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Field Investigations, First & Final Draft

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CENSUS OF INDIA 1961

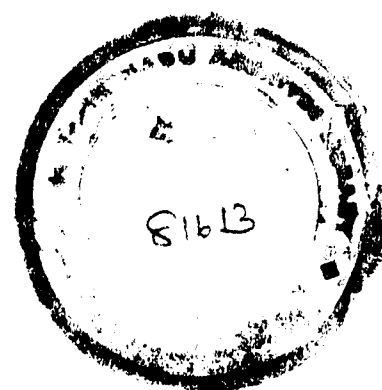
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D E L H I

Socio-Economic Survey of Village

Kharkhari Nahar

B. no. 81613



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 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.

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(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 and 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 immoveable 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 underpinning to conclusions', 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.

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.

New Delhi.
30 JULY, 1964.

ASOK MITRA
REGISTRAR GENERAL, INDIA

(ii)

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 Kharkhari Nahar, a village entirely cut off from all means of communications inasmuch as there is no metalled road linking it with the main road which comes upto Najafgarh. A distance of three miles has to be covered on foot to reach the village from Najafgarh. In fact, this remoteness of the village was one of the reasons for selecting it for socio-economic study, the other reasons being its vulnerability to frequent floods and its encirclement by the over-flowing waters of the Najafgarh lake. These factors create special and peculiar problems for the village which we considered necessary to study in the hope that it may one day possibly form a base for the authorities to tackle these problems.

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 habitation".

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 J. C. Bhatia and the first draft was written by him under my supervision.

Before closing, I must express my heartfelt gratitude to Sri Asok Mitra, Registrar General, India, and to Dr. B. K. Roy Burman, O.S.D., incharge of these surveys, whose patient and unfailing guidance and advice have been of immense help to us in the preparation of this monograph.

BALDEV RAJ

Delhi,
AUGUST 16, 1965.

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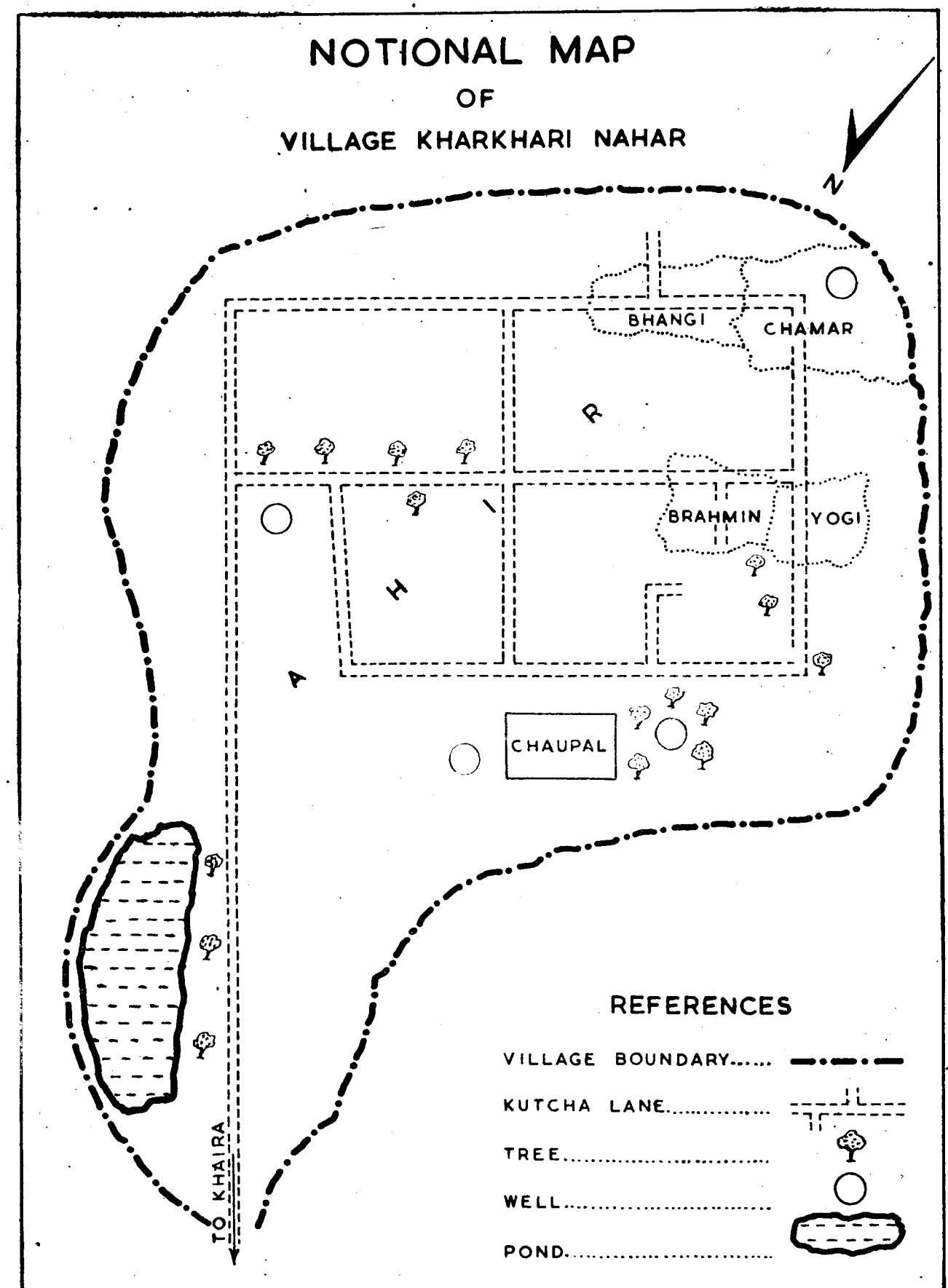
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An aerial view of the village.

Chapter 1

THE VILLAGE



Another Aerial view of the village.

K HARKHARI Nahar is a small village situated in the corner of the Union Territory about 18 (in an isolated) miles to the west of the metropolitan city of Delhi. It is totally un-connected with any major means of communication, there being no metalled or un-metalled road connecting the village with the outside world. The nearest railway station is at Bijwasan about 5 miles away and the nearest road (the Delhi-Najafgarh road where buses ply at regular intervals) is at a distance of about 3 miles from the village. There are two approaches to the village viz. (i) via Paprawat or (ii) via khaira (two comparatively bigger villages situated at a distance of one mile north and 1½ miles east of the village respectively). The road from Najafgarh to Paprawat was metalled about a year ago but the villagers seldom make use of it as the distance to be covered is somewhat more. They generally reach Najafgarh via Khaira through a kuccha track which is intersected at several points by rain water drains making it inconvenient to use it during the rainy season. Therefore, very often one has to reach the village through the cultivated fields by a path trodden by feet.

Since 2nd October, 1954, the village has been included in the National Extension Block of which the headquarters are at Najafgarh. It is also under the jurisdiction of Najafgarh police station. Najafgarh is also the nearest mandi (market) where the villagers generally sell their produce and purchase tools, implements, seeds and other necessities of life. Again Najafgarh provides the village with its nearest veterinary hospital, primary health centre and post office.

However, in spite of the remoteness of the village, quite a large number of the villagers daily go to Najafgarh or Delhi either for service occupations or other work and thus maintain a constant contact with the urban life.

The main consideration which guided us in the selection of this village for Socio-Economic study was its physical location i.e. its being away from the major means of communications.

PHYSICAL FEATURES AND CLIMATE

The village lies on the low lying area of Dabar belt and also forms part of the notorious Najafgarh Jheel. As it is situated on a low level, floods visit it almost every year. Whenever there are heavy rains the water inundates the nearby lands and for the last five years

it is continuously entering the village abadi. The regular inundation damages the standing crops, impedes agricultural operations and creates the problem of waterlogging. It has also been reported by the villagers that in the year 1917, the rain caused so much devastation that the whole of the village was washed away and there was 6 feet deep water at the site of the present village habitation. Thus there was great loss of life and property.

In addition to the above, the Punjab Government has constructed a drain to pass out the rain water which used to flood their fields during the rainy season. The drain flows at a distance of about 4 miles from the village and whenever there is a breach in it, the water enters almost all the nearby villages and inundates the land.

SOIL

The village has two types of soil viz., sandy and sandy-clay. The former is predominant on the southern and northern side of the village, whereas the latter is found in abundance on the eastern and western sides. Sandy soil is better suited for the cultivation of bajra, tara-meera, barley, gram, moong, moth etc., while sandy-clay soil is suitable for the growth of wheat, jowar and sugarcane.

CLIMATE

The climate of the village is the same as that of the Union Territory of Delhi. Summers are rather hot and winters very cold. The weather in winters, however, is usually fine and a shower of rain during this season is welcomed by the agriculturists as it is very beneficial for cultivation. The days in summer are very hot whereas nights are comparatively cooler. The rainy season generally starts in the middle of June and ends in September.

FLORA AND FAUNA

The flora and fauna found in the village are the same as those of other villages of the Union Territory of Delhi. So far as fauna is concerned there are two types of animals which are found in and around the village viz., domesticated animals and wild animals.

The domesticated animals in the village are cows, buffaloes, bullocks, camels and goats. Milch cattle are possessed by almost all the households in the village

while bullocks and camels are owned only by the Ahir and Brahmin households who are agriculturists.

Wild animals such as jackal, fox and hares are also reported to be found around the village.

Pigeons, eagles, sparrows, crows, cuckoos and peacocks are the birds to be found in and around the village.

Sometimes during the rainy season snakes are also seen floating on the surface of flood water.

There are plenty of stray dogs in the village and according to the villagers they are a great nuisance in the village. The villagers have expressed a keen desire to get rid of them.

As regards flora, trees like neem, kikar, pipal, seasmum, ber etc., are found in abundance in and around the village. Neem trees are also to be found in the compounds of many houses as these are considered to purify the air and their sticks are used for cleaning teeth. A few bushes are also to be seen in the fields.

The main summer crops are Bajra, Gobar, Moong, Sani, Moth etc., while Wheat, Barley, Gram, Gochni, Sarson, Tara-meera are the principal winter crops. Sugarcane is usually sown in April.

TRANSPORT AND COMMUNICATION

As the village is situated three miles away from the pucca Delhi-Najafgarh road, it is totally un-connected with the major means of communications. However, from Najafgarh regular and efficient bus services are available for all directions viz. Delhi, Dhansa, Badli, Rawta, Nangloi, Jhatikara, Bahadurgarh, Gurgaon etc. A D.T.U. bus service also runs between Najafgarh and Delhi every twenty minutes and the villagers generally make use of it.

However, as already mentioned, from the village to Najafgarh one has either to walk or cycle down on the trodden path which runs through the fields or on the bullock-cart track. During the rainy season the cart track becomes rather slushy making it almost impossible for the villagers to pass through it.

A few of the villagers also own bullock carts which are used by them for carrying their produce to Najafgarh mandi.

Cycles are possessed by almost all the households in the village as a large number of people from this village daily go to Najafgarh, C.O.D. Shakurbasti, Delhi Cantt. and other places for work.

There are two battery radio-sets in the village. One is owned by an Ahir who is a constable in the Delhi Police while the other was provided by the Social Education Department of the Delhi Administration in the year 1962. The department has set up a branch

at Najafgarh Development Block from where it provides dry battery for the operation of the set. Its staff also visits the village every fortnight for carrying out repairs to the set. The set has been installed in the baithak of Pandit Hukam Chand but any interested person is at liberty to operate it. The villagers often turn to it for listening in to current news and Dehati-Bhaiyon Ka Program which is relayed from the All India Radio in the evenings.

Nobody in the village contributes regularly to a newspaper but a few educated persons who are in service at Delhi or other places bring with them language dailies such as 'Hindustan' or 'Navbharat Times'.

There is not even a branch post office in the village and the villagers generally depend upon Najafgarh for their postal services. There are, however, branch post offices in the adjoining villages of Khaira and Paprawat but the villagers hardly make any use of these. A postman from Najafgarh visits the village daily for delivering the letters and money-orders. Letters to be sent out are generally handed over to any one visiting Najafgarh to be posted there.

CREMATORIUM

All the households in the village belong to the Hindu religion and follow the practice of cremating their dead. The only exceptions are children below the age of three years who are buried.

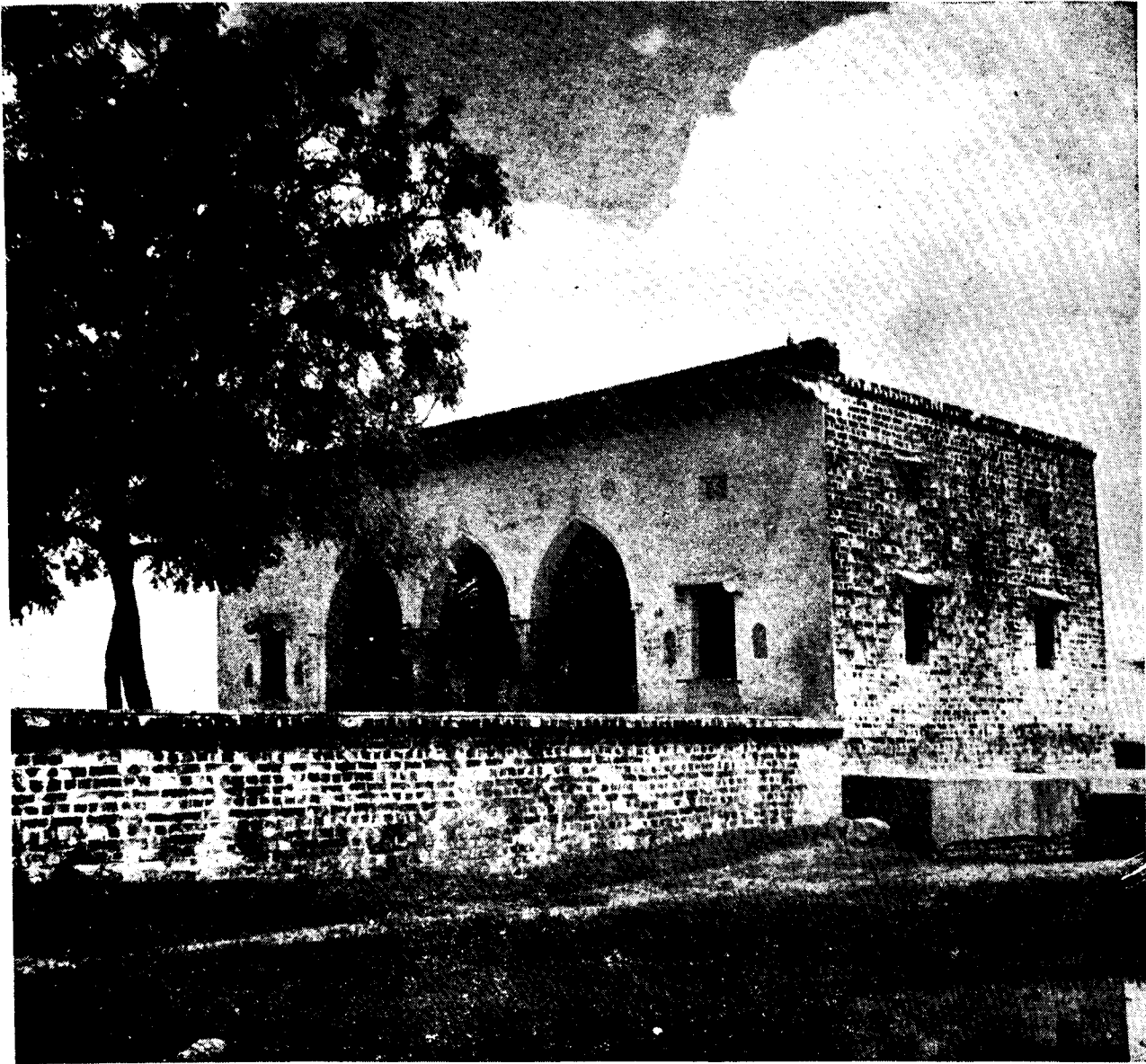
The village crematorium is situated at a distance of about one furlong to the east of the habitation. The crematorium for the scheduled castes is located in the same direction at a stone's throw from the crematorium of the higher caste people. The children are buried in one corner by all the castes in their respective crematoriums.

BOVINE POPULATION

Prior to 1952, the Chamars of the village used to take the dead animals to a small mound (located at a distance of about one furlong to the north of the village) and bury them there after deskinning them. But at present no Chamar of this village is engaged in this profession as they consider it below their dignity to deskin the dead animals. The dead animals are now either taken away by the Jatia Chamars of Najafgarh who visit the village whenever there is any such casualty or are buried in the open away from the fields.

SOURCES OF WATER

There are in all three drinking water wells in the village. No well is commonly owned except the one which is used by the Chamars. Out of the other two, one which is situated in the nearby fields and is for



The village Chaupal.

the benefit and convenience of passers by is owned by Ram Chander Ahir while the other which is located in the vicinity of the village and is used by all the higher castes was got built by another Ahir named Dingha Ram. Though all these wells are pucca, none of these is covered. The Chamars got it made pucca with financial aid of Rs. 500/- from the Government about 5 years back while the other two wells were brick-pitched by their respective owners. Incidentally it may be mentioned that the Bhangis have no drinking water well of their own nor are they allowed to draw water from any of the above mentioned wells with the result that they have to wait on one of the wells till somebody pours water in their pots. Of late two Ahir households in the village have also installed hand-pumps inside their houses mainly for their own convenience.

Whereas the males take their bath at the persian wheel wells, the females take it at home. For washing their clothes the villagers mostly go to the persian wheel wells. The drinking and bathing water for the cattle is provided by two kuccha ponds which are situated to the south-east and north of the village.

Except for persian wheel wells which number 43, there is no other source of irrigation available in the village. The main reason for the existence of such a large number of persian wheel wells in the small village is that the sub-soil water is very near to the land surface and it can easily be dug without incurring much cost.

IMPORTANT PUBLIC PLACES

The most important public places in the village worth mentioning are the chaupal, primary school and mata-ka-chabutras. The school and the chabutras will be discussed in Chapter IV under their respective heads. The following paragraphs give a description of the chaupal.

CHAUPAL

The chaupal is the most important public place in

the village. It is situated to the south of the village and has one room 8'x8', one verandah 15'x12' and a kuccha compound. It was constructed in the year 1944 with contributions from the people of all castes except the scheduled castes. The total cost of construction came to about Rs. 6,000/-, out of which Rs. 2,000/- were procured from the sale of trees from the village common land and the rest of the money was provided by the villagers themselves. The villagers also contributed voluntary labour for the construction of the chaupal. The chaupal serves as a venue for all public meetings. Marriage parties and guests who have to stay overnight are also accommodated here. It may also be mentioned here that even though the scheduled castes contributed nothing towards the construction of the chaupal, they are allowed to accommodate their marriage parties there. The primary school which has no building of its own for the present is also housed in the chaupal.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

In order to improve the Socio-economic life of the villagers many welfare and administrative institutions such as Gram-Panchayat, Co-operative Credit Society and Rural Community Development Block have come up in the village after independence. A detailed description of these institutions will be found in Chapter IV.

SIZE OF THE VILLAGE AND NUMBER OF HOUSEHOLDS

The total area of the village is 349 acres. According to the 1951 Census report there were 44 households in the village with a total population of 263. During the course of our investigation in August 1961, it was found that the total number of households has increased to 54 and the total population to 355.

The following table gives area, number of households and the population of the village in 1951 and 1961.

TABLE 1.1.
Showing number of houses, households and density of population

Year	Area in Acres	Density per acre	No. of houses	No. of H.Hs.	Total Number of persons		
					Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1951	349	0.75	44	44	125	138	263
1961	349	1.01	54	54	189	166	355

The above table clearly indicates that there has been an increase in the density of population by 0.26 persons per acre from 0.75 in 1951 to 1.01 in the year 1961. The table further shows that against the

population increase of 34.09% the corresponding increase in the number of households has been only 22.7%.

RESIDENTIAL PATTERN

The houses in the village have not been constructed in any planned manner. Almost every caste in the village has a separate cluster or clusters of its own. The Ahirs have several clusters, while Chamars, Bhangis and Brahmins have one cluster each. The house of the Jogi is located along with the houses of Brahmins. A few years ago the clusters of Chamars and Bhangis were situated in a corner quite apart from the houses of Ahirs but of late due to the construction of new houses accentuated by the rapid increase of population and break up of many joint families, the space between these clusters has narrowed down and they are coming close to each other.

The residential pattern in the village has been guided by many factors. Firstly because the customs, habits, ways of living and social ceremonies of different castes are distinct from each other, every caste tends to have a separate cluster of its own. This also facilitates interdining and intermixing among the members of each caste.

Secondly whenever a particular caste decided to settle in the village it was given a particular site for the construction of houses. It may, however, be 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 such as the Chamars and Bhangis in some secluded corner of the village.

Thirdly the rapid increase of population and break-up of many families also added many clusters.

The following examples and settlement history of the village bear ample testimony to the above observations.

The ancestors of Nahar Ahir who were the first settlers in the village occupied the best land and constructed their houses there while the Ahirs of other sects who came afterwards constructed their houses apart from the houses already constructed and formed a separate cluster each. The Chamars, Brahmins and Bhangis who came and settled in the village at different periods of time were also allotted land in different corners of the village and they put up their residential structures there and formed a separate cluster of their own caste. But as already mentioned, with the passage of time and construction of more houses, these different clusters came very close to each other and the space between them has so much narrowed down that it becomes very difficult to differentiate between the different clusters.

ENVIRONMENTAL SANITATION

The sanitary conditions in the village are far from satisfactory. Not a single lane has been brick-paved. Narrow uneven and irregular lanes, muddy during the rainy season and deep in dust at other times serve as channels through which dirty water flows from the

houses. The dirty water has no proper diversion and is left to dry itself and often emits bad odour. In the absence of proper drainage system, the dirty lanes present a picture of unhygienic surroundings. Especially during the rainy season, the streets turn slippery and difficult to pass.

HISTORY AND NOMENCLATURE

Although no written record of the origin and nomenclature of the village could be traced even from the 'Shajrae Nasb' (a document prepared at the time of permanent settlement in 1880 and preserved in the Sadar Quano's Office, Delhi), yet the people of the village know a good deal about its origin. According to their version the village was first founded by the ancestors of Ahirs. About 500 years ago, Nahar an Ahir by caste came from village Sarai in Rajasthan and settled at the present site of the village. It is further said that Nahar had a large herd of animals and after sun-set, he used to gather them in the open space, but he soon discovered that every month he was losing two to three of his best animals from the herd. To safeguard against theft, Nahar built a big Kharak (Gher) to impound his animals. Immediately after completion of the Kharak Nahar named the village after his own name as 'Kharak Nahar'. But in course of time after his death people began to call the village by the name of 'Kharkhari Nahar' and this is how it came to have this name.

The settlement pattern of the village abadi is traced in chronological order which runs as follows. It is reported that 39 Ahir households out of 44 are the direct descendants of Nahar, who came from Sarai village in Rajasthan about 500 years ago. Another 4 Ahir households are the descendants of Bhima who migrated from Chandawli village in Gurgaon District about 200 years back. The ancestor of one other Ahir household migrated from Soldha village in Rohtak district about 55 years ago. Although there are three sects of Ahirs of different origin in the village, yet there is absolutely no difference in their social status and customs.

Three Chamar households are the descendants of one Sukhrum Chamar who came in 1859 from Behrampur village in Gurgaon District. A case of recent migration is that of Rati Ram Chamar who migrated from Sekopur village in Gurgaon District 48 years ago.

Ram Diya the head of the only Bhangi household in the village came from Rampura village in Gurgaon District about 51 years ago.

Further it may be pointed out that four Brahmin households in the village are the offsprings of an ancestor Pat Ram who migrated in 1849 from Rohtak District in search of better prospects. With regard to the Jogi household it was reported that Amar Singh father of Jag Ram (present head of Jogi household) came from Najafgarh town about 57 years back, as

he got residential land in charity from the Ahir households in the village.

Table No. 1.2 given below summarises the pattern of settlement of households in the village. The table

indicates that 79.6% of the total households belong to the persons who settled before 5 generations followed by 13% households whose ancestors settled between 4 to 5 generations back and 1 or 1.8% who settled only a generation ago.

TABLE 1.2
Indicating settlement history of households

Caste	Total No. of households	No. of Households settled				
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	One generation	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ahir	44	43	—	1	—	—
Brahmin	4	—	4	—	—	—
Jogi	1	—	—	1	—	—
Chamar	4	—	3	—	1	—
Bhangi	1	—	—	1	—	—
TOTAL	54	43	7	3	1	—
Percentage	100	79.6	13.00	5.6	1.8	—

TABLE 1.3
Showing Settlement History of Households

Caste	No. of households	No. of households that have come to the village from	
		Outside the State	Inside the State
(1)	(2)	(3)	(4)
Ahir	44	44	—
Brahmin	4	4	—
Jogi	1	—	1
Chamar	4	4	—
Bhangi	1	1	—
TOTAL	54	53	1
Percentage	100	98.2	1.8

Further table 1.3 given below shows the type of migration of the households distinguished according to the households who have come from within and those from outside the Delhi territory. It is, however, apparent that except 1 (1.8%) who moved to the village from Najafgarh town all the remaining households (98.2%) belong to the ancestors who migrated from outside the Delhi Territory at various periods of time in search of better means of livelihood.

Chapter 2

The People &
Their Material Equipments

The main purpose of this chapter is to give a detailed account of the caste composition of the villagers and describe their material equipments like the possession of furniture and other household goods, type of houses they dwell in, dresses and ornaments they wear and their food and drinking habits.

A brief account of their beliefs, superstitions and practices connected with the various ceremonies during the life cycle has also been attempted.

A study of these will help us in understanding the socio-economic status of the various castes in the village and their inter-dependence on each other. It will further reveal the standard and way of living of the villagers and the extent of urban influence on their lives.

TABLE II.1
Distribution of Population according to caste, number of households, number of members and sex

Caste	No. of Households	Males	Females	Total	Percentage of the total	Average size of household	S x Ratio No. of Females per 100 Males
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Ahir	44	150	137	287	80.9	6.5	91
Brahmin	4	18	15	33	9.3	8.2	83
Jogi	1	3	2	5	1.4	5.0	66
Chamar	4	16	11	27	7.6	6.7	68
Bhangi	1	2	1	3	0.8	3.0	50
TOTAL	54	189	166	355	100.0	6.5	88
PERCENTAGE		53.2	46.8	100			

The table shows that the average size of the household in the village as a whole works out to be 6.5. It is highest (8.2) among the Brahmins and lowest (3.0) among the Bhangis. The table further shows that eight-tenth (80.9%) of the total population consists of Ahirs. It can, therefore, be rightly called an Ahir village. If we group the other higher castes viz., Brahmins and Jogis with them, they constitute more than nine-tenth (91.6%) of the population.

SEX RATIO

A study of the sex ratio reveals the predominance of males over females not only for the village as a whole but amongst all castes. It, however, varies among different castes. It is highest in the case of Ahirs (91 females per 100 males) and lowest among the Bhangis (50 females per 100 males). The sex ratio of other castes falls in between this range. For the village as a whole the sex ratio works out to be 88 females for every 100 males.

SCHEDULED CASTES

It may also be mentioned here that two of these five castes viz., Chamars and Bhangis have been declared as scheduled castes for the Union Territory of Delhi. These two taken together account for 8.4% of the total population of the village.

TABLE II.2
Size of the households by caste

Caste	No. of Households	Total Population	Average size of the household	No. of persons in size groups and the number of households in each							
				0-1	2-3	4-6	7-9	10-12	13-15	16-18	19 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Ahir ..	44	287	6.5	1	8	15	14	4	—	—	1
Brahmin ..	4	33	8.2	—	—	1	2	1	—	1	—
Jogi ..	1	5	5.0	—	—	1	—	—	—	—	—
Chamar ..	4	27	6.7	—	—	2	1	1	—	—	—
Bhangi ..	1	3	3.0	—	1	—	—	—	—	—	—
TOTAL	54	355	6.5	1	9	19	17	6	—	1	1

Table II.2 indicates that two-thirds (66.7%) of the households in the village have four to nine persons per household. The range for the village is from one to nineteen. However, the range varies considerably by caste and even within the castes. Six out of a total of 8 households with ten and more persons are the Ahir households. The average size of the household for the village as a whole works out to be 6.5 persons. It is highest among the Brahmins (8 persons per household) and lowest amongst the Bhangis (3 persons per household). The size of the household in the village during the 1951 Census was 5.9. The important factor contributing to the increase in the size of the household was the improvement in the health conditions of the people which resulted in decrease in the death rate and increase in the birth rate.

SOCIAL STRUCTURE

As described earlier, the social structure of the village consists of five castes. But from the point of view of class superiority represented by inter-dining, inter-mixing, acceptance of food and water, these castes can be divided into three broad groups viz., Higher, Intermediate and Lower castes. This status-wise grouping is only tentative and the position of one caste vis-a-vis the other has been shown in the light of its day-to-day relations with one another. The hierarchical grouping of the five castes is depicted in Table No. II.3 below.

TABLE II.3
Hierarchical List of 5 Castes

Rank Group	Castes
A. Higher	Brahmin Ahir
B. Intermediate	Jogi
C. Lower	Chamar Bhangi

At the top tier of the caste hierarchy are the Brahmins and the Ahirs. Highest in the social ladder is placed the Brahmin who officiates at the religious ceremonies of all the castes except the Chamar and the Bhangi. He does not dine at the house of any other caste but accepts only raw-material like wheat-flour, pulses and vegetables and cooks the food himself. Even the Ahirs whose status is almost equal to that of the Brahmin regard the latter as superior to himself in social status.

In the intermediate level, there is the Jogi caste who habitually live on begging. They ask for and accept alms only from higher castes like Brahmins and Ahirs. Living on charity is considered a mean profession and the status of the Jogi has accordingly fallen to the middle plank in the social hierarchy. Lower in the caste rank are the Chamar and the Bhangi. They are forbidden to use wells from which the higher caste persons draw their drinking water.

Higher caste persons will not share their hookah or sit on the same string cot with them. The Chamars' inferior position is also shown in rules of seating arrangements by which he is required to sit on the ground while the Ahir and the Brahmin sit on the string cot. If a Chamar is seated on a cot when an Ahir passes by and likes to stay to talk with the Chamar, he is offered the cot and the Chamar squats on the ground. The Bhangi's lower standing is apparent when group dining takes place in connection with 'Disothan' (party on the birth of a much wanted child), marriage or Kaj rites. After the higher caste persons have finished their meal, the left-over food is usually collected and eaten by the Bhangi. Even when community speakers like the Block Development Officers etc. address the people of the village the Chamars and the Bhangis remain on the outskirts of the crowd. Patterns of hierarchy and social distance still persist in the village.

CASTE, OCCUPATION AND INTER-CASTE RELATIONS

Each caste in the village is traditionally associated with a particular occupation. This does not, however, mean, that all the members of a caste or even a majority of them do, in fact, follow their traditional calling. In fact, some have been following non-traditional callings, when found more remunerative. Older and more conservative persons in each caste tend to regard the traditional calling as the proper one. Each takes pride in his skill and regards it as natural monopolies of his caste.

The Brahmins who are supposed to perform various social and religious ceremonies of other castes in return for cash or kind have almost relinquished their priestly duties. Some have turned to agriculture as owner cultivators while others have joined service as constable, teacher or soldier in army. Ram Krishan, a Brahmin aged fifty is an owner cultivator, but occasionally performs religious ceremonies of only the Ahirs and the Jogis. For his services he generally receives from Rs. 11 to Rs. 51 depending upon the financial position of the household concerned. He has also relations with the adjoining villages of Pandwala Kalan, Pandwala Khurd and Kharkhari Jatmal where he is also called for performing social ceremonies. The Chamars and Bhangis bring their own priest from Najafgarh for the performance of the various ceremonies.

The Ahirs who claim to be real yadavas, the direct descendants of Lord Krishna are traditionally associated with the occupation of agriculture, grazing of cattle and selling of milk. Most of them are owner cultivators while a few of them have joined service occupations and as labourers. It may, however, be mentioned here that even those Ahirs who have joined some other occupations outside the village own some land which they have either given to others on crop share basis or cultivate it themselves in their spare time.

The traditional occupation of jogis consists of living on charity. Although the head of the only jogi household in the village has joined the C.O.D. as a labourer and his son is in the Army, yet he continues to collect alms in the morning from the members of the higher castes.

