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## SOCIO-ECONOMIC SURVEY OF BUDHPUR— A DELHI VILLAGE

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## PREFACE

Ethnographically, the area represented by the village Budhpur is fairly known. But in the present monograph it has been discussed with special reference to the effect of the forces of change unleashed by the rapidly developing city of Delhi which need better understanding. The village is situated only five miles away from the Northern outskirts of the city.

Full comprehension of the trends of change and of the latent potentials for it, is invaluable for the Development planners as well as the social workers. To understand the problems of the villagers and to avail of the new opportunities for their development created by the expanding city, detailed examination of the available resources, both social and economic, is necessary. This is the first step in any effort and social engineering. The present study concerns itself with this first step primarily. This general objective is enshrined in the title given to the Indian Census i.e., "the most fruitful source of information about the country." This study, being a part of the Indian Census, has kept in view, this general objective.

This particular village was selected because as many as eight different caste groups pursuing a variety of professions are inhabiting it. They are fully exposed to the rapid currents of change due to the proximity of the village to the city as well as to the Grand Trunk Road. While discussing the various aspects of the village, the nature and extent of the recent changes, wherever indicated has been discussed side by side. The observations are based on intensive field work conducted by trained social anthropologists.

The study is divided into seven chapters. The first one is introductory and contains general information about the village, its topography, resources, communications, flora and fauna, the settlement pattern, the neighbourhood pattern and housing conditions etc. The second chapter contains general information about the inhabitants of the village concerning their physical types, caste groups, occupations, religious practices and rituals; common superstitions and the Rites—de-Passage of the individuals including birth, marriage and death ceremonies. The changes witnessed in these ceremonies as well as in the table manners have also been discussed in this chapter.

The demographic features of the village are discussed in the third chapter. It provides statistical information of the population on the basis of age groups, sex, literacy, marital status, occupation, family pattern, caste etc. The inter-relationship of the various statistical divisions with one another is brought about in tabular form. The variety of material equipment of the villagers, new and old is detailed in the fourth chapter. The items are grouped functionwise.

In the fifth chapter are grouped together important aspects of the village economy as well as the household economy. The village community is primarily agricultural. So the distribution of land, its ownership pattern, methods of transfer and inheritance; and the cropping pattern, irrigation and farming techniques are major topics of discussion. Other topics of interest in this chapter are livestock statistics, occupation structure, occupational mobility, marketing facilities, sources of finance, and the household income and expenditure. After this, an analysis of the local administration, the development activity and welfare measures is contained in the sixth chapter. Both the old traditional panchayat and the new panchayat have been fully discussed. It also contains some information about the family planning and co-operative activities in the village.

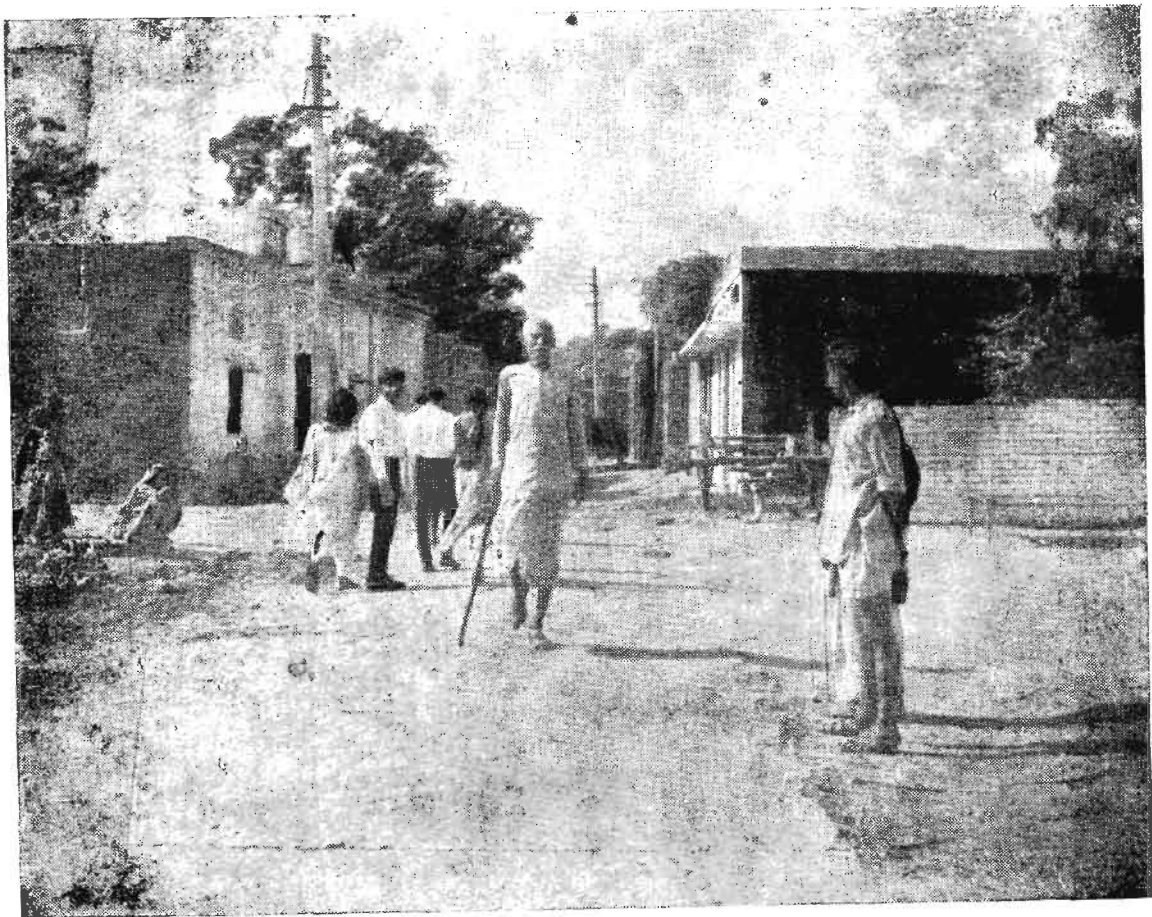
The last chapter contains the conclusion discussion about the various aspects of the village life. After identifying precisely the various changes taking place in the village life, the present direction of the forces of change and the possible methods for their purposeful orientation have also been touched upon. This sort of visualisation of the future use of the existing resources is considered to be the second essential step in social engineering. After this ends the domain of research worker and that of the administrators, development planners and social workers begins. I hope this study is going to justify the part entrusted to it, in this division of labour among the social engineers.

Here I take the opportunity of expressing my indebtedness to the Census Organisation especially Dr. Roy Burman, Officer on Special Duty. The constant interest taken by him in the study, made it easier to execute and keep it closer to the objectives of the Census.

I express my appreciation of the valuable assistance of B.S. Brar ; and Vijendra Bhalla and R. S. Mann.

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**APPROACH TO BUDHPUR**





## CHAPTER I

### Selection of the village

The purpose of the present study is to analyse the socio-economic structure of the village named Budhpur-Bijapur. The village is situated at a distance of five miles from the Urban limits of Delhi to the north, near the G. T. Road. In the traditional pattern of social behaviour as well as in its economy, the village can be considered as representative of rural areas surrounding the city of Delhi. The socio-economic changes induced by its proximity to the capital are conspicuously apparent.

A number of other factors were taken into consideration while selecting this village. It is a multi-caste village, inhabited by as many as eight different caste-groups, pursuing a variety of occupations, presenting thereby a situation of complementary interdependence economically, as well as socially. Moreover, the village is comparatively virgin, less visited by social scientists.

### Topography

The village is situated near the southern bank of drain No. 6 which flows from West to East, merging finally into the Jamuna River. It is only at a furlong's distance from the G. T. Road, to the East of it. The settlement is surrounded by plain cultivable fields. During the rainy season, sometimes the drain No. 6 overflows, inundating large areas around the village, but the village itself being at a higher level is generally saved. Khera Kalan, at a distance of one mile, is the nearest Railway Station. The village is served by the Alipur Post Office situated at about one mile distance to the North. Besides other places in Delhi, Sabzi Mandi and Gur Mandi are the principal marketing centres for the villagers.

The market place at Narela situated five miles away (Kachcha Road) to the North is visited mostly for purchasing agricultural equipment by the cultivators. At a place called Mukaraba towards Delhi, the city refuse, which is dumped here, provides a source of manure.

### Approaches

As the village is connected with the G. T. Road by a Pucca Road and the most of the centres of interest to the villagers lie along this road, the

problem of visiting such places is made easy. With the Khera Kalan Railway Station, however, it is connected by another Kachcha Road.

### Transport

For short distances, to neighbouring villages, to the Post Office, to the Railway Station, and to the G. T. Road Bus Stop, etc., the people generally go on foot. Occasionally, ponies and camels are used. The bullock-carts are used mainly for the transport of goods, fodder, agricultural produce, etc. When the whole family is to go to some fair or to some marriage, the bullock-cart is generally used.

### Settlement and History

The history of this village is not clearly remembered by the people. There are only vague notions about it. The general impression gathered from the variety of information given by the villagers is that different groups of households have come from different places, at different times and settled at the present site. The type of settlement also bears witness to such a conclusion. There are fifty-nine households in all. The pattern is conglomerated. Although seven houses are completely separated from others, five approximately same sized groups of houses can be observed. Fairly wide and irregular streets separate the different groups.

On the eastern side of the village is a big pond named after Budh Baba (Budhe Baba Ka Johar). This provides drinking water for the cattle. Washing of clothes by the village women is usual, in the western corner of it, where a pucca platform is constructed for this purpose. Due to the nearness of the drain No. 6 and its frequent over-flowing, the pond never dries up. As a result of loans (Rs. 2,000/-) per family given to the villagers by the Delhi Administration pucca dwellings have been built by most of the householdes. A few kachcha houses are still kept by a number of families for keeping the cattle and for storing fodder and fuel. These *kachcha kothas* are divided into two groups, one group consisting of eleven units lies on the western outskirts of the village and the others lie within the village, attached to different houses at different places.

The village *chaupal*, a two-room *Pucca building*, with a large bounded platform before it, lies to the G. T. Road side near the pucca road connecting the village. The same building is being used for the village Primary School. The Panchayat uses it only after school hours. Mostly on holidays it is used as the *Janj Char* (for the marriage parties).

*Budhe Baba Ka Chautra* is a sort of big paved platform on the further side of the *Budhe Baba Ka Johar* (the pond). An annual fair in the name of the *Budh Baba* is held at this place in the month of October. The crematorium, about an acre of land, is marked near the drain, to the North-east of the village about five hundred yards away. This is the common place of cremation for all the castes of the village.

#### The village lands

The total area of the village is 1,900 Bighas (Revenue Records). This includes the village settlement, as well as the waste land. About 1,300 Bighas are shown as being cultivated by the villagers. In the waste land about 400 Bighas are covered by the common grazing grounds. Some is covered by the brick kiln (Bhatta).

The rest, lying along the drain is marshy and, therefore, not usable even for grazing purpose.

#### Water supply

Every household has got a hand pump, (independent or shared) as it is very cheap to install (Rs. 125.00) due to the nearness of water level (ten to fifteen feet). Moreover, the village pond serves the rest of the needs as stated above. The old village wells were abandoned long ago and the structures were also demolished.

#### Flora and Fauna

Except for, along the drain No. 6 there are very few places, where growth of wild plants is conspicuous. The most common trees are *Babul* or *Kikar* (*Acacia Arabica*) and *Shisham* or *Tali* (*Delbergia Sissoo*). Among the bushes *Mala* (Ber) and *Ban* predominate.

Only the Jackal among the four footed wild animals makes his appearance occasionally at night. A variety of snakes, and lizards are come across. The mice are very common within the houses as well as in the fields. The most common birds are the Crow, the Sparrow, the Parrot, the Pigeon and the Dove.

#### The Neighbour hood pattern

There are eight different castes residing in the village, namely the Brahmins, the Jats, the Prajapaties, the Bairagies, the Gadariyas, the Chamars, the Harijans (Bhangi), and the Agaria Rajputs.

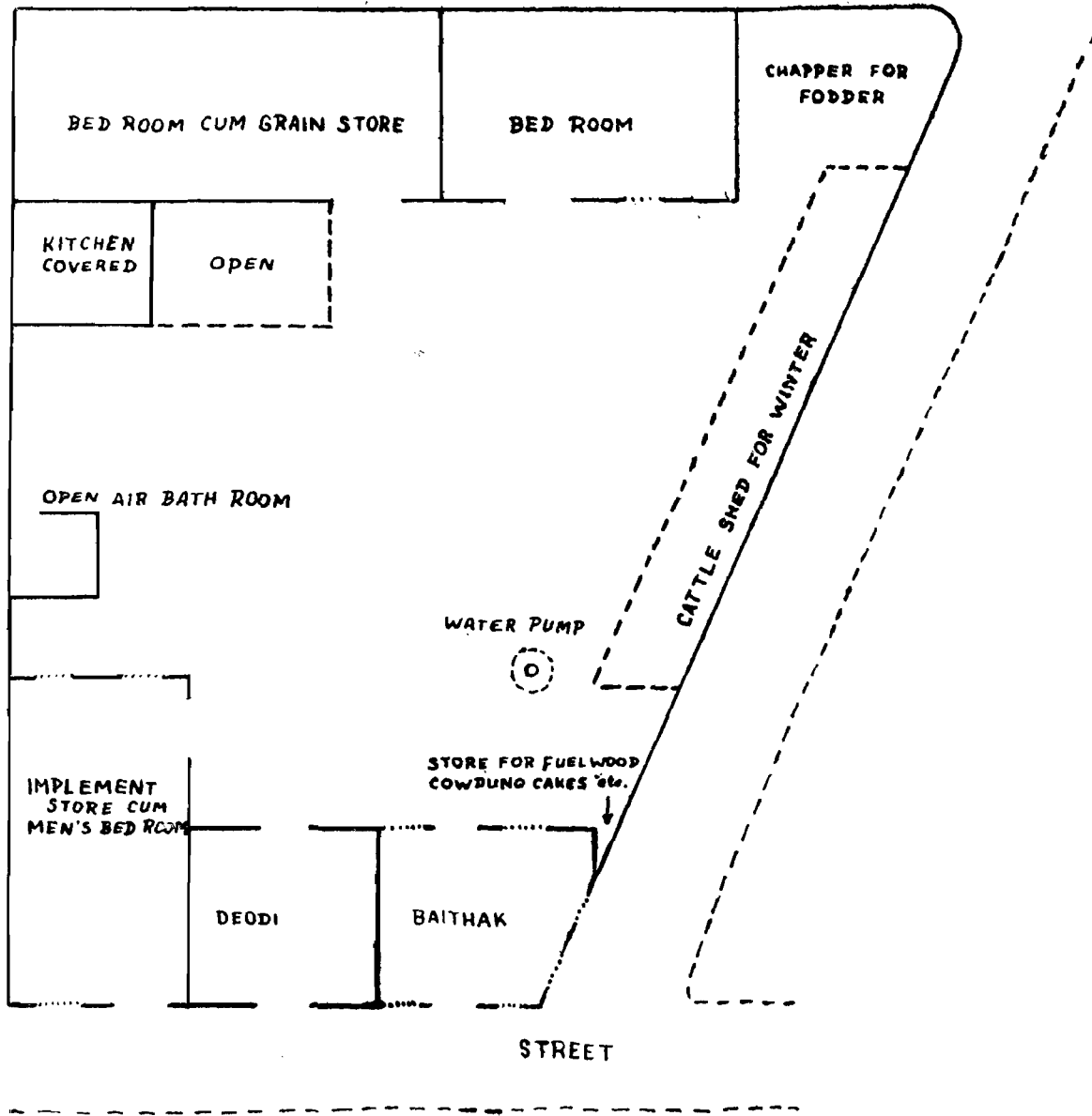
But the neighbourhood pattern is based much less on caste than on different times of settlement. As told by the villagers, the first family to settle at the site was a Brahmin household. After that two Jat families arrived. Later on the Bairagies, the Chamars, the Prajapaties arrived. The Gadariyas arrived much later than other major groups. The Harijans and the Agaria Rajput households arrived in recent times. Accordingly, we find that most of the Brahmins, Jats and the two households of Chamars are located nearer the centre of the village, but those households (Brahmins 3, Jats 4), who came later have their houses on the Western outskirts of the village. The Prajapaties and the Bairagies are also divided into two groups each. Some are nearer the centre; but two Prajapati households and as many as ten Bairagi families are settled at different places on the outskirts. The Gadariyas are mostly on the Southern side of the village. The two Bhangi households are towards the G. T. Road side. The only one Agaria Rajput household, has constructed his house just outside the main settlement to the South, in the middle of a small tract of agricultural land.

#### The house

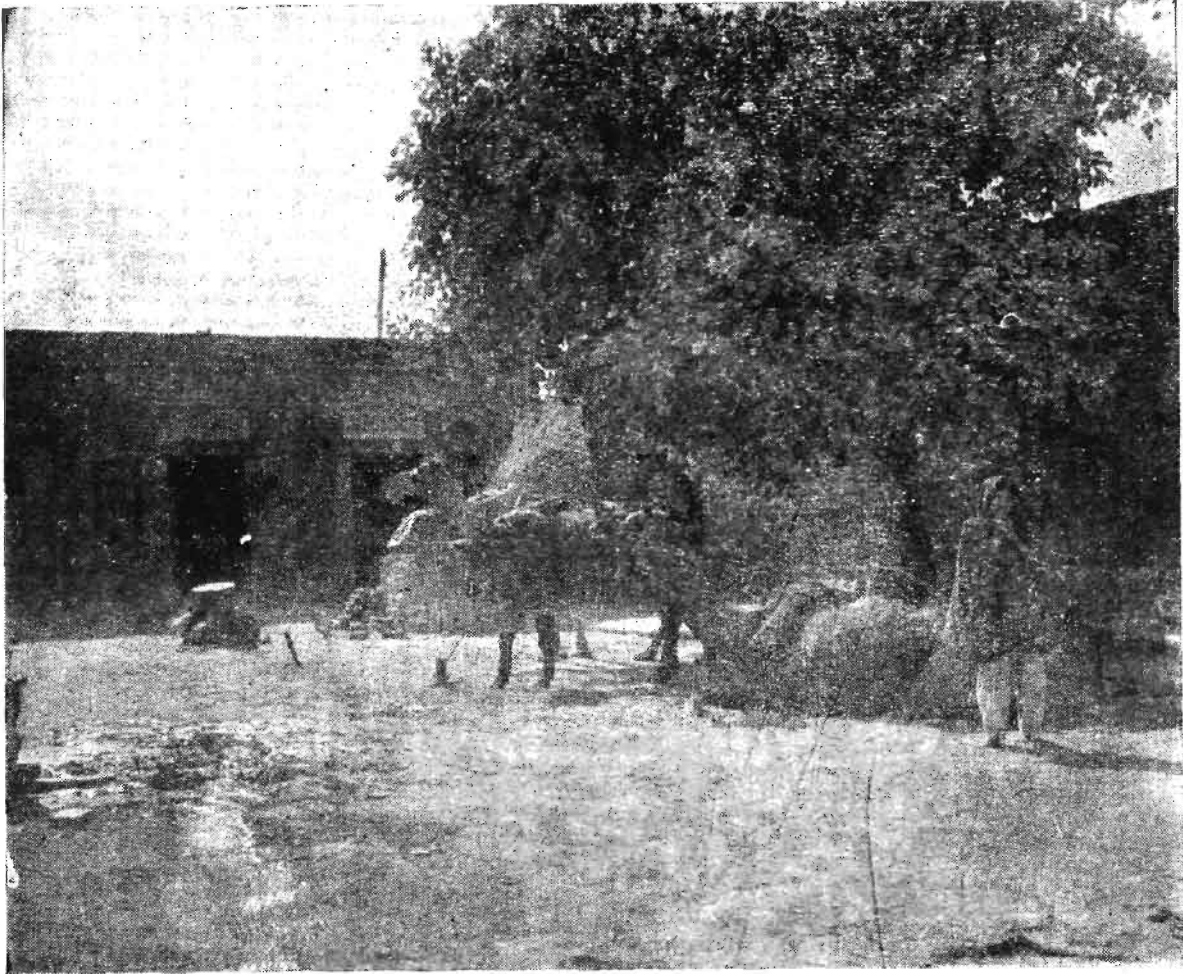
While selecting a site for the construction of a house the only consideration is that it should be raised in level so as to avoid the damage from incidental flooding of the area.

