lohar	1	1	..	..	..	
Nai	1	1	..	..	..	
TOTAL	80	80	..	..	..	

TABLE A-15
AGRICULTURAL PRODUCE AND ITS DISPOSAL

Name of Products	Wheat	Gram	Gur	Baj-ra	Fod-der
Annual quantity produced	1759	1981	1342	410	4405
Total annual quantity consumed by the producing H. Hs.	1234	1781	477	401	4405
Total annual quantity for sale.	525	200	865	9	..

TABLE A-16
MEDICAL CARE

Cases	No. of cases
A. MATERNITY CASES	
1. No. of Cases	16
(a) Confined in Hospital	..
(b) Confined by bringing Doctor Home	..
(c) Confined by qualified Midwife at Home	..
(d) Confined by unqualified Dai at Home	14
(e) Confined without Assistance	2
B. ORDINARY MEDICAL TREATMENT	
(a) Allopath	69
(b) Ayurved	..
(c) Homoeopath	1
(d) Combination of more than one system	1)
C. MEDICAL CONSULTATION	
(Hospital visited in the case of serious illness.)	
(a) In public hospital or Dispensaries	18
(b) In private hospital or Dispensaries	11
(c) None so far	52

TABLE A-17

AWARENESS OF CIRCLE PANCHAYAT POLICE STATION, DISTRICT & PRINCIPAL RIVER OF THE DISTT.

Caste	Number of H. Hs. which know the name of					Remarks
	No. of H. Hs.	Circle Panchayat	Police Station	District	Principal rivers of the state	
Jat	26	20	25	26	20	
Saini	12	8	12	11	7	
Kumhar	11	10	11	11	9	
Chamar	12	10	12	12	5	
Bhangi	7	5	7	7	3	
Brahmin	5	4	5	5	4	
Khatti	5	4	5	5	3	
Lohar	1	1	1	1	1	
Nai	1	1	1	1	1	
TOTAL	80	63	79	79	53	

TABLE A-18

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO MONTHLY INCOME

Caste	No. wanting more children, having monthly income of						No. wanting no more children having monthly income of						Cases in which question does not arise
	150 above	101-150	76-100	51-75	26-50	25 or less	150 & above	101-150	76-100	51-75	26-50	25 or less	
Jat	7	1	1	..	..	..	10	4	1	1	..	..	1
Saini	..	2	1	..	..	..	4	..	3	1	..	..	1
Kumhar	..	..	..	2	2	1	..	1	..	3	..	2	..
Chamar	..	..	1	1	5	1	..	..	..	..	2	..	2
Bhangi	..	..	1	..	2	..	..	1	..	2	..	..	1
Brahmin	..	1	1	..	..	..	3	..	..	..	..	..	..
Khatti	..	..	..	2	1	..	..	..	1	1	..	..	..
Lohar	..	..	..	..	..	..	1	..	..	..	..	..	..
Nai	..	..	..	..	..	..	..	..	..	..	1	..	..
TOTAL	7	4	5	5	10	2	18	6	5	8	3	2	5

TABLE A-19

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO DURATION OF MARRIAGE

Caste	No. wanting more children duration of marriage being					No. wanting no more children duration of marriage being					Cases in which question does not arise
	20 years & above	16-20 years	11-15 years	6-10 years	5 or less	20 years & above	16-20 years	11-15 years	6-10 years	5 or less	
Jat	4	1	3	1	..	15	1	..	..	..	1
Saini	2	1	..	..	..	7	1	..	..	..	1
Kumhar	2	..	3	..	..	4	2	..	..	..	..
Chamar	2	3	2	1	..	2	..	..	..	..	2
Bhangi	1	..	2	..	..	3	..	..	..	..	1
Brahmin	1	..	..	1	..	2	..	1	..	..	..
Khatti	2	..	..	..	1	2	..	..	..	..	..
Lohar	..	..	..	..	..	1	..	..	..	..	..
Nai	..	..	..	..	..	1	..	..	..	..	..
TOTAL	14	5	10	3	1	37	4	1	..	..	5