The Chamars were traditionally associated with the making of shoes and deskinning of dead animals. At present none of the Chamar households in the village is sticking to his traditional calling. Out of 4 Chamar households in the village two have set up handlooms in their respective houses and earn their bread from proceeds of weaving, one is a shepherd and the fourth is a casual labourer.

Since generations, Bhangis are associated with the occupation of scavenging and removing of refuse. The only Bhangi household in the village is still continuing with the work of sweeping the streets and removal of refuse and is paid in cash and grains by all the other castes. He gets from 5 to 10 seers of foodgrains at each harvest and also left-overs of food from each of the households he serves. On the occasion of marriage and other social ceremonies, he also receives sweets and some money in cash for rendering additional services to that household. His son, however, earns his livelihood by working as bandsman at Najafgarh. In the past the Bhangi woman also used to help the women of other castes at the time of delivery but now a Dhanak woman from the village Khaira and a Bhangi woman from Kharkhari Jatmal come to the village for child-birth.

There is no Nai household in the village but two Nais from Pandwala Kalan and one from Paprawat visit the village and all three of them have Jajmani relationships with a set of households belonging to the higher castes. Each of them receives about 12½ seers of grains at each harvest from the household he serves. The Chamars and Bhangis have no Nai of their own and they generally go to Najafgarh for their hair-cut etc.

For getting earthen vessels the villagers go either to the Kumhars of Khaira or Kharkhari Jatmal and get the vessels by giving grains the quantity of which depends on the size and shape of the pot required.

The traditional occupation of all the castes along with the occupations pursued at present by the heads of the households as well as their youngsters has been shown in Table II.4.

A glance at the table will show that while most of the heads of the households are sticking to their traditional callings, an overwhelming majority of the youngsters have changed over to non-ancestral occupations. The trend towards outside and urban employment in recent years has been the primary factor in the change-over to non-traditional vocations.

The table also supports our earlier statement that while older and more conservative persons in each caste tend to regard the traditional calling as the best one, the youngsters switch over to non-traditional callings whenever these are found more remunerative.

TABLE II.4
Traditional and Present Occupations of Households

Caste	No. of H.Hs.	Traditional occupation	Occupation of head of Household	Occupation of youngsters
(1)	(2)	(3)	(4)	(5)
Ahir	44	Agriculture, grazing of cattle and selling of milk.	Owner Cultivator .. 30 Agr. Labourer .. 1 C.O.D. Labourer .. 7 Clerk .. 1 Peon .. 1 Military .. 1 Policeman .. 1 Shepherd .. 1 Rent Receiver .. 1	Owner Cultivator .. 11 Military .. 3 Police .. 2 Peon .. 2 Shepherd .. 1 Clerk .. 2 Labourer .. 2 Milk vendor .. 1
			44	24
Brahmin	4	Priesthood	Owner Cultivator .. 3 Teacher .. 1	Labourer .. 1 Policeman .. 1 Military .. 1
			4	3
Jogi	1	Begging	C.O.D. Labourer .. 1	Military clerk .. 1
			1	1
Chamar	4	Shoe-making and deskinning of dead animals.	Weaver .. 2 Shopkeeping .. 1 Casual Labourer .. 1	Casual Labourer .. 1 Shopkeeper .. 1 Daftry .. 1
			4	3
Bhangi	1	Scavenging	Sweeper .. 1	Drummer .. 1

NOTE :—All the 13 Ahirs who are in service or engaged in other occupations own land. 7 of them have given it on crop share basis while 6 cultivate it themselves with the help of hired agricultural labour.

MATERIAL CULTURE

An attempt has been made here to study the material equipments of the people in the village such as the possession of furniture, consumer durables, household utensils etc. In order to highlight the changes, data regarding the acquisition of these articles particularly during the last five years was also collected and have been analysed in the following paragraphs.

TABLE II.5
Material Culture—Possession of Furniture

Caste	Total No. of Households.	No. of Households possessing				
		Khatia	Table	Chair	Moodha	Mirror
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ahir ..	44	44	2	2	13	6
Brahmin ..	4	4	—	—	1	—
Jogi ..	1	1	—	—	—	—
Chamar ..	4	4	—	—	1	—
Bhangi ..	1	1	—	—	—	—
TOTAL ..	54	54	2	2	15	6

The table shows that khatia (cot), chair, moodha and mirror are the only items of furniture possessed by different households in the village. Out of these, khatia (cot) is invariably possessed by all the households irrespective of their economic status. The khatia (cot) is used both for sitting and sleeping purposes. The villagers have acquired a special skill for knitting the khatia and sometimes they knit very eloquent designs.

TABLE II.7
Possession of Consumer Goods

Caste	Total No. of Households	No. of Households possessing						
		Hurricane lantern	Kerosene stove	Bicycle	Battery torch light	Dibiya	Sewing machine	Radio Set
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Ahir ..	44	20	—	25	10	32	2	1
Brahmin ..	4	3	—	2	2	2	—	—
Jogi ..	1	1	—	1	1	1	—	—
Bhangi ..	1	—	—	1	—	1	—	—
Chamar ..	4	1	—	—	1	3	—	—
TOTAL ..	54	25	—	29	14	39	2	1

So far as the possession of consumer durables in the village is concerned, the table shows that more than half (29 out of 54) of the households in the village possess bicycles. The total number of bicycles in the village, however, is 35, because there are many households who own more than one bicycle.

The main reason for the existence of such a large number of bicycles is that many people from the village daily go out either for work or studies,

The strings for the khatia are made by the villagers themselves in their spare time out of the hemp grown in the fields.

As regards other items of furniture, there are only two tables, 2 chairs, 15 moodhas and 6 mirrors in the village mostly possessed by the people of higher castes a majority of whom are in service occupations outside the village. The quality of the furniture is very poor and it is not well maintained. The moodhas, because they are old and in a broken condition, present a very shabby look.

TABLE II.6
Material Culture—Furniture Acquired during the last Five years.

Caste	Total No. of Households	Furniture acquired during the last 5 years			
		Chair	Table	Bench	Moodha
(1)	(2)	(3)	(4)	(5)	(6)
Ahir ..	44	—	—	—	3
Brahmin ..	4	—	—	—	—
Jogi ..	1	—	—	—	—
Chamar ..	4	—	—	—	—
Bhangi ..	1	—	—	—	—
TOTAL ..	54	—	—	—	3

A comparison of Table II.6 with the Table II.5 showing possession of furniture in the village reveals that except for 3 moodhas which were purchased by three Ahir households from Najafgarh, no new furniture has been acquired by the villagers during the last 5 years.

Battery torch light is possessed by 14 persons all of whom consider it a necessity because while returning from their daily routine, they have to travel through kuccha tract on the bicycles during the night.

One person in the village who is a constable in the Delhi Police is also in possession of a dry battery radio set. Sewing machines are also possessed by two Ahir households in the village.

In the absence of electricity the villagers usually light their houses with hurricane lanterns or Dibiya. Hurricane lanterns are possessed by twenty-five households and 39 households have Dibiya. As the total number of households in the village is only 54, it is evident that many households in the village who have hurricane lanterns also possess Dibiya.

A closer study of the table will further reveal that leaving aside a few bicycles, hurricane lanterns and Dibiya all the other consumer durables are possessed by a few well-to-do families of Ahirs most of whom have constant urban contacts because of their being in service occupations outside the village.

TABLE II.8
Consumers goods acquired during the past 5 years

Caste	Total No. of Households	Consumer goods acquired during last five years.				
		Bi-cycle	Battery torch light	Hurricane lantern	Sewing machine	Radio sets
Ahir ..	44	12	2	2	1	1
Brahmin ..	4	—	—	—	—	—
Jogi ..	1	—	—	—	—	—
Chamar ..	4	—	—	—	—	—
Bhangi ..	1	—	—	—	—	—
TOTAL ..	54	12	2	2	1	1

As regards the acquisition of consumer durables during the last 5 years, the Table II.8 shows that 12 bicycles, 2 battery torch lights, 2 hurricane lanterns, one sewing machine and one dry battery radio set were acquired by the villagers during the last 5 years. It may, however, be interesting to note here that all these things were acquired by the Ahirs who are economically better off. In the absence of any means of transportation, bicycles were purchased out of bare necessity by the persons who have joined service occupations in urban centres. The battery torch lights and hurricane lanterns were purchased from the Najafgarh market while radio set was procured by the Ahir Constable from Delhi market.

The sewing machine was acquired in a peculiar way. About two years back a vehicle carrying some radio sets, sewing machines and other small things visited the village. The visitors advertised on the loud-speaker that the things will be put to auction one by one and if the bid is acceptable to the seller, it will be sold otherwise commission at the rate of 2 annas in a rupee will be given by the seller to the bidder. First two or three persons gave a bid for a few small things and they were given commission according to the terms

previously announced. When the sewing machine was put to auction, the villagers, tempted by the cash prize gave a bid as high as Rs. 150 for it and the person giving the highest bid had to purchase the machine although reluctantly. The machine was of very poor quality and is of no use to the household who purchased it.

It will be clear from the above discussion that the quality and quantity of furniture and other consumer durables possessed by the villagers is very poor. This may be due to the poverty of the villagers. Whatever the reasons may be it is but apparent that the villagers are very frugal in their habits and ways of living and do not purchase anything unless it is absolutely necessary.

TABLE II.9
Distribution of households according to fuel used

Caste	Total No. of Households.	No. of Households using		
		Upley	Wood	Phoos
(1)	(2)	(3)	(4)	(5)
Ahir ..	44	44	20	6
Brahmin ..	4	4	2	—
Jogi ..	1	1	1	—
Chamar ..	4	4	1	3
Bhangi ..	1	1	—	1
TOTAL ..	54	54	24	10

FUEL

Among the fuels used in the village dried cow-dung cakes occupy a very important place and are invariably used by all the households irrespective of their caste and economic status. This is mainly because cow-dung is easily available in the village free of cost. The cow-dung is collected and cakes prepared by women and children in an open place. These are then placed on the ground or pasted on high clay walls of the houses to dry up in the sun. On the outskirts of the village there stand a number of 'Batooras'¹ containing dried dung cakes, each belonging to a particular family. The stored up dung cakes in the Batooras are used as fuel especially during the rainy season. A few people also reported as using wood & phoos in the absence of cow-dung cakes. These are procured from village trees, barren lands or nearby bushes.

¹—A Batoora is a hut shaped stock of cow-dung cakes plastered over with cow-dung itself so as to save the cakes from getting wet during the rains.

TABLE II.10

Distribution of households according to utensils owned

Caste	No. of Households	No. of Households using														
		Cooking Utensils										Water Storing Utensils				
		Tawa	Chakla	Belan	Parat	Lota	Gilas	Kadchi	Degchi	Thali	Katori	Chimta	Tasla	Matka	Bucket	Dhol
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Ahir ..	44	44	31	31	35	40	44	44	36	44	44	30	6	44	15	7
Brahmin ..	4	4	2	2	3	3	4	4	3	4	4	1	—	4	1	—
Jogi ..	1	1	—	—	1	1	1	1	1	1	1	—	—	1	—	—
Chamar ..	4	4	1	1	2	2	4	4	2	4	4	1	—	4	1	—
Bhangi ..	1	1	—	—	—	1	1	1	—	1	1	—	—	1	—	—
TOTAL ..	54	54	34	34	41	47	54	54	42	54	54	32	6	54	17	7

UTENSILS

The household utensils possessed by the villagers are made of metal or clay. The metal utensils are used for cooking purposes while the clay utensils are made use of for storing water, milk, butter-milk, ghee, grams, etc. Whereas the clay utensils may be used by all the households irrespective of their caste, the cooking utensils of higher castes are made of brass while socially lower castes use aluminium utensils for cooking their food.

The most commonly used utensils in the village are :—

Tawa (an iron plate) used for cooking chapatis; Chakla-Belan (wooden plate and wooden roller for preparing chapatis); Parat (a big metal plate for kneading the flour); Lota (a metal pot for keeping water, buttermilk etc.); Gilass (tumbler); Thali (a metal plate); Kadchi (a big metal spoon); Katori (a metal cup); Degchi (a metal pan for preparing tea or curries); Chimta (a pair of tongs made of iron for picking things); Matka (an earthen pitcher for storing water); Balti (an iron bucket); Dhol (an iron drum); Tasla (a big metal pitcher).

FOOD AND DRINKS

The villagers are very simple in their food and drinking habits and an overwhelming majority of the households i.e. (90.7%) take only vegetarian diet. There are only 5 households in the village (all belonging to the socially lower castes of the Chamars and the Bhangis), for whom no food is tabooed. Further there was no household in the village who reported as taking Bhang while there are 3 households, 2 belonging to Chamars and one to Bhangi for whom wine is not a prohibited drink. It may, however, be mentioned here that even those for whom no food and drink is prohibited cannot take meat and wine regularly because of their poverty and thus they take these things only on some special occasions. During the course of our investigations it was also gathered that a few persons belonging to the higher castes of Ahirs who are in service occupations also take meat and wine secretly and do not disclose it to others because of the fear of being censured by the society. On the occasion of marriage and other social ceremonies a few persons were also reported as taking liquor.

So far as staple diet and food habits of the people in the village are concerned, table II.12 shows that

TABLE II.11
Prohibited Food and Drinks

Caste	Total No. of Households	No. of Households reported as prohibited				No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
		Food		Drink			
		Meat	Onion	Wine	Bhang		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Ahir	44	44	—	44	44	—	—
Brahmin	4	4	—	4	4	—	—
Jogi	1	1	—	1	1	—	—
Chamar	4	—	—	1	1	—	—
Bhangi	1	—	—	2	4	4	2
TOTAL	54	49	—	51	54	5	3

TABLE II.12

Staple diet and food habits of the communities

Caste	Total No. of Households	Households taking							
		Summer				Winter			
		Wheat	Gram	Gochni	Barley	Wheat	Gram	Bajra	Gochni
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Ahir ..	44	26	20	11	40	38	21	40	25
Brahmin ..	4	2	—	—	4	3	3	4	2
Jogi ..	1	1	—	—	1	1	1	1	—
Chamar ..	4	1	—	2	4	2	2	4	4
Bhangi ..	1	—	—	—	1	—	1	1	1
TOTAL ..	54	30	20	13	50	44	28	50	23

whereas wheat, gram and gochni are used both in winter and summer, bajra is taken in winter and barley during the summer season.

A few of the preparations made out of the above cereals which find favour with the villagers and are invariably taken by all the households irrespective of their caste and economic status are Rabri, Angakra, Khichri and Karhi.

Rabri

It is a preparation of flour of bajra and buttermilk. The flour of bajra is mixed with buttermilk in the morning and is allowed to lie for the whole day. In the evening it is boiled and salt is poured into it. When fully boiled it become viscous and is taken alone for with rotis made of gochini and wheat.

Angakra

It is a preparation of Gochini (wheat & gram). The flour is first kneaded thoroughly and big cakes are prepared. These cakes are then kept under the fire for some time. When fully roasted, they are taken with buttermilk, milk of karhi. The only difference between the Angakras prepared by the well-to-do and the poor is that while the former put some quantity of ghee in the flour, the latter do not use any ghee for the preparation of this food. This food is generally taken in the night during the summer season.

Khichri

The other important food taken by the villagers during the winter season is khichri. Wheat is first ground on the grinding stone and then boiled in water. When fully boiled a small quantity of ghee and sugar or gur are mixed with it. It is either taken alone or with milk.

Karhi

It is prepared out of besan (gram-flour) and buttermilk. Besan is mixed in the buttermilk and is allowed

to boil for some time. When it becomes thick, salt and red pepper are poured into it. It generally serves as a vegetable and is taken along with the rotis made of wheat and bajra or with Angakras mentioned above.

Vegetables

A few well-to-do families in the village also prepare vegetables like potatoes, arvi, lady-fingers, onions, ghia, etc. It may also be relevant to note here that none of these vegetables are grown in the village. For the purpose of selling vegetables in the village two pedlars and a person on horseback come from Najafgarh and Paprawat respectively. Sometimes, a woman vegetable seller carrying a basket full of vegetables on her head also visits the village. The villagers give equal quantity of grams to the vegetable sellers and get the required vegetables.

Pulses

Pulses of gram and moong are also frequently prepared by the villagers. The poor belonging to the socially lower castes who cannot afford vegetables and pulses take their food with onions, salt and red pepper or chatni.

The villagers are also fond of pickles specially of unripe mangoes, pepper and lemons, which they procure from Najafgarh. A few households belonging to Ahirs also prepare these pickles at home.

Fruits

The people in the village generally do not take any fruits but sometimes while returning from the city they bring some guava, bananas, cucumber, mangoes, pears, etc. which are taken with great relish by all the members of the family. But it may also be mentioned here that the quality of these fruits is very inferior and very often these are rotten. Sugarcane sticks are freely used by the villagers during the winter season as these are available in the village in large quantities.

In addition to the above, on some special occasions such as festivals and other social & religious ceremonies, special dishes like Halwa, Poori, Khir, etc. are prepared. These delicacies are also served to the honoured guests.

DRINKS

Buttermilk is the most popular drink in the village and is taken by the villagers regularly with almost every meal. Besides this milk also forms a part of the daily diet of many villagers. This is because almost everybody in the village possesses one milch cattle or the other.

Of late because of urban contacts the villagers have started taking tea and now there are many persons in the village who have become accustomed to the habit of taking tea both in the mornings and evenings. A few poor households belonging to the socially lower castes use Gur or Khandsari instead of sugar, in their tea. The villagers whenever they take tea, take it in large metal tumblers which are filled to the brim.

It may also be mentioned here that of all these drinks buttermilk is considered as an inferior drink and is never served to the guests who are always given milk or tea.

Data were also collected regarding the number of meals taken by the villagers in a day. It was reported that the people there are in the habit of taking their meals twice a day during winter and thrice a day during the summer season. A few persons who go out of the village for service occupations also reported taking their meals three times a day even during the winter season. Early in the morning they take some paranthas or chapatis with pickles, butter, buttermilk or tea and also carry their food with them for taking in the afternoon at their respective places of work. The third meal they take in the night.

For children, however, there is no inflexible rule and they can take their food as many times as they like.

TABLE II.13
Staple diet and number of meals taken in a day

Caste	Total No. of Households	Households taking number of meals					
		Summer			Winter		
		Once a day	Twice a day	Thrice a day	Once a day	Twice a day	Thrice a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Ahir	44	—	—	44	—	34	10
Brahmin	4	—	—	4	—	3	1
Jogi	1	—	—	1	—	1	—
Chamar	4	—	—	4	—	4	—
Bhangi	1	—	—	1	—	1	—
TOTAL	54	—	—	54	—	43	11

DRESS AND ORNAMENTS

The dress which one wears serves as a good indicator of his economic and social status. Even though no appreciable distinction could be noticed in the dresses worn by the people of different caste groups in the village, yet the clothes worn by the well-to-do persons were cleaner and of better quality than those of poor and of lower status. The traditional dress of the males in the village consists of a Kurta (collarless shirt), Dhoti (a piece of cloth 5 × 1½ yds. tied round the waist) and a Safa (turban). Turban is worn by males primarily because a certain degree of prestige attaches to it and secondly because it protects the peasants from the scorching heat of the sun when they work in the field. Recently, however, in many cases the turban has been replaced by Gandhi Cap mainly because of its cheapness. This dress is worn by the males throughout the year with the only difference that during the winter season they wrap khes, chadar or blanket around their bodies. Those

who can afford also use woollen coats.

There is, however, some departure from the traditional dress in case of those who are in service occupations outside the village. They generally wear kamiz (shirt with collars) or bush-shirt or open shirt to cover the upper portion of the body and pyjama or pants for the lower portion. The garments of a few service class people are made of fine cloth. Below the shirt and trousers they also put on underwears and wests.

During the winter season they put on woollen coats, jerseys, sweaters and mufflers.

As regards the dresses of infants and children, it may be stated that the children below 5 years of age either go naked or cover only the upper portion of the body with a shirt. The school going boys put on wests, shirts with collars as upper garments and underwears or pyjamas as lower garments. During the winter season a few of them also put on pants,

sweaters and woollen coats. During winter small kids are also made to wear tops (round caps) on their head which are made by their mothers out of rags. As these caps are made of many colours, they give a very nice appearance.

The females cover the head with a kind of veil known as Orna or Lungri. They cover the upper part of their body with a sort of sewn garment known as Kamiz. The lower part is covered with a skirt popularly known as Lehnga or Ghagra which is made with 12 yards to 30 yards length of cloth. Some of them are blue with white and red or yellow spots and others are striped blue and red. Women also wear Dhoti, Petticoat and Blouse to cover their breasts. Hand-made brassiers are also put on below the Kamiz or blouse by some of the women. Unmarried girls wear a half sleeved Jacket (Garkhi) with buttons up to the neck. Silvar and a long collarless Kamiz and a Dopatta are also worn but only by a few. Married females in the village do not wear anything white because it is considered inauspicious.

The clothes mentioned above are either got stitched from the two lady tailors in the village or from Najafgarh. The lady tailors in the village usually stitch women's and children's clothes and the males have to go to Najafgarh for getting their clothes stitched. A few of the service class people also get their clothes such as pants stitched from Delhi tailors. Sometimes ready-made garments for children are also purchased from Najafgarh.

The cloth in most of the cases is procured from the pedlars who visit the village almost every day. A few households also purchase cloth from Najafgarh or Delhi market.

Footwear

The traditional footwear in the village both for men and women is Juti (a laceless pump shoe). The only difference between Jutis worn by the males and females is that the one worn by former is simple and of one colour only, the latter's may be of any colour with some design embroidered on it with coloured cotton or silver thread. Moreover the Jutis of females are lighter than those of males. These Jutis are got made by the villagers from the Najafgarh Chamars.

The young especially newly married ladies also put on sandals, chappals or slippers which are also purchased from Najafgarh.

The footwear which is most common with those who are in service occupations is shoe with laces. They also put on socks.

The infants and small children generally go bare-footed while the school going boys use shoes and also Jutis. During the winter season they also wear cotton or woollen socks.

Ornaments

A variety of ornaments are possessed by the women in the village. These are generally made of silver, the use of gold being confined to a few rich families. The females mostly put on heavy silver ornaments round their feet, necks and hands. A list of the ornaments along with their description has been included as an Appendix to the report.

PERSONAL CLEANLINESS

Many of the villagers do not bathe regularly. Men bathe at the wells and women and children in their respective houses near the drains at noon. Soap is rarely used. People are often seen wearing dirty clothes. Clothes are washed once or twice a week and the people belonging to the socially lower castes are not very particular about washing them. Men wash their own clothes and women wash only their and their children's clothes. Nobody in the village is giving his clothes to the washerman but a few among the service class people are reported as giving their clothes for ironing at Najafgarh. Very often a cloth is changed when it gets torn and many persons do not have a second set to put on. People do not take much care of their teeth. Neem or Babool tree brush is used to clean the teeth but some of the villagers just wash their mouths with water without cleaning their teeth.

HOUSE TYPE

Buildings are among the major economic assets of the villagers. The type of house which one possesses is a good indicator of his socio-economic status. The investment in buildings plays an important role in the preference scale of the villager and an improvement in his financial condition generally results in the improvement of his dwelling. The change in the pattern of buildings (in terms of their structure and other characteristics) during a particular time throws ample light on the economic change which might have taken place during that period.

An attempt was, therefore, made to collect some information about the house-type and housing conditions in the village. For the purpose of analysis the buildings found in the village have been classified into two main categories viz. according to the purpose to which these have been put and according to the material used in their construction.

The first classification further sub-divides the structures found in the village into the following three categories :

- (i) Residential structures or 'Ghars'.
- (ii) Cattle sheds or 'Ghers'.
- (iii) Sitting rooms or Baithaks.

A residential structure or 'Ghar' is one in which the members of a household live, keep their belong-

ings and cook their food. As it is mostly used by the women who observe 'purdah' no male member from outside has an access thereto. If some outsider wants to go there, he must have the prior permission of the household concerned and should be accompanied by some male member of that family.

Sitting rooms or 'Baithaks' are mostly used by the male members and females seldom go there. During day time the men smoke hookah, gossip and relax there while during the nights these are used by male members for sleeping purposes. The meals are also generally served to the male members in the 'Baithaks' and they only occasionally visit the 'Ghars' for short intervals. The guests are also entertained in the 'Baithaks' and if they have to stay overnight, they are accommodated here. The 'Baithaks' are usually 'Pucca', cleaner and better furnished than the houses. In some cases these are away from the 'Ghars' while in others adjacent to them.

Cattle sheds are generally thatched structures with sides open. A manger for feeding the cattle and a number of pegs for tying the cattle can be found in the cattle sheds.

A few of the cattle sheds (Ghers) belonging to the well-to-do agricultural households also contain a conical shaped structure (about 10 feet in height). It is made of wheat-hay and is locally known as 'Boonga'. These Boongas contain wheat straw which is used as animal feed during winter or other lean periods of the year, when green fodder is in short supply.

The cattle sheds are mostly dirty and emit a bad odour.

The structures mentioned above may not, however, be exclusive and many a time a particular building may contain a ghar, baithak and a cattleshed all combined in one.

Again on the basis of material used in their construction, the buildings may be divided into the following three categories :

- (i) Pucca
- (ii) Kuccha
- (iii) Mixed

In the construction of a pucca house baked bricks mixed with lime, cement and mud are the main materials used for the wall while kari (wooden lintels) and Takht (slabs) are used for the roof.

A kuccha house is one the walls of which are made of unburnt bricks or mud and straw, kari (wooden lintels), bamboo or phoos constitute the principal materials for the roof.

Further a structure having pucca walls but kuccha roof or which is partly kuccha and partly pucca may be called a mixed house.

Data regarding the house-types and housing conditions was processed and has been presented in the following tables :

TABLE II.14
Distribution of houses amongst different castes with
No. of rooms and No. of persons

Caste	No. of Households	No. of Persons	Ancestral	Constructed	No. of living rooms	No. of rooms per Household	No. of Baithaks	No. of cattle sheds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Ahir	44	287	14	30	154	3.5	3	21
Brahmin	4	33	2	2	11	2.7	—	3
Jogi	1	5	—	1	3	2.0	—	1
Chamar	4	27	1	3	7	1.7	—	1
Bhangi	1	3	1	—	3	3	—	—
TOTAL	54	355	18	36	178	3.3	3	26

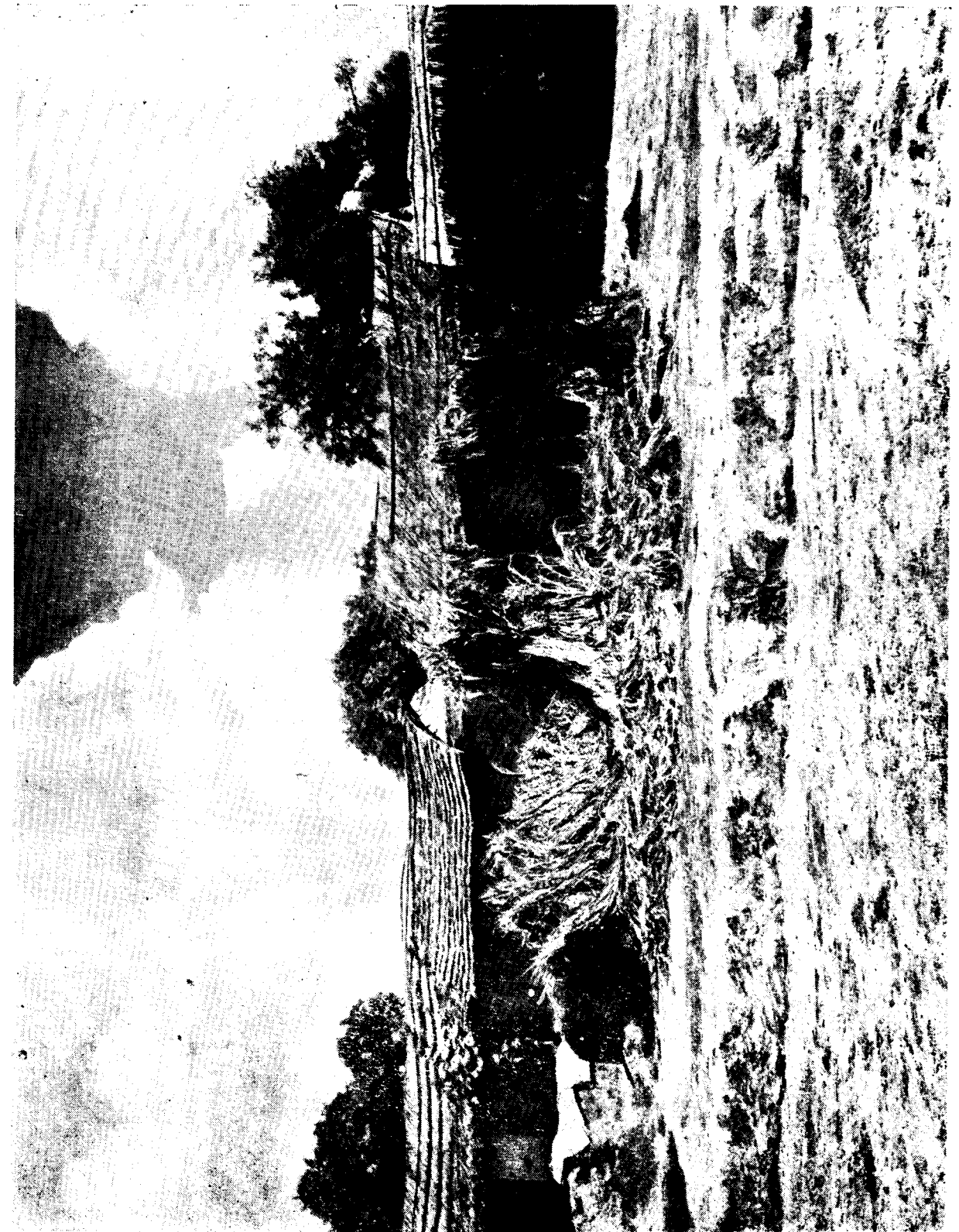
It can be seen from table II.14 that two-third or 66.6 per cent of the houses were constructed by the persons who occupy them now while the rest one-third or 33.3 per cent were inherited by them. It may, however, be worthwhile to mention here that even in the ancestral houses a few improvements have been made by the owners. The table further shows that there are 178 living rooms in the village and the average number of persons living in a room works out to be 3.3. It is highest among the Ahirs and lowest among the Chamars.

Again there are only 3 households in the village who have separate sitting rooms and all of them belong to the dominant caste of Ahirs.