About the general plan of the house, the main entrance is kept on one of the narrow sides and never to that side which is broadest in length. The explanation is that if you keep the entrance to the broad side you are making the house lion faced which is bad and brings the curse of the gods on the household. The entrance from the narrow side makes the house cow faced which is auspicious. One thing more about the entrance is that it is the best in the North and the worst in the South.

The general plan of the house in this village is like this. Along the back line, directly facing the entrance, two or more rooms are built in a line. The rest of the space is generally bounded by six feet high wall and serves as the courtyard for various



GROUND PLAN OF A TYPICAL HOUSE AT BUDHPUR



INTERIOR OF A HOUSE

purposes. In a number of houses two rooms are built along the front line also. One is directly behind the main entrance and is known as *Deodi*. The *Deodi* has got an entrance to the courtyard just as big as the front entrance. A bullock-cart can easily pass through the *Deodi*. The other room is built on one side of the *Deodi* (Right or Left) along the front line. This is known as *Baithak* (Drawing Room), the *Baithak* has got a separate entrance from outside. Into the courtyard, it generally has one or two separate doors. Windows are provided on both sides. As this is the main show room of the house it is the best constructed, well painted, and well furnished. Only this room is generally provided with pucca floor. The rooms at the back are referred to as *Kothas*, distinguished with functional adjectives. Generally, in one of these rooms grain and the main provisions are stored. It is partly used for sleeping. The other room is the sleeping room as well as the dressing room.

The kitchen, in most of the cases is arbitrarily constructed in one corner of the courtyard, adjacent to one of the main rooms. Frequent changes are effected according to different seasonal needs. Only

two pucca and permanent kitchens are there in the whole village. But these are also not found usable in summer by the two households. Both of them have been supplemented with open kachcha hearths just outside the kitchens.

The fire places are of two types, one for cooking the *chapaties*, vegetables, etc. This is bounded on three sides, open on one side and the top, where the cooking vessel is placed. The other type is just a round pothole in which fuel is put ignited and the vessel is placed on the fuel itself. The first one is called *Chulla* and the latter is known as *Hari*. The latter is mainly used for cooking *Dal* and for boiling the milk.

The rest of the courtyard is used for various purposes. Such as for tying the farm animals, for keeping the fodder, fuel, farm implements, etc. In winter at night the animals are generally shifted to the old kachcha houses, in those cases, who have not demolished them. The other households use either the *deodies* or some temporary sheds built in the courtyard itself. The handpump is also installed in the courtyard in some corner most suited to the variety of needs of a farmer's house.

remains undetermined. In the present village, they mostly intermix with the Prajapaties and Gadariyas, as the Jats and Brahmins do not encourage social communication with them. Even Prajapaties are viewed by some as superior to Bairagies although it is not accepted by all.

The Prajapaties are commonly known as Kumhars (Potters) and the Gadariyas (Shepherd) accept their position below the Brahmins and the Jats but far above the Chamars, Balmik Harijans and the Agariya Rajputs. The reason for grouping the last three into one segment is that they are all classed as Scheduled Castes, officially. Within the village, untouchability is practised against these three castes. But it does not preclude the possibility of differential status within the third segment. The two Chamar households, being economically well-off are treated as betters by the Balmiks and the Agaria Rajputs. The Balmik Harijans (Sweeper) are, however, considered to be the lowest members of the village community.

### **The Occupations**

*Big changes are witnessed in the traditional occupations of the villagers which are induced partly by the nearness of the city.*

The Brahmins were traditionally functioning as priests. But with the increase in number of the households and having acquired some landed property for which they cannot find cheap labour any more they have themselves taken to agriculture.

Now there is not even one household of Brahmins who does not have agriculture as its main occupation. Their priestly duties, have not been abandoned altogether and some elder members of some families perform pujas whenever required.

The Jats are mainly agriculturists having the major portion of the lands to themselves. But some young persons have recently joined some corporation services in the city.

The Gadariyas are still sticking to their traditional occupation of keeping the cattle and selling milk. But due to the scarcity of grazing grounds and due to increase in numbers some of them find better substitute in labour in the city. The Bairagies of the village are all agriculturists.

The households of Chamars have altogether dissociated themselves from their traditional leather

work. Some of them have got good jobs in military as well as civil services.

The Balmik Harijan or the Bhangi households continue to perform their traditional occupation of cleaning. The Agaria Rajput claim themselves to be agriculturists traditionally but work as Agricultural labourers in the village or outside. They also grow some vegetables in the small piece of land before the house and sell them in the village.

### **Languages**

The language of this area is a dialect of Hindi, easily understood by the Hindi speaking people. The basic Hindi syntax modified with Bhojpuri intonation and words borrowed from Urdu and Punjabi and to some extent from English signify the synthetic character of speech in this village. The most significant phonetic aspect is the frequent use of the vowel long "a" *Ke tem se* (What is the time?).

### **THE RELIGIOUS BELIEFS**

All the households in this village are Hindus. Although the religious practices are quite marked in their social behavior, yet the ritualistic performances, and the intensity of belief in the orthodox conceptions, have lost their old fervours. Most of the informants, except a few elder Brahmins are ignorant about the ideals and concepts. But they perform the rituals, whenever, according to the Brahmin's advice, they are called for.

Only the distinct features about the religious practices followed in this particular area are discussed below:—

It is difficult to distinguish this area from the rest of north western India as far as Hindu beliefs and rituals are concerned. But the marked worship of *Mata* (Devi) and propitiation of Saiyed (A Moham-medan Saint) as well as the performances at old saint's altar give it a certain character of its own.

#### **The Worship of Mata**

The legend about *Mata* or *Devi* is obscure and the conception about her powers and limitations is vague and amorphous. It is generally claimed that there were seven sisters, each one of which divided their territory among themselves and settled down at places of their own choosing. Their temples were constructed according to their wishes by the devotees. But

about the details of the names of those sisters as well as the location of the temples, information is available only for one, whose temple is at Gurgaon and who is the only one worshipped by these people. Her name is also unknown, only the place name is given to her, i.e. "Gurgaon Wali Mata". A number of qualities are associated with the place. Almost every serious disease is believed to have been caused by the displeasure of *Mata*. Some offerings are promised to her and when the patient is cured the promise is fulfilled. For this, some members of the family or the whole household go to the temple and perform the *pooja*, offer the promised goods and distribute some eatables. The offerings generally include some amount of money or some clothes or a token feast on to the poor.

### The Saiyed's Tomb

It is a grave like structure situated at some distance from the village across the G. T. Road. Saiyed was a Muslim Saint and was believed to possess certain powers over the supernatural evil spirits. If any one wants to employ the magical powers of the Saiyed for good or for evil purposes, he promises before the Saiyed's grave, certain offerings which are offered either before or after the job is done to the devotee's satisfaction. Generally the occasions are provided by personal enmities, thefts, disease, destruction of crops, etc.

### Old Saint's (Altar) (Budhe Baba Ka Chautra)

The altar is located near the village and by the side of the pond. It is only a big raised platform. The place is renowned for its healing powers. An annual fair is held here in honour of the old saint.

Other places propitiated by the people are the 'Road crossing' and the *Pipal* trees. The Road Crossing is considered a convenient place where the devotee's troubles can be transferred to the persons passing by the offerings placed there. These offerings generally consist of a few grains of wheat and rice, some vermilion, a thread and a small piece of red cloth.

### The Pipal

It is also considered to be the residence of *Mata* (Devi). A few stones are placed near the stem and offerings of flowers, milk and threads of cotton are placed over these stones sometimes *ghee*, vermilion and oil are also poured over it.

### Beliefs and Superstitions

Common legends of the Hindus are shared by the villagers. Lord Vishnu, Lord Brahma, Lord Shiva are considered to be the saviour, the creator and the destroyer of life respectively.

The human joys and sufferings are explained with the theory of *Karma*. Cow is considered to be the sacred animal, treated as an object of respect and worship. All the Hindu festivals are observed. But the code of conduct in detail is not uniformly respected. Only in Brahmin households fasting on Tuesday is observed by elder persons.

### Common Superstitions

1. While leaving for an important work, sneezing is bad for its execution; but if somebody sneezes twice, it is good.
2. On the other hand appearance of a person carrying a pitcher full of water is a good omen.
3. Meeting a *Bhangi* (Sweeper) is good thing, before starting the days' work. But meeting a Brahmin at that time brings troubles during the day.
4. Howling of jackals at the night is considered bad, indicating death in or around the village.
5. If a cat crosses your way, you must stop your progress and after sometime is elapsed, start it anew.
6. The persistent cries of the crow on your roof, brings some guest.
7. If, while making loaves of bread some part of the doughed flour slips through the hands it means some important guest is expected.
8. If the person being discussed appears suddenly on the scene, he is considered to be lucky and should expect a very long life.
9. If you see somebody's marriage in a dream, it indicates ill-luck. But if a death is dreamed about, it brings luck and long life.
10. If the village dogs begin to howl like jackals during the night, it means famine in the immediate future.

The people believe in the existence of ghosts and evil spirit. Serious troubles of all kinds are explained due to them. The idea of being possessed by an evil spirit is also common, in cases of hysteria and the like. As to how it is cured is not clear in detail



because no case of this kind has happened in this village. In the remembered past, the informants relate that in old days some *chela* used to live at Saiyed's tomb. He used to beat out the spirit from the person possessed, reciting certain *mantras* a language, foreign to these people.

The Hindu festivals generally observed are *Dewali*, *Dusserah*, *Teej*, *Rakhi*, *Holi*, *Basant*, *Lohri*, *Baisakhi*, etc. There is nothing particularly unique about the observance of these festivals in this village. They are observed in common with the rest of the people in the area.

### THE RITES-DE-PASSAGE

The birth of a child in the family is a matter of rejoicing if it is a male. In the case of a female child the rejoicing may be done only if it is the first in the family, otherwise a female child is generally considered an economic liability.

No special significance is attached to the place of birth of the child. Generally the expectant mother if it is her first issue prefers to go to her parent's place so as to have her mother near her during the crisis. No extensive food taboos are practised but something more nourishing to the mother is always prepared a few months before. Some beneficial Ayurvedic medicines (Like *Sund*) are mixed with it. This preparation called *Wara* is given to the pregnant woman for about a month before the delivery and a few months afterwards.

The delivery room is always one of the sleeping rooms at the back of the house. The assistant (*Dai*) in this village is a Bhangi woman who goes to other villages also as a specialist in this affair. She is invited a day before, to assess the possible time of delivery and for giving massages for making it easier. When the labour starts only the mother and the *Dai* or some elder sister are allowed to be in the delivery room. The umbilical cord is cut with the help of the scythe (*Drante*) by the *Dai*. The traditional remuneration for the *Dai* is Rs. 1.25 plus some old clothes of the mother. But now most of the villagers pay her more, even upto five rupees in some cases. The health visitors are not seen so often. Those families who can afford the transport charges and who have got some relatives in the city, get their delivery cases admitted in the city hospitals, where the admission is free. The *Dai* attends the mother and the child for a few days more, till the family *Nai* (barber's wife) takes over.

The *Chatti* (The Sixth Day) is a ceremony for organizing the formal rejoicing on the birth of a male child by the parents, and near relatives. Most of the village children are invited for a feast by the parents of the child. The mother is given a ceremonial bath on this day for purification.

Until then she is considered as polluted. Her clothes are also changed. The delivery room is also ceremonially cleaned and plastered with mud and cowdung. On this day the barber's wife does active service under *Jajmani* system. She is given Rs. 1.25 and some grain, according to the tradition. But now both the money as well as the amount of grain is increased. The increase varies from house to house. The barber's wife extends invitations on behalf of the family for group singing at night as well as for the children's feast. On the doors of houses belonging to near relatives she puts her palm prints. The significance of the red palm prints lies in the fact that it marks the addition of one member in the *Khandan* or '*Kutamb*' (Persons having recognizable lineal relationship together, constitute a *Khandan* and those who recognise themselves as being lineally related to one another through three or four generations, constitute *Kutamb*. This red solution is prepared from *Geru*. Occasionally, when the male child is born after a long wait, all the villagers are invited.

The birth of the first child is called *Paulauthi* and when a male child is born after a long wait it is called *Dasauthan*.

### Name giving (Nam Karan)

This ceremony is performed on the tenth day after the birth. A Brahmin is called for the purpose by the upper castes only. The Scheduled Caste households have their own priests. The selection of the first letter of the name is done by the Brahmin after performing the *Havan* and reciting *Mantras*. The selection of the name starting with that letter is left to the choice of the family. Generally either the grandfather or the maternal uncle is expected to suggest the name.

The *Mundan* or the first haircut of the child is ceremonially performed either in the first year or in the third year after birth. In some cases if delayed it is done in the fifth year. The seven years are avoided. The ceremony is performed on *Amavas* (The moonless day). The *Jaith Ka Dussera* (*Amavas*) is considered to be the most auspicious day for this

ceremony. The child is taken to the river Jamuna where a barber cuts his hair and throws them in the river. He is paid Rs. 1.25. On returning to the village, sweets are distributed among the friends and relatives and children.

### The Janeo (The sacred thread)

The ceremonies attached with this act of wearing the sacred thread are being ignored by most of the households. No particular age or time is observed. A big section of the young people are found without the sacred threads. In the Brahmin households, however, in the seventh year or sometimes in the eleventh year this ceremony is performed, over a *Havan*. If in some cases it is further delayed, it is performed just before marriage (among the Brahmins). Among other groups the thread is worn without any regularity and precision of procedure.

### The Marriage

A series of ceremonies spread over a long period mark the solemnisation of marriage among these people. The rules which govern the marriage negotiations are as follows :—

1. It is never allowed outside one's own caste.
2. Marriages are prohibited within the members of three gotras namely that of mother's father's and Father's mother's. It is informed that a few generations ago, even mother's mother's gotra was avoided.
3. The marriage is always negotiated outside the village. A Village is an exogamous unit.

The various ceremonies observed during the process of marriage are as follows:—

### Betrothal (Sagai)

The Betrothal is in fact a formal acceptance of the relationship in principle which is preceded by a series of negotiations between the two parties concerned. Previously the Negotiations were generally conducted with the help of *Nai* (Barber) who used to act as a go-between. Now his help is not sought so often. Generally some common relatives bring the two parties together. Then the negotiations proceed directly, between the parents and those relatives and friends help them.

The initiative for formal negotiations is normally expected from the girl's parents. Generally the father of the girl goes to the boy's house. He forms his

judgement about the personality of the boy, the standard of the household, their property, and their connections *i.e.* the standard of the near relatives of the boy's household, traced through the married daughters and wives of the house. The father of the boy also tries to form his judgement similarly. Generally a homely girl is preferred, but most of the emphasis is laid on the *Khandan* (Traditional established standard of the household, by both sides). In some cases especially in the Balmik Harijans, bride price is also demanded. The date for the betrothal is formally fixed. On that day the girl's father accompanied by some near relatives (The maternal uncle, and the elder brother of the girl) and some elder persons from the village go to the boy's house. They take with them, some money agreed upon earlier, some sweets *Mishri* some fruits and *kesar*. The boy is dressed in new cloths for the occasion. He is asked to sit in the centre of the assembly of invited villagers. The father of the girl comes and sits before the boy. They place the presents before him. The father applies Tilak of *kesar* to the boy's forehead and puts *Chhuara* (a dry fruit) in his mouth. The variations occur in the amount of money given to the boy at this time as well as in the amount of fruits and sweets. Sometimes some gold ornament is also given. In some cases money is also given to the bridegroom's father and to his agnates. After the betrothal no relative of the girl would ever take food from the boy's house, but now-a-days only the old persons and generally the father and grand father of the girl observe this *taboo*. A rational explanation for this custom is also given by the elder persons. They feel that after the Betrothal the boy's house becomes their daughter's and also they should not take away even a part of their daughter's livelihood. Instead they should try to give her as much as they can.

The marriage can take place at any time after the betrothal, the gap ranging from a few days to a number of years. The present tendency, however, is to perform the marriage soon after the betrothal. The date for marriage is always suggested by the Pandit, of the girl's side.

This date is conveyed to the boy's father and they consult their own pandit. Only the date agreed upon by both the Pandits is fixed for marriage.

Before the marriage a ceremony called *Banware* is performed. The dates for this ceremony are also fixed by the respective pandits. Both the boy and

the girl are expected to wash themselves with a mixture of gram flour, turmeric and perfumes. This is done for a number of days. This number is generally odd *i.e.* 5, 7, 9, 11, etc. The smaller number is auspicious for the girl.

During the period the girl is not allowed to move out. On the day of marriage the bridegroom puts on his wedding clothes and a *Sehra* (usually a crown of flowers) on his turban. No particular clothes are prescribed. Generally, the latest fashions from the city are copied. But the turban must be either saffron or yellow and in the case of second marriage light pink. Old types of clothes namely *Dhoti* and *Kurta* are sometimes worn when the household is poor, the bridegroom keeps a sword in his hand (wears a silver necklace among the chamars only) and ties a *Kangana* (coloured woollen wrist band) around his wrist and ankle.