APPENDIX II

GLOSSARY OF KINSHIP TERMS

Relationship	Local Terms	Relationship	Local Terms
Father's Father's father	Pardada	Elder brother's wife	Bari Bhabi
Father's father's mother	Pardadi	Younger brother's wife	Chhoti Bhabi
Father's father	Dada	Elder sister's husband	Jija
Father's mother	Dadi	Younger sister's husband	Jija
Father's elder brother	Tau	Wife	Gharwali or Birbani
Father's younger brother	Chacha or Kaka	Husband	Gharwala or Marad
Father's elder sister	Buwa	Wife's elder brother	Sala
Father's younger sister	Buwa	Wife's elder brother's wife	Salaij
Father's elder brother's wife	Tai	Husband's elder brother	Jaith
Father's younger brother's wife	Chachi or Kaki	Husband's elder brother's wife	Jaithani
Father's elder sister's husband	Phoopha	Wife's elder sister	Sali
Father's younger sister's husband	Phoopha	Wife's elder sister's husband	Sarhoo
Father	Bapu	Husband's elder sister	Nanad
Mother	Maan	Husband's elder sister's husband	Nandoia
Mother's father	Nana	Wife's younger brother	Sala
Mother's mother	Nani	Wife's younger brother's wife	Salaij
Mother's elder brother	Mama	Husband's younger brother	Devar
Mother's younger Brother	Mama	Husband's younger brother's wife	Devrani
Mother's elder sister	Mausi	Wife's younger sister	Sali
Mother's younger sister	Mausi	Wife's younger sister's husband	Sarhoo
Mother's elder brother's wife	Mami	Husband's younger sister	Nanad
Mother's younger brother's wife	Mami	Husband's younger sister's husband	Nandoia
Elder brother	Bara Bhai	Brother's daughter	Bhatiji
Younger brother	Chhoti Bhai	Son's wife	Bahoo
Elder sister	Bari Behan	Daughter's husband	Jamai
Younger sister	Chhoti Behan	Son's son	Pota
Wife's father	Susra	Son's daughter	Poti
Wife's mother	Sasoo	Daughter's son	Dheota
Husband's father	Susra	Daughter's daughter	Dheoti
Husband's mother	Sasoo		
Son	Beta		
Daughter	Beti		
Brother's son	Bhatija		

APPENDIX III

A GLOSSARY OF NATIVE TERMS

Abadi	Village habitation site	Gias	Eleventh
Adalat	Courts	Gilas	Tumbler
Amavasya	New moon day of every month	Gochni	A mixture of wheat and gram
Arhar	A Pulse	Gulal	Red oxide powder thrown at Holi
Arti	Ceremony of worship or means of honouring someone by rotating before him/her a tray bearing lights and incense	Gur	A crude brown sugar which includes molasses
Babool	Acacia	Gobar	Cow-dung
Bigha	A unit of measurement of land	Gotra	Non-localised patrilinear clan
Bahi	Family register	Gow	Cow
Baithak	Sitting room	Hal	Plough
Bajra	A kind of millet	Haldi	Turmeric
Bans	Ceremonial oil baths and message given to both bride and groom before wedding	Hali	Ploughman
Banwara	A period during marriage when boy and girl take ceremonial oil baths	Halwa	A delicacy made of wheat flour, syrup and ghee
Barat	Wedding Party	Hand Gandasa	Hand Chaff-cutter
Barat Lena	A ceremony in which groom is honoured by the members of the bride's family	Handia	A clay pot for boiling milk
Barauthi	A ceremony in which groom is honoured by the members of the bride's family	Havan	Fire-hole
Basi	Stale food	Jajman	Patron
Batna	A paste made with perfumes, turmeric and flour	Jajmani	Patronage
Beri	Plum bush	Jamun	Blackberry
Bhoomidars	Land holders	Jhad	A native bush
Batoora	A heap of dried cow-dung cakes	Jhoond	A native bush
Byah	Marriage	Johari	Ritual at marriage period involving ceremonial sucking of his mother's breast by groom
Byah Nikalna	Selecting the marriage date	Jowar	A kind of millet
Chadar	Sheet or covering	Juti	Laceless shoes
Chak	Stone wheel fixed on an axle	Juwa	Yoke
Chanda	Subscription	Kabli Kikar	A native tree
Chapati	A thin wheat cake of unleavened flour	Kajal	Lamp-black, soot
Charpai	A cot	Kamin	Menial servant
Chauka	Cooking place	Kamiz	Blouse, shirt
Chaupal	Men's meeting house	Kangna	A thread tied around the wrist, involved in the games played when bride visits the groom's village.
Chauth	Fourth	Kanya Dan	Part of wedding ceremony, involving bestowal of bride and dowry by father of bride.
Chatti	A ceremony on the 6th day after birth	Kareva	Marriage with elder brother widow.
Dai	An untrained midwife	Katori	A small metal cup
Dasauthan	Ceremony concerning the birth of a long wished child	Kharif	Rainy-season crop
Dhoti	Full draped trousers	Khat	A cot
Dopatta	Scarf	Khur	A pudding made of rice and milk
Dussehra	Tenth	Khurpa	Weeding blade
Gauna	Nuptial ceremony	Khurpi	Scraper
Ghagra	Skirt	Kuccha	Raw, uncooked, unfinished
Ghar	House	Kulhari	Axe
Ghee	Clarified butter	Kurta	Collarless shirt
Gher	Cattle shed	Laddoo	A sweetmeat
Ghur Charhi	Ceremony of horse riding	Lagan	Formal reminder of wedding day
		Lehnga	Skirt
		Lota	Brass Jug
		Mandi	Market
		Mantra	Spell, charm
		Mehra	Roller