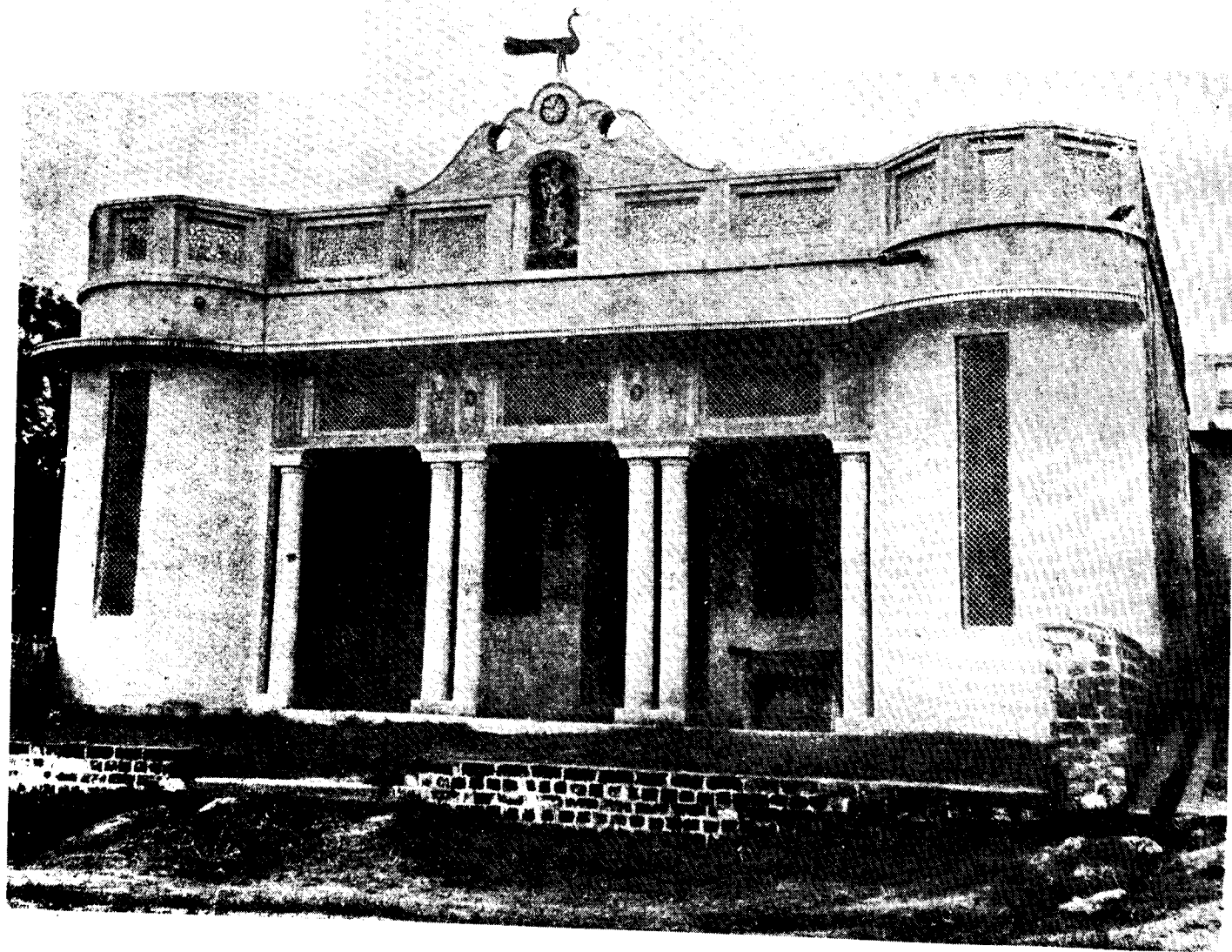
Almost all the households in the village have cattle but less than half or 48.1 per cent of the total households have got separate arrangement for them.

The information regarding the type and period of construction has been provided by table II.15.

The table reveals that out of 54 residential structures, 25 are kuccha, 24 pucca and 5 are of mixed



Dwelling of the poor.



A Pucca House



Interior of a House of a well-to-do family.



Chabutra.

TABLE II.15
Distribution of Houses According to Age and Type of Construction

Age of the building (yrs.)	Type of Construction			
	Kuccha	Pucca	Mixed	Total
(1)	(2)	(3)	(4)	(5)
0-5	4	11	2	17
5-10	2	11	3	16
10-15	2	2	—	4
15-20	2	—	—	2
20-30	6	—	—	6
30-40	1	—	—	1
40-50	3	—	—	3
50-above ..	5	—	—	5
TOTAL	25	24	5	54

type. It may also be seen from the table that all the pucca and mixed houses were constructed about 10 to 15 years back, whereas an overwhelming majority of kuccha house are 15 to 50 years old. It can safely be concluded from this, that of late there has been an increasing tendency in the village for the construction of pucca houses.

So far as the housing conditions in the village are concerned it will be seen from table II.16 that about 3/4th (74.1%) of the total households in the village with 2/3rd or 66% of the total population have 2 to 4 room accommodation while 18.5% of the total households with a population of 28.7% have 5 to 8 room accommodation. The residential structures of 7.4% of the households with a total population of 5.1% contain only one room.

An interesting conclusion which can be drawn from the above is that the bigger houses are more overcrowded than the smaller ones.

TABLE II.16
Distribution households by No. of rooms and by number of persons occupying

		Households with No. of rooms.													
		1 room		2 rooms		3 rooms		4 rooms		5 rooms		6 rooms			
Total No. of Households	Total No. of rooms	No. of H.Hs.	Total No. of Family members	No. of H.Hs.	Total No. of Family members	No. of H.Hs.	Total No. of Family members	No. of H.Hs.	Total No. of Family members	No. of H.Hs.	Total No. of Family members	No. of H.Hs.	Total No. of Family members		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
54	178	355	3.3	4	18	15	83	18	97	7	55	3	27	4	46
														7 rooms	
														1	8
														2	21

TABLE II.17
Distribution of Houses According to Type of Wall

Caste	Material of walls		
	Bricks	Mud	Bricks & Mud
(1)	(2)	(3)	(4)
Ahir	23	18	3
Brahmin ..	1	2	1
Jogi	—	1	—
Chamar ..	—	4	—
Bhangi ..	—	1	—
TOTAL	24	26	4

As regards the material used in the construction of different types of houses in the village, table II.17 shows that the walls of 44.4% of the houses are made of bricks while the rest 48.2% and 7.4% of households have used mud and mud plus bricks for the construction of the wall.

TABLE II.18
Distribution of Houses According to the Type of Roof

Caste	Number of Households with					
	Kari & Silli	Kari & Grass	Wooden planks and batten.	Lintel	Kari & Tin	Grass & Mud.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ahir	26	3	4	4	2	5
Brahmin ..	3	1	—	—	—	—
Jogi	1	—	—	—	—	—
Chamar ..	4	—	—	—	—	—
Bhangi ..	1	—	—	—	—	—
TOTAL	35	4	4	4	2	5

The data regarding the material used in the construction of the roof has been provided by table II.18. The table reveals that Kari and Silli are the main materials used for the roofs in the village. The other materials such as Kari and Grass, wooden planks and batten, lintels, Kari and Tin, grass and mud etc. have been utilised by a very few households.

LIFE CYCLE RITUALS

BIRTH

A pregnant woman gets nausea and develops strange tastes for sour things and clay. Any pregnancy in the household is cleverly judged by the other women and the news immediately spreads throughout the village. Although the pregnant woman continues to perform her daily chores till the time of delivery she is given somewhat lighter work to do and better food to eat. However, in the advanced stages of pregnancy she is not permitted to carry heavy load on her head and care is taken to see that she may not get bad dreams during the night. In the village there is no trained or untrained Dai and at the time of labour either a Bhangi woman or a trained midwife is requisitioned from Pindwala village. Majority of the villagers, however, call the Bhangi woman and it is very rare that a midwife is called. The Bhangi woman cuts the umbilical cord with some sharp iron plate or other instrument. The cord so cut is buried under the cot of the mother and in no case thrown away. The Dai for her services is generally given from 62 nP. to Rs. 5 depending upon sex of the child born and the financial condition of the family. The actual time of the birth of the child is noted and made known to the family purohit because it is he who has to prepare the horoscope (Janampatri) of the child. The auspicious time and date for the havan and namkaran sanskar is also suggested by the purohit. After the birth the mother and the newborn are secluded for about ten days. During this period she is generally looked after by a woman of the family. This work was previously entrusted to the Nai woman who was called from Pindwala but now the villagers do not take the trouble of calling her and thus bear the responsibilities themselves. In case the household has sufficient accommodation she is given a separate room otherwise a curtain is hung to separate them from other members of the family.

In case the birth is of a male child, some elderly woman in the family will beat upon the bronze plate and go round the houses of all those persons who are closely related to the household where birth has taken place and affix red palms on the doors.

On the sixth day after birth which is called (chhati), rice is cooked and distributed in the village.

On the tenth day the mother and the newly born child are given a bath with hot water. After taking bath the mother who was considered polluted for ten days is free to move about anywhere in the house. The house is then thoroughly cleaned and a coating of cow-dung is given on the floor. The naming or 'namkaran' ceremony also takes place on this day. The family purohit officiates at this ceremony and as already mentioned above it is he who decides some auspicious moment for this ceremony. A havan is performed in the presence of all the members of the

family including the father and mother of the newly born child and with the chanting of mantras the Brahmin ties red threads on the wrists of the child, his/her mother and father. He also suggests the first alphabet of the name and the full name is decided by the family itself. The Brahmin for his services generally receives from Rs. 1.25 to 5.00. After all these ceremonies are over, another ceremony known as 'Kuan Pujna' takes place. The mother leaves the child at home and accompanied by a few women proceeds towards the village well. She also carries an empty clay vessel on her head and on the way they sing songs. In the pot so carried she brings water from the well and at home cooks rice with that water and takes it herself.

After this a feast may be arranged for the relatives or for the whole village depending upon the financial condition of the household concerned.

The mother is now free to move about anywhere but she generally prefers to take rest for about a fortnight and is given ample quantity of ghee to eat so that she may recover her lost health.

MUNDAN

After birth 'Mundan' or first hair cutting ceremony of the male child takes place. This is generally observed in the first, third, fifth, seventh or even in the ninth year. The most auspicious day for this ceremony according to the villagers is the first day of the month of Baisakh (April) and on this day the child is generally taken to Garh-Mukteswar, Beri (Rohtak) or Khanpur (Delhi). The Nai who cuts the hair receives from 62 nP. to Rs. 1.25 nP. for his services.

THREAD WEARING CEREMONY

This ceremony which usually takes place in the 9th or eleventh year or even on the day of marriage of the boy, is observed only in case of Brahmin households of the village. On this occasion the head of the boy is shaved and a white thread (Janav) is put around his neck. Later a 'Havan' is held and a feast is also arranged.

MARRIAGE

Marriage is considered as a necessity in the village because it is their general belief that without a wife one cannot enter 'grasthashrma' the second of the four stages of life. Besides, without the marriage there cannot be any offspring and without a son a man cannot achieve salvation. Sex gratification which is one of the powerful instincts in a human being can also be considered as one of the reasons for marriage.

It is the most gay and joyous of all ceremonies connected with the life of an individual. It consists of a series of rituals and performances the more important of which are the Sagai or Ladka Rokna (Betrothal), presentation of daughter by the father to the

boy with some dowry (Kanyadan), the lighting of fire as a divine witness and sanctifier of the ceremony (Vivah home) Phere (circumvention seven times round the fire) etc.

An attempt has been made in the following paragraphs to describe in brief the social customs and practices relating to the marriage of Ahirs in the village under study. It may, however, be mentioned here that other castes in the village also follow practically the same pattern with slight modifications here and there.

The villagers as a whole practise territorial and gotra exogamy, but they will not marry outside their caste so that when a man wishes to get his son or daughter married, he must look out for a bride or a groom outside Kharkhari Nahar, belonging to his caste, yet not to the same gotra. The same gotra implies gotra of boy's or daughter's father, mother and father's mother (Dadi). For instance if their respective gotras are 'Nirwai', 'Khorla' and 'Gothwal', an Ahir boy or girl would be married outside these sub-castes. The same is the case with the Brahmins and the Jogis. The Chamars and Bhangis follow the same customs as those followed by higher castes but the chief limitation in their castes is to marry their sons and daughters outside their own village.

The extent of marriage field varies in different castes. The Ahir families in the village would not marry their sons or daughters in seventeen villages where Ahir brothers including other castes are putting up for the past few generations. The name of the seventeen villages in which relations cannot be contacted are given below. The distance (in miles) of these villages from the village under study is shown in brackets :

1. Khaira (1)
2. Paprawat (1)
3. Renla Khanpur (1½)
4. Tajpur (1½)
5. Kangan Hera (3)
6. Daulatpur (3)
7. Hasanpur (2)
8. Pandawla Kalan (1)
9. Pandawla Khurd (2)
10. Ghuman hera (4)
11. Jhul-Jhali (5)
12. Kharkhari Jatmal (1)
13. Khera Dabar (2)
14. Sobrera (2)
15. Jafarpur (3)
16. Daryapur (4)
17. Kharkhari Nahar.

Because the residents of all these villages are said to be brothers and sisters hailing from the same ances-

tral line, matrimonial alliances between them have been tabooed by the elders of Ahirs as well as of other castes. If any member breaks the established convention, he is either ex-communicated from the caste or other punishment is imposed upon him depending upon the individual case, by the elders of these villages, for such violation. The Ahir boys and girls would generally be married in the Rohtak and Gurgaon districts of Punjab. Moreover it is also the practice among the higher castes that a son cannot be married in the village where his father is married.

ENGAGEMENT (SAGAI)

Previously as a convention the nais (barbers) used to act as go-betweens in fixing up of marriage alliances. For such services they (nais) generally used to receive from each side Rs. 5 or more depending upon the financial position of the family concerned. Though even now they continue to perform many functions at such marriages, their role as middlemen has been diminished to a large extent. Now the initiative for marriage is generally taken either by the father of the girl or by the head of the household—it may be the grand-father or paternal uncle. Initiative for marriage is always taken by the girl's side because there is a custom in the village that marriage proposal must come from the girl's side. It is usually the mother of the girl who makes the first move for the marriage of her daughter. As the daughter approaches puberty her mother presses her husband to be in the lookout for a suitable match for the girl.

The father of the girl in turn talks about it to his friends and relations living in the village as well as in other villages and requests them to let him know if they hear of a boy who might make a suitable match. He tries to ascertain the detailed particulars of all the suitable boys mentioned to him by his friends and relatives and each such case is carefully discussed in the family circle. Due consideration is given to such qualifications as appearance, personal qualities, education and economic prospects. However possession of land is the most important factor. The villagers have preference for light skinned boys specially if the girl is beautiful.

In order to see that the boy and girl are mutually compatible, the horoscopes of both the boy and girl are also examined, but of late due to the spread of education and influence of certain religious institutions such as Arya Samaj, this custom is gradually dying out and less resort is now had to horoscopes.

In case no suitable match is found within a year the search is intensified and resort is also had to wide travelling.

After the girl's family has decided upon a particular boy, a middleman who may be a friend or a relative starts the marriage negotiations. After the

negotiations have proved favourable, the father of the girl or some other elderly male member in the girl's family visits the boy's house for final settlement. If all conditions are met, and both families agree, the sagai or Ladka Rokna ceremony takes place. After the reservation ceremony the parents of the girl need not worry about the future of the girl because such commitments are seldom repudiated in the village.

A day is then fixed when the betrothal ceremony is to be held. On the day so fixed for the betrothal, the women of the boy's home clean the entire home and coat the floor with cowdung, straw and clay. A large room is vacated and prepared for the ceremonies. A few cots are placed alongside the wall for seating the older guests from the village while others squat on the floor. A carpet is also spread on one of the cots on which the members of the girl's family sit. A sitting board (Patra) with a carpet is placed in the middle of the room for the boy to be betrothed and opposite it a similar seat is provided for the Brahmin who has to perform the ceremony. The father of the girl then puts 1, 11 or 101 rupees into the hand of the boy. He may also give a rupee to all the girls from Kharkhari Nahar who have married in the boy's village. The maximum which the girl's father from the village gave to the boy of another village at time of reservation was Rs. 101, whereas in the year 1960 an Ahir boy of the village received Rs. 300 in cash, a mare and a ring on this occasion. On this occasion the father of the boy as well as that of the girl also give Re. 1 to Rs. 11 depending upon the financial position of the parties as donation to the village Panchayat, the Goshala, pond, bull, chaupal and village school to be spent later for their upkeep and improvement.

Information of the Wedding Day

The wedding generally takes place a few days after the betrothal ceremony. The proposal for the marriage date also comes from the girl's parents. The time is decided upon the basis of various factors such as the respective ages of the boy and the girl, the finances available etc. However, the season of the year is usually predetermined, for most of the marriages take place in May and June after the harvest because at this time the villagers are generally free from the busy agricultural operations and can freely participate in the marriage celebrations and preparations. The other reason for it is that ample finances are also available at this time being the sale proceeds of agricultural produce to be spent on the marriage. The specific date (Mahurat) for the marriage is selected by the family purohit. The purohit writes out his calculations on a piece of paper which is signed by two or three elders of the girl's family and other co-villagers. A turmeric mark and a few grains of rice are affixed to the letter which is known as Pili Chithi. The letter is then tied with a yellow thread and is given by the girl's parents to the Nai for delivery to the

boy's family. On receipt of the Pili Chithi the boy's father invites four or five elders of the family together with the family Purohit. The latter checks the calculations in the letter and if he agrees with them the date set in the letter is officially confirmed. The Nai for his services is given Rs. 1.25 by the boy's father and he returns to the village with the formal acceptance of the wedding date. Usually this takes place about two months before the date set for actual marriage. However, if the date is not agreeable to the boy's side, both the Purohits sit together and make further calculations and find another auspicious date for marriage which is acceptable to both the parties.

Lagan

Lagan is a reminder about the wedding date mutually agreed by both the parents. It consists of a few sanskrit verses, followed by the date of wedding, the number of persons invited to it, the type of conveyance to be used by the wedding party and number of ceremonial oil baths to be taken by the bride and the groom. Gifts are always sent to the boy's family with the letter of lagan, and these are always held in the boy's lap. The items of gifts are the dress for the boy's mother, two long pieces of cloth dyed yellow at the corners, a coconut and some sweets (sugar-candies). The letter of Lagan along with the gifts are handed over to the Nai for presentation to the boy's family in the presence of the whole village. The women of boy's family examine the presents carefully and evaluate their quality especially the material of the dress; for these may give an idea about the dowry expected to be given by the girl's family.

On this occasion the women sing songs and sweets are distributed to all the persons present there.

The Bans

The Bans are ceremonial oil baths taken by the boy and the girl in their respective villages. The number of baths to be taken by each is pre-determined by the Brahmin and is specified in the letter of Lagan. This number is always in odd (5, 7, 9, 11). There is, however, a convention that the number of such baths to be taken by the girl are always two less than those of the boy. They are so arranged that the boy will finish the bath on the night before the wedding procession starts and girl on the night before the actual marriage ceremony. For taking such baths they are generally seated on a wooden stool and are massaged with specially prepared lubricant and then bathed by their married sisters, brothers' wives and aunts.

During the period when these baths are being taken by the boy and the girl they are not expected to go out except to respond to the calls of nature. An iron rod is always given in their hands which is a sort of protection from any evil spirit. They are always confined to their houses, where they rest and relax during the day.

Ghur Charhi (Horse-Riding)

When the day of the marriage procession arrives, the groom is dressed in his wedding dress and crown, which are provided by his maternal uncle. He then gets on horseback to perform the ceremony of Ghur Charhi which consists of a ride round the village Chabutras to offer worship. At this moment the father of the boy as a customary obligation gives Re. 1 to Rs. 11 as donation to the Gaon Sabha, Goshala, pond, bull, chaupal and village school for their maintenance. The groom's bhabhi (brother's wife) puts some collyrium (surma) around his eyes for which she is given Re. 1 to Rs. 11. His sister's husband ties the crown on his head and gets Rs. 11 to 51. The groom's face is veiled by silvery thread hanging from his head-dress. The boy's sister follows him throwing rice from a dish which she carries. The procession moves about in the village with the singing of songs by the women.

At this stage another ceremony known as Johri takes place under which the boy ceremonially sucks his mother's breasts and in case she is dead, of his paternal uncle's wife. This according to the villagers is a reminder to the boy about the benevolences of his mother and that he may not forget his mother when his wife comes.

After the ceremony has been performed the crown is removed from the head by the person who placed it there and he gets Re. 1 for this. Turmeric marks are then put on the forehead of the boy by his Bhabhis (brothers' wives), and aunts (uncles' wives). When the Ghur Charhi and other ceremonies are over the wedding procession (Barat) which is composed solely of males and usually accompanied by band sets off for the girl's village. The women-folk generally remain at home and do not accompany the marriage party because they have to make certain preparations for the reception of the party when it returns to the village with the bride.

If the bride's village is nearby the party goes on bullock carts but in case it is far away buses are hired for the purpose. To give a send-off to the 'Barat' the women pour water on the wheels of the cart or bus as the case may be.

The Wedding

When the wedding party arrives at the girl's village, a Nai is sent to the girl's house to let her family know that the groom and his party have arrived. The latter wait on the outskirts of the village, where they are formally received by the girl's father, brothers and uncles. The wedding party does not enter the village till somebody from the girl's side comes and welcomes them. In case nobody turns up it is taken as a great insult and may result in serious consequences. Then the father of the groom and bride's father embrace each other and exchange greetings. The latter gives the former some money ranging from Rs. 11/- to

101/-. It is not however obligatory for the two fathers to meet: any elderly males in the respective families may perform these roles. The wedding party is then conducted to the village Chaupal, where plenty of cots are kept in readiness before hand. In the Chaupal, the members of the wedding party may be served cold drinks or tea with sweets. The girl's family sees to it that all possible amenities are provided to the barat. Water, soap and oil is made available to those who like to take bath.

Barat Lena

An hour or so later some members of the girl's family, accompanied by a Nai and a Brahmin approach the Chaupal to perform the ceremony of 'Barat Lena'. As the groom sits, a 'tika' of turmeric and rice is affixed to his forehead by the Brahmin of the girl's family. The Brahmin gives the boy some sweets which he puts into a cloth he is carrying.

Barauthi

Now the crown is again tied on the head of the groom by his sister's husband and he again gets on a horseback. Accompanied by the members of the wedding party, he approaches towards the bride's home. The women from the girl's side stand there and sing songs. The girl is then brought on the door of the house and puts a garland around the neck of the groom and she rushes back inside the house. The mother of the girl or some other elderly lady now perform 'Arti' of the boy and affixes a turmeric and rice mark on his forehead. This ceremony is known as 'Barauthi'.

After the ceremony of 'Barauthi' is over, the father of the boy gives some ornaments, ribbons for the hair, some yarn, henna and sugar and four wooden pegs to be used in the 'Phere' ceremony, to the family of the bride. Thereafter the members of the wedding party return to their respective places in the Chaupal. Some of them play cards and smoke hookah, while others gossip or take rest.

At about 8 P.M. dinner is served to the marriage party. The boy takes his food in the Chaupal because he cannot eat anything in the girl's house till the actual marriage ceremony is over. The relations of the girl also take food only after the Phere ceremony. The marriage party is usually kept for two days and four meals and four teas are served.

Phere

The most important ceremony which takes place before the marriage is solemnized is the 'Phere Ceremony'. For this purpose four poles are installed in the courtyard of the girl's house which are covered by a sheet of cloth. Beneath it is a fire hole (havan), on one side of which are two ceremonial sitting boards. The relatives of the bride and groom sit opposite each

other. The Brahmin asks the groom to sit on one of the board facing towards the east. Then he lights the fire with a piece of burning cow-dung cake. After this the ritual starts. With the recitation of a few mantras, the Brahmin requests that the girl be brought in. The girl is then brought by her maternal uncle. The bride is veiled, dressed in clothes provided by her mama (maternal uncle); and ornaments, ribbons etc. given by the boy's family. With the recitation of mantras the groom promises to consult his wife in all things, to take her wishes into account and never to insult her before anybody. The bride on her part vows to be an obedient wife. After making these promises the boy and the girl are asked to walk slowly around the fire seven times. The boy takes three rounds and the girl four. When the young couple is seated again the Brahmin recites some more mantras and applies a tika to both bride and groom. Then the bride is taken inside the house by the bridegroom and leaving her there he comes out without his crown. The Brahmin charges from Rs. 11/- to Rs. 31/- for performing the 'Phere' ceremony.

After the 'Phere' the groom is invited to come and eat some sweets in the bride's house. The bride and groom may also make some hand prints on the walls. This is known as 'Thapa Lagana'. But the main feature of this visit is the joking that takes place between the groom and the bride's relatives. He is expected to hit back. They tease him about his appearance and behaviour. The women may also steal the boy's shoes and may not return it, till he gives some money to them.

Neota

After Phere, Neota (donation of small sum of money to the father of the girl at the occasion of her marriage as a financial aid) function takes place. The father of the girl sends out a message to all households with whom his family has dealings in Neota, for participation in the function. The subscription of money is noted in a family register called 'Bahi' where donor's name and his contribution is written. These family registers are carefully kept for generations because they contain dates of births, marriages, deaths besides financial obligations of the family. A similar ceremony of 'Neota' takes place in the boy's house before the departure of marriage party to the girl's village.

Bida

On the following day the wedding party returns to the boy's village. A farewell ceremony (bida) is held, when the girl's father hands over his daughter to the

groom with the words 'I give my daughter to you'. This is known as 'Kanya Dan'. On this occasion dowry may be given together with some money. The amount of money varies between Rs 51/- to 501/- depending upon the financial status of the family. Dresses, utensils and a few other household effects are also given. Some sweets are also sent along with the bride for distribution in the groom's village. The younger brother of the bride generally accompanies her on her first visit to groom's village.

Reception of the bride in the groom's village

As the couple approaches the house, the boy's sisters block the door-way and do not allow them to enter the house till he pays some money to them. The next ceremony to be held is that of 'Mukh Dikhana'. The women of the village come to the boy's house and view the face of the bride by lifting her veil. For this they also pay a rupee or so to her. The bride looks down modestly as the women examine her.

The bride at this stage stays in the boy's village only for a day and then her brother comes and takes her back. It may be mentioned here that cohabitation does not take place at this stage.

Gauna

When the father of the girl feels that the girl is young enough to shoulder the responsibilities of married life, he sends a message to the boy's parents. The boy accompanied by a few of his friends and relatives visits the bride's village and stays there for a couple of days. At this stage he does not speak with the girl and she is not sent with them. On the next date which is fixed, the boy visits the village of the bride and this time the bride is sent with him. A few presents of ornaments, clothes and sweets are also handed over to the boy at this stage.

Widow Marriage

Widow remarriage is commonly practised in the village among all castes except Brahmins but before arranging such marriage her full consent is obtained and it is never forced upon her. There is a custom in the village which is known as 'Kareva' or 'Choori-Pehnana' under which the younger brother voluntarily marries the widow of his deceased brother. In such like cases no regular marriage ceremony takes place and the prospective husband only covers the widow with a veil of cloth in the presence of near relatives. On this occasion he generally receives a few presents and cash from the father of the girl.

Chapter 3

Economy

Economic change in rural areas is largely dependent on the nature and volume of the economic resources available in the village. Land and buildings probably constitute the most important resources in the village perhaps next only to the human population. Whether in respect of share of capital or in respect of contribution to total output, land occupies a key position in the rural economy. On the social side the structure of power and prestige has been based on the ownership and use of land. As the role of buildings is somewhat different from land, they have been discussed in an earlier chapter. Here it is proposed to assess the land resources of the village.

LAND RESOURCES

Land use Classification

The pattern of land utilization in the village is presented below in table III. 1. The table shows that total land in this village according to the revenue records is 481 acres, of which 309 acres or 64.2 per cent is under cultivation, 1 acre or 0.1 per cent is cultivable waste which includes fallow lands; 163 acres or 33.9 per cent is non-cultivable waste and it includes village ponds, tanks, roads. The village 'abadi' covers only 8 acres.

CROP PATTERN

The most important manner of land utilisation in the village is through cropping which is mainly of two seasons viz. Kharif & Rabi crops. The proportions

TABLE III. 1
Pattern of Land Utilisation

Land Use	Area in acres	% of the Total
(1)	(2)	(3)
Land under cultivation	309	64.2
Cultivable waste	1	0.2
Non-cultivable waste	163	33.9
Village abadi	8	1.7
TOTAL	481	100.0

of cropped area in Kharif and Rabi seasons vary year after year depending upon the irrigation facilities available, but usually the two crops are in ratio of 2 to 1 respectively. Table No. III. 2, showing the manner of land utilisation in the village reveals that the total area under cultivation is 309 acres. If both Rabi and Kharif crops are grown over the entire area, it would make a total of 618 gross acres. The distribution of actual cultivated area according to crops sown for the season 1959-60 as given by the Tehsildar's office, Delhi is shown in table No. III.2. As is seen from the table a total of 343 gross acres was cultivated, out of which 235 acres or 68.5 per cent was under Kharif crop and 108 acres or 31.5 per cent was under Rabi crop. Thus actual cultivated area for both the crops was only 55.6 per cent of the gross area.

TABLE III. 2
Distribution of Cultivated Area According to the Crops sown

Nature of Crops	Rabi		Kharif		Rabi & Kharif, Total	
	Acres	% of the Total	Acres	% of the Total	Acres	% of the Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
A. Food Crops:—						
1. Cereals	208	88.6	83	76.8	291	84.8
2. Grams	—	—	20	18.5	20	5.8
3. Pulses	—	—	—	—	—	—
4. Vegetables	1	0.3	—	—	1	0.3
SUB TOTAL	209	88.9	103	95.3	312	90.9
B. Commercial Crops:—						
1. Sugar-cane	25	10.6	—	—	25	7.3
2. Cotton	1	0.4	—	—	1	0.3
3. Oil seeds	—	—	4	4.6	4	1.2
SUB TOTAL	26	11.0	4	4.6	30	8.8
C. Other fodders	—	—	1	0.1	1	0.3
TOTAL	235	100.0	108	100.0	343	100.0
Horizontal % of the total area	68.5		31.5		100.0	
Under Cultivation	309		309		618	
	76.0		34.9		55.6	

Further out of the total cultivated area of 309 acres, Kharif crop was sown in 76.0 per cent and the remaining 24.0 per cent of land was left fallow. Similarly Rabi crop covered only an area of 34.9 per cent and the remaining 65.1 per cent was either left fallow or crops on it failed. It is thus clear that more area (almost double) was sown under the Kharif than under the Rabi crop. It is the most salient feature of the village that due to the recurring floods a large proportion of the cultivated area comes under water and the standing crops are washed away. During the year 1959-60 crops on 161 acres of gross area both under Rabi and Kharif crops failed.

The table further reveals that among the crops sown, the food crops predominate and account for

90.9 per cent of the total area under cultivation. The other crops like fodder for the cattle is grown only on 0.3 per cent of the total area. Commercial crops account for the remaining 8.8 per cent of the total area.

The conclusion that can be drawn from the study of crop pattern is that agricultural production in the village is mostly for consumption purposes only. This fact coupled with the Dabar nature of the soil (signifying low lying land which remains covered with flood water for larger part of the year) resulting in low productivity, too much dependence on the vagaries of nature and obsolete methods of production are largely responsible for the backward state of agriculture in the village and the poverty of the people over there.

TABLE III. 3

Distribution of Cultivated Area According to the Means of Irrigation.

Sl. No.	Sources of Irrigation	Area in acres irrigated					
		Rabi		Kharif		Total (Rabi & Kharif)	
		Area in Acres	%age of total	Area in Acres	%age of total	Area in Acres	%age of total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Canal	—	—	—	—	—	—
2.	Well	15	6.4	108	100.0	123	35.8
3.	Rain	220	93.6	—	—	220	64.2
Total		235	100.0	108	100.0	343	100.0

IRRIGATION FACILITIES

Besides uncertain rainfall, there is only one other source of irrigation in the village namely privately or jointly owned wells run with persian wheels. The dearth of irrigation facilities in the village is quite obvious from table III.3 given above. The table shows that out of the cropped area, 35.8 per cent is irrigated by means of wells, while the remaining 64.2 per cent of the total cropped area depends upon the vagaries of nature. Though there are a large number of wells in the village (43), most of them are out of order and only 15 are in working order.

SIZE AND DISTRIBUTION OF LAND-HOLDINGS

The size and distribution of land holdings in the village have been shown in table III. 4. The table reveals that the average size of land holding in the village is 30.6 bighas. 26.1 per cent of the land owners in the village own land between 15—20 bighas each and the largest extent of area (319 bighas or 22.6 per cent of the total area) is owned by ten households and their unit of holding ranges between 30 to 40 bighas.

It is also significant to observe that whereas 82.6 percent of the households whose units of holdings are 35 bighas own 51.5 per cent of the total land area, 17.4 per cent of the households whose holdings

TABLE III. 4
Size and Distribution of Land Holdings

Area in Bighas	H.Hs. Owning		Land Owned	
	No.	% of the total No. of H.Hs.	Area in Bighas	% of the total owned
(1)	(2)	(3)	(4)	(5)
Below 5	—	—	—	—
5—10	7	15.2	54	3.8
10—15	3	6.5	30	2.1
15—20	12	26.1	187	13.3
20—30	6	13.0	137	9.7
30—40	10	21.8	319	22.6
40—50	1	2.2	43	3.1
50—75	2	4.3	104	7.4
75—100	3	6.5	250	17.8
100—150	1	2.2	105	7.4
150—200	1	2.2	130	12.8
TOTAL	45	100	1,409	100

Average size of land holding :- 30.6 Bighas.

are 40 bighas and over own the remaining 48.5 per cent of the total area. This points out the concentration of land under large holdings and intensive cultivation of land under small holdings. Another feature

revealed by the distribution of land holdings is that two households own land above 100 bighas and one of them possesses 180 bighas. There are 46 households in the village who own land but all of them are not cultivating it themselves. Some of the households who are in service occupations have let out their entire land to others, have given out small portion of their land either on fixed rent or on crop share basis to households having uneconomic units or land holding.