The marriage party, varies in size and composition. Generally 20 to 30 persons are included. Only males can go. The bridegroom's near relatives, from mother's and father's side, his brothers, the husbands of his sisters and some members of the households belonging to his lineage. Some friends are also invited. The family Barber and the family Pandit also accompany the marriage party which is given a ceremonial send off by the ladies, of the household and other invitees from the village. At this occasion joyful songs in praise of the bridegroom are sung by the sisters and other women.

### Ghur Charahi

This ceremony is part of the formal send off given to the bridegroom. The bridegroom, dressed in wedding clothes, puts on the *Sehra* (The crown over his turban) is asked to ride a mare by his sisters, who lead the mare on, for some distance. A beautiful ornamental umbrella (*Chattar*) is held over his head. With the Chorus singing by the ladies the bridegroom is given a warm and colourful send off.

The marriage party is given a formal reception by the father of the bride, her maternal uncle, near relatives and prominent persons of the village. Gifts are given to the father of the bridegroom, his maternal uncle and in some cases to other close relatives also. They are given by their counterparts on the other side.

After this the party is treated with tea and sweets and shown their place of rest. The real ceremony

is performed well past the dinner after midnight and sometimes next morning. It consists of circumambulation round the holy fire. The proceedings are conducted in a pavilion set up in the courtyard of the girl's house. The bride and the bridegroom are asked to sit together. A Pandit recites *Mantras* and, side by side, burns incandescence in a *Havan-Kund*. Both the bride and the bridegroom are made to take oaths in the presence of the holy fire and finally circumambulate the fire seven times. This act of going round the fire is known as *Phere*.

After *phere*, a ceremony a *Neotra* is performed. Persons having previous dealing with the bride's family are expected to give financial assistance to the bride's father. The amount contributed by various members is recorded in the family register *Bahi* which contains also other information about the family members *i.e.* birth dates, marriage expenses and sometimes records of death ceremonies. Some households don't keep the written record and trust their memories.

The next ceremony is the formal send-off to the bride and is called *Bida*. The dowry is shown before the *Bida*. Normally it consists of household goods *i.e.* furniture, utensils, clothes, etc. certain additional things *e.g.* radio, bicycle, sewing machine, are given by the well-to-do. Some cash, previously agreed upon is given not unfrequently. The *Bida* is an occasion for the display of sentiments by the bride, her mother, father, her brothers and sisters as well as close relatives and friends. Loud cries of the girl at this tearful separation, even upto recent times, was a regular institution. But now sobbing is considered more civilized. But the elder village ladies don't like the change and consider it inauspicious for the future of the couple.

The marriage party then returns to the bridegroom's village together with the bride and the dowry articles. The boy's mother receives her son with ceremonial sprinkling of water on his face seven times. This is called *Pani Warna*. The bride is received by his sisters and the village women gathered for the purpose. In the house she is given a separate room, where she herself, her younger brother and her family barber's wife (if they accompany her) are supposed to take rest. The women gathered there, are anxious to see the face of the bride which remains veiled so far. This ceremony is called *Dikhawa* (Having a look). Small amounts of money are given to the bride, sometimes sweets and coconut are also given. The accounts of this money are also to be kept by the ladies of the

household, as the same becomes obligatory on them for future marriages in the village. A similar ceremony is performed in the bride's house just before *Bida* (send off) and money is given to the bridegroom by the relatives and friends of the bride.

The girl stays in the home of her husband overnight, without meeting him and next day some relatives of her come and bring her back to her parents. Generally the husband also accompanies her and after a few days brings her back to his own house. Now a days, a short cut is being preferred and every thing is supposed to have been completed with the marriage.

### **Kareva**

Apart from this regular system of marriages, there is also another type of marriage known as *Kareva* (Leviracy). So to say, if a man dies leaving behind his widow, she is generally kept by the brother of her husband, if he is unmarried. The ceremony is very simple and involves a simple act whereby the younger brother puts a sheet of cloth over the widow's head in the presence of close relatives and accepts her as his wife.

The act is performed with the mutual consent. At this occasion the boy generally gets a small sum from widow's father. The widow marriage is thus socially sanctioned by the village under study.

### **Bigamy**

Although, under the Hindu Marriage Act, a second marriage is not permitted in the life time of the 1st wife, such cases are come across in the village. In one of the Jat households (Rasal Singh) a second marriage was contracted because there was no issue from the 1st wife. Usually when a man contracts second marriage, it is preferably with the sister of his 1st wife. She may come during the life period of the 1st wife or after her death.

### **Divorce**

Divorce in the legal sense does not exist in the village society. But if a woman is of easy virtues, (Adul-tress) then marriage may be dissolved. In such cases the wife is first given an opportunity, if she does not improve, then she is left at her parents never brought back by her husband. Similarly some wives leave their husbands and go to their parents.

### **Death**

As all the households in the village consist of Hindu families, the mode of disposing the dead bodies is by cremation. The infants, however, are buried.

If the death is natural and come in the old age, it is considered as a sacred act of deliverance (Mukti). The death in such cases is a matter of rejoicing than expressing sorrow because it is believed that the God has been kind enough to grant the person a long life. The people are invited to a feast.

At the time of funeral, the *Arthy* (The stick work with the corpse on) is lifted on the shoulders by the sons and grand sons or near relatives of the deceased. The other members go with it in a procession. At the cremation ground the funeral pyre is prepared with logs or wood and the Arthy is placed on it. The fire is applied by the son or the grandson.

All the members of the funeral procession leave the Pyre when it is believed that body has been burnt. Then they go to some water place, and wash their hands, feet and faces. On return home, they take bath to remove the pollution of their bodies due to their association with the corpse. After the cremation, ten to thirteen days period is prescribed for mourning. The relatives residing in other villages who come to know of the death, as well as members of other households of the village come during these days, sit with the members of the bereaved family and sympathise with them. At the end of this period the people are invited to a feast. This is called *Dushra* (if on 10th day) or *Tervan* (if on 13th day).

No memorials are seen in the cremation grounds of this village but informant claims to have seen a number of earlier memorial (Small one foot high arches) years ago.

### **Eating Habits**

The eating habits are very simple. The variety of food and drinks is very limited. The eatables most commonly consumed are those cultivated in their own fields. So to say a daily meal would consist of chapatis made usually out of wheat flour and occasionally from that of the gram, maize and bajra (flour). The most common dishes are prepared from cereals, which are occasionally accompanied with a limited variety of seasonal vegetables like potatoes, peas, carrots, spinach, etc. The consumption of vegetables is meagre as most of the vegetable produce is sold out. Majority of the households having milch cattle consume the milk and its products in the house itself. Only a small number is professionally engaged

in selling milk. The consumption of tea is very little as most of the households own either cows or buffaloes and prefer to take milk. It is interesting to note that when away from the village they usually take tea. In all probabilities, it is mainly because of the economic reasons.

There is a noticeable difference in the diet of economically better-off persons as compared to others. The former usually prepare food out of wheat flour and vegetable, whereas the latter use a mixture of wheat and gram flour, occasionally replaced by Bajra, and the pulses.

The food delicacies are constituted by Khir (Rice

and Milk sweetened) *macrantis*, *Halva* and *Poories*. These are prepared mostly on festive occasions.

It may be noted that the diets mentioned above are all vegetarian. All the same the people are not strictly vegetarian. Although non-vegetarian diets are strictly prohibited (by tradition) inside the village, some people are found to be taking stealthily non-vegetarian dishes in the hotels, when they visit the city.

The other socially tabooed item is liquor. But the prohibition is only partial as it is openly used during the festive occasions like Holi.

## CHAPTER III

### DEMOGRAPHIC FEATURES OF THE VILLAGE

The population figures of the village Budhpur-Bijapur as estimated in the Census Reports of 1951, 1961 and the present study are given in the table below :—

Occupied Residential House		Total No. of persons enumerated			No. of Scheduled Caste persons		Literates & Educated		Remarks
No. of houses	No. of households	Total population	Male	Female	Male	Female	Male	Female	
33	33	213	123	90	..	..	51	9	Census 1951
97	113	578	326	252	128	96	186	15	Census 1961
75	59	371	214	157	12	12	104	17	Present Study

According to the 1951 Primary Census Abstract (Delhi Rural Tract) there were only 33 houses in the village with as many households. The total number of persons enumerated was 213 with 123 males and 90 females. The figures according to the 1961 Report show an increase of 171.3 per cent in 10 years, with an average increase of 17.13 per cent every year.

There may be noticed a significant difference in the figures quoted in the 1961 Primary Census Abstract, as compared to the figures enumerated in the present study which was conducted in 1962. The figures obtained according to the present study are much less than reported in the 1961 Census Report. An enquiry was conducted and was later found that the 1961 Census Report included a large number of households who are seasonal visitors to the village Bhatta (Brickkiln) and stay there temporarily alongwith their families. They come from far off villages and work as labourers in the village Bhatta. It may be noted here that the *Bhatta did not exist at the time when survey was conducted for the 1951 Census Report.* Therefore, the figures enumerated in the 1961 Census Report which also includes the Bhatta population, will not give a correct picture about the population increase in the village. A more authentic picture will be revealed by comparing the 1951 figures with those obtained in the present study which does not include the Bhatta population. The Bhatta dwellers in fact belong to

other villages. They are not connected in any way to Budhpur excepting as a foreign labour force. The present report, therefore, takes into account only those persons who are permanent residents of the village. The total population figure according to this report is 371. This shows an increase of 74.6 per cent over the 1951 Census figure. Accordingly, the average annual increase during the last 11 years is 6.75 per cent.

The sex ratio according to the present report is 215 males against 157 females. So to say, 75 females for every 100 males. The corresponding figures calculated according to 1951 Census Report are the same. It may thus be seen that the preponderance of males over the females has been more or less consistent for the past 11 years.

The reasons for low sex ratio are as given below :—

One of the cultural factors is an early marriage in case of girls. The explanation is as follows :—

Suppose there are two persons, a boy and a girl of the same age. The girl as soon as she attains the age of 13 she is married and sent to her inlaw's house. The boy of her age gets married at an age of 18-19 and then brings his wife to the village. So during the gap of six years (13 to 19). The boy is present in the village, but not the girls and that's why during the survey the percentage of females is less.

An extremely high figure had been quoted for the presence of Scheduled Castes in the village in the 1961 Census Reports. According to this the total Scheduled Caste population is 224. This includes 128 males and 96 females. In the present study we have got only 4 Scheduled Caste families in the village with 24 members in all.

The male and female proportion being equal i.e. 12:12. It is difficult to assign any reason to the high figures, quoted by 1961 Census Report. This anomaly may have risen due to the inclusion of some backward classes in addition to the Scheduled Castes

which are represented only by Chamars, Harijan Balmik and Agraria Rajput in this village.

**Population by age and sex**

Some interesting observations are made by studying the different segments of the population on the basis of age. In the following table the population has been divided into three groups namely children, adult and old. A range of age groups has been set for the 3 groups as given below :—

- 1 Children=15 years of age
- 2 Adults=15—55 years
- 3 Old=Above 55 years.

Age groups	Males	Percentage	Females	Percentage	Total	Percentage	Males & females per 100 sex ratio
Children 0—15	105	28.3	75	20.2	180	48.5	71.4
Adult 15—55	94	25.3	74	20.0	168	45.3	78.7
Old 55 above	15	4.0	8	2.2	23	6.2	53.3
	214	57.6	157	42.4	371	100	

It may be seen from the above table that the adults constitute 45.3 per cent of the total population whereas the children and the old comprise 48.5 per cent and 6.2 per cent respectively. Generally speaking the children and the old are liabilities whereas the adults are an asset to the prosperity of the village. In the present population, it may, therefore, be said that the liabilities are more than the assets.

Observing the sex ratio in the three age groups it may be noted that there is slight increase in the proportion of females to males from the children group to that of adults. This is followed by a marked

decrease in age groups of the old. It may, therefore, be derived that the mortality among the females is very high in the old age as compared to that in the adult age group.

**Marital status**

An enquiry regarding the marital status of the people in the village with respect to age reveals important information about a number of factors like the rate of fertility and mortality, the age at marriage and the marital status of the people. The following table gives the age at marriage in the male and female population of the village:

	Males as groups below					Females as groups below				
	10	11—15	16—20	21—25	26 on-wards	10	11—15	16—20	21—25	26 on-wards
Married people total 178	1	28	52	11	1	21	50	13	1	

The above table shows that infant marriage is quite prevalent in the village. Although the majority falls

in the age group which is about the puberty age in both the males and the females, still the number of

marriages that have taken place before the puberty age is quite significant. There can be noticed a gradual rise in the frequency of marriages from the age of 10 to 20 in the case of males where after it shows a decline upto 25 years. Rarely a marriage takes place after this age. In the case of females the frequency of infant marriage is more significant. So to say 25 per cent marriages in this village are performed upto 12 years of age whereas more than 80 per cent of the marriages are performed before attaining 15 years of age.

The marriage of girls after 15 is rather uncommon. It is extremely rare after 20.

It may be noted here that although the age records the course of present study, are subject to approximation it was based on the oral records of the informants, yet care was taken through checks and cross-checks, to obtain the ages as correctly as possible in such circumstances where the written records are not commonly available.

The difficulty arises mainly while taking down the ages of grown-up or old persons. In their cases the probability of recording wrong age is much more than in the younger ones. In order to avoid any gross mistake a village calendar of important dates was prepared

as follows for the convenience of the informants as well as the investigator.

Years	
1881	Floods
1918	1st World War
1140	2nd World War
1947	Communal riots and Independence

Other cross checks like the age of the 1st child and the duration between the marriage and the *Gauna*, were applied simultaneously to confirm the dates.

A question was asked to a number of heads of the households as to their awareness of Hindu Marriage Act. Almost all of them were found to be aware that infant marriage is not permitted by law. When asked about the practice of the same in their own village, the most common reply was that although they performed the marriages at a very early state the *Gauna* (or the actual time when the girl was sent to her husband's place) took place at a much later stage when both the girls and the boy had attained puberty. The *Gauna* or *Chala* according to local conditions was performed after 3 or 5 or 7 years of marriage depending upon the age of bride and groom.

In the following table a comparison is made of the marital status of the two sexes in different age groups. The marital status was recorded under each of the 5 categories namely single, married, widow/widower, divorced or separated.

*Marital status of Village Population at the time of Study*

Age Group	Male			Female			Total		
	S	M	W	S	M	W	S	M	W
<b>Children :</b>									
0—4	39	..	..	26	..	..	65	..	..
5—9	37	..	..	30	..	..	67	..	..
10—14	29	..	..	16	2	..	45	2	..
<b>Adults :</b>									
15—19	8	12	..	2	9	..	10	21	..
20—24	3	12	..	..	10	..	3	22	..
25—29	..	10	..	..	17	..	..	27	..
30—34	..	12	1	..	8	..	..	20	1
35—39	1	9	..	..	16	1	1	25	1
40—44	..	11	..	..	6	..	..	17	..
45—49	..	10	..	..	2	1	1	12	1
50—54	..	4	..	..	2	..	..	6	..
<b>Old :</b>									
55—59	..	1	..	..	4	2	..	5	2
60 above	..	7	7	..	1	1	..	8	8
<b>Total 371</b>	<b>117</b>	<b>88</b>	<b>8</b>	<b>74</b>	<b>77</b>	<b>5</b>	<b>192</b>	<b>165</b>	<b>13</b>

(S = Single      M = Married      W = Widower)



The married males are 88 and married females 77. One of the causes of this disparity is a social custom according to which the wife is brought after few years of marriage. Many boys within the age group 16—20 are married but so far they have not brought their wives who are living within their families of orientation.

It may be observed from the above table that the marital age starts at an early stage *i.e.*, from the age group 10—14. In males it starts in the very next group *i.e.*, 15—19. From this stage onwards the proportion of married to unmarried goes on increasing till the commencement of old age of 60 and onwards there is a sudden decrease in the proportion of married to widowers, thereby pointing to the fact that the survival of females above 60 years is much less as compared to that of males. This is further confirmed

by the proportion of widows to the widowers. The table shows 5 widows against 8 widowers.

Again, a comparison of sex ratios in the age groups constituted by children, suggests a natural selection in favour of the males who exceed the females preponderantly.

### Family

The family constitutes the unit of social organisation. Its study is important in as far as it influences the psychological norms of the people to a great extent. Further the nature and the size of the family has its own bearings upon the socio-economic structure of the village.

An enumeration of the family structure in the present village reached the following different types.

Caste structure in the village										Total No. of house- holds	Simple families	Inter- mediate	Joint	Uni- members
Brahmin	.	.	.	.	.	.	.	.	.	11	5	..	5	1
Jat	.	.	.	.	.	.	.	.	.	7	3	..	4	..
Bairagies	.	.	.	.	.	.	.	.	.	14	7	..	7	..
Gadariya	.	.	.	.	.	.	.	.	.	14	12	..	2	..
Prajapati	.	.	.	.	.	.	.	.	.	9	8	..	1	..
Chamar	.	.	.	.	.	.	.	.	.	2	..	..	2	..
Harijan	.	.	.	.	.	.	.	.	.	1	1	..	..	..
Harijan Rajputs	.	.	.	.	.	.	.	.	.	1	..	..	1	..
<b>Total</b>	.	.	.	.	.	.	.	.	.	<b>59</b>	<b>36</b>	<b>..</b>	<b>22</b>	<b>1</b>

A majority of the families were found to be of simple nature *i.e.*, they consist of nuclear biological group formed by father, mother and the children. There are 36 families of this type in the village. One of the Brahmin households is represented by a uni-member family as he lives alone and is unmarried. All the other families in the village can be typed as joint

families. In all there are 22 joint families in the village. The joint families may be further constituted either by the father, the mother, the married son/sons and their children in which case they are termed as extended families, or they may consist of the married brothers living together with their children and are termed as collateral families. The following table shows further groupings of the joint families :

### Family Pattern

Caste	Total No. of House- holds	Joint families			Percentage of joint families
		Extended	Colla- teral	ex/col.	
Brahmin	11	3	..	2	45.5
Jat	7	2	..	2	57.1
Prajapati	9	..	..	1	11.1
Bairagi	14	6	..	1	50.0
Gadariya	14	2	..	..	14.3
Chamar	2	2	..	..	100.00
Harijan (Bhangi)	..	..	..	..	0.00
Agaria Rajput	1	1	..	..	100.00
<b>Total</b>	<b>58</b>	<b>16</b>	<b>..</b>	<b>6</b>	<b>..</b>

It may be observed that there is not a single purely be said to be extended-*cum*-collateral as in these fami-collateral family in the village. A great majority (16) lies parents live along with more than one married belong to the extended type. The remaining 6 can brothers with their wives and children.