Milni	Greetings, reception of wedding party	Purohit	Priest
Moodha	A settee or chair made of reeds	Poori	A thin cake fried in ghee or oil
Moong	Kidney beans	Pucca	Fried food
Mukh-dikhana	Viewing of bride's face by groom's relatives.	Rabi	Wintry season crop
Mundan	Ceremony of first hair cutting	Rae	Alkali
Nala	Coloured cotton skein	Roti	Cake of bread
Namkaran-Sanskar	Ceremony concerning the naming of the child.	Sagai	Engagement
Neota	Contribution to a wedding ceremony	Salwar	Baggy trousers worn by women
Neem	A Native tree	Sani	Flex bush
Nala	Nullah	Saviyan	Sweet burnt noodles or Macroni
Pagri	Turban	Sehra	Crown
Palauthi	First Birth	Sirki	Reeds
Palta	Iron spoon	Seet	A kind of butter-milk
Parat	A big vessel	Surma	Collyrium
Patra	Ceremonial sitting board	Taccavi	Governmental loans
Pyjama	Trousers	Thali	A big metal plate
Phawra	Spade	Darati	Sickle
Phera	Circumambulation of fire by bride and groom.	Tilak	A turmeric mark on forehead
Pipal	A Native tree	Up-pradhan	Vice President
Pradhan	President	Vair	Seed drill
		Vida	Leave-taking (sending one's daughter to the husband's house)

APPENDIX IV LIST OF ORNAMENTS

Bali, Bunde	Different kinds of earrings
Chhailkara	Gold or Silver bangles
Champakali	Necklace
Chhan	Wristlet
Dana	Nose-pin
Galsari	Locket
Har	Necklace
Hasli	Necklet
Jhumki	A kind of ear stud
Kadula	Armlet
Loung	Nose-pin
Mala	Wreath, Chaplet
Nath	Nose-ring
Poonch	Armlet
Tagri	Waistlet
Teep	Neckband

APPENDIX V LIST OF HINDU MONTHS

Months	Months
Chait	March-April
Baisakh	April-May
Jaith	May-June
Asar	June-July
Savan	July-August
Bhadon	August-September
Asauj	September-October
Kartik	October-November
Aghain	November-December
Poh	December-January
Magh	January-February
Phagun	February-March

APPENDIX VI
MINISTRY OF HOME AFFAIRS
SOCIO-ECONOMIC SURVEY OF VILLAGES
(HOUSEHOLD SCHEDULE)

I. IDENTIFICATION

1. Village _____
2. Household No. _____
3. Name of the head _____
4. Father's/Husband's name _____
5. Occupation _____
6. Religion _____
7. Caste _____
8. Whether born in the village Yes/No _____
9. If no, state from which migrated _____
10. Reasons for migration _____
11. The year of migration _____
12. For how many generations counting from the present head of the household has this household been living in this village ? _____

II. COMPOSITION OF THE HOUSEHOLD

Sl. No.	Name	Relation	Sex	Age	Marital Status	Age at Marriage	Edu- cation	Econo- mic Status	Main Occu- pation	Subsi- diary occu- pation	Place of works in out at both	Means of Trans- port	Re- marks

BLOCK III OCCUPATIONAL MOBILITY

S. No. II	Present occupation	Father's occupation

What are the reasons for change, if any ?