LAND TENURE

In the village, there exist three types of land tenures which are given below :—

1. Peasant proprietors.
2. Peasant proprietors and tenant cultivators.
3. Rent receivers.

Table No. III.5 given below shows the distribution of 1409 bighas of land amongst the three classes. It is apparent from the table that over 93 per cent of the land is owned by the peasants themselves, the remain-

ing 6.4 per cent of the land is with the other two classes. Only 4.2 per cent of the total land is let out to peasants having small units of holdings.

TABLE III. 5

Distribution of Land According to Tenures

Type of tenure	Area in Bighas	% of the total area
(1)	(2)	(3)
1. Peasant proprietors	1,319	93.6
2. Peasant proprietors-cum-tenants	23	1.6
3. Rent receivers	67	4.8
4. Tenant cultivators	—	—
TOTAL	1,409	100

The manner of land ownership by households has been shown in table III.6 given below :

TABLE III. 6

Showing Manner of Land Acquisition

Serial No.	Caste	Ancestral		Purchased		Total	
		Number of H.Hs.	Land in bighas	No. of H.Hs.	Land in bighas	Bighas	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Ahir	42	1191	14	158	1,349	95.7
2.	Brahmin	4	60	—	—	60	4.3
TOTAL		46	1,251	—	158	1,409	100.0
PERCENTAGE		—	88.7	—	11.3	100.0	—

The table shows that an overwhelming majority (95.7%) of the land in the village is owned by 42 households belonging to Ahirs, the main land owning class in the village. The remaining 4.3% of the land is possessed by 4 Brahmin households.

Out of the total land measuring 1349 bighas belonging to the 42 Ahir households, 88.2 per cent is ancestral (passed on mostly from father to son) and the rest 158 bighas or 11.8% was acquired by purchase during the last decade.

Further it will be seen from the table that for the village as a whole, out of 1409 bighas of land 88.7 per cent is ancestral and the remaining 11.3 per cent is non-ancestral. There is no case of a household in the village who may have secured land under Bhoomidari.

The reason for this is that even though before the enactment of the Delhi Land Reforms Act, 1954, a few of the villagers were giving out their land to others on crop share basis, yet the 'Girdawri' in Patwari's

records continued to be retained in the name of the actual owners. Moreover in order to maintain good relations nobody in the village claimed land under Bhoomidari.

LIVESTOCK

Next to land, livestock constitutes an important part of the economic resources of the village. In the absence of any mechanical device, cattle provide the major source of power for agricultural operations. The type of livestock found with people of various occupational groups differs according to the purpose to which they are put, viz. transport, cultivation and milk production. The position of livestock in the village at the time of our survey is shown in table III.7, which reveals that the total bovine population of the village on August 1, 1961 was 236. The further break up of this figure shows that there were 57 draught animals, 85 milch cattle, one breeding bull and 88 cow and buffalo youngstock in the village. In addition to this there were 4 camels.

TABLE III. 7

Ownership of Livestock Among Agricultural and non-Agricultural Households

Kind of livestock	Agricultural households		Non-Agricultural households		Total households	
	No.	%	No.	%	No.	%
	(1)	(2)	(3)	(4)	(5)	(6)
Breeding bulls	1	0.5	—	—	1	0.4
Bullocks	55	—	—	—	55	—
Male buffaloes	2	—	—	—	2	—
SUB TOTAL	57	26.6	—	—	57	24.2
Milch cows	17	—	3	—	20	—
Milch buffaloes	34	—	5	—	39	—
SUB TOTAL	51	23.8	8	36.4	59	25.0
Dry cows	9	—	1	—	10	—
Dry buffaloes	14	—	2	—	16	—
SUB TOTAL	23	10.7	3	13.6	26	11.0
Youngstock of cows	35	—	3	—	38	—
Buffaloes	43	—	7	—	50	—
SUB TOTAL	78	36.5	10	45.5	88	37.3
Camel	4	109	—	—	4	1.7
Horses and donkeys	—	—	—	—	—	—
Pigs	—	—	—	—	—	—
Poultry-Hens	—	—	—	—	—	—
Cocks	—	—	1	—	1	—
SUB TOTAL	—	—	1	4.5	1	0.4
TOTAL%	214	100.0	22	100.0	236	100.0

Further the distribution of livestock according to its ownership among the agricultural and non-agricultural households has also been included in the above table. It will be seen that agricultural households possess 90.6 per cent of the total cattle wealth while the remaining 9.4% of the cattle are possessed by the non-agricultural households. With the agricultural households, 28.5 per cent are draught cattle, 23.8% are milch animals and 10.7% are youngstock of cows and buffaloes. It may also be relevant to note here that buffaloes, and youngstock of cows and buffaloes account for 99.2% of the total cattle wealth of the agricultural households. The predominance of this type of livestock indicates the dependence of peasants on buffaloes and cows not only for the supply of milk but also as the only source of motive power required in agricultural operations. The non-agricultural households have comparatively more milch cattle, which form 50% of their total cattle wealth.

Distribution of Draught Cattle

There are in all 46 cultivating households in the village. The entire bullocks found in the village are owned by only 31 cultivating households, while the remaining 15 cultivating households are without any draught cattle. Among the latter, three households have given out their land on crop share basis, four

solve the problem by cultivating jointly with two other owner cultivators while the remaining 8 hire bullocks from those who possess them by paying Rs. 1.50 per day per bullock at the time of cultivation.

So far as the number of bullocks possessed by the 31 households is concerned, 8 households have only one bullock each, 21 have 2 bullocks each and only 2 households had three bullocks each.

Co-relation Between Draught Cattle and the Size of Land Holdings

In most of the households in the village the distribution of ownership of draught cattle is determined largely by the size of land holdings. Table No. III.8 given below indicates this relationship. It may be interesting to note that the average unit of land worked by a pair of bullocks ranges widely between 36 bighas to 120 bighas. Further the number of draught cattle does not increase proportionally with the increase in the size of land holdings. Again a pair of bullocks is the minimum technical unit necessary for cultivation and once it has been obtained the size of land may be increased to a certain extent without an increase in the number of draught animals. It is thus evident that there is a large degree of under utilization of bullock power especially in the lower size holdings.

TABLE III. 8

Showing relationship of draught cattle with size of holdings

Size Group	Number of households	% of Total	Total cultivated land	% of Total cultivated area	Number of draught cattle	Average per two bullocks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Below 5	—	—	—	—	—	—
5—10	7	15.2	54	3.8	3	36
10—15	3	6.5	30	2.1	3	20
15—20	12	26.1	187	13.3	10	37
20—30	6	13.0	137	9.7	10	27
30—40	10	21.8	319	22.6	15	42
40—50	1	2.2	43	3.1	—	—
50—75	2	4.3	104	7.4	5	41
75—100	3	6.5	250	17.8	6	83
100—150	1	2.2	105	7.4	2	105
150—200	1	2.2	180	12.8	3	120
TOTAL	46	100.0	1,409	100.0	57	49

ASSOCIATION OF SECONDARY OCCUPATION WITH PRIMARY

Livelihood class denotes that sector of the economy from which a person derives his income. In order to facilitate our analysis and comparison with the 1951 figures, we have adopted the same classification of livelihood classes as was adopted by the Census Commissioner during the 1951 Census. The distribution of the entire population of the village according to the livelihood classes both in 1951 and 1961 has been shown in Table III. 9.

It will be seen from the table that during the course of our investigation in August, 1961 more than four-fifths (80.3%) of the population earned their livelihood from agricultural occupations while the rest 19.7 per cent were engaged in non-agricultural pursuits.

Out of the persons who earned their livelihood from the agricultural sector of the economy about two-thirds (74.6%) were cultivators of land wholly or mainly owned and their dependents, 3.9% cultivating labourers and their dependents and 1.7 per cent non-cultivating owners of land and their dependents.

So far as non-agricultural occupations are concerned 3.4 per cent were dependent upon production other than cultivation and 16.3 per cent earned their livelihood from services and other miscellaneous sources.

The 1951 Census figures which have been incorporated in the table for the sake of comparison reveal that during the year 1951 more than four-fifths (84.7%) of the population were dependent upon agriculture for their sustenance while the remaining 15.3 per cent were earning their livelihood from non-agricultural occupations. The break-up of the figures

TABLE III. 9.

Distribution of Population According to the Livelihood Class as in 1951 and 1961

Agricultural Classes	1961	%	1951	%
(1)	(2)	(3)	(4)	(5)
1. Cultivators of land wholly or mainly owned & their dependents	265	74.6	213	80.9
2. Cultivators of land wholly or mainly unowned and their dependents	—	—	—	—
3. Cultivating labourers and their dependents	14	3.9	5	1.9
4. Non-cultivating owners of land and their dependents	6	1.7	5	1.9
SUB-TOTAL	285	80.3	223	84.7
Non-Agricultural Classes				
Production other than cultivation	12	3.4	18	6.8
Commerce	—	—	—	—
Transport	—	—	—	—
Other services and Misc. sources	58	16.3	22	8.5
SUB-TOTAL	70	19.7	40	15.3
GRAND TOTAL	355	100.0	263	100.0

further reveals that among those dependent upon agriculture 80.9% were cultivators of land wholly or mainly owned and their dependents and 1.9% each

cultivating labourers and their dependents and non-cultivating owner of land and their dependents respectively. Among the non-agricultural classes 6.8% were dependent upon production other than cultivation and 8.5 per cent earned their living from service occupations and other miscellaneous sources.

It may be relevant to note here that both in 1951 and 1961, no person in the village was engaged in commerce and transport.

A comparative analysis of both these figures reveals that during the decade 1951-61 there has been a shift of 4.3 per cent of the population from agricultural to non-agricultural pursuits. This is mainly because of the fact that a few of the owner-cultivators have joined service occupations outside the village. The reasons which have been advanced by the villagers for this change-over are the increasing pressure of population on land thereby making the agricultural profession less remunerative and on the other hand availability of more employment opportunities outside the village especially for the educated persons.

However the shift of 4.3% from agricultural occupations to non-agricultural pursuits cannot be said to be very encouraging. This insignificant change over can be attributed mainly to the lack of transport facilities which restricts the movement of the villagers and also hampers the growth of any industrial and commercial activity in the village.

ECONOMIC STATUS

By economic status, we mean the position of a person in the village economy.

The definition and classification of economic status adopted by the Census Commissioner of 1961 is slightly different from the one adopted by his predecessor in 1951.

Whereas the 1951 classification had three categories viz.

- (i) Self supporting
- (ii) Earning dependents
- (iii) Non-earning dependents,

in the 1961 classification there were only two categories viz.

- (i) Workers and
- (ii) Non-workers.

In 1951, self supporting persons were broadly defined as those who were ordinarily economically active and earned enough to support themselves.

Earning dependents were those who did earn something, but their earnings were not enough to support them and they had to depend upon self supporting persons for their sustenance.

Non earning dependents were those who were economically passive. They included persons performing housework or other domestic or personal services for other members in the family.

Several difficulties were faced due to inherent shortcomings in the definition of the self supporting persons and the earning dependents. For example, it was not possible to distinguish between the two and this could lead to creeping in of personal bias of the enumerators concerned.

To do away with these difficulties the Census Commissioner of 1961 simplified the classification by combining the two economically active classes of 1951 and termed them as workers, while the non-earning dependents of 1951 were termed as non-workers.

Keeping in view the shortcomings of 1951 classification, we have followed the more simplified and workable classification of 1961 census.

The following table gives the distribution of population by age, sex and economic status.

TABLE III. 10
Distribution of Population by age, sex and economic status

Age Group	Males			Females			Total		
	Workers	Non-Workers	Total	Workers	Non-Workers	Total	Workers	Non-Workers	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-14	—	91	91	—	73	73	—	164	164
15-34	42	12	54	1	53	54	43	65	108
35-59	35	—	35	2	32	34	37	32	69
60-above	7	2	9	—	5	5	7	7	14
TOTAL	84	105	189	3	163	166	87	268	355

The distribution of population by age, sex and economic status indicates that in the village with a total population of 355, there are 87 workers (84

males and 3 females). These figures can further be compared with the adult (15-59) male population of 89 and adult female population of 88. It is obvious

that only 3.4 per cent of the females in the adult age group make any significant contribution towards the earnings of the household, while 97.8 per cent of the adult members of the male population contribute something or other to these earnings.

The table further shows that most of the workers (77 out of 84) are in the age group of 15-59, while

an over-whelming majority of non-workers are in the age-group of 0-14, they being mostly infants or children or students.

ECONOMIC STATUS BY HOUSEHOLD SIZE

The distribution of population of the village by size of the household and economic status is given below in table III.11.

TABLE III. 11

Distribution of households by size and economic status

Household size.	No. of persons	Households in each group		Persons in each group		Workers		Total		Non-Workers		Total		
		No.	%of total	No.	%of total	Males	Fe-males	No.	%of total	Males	Fe-males	No.	%of total	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)		
1	..	..	1	1.8	1	0.3	1	—	1	100.0	—	—	—	—
2	..	..	4	7.4	8	2.3	3	1	4	50.0	1	3	4	50.0
3	..	..	5	9.2	15	4.2	5	2	7	46.7	5	3	8	53.3
4	..	..	8	14.8	32	9.0	10	—	10	31.2	4	18	22	68.8
5	..	..	6	11.2	30	8.4	9	—	9	30.0	8	13	21	70.0
6	..	..	5	9.2	30	8.4	6	—	6	20.0	12	12	24	80.0
7	..	..	3	5.6	21	6.0	5	—	5	23.8	7	9	16	76.2
8	..	..	7	13.0	56	15.8	10	—	10	17.8	21	25	46	82.2
9	..	..	7	13.0	63	17.7	10	—	10	15.9	18	35	53	84.1
10	..	..	8	14.8	99	27.9	25	—	25	25.2	29	45	74	74.8
TOTAL	..	..	54	100	355	100.0	84	3	87	24.5	105	163	268	75.5

It can be seen from the table that the model size of the household is the four member unit. About 51.8 per cent of the population of the village belongs to the households within the range of 3 to 8. Only 2.6% of the population is in the category of households with less than three members and 45.6 per cent of the households with more than 8 members. It is thus apparent that large-sized households are not very common in the village. Persons who are engaged in some economic activity or the other show a declining proportion of the total number from 100 to 15.9 per cent as the size of the household increases from 1 to 9 respectively. Then it increases again to 25.2 per cent in households with 10 or more members.

The non-workers or dependents show a rising percentage to the total members of the households upto the size group 6, after which the percentage goes down.

The general conclusion that can be drawn about the relationship of economic status of members to the size of the household is that as the size increases to

9 the proportion of workers decreases steadily but there is more and more addition of non-workers or dependents as the size of the household increases upto six. After six the proportion declines a little and then follows the same pattern of increase until the household size reaches 9. This fact together with small number of large-sized households indicates that families tend to break up into separate units after the size reaches or exceeds 9. Large sized joint families of the collateral type with working sons and fathers putting up together are rather uncommon in the village under study. Brothers tend to separate with the death of the father and establish their separate small households.

LABOUR FORCE AND WORKING FORCE

Labour force is the store of man-power resources from which the working force is drawn. The former includes all adults in the working ages which in rural areas usually range from 16-59 years. The working force is the total of all persons of all ages actually engaged in different occupations and pursuits.

TABLE III. 12
Labour force and Working force

S. No.	Category	No. of Persons					
		Males	%	Females	%	Total	%
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Labour Force	85	49.7	86	50.3	171	100
2.	Working Force	84	96.5	3	3.5	87	100
3.	2 as % of 1	98.8		3.5		50.8	

The statistics regarding the working force and labour force of the village have been provided in table III.12 given above. It will be seen from the table that the labour force of the village under study consists of 171 persons, 85 males and 86 females, while the persons who are actually engaged in one economic activity or the other number 87 (84 males and 3 females). This shows that a little more than half (50.8%) of the total labour force forms the working force. One of the interesting features of the table is that whereas the strength of males and females

in the labour force is almost equal, the males outnumber the females by a very big margin in the working force, their respective strength being 98.8 and 3.5 of the total adult males and females respectively.

OCCUPATIONAL STRUCTURE

The distribution of workers by sex, broad age-groups and occupations is given below in table No. III.13.

TABLE III. 13

Distribution of workers by sex, broad age groups and occupation

Occupation	Males					Females					Total Workers					% of the total
	0—14	15—34	35—59	60+ ab	Total	0—14	15—34	35—59	60+ ab	Total	0—14	15—34	35—59	60+ ab	Total	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1. Owner cultivator ..	—	18	19	4	41	—	—	—	—	—	—	18	19	4	41	47.2
2. Agricultural labour ..	—	2	1	1	4	—	—	—	—	—	—	2	1	1	4	4.6
3. Casual agricultural labourer ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4. Rent Receiver ..	—	—	—	1	1	—	—	2	—	2	—	1	1	—	2	2.3
SUB TOTAL (a) ..	—	21	21	6	48	—	—	2	—	2	—	21	23	6	50	57.5
% ..	—	43.7	43.7	12.6	100.0	—	—	100.0	—	100.0	—	42.0	46.0	12.0	100.0	—
5. Service ..	—	21	12	1	34	—	1	—	—	1	—	22	12	1	35	42.2
6. Weaver ..	—	—	2	—	2	—	—	—	—	—	—	2	—	—	2	2.3
SUB TOTAL (b) ..	—	21	14	1	36	—	1	—	—	1	—	24	12	1	37	42.5
% ..	—	58.3	38.9	2.8	100.0	—	100.0	—	—	100.0	—	64.8	32.5	2.7	100.0	—
TOTAL ..	—	42	35	7	84	—	1	2	—	3	—	45	35	7	87	100.0
% of TOTAL ..	—	50.0	41.7	8.3	100.0	—	33.3	66.7	—	100.0	—	51.8	40.2	8.0	100.0	—

It is evident from the table that a large number of workers (51.8%) fall in the age-group 15-34, followed by 40.2 per cent in the age-group 35-59 and 8.00 per cent are in the age-group 60 years and over. Among the 84 male workers, 50.0 per cent in the age group 15-34, 41.7% in the age group 35-59 and 8.3 per cent are in the age group 60 years and above. In the case of the three female workers, one-third fall in the age-group 15-34 and the remaining two-thirds in the age-group 35-59. Further the table brings out the fact that 57.5 per cent of the working force is engaged in agriculture, 40.2 per cent is in service and the artisans (weavers) account for the remaining 2.3 per cent.

Another feature revealed from the study of occupational structure of the village is the complete absence of workers engaged in commerce and transport. The persons reported as casual agricultural labourers work as agricultural labourers during the brisk agricultural seasons like sowing and harvesting of the crop and at other times in building construction work at Najafgarh town as well as in the adjoin-

ing villages. There are two weavers in the village who have installed their own handlooms.

An analysis of the persons in service shows that except for one female who works as a sweeprss in the village all others have to go to Najafgarh or to Delhi for work.

The details of their specific occupations have been provided by table III. 14.

The table shows that a majority of them are in Government Service. The largest single group among those who have joined Government service is of labourers in the COD. This is mainly because of the nearness of the COD to the village. It may also be relevant to note that the highest paid among the persons in service is a clerk who gets Rs. 210.00 per month and the lowest paid is the sweeprss in the village who gets Rs. 5.00 per month. The emoluments of the remaining persons in service fall within this range. All the persons who come down to their respective places of work at Delhi cover a distance of 18 miles (one way) in about two hours by cycle.

NON-WORKERS

Out of the total population of 355 in the village as already reported earlier, there are 87 workers and the rest of the population consists of non-workers. A

study of non-workers according to their age, sex and nature of activities will reveal some interesting features and will, therefore, be worthwhile. The relevant data has been provided by table III. 15.

TABLE III. 15

Distribution of non-workers by sex, broad age-groups and specific nature of activity

Nature of activity	Males					Females					Total					% of the total
	0—14	15—34	35—59	60+ ab	total	0—14	15—34	35—59	60+ ab	total	0—14	15—34	35—59	60+ ab	total	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	
Dependents ..	41	2	—	—	43	65	—	—	—	65	106	2	—	—	108	40.3
Students ..	50	8	—	—	58	3	—	—	—	3	53	8	—	—	61	22.8
House-wives ..	—	—	—	—	—	5	53	31	3	92	5	53	31	3	92	34.4
Unemployed ..	—	2	—	—	2	—	—	—	—	—	—	2	—	—	2	0.7
Old and disabled ..	—	—	—	2	2	—	—	1	2	3	—	—	1	4	5	1.8
TOTAL ..	91	12	—	2	105	73	53	32	5	163	164	65	32	7	268	100.0
% of the total ..	86.7	11.4	—	1.9	100.0	44.8	32.5	19.6	3.1	100.0	61.2	24.2	12.0	2.6	100.0	—

It is clear from the table that out of the 268 non-workers, 108 or 40.3 per cent are dependents (mostly infants and children), 61 or 22.8 per cent are students, 92 or 34.4 per cent are housewives and 2 or 0.7 per cent are unemployed.

So far as the 105 male non-workers are concerned, the maximum number of them are students, being 55.2% followed in order of their numerical strength by dependents being 41.0 per cent and unemployed being 1.9 per cent.

In the case of 163 female non-workers, the largest number of them are housewives being 56.5% and the lowest students being 1.8 per cent.

Further a study of non-workers by age shows that the highest number of them (61.2%) are in the age-group 0-14 and lowest are in the age bracket 60 years and over. Moreover with the exception of age-group 0-14 which comprises mostly of dependents and students, the housewives predominate in the remaining age groups.

UNEMPLOYMENT

As the agriculture of the village is in a depressed state, it is unable to sustain a large number of people seeking livelihood from land. In addition to full unemployment or unemployments proper, there also exists in the village seasonal or casual unemployment and under-employment. The latter type of unemployment is wide-spread in the village, the main reasons for which are the increasing pressure on land, seasonal nature of agricultural operations, lack of supplementary industries, uneconomic size of holdings, lack of irrigation facilities and dependence of agriculture on the vagaries of nature,

As the time and resources at our disposal did not allow us to collect data about this type of unemployment we restricted ourselves to the study of total unemployment or unemployment proper and the factors responsible for its existence.

There are two unemployed persons in the village who account for 1.2 per cent of the total adult male population of the village. The unemployment is thus to the extent of 2.3 per cent of the adult male labour force. A brief profile of the two unemployed persons is given below :—

1. Surat Singh aged 18 years is an Ahir by caste. He appeared twice for the matriculation examination of the Panjab University as a private candidate but could not get through. This led him to discontinue his studies. He got himself registered with the Employment Exchange at Pusa about a year back for the post of a peon or chowkidar. He subsequently got a few calls from the Employment Exchange for different offices but could not be selected as each time there were more qualified persons competing with him. Recently he has started reading 'Hindustan Times' especially its second page, where 'situations vacant' columns are usually incorporated. The Ahirs have been declared as a Backward caste by the Delhi Administration and he hopes to get a job in the near future because of the preference given to the backward classes in the various appointments made by the Government.

2. Chandgi Ram aged 42 years is also an Ahir by caste. He is a literate person and served in the M.T. section of the Army as a driver for about 9 years and was retrenched under the general reduction scheme carried out in the Army after the cessation of hostilities in 1946. A few months after his release from the

Army, he got another temporary job in Delhi Cantonment as C.O.D. labourer, which was renewed every year. He was again declared surplus after putting in about 7 years service in the C.O.D. He has got himself registered with the Employment Exchange Pusa for the post of a peon, driver or watchman and hopes to get a job soon.

Further it may be pointed out that both of them belonged to the owner cultivating households class and were putting in ample efforts to get a suitable job either in public or private undertakings. Moreover both of them have expressed their desire and willingness to accept jobs outside the village. The

minimum salary they were prepared to accept ranged between Rs. 55 to 95.

ASSOCIATION OF SECONDARY OCCUPATION WITH PRIMARY OCCUPATION

A study of primary and secondary occupations would indicate the extent of resort to non-primary occupations by the working force. A convenient way of presenting the information is an association table with the primary occupations in the rows and the secondary one in the columns. The data so arranged is presented below in table III.16.

TABLE III. 16

Association of Secondary with Primary Occupation of the Working Force

S. No.	Primary Occupation	Secondary Occupation						Distribution		
		Owner Cultivation	Agricultural Labourer	Casual Labourer	Rent Receiver	Contractor	Tailoring	Total	% of the total	By primary Occupation
1	2	3	4	5	6		8	9	10	11
1. Owner Cultivator ..	..	—	—	—	—	—	—	—	—	41
2. Agricultural Labourer ..	..	—	—	3	—	1	1	2	9.5	4
3. Casual Agricultural Labourer ..	..	—	2	—	—	—	—	3	14.3	2
4. Rent Receiver ..	..	—	—	—	—	—	—	2	9.5	1
5. Weaver ..	..	—	2	—	—	—	—	—	—	2
6. Misc. Services ..	..	8	2	—	2	—	—	12	57.2	34
TOTAL ..		8	6	3	2	1	1	21	100.0	84
Percentage of the Total ..		38.0	28.6	14.3	9.5	4.8	4.8	100.0		

The salient features emerging from the table are summarized here. Firstly, it may be interesting to observe that the subsidiary occupation as adopted by the working force in order of importance are owner cultivation, agricultural labour, casual labour, rent receiving and tailoring. The importance of these subsidiary occupations is shown by the relative proportion of the persons following these occupations to the total number of persons having subsidiary occupations and partly by the fact that more persons take to these occupations in the village as subsidiary occupations than as principal occupations. Secondly owner cultivation is carried on as a subsidiary occupation solely by those who are in service occupations. There are people in the village who have small land holdings and prefer to cultivate themselves with hired bullocks rather than letting out on nominal rent. Thirdly agricultural labour is resorted to by casual labourers, persons in miscellaneous services and weavers.

Fourthly casual labour in construction work is taken up mainly by the agricultural labourers whose work is mostly seasonal.

Fifthly rent receiving as subsidiary occupation is carried out generally by persons who are deriving their livelihood from miscellaneous services.

Sixthly casting of katcha bricks for brick kiln on contract basis is often resorted to by one owner cultivator who is a person with more means and enterprise. Finally among the primary occupational groups, persons in miscellaneous services seem to have the maximum resort to secondary pursuits, followed in order by agricultural labourers, owner cultivators, casual labourers and rent receivers.

OCCUPATIONAL MOBILITY

The villagers have a great love for their traditional occupations and they cling to them from generation to generation although there is hardly any change in their economic activities. As a slight shift from traditional to non-traditional calling means a significant change in their socio-economic conditions and outlook, a study of the occupational shifts that have taken place in the village during the course of a generation, may be very interesting. For this purpose, we enquired about the occupation or occupations followed by the father of the head of the household and classified the change in the occupations of the sons as compared to those of their fathers. It may, however, be mentioned here that the unit of enumeration adopted for this study is the household and not the individual.

TABLE III. 18

Aggregate Occupational Distribution of Households in the two Generations

Sl. No.	Occupational Groups	Father	Sons
1. Households with one Agricultural Occupation ..	..	48	25
2. Households with more than one Agricultural Occupation ..	..	1	2
3. Households with one Non-agricultural Occupation ..	..	2	2
4. Households with more than one Non-agricultural Occupation ..	..	2	3
5. Households with Agricultural and Non-agricultural Occupation ..	..	1	22
TOTAL ..		54	54

TABLE III. 17

Occupational Combinations of Households in the Previous Generation

Sl. No.	Occupational Combination	Number of Households
1. Tenant Cultivation with Agricultural Labour ..	..	1
2. Weaving with Agricultural Labour ..	..	3
3. Agricultural Labour with Pastor ..	..	1
4. Chokidar with Agricultural Labour ..	..	1
TOTAL ..		6

It can be seen from the table that 88.8 per cent of the households did not resort to more than one occupation. Further even amongst the rest 11.2 per cent with more than one occupation the combinations that were prevalent suggest that agricultural labour as second occupation was followed by a majority of the households. The only other second occupation was that of a pastor adopted by one household. Rent receiving, tailoring and service occupations as a source of livelihood were conspicuous by their absence in the village.

However in the next generation many shifts in the occupations took place. The number of owner cultivators increased from 48 to 49. Whereas in the past only six households had more than one occupation, at present there are 27 households in the village who have some occupation alongwith owner cultivation, agricultural labour and weaving.

It is thus apparent that resort to rent receiving tailoring and service occupations like peon, daftry, teacher, constable, clerk etc. by the cultivating owners as well as weavers are new developments that have taken place in the village during the course of one generation.

In order to show the significance of occupational changes, the situation in the aggregate may be summarized in the table III.18.

The table shows that during the course of last one generation, the number of households with single occupation whether agricultural or non-agricultural have decreased. Further the increase is much more for those households who combine agricultural and non-agricultural as compared to those with more than one

non-agricultural occupation. The households in both the groups have generally adopted miscellaneous services, rent receiving, tailoring or agricultural labour either as a primary or an additional occupation.

REASONS FOR OCCUPATIONAL MOBILITY

A question was asked from heads of those households who have changed their occupations from those of their fathers' as well as from those who have adopted more than one occupation as to the reasons for such change. The causes underlying the shifts in the occupations are summarized in table III.19 given below.

TABLE III. 19

S. No.	Reason	Number of Households	
		No.	%
1. Uneconomic Unit of Land Holding	..	13	48.1
2. Precaution against Crop failures due to vagaries of weather and other Calamities like floods ..	..	6	22.2
3. Source of stable income to the family	..	5	18.6
4. Spread of education and availability of Employment opportunities ..	..	3	11.1
Total ..		27	100.0

The table shows that the most prominent reason advanced by 13 or 48.1 per cent of the total heads of households for the change of a primary occupation or adoption of ancillary occupation is the uneconomic unit of land holding on which it becomes difficult to maintain a joint family. The next important cause given by 6 or 22.2 per cent of the households is the precaution against crop failures because of various calamities affecting agriculture. Another 5 or 18.3 per cent of the households reported that it is a source of stable income to the whole family. The remaining 3 or 11.1 per cent of the heads of the households attributed the shift to the spread of education in the village and availability of employment opportunities outside the village.

AGRICULTURE

Agriculture constitutes the very back-bone of the economy of the village inasmuch as it provides livelihood to more than three-fourths (80.3%) of the total population of the village and accounts for more than half (51.9%) of its total income. Of late due to urban contacts resulting in rising standards of living, and increase in population, the demand for foodgrains in the village is constantly on the increase and with it has risen the importance of agriculture.

But in spite of its importance, agriculture remains backward and near static, is far from prosperous and is run on very primitive lines with the result that productivity is extremely low. Average production of wheat per bigha in the village is only two maunds. Further due to the lack of any alternative employment opportunities there is over-crowding in agriculture and consequently greater sub-division and fragmentation of holdings.

A few steps have however been taken by the Government to improve the conditions and a brief description thereof is given in the following paragraphs.

It is now proposed to study the various aspects of agriculture in the village.

Agricultural Seasons

Two agricultural crops viz. Sawni (Kharif) and Asari (Rabi) are grown in the village. The former is sown in May-June and is harvested in September-October, whereas the latter is sown in October-November and harvested in February-March. Sawni (Kharif) which is a summer crop mostly depends upon rains and Asari (Rabi) on the artificial means of irrigation.

The main products of Sawni (Kharif) are Jowar, Bajra and Gobar, while wheat, gram, mustard, barley are the Asari (Rabi) crops. Sugarcane is generally sown in February and harvested in November-December. The vegetables grown in the village are carrots and radish. The reasons advanced by the villagers for noncultivation of more variety of vegetables in the village are that there is no approach road to the village and there is lack of transportation facilities for carrying the produce to the market.

Agricultural Implements

The types of implements used for cultivation play an important part in the agricultural economy of the village. Because the technique of production in the village is primitive, the basic tools and implements used are also age-old such as wooden ploughs (locally known as Thada-Hal) sickle, spade etc. All these minor implements require an initial investment of less than Rs. 50 and are therefore possessed by almost all the cultivators. However, the equipments used for ancillary operations such as persian-wheels, chaff-

cutter, cane-crushing machine and bullock carts are very costly and are consequently owned only by a few agricultural households. In the village there are only 30 chaff-cutting machines and 10 bullock-carts which have been bought either from Delhi or Najafgarh. Many a time carts and persian-wheels are jointly owned by two or more agricultural households. There is no cane crushing machine in the village and during the crushing season these are usually obtained on hire from Najafgarh.