Table showing Agricultural and Non-Agricultural Families

Caste]	Total No. of Households	Agricultural Households	Non-agricultural Households
Brahmins . . . . .	11	8	3
Jats . . . . .	7	7	
Prajapatis . . . . .	9	..	9
Bairagies . . . . .	14	8	6
Gadariyas . . . . .	14	1	13
Chamars . . . . .	2	..	2
Bhangi Harijan . . . . .	1	..	1
Agaria Rajput . . . . .	1	1	1

The above table when compared to the joint family table given before reveals an interesting point, *i.e.* that the caste groups (excepting for the Chamars, Harijan and Rajputs which are represented by one or two households at the most) with greater number of agricultural families also exhibit a high frequency of joint families *e.g.*, there are only 3 caste groups namely Jat, Brahmin and Bairagi which can be termed as agricultural whereas the Gadariyas and Prajapatis can rightly to be termed as non-agricultural. Comparing the percentage frequency of joint families in the two groups it may be seen that whereas the range of frequency in the former (agricultural) group is as high as 45 to 57 per cent in the later it is as low as 11 to 14 per cent.

It may be, therefore, derived that the present trend

whereby the joint families are gradually and increasingly breaking into simple families is the result of a changing mode of life from agricultural to non-agricultural practices which is in turn brought about by the impact of urbanisation, shift from agricultural to non-agricultural economy is a factor for the loss of joint families wages earning individually were let to pool money separately, a step which is not tolerated in a joint family. Secondly to challenge the heads' authority leads to individual settlements. Frequent quarrel among the wives of regular employed husbands and those practising agriculture led to separations.

A study was also attempted as to the size of the family in different caste groups. The numerical strength in the various households was found to be as tabulated below :—

Caste	No. of members in the households]	Total	Average per family	Total No. of households
Brahmin . . . . .	6, 6 <sup>6</sup> , 1, 12, 11, 4, 5, 6, 5	77	7.0	11
Jat . . . . .	7, 4, 10, 5, 16, 9	63	9.0	7
Prajapati . . . . .	6, 6, 3, 3, 2, 2, 8, 3, 14	47	5.2	9
Bairagi . . . . .	8, 7, 4, 4, 3, 6, 11, 8, 6, 3, 5, 4, 7, 3	79	6.6	1
Gadariyas . . . . .	5, 6, 7, 3, 7, 5, 6, 6, 8, 4, 6, 7, 7, 4	81	5.8	1
Chamar . . . . .	3, 5	8	4.0	2
Harijan (Bhangi) . . . . .	7	7	7.0	1
Rajput (Agaria) . . . . .	9	9	9.0	1

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### Literacy in the village

The figures about the extent of literacy in different caste groups in the village are tabulated below :—

	Literate			Illiterate		
	Males	Females	Total	Males	Females	Total
Brahmin . . . . .	24	3	27	26	24	50
Jat . . . . .	26	8	34	20	9	29
Prajapati . . . . .	10	..	10	15	22	37
Bairagi . . . . .	18	2	20	29	30	59
Gadariya . . . . .	21	4	25	24	32	56
Chamar . . . . .	2	..	2	1	5	6
Harijan (Bhangi) . . . . .	2	..	2	2	3	5
Rajput (Agaria) . . . . .	1	..	1	4	4	8
	104	17	121	121	129	250
	28%	4.6%	32.6%	32.6%	34.8%	67.4%

According to the present estimate the literacy in the village is 32.6 per cent. Out of this sum total the literacy in the males is as high as 28 per cent as compared to only 4.6 per cent in the females. It may, of course, be noted that the word literacy here implies to all standards of education beginning from class I onward. So that, even, the persons studying in 1st class and those having studied only upto 1st class have been included as literate. In fact, going into the details, it may be said, that the highest qualification

achieved by any person in the village is F.A., and there is only one person having this qualification. There are 3 matriculates in all and 6 persons have passed middle standard (*i.e.*, 8th class). About 40 persons are qualified beyond the primary standard. So to say, even though some of them have not gone through the regular schooling, they are educated enough to read and write, one or both of the two Indian Languages, namely, Urdu and Hindi.

## CHAPTER IV

### The Material Equipment

In this village the amount of equipment, bought from Delhi and other small markets (*e.g.*, Narela) abounds in every household. Very few indigenous articles are found and most of them are out of use. An effort is made below to present a balanced selection of articles both indigenous and others, based upon their utility and as an evidence of the rapid changes effected in the village and life due to its proximity to the city and to the G. T. Road. The items of equipment are discussed functionwise:—

#### Lighting

Only five houses in the village have got electric connections. About twenty others have applied for it. Those houses without electricity, and sometimes even those with the connection, use the kerosene lamps of various kinds, big or small, with or without handles, the lantern type and the small ones, without the glass chimnies. Sometimes the oil lamp (Sarson Oil) of clay is also used. On the night of Dewali, the good number of these lamps, bought and used, lie in the houses afterwards. Whenever the need is felt, some of them in good condition are reused. The torches are quite common.

#### Utensils

The greatest variety in terms of material and technology is found in the household utensils. The earthenware is still being used side by side with items of steel, iron, bronze, etc. Some wooden articles are also used in some houses.

#### The Brassware:

*Thalies*.—Trays for serving food.

*Kaulies*.—For serving liquid items *e.g.*, *Dal*.

*Tumblers*.—For serving water and drinks.

*Chamchas*.—The spoons.

*Karehhi*.—For stirring the broth.

*Patila*.—Deep and broad bottomed vessel, for cooking.

*The Karahi*.—Semi spherical, open mouthed, cooking vessel with handles.

*The Prat*.—For kneading the flour. It is a large, thick round tray.

*The Balti*.—It is a flat bottomed saucer for serving liquid items.

*The Garvi*.—It is a round water container with a narrow neck. And *Handi* for purposes of carrying a few glasses of water or *lassi*, or milk and other drinks.

*Balti* (Bucket).—The brass variety is used for milking the cows and buffaloes.

#### Ironware

*Tava*.—This is a round thick plate of iron, a bit depressed in the centre and used for cooking chapaties (Loaves).

*Karahi*.—This is the same as described above in the brassware, but generally in bigger sizes.

*Palla*.—This is a large spoon, with upturned handle used for taking out milk from the milkpot (*Tavri*).

*Palli*.—This is a much smaller sized *palla*, used for taking out oil from the oil container.

*Tavi*.—This is much bigger than *Tava*. Sometimes it is about two feet square. When rounded, it is generally about three feet in diameter.

*Khurchana*.—It is a flat spoon for overturning the loaves.

*Tokni*.—This is a big pitcher, a water container, with a narrow mouth. It is helpful in carrying water to long distances. It can be either of Brass or of Iron or sometimes of Aluminium.

*Chimta*.—Fork. For tending the fire.

*Chhalni*.—This is the wire gauge bottomed sieve for separating the barn from the flour.

*Poni*.—The sieve is for separating the tea-leaves from decoction.

### The Glassware

This includes the tea-sets, saucers, mugs, sometimes jugs. This is mostly supplemented by enamelled saucers and jugs.

### The Steelware

Not so frequent, but some households possess some glass spoons and even steel *patilas* and *Karchhies*.

### Earthenware

*Ghara*.—This is a big round water container, considered good for its automatic cooling of water, as the material is porous. This is made on the potters wheel and then well burnt in the potter's kiln.

*Tavri (Gharauni)*.—This is same as *Ghara* in size and shape but artificially strengthened at the bottom and used for slow-boiling of milk. It is directly placed on the fuel (Smouldering) kept in the *Hari*.

*Tapla*.—This is smaller than *Tavri* and used for preparing *Dal* in the same manner.

*Kuja*.—Of the same shape as *Ghara* but small sized like a *garvi*. It is used for storing butter (*Makhan*).

*Kunda*.—This is used for grinding. This is a heavy deep vessel strengthened at the bottom with small stones.

*Biloni or Ridkari (Chatti)*.—This is a big vessel with a large mouth used for churning.

*Bathli*.—This is a round, hemispherical cover for the *Chatti (Biloni)*.

### Miscellaneous

There are some wooden utensils, only rarely used, but kept by some households as they have been using it quite often until only a few years back. They are as follows:—

*Doi or Karchhi*.—This is a long wooden spoon to be used for stirring *Dal* and *Khichri* which are generally prepared in the *Tapla*.

*Thapna*.—This is a small platform with a rounded top and 3 legs, used for making loaves.

*Chakla and belanu*.—These two have now replaced the *Thapna*. Either both of them are wooden or the *Chakla* is of stone and the *belanu* of wood. The first provides the flat round base while the other is a miniature roller.

### Churning Equipment

*Madhani*.—This is the churner used with the help of some other articles to separate the fat from the curd. It is a thick, long stick, provided with four fans at one end and a rope around it in the middle.

*Kur*.—This is a "V" shaped flat wooden piece. It holds the *Madhani* in its corner, while the ends are tied to the vertical bar of *Nehi* (described below).

*Nehi*.—It is a solid framework, four cornered. It provides the base for placing the *Churn (Biloni)* over it. It has a vertical bar in one of the corners with which the *kur* as well as *Madhani* are tied, for being kept in place.

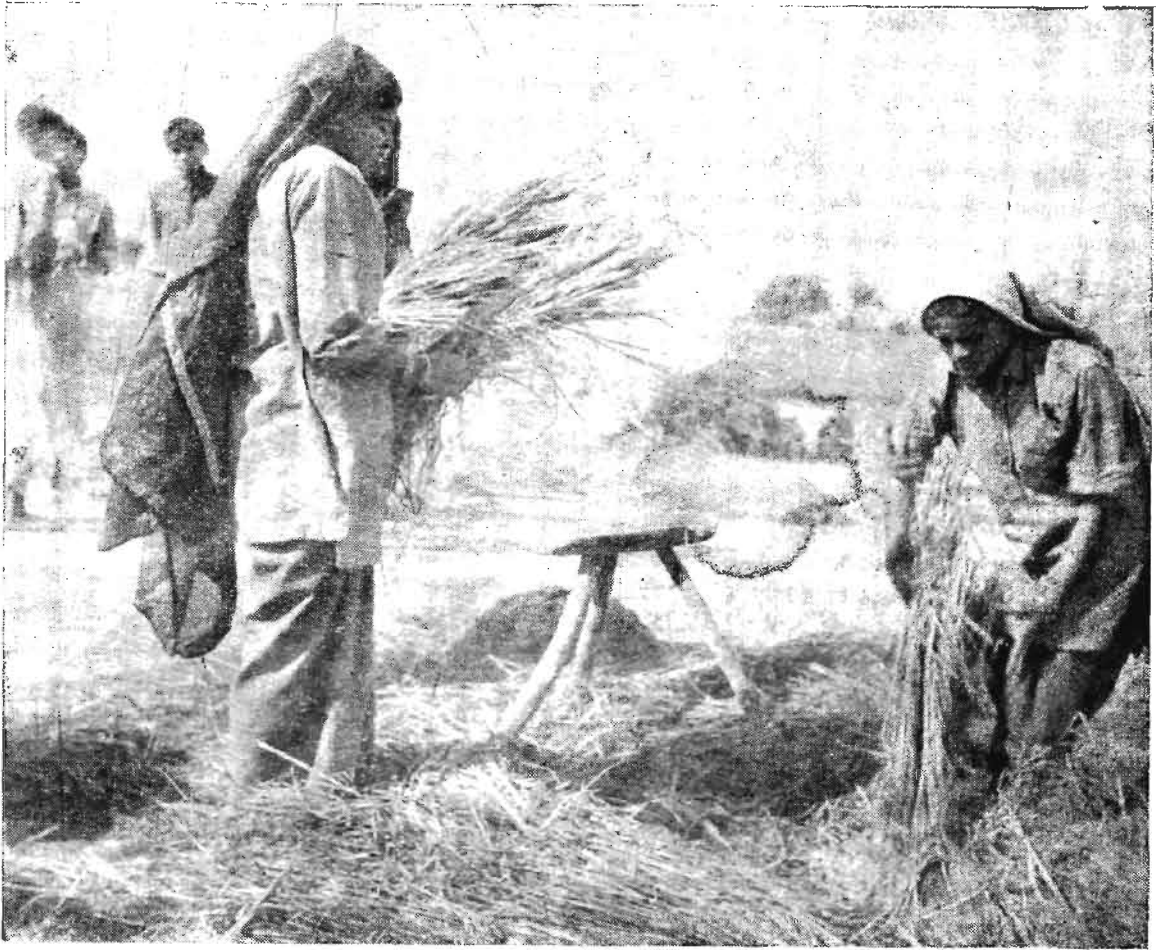
*Gharvanj*.—This is the raised platform of wood with a number of big perforations in a line which are smaller than the bases of the pitchers which are placed on each of them. Its advantage is that, on the one hand, it does not allow the round based water pots to tilt and, on the other hand, it allows fresh dry air all around to keep the water cool by evaporation.

Besides the above categories, certain variations in materials and shapes are witnessed. For instance, utensils of aluminium and sometimes of bronze are quite common and preferred on merits in some houses.

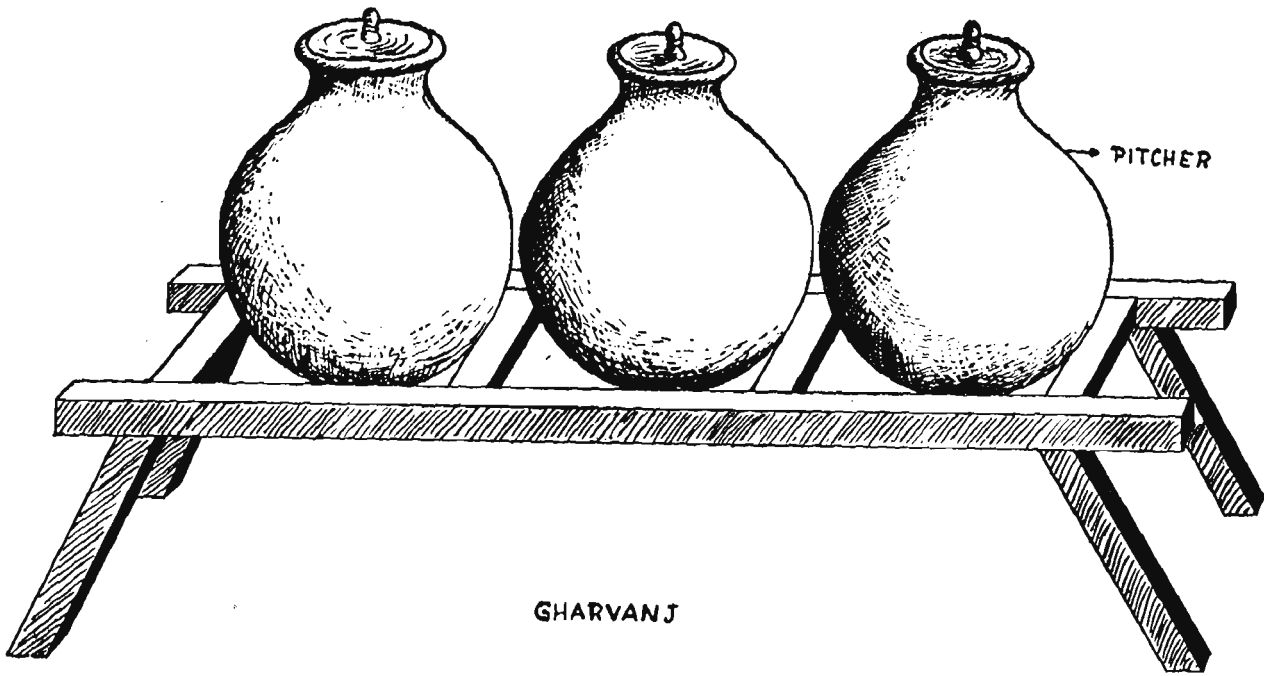
### The Furniture

Most of the houses have got chairs and tables, varying in number. They are generally placed in the *baithak*. But, the old indigenous items are still indispensable and every household has got them. They are mainly:—

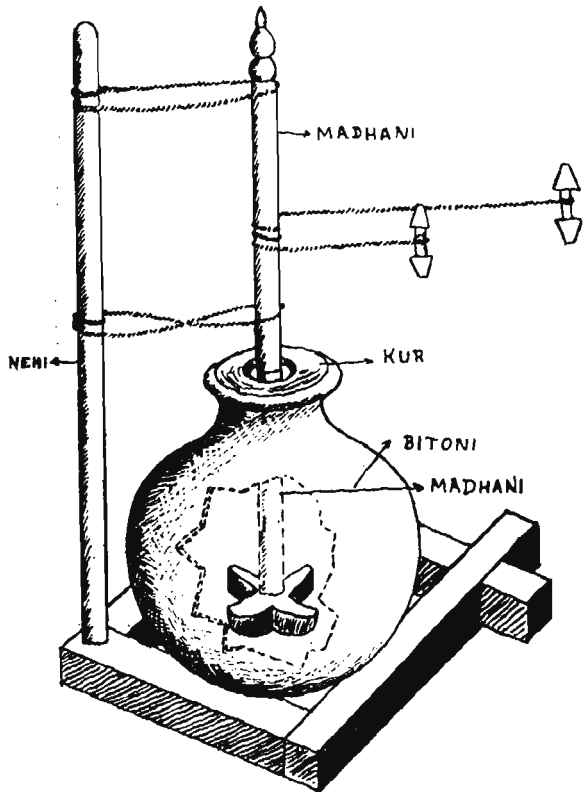
The *Khat* or *Khatia* (The cot).—This is used for sleeping, sometimes for sitting, and for a variety of minor purposes such as



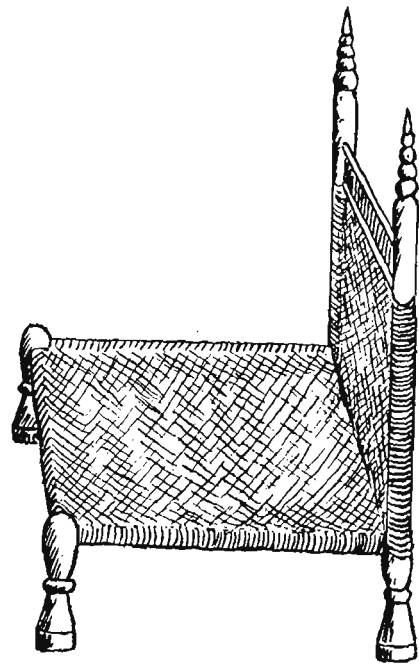
**THRESHING**



GHARVANJ



THE CHURNING EQUIPMENT



PEERA

spreading the wet clothes for drying up; making temporary curtain for limited time; making temporary shades, etc. It is made of a wooden frame and meshwork of either cotton or coconut fibre or jute but most commonly of the local fibrous weed called *sirkanda*. The rope, made from this weed, is called *Baan*. These khats are to be found lying at various places, inside the sleeping rooms as well as in the courtyard. A good one, is always kept in the *baithak*.

*The Khotala*.—This is exactly the same as Khat. It is only much smaller in size and is used mainly for the babies. But occasionally it is found handy to be carried to places outside the house such as under some shady tree during the autumn or to some common place where the villagers collect in the evening for idle talk.