BLOCK IV

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LAND

1. Do you own land ?
2. How much of it is under cultivation ?
3. Have you given any on crop share ?
4. Have you taken any on crop share ?
- How did you acquire the land owned ?
 1. Ancestral,
 2. Purchased,
 - or
 3. Secured under Bhoomidari

Yes/No _____
(If yes, Bighas) _____
(Bighas) _____
(If yes, Bighas) _____
(If yes, Bighas) _____

LIVESTOCK

BLOCK V

1. Do you own milch cattle. Yes/No, If yes			
Kind	No.	Kind	No.
Cow		Cow youngstock	
Buffalo		Buffalo	
Goat		Goat	
Others		Others	
Total		Total	

2. Do you sell milk ? Yes/No. If yes, the Agency to whom the milk is sold _____
3. Quantity of milk sold _____
4. Rate at which milk sold _____

2. Details of the dry cattle owned by the household.

Kind	No.	Kind	No.
		Youngstock	
Bullocks		Bullocks	
Camels		Camels	
Horses		Horses	
Donkeys		Donkeys	
Pigs		Pigs	
Others		Others	
Total		Total	

BLOCK VI

HOUSE

1. Do you own the house you are living in ? Yes/No _____
2. Type of house Kuccha/Pucca/Mixed _____
3. Year of construction _____
4. Is there a separate arrangement for cattle ? Yes/No _____
5. No. of Rooms in the house _____
6. Ground Plan-rectangular, square, oval or circle _____
7. Whether built on : stilts/platforms _____
8. Whether built on high plinths. Yes/No _____
9. Building materials for the wall _____
10. Building materials for the roof _____

BLOCK VII

INDUSTRY

- 1 Do you conduct any industry Yes/No.
If yes :—
- (a) What are the products _____
- (b) (i) Sold in the village _____
(ii) Sold in the Market _____
- (c) When did you start it ? _____
- (d) Have you adopted any new tools or implements during last 5 years. If so give details _____
- (e) Do you get raw materials in the village ? Yes/No.
If no mention the source _____
- (f) Did you have any prior training or apprenticeship before taking up this industry ? Yes/No.
(g) If no, do you intend to get any further training ? If so, in what way _____

BLOCK VIII

INDEBTEDNESS

1—Do you owe any debt. Yes/No. If yes.

Purpose	Source	Amount	Terms
(1) Purchase of Cattle			
(2) Purchase of land			
(3) Purchase of Seeds, Implements etc.			
(4) Social observances			
(5) Domestic expenses			
(6) Construction of House			
(7) Litigation			
(8) Business			
(9) Repayment of loans			
(10) Others specified			
TOTAL			

2. By how much has it gone up or down during the last year ?
3. What steps have been taken to repay the debt ?

BLOCK IX

MISCELLANEOUS

1. Is there a Co-operative Society in your village ? Yes/No
Are you a member of the same ? Yes/No.
3. If no, give reasons _____
4. Is there a Panchayat in your village ? Yes/No.
(a) If yes, how long has the Present Panchayat been in your village _____
(b) What are the main functions of the Panchayat : _____

(c) Has there been any improvement in your village since the establishment of this Panchayat ? _____
(d) Have you in any way, benefited from its activities ? _____

5. Is there a N. E. S. Block in your area ? Yes/No.
(a) If yes, what has it done in your village.
6. Do you know the Gram Sevak of your village ? Yes/No
(a) If yes, describe his functions.
(b) What has he been advising you and have you been following them ?
(c) How often does he come to your village ?

7. What sort of manures do you use ?
(a) Source from which you procure it ?
8. Do you use any pesticides ? Yes/No
(a) The source from where you get it ?
9. Do you send clothes to washerman ?

FUEL

What are the main items of fuel used in your house, wood/coal/cowdung cakes/kerosene oil/others (specified)

FURNITURE AND CONSUMER GOODS

- (a) Does the household possess Moodha/Chair/Table/Mirror/Bench/Stool ?
(Cross out those not found)
- (b) Does the household possess Hurricane Lantern/Battery torch light/Kerosene Stove/Bicycle/Gramophone/Radio Set/Camera/Sewing Machine ?
- (c) Has any of these items been acquired for the first time in the last five years ? If yes, which are these articles ?
- (d) Does the household use Mosquito Net/Washing Soap/Toilet Soap ?

SUPPLEMENTARY HOUSEHOLD SCHEDULE

SOCIO-ECONOMIC SURVEY

RELIGION

- (a) Is there a deity or object of worship or a sacred plant in the house ? Yes/No
- (b) If yes, give name of the deity or object of worship and what is the form of worship ?
- 2 (a) Do you know that untouchability in any form has been prohibited under law ? Yes/No
- (b) Whether it is practised in the village ? Yes/No
- (c) If yes, in which form, describe.

MARRIAGE.