But of late the villagers have realised the need for modern implements as these are time-saving and can help the farmer in his production process to secure more yield per acre.

Tractors are becoming very popular in the village. Though there is no tractor in the village itself, yet these are obtained on hire from the adjoining villages of Surhera and Khaira during the busy ploughing seasons. The Government also grants Taccavi loans ranging from Rs. 10,000 to Rs. 13,000 for the purchase of tractor against the security of land. The loan is recoverable in 12 years and bears interest at the rate of 5% per annum. But as the agricultural holdings in the village are very small, no one is prepared to buy a tractor. In order to popularise the use of modern agricultural implements among the villagers the Block Development authorities grant a subsidy to the extent of 50% of the total price, for the purchase of iron ploughs, thrashers and other implements. The agricultural implements so required by the peasants are procured by the Agricultural Department of the Delhi Administration through an open tender. Though this scheme of subsidy is applicable to the village for the last many years, yet not many villagers have come forward to avail of the opportunity. In order therefore to give further impetus, a scheme has been introduced under the Package Programme under which the costly equipments such as power thrashers will be given to the individual zamindars at a rebate of 40 per cent and to the Panchayats or Gaon Sabhas at a subsidy of 50%. These power thrashers are run with a motor attached to it and are very useful to the farmers. Whereas at present the farmer takes about 20 days to harvest a Bigha of wheat, with this equipment the same work can be done more efficiently in a day's time. In order to demonstrate the use of this power-operated thrasher, the Development Block, Najafgarh will be provided with a sample.

Though this thrasher is very useful and has been liked by all the villagers, yet they are unable to purchase it because of its heavy price. Some of the villagers may be able to purchase it, in case it is given to them on loan or on hire-purchase basis.

The scheme of providing the costly implements to Gaon Sabhas on loans is prevalent in the state of Punjab but has not so far been introduced in Delhi. A recommendation to this effect has already been made by the Executive Officer Package Programme

authorities and it is very likely that from the next financial year, this scheme may be extended to the Delhi villages too. In Punjab no interest is charged from the Panchayats, for the loans taken for the purchase of implements and such loans are recoverable in 20 years.

The Executive Officer of the Package Programme addressing a recent meeting of the Pradhans of all the Gaon Sabhas in the Najafgarh Block stressed that the purchase of tractors and other modern implements can prove to be a good and remunerative business for the villagers as they can hire these equipments to others and can earn money.

There was a suggestion from the villagers that as there is no artisan either at Najafgarh or in the adjoining villages who can repair these implements, a mechanic should be appointed at the Block Development headquarters so that they may bring their implements to him whenever these are out of order. Although in the existing conditions there is not much scope for any vast use of mechanical appliances for actual cultivation of land, it is hoped that with the efforts made by the authorities and the interest shown by the villagers, the use of improved types of tools and implements will gradually gain popularity.

A description of the conventional implements which are presently being used by the villagers is given below :—

Plough or Hal

The implement used by the cultivator for ploughing the field is called Hal or plough. In the village it is also known as 'Thada Hal'. The body of the plough is generally made of wood and iron. An iron blade or iron 'Phali' is fixed to the lower part of the Hal which is slightly curved inward. On the upper part of the Hal is attached an oval shaped wooden piece known as Muthia or Lathia which serves as a handle for controlling the direction and for applying pressure while it is in operation. Another wooden shaft about seven to eight feet in length is known as 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 fields by two bullocks. The total cost of a Hal comes to about Rs. 15 to 20 and it lasts for about 2 to 3 years.

Juwa or Yoke

It is the wooden neck which is attached to the plough for holding the pair of oxen together when the field is being ploughed. The upper portion of the plough containing iron nails is attached to the Juwa (Yoke) by means of a hemp rope. At the time of thrashing the crop by trampling under the feet of oxen, or drawing water from the well by persian-wheel, Juwa is used for keeping the oxen together. The

total cost of a Juwa including the ropes comes to about Rs. 12 and it lasts for a period of 10 years.

Mehra or Roller

It is a simple wooden beam of size 6×5×10. At about two feet from each side, holes are made in which a 'Marwa' is fixed. 'Marwa' is a vertically fixed wooden piece half of a foot in length with which the ropes of the oxen are attached. It is used for levelling the ploughed field so that at the time of irrigation water may reach every part of the field. As the beam itself is not very heavy, in order to give it a due weight 2 or 3 persons stand on it and it is then driven by a pair of oxen. The total cost of such an implement is Rs. 25 to 30 and it lasts for about 10 years.

Axe or Kulhari

Kulhari is used for cutting wood or branches of a tree. It is made of a thick iron blade. At the upper portion of the iron blade there is a hole about 1½" in diameter and a wooden handle is affixed in it. It costs from 6 to 10 depending upon the weight and quality of the material used in it. Its life is about 10 years but the wooden handle or *dusta* has to be changed very often.

Phawra or Spade

The spade or Phawra is used for digging the earth. It consists of a thick iron blade affixed to a wooden handle. The blade is generally square in shape and its lower part is thin and sharp. The upper part contains a ring 1½" in diameter in which a wooden or strong bamboo handle about 3 feet in length is affixed. Its cost ranges from Rs. 5 to 10 and it lasts for about 5 years. The handle has however to be changed as and when it is broken.

Khurpi (Hoe)

Khurpi is used for cutting grass or weeding the field of wild herbs. It consists of a wooden handle about 1½" in diameter and 7" in length and a cutting shovel which is made out of a triangular shaped iron plate whose flat portion is made thin and sharp. The overall length does not exceed a foot and the person has to work with it in a sitting posture. It costs from Rs. 2 to 4 and lasts for about 5 years.

Sickle (Darati)

It is used for harvesting the crops. It consists of a wooden handle and a curved cutting blade. Its price is about Rs. 3 and lasts for about 5 years.

Hand Gandasa or Hand Chaff-Cutter

It is made of a sharp iron blade attached to a wooden shaft and is used for cutting chaff which is fed to the cattle. It costs from Rs. 7 to 10 and its life is about 5 years.

Vear or Seed-Drill

Vear is a seed-drill attached to the back side of the Hal and used for sowing the field. While sowing, the seed is dropped through Vear into furrows made by the plough. It consists of a tin plate pipe one inch in diameter and three feet in length. Lower end of the pipe is fabricated in such a way that its diameter 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.

Persian Wheel

It is used for lifting water from the well. It is locally called 'Rahat' and consists of an endless chain of galvanised iron buckets mounted on a large wheel geared to a pinion. The pinion is rotated by a shaft which is operated either by bullocks or a camel walking round in a circular track. The whole apparatus costs from Rs. 400 to 600 and lasts for about 25 years, but the buckets have to be replaced after every three years.

Agricultural Operations

The agricultural operations which are carried out in the village at different periods of time can mainly be divided into the following four groups viz.

- (i) Ploughing of land,
- (ii) Sowing of land,
- (iii) Harvesting of crops,
- (iv) Thrashing or winnowing.

A brief descriptions of all these operations is given below :—

Ploughing of Land

Ploughing is the first of all the agricultural operations and is mainly done in the village with the wooden ploughs driven by a pair of oxen. A few of the zamindars having larger agricultural holdings also hire tractors for the purpose. The main purpose of ploughing is to keep the soil in its most favourable physical state and to check the growth of weeds which might otherwise grow and undermine the fertility of the soil. The number of ploughings to be given depends upon the type of land, nature of crop to be sown and also the season of the year. The soil after it has been thoroughly ploughed is levelled with the help of a wooden beam or roller. This is done, so that when irrigated water may reach every part of the field equally.

After the land has been levelled, manures are spread over the fields, the quality of which depends upon the nature of the crop and fertility of the soil. In manuring the fields the villagers are very careful about the quantity of manure used, for too little would mean a poor yield and too much by its heat will scorch

the crop. The normal consumption of manure in the village, however, is 10 to 20 cart loads of human soil and 6 to 10 seers of chemical fertilisers.

Whereas in the past the villagers used only local manures which consisted of cow-dung only, at present variety of manures are being used by them. A description of all these manures may be given as under :—

- (i) Local manure.
- (ii) Sludge manure,
- (iii) Green manure, and
- (iv) Chemical fertilisers.

Local Manure

This consists of cow-dung and refuse. Sometime back these were not systematically collected and preserved but now compost pits have been introduced in the village where the manure is well decomposed. After thorough decomposition it becomes rich in nitrogenous contents. Every cultivator in the village has got his own compost pit for the purpose.

Sludge Manure

There are four sources from which this manure is obtained viz. Okhla, Coronation pillar, Keshopur and Badli. An overwhelming majority of this type of manure which is received in the village, however, comes from Okhla sludge. This is brought to the village on Government trucks and a truck load costs about Rs. 21 (Rs. 18 for transport charges and Rs. 3 for the manure.) This manure is also very rich in nitrogenous contents and is greatly in demand in the village but is not easily available. It was reported by the villagers that last year they deposited the money in advance with the Government for getting such manure but till now they have neither been supplied with the manure nor any refund of money already paid by them has been allowed. The main difficulty with the Government is the non-availability of transport because private operator's hesitate to carry such materials in their trucks.

Green Manure

During the rainy season a few of the cultivators sow some crops like sun-hemp, gowar and Dhencha. Six weeks after sowing, these are trampled down with bullock driven ploughs and when fully mixed with land become a good manure. This is done only in case of wheat and sugarcane crops.

Chemical Fertilisers

In addition to the manures mentioned above, the villagers have also become accustomed to the use of different kinds of chemical fertilisers such as nitrogenous and phosphatic. The first include ammonium sulphate (चीनी वाला खाद) and calcium ammonium nitrate (गवार वाला खाद) while in the second category there is super phosphate (काला खाद).

Potashic fertilisers are not used in the village as the soils of this area are quite rich in potash.

These fertilisers are supplied to the villagers at controlled prices through Multipurpose Co-operative Society Mitraon. The society in turn gets these from the State Co-operative Federation, Nangloi. The federation allows a commission of 50 nP. per ton of fertilisers sold by the society.

In order to popularise the use of chemical fertilisers in the village, a scheme has been introduced under the Package Programme. It envisages that before the sowing season the Gram Sewak and the Agricultural Inspector will visit the village and take down the names of all those who require these fertilisers and also the quantity needed by each of them. The Inspector or the Gram Sewak will take a surety of another zamindar and issue the permit for the appropriate quantity of manure so demanded. The person concerned will be able to get the fertilisers from the nearest co-operative society. The price of the manure at the rate of Rs. 37.00 per bag will be paid after the harvest. A nominal charge of 50 nP. per bag over and above the price noted above will also be realised.

After manures have been spread on the land, it is reploughed, re-levelled and watered. The number of watering to be given again depends upon the nature of the crop and fertility of the soil. Three or four days after, the land is again ploughed and divided into furrows and then it becomes ready for sowing.

Sowing of Land

Before we start discussion on the sowing operations, it is worthwhile to mention about the practices of crop rotation and mixtures. The main principle in the rotation of crops as followed in the village is that crops requiring more nourishment are not sown in quick succession. After sugarcane and wheat which are considered to be heavy crops, land may, if possible be left fallow for some time so that the soil may replenish its lost fertility.

As regards mixtures, wheat with gram known as Gochni is commonly grown in the village during the Rabi season.

Seeds are sown in the village generally by two methods and the suitability of one or the other method depends upon the nature of the crop and type of the soil.

In case of moist field sowing is done by the broadcast method locally known as 'Bakherna'. Under this method seeds are thrown in the fields at random. Secondly these may be dropped into the furrows either through a pipe attached to the plough or by hand.

Sowing of sugar-cane is, however, done in a different way. In this case after tilling the land for about ten times, small pieces of sugar-cane are

planted in the earth in rows. The land is then levelled with the help of a roller or wooden beam. After about a month has elapsed these pieces are brought on the surface by scratchong the land with the help of a hand hoe. The crop of sugar-cane once sown continues to give yield for 3 to 4 years.

After the seeds have been sown the weeding operations are carried out at suitable intervals.

Though the quantity of seeds required for irrigated and un-irrigated tracts of land is the same, yet it may differ from crop to crop. The average quantity of seeds sown in a Bigha of land for various crops is given below in a tabular form:—

Crop	Qty. per Bigha in seers.
Wheat	10
Gram	3
Jowar	4
Bajra	1/2
Mustard	3
Gowar	1½
Gochni	8 seers of Wheat + 2 seers of Gram.

The seeds are generally kept from the best crop of the previous year or obtained from the co-villagers whose crop was considered to be the best.

Now the peasants have also realised the need for improved type of seeds and many a time these are procured either from the seed stores at Najafgarh or from Multipurposes Co-operative Societies at Mitraon or Khaira villages. The Block Development authorities also undertake to supply pure variety of seed to the farmers at controlled prices which are fixed by the Agricultural Department of Delhi Administration. The seeds so required by the agriculturists are obtained from different agricultural farms and are stored with the co-operative societies. The co-operative societies in turn are allowed a commission of Rs. 1.25 nP per maund by the block authorities. The transport and other recurring expenses are to be borne by the societies themselves. The popularity of these seeds can be judged from the fact that these are disposed of immediately after a consignment is received by the society.

Harvesting of Crops

The crop after it has fully matured is harvested with the help of sickles and tied in bundles. The period of maturity ranges from 4 to 6 months depending upon the nature of the crop. While some of the crops like wheat, Bajra, Jowar are cut quite close to the ground, the sugarcane crop is harvested in such a way that the roots are not disturbed.

Thrashing and Winnowing

The crop after it has been harvested is taken to the thrashing ground where it is thrashed either by traml-

ing under the feet of a pair of oxen or by beating it with sticks. After it has been fully thrashed, the grain is separated from the chaff with the help of winnowing baskets.

Winnowing is generally done at a time when the wind is heavily blowing. The grain is stored up in earthen vessels specially made for the purpose and the chaff is also kept in a room.

Marketing of Produce

A bulk of the produce of the village is retained for home consumption and whatever little quantity remains is carried to the Najafgarh market on bullock carts for disposal. There is also a co-operative marketing society at Najafgarh but nobody from the village is a member of that society.

ANIMAL HUSBANDRY

As has been stated earlier, livestock occupy a place of primary importance in the economy of the village. An attempt has, therefore, been made in the following paragraphs to study animal husbandry in the village.

The animals found in the village under study are of Harayana breed. The buffaloes of this breed yield good milk and the bullocks are very sturdy and suitable for ploughing purposes. The animals are reared in the village by all the households irrespective of their caste. There are two shepherds in the village who take these animals to the fields early in the morning and bring them back to the village in the evening. The shepherds for their services get 50 nP. per animal in cash and some grains in kind. The dead animals are generally handed over to the Chamars of Najafgarh who are called whenever there is any animal death in the village.

There are two types of diseases which affect the animals in the village viz. non-contagious diseases and contagious diseases. A brief account of the most important diseases and their treatment is given in the following paragraphs.

Gal-Ghotu (Haemorrhagic septicemic)

The main symptoms of this disease are (i) high temperature, (ii) restlessness, (iii) swelling on the neck, and (iv) formation of gas in the stomach.

The swelling presses upon the windpipe thereby causing difficulty. Whenever the animal breathes there is a sound 'gharh gharh gharh'.

If immediate treatment is not given the animal dies within 24 hours.

Local Treatment

In order to give heat to the body of the ailing animal, cow-dung cakes are burnt in the room where

the animal is lying. Secondly a coating of cow-dung dust is done on the body of the animal. Thirdly as the villagers believe in superstitions and super-natural powers, Pandit is called to chant some Mantras and sprinkle some ganges water on the body of the animal.

Scientific Treatment

The treatment which the veterinary surgeon prescribes for this type of disease consists of high antibiotic and sulphadrag injections. This treatment lasts only for two days and the animal becomes alright. However, in the advanced stages the treatment may not succeed.

This disease is contagious and generally flares up during and after the rains. It affects all kinds of animals of all ages but is most dreadful for the young-stock of buffaloes.

Therefore in order to take preventive measures before the onset of rainy season prophylactic injections are administered to all the animals in the village by the staff of the animal husbandry department of the Development Block.

Mata (Rinderpest)

The main symptoms of this disease are, (i) high temperature, (ii) off feed, (iii) formation of nodules on the lips gums, tongues etc., and (iv) shooting diarrhoea and dysentery.

Local Treatment

Gur mixed with water is administered to the animal through a pipe.

Scientific Treatment

In this disease also antibiotic injections are given to the animal but in case the disease has reached an advanced stage, a dose of sereun is also administered to the ailing animal through injections. But as it is a costly medicine resort is not had to it very often. For preventive purposes also vaccination of sereun is given and one vaccination is sufficient for the whole life.

Langara Bukhar

This disease can affect any part of the body but generally hind limbs are affected most. This disease is caused by a germ (bacteria) which makes pockets in the muscles. The limb so affected becomes blackish and when pressed produces a crepetating sound.

Local Treatment

The local treatment of this disease is only massaging with oil and burnt cow-dung cakes.

Scientific Treatment

Antibiotics injections are administered to the animal and externally antiseptic treatment is resorted

JIGAR MEN KIRE PADNA. (Liver flue)

The symptoms of this disease are diarrhoea and doughy swelling in between the jaws of mandible bones. Milch yielding animals specially buffaloes are more susceptible to this disease.

Treatment

The only remedy known to the villagers for this disease is fomentation with hot earthen pots.

Scientific Treatment

For the treatment of this disease the veterinary surgeon prescribes Hexa chlorothein. About 1½ oz of powder of this drug is mixed with water and is administered to the animal orally through a pipe.

As a prevention against this disease the injections of 'Carbon Tetra-Chloride' are given to the suffering animals.

Though this disease is not fatal yet the animal becomes weak and stops yielding milk.

Kira Padna (Worm Infestation)

The main symptoms of this disease are diarrhoea and general weakness. The worms also start coming out from the body of the animal so suffering.

Treatment

The villagers do not know any treatment for this disease and generally call the Pandit to chant some Mantras and throw some sacred dust and water on the animal.

Scientific Treatment

The scientific treatment consists of administering a few doses of phenothyscne to the animal orally.

Life Span

The maximum life span of a bullock according to the villagers is 15 years and that of a cow is 10 years. A cow starts yielding milk at the age of four and a bullock is trained for agricultural work at the age of 3 or four years.

Special Care of Animal

In order to save the animal from cold or excessive heat they are kept under covered shed and a piece of jute cloth is put over them during the extreme seasons of the year.

Castration

Castration is done for the following purposes.

Firstly those animals which are useless are emasculated so that they may not spoil the breed.
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Secondly castration is done for the purpose of making bullocks. Thirdly those bulls are castrated which become furious and create nuisance in the village.

Methods of Castration

There are generally two methods of castration viz. indigenous or local methods and scientific method.

The castration by the former method is done by the villagers themselves by catching hold of the supermetic chord of the bull and crushing it by beating with some heavy object.

The indigenous method of castration entails many difficulties and therefore, the villagers are now mostly giving it up and getting their animals castrated from the veterinary surgeon. A few of the disadvantages of local method of castration are firstly it is very painful, secondly it is unhygienic, thirdly complications in the form of injury usually creep in and fourthly instead of crushing the chord it is very likely that the testicle may be crushed resulting in the death of the animal.

Scientific Method

Castration by the scientific method is generally done by the veterinary surgeon. The animal is first tied with a rope and laid on the ground. The ground chosen must be plain and sandy so that the animal when laid may not receive any injury. The testicles are then caught hold of and the chord is pressed in one stroke in between the two jaws of the castration instrument. The instrument has two jaws in the front and a handle behind. In between the jaws and handle there is a lever arrangement.

Unlike the local method this method is less painful as the chord is pressed in one stroke. There is no bleeding in this method, it is more hygienic as all sorts of septic precautions are taken before the operation starts.

Animal Husbandry Activities

Until five years back the treatment and animal husbandry side in the Najafgarh Block were looked after by the veterinary Assistant surgeon incharge of a veterinary hospital who held jurisdiction over a set of villages. The village under study fell under the Dhansa veterinary hospital.

But at present treatment and animal husbandry side are taken care of by two separate agencies.

While for treatment purposes the villagers bring their animals to the veterinary hospital at Najafgarh which is under the charge of a veterinary Assistant Surgeon, all the other animal husbandry activities in the Najafgarh Development Block have been entrusted to the Extension Officer. The Extension Officer (animal husbandry) in the block is also in charge of a mobile dispensary. He has been provided with a van, a com-

pounder and a peon. He generally camps at the villages which are far away and are not easily assessable to the veterinary hospital. His working hours in the field are from 7 to 1.30 (Summer) and 8 to 2.30 (winter) and he runs his dispensary at one central place where all the nearby villages can avail of his services. All the villagers know the fixed programme of the surgeon and bring their ailing animals at appropriate place and time. There are 10 such centres in the entire Najafgarh Block and the officer incharge mobile dispensary visits two centres daily. The centre nearest to the village under study is at Kharkhari Roud.

Animals Husbandry Schemes

The present village has been included in the bull extension scheme under the package programme. Under this scheme sixteen centres will be opened in the whole of Najafgarh Development Block where some buffalo bulls and cow bulls will be kept. The number of bulls to be kept at each centre will be determined by the number of breeding cows and buffaloes the criterion being that one bull is sufficient for about 100 cows or buffaloes.

The centre under which the village under study has been included will be located at Kharkhari Round. Two bull sheds will be constructed at a cost of Rs. 3,000 which will be paid from the Block Development office.

Calf Subsidy Scheme

In order to improve the breed of animals, the Government has introduced a scheme under which a few calves between the age of 6 months and 1½ years are selected and are given some monetary aid for their development. Later on if they come up to the required standards, they are purchased by the Government and are kept at the breeding centres as bulls. Last year under this scheme two calves were selected from the village under study and were awarded Rs. 10 per month each.

There is also a scheme by the Government under which the villagers can take loans from the Block Development office for the purchase of milch cattle. The loan bears an interest of 3½ per cent per annum and is recoverable in four instalments.

COMMERCE AND INDUSTRY

There is no commercial or trading activity in the village worth mentioning. There is not even a provision shop which could cater to the needs of every day life. Even for small requirements of domestic consumption such as grams, sugar, spices, oil, stationery, tobacco, toilet etc., the people have to visit Najafgarh. However in spite of the inconvenience caused to the villagers in bringing their daily requirements from Najafgarh they do not favour the idea of having a shop opened in the village. They were of the opinion that if there is a grocery shop in the village much of their

grain will be bartered away by the housewives in exchange for household goods at unfavourable terms.

A few of the requirements of cloth, utensils, bangles and vegetables are partially met by the pedlars who visit the village at least once in a week.

Industry

There is no organised industry in the village except that two Chamar households have installed handlooms in their houses and weave coarse cloth. Both of them are traditionally associated with the work of weaving and no special training has been obtained by them.

Loom and the Components

The total expenditure required to instal such a loom comes to about Rs. 200 or Rs. 250. The main components of the loom are Hatha, Nal, Rach, Dandila, charela, Teek etc. which are generally obtained from the adjoining town of Bahadurgarh in Punjab. When ever any component becomes obsolete the weaver visits Bahadurgarh and brings the required component. He replaces and affixes the component in the loom himself.

Type of Cloth

Two types of articles viz. coarse cloth and rough carpets are manufactured by the weavers on labour charge basis. The villagers bring the yarn which is spun at home by womenfolk on Charkha and give it to the weavers. The weavers charge grain equal to the quantity of the yarn and in addition to this 25 nP. per seer in case of coarse cloth and 50 nP. per seer for rough carpets. Sometimes the yarn is also obtained from Najafgarh market.

Market

The market for the products of the weaver is limited to the village only; even in the village due to the urban contacts the people are becoming accustomed to the use of mill-made cloth and the business of the weavers is sharply declining. Their approximate income from this trade is between Rs. 30 and 40 per month. These meagre earnings are hardly enough to maintain a family and they have to subsize their incomes by working as agricultural labourers during the busy agricultural seasons.

Techniques of Weaving

So far as the techniques of weaving are concerned these are primitive. The yarn which is brought to the weaver is tied on two bamboo sticks which are affixed in an open place quite apart from each other. This work is generally done by the womenfolk. In order that the yarn may get stiffened, starch is applied to it and it is left in the open to dry itself. After the yarn has been stiffened, it is fitted on the loom and the weaver weaves the cloth with his left fingers.

INCOME

Income statistics provide a broad view of the entire economy and are one of the best criteria for judging the economic prosperity of the people. During the course of our investigation an attempt was therefore made to collect data about the incomes of the people living there. But in order to get accurate estimates, we had to face certain difficulties, which may be enumerated below :—

Firstly a considerable portion of the agricultural output of the village does not come to the market since it is either consumed by the producer himself or is bartered for other commodities or services. Secondly the villagers do not keep any record either of the quantity or the value of their produce, because of their illiteracy, their semi-subsistence level of living and so on.

In addition to these there is a general tendency among the people in the village to under-state their incomes. This is mainly because of some misconception in their minds that if they report their true incomes the Government may impose some taxes upon them.

In view of these limitations, we cannot claim our estimates of income to be strictly accurate.

TABLE III. 20
Distribution of Total Annual Income by Source

Source of Income	Total Annual Income	Percentage of the Total
Agricultural Income	48781.00	51.2
Agricultural Labour	715.00	0.7
Service Occupations	29880.00	31.3
Shepherd (Pastor)	1440.00	1.6
Contract Work	600.00	0.6
Weaving	480.00	0.5
Remittances	8180.00	8.6
Casual Labour	3745.00	3.9
Band-master	150.00	0.1
Sweeping	250.00	0.3
Milk-selling	1200.00	1.2
TOTAL	95421.00	100.0
Per Capita annual income:	Rs. 268.8	
Per Capita monthly income:	Rs. 22.4	
Annual income per H.H.:	Rs. 1767.00	
Monthly income per H.H.:	Rs. 147.2	

Table III.20 shows that at the time of our investigation in August, 1961, the total annual income of the village was Rs. 95,421.00. There are 54 households in the village having a population of 355. The per capita annual income and the income per household per year, thus work out to be 268.8 and Rs. 1,767.0 respectively. A study was also undertaken about the sources from which this income is drawn, which will indicate the importance of various sectors of the economy. It can be seen from the table that more than half or 51.9 per cent of the total income accrued from agricultural occupations. This tallies with the livelihood class structure where it was shown that a majority of the villagers depend upon agriculture for their sustenance. If we take both these factors together, it will be brought out that agriculture not only provides livelihood to the majority of the villagers but it is also a major source of income to them. The next in order of importance are 'service occupations' which account for about one-third or 31.3% of the total income of the villagers. All the other sources combined together account for only an insignificant proportion of the total income of the village.

In order to know the economic condition of the various castes in the village, castewise income calculations were made and have been incorporated in table III.21. The table shows that 30 out of 44 Ahir households have incomes above Rs. 100 per month, while a majority of the households in the remaining castes earn less than Rs. 75 a month. This shows that Ahirs being the land owners class are the most prosperous caste in the village.

The table further shows that there is no household in the village whose income is less than Rs. 25 or more than Rs. 500 per month. Out of 54 households, 5 have their incomes between Rs. 25-50, 8 each between Rs. 50-75, 75-100 and 100-150, 19 between 150-250 and 6 between 250-500 respectively.

The profitability and relative importance of the various occupations can easily be brought out by knowing the incomes earned by the persons engaged in them. Table III.22 reveals that the monthly income of 16 out

TABLE III. 21
Monthly Income per Household by Caste

Caste	No. of Households	0-25	25-50	50-75	75-100	100-150	150-250	250-500
Ahir	44	—	3	7	4	7	17	6
Brahmin	4	—	—	—	2	1	1	—
Jogi	1	—	—	1	—	—	—	—
Chamar	4	—	1	—	2	—	1	—
Bhangi	1	—	1	—	—	—	—	—
TOTAL	54	—	5	8	8	8	19	6

of 26 owner cultivating households is above Rs. 75 and all the persons engaged in service occupations earn above Rs. 100 per month. On the other hand 9 out of 12 persons engaged in other pursuits have incomes

of less than Rs. 75 per month. This clearly brings out that owner cultivation and service occupations are more remunerative than all the other occupations in the village.

TABLE III. 22

Distribution of Households According to Occupation and Broad Income Groups

Major Occupation	No. of Households	Broad Income Groups							
		0—25	25—50	50—75	75—100	100—150	150—250	250—500	
Owner cultivator	26	—	2	6	6	4	4	4	
Rent Receiver	1	—	—	—	—	1	—	—	
Agri. labour	3	—	3	—	—	—	—	—	
Casual labour	3	—	—	2	—	—	1	—	
Service	16	—	—	—	—	3	9	4	
Pastor	2	—	2	—	—	—	—	—	
Weaving	1	—	1	—	—	—	—	—	
Sweeping	1	—	1	—	—	—	—	—	
Milk selling	1	—	—	—	—	—	1	—	
TOTAL	54	—	9	8	6	8	15	8	

INDEBTEDNESS

There is a French proverb "Credit supports the farmer as the hangman's rope supports the hanged". Credit, though in some cases fatal, is indispensable for the farmer because of the peculiar conditions under which his business is conducted. Due to the subsistence nature of farming, no savings are available for use during the bad seasons, and since there are no arrangements for crop insurance, the average producer in agriculture is almost in perpetual need for credit both for carrying on his profession and for current consumption. He needs money to improve land, replace implements and purchase seed, manures and cattle. He also borrows for urgent but unproductive purposes.

An attempt was therefore, made to study the position of indebtedness in the village. Data was collected about the extent of indebtedness and the sources from which the agriculturists as well as non-agriculturists take loans. Information was also gathered about the rate of interest charged by the different agencies on borrowed money and has been analysed in the following paragraphs. It may however, be worthwhile to mention here that unlike income figures, the villagers are generally in the habit of giving inflated debt figures. Moreover, due to the non-availability of indebtedness figures in the past, it has not been possible to distinguish between old and new debt and to ascertain whether the incidence of debt is on the decline or increase as compared with the earlier years. But it has been reported by the people in the village that the debt has been mounting up year after year in spite of rise of prices of farm products. This rise can mainly be attributed to the subsistence nature of village economy with small units of land holdings. Besides, the land being in the Dabar area is low-lying and floods occur

almost every year giving rise to the problem of water-logging. At other times much depends upon the vagaries of nature when crops fail due to the lack of irrigation facilities or untimely rains.

The amount of indebtedness incurred by the different occupational groups in the village and the purposes for which the loans have been taken has been shown in table III.23. The table shows that the total outstanding debt in the village as in August, 1961, amounted to Rs. 37875.00. About one fifth of the total debt was taken for consumption purposes and the remaining four-fifth for productive purposes. The unproductive purposes for which the villagers borrow include family expenditure, expenses on marriage, death and other social ceremonies, sickness and litigation; productive purposes include construction of buildings, wells, purchase of cattle, implements, seeds, manure and land.

An analysis of the table further shows that among the unproductive purposes, 20.1% of the total loan was taken for domestic expenses, while marriage and other social ceremonies account for 79.9%. The villagers borrow for domestic expenses because agricultural production depends upon the vagaries of nature and in case of failure of rains or other natural calamities, they have to meet the recurring domestic demands by taking loans. As regards the second purpose for which the unproductive loans are taken, it may be pointed out that the villagers spend lavishly on many social ceremonies such as birth, marriage and death. The marriage of a daughter or a sister is a very costly affair and costs from Rs. 1,000 to Rs. 5,000 and sometimes even more than this.