*Peera*.—This is mainly used by the women for sitting, while working in the kitchen, or spinning or grinding etc. Normally it is only one and a half feet square and only eight inches in height. In the wooden framework as well as in the meshwork it is similar to the *Khat* and *Khatola*. (Four legs and four sides) but in size and in materials it varies from house to house and even within one house a few kinds are observable. In some cases it is strengthened with a back and looks like a small chair.

*The Chonki or Binda*.—In shape, it is similar as *Peera* but the material is wood only. The seat is more hard. It is used for similar functions. But where the work is rough and dirty, it is preferred to the more costly *peera*.

*The Moora*.—It is a comfortable easy chair, made from sticks of the *sirkanda* and strengthened with rope, cloth or leather. It is more or less cylindrical upto the seat level, narrower in the middle and broader at extremes. The back is formed by the continuation upwards of the half cut cylinder. The seat is a strong meshwork of rope. It is sometimes provided with a cushion. These *mooras* are generally placed in the *deodi* or *Baithak*.

Due to the scarcity of furniture, quite often the people use for sitting either a common jute bag or an old piece of cloth, spread on the ground; but sleeping on the ground is not a welcome idea because of the fear of snakes, etc.

### Agricultural Implements

In the agricultural implements also changes are witnessed almost in every aspect of activity. It is more marked in the ploughing, weeding and threshing equipment. The old as well as newly introduced items are discussed :—

*The Plough (Old Type)*.—This is the single point plough. The base or *Munna* is formed by a strong vertical piece of wood, below which is attached the *chau*, a finer wooden piece, with a strong metal point, streamlined for the purpose. With the base or *Munna* is attached a long beam of wood, the other end of which is tied to the *Jungla* which in turn is placed on the neck, of the bullock. The upper end of the *Munna* has got a small horizontal wooden piece. This is kept in the right hand of the farmer and is used for steering.

*The Plough (New Type)*.—This is also called *hal*, like the first one. But this is much more complicated, more beneficial and more durable for the farmer. It is built in parts. The main base together with the metal points (Generally two or three) is made by the iron-smith from pig-iron but the pulling beam as well as the steering bar is provided by the carpenter. Being multi-point, it is preferred by the villagers now except for those few who do not have strong pairs of bullocks, because extra power is required for the purpose. However, both types are kept in most of the houses.

*Jungla (Panjali)*.—The old type of *Jungla* is still prevalent and yet minimum modifications are witnessed. It consists of two horizontal bars of wood. The one strong enough to withstand the pull of the plough is placed across the necks of the bullocks. And the plough is tied at its centre. The other bar passes below the necks. Both are joined by two



vertical sticks running on the inner sides of the necks, ropes are used on the outer sides.

*Prani*.—This is the whip used by the plougher. About two feet long stick is provided with a few strings of leather on the end.

*Sohaga or Sohagi*.—This is known as the leveller because it is used for breaking the clods and levelling the surface after ploughing. Generally two horizontal wooden beams are attached to each other, with small four inches long pieces of wood. It is pulled by the bullock and always some additional weight is placed over it. More often the worker himself stands on it.

*Karahi*.—This is a crude type of plough having instead of narrowing metal point a broad horizontal but sharp cutting blade. While ploughing, the cutting blade is kept underground and removes the unwanted weeds just before the crop is sown. It can work only in the pre-ploughed and soft ground.

*Kassi or Basola*.—This is a kind of spade with a broad blade quite sharp at the end. It has a smooth wooden handle.

*Kasoli*.—It is modified *kassi* for the purpose of weeding and breaking the ground in a standing crop. It has a long handle and small blade.

*Darati (Scythe)*.—Into a wooden grip, a crescent shaped iron blade is fitted, the inner edge of which is sharp and indented. For harvesting crop as well as for cutting the fodder this is indispensable.

*Dosangli*.—It is a wooden fork with a long handle and sharp points. The crop is handled with it gathered or loaded on the carts to be carried to the threshing place.

*Chaj or Chajli (Winnowing Fan) Karaha*.—This is a big sized flail used for final separation of the grain from the dust and sheaf.

*Karaha*.—This is a very broad blade almost three feet in length and two feet high, fitted into a wooden frame. This is used for levelling the uneven ground just like a bulldozer. This is pulled by a pair of strong bullocks.

Sophisticated modern equipment like tractors, harvestors, Spray-pumps etc. are sometimes borrowed or rented from some households in the surrounding villages as well as from the Community Development Block Authorities.

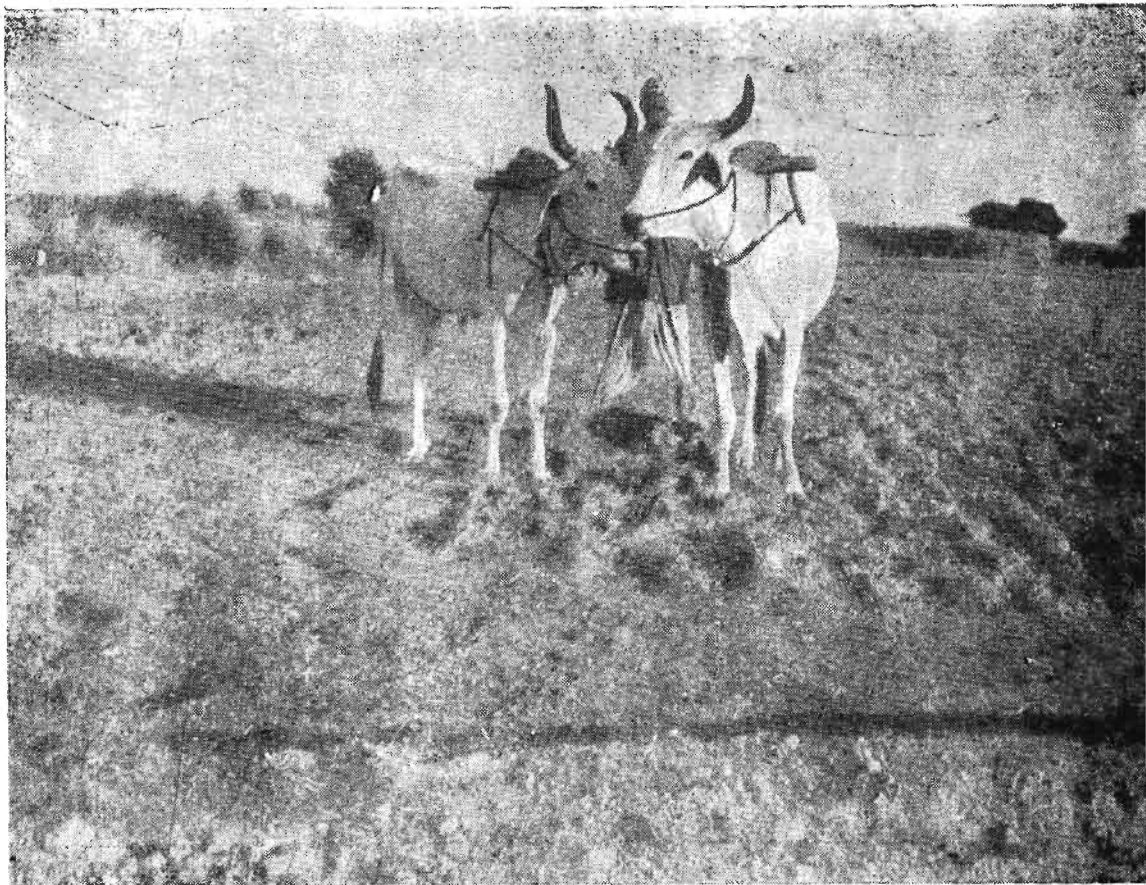
### Dress

The dress may be dealt mainly under two headings :—

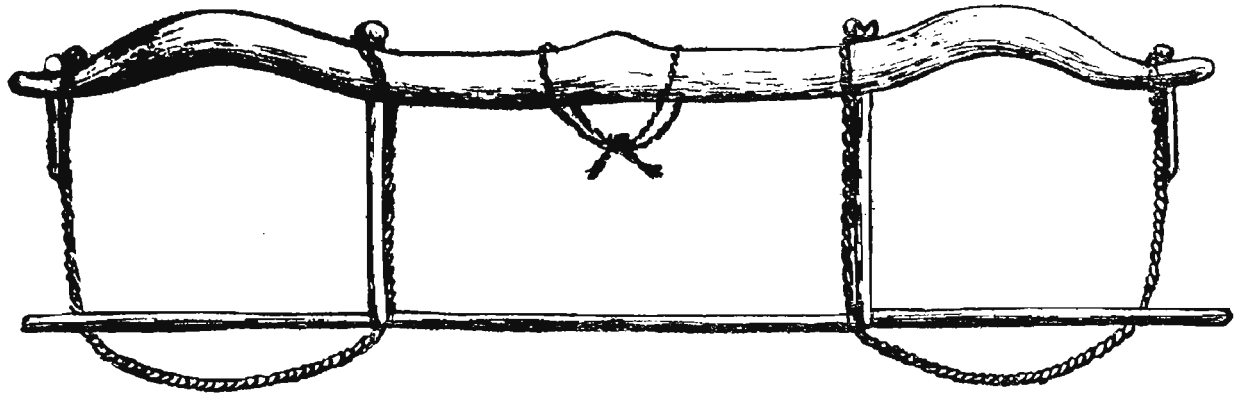
1. *The dresses used by men*.—A typical dress consists of a turban for the head and a *Kurta* and *Dhoti* for the rest of the body. The under garment which is almost always worn under the *Kurta* is a sort of sleeveless jacket. It has a number of pockets on it and the valuable things are generally carried in them. The head-gear or the turban is a symbol of prestige and must be worn during public functions and other formal meetings. Gandhi cap is quickly getting a social sanction and is gradually replacing the turban: even more so because it is comparatively less expensive.

*Dresses for women*.—It generally consists of a *Lehnga* (a loose skirt worn around the waist) and a shirt (*Kurti*) on the upper half. A thin veil is used to cover the head. The young married women also keep their faces covered with it whenever they move out of the house or talk to an outsider. It may be noted that the *Lehnga* worn by the lower caste women is generally shorter to that used by the higher caste women. The unmarried girls generally wear a *salwar* in place of *Lehnga*. Veil is not necessary in their case.

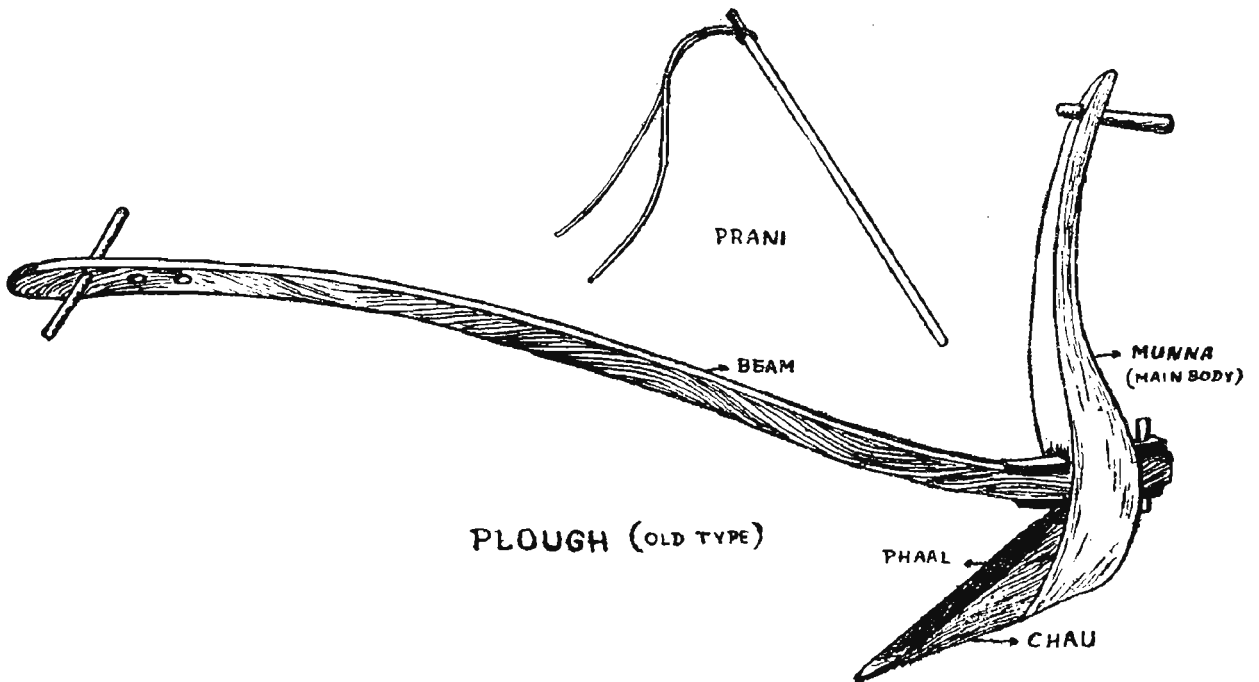
During winter the men usually cover themselves with a *shawl* made of thick and coarse yarn. Economically better-off persons may use a woollen blanket or a coat instead. Women may wear a hand knitted sweater.



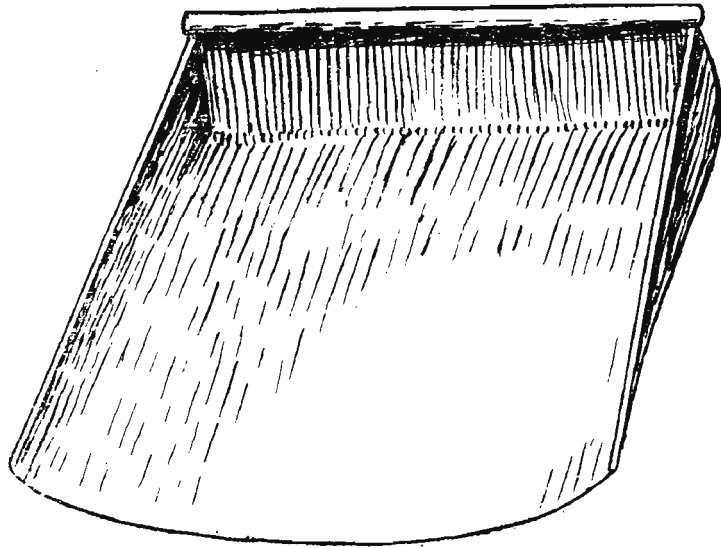
THE SÔHAGA (LEVELLER) OPERATION



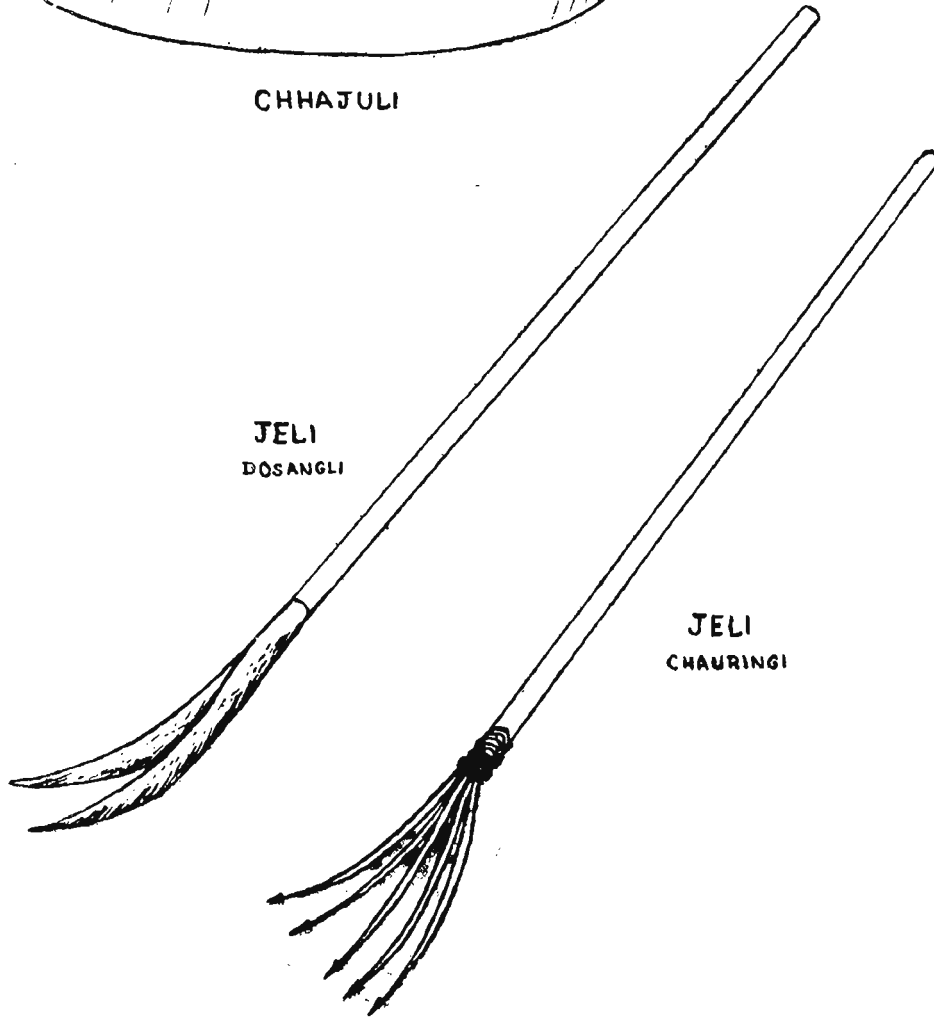
JUNGLA



PLOUGH (OLD TYPE)

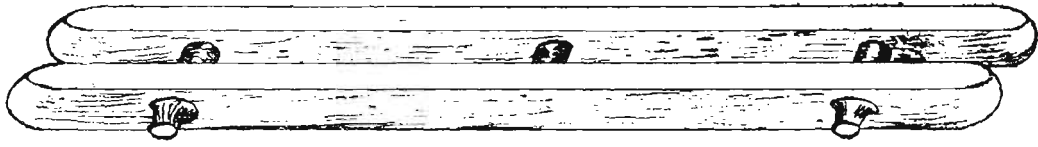


CHHAJULI

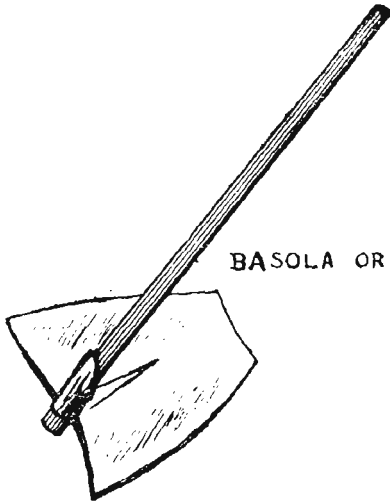


JELI  
DOSANGLI

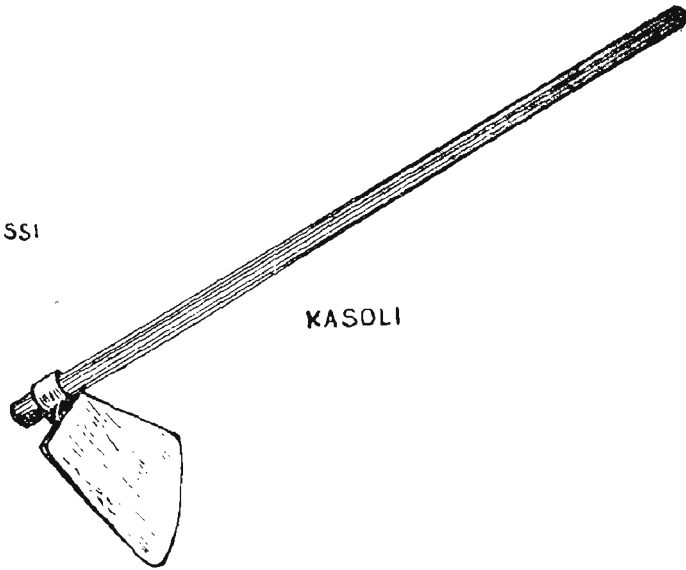
JELI  
CHAURINGI



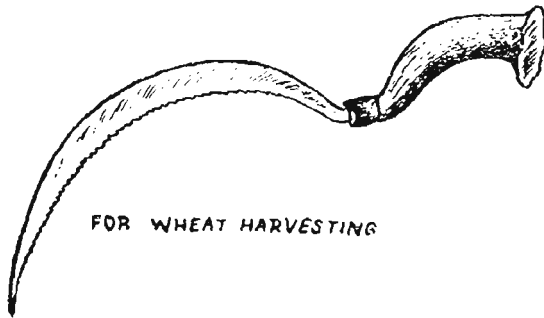
SUHAGI



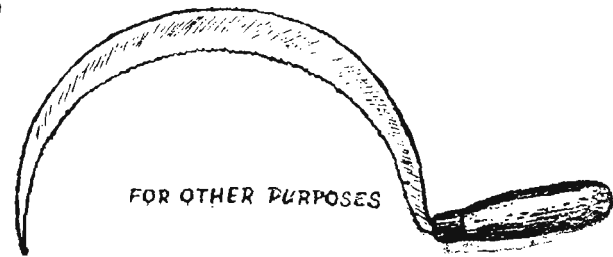
BASOLA OR KASSI



KASOLI



FOR WHEAT HARVESTING



FOR OTHER PURPOSES

SCYTHES

Although urbanisation has acquainted these people with garments like shirt, coat, pants, their use is very much limited because of economic reasons.