- (a) Has any marriage in contravention of caste law taken place in this household ? Yes/No
If yes, give details.
- (b) With what castes other than the caste of the household is marriage permissible ?
- (c) With which caste such marriage would be desirable ?
- (d) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other castes ? NAME OF CASTES
- (e) Was dowry given on the occasion of marriage of your daughter ? Yes/No
If yes, mention the amount. Rs.

INHERITANCE ETC.

- (a) Do you know that there have been changes in recent years in the HINDU ADOPTION ACT ? Yes/No
If yes, can you describe its salient features ?
- (b) Do you think that there have been changes in recent years in the HINDU SUCCESSION ACT ? Yes/No
If yes, what are its salient features ?
- (c) Which relatives, including male members and widows and daughters married and unmarried, inherit property on the death of a male person belonging to the same caste as your household ?
- (d) What is the share of each such member ?
- (e) Are you in favour of inheritance of property by daughters equally with sons ? Yes/No

HEALTH

- (a) How many maternity cases occurred in the household during the last year (AFTER DIWALI 1960) ? NUMBER
- (b) How the case confined ? HOSPITAL/HEALTH CENTRE/HOME
If at home whether attended by DOCTOR/MIDWIFE/UNTRAINED DAI/
ELDERLY WOMAN IN THE FAMILY
ALLOPATHIC/AYURVEDIC/HOMOEOPATHIC
- (c) On what type of medical treatment the household usually depend ?
- (d) Which Hospital/Health Centre/Dispensary, the household consults in the event of serious illness ?
- (e) When were the members of the household last vaccinated ?

AGRICULTURAL PRODUCTION

Name of crop	Quantity obtained last Year (Mds.)	Value (in Rs.)	Quantity Sold (Mds.)	Value (in Rs.)
Cereals				
1. Wheat				
2. Gram				
3. Wheat & Gram				
4. Barley				
5. Bajra				
6. Rice				
7. Pulses				
8. Others (Specify)				
Cash Crops				
1. Cotton				
2. Sugarcane				
3. Oil seeds				
4. Others (Specify)				
Vegetables and Fruits				
Fodder				
Total				

- Average Monthly income of the household Rs.
- Sources :
- (a) Average Annual Income
- (b) Average Annual Income
- (c) Average Annual Income
- (d) Average Annual Income

RECIPROCAL AID IN AGRICULTURAL PRACTICES

- (a) Do you borrow agricultural implements from others at the time of cultivation ? Yes/No
- (b) Do you take help of neighbourers at the time of sowing or harvesting ? Yes/No
- (c) Do you assist your neighbourers and receive help at time of cultivation in the shape of manual labour ? Yes/No
- (d) How much did your father own at the time of his death ? BIGHAS

INDUSTRY

- (a) Have you taken up this industry for the first time in the course of last five years Yes/No
- (b) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments
- (c) Name the art or craft in which you have earned proficiency.
- (d) How did you learn the art or craft concerned?
 (1) Home Apprenticeship
 (2) At the place of neighbours
 (3) In technical institute.
 (4) Others
- (e) Do you consider further training necessary? Yes/No
- (f) If yes, describe the type of training you desire.

COMMUNITY

- (a) Does the head of the household know the Police Station, State in which it is located? Yes/No
- (b) Does the head of the household know the name of the river flowing through the State? Yes/No

ABOLITION OF ZAMINDARI

- (a) Do you think that abolition of Zamindari has resulted in any good to you? Yes/No
- If yes, indicate how you have benefited
- If no, why have you not benefited.
- (b) Could you get yourself recorded as a share-cropper in the revisionary settlement? Yes/No
- (c) Have you been evicted from your land as a result of recent land reforms? Yes/No
- If so, give particulars.
- (d) Have you benefited from any scheme of land development or land reclamations? Yes/No
- If yes, explain how you have benefited

PANCHAYAT

- (a) What are the leading parties in your panchayat and which caste is leading the panchayat?
- (b) Has there been any improvement in your village since the panchayat was established? Yes/No

FAMILY PLANNING

- (a) Is there a Family Planning Centre in your area? Yes/No
- (b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so? Yes/No
- (c) Do you wish to have more children? Yes/No
- If yes, sons
 daughters

DIET

- (a) How many times a day do the members of the household take meals?
- (b) What are the usual items of diet at each meal? (Staple Diet) Winter
 Summer
- (c) What are the prohibited foods or drinks?

UTENSILS

- (a) What utensils are used for preparing food and storage of drinking water?
- (b) Of what materials are important utensils made?