So far as the productive purposes are concerned, it can be seen from the table that 32.2% of the total

TABLE III. 23

Distribution of debt by cause and broad occupational groups

Occupation	Consumption expenses				Production expenses					Total	% age of total
	Family expenses	Marriage & social ceremonies	Medical & litigation	Construction of house	Construction of Well	Purchase of live-stock	Purchase of land	Seed & implement expenses	Business expenses		
Owner cultivation	—	6,318	—	11,200	3,500	5,132	1,000	1,000	—	28,150	74.3
Agricultural labourer	—	—	—	—	—	—	—	—	—	—	—
Casual labour	300	—	—	—	—	900	—	1,000	—	2,200	5.8
Weaver	—	500	—	—	—	500	—	1,675	—	2,675	7.1
Service	—	—	—	1,000	—	1,900	1,000	300	—	4,200	11.1
Rent-receiver	500	—	—	—	—	150	—	—	—	650	1.7
TOTAL	800	6,818	—	12,200	3,500	8,582	2,000	3,975	—	37,875	100.0
% of the total	2.1	18.0	—	32.2	9.2	22.7	5.3	10.5	—	100.0	

loan has been taken for the construction of buildings. This is mainly because of the tendency in the village towards construction of pucca dwellings. As the cost of construction of a pucca house is abnormally high and beyond the ordinary means of a poor villager, he is obliged to increase his liabilities whenever he ventures to start such a construction. The construction of wells further accounts for 9.2% of the total loan taken by the villagers. In the absence of any irrigational canal and other natural means of irrigation, wells are the only means of irrigation available in the village. The construction of a well also requires a huge amount which an ordinary farmer cannot afford from his own personal resources and therefore meets the requirements by taking loans. 22.7% of the loan was also incurred for the purchase of cattle. In the absence of any mechanical devices cattle are a source of power for the agricultural households, while to the others they provide milk which forms a part of their daily diet. Purchase of seeds, manures, implements also accounted for 10.5% of the total loan. Two households also incurred a liability of Rs. 2,000 for acquiring new land.

We have seen above that the volume of debt in the village is a huge one. However the gravity of the situation does not lie so much in the magnitude of the debt as in its nature. The villagers are in the habit of taking loans for un-productive purposes, and that is what makes it a serious matter.

So far as the debt taken by different occupational groups is concerned, the above table shows that the highest was taken by the owner cultivators being 74.3 per cent followed by persons in services 11.1 per cent, weavers 7.1 percent and casual agricultural labourers 5.8 per cent. It was also gathered during the course of our investigation that a few of the persons belonging to the higher castes relend their borrowings to persons of lower castes (particularly Chamars) on higher rates of interest and pocket the difference.

Source of Loan

Data was also collected about the sources from which the loans have been obtained and has been incorporated in table III.24. The table shows that the most important source was the co-operative society which accounted for 55.4 percent of the total loans. The next significant lending agencies were the village Shahukars and the Zamindars in the adjoining villages providing 14.1 percent and 12.1% of the total loan respectively. Merchants at Najafgarh met the total loan requirements of the villagers to the extent of 11.7 percent. The remaining 6.7 percent of the total loan was taken from the Government by way of 'Taccavi'.

TABLE III. 24

Debt by Source

Source	Amount (Rs.)	% of total
1. Co-op. Society	21,000	55.4
2. Village Shahukar	5,357	14.1
3. Merchant (Najafgarh)	4,418	11.7
4. Other Zamindars (adjoining villages)	4,600	12.1
5. Taccavi	2,500	6.7
TOTAL	37,875	100.00

The general conclusion that can be drawn from the study of the above is that the predominant sources of borrowing for the villagers are the Co-operative Society Khaira and village Shahukars. There is no professional class of money-lenders in the village as such but as already mentioned above there are a few owner cultivators in the village who further relend their borrowed money to others at higher rates of interest.

Rate of Interest

The creditors providing loans to the villagers charge different rates of interest. With the exception of the

Government and Co-operative Society whose rates of interest are 4 and 9½ per cent per annum respectively, other credit agencies charge rather exorbitant rates of interest ranging up to 36 per cent per annum. The details of the rates of interest charged by the various credit agencies are given below :—

Agency	Per cent per annum
1. Government (Taccavi loans)	4
2. Co-operative Credit Society	9½
3. Village Shahukar	18 to 36
4. Merchant (Najafgarh Town)	15 to 36

Location of Creditors

Location	Borrowing in percentage
1. Within village	14.1
2. Adjacent village	67.5
3. Outside (Najafgarh town or Delhi)	18.4

(The percentages are based on amounts for which the location data were actually reported.)

Actual figures of borrowing classified according to the residence of creditors indicate that 67.5% of the loan was obtained from adjacent villages; 14.1% from within the village and the remaining 18.4 per cent of the loan was secured from Najafgarh town or Delhi.

The above analysis of the debt figures in the village will reveal that 62.1 per cent of it was advanced by the Government or its aided agencies like the co-operative society and the share of private agencies was 37.9 per cent. Further, in order to improve the social and economic conditions of the people in the village, it is essential that the credit for productive purposes be advanced not only at cheaper rates but also for a longer duration. Under the present circumstances the Government should accelerate its lending operations either direct as "Taccavi Loans" or through the agency of Delhi State Co-operative Bank or by way of long-term advance to the Khaira Co-operative Society.

It may, however be worthwhile to give a detailed account of the Khaira Co-operative Society which is one of the most important agencies for providing loans to the villagers.

The Khaira Multipurpose Co-operative Society Ltd. Khaira was registered on 11th of July, 1921 with the Registrar of Co-operative Societies with registration number 6356-I.S.1 and at that time its activities were restricted only to Khaira village. During the last decade people of Kharkhari Nahar felt the need for an organised and cheap credit agency. But due to factions and rivalries among the agricultural households, they were unable to organise themselves for minimum

membership and hence a full fledged Co-operative Society could not be established in the village. Moreover to save themselves from the cost and botheration of maintenance of account books with annual profit and loss statements, they thought it better to join the already established Co-operative Society at Khaira. After a lot of persuasion the President of the Managing Committee of the Khaira Co-operative Society agreed to the request for membership and a few persons from Kharkhari Nahar formally joined it in the year 1952. The society has at present 146 members with a share capital of 13597.00. Each share is worth Rs. 50 and a member is allowed to borrow upto 5 times the amount of share held by him. In addition a member holding four shares is allowed to draw a loan of Rs. 1,000 against his shares. The society advances loans for the repair and construction of houses, purchase of implements, cattle, seeds and fertilizers against some tangible security and charges interest at the rate of 9½ percent per annum. The society is in turn helped by the Delhi State Co-operative Bank Ltd. which grants the society long term credit at the rate of 6 percent per annum.

Up to the year 1961 the total loans advanced by the society to its 146 members amounted to Rs. 72,658. There were 29 members from the village under study and their share came to Rs. 21,000.

As indicated earlier because of party factions in the village the Co-operative movement has not gained much popularity. Its membership is at present confined only to 18 Ahirs, 9 Brahmins and two Chamars. A question was also asked from the head of each household and their opinions sought as to why they do not become the members of the Co-operative society at Khaira and the replies given by them have been analysed below :—

12 heads of households reported that they do not like to be members of the society as it is run by those Ahir families with whom they are not on good terms. Another 6 reported that they do not even need loans and so feel no necessity for its membership. Further, 4 of the heads of households interviewed replied that they do not want to be the members as the society is located in another village. Lastly 3 persons said that they are not the members of society because of difficulty in the repayment of instalment of debt at the due date and are satisfied with their present position.

It is thus evident from the replies given by the heads of households interviewed that the location of the society in another village discourages people from being its members. Moreover due to caste and party rivalries prevailing in the village, most of the households could not become its members. In addition to this the society has not assumed any other functions and has confined itself only to the supply of credit. Credit without being linked up with production and marketing offers a dangerous temptation to the untrained peasant and in many cases brings his financial deterioration. It is therefore very essential that in addition to the supply of credit at reasonable rates of interest, the

society should assume other fields of activity. It will be then in a position to secure for its members better business and monetary returns by inducing them to sell their products on a co-operative basis. It will also be in a position to help the agriculturists to raise their production if it purchases the seeds and manures on wholesale rates and supply it to the peasants at reasonable rates.

As regards Government loans, the State lends money to the cultivator in the form of "Taccavi loans" especially in times of emergencies such as floods and famines. No doubt of late the amount of 'Taccavi' has been rising but still in order to facilitate the provision of cheap credit by the Government, the procedure for granting "Taccavi" should be simplified, liberalised and made less rigid. It will be better if the

Government supplies loans to the agriculturists through the Co-operative society, as the society is in a better position to keep a watchful eye on the loans lest they should spend recklessly on social ceremonies, gambling, drinking, etc.

Indebtedness and Income

The amount of loan taken by different income groups in the village has been shown in table III.25. It can be seen from the table that a large proportion of the total loans has been taken by those whose monthly income is more than Rs. 100 per month. This can mainly be attributed to the fact that the people in the higher income groups have more borrowing power because they can borrow easily against the security of their incomes and assets.

TABLE III.25

Distribution of broad income groups and amount of indebtedness

Monthly Income (in Rs.,)	No. of Households	No. of H.Hs. in debt	Percentage 3 to 2	Total (In Rs.)	Average Indebtedness of Households In Debt.
0—25		—	—	—	—
25—50		5	3	60.0	1,850
50—75		8	5	62.5	6,400
75—100		8	7	87.5	4,450
100—150		8	4	50.0	4,200
150—250		19	9	47.4	16,375
250—500		6	2	33.3	4,500
TOTAL		54	30	55.5	37,875
					1,262

Chapter 4

DEMOGRAPHY CHARACTERISTICS

The 1951 census gave for Kharkhari Nahar a total population of 263. During the course of our investigations in August, 1961, it was found to have increased to 355, thus indicating an over all increase of 34.9% during the decade 1951—61. The average annual increase during this period thus works out to be 9 persons, or 3.5%.

In order to assess the trend of population growth in the village at different periods of time, data on the demography of the village was collected for the last 50 years and has been presented in the following table.

TABLE IV.1
Growth rate of Population

Year	Population	Increase (+) or decrease (—) over previous decade.	Percentage increase (+) or decrease (—) over previous decade	Average growth rate (%) per year
1911 ..	189	—	—	—
1921 ..	177	—12	—6.3	—0.6
1931 ..	182	+5	+2.8	+0.2
1941 ..	200	+18	+9.8	+0.9
1951 ..	263	+63	+31.5	+3.1
1961 ..	355	+92	+34.9	+3.5

The above table shows that leaving aside the decade 1911-21, the population of the village had been constantly increasing. The decrease of population by 6.3% during the decade 1911-21 was mainly due to the spread of influenza in the year 1919 which resulted in large scale mortality in the village.

The table further reveals that the rate of increase of population in the decades after 1921 has not been uniform although accelerating rate of growth is fairly maintained particularly in the last two decades. The population of the village rose by 31.5 per cent during the decade 1941—51 as compared to the growth rate of 38.0% for the Delhi Rural tract as a whole, for the same period.

In August, 1961 according to the household enumeration conducted by us, population had gone up to 355. It indicates a decennial increase in population by 34.9 per cent. As the population figures for the individual years are not available we can broadly state that the rate of growth has been 3.5 per cent per annum.

Social & Cultural Life

DISTRIBUTION OF POPULATION BY AGE AND SEX

A comparative analysis of population distribution by age and sex is of vital importance as it shows the composition of persons into productive and non-productive age groups.

It may, however, be mentioned here that to know the exact age of the people in the village is not an easy task, because the villagers have a tendency to mistake their ages and variations upto 5 years are very common. These discrepancies on their part may be due to the fact that they always prefer to state their ages in round numbers or because they are totally ignorant about them.

In order, therefore, to have correct estimation we applied certain checks like reference to some important dates like the influenza epidemic of 1918-19, which the villagers refer to as 'Kartik-ki-Bimari' and the attainment of independence, which is known in the village as 'Martial law' or 'Mar-kat'.

For the sake of analysis, the population has been divided into 3 broad age groups, viz. (1) persons below 15 years of age (infants and children) (2) persons between the ages of 15-54 (who are termed as adults and can be assumed to be economically active and on whom others viz. infants and children and old persons depend for livelihood) and (3) old persons of 55 years of age and over.

Generally the larger the rate of adult population as compared to the other two age groups of children and old persons (who by definition are economically in-active) the lesser will be the burden on them so far as supporting the latter is concerned.

It will be seen from the table that persons in the age group of 0-14 form 46.2 per cent of the total population. The predominance of the population in this age group is an index of the high growth potential in the village. The population in the productive age groups (15-54) accounts for 48.2 per cent of the total population while those in the age groups of 55 years and over account only for 5.6 per cent. Thus 48.2% is supposed to be the economically active class (termed as labour force) and 51.8% (children and old persons) consist of the dependent class. A comparison of our figures with the 1951 census figures for the Delhi Rural tract as a whole indicates only a small divergence between the two figures. As against 48.2% of adults, the corresponding figure of 1951 census for the entire Delhi Rural tract works out to be 50.6%.

The age distribution outlined above shows significant variations in the proportion of the two sexes.

The age groups 0-14, having 164 persons comprises of 55.5 per cent of male and 44.5% of females. On the other hand in the age group of 55 years and above, out of a total of 20 persons only 35% are accounted for by females, the remaining 65 per cent being males. Between 15-54 years, there are 85

males and 86 females. It is thus seen that males and females are almost in equal proportion in the productive age group in the village. The number of adult males in the productive age group thus works out to 1.5 per household, whereas for females the figure comes to 1.6 approximately.

TABLE IV.2

Distribution of population by age and sex

Age Group	Males		Females		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
0-4	27	14.3	26	15.6	53	14.9
5-9	34	18.0	26	15.6	60	16.9
10-14	30	15.3	21	13.4	51	14.4
Sub total infants	91	48.1	73	44.0	164	46.2
Percentage of the total		55.5		45.5		100.00
15-19	17	9.5	15	8.4	32	9.0
20-24	12	6.3	19	11.4	31	8.7
25-29	13	6.9	13	7.7	26	7.3
30-34	12	6.3	7	4.2	19	5.3
35-39	9	4.8	13	7.7	22	6.3
40-44	5	2.6	7	4.2	12	3.4
45-49	9	4.3	6	3.5	15	4.2
50-54	8	4.3	6	3.5	14	4.0
Sub total adults	85	45.0	86	51.8	171	48.2
Percentage of the total		49.7		50.3		100.00
55-59	4	2.1	2	1.2	6	1.7
60 above	9	4.8	5	3.0	14	3.9
Sub total	13	6.9	7	4.2	20	5.6
Percentage of the total old		65.00		35.0		100.0
Grand total	189	100.00	166	100.00	355	100.00
Per cent of the total		100.00		100.00		100.00

MARITAL STATUS

The distribution of population of the village by age and marital status has been provided by table No.

IV.3. The classification of the marital status given here is threefold and includes the following categories, single or unmarried, married and widow or widower. It will be seen from the table that out of the total

TABLE IV.3

Distribution of population according to age groups sex and Marital Status

Age Groups	Males				Females				Total			
	Un-married	Married	Widower	Total	Un-married	Married	Widow	Total	Un-married	Married	Widowed	Total
0-4	27	—	—	27	26	—	—	26	53	—	—	53
5-9	34	—	—	34	26	—	—	26	60	—	—	60
10-14	30	—	—	30	16	5	—	21	46	5	—	51
Sub Total	91	—	—	91	68	5	—	73	159	5	—	164
(A) Children %	(100.0)	—	—	(100.0)	(93.2)	(6.8)	—	(100.0)	(97.0)	(3.0)	—	(100.0)
15-19	8	9	—	17	1	14	—	15	9	23	—	32
20-24	1	11	—	12	—	19	—	19	1	30	—	31
25-29	—	13	—	13	—	13	—	13	—	26	—	26
30-34	—	12	—	12	—	6	1	7	—	18	1	19
35-39	—	9	—	9	—	13	—	13	—	22	—	22
40-44	—	5	—	5	—	5	2	7	—	10	2	12
45-49	—	8	1	9	—	4	2	6	—	12	3	15
50-54	—	6	2	8	—	2	4	6	—	8	6	14
Sub Total	9	73	3	85	1	76	9	86	10	159	12	171
(B) Adult %	(10.6)	(85.9)	(3.5)	(100.0)	(1.1)	(84.4)	(10.5)	(100.0)	(5.8)	(87.2)	(7.0)	(100.0)
55-59	—	3	1	4	—	—	2	2	—	3	3	6
60 & above	1	2	6	9	—	3	2	5	1	5	8	14
(C) Old, Sub Total	1	5	7	13	3	4	7	14	4	8	11	23
Percentage	7.7	38.5	53.8	100.0	42.8	57.2	100.0	100.0	5.0	40.0	55.0	100.0
TOTAL	101	78	10	189	69	84	13	166	170	162	23	355
Percentage	53.4	41.3	5.3	100.0	41.6	50.6	7.8	100.0	47.9	45.6	6.5	100.0

population of 355 in the village, 47.9% are unmarried, 45.6% are married and widows and widowers accounts for the remaining 6.5 per cent of the population. The proportions, however, vary among the two sexes. Whereas a large percentage of males fall in the first category of unmarried, a great proportion (58.4%) of the females are married. Further the proportion of widows is larger than of widowers. Of the 23 persons falling in the category of widows/widowers, 13 or 57% are widows and the remaining widowers. This conforms to the general trend that there are proportionately more married women than men and there are more widows than widowers.

The existence of a comparatively higher ratio of widows can partly be explained by the fact that the practice of remarriage of widows is not very common in the village.

An analysis of the marital status of the population by broad age groups and sex indicates that in the age group 0-14, 159 or 97 per cent of the total population is unmarried, while the remaining 5 or 3% are all married females. In the next age group 15-54 composed of 171 adult population only 5.8% are unmarried, 87.2% are married and 7.2% are widow/widowers. Among the 86 females, 88.4% are married, 10.5% are widows and only one female of age 15 is unmarried. In the case of 85 males, 85.9 per cent are married, 3.5% are widowers and 9 or 10.6 per cent all of them between the age of 15-24 years of age are unmarried. The conclusion which can be drawn is that while all the girls in the village got married by the age of 16, 47% of the boys between the age of 15-19 years remained unmarried. It is thus seen that the practice of marriage at fairly young age is still common in the village especially among the females.

In the last age group, 55 years and above consisting of old persons, except one male practically everybody has crossed over from the unmarried stage and a comparatively larger number of widows are to be found than widowers.

AGE AT MARRIAGE

An analysis of age at marriage is of great importance because of its bearing on the rate of population growth. Marriage at an early age has its effects on rate of growth of population and marriage at a late age is very often suggested as one of the remedies to check the fast rate of increase in population. To prevent the adverse effects of early marriage, the Child Marriage Restraint Act popularly known as the Sarda Act was promulgated in 1930 by the Indian Legislature. The Act prohibits the marriage of male children under 18 years of age and those of females under 14 years of age.

The distribution of marriage is given below in table IV.4. The table indicates that the mean age at marriage works out at 14.2 years for males and 12 years for females. It is evident that both of these are fairly

below the age limit prescribed in the Sarda Act. One reason for such a low mean age is that until a few years ago people used to marry their children at quite a young age. But during the course of our investigations it was found that a majority of the heads of

TABLE IV.4

Age at Marriage

Age Group	Males		Females	
	Number	Mean age at marriage	Number	Mean age at marriage
Below 15	—	—	5	13.4
15-25	20	16.7	33	12.6
25-35	25	14.8	20	11.7
35 & above	43	11.0	39	10.3
TOTAL	68	14.2	67	12.0

households do not favour the marriage of their children at such a low age. At present, however, the trend is definitely towards marriage at higher age though it is still below nineteen years especially in the case of females. The fact that age at marriage in the village is rising both for males and females for the past few years is clearly brought out by the data available. To study the trend of age at marriage, married male and female population has been divided into 4 age groups namely (i) below 15 years, (ii) between 15-25 years, (iii) between 25-35 years and (iv) 35 years and above.

The above table reveals that as we examine the age at marriage of males and females and approach from lower age brackets to the higher ones, the mean age at marriage declines and *vice versa*. In the age bracket of 15-25 years, the mean age at marriage works out to 16.7 years for males and 12.6 years for females. Similarly in the last age group of 35 years and above the mean age at marriage is 11 years for males and 10.3 years for females.

The tendency among the people of this village is to marry off their daughters at the age of 13-16 years and boys at 15-18 years. There may be delay in the marriage of males even up to 24 years in certain cases but the daughters must be all settled in matrimony before they attain the age of 15 years.

MIGRATION

A study of migration is very important as it gives an idea about the number of people who left the village or came to the village at different periods of time. Migration covers two aspects, viz. immigration and emigration. However due to the limited time and personnel at our disposal and non-availability of correct information on emigration, our study has been limited to immigration only.

Immigration

Information obtained from the head of each household about the birth place of all the members of the household reveals that 97 females and one male migrated into the village at different periods of time.

All the females migrated into the village by marriage which by custom of territorial exogamy cannot be contracted in the same village.

The only male member migrated into the village from Gurgaon District in Punjab during the decade 1941-50 because he got married in the village and his in-laws requested him to come and stay with them.

Caste Structure of Immigrants

A castewise study of all the immigrants was undertaken and has been presented in table IV. 5. It can be seen from the table that 78 out of 97 female immigrants belong to the dominant caste of Ahirs and the only male immigrant is a Chamar by caste.

TABLE IV.5

Caste-structure of immigrants

Caste	Males	Females	Total
Ahir	—	78	78
Brahmin	—	7	7
Jogi	—	2	2
Chamar	1	8	9
Bhangi	—	2	2
Total	1	97	98

TABLE IV.7

Distribution of population according to age, sex and literacy.

Age group	Literate			Illiterate			Total		
			Total			Total			Total
	Males	Females		Males	Females		Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-4	—	—	—	27	26	53	27	26	53
%	—	—	—	(100.0)	(100.0)	(100.0)	(100.0)	(100.0)	(100.0)
5-14	51	4	55	13	43	56	64	47	111
%	(79.6)	(8.5)	(49.4)	(20.4)	(91.5)	(50.6)	(100.0)	(100.0)	(100.0)
15-24	24	—	24	5	34	39	29	34	63
%	(82.7)	—	(38.1)	(17.3)	(100.0)	(61.9)	(100.0)	(100.0)	(100.0)
25-34	9	—	9	16	20	36	25	20	45
%	(36.0)	—	(25.0)	(64.0)	(100.0)	(75.0)	(100.0)	(100.0)	(100.0)
35-54	13	—	13	18	32	50	31	32	63
%	(49.9)	—	(20.6)	(58.1)	(100.0)	(79.4)	(100.0)	(100.0)	(100.0)
55 & ab	1	—	1	12	7	19	91	162	253
%	(7.7)	—	(5.0)	(92.3)	(100.0)	(95.0)	(48.1)	(97.6)	(71.3)
TOTAL	98	4	102	91	162	253	189	166	355
%	(51.8)	(2.4)	(28.7)	(48.1)	(97.6)	(71.3)	(100.0)	(100.0)	(100.0)

TABLE IV.6

Period-wise rate of immigration

Period	No. of Persons		
	Males	Females	Total
1951-61	—	38	38
1941-50	1	22	23
1931-40	—	17	17
Before 1930	—	20	20
Total	1	97	98

LITERACY AND EDUCATION

A literate is one who can both read and write. Out of the total population of 355, only 102 or 28.7 per cent are literates; the corresponding figure for the year 1951 was 40 or 15.2 per cent. Among the literates 96.0 per cent are males and only 4.0 per cent are females. Similarly, of 253 illiterates, 64 per cent are females and 36 per cent males. Again of the 189 total male population, 51.8 per cent are literates, while the corresponding figure for the female literates is only 2.4 per cent of 166 females.

To get an idea of the spread of education, it is essential to look into its distribution by age and sex. Table IV.7 shows that in the age group 5-14, 50.6 per cent of the population is illiterate as compared to 61.9 per cent in the age group 15-24, 75 per cent in the age group 25-34, 79.4 per cent in the age group 35-54 and 95 per cent in the age bracket 55 years and above. It seems that there has not been any lowering of the proportion of literacy over the past decade or so.

In fact, if we confine ourselves to the age group 5-14 and 15-24 only, we notice that there has been only a small decrease in the proportion of illiteracy in the first age group over the last decade. Sexwise, the figures show a decrease in proportion of illiteracy in the age group 5-14 for males as well as females. In the age group 15-24, while 82.7 per cent of the males are literates, no female has been reported as such. Similarly in the next age group, no female is literate while male literates form 36 per cent in the age group 25-34, 41.9% in 35-54 years and 7.7 per cent in the age bracket 55 years and above. The conclusion to be drawn from these data are, first, that there has been a small decrease over the last two decades in the number and proportion of illiterate persons and secondly that only recently there has

been a small increase in literacy among the females.

Educational Status by Age and Sex

Table IV.8 below shows the distribution of literates according to age, sex and educational standard. It is apparent from the table that out of 102 literates, 40.2 per cent are pre-primary, 33.4 per cent have read up to primary, 13.7 per cent up to middle and 12.7 per cent are matriculates, while none in the village has had college education. Among the 98 male literates, 38.8 per cent are pre-primary, 33.6 per cent have read up to primary, 14.3 per cent up to middle and 13.3 per cent are matriculates. In the case of 4 females 3 are pre-primary and one is primary passed.

TABLE IV.8

Distribution of Literates According to Age, Sex and Educational Standard

Age group	Males					Females					Total					%	
	1	2	3	4	Total	1	2	3	4	Total	1	2	3	4	Total		
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
0-4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5-9	23	—	—	—	23	1	—	—	—	1	24	—	—	—	—	24	23.6
10-14	10	18	—	—	28	2	1	—	—	3	12	19	—	—	—	31	30.4
SUB TOTAL																	
(a) Children	33	18	—	—	51	3	1	—	—	4	36	19	—	—	—	55	54.0
%	64.7	35.3	—	—	100.0	75.0	25.0	—	—	100.0	65.4	34.6	—	—	—	100.0	
15-19	1	3	4	5	13	—	—	—	—	—	1	3	4	5	13	12.7	
20-24	—	2	4	5	11	—	—	—	—	—	—	2	4	5	11	10.8	
SUB TOTAL	1	5	8	10	24	—	—	—	—	—	1	5	8	10	24	23.5	
%	4.1	21.0	33.3	41.6	100.0	—	—	—	—	—	4.1	21.0	33.3	41.6	100.0		
25-29	1	1	2	2	6	—	—	—	—	—	1	1	2	2	6	5.9	
30-34	1	2	—	—	3	—	—	—	—	—	1	2	—	—	3	3.0	
35-39	1	3	1	1	6	—	—	—	—	—	1	3	1	1	6	5.9	
40-44	—	2	1	—	3	—	—	—	—	—	—	2	1	—	3	3.0	
45-49	—	1	1	—	2	—	—	—	—	—	—	1	1	—	2	1.9	
50-54	—	1	1	—	2	—	—	—	—	—	—	1	1	—	2	1.9	
55-59	1	—	—	—	1	—	—	—	—	—	—	—	—	—	1	0.9	
60 & ab.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
SUB TOTAL	4	10	6	3	23	—	—	—	—	—	4	10	6	3	23	22.5	
%	17.44	3.5	26.1	13.0	100.0	—	—	—	—	—	17.4	43.5	26.1	13.0	100.0		
TOTAL	38	33	14	13	98	3	1	—	—	—	41	34	14	13	102	100.0	
%	38.8	33.6	14.3	13.3	100.0	75.0	25.0	—	—	—	100.0	48.2	33.4	13.7	12.7	100.0	

Indicates— 1. Pre-primary. 2. Primary. 3. Middle. 4. Matric or Higher Secondary.

Analysing the literates by age, it is seen that out of 102 literates, 54 per cent are in the age group of 0-14 years, another 23.5 per cent are in the age 15-24 years and the remaining 22.5 per cent are in the age group 25 years and above. In other words, the study reveals that more than three-fourth of the literates are in the age group 0-24 years and the remaining less than one-third literates are in the age group of 25 years and above. This too confirms the

already stated fact that the spread of education among the villagers is of recent growth.

School Registration and Attendance

Until April, 1955, there was no school in the village and the children had to walk a mile's distance to Khaira village even for primary education. In January, 1955, people of the village, particularly the

Ahirs nad Brahmins, became interested in the education of their children and they approached the District Board authorities for the sanction of a school in the village. As a result a school up to 3rd standard began to function from May, 1955 in the village Chaupal. The school was affiliated to the Junior Basic School at Khaira village. During six years of its satisfactory working, people began to realise the advantages of their children's education and a request was lodged with the Municipal authorities to raise the status of the school. The request was finally acceded to and from 15th July, 1961 a full-fledged Junior Basic School began to operate in the village. Presently the school holds four classes run by two junior basic trained teachers. One teacher comes from Dichaon Kalan village about three miles from the present village and the other comes from Najafgarh three miles away. The school has 43 students on its rolls all of whom hail from the village itself. Only three students out of 43 are females. In terms of school attendance the castes of the village fall into three groups, the Ahir and the Brahmin in the bracket with the highest school attendance; the jogi forming an intermediate

group, while the Chamar and the Bhangi make up the category with the lowest school attendance (see table IV.9). To improve the lot of the Harijans (Chamars and Bhangis) and backward classes (the Ahirs), the children of these castes are not only exempted from the school fee of 10 Naya Paisa per month but are also eligible for a special scholarship of rupee one or two per month. But only a few Chamar and Ahir families have taken advantage of this concession. Economic and occupational factors appears to be involved here. The Ahir families with small land holdings follow agricultural labour work. The chamars who do weaving and agricultural labour also tend the village cattle. Children between 5-14 years can be employed in various occupations like taking meals to the fields, tending cattle in the grazing ground, and taking care of children while the elder members of the family are working in the fields. They find it difficult to spare children in the age bracket 5-14 years, when the latter can be of some assistance to the family. Moreover education is not always considered as an asset when there are educated unemployed in the village.

TABLE IV.9
School Attendance (Age Group 6-17)

Caste	Total No. of children			No. attending school			Percentage		
	Boy	Girl	Total	Boy	Girl	Total	Boy	Girl	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Ahir	52	36	88	48	2	50	92	5	57
Brahmin	7	5	12	6	1	7	82	20	50
Jogi	2	1	3	1	—	1	50	—	33
Chamar & Bhangi	8	4	12	3	—	3	37	—	25
TOTAL	69	46	115	58	3	61	84	6	53

With regard to higher education the Ahirs are in the lead. Seven students from the village are studying in the higher secondary classes. All the five students who attend the higher secondary school at Pandwala Kalan village belong to the Ahir caste. Of the remaining two students who study in the Higher Secondary School at Najafgarh, one is a Chamar and the other belongs to the Jogi caste.

Reasons for Low School Registration

A question was asked from the head of each household as to what obstacles stand in their way of sending their children to school. The response to this query was, however in-adequate. According to the data collected 61 or 53 per cent of the children in the age group 6-17 years attended school, while the remaining 47 per cent in this age group were not attending school.

The reasons for not sending their children to school as given by the villagers are :—First, lack of finance

and inability to buy books, paper, stationery, clothes etc; Second, too young to attend; Third, to look after children; Fourth, loss of helping hand; Fifth, no separate arrangements for girls; Sixth, no female teacher for girls; and seventh, dubiousness about merits of education.

The order of importance of the seven reasons among the responses received is indicated below in table IV 10.

It is significant to note that the last mentioned reason was offered only for girls and not in a single case for boys even by the agricultural labourers and weavers. It may be interesting to note that loss of helping hand and that too in case of boys as the reason for not attending the school was given by 15.2 per cent of the respondents. To look after the young children while the elder members of the family are away in the fields is mostly advanced in case of girls (27.8%). The conclusions which can be drawn from the table are the following :—

TABLE IV.10
Reasons for low school attendance

Reasons	Total responses			
	Males		Females	
	No.	%	No.	%
1. Lack of Finance	13	—	4	—
2. Too young to attend	2	—	1	—
3. Look after children	1	—	5	—
4. Loss of helping hand	4	—	—	—
5. No separate arrangement for girls	—	—	3	—
6. No female teacher for girls	—	—	2	—
7. Doubious about merits of education	—	—	3	—
TOTAL	20	100	18	100

First, the need for education of boys is well recognised by all sections of the village population including the poorest. This is, however, recognised to a lesser degree in the case of girls, secondly fear of loss of helping hand likely to result from sending children to school is present only among a small section of the population; thirdly, the most important hurdle in the wide spread of education is lack of necessary financial support. This is the factor mentioned most often by peasant proprietors-cum tenants, agricultural labourers, casual labourers and weavers who cannot afford to spend money on books, slates, pencils, ink and clothes necessary to equip their children to attend the school.

KINSHIP COMPOSITION

An analysis of the consanguinity composition of each household in the village indicates that there are two broad groups of families viz (i) Nuclear and (ii) Joint families. Both these types of families are further divided into four constellations. Nuclear family covers two types. Type I is unimember consisting of one member only. Type II is the simple biological family comprising of father and mother with unmarried children. Similarly a joint family is of two types, extended and collateral. Type III (extended) comprises of father and mother with or without unmarried children plus one or more married sons and their wives and children. Type IV (collateral) represents a further stage, where the basic unit is a group of brothers and their spouses and children, with the parent/parents of the brothers. This type also includes any relative putting up with the household.