The clothes may be stitched by the women folk themselves but more often they get stitched from tailors outside the village. For sometime past, a muslim tailor has started visiting the village occasionally and is planning to establish himself permanently in the village in case he is able to get a good response from the villagers who are a bit sceptical about his religion.

### Footwear

The most popular footwear used by the people of this village is a simple laceless hand made shoe. It is locally known as *Juti* and is usually purchased from Narela. There is not much variety in the foot wears. The leather used is plain and rather unrefined. Those worn by men are plain and simple but there may be some sort of design on women's footwear.

### Washing habits

Information was also gathered regarding the washing habits of the people in the village. It was found that clothes were washed by the villagers themselves. A number of them used washing soap for the purpose.

### Ornaments

A rich variety is displayed in the number, types as well as materials used in the ornaments. Most of them are worn by the married women. In the case of men and unmarried girls the use of ornaments is less frequent except on special occasions like marriages, fairs, etc.

#### Male Ornaments :—

*Nantian or Nantian.*—This is a simple ear ornament, it is made of gold worn in the earlobes. It is rounded and less than half an inch in diameter.

*Kanthe.*—This is a male necklace. Golden beads of large size are used. A thick red or black thread is passed through them and collected at the back from both the sides, passed through another bead made of cotton threads. The ends are kept hanging along the back with terminations of artificial cotton flowers.

*Ring.*—These are commonly used rings, either of gold or of silver with stones or without.

*Chain.*—It is made of gold and is a neck ornament.

#### Female Ornaments :—

*Hasli or Hansli.*—This is a very thick ornament, either of gold or of silver, bow shaped, but while wearing both ends of the bow are brought around the back of the neck and pressed towards each other so that the ornament does not slip down.

*Kari.*—Due to the quantity of gold involved this particular ornament is a prestige symbol with the women.

*Kangan.*—This is almost similar to the *Hansli* but much thicker entirely rounded and worn around the ankles, sometimes more than one are worn around each leg. This is always made of silver.

*Karua.*—This is generally made of gold but also of silver. The shape is like the *Kari* but sometimes decorated with flower motifs. It is worn around the wrists.

*Gokhru.*—This is the ear ornament with a thick round axle and sun flower motif on the outer side generally of gold, it is worn in the ear lobe.

*Murki.*—This is another ear ornament either gold or silver made from a thin wire with a few coloured glass beads.

*Tungal.*—An ear ornament of gold, worn in the ear lobe mostly by old women. A thick golden wire is moulded into a circle about two inches in diameter. This is a small nose ornament worn on the right side. This is always golden and sometimes provided with a stone.

*Tilli.*—This is another ornament of the nose worn on the left side but it is much bigger than *koka* and generally with a number of stones arranged in a circle. The material can be silver also.

*Wangan.*—These are wrist ornaments, (bangles) popular in various colours. Normally the material is of glass but plastic bangles are

also used. A special variety called *choora* made of either Ivory or Plastic painted red on the outside, is used by the bride. It has ceremonial significance.

*Panjep*.—The silver ornaments used particularly on marriage occasions. It is worn around the ankles. It is a sort of flat chain. It gives a peculiar sound while walking.

*Saar*.—It is a head-wear.

*Borla*.—It is a head-wear.

*Karna phool*.—It is an ear ornament.

*Bunde*.—It is an ear ornament

*Har*.—Neck ornament.

*Champakali*.—It is a necklace.

*Teep*.—It is worn as champakal

*Chhan*.—It is a wrist ornament.

*Kanthi Jhalar*.—Necklaces.

*Kangan Pancheli*.—Wrist Ornaments.

*Tagri*.—It is worn round the waist. It is belt shaped, ornamented with stones, etc.

## CHAPTER V

### ECONOMIC ASPECTS

Resources constitute four factors of production land, labour, capital and entrepreneurship. Budhpur Bijapur is a developing village. The primary occupation of the people in this village is agriculture and livestock. Apart from agriculture as a major occupation of the people, they engage themselves in cottage industries and services arising from trade and commerce. Since the village income contains a major share from the agricultural sector, income from agriculture is an index of economic status of a person. Majority of the people derive their livelihood from agriculture. Those who have engaged themselves in cottage industries are mostly self-employed. Very seldom they employ hired labour.

Being a developing-village there are many possibilities for utilising the unutilised and under-utilised resources with capital and active entrepreneurship. Of course, capital is scarce. If agriculture can be developed on commercial basis there will be quick and high dividends. Livestock can also be pursued as an ancillary occupation to agriculture. Utilisation of idle manpower is one of the avowed objectives of our five year plans. With this objective, the rural works programme consisting of construction of roads and wells, flood control, soil conservation scheme, etc. has been launched. This village is also electrified. Rural electrification serves as the link between the developing cottage industries of this village and large scale industries. This village is covered under the Alipur Development-Block. The block provides facilities for the development of agriculture and livestock. These facilities include credit finance on easy terms, supply of agricultural equipment, insecticides, pesticides, etc. Credit facilities are also available from co-operative societies. But the institution of individual banking still thrives in the local community.

#### Distribution of land (See Tables 1, 2 & 3)

The total cultivable land owned by different persons inside the village is 1,294 bighas. Out of this sum total, 616 bighas are owned by the Jats, who are the biggest land owners. Next to the Jats are Brahmins

who own 480 bighas of land in all. The Bairagies land holdings are the least and total upto 198 bighas in all. A comparative study of the land holdings with respect to numerical strength of the persons in these three groups reveal that the land figures are maximum in the smallest group i.e., Jats and minimum in the biggest group i.e., Bairagies. The Brahmins fall in between in both respects.

It may further be noticed that most of the persons practise agriculture on their own land holdings. Only a very small number of persons possess leased lands and most of them are Bairagies whose owned holdings are comparatively very small.

The sum total of the leased-in holdings was recorded as 172 bighas and the whole of it was outside the village. It was noticed that none of the land holders in the village leased out his land although in some of the cases where the individual holdings of the brothers in a family were too small, only one of them would engage himself to cultivate the land collectively as a full time agriculturist whereas the others would assist him only now and then and devote themselves mainly to some other occupations.

A study regarding the manner of land acquisition shows that almost all the Jats and the Brahmin households possessing owned land have inherited most of it from their ancestors. (See Table 4).

Only one of the Jat households is recorded to have purchased the land in the village and has settled in the village very recently. Two of the Brahmin households have purchased lands in addition to their inherited lands. The Bairagies, as has been pointed out before, have come to acquire land only recently. Only two, out of the twelve households having owned lands, are recorded to be in possession of ancestral land, whereas nine of them have acquired the lands only recently.

#### Change in ownership of land during one generation

A further observation as to the change in ownership of land during the last one generation was that the Bhoomidari Act had brought about some changes in



the ownership. It was noted that two householders one each of Brahmins and Jats had lost part of their land to Bairagies under the Bhoodidari Act. Of the nine households who remained unaffected during this period were 4 Brahmin, 3 Jat and 2 Bairagi households. Ten households of Bairagies had gained land during this period, but as has already been pointed out before, the gain is very nominal and does not exceed 40 bighas in any case.

The pattern of crop cultivation rotates in two cycles namely *Rabi* (*Katik ki fassal*) and *Kharif* (*Assar ki*

*fassal*) each occurring once in a year alternatively. The crops usually cultivated can be grouped under three headings namely :

1. Food crops: Wheat, gram, cereals and vegetables.
2. Commercial crops: Sugarcane, Oilseeds, Barley,
3. Other crops: Fodder crops (*Jawar*, *Bajra*, *Methi*) etc.

TABLE

*Land use for cultivation of different crops*

Caste	Total area utilised for crop-cultivation	Wheat	Gram	Oil-seeds	Barley	Sugarcane	Fodder	Jawar	Pajra	Vegetable
1	2	3	4	5	6	7	8	9	10	11
Brahmins . . .	520	22	4	..	93	45	49	35	19	61
Jats . . .	616	312	125	..	10	60	56	15	16	56
Bairagies . . .	198	154	30	..	5	12	42	13	9	23
Gadariyas . . .	60	25	8	..	6	15	8	10	..	8
<b>Total . . .</b>	<b>1,394</b>	<b>713</b>	<b>247</b>	<b>..</b>	<b>84</b>	<b>133</b>	<b>155</b>	<b>73</b>	<b>44</b>	<b>148</b>

A comparative study of the area utilised for the cultivation of different crops shows that the wheat, gram and oilseeds constitute the major crops of *Rabi* cycle whereas the Fodder, *Jawar* and *Bajra* are the main crops of *Kharif* cycle. The sugarcane is sown in an yearly cycle unrelated to the *Rabi* or *Kharif* crops. It is one of the important commercial crops and is used for the preparation of *gur*, *khand* or *sugar*.

It may be observed from the table that the lands are almost fully utilised for cultivation during the *Rabi* cycle. The oilseeds are sown intermixed with the wheat, but they seldom grow in abundance as the crop is destroyed because of floods. Only the wheat constitutes the main harvest as even the grams do not survive well. The *Kharif* crops occupy only one-fourth of the land utilised for *Rabi* and the main harvest is that of fodder and *Jawar*. *Bajra* crop generally gets spoiled in the flood affected lands.

### Irrigation

The irrigation is carried out mainly with the help of wells. Only a small part of land is canal irrigated; there too the facilities are made available at long intervals so that it is not possible to depend only upon that.

No. of wells in the village	Owned by individuals	Owned by the village
20	16	4

There are 20 wells in the village in all. Of these 4 belong to and are looked after by the Gram Panchayat. These are Pucca wells covered with cemented platforms all around and are for the common use of the village. The rest 16 are owned either individually or wherever the land has been sub-divided, 2 or 3 households get together in collaboration with one another. These wells are generally not cemented and are open at the top.

### Agricultural implements

The agricultural implements consist primarily of ploughs, spades, picks, ladders, clod breakers, winnowing fans, sickles, chaff cutters, etc. Apart from these implements which are used most commonly, sometimes tractors are also hired from the Block-Farm in Alipore and used only when an emergency arises.

### Livestock

The livestock constitutes an important resources for a village community in so far as they serve multi-purpose needs. On the one hand, they meet the needs of milk and its products which form an important part of villager's diet and, on the other hand, they supply the force behind the plough and manure to the field.

Statistical analysis of the livestock in the village was made as below:—

**Livestock statistics including fishery** (See Table 6).

It may be observed that almost all the households reared one or the other type of livestock as suited to his needs and mode of occupation. The bullocks, for example, were owned by most of the agriculturists and are, therefore, confined mainly to Brahmin, Jat and Bairagi households. Bairagies having small land holdings own a comparatively less number of bullocks and use them in collaboration. Almost all the Jat and Brahmin households have their own bullocks and, in addition, four Jat households and one Brahmin household own a camel each and use them for irrigational purpose. The Prajapatis are the sole owners of Donkeys, Mules (Tattoo) and Horses. They are used for carrying heavy loads like manure to the fields and bricks, mud, etc. for the construction purposes. The cattle are owned by most of the households. Excepting the Gadariyas, a few Bairagi households who run dairies are milk-sellers; almost all others keep cattle purely for their household needs.

The following table gives figures of the milk sold by the various households in the village.

TABLE

*A daily record of milk sold in the village*

Caste	No. of household	Name of product	Amount sold	
			mds.	seers
Brahmin . . . . .	1	Milk	0	5
Jat . . . . .	..	..	0	0
Prajapati . . . . .	1	Milk	0	4
Bairagi . . . . .	3	Milk	1	3
Gadariyas . . . . .	6	Milk	3	5
Chamar . . . . .	..	..	0	0
Harijan . . . . .	..	..	0	0
Rajput . . . . .	..	..	0	0
Total . . . . .	11	Milk	4	17

On the average approximately  $4\frac{1}{2}$  mds. of milk is supplied by the village daily for selling purposes. A major part of this is covered by Gadariyas and some by the Bairagies. The milk is carried to the city on the bicycles and sold to the sweet confectioners (*Halwais*).

The only other livestock found in the village are goat and sheep. These are owned just by one Gadariya household. The number is very small (5) and without any utilitarian significance as the animals are very young.

### Occupational Structure of the Village

The occupational structure of the village is somewhat complex. As may be observed from the table No. 8 the economy of the village is centred mainly around agriculture. Out of the total number of 78 persons who are actively employed in different services, 35 are wholtime agriculturists. Another 14 engage themselves in agricultural operations mainly during the harvesting or sowing seasons but are primarily occupied in the services like business, shop-keeping, Technician, peon, shepherd, labourer and

other similar occupations. There are 11 potters and carriers in all and all of them engage themselves mainly in carrying loads. Most of them have given up their traditional occupation of making earthen pots and have taken to carrying loads.

A few of the households continue to make pots alongside their new assignment, but on a much smaller scale as most of the earthenwares demand of the village is met with by the well established potters in a nearby village called Nangli. The Gadariyas, whose traditional occupation was milk selling, have also been forced by competition to give up their original occupation. The changeover was not as complete as was in Prajapaties, and resulted from the growing inability of the shepherds to meet the expenditures incurred in rearing milch cattle. Only four persons are engaged solely in milk-selling whereas the rest have mostly taken to labourer's job in addition. A few with some educational qualifications have been able to get into Government services.

Another factor which has been responsible in bringing about a change in the mode of occupation in the village is the impact of urbanisation. The temperamental pre-conditions for such a change were set by the incomplete schooling of villagers, which introduced certain false values into their mind and made them look down upon their traditional occupations. They were made more service conscious and took to jobs that offered maximum security of occupation.

#### **Occupational mobility (See Table 9).**

A survey of occupational mobility in one generation was made as above by studying the change in occupation of a person from that of his father. It was noted that a majority of the Brahmins, Jats, Prajapaties and Bairagies continued to maintain their parental occupation. It was observed before that unlike Prajapaties, Brahmins, Jats and Bairagies, have not deviated much from their traditional occupation. It can therefore, be said that for the most part the change from traditional occupation in Brahmins and Prajapaties had taken place earlier to the present generation. The change of occupation in Gadariyas has been more recent. Out of 14 earning members, 8 are recorded to have changed their occupation during the last one generation under forced conditions that have been discussed before. As many as 17 persons have been recorded to have deviated from their father's occupation voluntarily. The deviation has resulted mainly

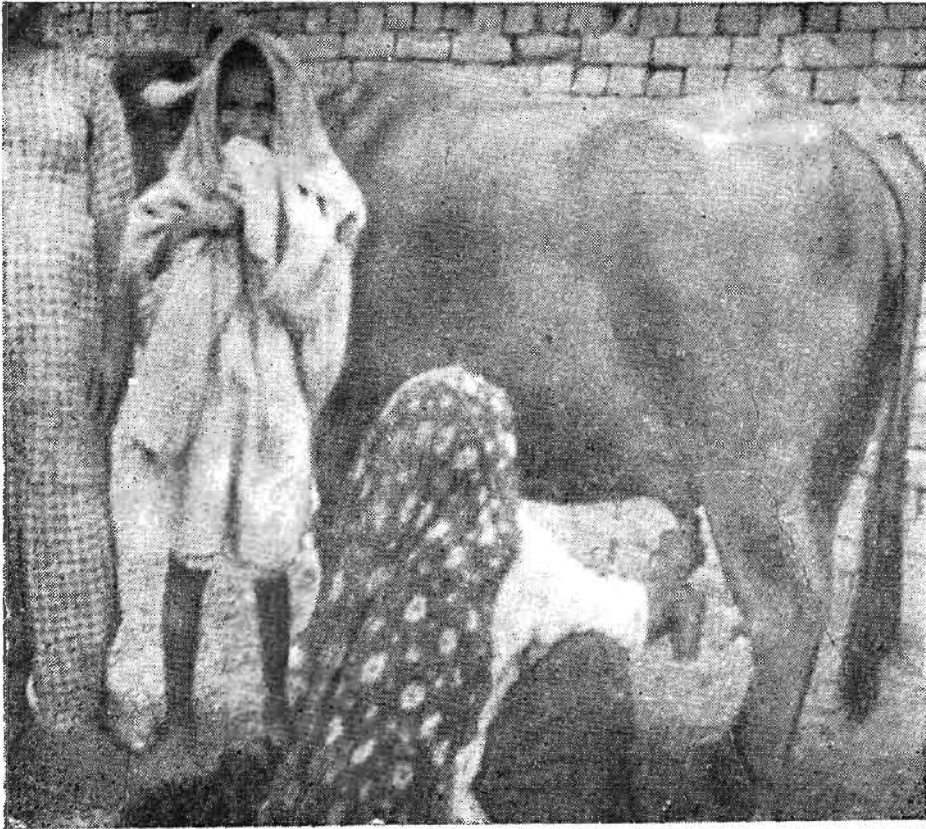
through the impact of urbanisation. On the one hand people were forced to give up their village occupations because of the stringent condition induced by the increasing population, on the other hand primary education has facilitated the villagers to get into various jobs in the city.