APPENDIX VII

SOCIO-ECONOMIC SURVEY OF VILLAGES

(VILLAGE SCHEDULE)

I. (a) *Name of the Village:*
Local legends, if any, about its origin. Is the origin of the village known? If so, give the approximate date of its origin.

Village calendar, if any.

(b) *Location*

Distance from:—

1. Delhi.
2. Main Road.
3. Railway Station.
4. Mandi.
5. Police Station.
6. Post Office.
7. The Jamuna River.
8. Irrigation Canal.

(c) *Type or types of soil*

Give area-wise distribution of the types of soil available in the village.

Land Use:—

1. Village *Abadi*.
2. Cultivated Area.
 - (a) Irrigated.
 - (b) Non-irrigated.
3. Fallow land.
4. Cultivable waste.
5. Common land.
6. Non-cultivable land.
7. Others (specify).

(d) The pattern of grouping of settlements in the village—reason for such a grouping—whether social or topographical.

(e) Internal Roads (kuccha or pucca).

(f) *Miscellaneous*.—Source of drinking water. Tanks, ponds etc. the provision for bathing and drinking water for the cattle.

II. *Religion and Caste structure of the village:*

Give some general observations regarding inter-caste relations, their dieties and festivals. What is the extent of observation of untouchability or other social disadvantages suffered by the Harijans.

III. *Are the families of the village generally joint families or otherwise:*

Is there any tendency for the breaking up of joint families.

Rights, duties and obligations of different members in a family.

IV. *Social Customs:*

A brief account of the social customs and ceremonies amongst the different communities from birth to death, e.g. birth, mundan, marriage, gauna, death, sharadhs etc.

Are there any auspicious days or months for these.

(b) Beliefs and superstitions regarding: Sowing, ploughing, reaping, thrashing and other agricultural operations.

Starting of a new business venture.

Beginning of a journey.

Regarding travel abroad.

Constructions of a new house.

Completion of a new house.

Legends, if any, connected with some local objects.

V. *Educational facilities available in the village:*

Are they adequate—if they are adequate, are the people satisfied with them?

Are there any incentives for the children to study or for the parents to send their children to school?

Is there any social welfare centre?

What has it been doing?

How do the people utilise its services?

Was there any adult literacy drive in the village?

If there was one, how did the people respond to it?

VI. *Housing:*

Type of house in different settlements—their material—whether locally manufactured or imported from other villages.

The labour engaged in construction, whether local or imported from outside.

What is the provision for shelter of cattle?

Are the house sanitary, and well ventilated? Provision for storage of food grain.

VII. *Agriculture*

Fertility of the soil. Total average under cultivation crop-wise distribution.

Irrigational facilities available.

Type of manures used.

System of cultivation.

Double cropping or not.

Tools and implements used, whether local or imported from outside.

Does any one family or a group of families own a Tractor and its accessories in the village.

Main crops grown and their corresponding period

VIII. *Industry*

Is there any cottage or small scale industry in the village? What are the goods produced? How are the goods marketed? What tools or implements are used in manufacturing? From where are they procured.

IX. *Others*

Are there any families engaged in shop-keeping only? What are the goods traded? Do

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the shops provide almost all daily needs of the village? How many people go out of the village to earn their livelihood? Where are they employed? Is the work seasonal, temporary or permanent?

Are there some persons who are employed in police or army? What is the influence of their ideas on the general village?

X. *Panchayats*

Is there a village panchayat? Who are the members? Which community they belong to? How were they elected? What sort of work has the Panchayat been doing? Are the people satisfied with it?

Are there any community or caste Panchayats? Give a brief account of their working.

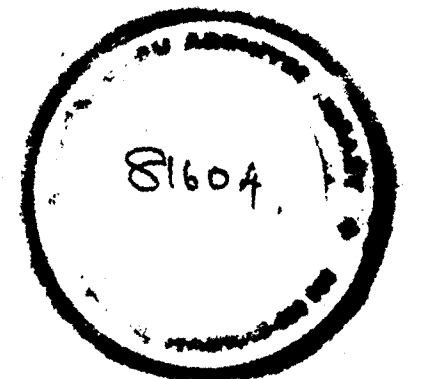
XI. *Co-operative Societies*

Is there any Co-operative Society in the village? What is the purpose? What are its functions? Is it functioning properly?

XII. What are the types of clothes, footwears, ornaments, food, utensils and furniture etc. generally used by the villagers.

XIII. Some attitudes towards developmental work, co-operative movement, joint farming, family planning, birth control etc.

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