The distribution of families by type and size is shown in table IV.11.

The table indicates that 28 or 51.8% of the 54 families are nuclear families and 26 or 48.2% of the families are of joint type. Out of the total 28 nuclear families, only one is a uni-member family. The uni-member is an Ahir aged seventy years. He owns 30

Bighas of land which till recently he himself cultivated but now has given on rent basis in the village. The remaining 27 families (50% of the whole) are nuclear and none consists of more than eleven members. The

TABLE IV.II
Distribution of families according to size and type

No. of members	Uni-member	Type			Total
		Nuclear	Extended	Collateral	
1.	1	—	—	—	1
2.	—	4	—	—	4
3.	—	4	1	—	5
4.	—	6	—	2	8
5.	—	4	1	1	6
6.	—	1	3	1	5
7.	—	2	1	—	3
8.	—	2	5	—	7
9.	—	2	3	2	7
10.	—	—	2	1	3
11.	—	2	—	—	2
12.	—	—	1	—	1
13.	—	—	—	—	—
14.	—	—	—	—	—
15.	—	—	—	—	—
16.	—	—	—	—	—
17.	—	—	—	1	1
18.	—	—	—	—	—
19.	—	—	1	—	1
TOTAL	1	27	18	8	54
Average size	1	5.2	8.4	8.0	6.5
%	1.8	50.0	33.4	14.8	100.0

average size of a nuclear family is 5.2 persons per family. The average size of a collateral family is 8 persons and that of an extended family is 8.4. This shows that a nuclear family is smaller in size than a joint family.

Another point to be noted is that only 26 or 48 per cent of the 54 families are joint families. Statistical data about the size of the families in the past are not available but during the course of our investigations, it was found that there was a gradual tendency towards the breaking up of the joint family system both amongst the agricultural and non-agricultural households.

INHERITANCE OF PROPERTY

According to the customs of inheritance prevailing in the village, after the death of a person his property is inherited equally by his sons, the daughters having no share in it. However if a person leaves behind his daughters, it becomes the moral responsibility of the person inheriting his property to provide for their maintenance and marriage. In case the sons are minor, the property is entrusted to his widow till the time the boys attain the age of adulthood. If the person dies

without any male issue, the property is inherited by his widow provided she does not re-marry, but the widow has only life interest in that property and she cannot dispose it off in case it is ancestral. This limited right of inheritance was bestowed upon the widows only after the year 1937 before which they had no rights whatsoever upon the property of their deceased husbands. Further, in the event of the deceased being bachelor or issueless widower, the property passes on to his brother, cousin or other relations on the paternal side and the share of each is determined by the closeness of the relation of the person concerned with the deceased.

Inheritance of Property as in Practice

At the time of our survey a question was asked from the head of each household about the practice of inheritance of property prevailing in the village, and their replies have been tabulated and presented in table IV.12.

TABLE IV.12
Inheritance of property as in practice

Caste	No. of H.Hs.	No. indicating that relations of the following categories are entitled to inherit property in their respective castes			
		Son	Daughter	Wife	Don't know
Ahir	44	44	—	—	—
Brahmin ..	4	4	—	—	—
Jogi	1	1	—	—	—
Chamar ..	4	4	—	—	—
Bhangi ..	1	1	—	—	—
TOTAL ..	54	54	—	—	—

TABLE IV.14
Awareness of Changes in the Hindu laws of Succession and Adoption

Caste	No. of H.Hs.	No. that were aware that there had been changes in Hindu Adoption Act.	No. that could describe the changes in the Hindu Adoption Act correctly	No. aware that there have been changes in the Hindu succession Act	No. that could describe the changes in Hindu Succession Act correctly.
(1)	(2)	(3)	(4)	(5)	(6)
Ahir ..	44	—	—	—	—
Brahmin ..	4	—	—	7	—
Jogi ..	1	—	—	1	—
Chamar ..	4	—	—	—	—
Bhangi ..	1	—	—	—	—
TOTAL ..	54	—	—	8	—

Many changes of far-reaching importance have been introduced by the Hindu laws of succession and adoption in 1956. In order to know the awareness of the villagers about these legislative measures, a question was asked from the villagers and the replies given by them have been tabulated in table No. IV.14 which

It can be seen from the table that all the 54 persons interviewed stated that only sons are entitled to inherit the property of their deceased fathers.

TABLE IV.13

Share of Property of Different Categories of Relations

Caste	No. of Households	No. indicating inheritance of property in the following manner			
		All Sons get equal share	Daughters inherit equally with sons	Wife inherits if there is no son	Don't know
Ahir	44	44	—	3	—
Brahmin ..	4	4	—	1	—
Jogi	1	1	—	—	—
Chamar ..	4	4	—	2	—
Bhangi ..	1	1	—	—	—
TOTAL ..	54	54	—	6	—

In order to ascertain the share of each of the persons entitled to the property, a question was put to the respondents and table IV 13 given above reveals that all the 54 persons interviewed stated that after the death of a person his property is divided equally among his sons. Further there were 6 respondents who stated that in case there is no son the property is inherited by the widow of the deceased. There was not even a single person in the village who could say that under the existing practice the daughters have a share in the property of their fathers.

Awareness of changes in the Hindu laws of adoption and succession.

shows that none of the persons interviewed could tell that any law like Hindu Laws of Adoption has been passed. There were, however, 8 persons in the village who had some vague ideas about the laws of succession but none of them could state specifically the main provisions of the said Act.

TABLE IV.15
Attitude about inheritance of property by daughters equally with sons

Caste	No. of H.HS.	No. of Persons in favour of daughters inheriting equally with sons	No. of Persons not in favour of daughters inheriting equally with sons
Ahir	44	—	44
Brahmin ..	4	—	4
Jogi	1	—	1
Chamar ..	4	2	2
Bhangi ..	1	1	—
TOTAL ..	54	3	51

Attitude towards the share of daughters in the property.

In order to know the attitude of the people in the village about inheritance of property by daughters, a question in this respect was put to the villagers. From the type of replies given by them it can easily be concluded that as a whole the villagers were not in favour of the property being inherited by daughters equally with sons. Out of the 54 persons interviewed, there were only three who liked the idea of a share of the property of their fathers being given to the daughters along with the sons. It may, however, be added here that all the persons who favoured this idea belonged to the lower caste of chamars and Bhangis with no landed property or other significant tangible assets.

The arguments put forth by those who were against the share of daughters in the property may be summarised as follows :—

Firstly after marriage the daughters have a share in the property of their husband and if they are also allowed a share in the property of their fathers they will be doubly benefited.

Secondly after marriage the daughters go and stay in their husband's village which due to the custom of territorial exogamy must be away from the parent's village. In case the daughter is given a share in the landed property of her father, she would either dispose it off or come and stay in the parental village both of which are not feasible.

Thirdly this will further aggravate the problem of sub-division of holdings and undermine the agricultural production.

Lastly this will create undue litigation and bad blood among the brothers and sisters.

▲ PANCHAYAT

The Panchayat being an important organ of rural uplift and the base of self governing institutions, its importance in the village can hardly be over-empha-

sised. Before the advent of the formally constituted statutory elected Panchayats in the village there used to be two types of Panchayats : (i) Village Panchayats and (ii) Caste Panchayats. The membership of the village Panchayat was restricted only to the persons of the higher castes who were well known for their ability, integrity, sagacity and sound judgement. The primary function of this Panchayat was to settle disputes among the people, receive officials from the Govt. and to manage other affairs concerning the village. Whenever a dispute arose the members would sit together at some common place and decide the matter on its merits. This Panchayat according to the villagers was very effective and its verdict was seldom dishonoured.

The caste Panchayat constituting the respectable members, looks after the social affairs of that particular caste. Every caste in the village has its own Panchayat. The Ahir which is the dominant caste of the village has a common Panchayat of 17 villages with its headquarters at village Surhera. The Pradhan of this Panchayat is known as Chowdhary. The meetings of this Panchayat are generally held in the village of the Chowdhary but if an important case of another village is to be decided the elders of all these 17 villages may assemble in that village to decide the matter. The caste Panchayat in addition to the settlement of disputes among its members protects the interests of that particular caste. It also sees that no member of the caste breaks the established rituals and customs. In case a person is held guilty, he is either ex-communicated or some other fine imposed on him. The punishment varies according to the nature of the crime. In some cases the offender is asked to arrange a feast for his fellow caste-men, the number of people asked for the feast again depending upon the nature of the crime.

But of late the influence of both these Panchayats has declined due to the spread of education, increased urban contacts, availability of employment opportunities in urban areas and knowledge of courts.

In order, therefore, to revive the institution of Panchayat and make it a forceful weapon, the Government enacted an Act for the entire Union Territory of Delhi which was known as the Delhi Panchayat Raj Act, 1954. The Act provides for a two tier system viz. (i) the circle Panchayat and (ii) the Goan Panchayat. The Gram Panchayat is to consist of a President (Pradhan) an up-Pradhan and other elected members. In case the population of the village is not enough to constitute a separate Panchayat, it can have a joint Panchayat with another village. The circle Panchayat will comprise of elected persons from a number of adjoining villages. Each village in the cluster is entitled to send two or three of its elected representatives to the circle Panchayat who form a panel of Judges for Panchayati adalats. The Executive side of the village administration has been entrusted to the gram Panchayat and judicial side to the circle Panchayat. Following are the more important duties

of the Gram Panchayat. Construction, repair and cleanliness of the public streets, reclamation of waste land, registration of births, deaths and marriages, general sanitation of the entire area, construction, maintenance and repair of drinking water wells and tanks and regulation of markets and fairs. The Circle Panchayats have been given powers to keep Annual Register under the Delhi Land Revenue Act and of correction of mistakes in that register. Disputes concerning entries in the Annual Register and boundary disputes in a village shall be settled by the Circle Panchayat. They have also been entitled to try simple money disputes the value of which is below two hundred rupees. Petty offences under the Indian Penal Code, Delhi Public Gambling Act and Cattle Trespass Act have also been made triable by these Panchayats. In addition the Chief Commissioner can utilise the services of Circle Panchayats as a representative elected body of the Constituent Gaon Sabhas for the purpose of execution and supervision of their common development programmes.

If we compare the old panchayats with the new statutory Panchayats, the following points can be highlighted :

1. Whereas the old Panchayat was purely a voluntary organisation deriving its powers from the social conscience of the people, the Panchayat established under the Delhi Panchayat Raj Act, 1954 is a statutory organisation having some legal force behind it.

2. Whereas the Scheduled Castes had no representation in the old Gaon Panchayats, some seats have been reserved for them in the new set-up and their representation has been made compulsory.

3. While the sphere of activities of the old Panchayats was more or less limited to the settling of disputes, the scope of the new Panchayats has been widened to a considerable extent.

4. Whereas there were no regular members of the old Panchayats and whenever a case was to be decided the elders of the village were asked to come and sit, regular elections are held on the basis of adult franchise to elect the members of the new Panchayats and the minimum and maximum number has also been fixed by law.

5. While for meeting its financial obligations the old Panchayats had to look to voluntary contributions from the people, the new Panchayats have been given powers to impose taxes to meet their expenditure.

A statutory Gram Panchayat was set up in the year 1959, jointly for Kharia and Kharkhari Nahar villages. However, elections by secret ballot on the basis of adult franchise were held only in Khaira village as three Gaon Sabha members and two circle Panchayat members from the village under study were unanimously elected without any contest. The headquarters of the Gaon and Circle Panchayat are at Khaira

and Mitrao respectively. The following were the candidates who got elected :

Gram Panchayat

Sl. No.	Name	Caste	Designation
(a) Khakhari Nahar			
1.	Daya chand	Ahir	Member
2.	Ram Mehar	Ahir	Member
3.	Ram Ratan	Ahir	Member
(b) Khaira			
4.	Har Narain	Ahir	President
5.	Udhmi Ram	Ahir	Vice President
6.	Gori Dass	Ahir	Member
7.	Umrao Singh	Ahir	Member
8.	Ami Lal	Ahir	Member
9.	Laik Ram	Ahir	Member
10.	Sadhu Ram (Since died)	Ahir	Member
11.	Ganga Bishan ((Since died)	Ahir	Member

Circle Panchayat

(a) Kharkhari Nahar.

1.	Chandgi Ram	Ahir	Member
2.	Nihal Chand	Brahmin	Member

Membership of the Panchayat is honorary and does not carry any special privileges. As described earlier the Panchayat is an important organ of village Government which can bring about tangible improvements in the village. It can frame development schemes according to the requirements of the local area. Moreover to make these plans a success, it is in an advantageous position to rouse local interest and evoke local initiative. During the last three years of its existence, the gram Panchayat in co-operation with the Block Development office at Najafgarh, carried out brick pavement of lanes and excavation of manure pits in Khaira village, but no work has been done in Kharkhari Nahar village with the result that the people of this village expressed resentment and showed apathy towards the Panchayat particularly for its alleged partiality. The three members from Kharkhari Nahar have virtually no voice in the deliberations of the Panchayat and the President and other members from Khaira take advantage of their numerical strength and divert all improvement and development schemes towards their own village.

An enquiry was also made from the head of each household about the functions of the Gaon Panchayat. 37 or 68.5 per cent of the households reported that the Panchayat has been formed to settle disputes, to manage common land, to help brick pavements of lanes construction of an approach road, maintenance of Chaupal building, drainage and provision of drinking water and upliftment of the village in general. 5 or 9.2 per cent of them did not know even its main functions. The remaining 10 or 22.3 per cent of the

heads of households only had some vague notions about the functions of the Panchayat.

Opinion of the people in the village was sought regarding the improvements made through the Panchayat and table IV.16 shows that all the heads of households interviewed were unanimous in their assertion that no improvement in the villages has been made by the Panchayat since its inception.

TABLE IV.16

Opinion About Improvement Through Panchayat

Caste	No. of Households	Whether there has been any improvement	
		Yes	No
Ahir	44	—	44
Brahmin	4	—	4
Jogi	1	—	1
Chamar	4	—	4
Bhangi	1	—	1
TOTAL	54	—	54

The information about the main factions of the Panchayat was also collected and has been shown in table IV.17.

TABLE IV.17

Information About Factions of Panchayat

Caste	No. of Households	No. of informants according to whom main parties are.					
		Ahir	Brahmin	Jogi	Chamar	Bhanggi	Brahmin & Ahir
Ahir	44	44	—	—	—	—	—
Brahmin	4	1	—	—	—	—	3
Jogi	1	—	—	—	—	—	1
Chamar	4	2	—	—	—	—	2
Bhangi	1	1	—	—	—	—	—
TOTAL	54	48	—	—	—	—	6

DISEASES AND MEDICAL CARE

The most common diseases in the village are scabies, diarrhoea and dysentery, malaria, sore-throat, ear discharge, eyes infection, typhoid, cholera and small-pox. In the year 1961, there was an outbreak of cholera epidemic in the village but now due to the activities of the Rural Health Centre, Najafgarh, epidemics of small-pox, cholera and typhoid have largely been controlled. Tetanus is very common among the newly born children and usually results in the premature death of the child. The main reason for this is that at child births the villagers call the indigenous dai who cuts the umbilical chord with an iron plate which is sometimes rusted. Thus the germs spread in the body of the newly born baby who eventually dies after

about 5 days. This disease can only be checked if the villagers call the trained dai for conducting the delivery cases or the village dai be provided with the modern equipments necessary for conducting the delivery cases. The Rural Health Centre also provides such equipments to the village dais at subsidized prices but the latter due to their poverty are unable to purchase these even reduced rates. For this a special health education programme should be organised in the village to tell the people that they should always call the trained dai for the purpose or necessary funds should be made available to the village dais from the funds of the Panchayat for the purchase of such equipment.

Further, most of the abdominal ailments such as diarrhoea and dysentery are caused due to the defective diet and insanitary conditions in the village. For this also a health education programme should be organised.

Medical Facilities

The village lacks any regular medical facilities. Even for treatment of minor ailments people have to visit the health centre two miles away at Najafgarh. As there is no approach road to the village the mobile dispensary of the Municipal Corporation, Delhi, does not visit the village.

A question was asked from the villagers about the type of treatment they receive in case of illness and their replies have been tabulated. Table IV.18 shows that 45 households depend upon allopathic treatment while homeopathic and aurvedic treatment was resorted to by 10 and 7 households respectively. At the total number of households in the village is only 54 it is apparent that a few of the households were having more than one type of treatment.

TABLE IV.18

Type of Treatment

Caste	No. of Household	No of households using the following treatments.		
		Allopathic	Homeopathic	Ayurvedic
Ahir	44	37	6	5
Brahmin	4	3	2	2
Jogi	1	1	—	—
Chamar	4	3	1	—
Bhangi	1	1	1	—
Total	54	45	10	7

As regards the place of treatment an enquiry from the villagers revealed that most of them go to Rural Health Centre or private medical practitioners at Najafgarh. Outdoor patient register of the Rural Health Centre was also consulted and it was found that on an average 8 patients from the village visit the Centre every month for treatment.

A few of the households were also reported to be visiting the Irwin Hospital at Delhi in case of serious ailments.

Vaccination

The staff of the Municipal Corporation, Delhi, visit the village every month for vaccinating the people. All the newly born babies are vaccinated within six months of their birth and one small-pox vaccination is sufficient for 5 to 6 years. Whenever there is fear of the out-break of cholera the vaccination is done on a mass scale but those who want to

take typhoid injections have to visit the Najafgarh Rural Health Centre for the purpose.

MATERNITY CASES

As already mentioned above the child birth invariably occurs at home under the care of a village dai. The villagers have preference for the indigenous dai because she does some other work like washing of clothes and massaging in addition to the actual delivery whereas the Government dai does only delivery work. One year prior to the date of our investigation there were 42 delivery cases in the village under

TABLE IV.19
Maternity Cases

Caste	No. of House-hold	Maternity cases during the past one year.		How and by whom confined								
				Home			Health centre			Hospital		
		No. of H.Hs.	No. of cases	Untrained Dai	Old women	Mid-wife	Untrained Dai	Old women	Mid-wife	Untrained Dai	Old women	Mid-wife
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Ahir	44	31	37	35	—	2	—	—	—	—	—	—
Brahmin	4	2	2	2	—	—	—	—	—	—	—	—
Jogi	1	—	—	—	—	—	—	—	—	—	—	—
Chamar	4	2	2	2	—	—	—	—	—	—	—	—
Bhangi	1	1	1	1	—	—	—	—	—	—	—	—
TOTAL	54	36	42	40	—	2	—	—	—	—	—	—

study, of which 40 were looked after by the village untrained dai while only in two cases the trained dai was called from the Health Sub-Centre, Pindwala Kalan.

Health Education Programme

The lady Health Educator of the Rural Health Centre, Najafgarh visits the village at short intervals and tells them measures to check the diseases. In addition to this there is a Health Committee at Najafgarh in which the representatives of the Rural Health Centre, Development Block and of the villages have been included. Similar sub-committees also exist in the village itself. The meetings of the Health Committee are held monthly at Najafgarh.

The main purpose of this committee is to evolve necessary measures for the eradication of diseases in the villages and to promote the health education programme in the villages.

REFORM MEASURES

Life in the village has long been static and engrossed in many social evils such as untouchability, dowry system, child marriage, illiteracy and ignorance etc. which were a great hindrance in the way of rural

progress. After the attainment of freedom a serious thought was given by our national leaders to this problem and it was rightly emphasized that unless steps were taken to eradicate such evils, no amount of efforts taken for the development of rural India could succeed. Consequently many legislative and other measures such as abolition of untouchability, anti-dowry laws, enactment of Panchayat Raj Act, introduction of community development scheme, were taken by our national Government to free the rural masses from such evils and infuse dynamism in their lives. Many of these measures have been discussed in the proceeding paragraphs of this chapter and in the following paragraphs it is proposed to limit ourselves to the study of untouchability, dowry system, family planning, and community development scheme. The effects of these measures are already visible and it is earnestly hoped that when all these measures are fully implemented they will definitely change the phase of life in the village.

DOWRY SYSTEM

Giving or receiving of dowry at the time of marriage is very common in the village. In dowry all sorts of articles such as ornaments, clothes, utensils, other household goods, besides cash, are given. Some-

times the amount of dowry to be given by the girl's parents is decided before the actual marriage and non-compliance of the wishes of the boy's parents results in the break of the betrothal. In other cases where no previous settlement has been made, the clothes and other goods received at the betrothal give an idea of the amount of dowry to be given later on and if the things given on this occasion are not up to the expectation of the boy's parents the negotiations break down. However, such cases are rare in the village and even though there are any such cases the villagers hesitate to tell these to an outsider. In addition to dowry the parents of the girl have to spend money on the feasting and other comforts of the marriage party.

Due to these reasons during the course of our enquiry it was decided to ascertain the extent of dowry system prevalent in the village. Although giving or receiving of dowry as a consideration for marriage has been made punishable by law, yet the situation has not eased so far. A verbal enquiry from the villagers revealed that an over-whelming majority of the villagers are ignorant about the anti-dowry laws.

Table No. IV.20 shows that during the last year 13 marriages took place in the village and dowry given

TABLE IV.20
Dowry

Caste	No. of House-holds	No. of H.Hs. in which marriage took place	Dowry Amount given on marriage	Amount (Rs.)	Average (Rs.)
1	2	3	4	5	6
Ahir	44	10	10	17,250	1,725
Brahmin	4	1	1	2,000	2,000
Jogi	1	—	—	—	—
Chamar	4	2	2	2,600	1,300
Bhangi	1	—	—	—	—
TOTAL	54	13	13	21580	1680

was to the tune of Rs. 21,850 and the average per marriage works out to be Rs. 1,680 which considering the income of the villagers is rather on the high side.

UNTOUCHABILITY

The practice of untouchability is prevalent in the village since a long time. In the past the position of the so-called untouchables viz. chamars and Bhangis was miserable and they were being ruthlessly exploited by the people of higher castes. They were not allowed to have physical contacts with the people of higher castes and even a sight of them was intolerable to the more orthodox among the higher strata of the village. The untouchables were not allowed to draw water from the village common wells and to enter the houses of higher caste people. Their houses were segregated in one corner of the village abadi. Even though they were allowed to participate in the social and religious ceremonies yet they were not treated on equal footing with the people of higher castes and their duties at such ceremonies consisted of performing such menial jobs as were clearly defined under the Jagmani system which was prevalent in the village. They were not allowed to utilise the services of the Nai and Purohit of higher castes and some one among themselves worked as a Nai and a priest.

After India become independent, our national government and many other social organisations such as Harijan Sewak Samaj took necessary measures for the uplift of the so-called untouchables. The practice of untouchability was prohibited by legislative enactments and made punishable under the law. In order to know the awareness of the people in the village as regards these legislative measures, a number of questions were asked from the villagers and table No. IV.21 shows that although 42 or 77.8% of the total persons interviewed knew that untouchability has been prohibited by law, yet all the interviewees were unanimous in admitting that it is still practised in the village in one way or the other. The forms and the extent to which it is still practised has also been shown in the table.

TABLE IV.21
Awareness of Untouchability Offences Act

Caste	Total number of Households	No. of H.Hs. aware of legal prohibition of untouchability	Practice of Untouchability	Form of untouchability practised					*Cannot participate in ceremonies.
				Seperate eating	Seperate drinking well.	Seperate smoking	Cannot live and sit together.		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	
Ahir	44	32	44	44	44	44	10	—	
Brahmin	4	4	4	4	4	4	2	—	
Jogi	1	1	1	1	1	1	—	—	
Chamar	4	4	4	4	4	4	—	—	
Bhangi	1	1	1	1	1	1	—	—	
TOTAL	54	42	54	54	54	54	12	—	

*This participation is the outcome of Jagmani system prevalent in the village. The lower caste people are not treated at par with the people of higher even at these social ceremonies.

FAMILY PLANNING

The importance of family planning in the rural areas where the standard of living of the masses is miserably low and birth rate tremendously high, can hardly be exaggerated. With this perspective in view, it was decided to undertake the study of family planning and to ascertain the attitudes of the people towards it. A number of questions were therefore asked in this regard, from the head of each household interviewed. An analysis of table IV.22 shows that a majority of the villagers are totally ignorant about family planning. Only 14 or 15% of the total persons interviewed knew that conception can be prevented by deliberate means. Most of these persons have constant urban contacts because of being in service or other occupations outside the village. Leaving aside a couple of persons none among them was able to tell the scientific means of birth control.

Further a question was also asked from the respondents about the location of the family planning centre. As is evident from the table only 12 or 13% of the persons interviewed could tell that there is a family planning centre at Najafgarh.

In spite of the fact that the villagers lack any knowledge about family planning, they have expressed a keen desire to restrict the size of the family to a minimum. Out of the 54 persons interviewed 41 stated that they do not want to have any more children whereas only 11 were anxious to add new members to their families.

A very interesting fact revealed from our study is that the females in the village are rather more anxious to restrict the number of children and with this end in view they try a number of indigenous methods of family planning. A brief description of a few of these methods is given below :

1. To some extent they adopt the rythum method viz. abstaining from sexual intercourse during fixed periods of the month. But they have very vague ideas about it. The periods which according to them may be safe are scientifically more dangerous.

2. Before coitus the women keep a piece of alum inside the uterus. But this method is very dangerous and causes internal inflammation. Many such cases have been reported to the Rural Health Centre, Najafgarh.

3. In order to avoid conception many women in the village are also reported to be putting a piece of cotton soaked in mustard oil inside the vagina before the sexual intercourse.

4. The other method of family planning known to the women of the village is that immediately after intercourse they wash the vagina with hot water.

5. Moreover there is a belief among the women in the village that they will not conceive so long as they continue to breast feed the child.

If the above practices prove ineffective and conception occurs, then they take resort to hard exercises and skipping in order to facilitate the abortion. Even if this does not succeed then old Gur, ajwain (carraway) and seeds of carrot are boiled together and taken by the women concerned.

In order to popularise the programme of family planning in the villages of Najafgarh Development Block, a Family Planning Centre & Research unit has been attached to Rural Health Centre Najafgarh. The Research unit tries to find out the different methods of family planning which may be applicable in the rural areas where the masses are ignorant and religion plays a major part in their day-to-day activities.

At Najafgarh facilities for vasectomy (operation for sterilization on men) exist but no person from the village under study has come forward to get himself operated. The male social workers and the female Medico Social Worker visit the villages and advise the villagers about the need for family planning and tell them the scientific methods of birth control. Separate meetings for men and women are held in the village and after they have been convinced about the efficacy of family planning methods, contraceptives such as Diaphragm (to be inserted by the women), french leather (for men) and foam tablets etc. are distributed free of cost. At such meetings the participants are allowed to ask all sorts of question and their queries are promptly replied. While holding these meetings care is taken to see that the young and the old are not mixed together because a son would hesitate to ask questions about sex matters in the presence of his father or other elders.

COMMUNITY DEVELOPMENT BLOCK

The village under study was covered by the N.E.S. Block, Najafgarh on 2nd October, 1954. The resources of the village are mostly under-utilised and the aim of N.E.S. Block is to ensure the best use of land, water and other resources through instilling in the people ambition and determination to work for a higher standard of life. For example the techniques of production and the implements adopted by the villagers are primitive and outmoded. The advances made by modern science have not made any impact whatsoever on the techniques of production. The N.E.S. Block, therefore, is supposed to disseminate knowledge in this respect and persuade the villagers to change over to better techniques of production. Besides, it is an attempt in the direction of maintaining living relationship between the block workers and village people based on respect and trust for each other which results in friendship through which village extension work continues. It is thus decentralization of government authority in an attempt to transform the structure and the methods of working of the entire administration. The constitution of the Block as the development unit has taken the administration nearer to the people. The Community development in short is an "organised

effort to improve the conditions of community life and capacity for community integration and self direction."

Administrative set up

While the gram sewak is the multipurpose representative of all the development departments of the government at the village level, there is also an officer at the Block level to provide coordination between various technical functionaries. Besides co-ordination he is supposed to look after the general administration needs so that the technical officers dealing with various departments could be freed from administrative routine so as to be able to devote themselves fully to the efficient implementation of the programmes relating to their own departments. As already stated in between the gram sewak and the Block there are technical officers known as extension officers each dealing with agriculture, Panchayat, co-operation, animal husbandry and fisheries etc.

Further, in order to enlist the co-operation of the people and make them participants in the programmes of Development, at the block level there exists a block samiti with a chairman elected by the Pradhans of the constituent Gaon Panchayats. The Chairman in collaboration with the Block Development officer chalks out the programmes of development. The meetings of the Samiti are held every month at the Block headquarters and the members are free to criticise the working the Development Block and suggest measures for their improvement.

In order to ascertain the attitude and awareness of the villagers about the Development Block a number of questions were asked from the villagers and their replies have been tabulated. Table IV.23 shows that whereas all the heads of households knew that there is a Block Development office at Najafgarh, none of them could describe correctly the functions of the Gram Sewak. Only 10 persons had some idea about the

functions of the Gram Sewak while 12 had very vague notions about them. The remaining 32 of the 54 households interviewed were totally ignorant about what the Gram Sewak was supposed to do. An enquiry in this respect further revealed that there were in all 30 persons in the village who knew the Gram Sewak, 16 of them stated that he visits the village once in two months while the remaining 14 said that he rarely pays a visit to the village and goes back without any deliberations or tendering any advice.

TABLE IV.23
Awareness about the functions of the Gram Sewak

Caste	No. of House-holds	No. that could describe the functions of Gram Sewak			
		Fully	Satisfactorily	Unsatisfactorily	Incorrectly or Don't know
1	2	3	4	5	6
Ahir	44	—	8	11	25
Brahmin ..	4	—	1	2	2
Jogi	1	—	1	—	—
Chamar ..	4	—	—	—	4
Bhangi ..	1	—	—	—	1
Total ..	54	—	10	12	32

As regards the nature of benefits accrued through the C.D. Block, there were only 6 persons in the village who stated that they have been benefited one way or the other from the activities of the Block; all the others stated that nothing has been done by the Block since its inception to improve the conditions in the village. The nature of benefits accrued has been stated in table IV.24. On the whole the people of this village are not satisfied with the working of the Block Development office as an agency of Rural uplift.

TABLE IV.24
N.E.S. Block—Nature of benefit only in respect of villages covered by the N.E.S. Block

Caste	No. of House-holds	No. aware of the N.E.S. Block	No. benefited by the N.E.S. Block	Nature of benefit					
				Construction of wells	Get Pesticides	Help in getting loans	Pavement of streets	Agr. improvement	Welfare activities
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Ahir	44	44	5	1	—	2	—	5	2
Brahmin ..	4	4	1	—	—	1	—	1	1
Jogi	1	1	—	—	—	—	—	—	—
Chamar ..	4	4	—	—	—	—	—	—	—
Bhangi ..	1	1	—	—	—	—	—	—	—
TOTAL ..	54	54	6	1	—	3	—	6	3

INTER-CASTE MARRIAGE

The matrimonial relations in the village are always contacted outside the village but within the same caste.

Caste rigidities do not permit any inter-caste marriage and any deviation from these prescribed rules may result in serious consequences. Enquiries made from

the villagers reveal that so far there has not been any case of such marriage in the village itself nor anybody in the village has knowledge of inter-caste marriage taking place in the other villages of the Union Territory of Delhi.

The changes in the economic front which have taken place in the village during the last decade or so coupled with the legislative measures enforced by our national government had far-reaching effects on the social outlook of the villagers. Under these circumstances it was considered desirable to ascertain the views of the villagers about the permissibility and desirability of inter-caste marriage. Our investigation reveals that the people there have very strong sentiments against such marriage and nobody can even think of any possibility of inter-caste marriage taking place in the village in the near future. There were however, a few respondents belonging to the lower castes who expressed the view that in the present circumstances such marriages are desirable as these will minimise the caste rivalries to some extent. But when further questioned even they were not prepared to contract relations with the persons lower to them in caste hierarchy and social status.

The data regarding the permissibility and desirability of inter-caste marriages and the attitude of the people towards them has been given in the Appendix Table.