#### **Economic life in the village**

The economic life in the village is mainly centred around agriculture. In spite of being in close proximity to the city and constantly under the influence of urbanisation, the village continues to exhibit agricultural mode of life; the importance of agriculture remains prominent and is manifested in the various socio-economic dealings in the village. Till recently, i.e., before the implementation of Bhoomidari Act (1954), almost all the cast groups in the village were directly associated with the agriculture. All of them practised agriculture, either on their owned lands or on the leased in land. The lower castes mostly working as labourers in the lands owned by higher castes (Jats and Brahmins). After the implementation of Bhoomidari Act the leased in land holdings became very rare. An enquiry into the nature of these leased in lands revealed an interesting point. It was found that lands were being utilised as leased-in, but they were not registered as such with the *Patwari*. Instead they were recorded as normal holdings in the name of their owners. The reason stated for such illicit dealing was that the owners would not lease out the land for the fear of losing it altogether under the regulations of the Tenancy Act. • But, as he could not either manage the whole land by himself he did not mind making a deal with the needy persons provided that they did not insist on getting it registered as leased in. But, the occurrence of such dealings is very rare because of the risk involved and as a result thereof a number of persons were forced to take up non-agricultural services discussed as under.

*Business.*—Although business is not a regular feature in the village economy, it can be observed in the form of cattle exchange. The cattle are brought from the villages in U.P. and Punjab, and sold on meagre profits in the surrounding villages. The various animals like milch cattle, bullocks and carrier animals keep on exchanging hands from one person to another in accordance with their liabilities and assets.

*Shopkeeping.*—There are only 2 households in the village that own shops. One of the shops is just a small tea stall and is situated alongside the village.



**MILKING A BUFFALO (The Last drop)**



The other is in the city and is run by a Gadariya sweet confectioner.

**Service.**—Service is much looked after in the village. People are getting more and more service conscious and express their willingness to give higher education to their children. A few persons with some educational qualifications have already got into service as peon, khalasi, driver, waterman, compounder, electric fitter, sepo, etc., and many more are looking forward to new opportunities.

**Carriers.**—The job is monopolised by Prajapaties. Almost all of them are in possession of some carrier-animal like horses, donkeys, etc. They are running good business because of the brickkilns in the vicinity.

### **Factors Influencing Economic Life in the Village**

Various factors had been operating simultaneously affecting the village economy. As has already been discussed the economic life in the village had received a set back through Bhoodidari Act. Factors will now be discussed that have helped in the growth of village economy in one way or the other.

**Land Improvement.**—There has been an adequate improvement in the development of individual land holdings in the village. The village being one of the first to be covered under the C. D. Programme has received ample attention of the block. The agriculturists are supplied with chemical fertilizers, implements and good varieties of seeds for improving their lands; and the various other needs of the agriculturists are met with through the services of Gram Sevaks.

As a step towards the improvement of waste land, its proprietary rights were vested in Gaon Sabha, under the Land Reform Act of Delhi; consequently the Gaon Sabha was expected to improve and develop the waste land in collaboration with the Block Development Authorities, not much progress has been made in the direction.

**Improvement of Transport and Communications.**—Apart from the rapid expansion of urban Delhi which has brought the village in a very close proximity to the city, the situation of the village itself is

such that the availability of Transport and Communication services has greatly been facilitated. The village is linked to the highway through a metalled road, that enables the villagers to take help of all sorts of road transport services in the transportation of various commodities.

### **Marketing Facilities**

The improved system of transport and communications and the expansion of urban Delhi has provided ample marketing facilities to the villagers. In fact there are three major marketing centres visited by the villagers, namely Narela, Gurmandi and Sabzi mandi, whereas the former two visited for the disposal of their grain products, the latter is visited mainly for the vegetables. With the rapid expansion of Delhi and improved transport and communications the villagers instead of going to the main marketing centres mentioned above, now often contact the retailers directly for selling their products.

### **Financial Help**

The village has a Multipurpose Co-operative Society that gives them loan on very low rate of interest i.e., 4 per cent. Although the society met with good response in the village, and a number of persons have benefitted from its services, it has its own limitations. The loan is fixed in amount and not more than Rs. 250 can be drawn by one member at a time. Moreover, the recovery of the loan has to be made within a fixed duration. As a result of such rigid conditions, the financing source remains a problem with the villagers as before. The villagers continue to depend upon the traditional money-lenders, in spite of the exorbitantly high rate of interest (15 to 25 per cent) charged by them. The main reason for this is that the conditions laid down for the private loans are much more elastic than those governing the Government loans schemes. So to say, whereas the Taccavi (lendings) of the Co-operative Societies are limited in amount and confined to the agricultural developments such as sinking wells, purchase of bullocks, chemical fertilizers and improved varieties of seeds, there are not such restrictions made in the private lendings. But, as the government schemes extend and cover more and more aspects of village economy, there is every likelihood that they will meet with more and more success. There is a growing response among the villagers for such schemes which is evident from the success met with by the house loans scheme instituted recently in the village.

The loans were accepted by a large number of persons and within a year's time most of the Kachcha houses were replaced by the pucca brick houses. Yet another loan scheme is being implemented in the village under which loans are offered for the purchase of livestock.

### Income

It may, therefore, be said that in spite of the rigid preconditions governing the government lendings, there has been a regular development of the financing sources in the village, which in turn has led to the improvement of village economy.

The assessment of income in the village is rather complicated as most of the dealings inside the village are made in kind rather than in cash. There is a sort of semibarter system which involves various types of exchanges in accordance with the nature of the deal made. Some of the important dealings are discussed below :—

The agricultural labourers are employed by a number of persons during agricultural operations, like harvesting, the labourers are generally hired at the rate of 4 *poolis* (bundle of harvested crop) for every per hundred harvested. At other occasions the wages are given either in cash at the rate of Rs. 1½ to Rs. 2 per day or more commonly these are given partly in cash and partly in kind (foodgrains).

A carrier generally gets Rs. 1.37 for the carriage of 100 bricks or Rs. 3 per day for the carriage of other things like clay, manure, etc. At times he may receive foodgrains instead of money in cash.

Any other manual work, such as in the construction of a house is generally paid in kind.

In the agriculturist households the expenses are rarely incurred in cash on the food materials. They generally keep their own quota of foodgrains and only the surplus is sold out. Vegetables of one or the other sort are available in the fields all round the year and they rarely feel the need of making purchases from the market.

Thus under the circumstances an exact estimate of the income in the village can hardly be made, only a general idea may be obtained from the index tables.

It may be observed that the net income of different households represented by their heads varies from minimum of Rs. 500 to Rs. 3,000 per annum. On the whole the Jats stand out to be the other caste group with the average income of Rs. 1,614.3 per house-

hold. The next income group in order of sequence is constituted by the Bairagies with an average income of Rs. 1,305 per household, Prajapati with an average income of Rs. 1,097.7 per household, Brahmins with an average income of Rs. 1,029 per household, Balmik Harijan with an average income of Rs. 1,020 per household, the Gadariyas with an average income of Rs. 906.4 per household, the chamars with an average income of Rs. 890 per household and the Agaria Rajput with an average income of Rs. 600 per household.

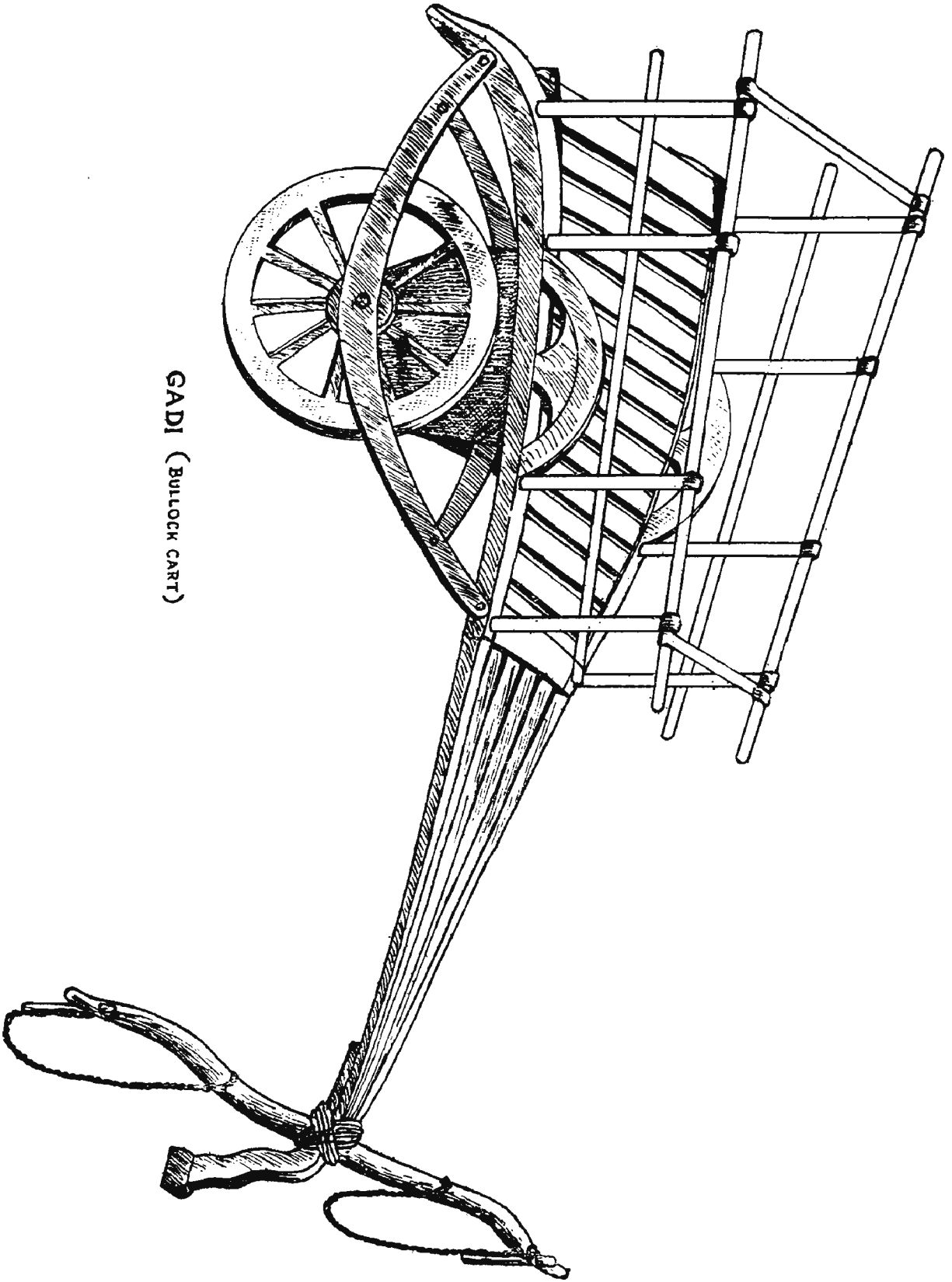
In fact, taking into account the fact that the agricultural groups have also substantial amount of income in kind, as they keep with them a proportion of the agricultural products for the household consumption, the Jats, Brahmins and Bairagies can be said to constitute the group with highest incomes. The lower group of income can thus be said to be constituted by the Prajapaties, Gadariyas, Balmik Harijans, Chamars and the Agaria Rajput households, who mostly do not have any stock of agricultural products excepting for the little which they earn as wages by working as labourers to the agriculturist groups. It may, therefore, be expected that the savings are more in the case of agriculturists than in the non-agriculturists as the latter have spent a major part of their income on foods and drinks as compared to the former who depend for the most part upon their own stocks of food products.

The expenditure on the clothings varies less in the different groups as compared to that on food and drinks. Only the households with greater incomes can afford to spend somewhat more than the others. The expenditure incurred on clothings range from Rs. 100 to Rs. 450 per annum.

As most of the households rear livestock, a substantial amount of their incomes is invested in the purchase of fodder and grains for the animals. Again it is somewhat less expensive for the agriculturists to keep livestock because of the fact that they grow most of the food products required for the animals in their fields, whereas the non-agriculturists have to spend a major part of their incomes in cash for purchasing the foodgrains for their animals.

The expenditures incurred on the education of children are meagre in most of the cases, excepting for those who send their children out of the village for higher education. But the cases are numbered as only a few can afford to bear these expenses.

Apart from these primary items of the expenditure a part of the income in every household is invested in



GADI (BULLOCK CART)





a series of items like insurance, interest on credits, licenses, travels ceremonial obligations etc. Which are all included together in a category under the 'Rests'. Some of the major items of expenditure of the agriculturists such as purchase of agricultural implements, good varieties of seeds, chemical fertilizers, taxes, etc., are included under the category.

To sum up, this village holds promise for development. This development aspect is largely due to the changes brought about in the political, economical and social spheres by centripetal forces such as urbanisation factor, from the proximity of Delhi, incentives given to agricultural development, fillup given to cot-

tage industries, etc., since the economic and social aspects are interdependent, while solving the economic issues social problems can be successfully attempted or *vice versa*. In the present study it is observed that Budhpur—Bijapur village shows symptoms of development. Since investment on agriculture brings about quick yields and high returns, agricultural development should be given top priority for rapid economic progress. To meet the agricultural needs ancillary industries should be developed simultaneously. On the whole, the promise for development can be fulfilled with an active participation of the villagers in the development activities.





**COWDUNG CAKES DRYING UP NEAR VILLAGE POND**



## CHAPTER VI

### ADMINISTRATION AND WELFARE

The idea of local self-government is not new to this village. Even before the regularization of administration under an elected Panchayat in 1959, there existed the traditional Panchayat. This Traditional Panchayat was an institution whose functioning, composition, formation, jurisdiction and sanctions behind, were not so well defined as those of the statutory Panchayat. It was an informal, decision making body of the elderly wise, politically dominant persons of higher castes. The members or the *Panches* were neither elected nor by virtue of any hereditary claim. They were members by consensus. Besides the old age, caste, land holding and political influence, there were some other factors such as education, travelling, Government service, etc., which were considered worthwhile for a member. This body used to govern the village affairs, concerning its development, the interpretation and protection of the traditional mores, organisation of village fairs, wrestling bouts, solving the intercaste and intergroup disputes and minor disputes between individuals and households. Its jurisdiction was territorial, *i.e.*, concerning the village as a whole and not any particular caste. But the relative dominance of the Jats and Brahmins over others was shown in its membership. The number of members was not specifically limited, although the word Panchayat means an assembly of five only. In practice, the number five is taken to be as the desirable minimum for effective decision making. The proverbial saying, in these parts "*Panch Bole Parmeshawar*" means that the decision of five persons is the decision of God. But at times of crisis as well as for collection of funds the traditional Panchayat used to inflate itself to much bigger proportions in membership. Almost all the prominent male members, (Excluding the Scheduled Caste) of the village were invited at such meetings. The Scheduled Castes were specifically barred, while the women were excluded in practice. Normally, in minor cases, concerning a few individuals, only four or five elder members were informed by the aggrieved party. After receiving this so-called "F.I.R." these elders were expected to sit together at some place in the village—in an open court, where even the onlookers generally

took part in their discussions. But they were checked usually if their suggestions were felt to be unhelpful for an amicable solution of the dispute.

The decisions of the *Panches* were generally respected by the parties concerned. The sanctions behind them were (i) The sense of conformity to tradition; (ii) Political influence of the members; (iii) Economic dependence on the higher castes; (iv) Respect for old age; (v) A vague sense of village pride implied in the well accepted notion that village disputes should be settled within the village so as not to bring bad name to the village in the eyes of Higher Authorities and of other villages.

#### Caste Panchayats

There was a feeling especially among the higher caste groups that their internal disputes should not go to the village body if they can be settled within the caste group itself for such purposes, a few elders of the same caste used to sit together for a particular dispute concerning members of the same caste, persuade the parties concerned to remove the mutual misunderstandings. The injured party was sympathised verbally, and the offending party was mildly rebuked and warned at such occasions. Such informal bodies were called caste Panchayats. Their occurrence in various castes as well as their effectiveness used to vary from village to village and from caste to caste.

#### The Statutory Panchayat

The old type panchayat system was not answering its original purpose under the changed circumstances, after Independence. Because the Independence brought in its wake not only political but social and economic consciousness as well. Besides that, the younger generation found itself more in tune with the modern times than their elders.

The result was that the sanctions behind the decisions of the traditional panchayat were weakened—making them ineffective in practice. For quite sometime the "might is right" became a firm belief among

the villagers. The elders, the protectors and interpreters of the traditional values were respected no more by the young. Another big change from the past was the rise of lower castes, politically and economically.

In view of the changed circumstances, the new governments thought it better to legislate about a regular Panchayat System. The Panchayat Act of 1954 which came into force on the 30th April, 1955 could not be implemented before 1959, as some of its provisions, were in conflict with the Land Reforms Act of 1954. The Panchayat Act introduced a double tier system of Local Self Government. One at the village level, concerned mainly with development, is called the Gaon Panchayat. The other called the Circle Panchayat is judicial in nature and is elected for a circle of villages in common.

**Gaon Panchayat or Gram Panchayat**(See Table 10).

The elections for both Gaon Panchayat and Circle Panchayat were held in 1959. The size of this village being small, it shares its Gaon Panchayat with another adjoining village named Nangli. The total number of members being 5, this village is allotted two seats in the Gram Panchayat. These two members are elected by the Gaon Sabha or the general body of the village to which every adult villager may come as a full member with voting rights. The contestants in 1959 were Deep (Gadariya) Khacheru (Prajapati) and Dayal (Brahmin). The last one a Brahmin secured the minimum number of votes. The first two were elected (See table No. 10). The Gaon Panchayat elects its own chairman (Pardhan) which in this case is a member from Nangli village. The Gaon Panchayat is entrusted with the executive side of the local administration, such as:—

#### 1. Taxation

- (a) A tax on the rents, which is payable by the *Asamis* under the Land Reforms Act.
- (b) A tax on land revenue payable by a *Bhoomidar* on account of the land held by him.
- (c) Occasional taxes, or voluntary contributions agreed to by a majority of the Gaon Sabha for particular purposes.