LEISURE AND RECREATION

The villagers have to strive very hard for earning their livelihood and they get very little time for recreation. Even if they get some time, in the absence of any organised type of recreation, it is not utilised in a useful manner. The agriculturists are almost busy for the whole day in the fields and the service class people leave the village in the early morning and come back in the night. However when they get some relief from the agricultural work they sit in small groups in the afternoon in the Baithaks and gossip around a Hookah. The topics generally discussed are day-to-day happenings in the village such as crops sown, failure of crops, drought, cattle prices and diseases, marriages, social ceremonies, quarrels etc. Sometimes in the afternoon a few groups of people are also seen playing cards. On Sundays or other holidays the service class people also join them and tell them local, national and international news and from them the villagers are specially interested to know the latest position as regards the Chinese aggression and such like topics. Such queries are also often made from any outsider who happens to visit the village. In many of the adjoining villages there are Social Education Centres opened by the Social Education Department of the Delhi Administration. These centres provide many recreational activities such as reading rooms, games etc. and also help the villagers in organising clubs so as to enable them to utilise their spare time in a useful and constructive manner. No such centre, however, exists in the village under study. The Social Educa-

tion Department is very liberal in opening the centres in the villages but the request for this must come from the villagers through the Pradhan of the Gaon Panchayat and they must undertake to provide the necessary accommodation. As the village has no separate Panchayat and the Pradhan belongs to another village he takes a lukewarm attitude in providing amenities to the people of this village. A dry battery radio set has, however, been provided by the Social Education Department and has been installed in the Baithak of Pandit Hukam Chand. The villagers gather there in the evening and in addition to other programme listen to the Dehati Bhaiyon Ka Programme which is relayed from the All India Radio, Delhi in the evening.

Besides this, marriages and other social occasions such as festivals bring about a change in the otherwise monotonous and dull life of the villagers. On such occasions, sometimes swang parties are invited from the adjoining villages and they continue to give performances for two to three days. As these are a costly affair, resort is had to them occasionally and that too by a couple of rich families. On a few festivals Bhajans, Kirtans and dances are also organised by the women of the village.

The children are often seen in the village streets in the after-noon with sticks in their hands and running after dogs which are in plenty in the village. They also plays the games of pebbles and Guli-Danda (Tip-Cat). The young boys however, play Kabadi in the village common lands. In the moonlit nights during the summer season they are also seen roaming about in the streets and making noise.

DAILY ROUND

The people in the village whether males or females are very sturdy and hard-working and are in the habit of getting up early in the morning. The life in the village starts early in the morning at 4 A.M. when the men wake up and feed the cattle. After smoking hookah they go out in the field and work there for the whole day. During day-time whenever they are free they spend their time either in their own baithaks and take rest or gossip over a hubble bubble in the baithaks of their fellow villagers. After a strenuous day's turmoil, they come home in the evening and take rest in the baithak. Evening food is also served to them there. They also sleep in the baithaks and visit the 'Ghars' during the nights only for short intervals. Those who are in service occupations go to Delhi early in the morning on bicycles and come back in the night.

Like men the women of the village also remain busy for the whole day. They also get up early in the morning at about 5 A.M. and grind floor at the grinding stone. When enough floor has been obtained for the day, the housewife sweeps the house and then proceeds towards the cattle shed (Gher) and makes uplas out of the cow-dung collected from there. At about 6 A.M. she goes to the village well carrying two pitchers on her head and brings water. Then she churns curd and

makes butter and buttermilk. At about 9.30 A.M. she prepares fresh chapatis and takes these to the fields along with the pulses cooked on the previous night for the men-folk who have already been working there. She again prepares the food for the members of the family at about 2 P.M. At about 5 P.M. she performs other domestic jobs and in the evening again prepares the food for the members of the family.

In addition to her own domestic routine, she also helps the men-folk in almost all the agricultural operations. The children also render necessary help to their parents in their day-to-day work. It may however, be interesting to note that the boys help their fathers and the girls assist the mothers. The woman goes to the fields for work only when she does not have any encumbrances. However, in case the children are young enough, they are left at home under the care of a young girl.

During the summer season in the moonlit nights, the children play in the village streets while the elders sit and gossip around a hookah. During winter the people sleep inside their homes and bolt the doors from inside. The lights are put off and no activity is noticeable at this time except that occasional noise created by the jaggling of cow-bell is audible.

RELIGION AND WORSHIP

The villagers are staunch believers in religion and ways of God. Many of them believe that lives of human beings are ordained by the various deities, and their fortunes or misfortunes such as sickness or health, poverty and richness, misery or prosperity all depend upon the will of these deities. The gods and goddesses worshipped in the village are Lord Shiva, Lord Rama and Sita, Lord Krishna and Hanumanji. The Brahmins also worship sun and water god. It is their general belief that if water is offered to the sun god early in the morning, the day will be prosperous. Therefore, immediately after morning bath the Brahmins stand facing towards the east and offer water to the sun god.

There is however, no temple in the village but most of the Brahmins and a few of the Ahirs households possess in their houses pictures of the deities mentioned above and worship them by standing before them with folded hands and chanting some mantras. Incense is also kindled. Besides worship at home, other places of worship are Chabutras of Matas in the village. Lower caste people viz. chamars and Bhangis, generally worship Guru Ravi Dass.

The villagers especially the women folk take a keen interest in all the religious ceremonies and observances. The Ahir, Brahmin and Jogi households have constructed separate Chabutras from those of the Chamar and Bhangi households. A chabutra is a small brick-built platform with one of its sides raised by two feet and is named after some goddess.

Bhaian mata is very important among the people and is worshipped by all the households irrespective of caste. This is the chabutra of the whole village and is worshipped not for any individual benefits but for the betterment of the entire village as any adversity or prosperity that comes to the village is attributed to her grace. For example if there is a flood or earthquake or an attack or epidemic like cholera, typhoid, flu or measles in the village Bhaian mata is invariably worshipped. Further when a cow or a buffalo gives birth to a calf, one day's milk is offered to Bhaian mata as charity because of the belief that the goddess would then keep the cow and the calf in sound health. Whenever there is a drought in a particular year the agriculturists and their dependents offer prayers at the chabutra for granting rains. Moreover, when any one gets married, the couple visits Bhaian mata and begs its blessings.

When any difficulty is faced by a villager, such as non-survival of the male baby in the family, illness of a child or any other hardship connected with his work, he prays before the Chauraha wali mata ka chabutra and takes a vow to offer gifts if she sets his work in order. When the wishes of the villager are fulfilled, he accordingly brings the agreed present either of money or sweets and places it in front of the chabutra of the goddess and returns. Sweets and money so offered are usually collected by the Bhangi of the village.

FESTIVALS

A detailed study of festivals observed in the village is of manifold importance due to the following reasons :

Firstly in a village which lacks any other organised type of recreation, festivals are the only source of enjoyment to the villagers; secondly in the village where day in and day out the people take similar food, the festivals are most welcome because special delicacies are prepared on these days; thirdly the festivals observed in the village are mostly associated with certain religious legends and the regularity and enthusiasm with which these are celebrated clearly show their devotion and adherence to religion. In view of the above facts a study of festivals in the village was undertaken and a description of some of the most important of the observed festivals in the village is given in the following paragraphs :—

Makar Sankrat

This festival is mainly observed by the married women and falls on the 14th day of Magh (January). In spite of the cold weather the villagers get up early in the morning and take bath. On this day the villagers take as much ghee as they can. Special delicacies such as Halwa, Choori, puri etc. are also prepared. Some food is also given to the Brahmins. On this day it is customary to patch up quarrels particularly those between a married girl and her in-laws.

Sankat Chauth

This festival falls on the full moon day of Magh (January) and is observed by the married women who have got children. On this day the mothers keep fast and pray for the safety and betterment of their children. The fast is broken in the evening after water and til (Seasum) has been offered to the moon and the stars. In addition to other delicacies such as Halwa, puri and Khir which are prepared on almost all the festivals, a special dish known as 'Til Kut' (a mixture of Til and brown sugar) is also prepared by the woman.

Basant Panchmi

The festival is celebrated on the fifth day in the second fortnight of Phagun (February-March). This is also called yellow fifth day because at this time the weather is very pleasant and the fields are full of mustard seeds and yellow flowers. A few of the villagers who celebrate this festival also put on yellow clothes with caps. Special delicacies such as Halwa, Puri and Khir are also prepared on this day.

Shiv Ratri

The birthday of Lord Shiva is mostly observed in the village by the Brahmin households. A few people in the village also observe fast on this day.

Holi-Dulhendi

This is a festival of colours and provides the maximum joy and gaiety to the villagers. The festival runs over a period of fifteen days starting from the 25th day of Sudi Phagun (February-March) and ending on the 1st day of Chait. During this period the holi pyre is burnt every evening and both men and women gather in separate groups and sing songs. On the actual day of celebration of the festival the women keep fast in the morning and in the after-noon they proceed towards the village common land where cow-dung cakes and woods collected previously by the youngsters had been arranged for burning a big holi pyre. Each woman walks round the pyre bare footed once or twice pouring water every time and places cow-dung wreaths on each corner of the pyre. They also tie some red yarn on the pyre and put turmeric marks on it. Such turmeric are also placed on the forehead of their children. When all these ceremonies have been performed they return home and break the fast.

The pyre is burnt in the evening in the presence of a big gathering. When the pyre is burnt the villagers especially young children shout with joy and throw colour at each other.

This festival has also got one other significance for the villagers because the new crop cannot be sown till a few grains of seeds which are to be sown are offered in the holi pyre.

Next day after holi is called Dulhendi and throwing of colour on each other continues on this day too.

Basora

The festival falls on the seventh day of the month of Chait (March-April) and is also known by the name of Basi Roti Ka Teohar (Stale bread festival). During this period diseases like small-pox and typhoid are very common and the celebration of this festival is dedicated to 'Kanthi mata' who is supposed to save children from all such diseases.

As on the day of the festival only stale bread can be eaten, one day prior to the actual celebration of the festival porridge made from milk, wheat and sugar is cooked and set aside uneaten for the night.

On the actual day of the festival, the women wake up early in the morning and after taking bath and dressing themselves in their best clothes, they proceed towards the 'Kanthi mata ka chabutra' in extended family groups. On the way they also sing a few songs in praise of the mata. The women also take their youngest child along with them to the mata ka chabutra. A few grains of rice, grain and water are also carried by them for offering to the goddess. After the prayers and presents have been made to the mata a turmeric mark is put on the forehead of the child. The presents made to the mata are generally taken away by the Bhangi woman. After returning home, the food which was cooked on the previous day is taken by all the members of the family.

This festival according to the villagers has one more significance because on this day the villagers who are usually fond of taking stale bread can eat as much of it as they can. After this summer sets in and it becomes difficult to take stale things any more.

Devi-Ki-Kadahi

This festival generally takes place twice in a year in the month of Chait (March-April) and Asauj (September-October). This is also dedicated to the Devi and the elderly ladies in the village light the lamps of dough and pray to the Devi to keep their children and grand-children in sound health. On this day every household in the village prepares puris in a karhai (frying pan). Other delicacies such as Halwa, khir etc. are also prepared. Some food is also set aside for the Brahmins and cows.

Baisakhi Nahan

On the 1st day of Baisakh (April), early in the morning, many people from the village go to Delhi to take bath in the river Jamuna.

Jaith Ka Dusserah

This festival comes off in the first fortnight of Jaith (May-June). Some families from the village go to bathe in the Jamuna to honour the river. Leaves

bearing small coins and flowers are floated downstream and bread and grain are distributed to the beggars. It is believed that bath in the Jamuna river on this day washes away all the sins incurred in agricultural work such as beating of oxen, killing of ants etc.

Raksha Bandhan (Ponchi Ka Teohar)

This festival is also called 'silona' and is celebrated in the month of Bhadon (August-September). Early in the morning on this day the sisters tie a coloured thread around the wrists of their brothers and in turn receive gifts of money and clothes from them. The brothers also promise to look after the welfare of the sisters in the years to come.

The Brahmins also tie such threads around the wrists of old persons who in turn give a gift of a few annas to them.

Bhadiali Naumi

This day falls in the month of July and after this marriages do not take place in the village. The marriages of persons who could not find any other auspicious day for marriage generally take place on this day.

Janam Ashtmi

This festival is celebrated in order to commemorate the memory of Krishna whose birthday falls on the eighth lunar day in the dark fortnight of the month of Bhadon (August-September). A few of the villagers especially women belonging to the higher castes also keep fast on this day. During the day no food is taken by the persons observing fast; however in the after-noon at about 4 P.M. glass of sweetened water is taken. The fast is broken only on seeing the moon which generally appears on that day at about midnight. Before the villagers break fast some 'Charan-amrit' which is made out of milk, sugar, and leaves of the plants of Tulsi is taken by them. During the whole day and in the evening both men and women gather in separate groups and sing songs in praise of Lord Krishna.

On this day special dishes such as Churma made of baked chapatis torn into bits and pounded with sugar and ghee are made.

Googa Naumi

This festival is celebrated in honour of a prophet named Googa and falls on the next day of Janam Ashtmi. A fair is held at Najafgarh and a few of the villagers go to attend the fair. Special delicacies such as Halwa, Khir and puri are prepared on this day.

Tij

This is mainly a festival of girls and falls in the month of Bhadon (August-September). The weather is very fine during these days and most of the villagers are in a jolly mood.

As swinging is one of the main characteristics of this festival, early in the morning the men-folk go to the village common-lands in search of suitable places, where swings are to be hung. They tie the ropes made of thick hemp and the bushes of trees and come back home. The women and young girls go to these places in groups in their best dresses and with the singing of songs, they enjoy swinging till late in the evening and then come back home, dancing and singing with joy.

Tij is also an occasion when the young married girls receive gifts of clothes and sweets from their parents. In case of girls whose gauna has not so far been performed and who are living with their parents the gifts are handed over to them there. Out of these she distributes some sweets to the children of her parental family and send the rest of the things to her in-laws. The gifts of the ladies who are staying with their husbands is generally sent through the brother of the girl.

On this day also special delicacies such as Halwa, puri and khir are prepared by the villagers.

Kanagat

This festival which spreads over a period of sixteen days between the full moon day of Bhadon and Amavas (moon-less day), in the month of Asauj (September) is celebrated in honour of the dead persons of the family.

On these days the deceased elders of the family such as father, mother, grand-father, grand-mother are honoured by all the members of the family and their sradh is performed by their sons and grand-sons, on one particular day during this period of sixteen days and this day is calculated according to the day of the fortnight on which he expired. On that particular day the house is thoroughly cleaned and a coating of cow-dung is given on the floor. The family purohit is called to officiate on the ceremonies. Special delicacies such as Halwa, puri, and khir which are prepared on that day are also served to the purohit. It is believed by the villagers that whatever is feasted to the purohit or beggars goes to the dead person. The saradh of those who died without any male issue is generally performed by their nephews or some other person who inherited the property of the deceased.

After kanagat a few seeds of barley are sown in a clay vessel which is worshipped daily by the women. On the day of Dussehra the leaves so grown are plucked and placed by the sisters on the heads of their brothers who in turn give some money to them. A few of the leaves are also placed on the different chabutras while the others are flown away in the water.

Janjhi

On the day of Amavasaya before Dussera a few of the young girls of the village assemble and make effigies of Devi and her maid servant on the doorways

of their houses. These effigies are made with cow-dung and clay. For about ten days these effigies are worshipped by the women who also sing songs on the occasion. They also visit a few houses on every day and collect grains. The grains so collected are exchanged with rice from the pedlars who visit the village during these days. The rice is daily cooked in this evening and after some of it has been offered to the Devi, it is eaten by the girls concerned. On the day of Dushehra the effigies are scratched away from the walls of the houses and flown in the waters.

Dushehra

This festival which falls in the month of Asauj (September-October) commemorates the victory of Rama over Ravana or good over evil. No special celebrations of this festival are carried out in the village except that on the actual day of the festival special delicacies are prepared and a few of the villagers go to Delhi to witness the effigies of Ravana being burnt. Ramlila (story of Ravana) is however staged at Najafgarh over a period of ten days and some of the interested persons from the village specially youngsters go there in the evening to witness the same.

Deepawli

Deepawli the festival of lights comes off on the day of Amavasya in kartik (October-November). It is celebrated to commemorate the return of Rama to Ayodhya after fourteen years of exile. As the agricultural operations are over by this time and the people are free, a few days before Deepawli they start cleaning and white-washing their houses. On the actual day of the festival the houses are decorated with earthen lamps. In the night Lakshmi the goddess of wealth is worshipped in almost all the households, the people keep the lights burning and leave the doors open during whole of the night so that Lakshmi may enter the house and shower wealth and prosperity on them.

On the day of Deepawli special delicacies such as Halwa, puri are also prepared. A few well-to-do households also procure sweets from Najafgarh.

Govardhan Puja

This festival which comes off one day after Deepawli is celebrated in honour of the cattle. As cattle occupy a place of primary importance in the economy of the village, this festival is of great significance to the villagers. On this day cattle are given complete rest and are decorated with red ochre marks on their bodies. Brown sugar is also served to them.

Karva Chauth

This is a festival of the married women and falls on the fourth day of Kartak (October-November). On this day the women wake up early in the morning and eat something. For the whole of the day they keep fast and pray for the protection of their husbands. The fast is broken on seeing the moon. Sugar candies (known as Karvas) are also purchased from Najafgarh and are worshipped by the women concerned. In case of girls whose gauna has not so far been performed and who are still living with their parents, such Karvas after worship are sent to their in-laws.

Ganga Jamuna Nahan

Fifteen days after Deepawli a few of the villagers go to Delhi or Garh Muktsar to have a dip in the river Jamuna or river Ganges. At that time the sowing operations are over, and there is little other activity in the village. People gladly undertake such journeys. They come back after about a day bringing with them Ganges water and roasted rice for distribution among the villagers.

Amavas

The monthly moonless day which is known as Amavas is observed in the village as a day of complete rest for the people as well as for the cattle. Special delicacies such as Halwa, poori, khir etc. are also prepared and a few of the villagers go to Delhi to have a bath in the river Jamuna.

Chapter 5

THE PURPOSE of the present monograph has been to describe in all possible details the socio-economic conditions of the people living in a small community and to analyse the changes which have taken place there in recent years. The factors which are responsible for bringing about these changes have also been dealt with. The facts stated and conclusions drawn have been supported by the statistical tables. In the following paragraphs an attempt has been made to describe in a nut-shell all the facts and conclusions drawn in the preceding chapters.

A study of demography of the village shows that since the year 1931, the population has been rapidly increasing, the increase of 31.5% in 1941-51 and 34.9% during the decade 1951-61 being alarming. In the absence of any out-going and incoming migration, this increase can be mainly attributed to the activities of the Rural Health Centre, Najafgarh in eradicating epidemics such as cholera, small pox, malaria, typhoid etc. which used to take a large toll of life in the village. The only decade of decrease in the population was 1911-21 which was because of the out-break of influenza epidemic in the year 1919 which resulted in large-scale mortality in the village. The sex ratio study reveals that on the whole there are 880 females for 1,000 males in the villages which is far below the average for the country as a whole which is 941.

The livelihood class pattern in the village reveals that an over-whelming majority (80.3%) of the villagers earn their livelihood from agricultural and other allied pursuits. The percentage was greater during the year 1951 and during the decade 1951-61, there has been a shift of 4.4% of the population from agricultural to non-agricultural pursuits. This is mainly because of the fact that a few of the owner cultivators joined services and other occupations outside the village.

Agriculture in the village is in a most backward state. The same old and outmoded agricultural implements and practices are in vogue. Nothing so far has been achieved in the sphere of consolidation of holdings and reclamation of waste land. Floods visit the village almost every year and damage the standing crops and create the problem of waterlogging. A study of cropping pattern in the village reveals that food crops account for 90.9% of the total area sown both under the Kharif and the Rabi crops and these too are mainly produced for home consumption. The absence of commercial crops can be attributed mainly to the lack of any approach road which is a great hinderance in the way of carrying the produce to the marketing centres for disposal. The only

Conclusion

encouraging feature noticed was that the cultivators are becoming accustomed to the use of better quality seeds and manures which are greatly in demand in the village.

The village is being served by the Community Development Block Najafgarh since Oct. 1954. An enquiry from the villagers revealed that almost all of them are sceptical about the utility of the Block and were unanimous in their assertion that no work of improvement has been done in the village so far by the Block authorities. Many of the villagers did not know the Gram Sewak and a majority of them were unable to tell his functions.

There is no cottage or small scale industry in the village except that two chamars have installed hand-looms in their houses and weave coarse cloth on orders from the villagers. The market for their products is limited to the village only.

There is no provision shop in the village and many of the villagers get their household requirements from Najafgarh. A few of the daily requirements of the villagers are also met by the pedlars who visit the village almost every week. Although due to urban contacts barter economy has to a certain state given place to the monetary economy, yet many of the goods are still exchanged with grains from the pedlars.

The pattern of consumption in the village remains almost the same except that those who work outside the village bring some fruits and sweets for their children. As regards consumer durables many of the villagers have acquired bicycles, moodhas, hurricane lamps etc. in recent years.

The dresses worn by the males continue to be the same except that instead of Kurta (collarless shirt) the villagers have started wearing Kamij (shirt with collars). Gandhi cap in place of turban has also found favour with a few people particularly those belonging to the lower castes. The service class people and students have also started wearing pants, half pants, trousers and neck-ties.

So far as women's dresses are concerned, in case of well-to-do families belonging to higher castes, Lehnga is being replaced by Dhoti and the young girls are becoming accustomed to the use of the Punjabi dress viz. Salwar and Kamij.

The traditional footwear both for males and females is the Juti (lace-less pump shoe), but of late shoes with laces, slippers and chapals are finding favour with the service class people and young ladies respectively.

Land, livestock and buildings are the major economic assets possessed by the villagers. The average size of land holdings in the village is 30.6 Bighas and there is no household in the village who owns more than 200 Bighas of land. As regards livestock, milch cattle are possessed by almost all the households while draught cattle are owned only by the cultivating families. The villagers are very fond of making investments in their residential structures and of late there has been a growing tendency in the village for the construction of pucca dwellings.

In contrast to the above, the major liabilities of the villagers are loans incurred for productive as well as unproductive purposes. There is no co-operative credit society in the village but a few of the villagers are members of the Multipurpose co-op. credit society kharia and avail of the opportunities of taking loans at cheaper rates of interest. But a majority of them still knock at the doors of money lenders either in the adjoining villages or at Najafgarh for meeting their financial requirements. It was also reported that a few people of higher casts who are members of the co-operative society Khaira take loans from the society at low rates of interest and relend the same to the people of lower castes in the village at higher rates of interest and pocket the difference.

The social fabric of the village consists of five different castes each having distinct cultural characteristics. Although the spread of education and urban contacts had a profound effect on the social life of the villagers and caste rigidities have slackened down to some extent, yet the institution of caste continues to play a significant role in determining and regulating social relations in the village.

Two of the castes viz. Chamars and Bhangis are considered as untouchables in the village. Although many of the villagers are aware of the provisions of the Untouchability Act yet untouchability is still practised in the village in many ways.

Joint families which were very common in the village in the past are breaking down and are giving place to nuclear families. The factors responsible for this change-over are the growing sense of individuality and increasing quarrels among the female members of the family. This tendency has further aggravated the problem of sub-division and fragmentation of holdings.

In order to bring about democratic decentralization and help the villagers to implement their own develop-

ment programmes, statutory Panchayats have been set up in recent times. The village has a joint Gaon Panchayat with village Khaira which is about one mile away from the village. Out of a total of 11 members, only three members got representation from the village under study, all the other members being from village khaira. Although the Gaon Panchayat is the basic institution for self development, yet since its inception no work of any public utility has been done in the village and the villagers are totally dissatisfied with its working. The main reason for this is that the three members from Kharkhari Nahar have virtually no voice in the deliberations of the Panchayat and the members from Khaira take advantage of their majority and divert all the development plans towards their own village.

Literacy in the village has gone up in recent times. The educational facilities upto primary stage exist in the village itself but for secondary education students from the village have to go to Pandwala Kalan and Najafgarh. The Junior Basic school which exists in the village has no building of its own and the classes are being held in the village chaupal.

The village lacks any regular medical facilities and even for treatment of minor ailments they have to visit the Primary Health Centre at Najafgarh. As there is no approach road to the village the mobile dispensary of the Delhi Corporation does not visit the village.

There is a family planning Centre at Najafgarh but majority of the villagers are ignorant about its existence. The people in the village, especially women, are very anxious to restrict the number of children and practise many indigenous methods of birth control.

Sanitary conditions in the village are far from satisfactory and there is not even a single lane which has been brick-paved. Dirty water stagnates around the village abadi and emits bad odour.

The village because of its isolation has mostly remained neglected. No efforts have been made by the authorities or the villagers themselves to improve its conditions and at a time when most of the villages of the Union territory of Delhi are advancing towards prosperity this one still retains almost all the characteristics of backwardness. A study of the village has demonstrated in a big way what difference a link road or the lack of it can make in the outlook and progress of a village.

Appendices

APPENDIX-I

GLOSSARY OF KINSHIP TERMS

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

APPENDIX-II

A GLOSSARY OF NATIVE TERMS

Abadi	.. Village habitation site	Barat	.. Wedding Party
Adalat	.. Courts	Barat Lena	.. A ceremony in which groom is honoured by the members of the bride's family.
Amavasya	.. New moon day of every month	Barauthi	.. A ceremony in which groom is honoured by the members of the bride's family.
Arhar	.. A pulse	Basi	.. Stale food
Arti	.. Ceremony of worship or means of honouring someone by rotating before him/her a tray bearing lights and incense	Batna	.. A paste made with perfumes, turmeric and flour.
Babool	.. Acacia	Beri	.. Plum bush
Bigha	.. A unit of measurement of land	Bhoomidars	.. Land holders
Bahi	.. Family register	Batoora	.. A heap of dried cow-dung cakes
Baithak	.. Sitting room	Byah	.. Marriage
Bajra	.. A kind of millet	Byah Nikalna	.. Selecting the marriage date
Bans	.. Ceremonial oil baths and massage given to both bride and groom before wedding.	Chadar	.. Sheet or covering
Banwara	.. A period during marriage when boy and girl take ceremonial oil baths.	Chak	.. Stone wheel fixed on an axel

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Chanda	..	Subscription	Khat	..	A cot.
Chapati	..	A thin wheat cake of unleavened flour	Khir	..	A pudding made of rice and milk.
Charpai	..	A cot.	Khurpa	..	Weeding blade
Chauka	..	Cooking place	Khurpi	..	Scraper
Chaupal	..	Men's meeting house	Kuccha	..	Raw, uncooked, unfinished
Chauth	..	Fourth	Kulhari	..	Axe
Chatti	..	A ceremony of the 6th day after birth	Kurta	..	Collarless shirt
Dai	..	An untrained midwife	Laddoo	..	A sweetmeat
Dasauthon	..	Ceremony concerning the birth of a long wished child	Lagan	..	Formal reminder of wedding day
Dhoti	..	Full draped trouser	Lehnga	..	Skirt
Dopatta	..	Scarf	Lota	..	Brass jug
Dussehra	..	Tenth	Mandi	..	Market
Gauna	..	Nuptial ceremony	Mantra	..	Spell, charm
Ghagra	..	Skirt	Mehra	..	Roller
Ghar	..	House	Milni	..	Greetings, reception of wedding party
Ghee	..	Clarified butter	Moodha	..	A settee or chair made of reeds
Gher	..	Cattle shed	Moong	..	Kidney beans
Ghur Charhi	..	Ceremony of horse riding	Mukh-dikhana	..	Viewing of bride's face by groom's relatives
Gias	..	Eleventh	Mundan	..	Ceremony of first hair cutting
Gilas	..	Tumbler	Nala	..	Coloured cotton skein.
Gochni	..	A mixture of wheat and gram	Namkaran Sanskar	..	Ceremony concerning the naming of the child.
Gulal	..	Red oxide powder thrown at Holi	Neota	..	Contribution to a wedding ceremony
Gur	..	A crude brown sugar which includes molasses.	Neem	..	A native tree
Gobar	..	Cow-dung.	Nala	..	Nullah
Gotra	..	Non-localised patrilinear clan	Pagri	..	Turban
Gow	..	Cow	Palauthi	..	First birth
Hal	..	Plough	Palta	..	Iron spoon
Haldi	..	Turmeric	Parat	..	A big vessel
Hali	..	Ploughman	Patra	..	Ceremonial sitting board
Halwa	..	A delicacy made of wheat flour, syrup and ghee.	Pyjama	..	Trouser
Hand Gandasa	..	Hand Chaff-cutter	Phawra	..	Spade
Handia	..	A clay pot for boiling milk	Phere	..	Circumambulation of fire by bride and groom
Havan	..	Fire-hole	Pipal	..	A Native- tree
Jajman	..	Patron	Pradhan	..	President
Jajmani	..	Patronage	Purohit	..	Priest
Jamun	..	Blackberry	Poori	..	A thin cake fried in ghee or oil
Jhad	..	A native bush	Pucca	..	Fried food
Jhoond	..	A native bush	Rabi	..	Wintry season crop
Johari	..	Ritual at marriage period involving ceremonial sucking of his mother's breast by groom.	Rae	..	Alkali
Jowar	..	A kind of millet	Roti	..	Cake of bread
Juti	..	Laceless shoes	Sagai	..	Engagement
Juwa	..	Yoke	Salwar	..	Baggy trousers worn by women
Kabli Kikar	..	A native tree	Sani	..	Flex bush
Kajal	..	Lamp-black, soot	Saviyan	..	Sweet burnt noodler or Macroni
Kamin	..	Menial servant	Sehra	..	Crown
Kamiz	..	Blouse, shirt	Sirki	..	Reeds
Kangna	..	A thread tied around the wrist, involving the games played when a bride visits the groom's village.	Seet	..	A kind of butter-milk
Kanya Dan	..	Part of wedding ceremony, involving bestowal of bride and dowry by father of bride.	Surma	..	Collyrium
Kareva	..	Marriage with elder brother's widow.	Taccavi	..	Governmental loans
Katori	..	A small metal cup	Thali	..	A big metal plate
Kharif	..	Rainy season crop	Darati	..	Sickle
			Tilak	..	A turmeric mark on forehead
			Up-pradhan	..	Vice President.
			Vair	..	Seed drill
			Vida	..	Leave-taking (sending one's daughter to the husband's house)

APPENDIX-III
LIST OF ORNAMENTS

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

APPENDIX-IV
LIST OF HINDU MONTHS

Month	Month	Month	Month
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

OCCUPATIONAL MOBILITY.

S. No.	Present occupation	Father's occupation

What are the reasons for change if any ? _____

LAND

- Do you own land ? Yes/No _____
(If yes, Bighas)
- How much of it is under cultivation _____
(Bighas)
- Have you given any on crop share ? _____
(If yes, Bighas)
- Have you taken any on crop share ? _____
(If yes, Bighas)

How did you acquire the land owned ?

- Ancestral,
- Purchased,
- or
- Secured under Bhoomidari.

LIVESTOCK

- Do you own milch cattle. Yes/No, If yes

Kind	No.	Kind	No.
Cow		Cow youngstock	
Buffalo		Buffalo	
Goat		Goat,	
Others		Others	
Total		Total	

Do you sell milk? Yes/No. If yes, the Agency to whom the milk is sold.....

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

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

HOUSE

- Do you own the house you are living in ? Yes/No
- Type of house—Kuccha/Pucca/Mixed.....
- Year of construction.....
- Is there a separate arrangement for cattle ? Yes/No
- No. of Rooms in the house.....
- Ground Plan—rectangular, square, oval, or circle.....
- Whether built on : stilt/platform.....
- Whether built on high plinths Yes/No
- Building material for the wall :.....
- Building material for the roof.....

INDUSTRY

- Do you conduct any industry. ? Yes/No.

If Yes :—

- What are the products. ? _____
- Sold in the village _____
 - Sold in the Market _____
- When did you start it ? _____
- Have you adopted any new tools or implements during last 5 years. ? If so give details.
- Do you get raw materials in the village ? Yes/No.
If no, mention the source _____

INDEBTEDNESS

1—Do you owe any debt. Yes/No, if yes

Purpose	Source	Amount (in Rs.)	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 ? _____

MISCELLANEOUS

- 1 Is there a co-operative society in your village ? Yes/No.
- 2 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. ? _____

Do you know the Gram Savak 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 ? _____

What sort of manures do you use ? _____

- (a) Source from which you procure it ? _____

Do you use any pesticides ? Yes/No.

- (a) The source from where you get it ? _____

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 Store/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 ?