#### 2. Development

Various development schemes by the community development authorities as well as by other

voluntary organisations are supposed to be associating the Gram Panchayat actively with them. Generally the V.L.W. acts as an adviser to the Gram Panchayat on the one hand and to the C.D. Authorities on the other.

#### 3. Religious and Social functions

The organization of the annual fair at Budh Baba Ka Chautra is the responsibility of the Gaon Panchayat. Any other religious functions agreed upon by the whole village are to be organised by the Gaon Panchayat. They include occasional *Pujas* for propitiating the rain gods. The *Matta* is also propitiated at the village level whenever an epidemic spreads. Sometimes the villagers also honour some visiting Sadhus in collective manner

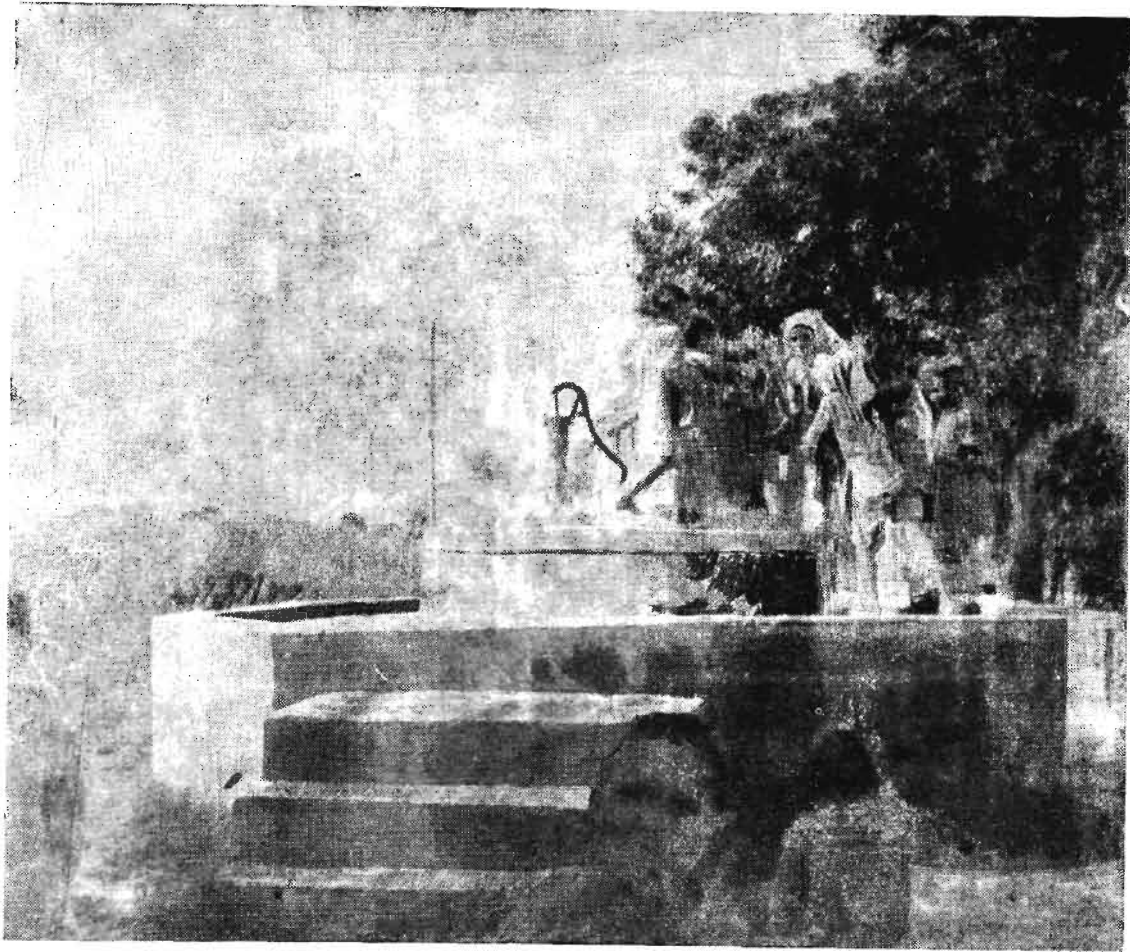
#### 4. Others

The recreational activities are also organised by the Gaon Panchayat. The wrestling bouts are the most popular. Besides the above stated activities, the Gaon Panchayat is often called upon by the Government to share the national burdens during emergencies. They take the shape of organising civil defence measures, participation in the guards, collection of funds, collection of clothes, for relief areas etc.

The Gram Panchayat apart from its usual executive meetings, also holds two general meetings of the Gaon Sabha, in a year. One of the meetings is held just after the *Kharif* harvest. The second meeting is held after the *Rabi* harvesting operations. The latter synchronises with ending of the financial year for a cause the major cash crops come under

#### Judicial Panchayat

This body is responsible for deciding judicial cases. It consists of a panel of elected judges who constitute a *Panch Adalat*. Its members represent a number of contiguous villages. Every village is allowed to send 2 or 3 or even more members, depending upon its population. Each circle panchayat is headed by a *Nayey Panch* (Chief Judge) Commonly called *Sarpanch*. He is elected by the elected members of the Circle Panchayat with simple majority. The two members from this village were elected unanimously.



**WATER PUMPS (Installed by the C.D. Block)**





The Circle Panchayat is empowered to try small money suits which are below the value of Rs. 200. Minor property disputes are also referred to them. Under the Land Reforms Act the Circle Panchayat is also empowered to maintain the annual register and to make corrections of mistake in that register. Other petty offences under I.P.C., Cattle Trespass Act, and the Delhi Gambling Act (1955), have also been made triable by the Circle Panchayat.

The duration of the term for both the Gram Panchayat and the Circle Panchayat is 3 years.

### The Working of the Panchayats

An enquiry into the working of the Panchayat system revealed that there is a large gap between the activities contemplated in theory and those to be found in actual practice. This explains the lack of general response and co-operation from the villagers. Not a single case from the village was referred to the circle Panchayat during the last fourteen months period. Almost all the potential cases were settled in the village itself through the intervention of a few influential persons in the village. Likewise few cases were referred to the Gram Panchayat as it was feared that since the Nangli group of members was dominating, the solution of the case will always be biased against Budhpur. As a result thereof, a keen effort was being made by some of the villagers to get sanction from the higher authorities for an independent Panchayat of the village. The demand was being forwarded on the plea that the partial decisions made by the Gram Panchayat with a biased-opinion against Budhpur required formation of a separate Panchayat of the village in spite of the fact that its population figures were below the minimum required.

The Panchayat Raj was started by the Government to create self-governing local units which by virtue of their intimate knowledge of the local conditions could carry out its manifold activities in a much better manner, than is possible through any other agency. The main handicap in the achievement of the goal through such an organisation came from the lack of educational and general knowledge among the members elected as a result of which the members instead of devoting seriously to the developmental work, were easily dragged into party politics and caste groupism. Further a very close sphere of knowledge made the members shortsighted, and for the most part they remain fighting for their personal interest than indulge in any constructive work.

About the development activities carried by the Panchayat it was found that although the extent of work done was limited to the construction of a road to the village *Bhatta* (Kilns) and a small bridge, so to say the caste groups to which the representative members belonged answered in favour of developmental activities carried out whereas the others condemned the Panchayat for not doing any constructive work.

To sum up, these drawbacks in the organisation of Panchayat Raj show that the aim of the movement will remain hampered unless a step is taken to uplift the people from a general state of illiteracy.

### Welfare Measures

Since the dawn of Independence several measures have been taken and are being taken to uplift the people from the political, economic and social evils which had come to occupy them under a long period of foreign rule. The more significant of them being poverty, backwardness, factionalism, illiteracy, etc. A planned development was initiated under the national government rule, as a result of which speedier developments are coming up to the help of the down trodden villagers.

The most important measure taken by the Government towards rural uplift is the Community Development Programme.

### Community Development

The present village is one of the first to be covered under the scheme of rural Community Development Programme. The Block Headquarter at Alipore is at about a mile's distance. One of the major purposes of the scheme is to assist villagers in increasing the agricultural yield of their lands. A farm has been set up in Alipore to give demonstrations on improved varieties of seeds, chemical fertilizers, pesticides, tools and implements to the villagers.

An enquiry was made in the village as to the usefulness of the C.D. Programme and it was found that almost all the agriculturists had derived benefits through this scheme and were in favour of its continuance.

### Co-operative Societies

A multi-purpose Co-operative Society was established in the village in 1954, which seeks to give small loans to the villagers. Members are made to subscribe Rs. 50 as membership fee and are entitled to draw loans

upto a maximum of Rs. 250 each for the duration of one year at a very low rate of interest. At the time of investigation 19 persons from the village were enrolled on the register as members of the Society and had drawn sums ranging from Rs. 225 to Rs. 500. The members were charged an interest of 12 As. per hundred rupees. The rest of the money saved from the interest collected is distributed among the members after a certain duration.

The management of the Society is handled by an Executive Committee of 4 members *i.e.*, a President, a Vice-president or Treasurer, a Secretary and a Committee member. The offices in the village are held by a Bairagi, a Gadariya, a Brahmin and a Chamar respectively.

#### **Long Term Loan Scheme**

Long term loans were given to the villagers for the construction of pucca houses. The loans are repayable in yearly instalments within a period of 20 years.

Other financial aid schemes are also in the process and seek to provide loans to villagers for the purchase of livestock, agricultural implements, etc.

#### **Family Planning**

Steps have been taken by the Government with regard to Family Planning but the measures adopted are rather insufficient. No serious attempt has as yet been made in the present village either on the educational level or on the practical level to make the people understand the implications of this problem, In spite of the fact that poverty is rampant in the

village, most of the villagers do not like to stop having more children. A survey was conducted in the village to find the attitude of the heads of the households towards family planning.

#### **Refer to Table Nos. 11, 12 & 13 of the Index Tables**

It was observed that out of total number of 56 persons who were put the questions, 11 did not want to have any more children, whereas the rest were all in favour of having more children. Of the persons who did not want to have any more children, 6 were above 50 years of age and the rest between 41-50. The age of the child bearing woman in 9 of the cases not wanting any more children was above 40 and the rest two were between 36 and 40. Moreover, in all these cases the time lapsed since their marriage was recorded to be over 20 years, and the 9 of the them had 1-3 sons and the rest two more than 3 sons. A general observation as to the attitude of people towards family planning showed a tendency to have more children irrespective of the total income.

To sum up it may be said that in normal circumstances the villagers are mostly in favour of having more children. The only factor that keeps them away from having more children is that of old age both in the case of the head of the household as well as the child bearing woman. A high rate of population growth introduced is neutralised to some extent by a high rate of mortality. In such circumstances it becomes all the more necessary to take up the family planning measures on a big scale, not only to check the high rate of population growth but also to minimize the high rate of mortality in the village.

## CHAPTER VII CONCLUSION

In the earlier chapters an analysis of the various aspects of socio-economic studies has been made. Statistical measures were adopted wherever possible to evaluate the exact mode of changes that have come about in the village under study. Descriptive accounts have simultaneously been made of the social, cultural and economic life in the village and almost all the aspects of the village life have been discussed. In short, the investigation was conducted in the village, with an aim to study not only the conditions that are prevailing in the village today, but also the dynamics and the process of change that has led to the same. It was noticed that almost all the aspects of village life had been affected as a result of urbanisation, although its extent varied from one aspect to the other. Some changes were noticed in the intercaste relationship in the village which hinted at a gradual disintegration of the caste structure. On the other hand certain welfare projects like Community Development Programme, Co-operative Societies and long term loan schemes have been introduced into the village which seek to uplift the people economically. More educational institutions are being set up to train the people in the basic arts and thereby boost up the village industries which in the light of great advances made in the field of technology, are in a very primitive stage. The greatest hazard which the village is facing today and which in turn has led to so many changes in the village life has come about from the population growth.

The resultant effect of the population growth was that it increased pressure on the land, which was almost duplicated within the last ten years. This in turn forced a change of economy in the village. More and more persons went out to seek services in the non-agricultural jobs. A side effect of the population growth could also be observed in some emigrations from the village. A few households were forced to move out because of the changed nature of their occupation, but most of them managed to take up services which did not deploy them of their agricultural mode of life altogether. The growth in population has also resulted in a good deal of unemployment. The state of unemployment has been further enhanced by factors like Bhoodidari Act and lack of proper education.

But for the hazards caused by an overgrowth of the population the welfare measures taken up in the village are very prospective. Some of the major impacts of changes may be noticed as under.

1. There has been a great improvement in the construction of buildings. Most of the old Kachcha houses were demolished and replaced by the pucca houses. The changeover was effected as a result of a long term loan scheme, introduced by the Delhi Administration through co-operatives.

2. The Panchayat Raj is introduced to create self governing local units which by virtue of their intimate knowledge of local conditions are expected to carry out its manifold activities in a much better manner than through any other agency.

3. There has been some improvement in the medical and public health facilities provided to the villagers. A hospital has been set up in Alipore a nearby village and the village is occasionally visited by a mobile dispensary. Also, a veterinary hospital has been opened in Alipore which has facilitated the villagers from nearby areas for a medical check-up of their livestock. All the same it may be said that comparing with the vastness of the problem the facilities provided are rather inadequate. The hospital is too small to meet the public needs. There is need for more trained mid-wives and experienced doctors. The public health facilities remain the most neglected. There is no proper sanitation in this village. The ponds remain flooded with water during rainy season and continue to be a source of insanitation for a long time after. No proper measures are adopted for Health Education in the village and a general lack of personal hygiene can easily be observed, the changes are perceptible in almost all the sectors of the village economy as well as in the social behaviour of the different caste groups. Most of them are just indicated and the rest are still far from completion. To achieve the state of equilibrium, stability and symbiotic relationship in the economic and social spheres of activity, it is necessary to give proper direction as well as necessary support to the villagers.

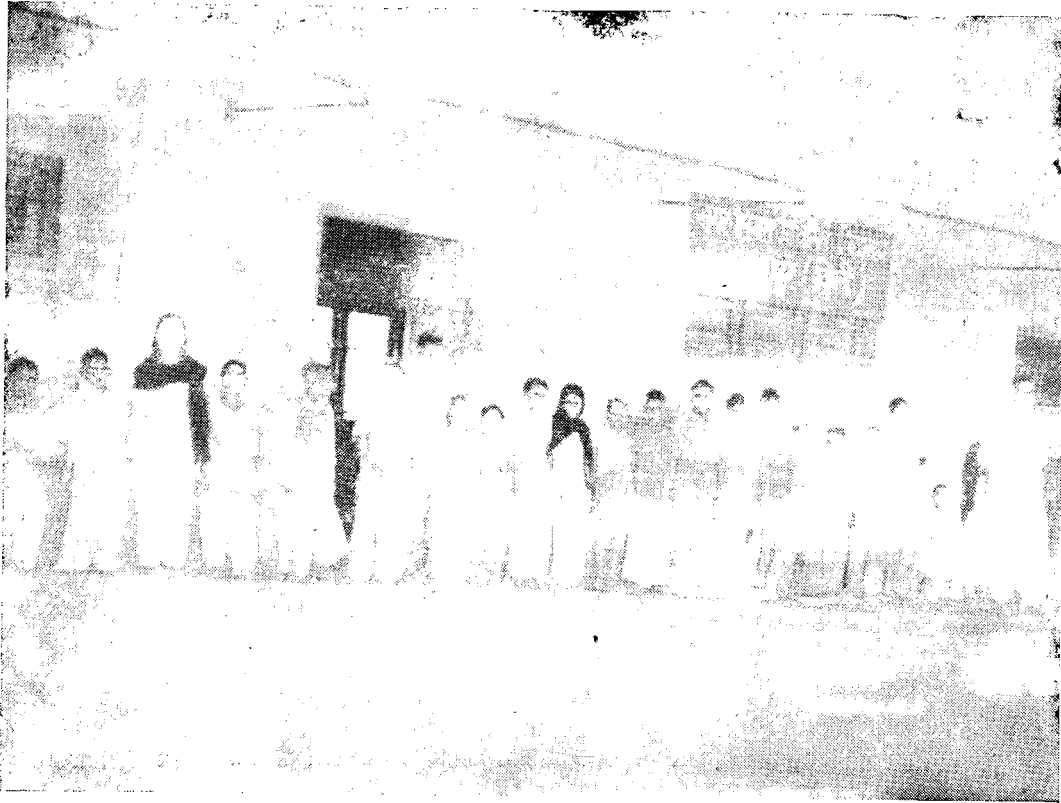
The proximity of the village to the fast growing city of Delhi offers great opportunities to the villagers. Besides offering great opportunities of education and service, it has a far greater scope for the maximum utilization of the village resources. Taking into account the availability of transport facilities, vegetables can bring more profits than the traditional cash crops, the production of dairy products also offers an unlimited scope for development through mechanisation and better breeding methods.

For the proper utilisation of service opportunities in the city it is necessary to propagate the value of basic education and vocational guidance to the villagers at this stage.

The development agencies of the Govt. can give a helping hand by way of loans, subsidies and scholarships. It will prevent the exploitation of the village youth as low paid manual labour. Another danger of much bigger proportions is in the offing. At the present rate of growth the city limit may envelope the village within the next decade. To safeguard the villagers from being exploited by the house builders of the city far reaching and imaginative decisions on the

part of the various Government and corporation agencies are called for.

In the sphere of social behaviour, the different caste groups, different age groups as well as individuals within the family, are reflecting the progressive changes in other spheres. The increasing political consciousness, the possession of voting rights and change of parental professions are contributing to the development of individualism. When the village becomes a complementary economic unit of the city, the individual (and not the joint families or caste groups) will find themselves in direct economic relationship with the city markets, business houses, and Govt. Offices. The lower caste individuals due to their present pattern of employment may find themselves more mobile and better equipped for individual enterprise than the others. The promotion of education, especially technical education may further tilt the balance in their favour. The rise in the standard of living, coupled with their political value is sure to minimize the social prejudices existing against them. The process has already started; but it needs a fillip at this particular stage.



**GOVERNMENT PRIMARY SCHOOL BUDHPUR**



TABLE 1

*Distribution of Land with respect to caste groupings*

Caste	Total No. of households	No. of households practising agriculture on owned land	No. of households practising agriculture on leased land
Brahmin . . . . .	11	7	1
Jat ] . . . . .	7	7	..
Prajapati . . . . .	9	..	..
Bairagi . . . . .	14	9	3
Gadariya ] . . . . .	14	..	1
Chamar . . . . .	2	..	..
Harijan . . . . .	1	..	..
Rajput . . . . .	1	..	..
<b>Total</b>	<b>59</b>	<b>23</b>	<b>5</b>

TABLE 2

Caste	Owned land in bighas		Leased in Land	
	Inside village	Outside village	Inside village	Outside village
<i>Jat :</i>				
Rasal Singh . . . . .	142	..	..	..
Changi Ram . . . . .	142	..	..	..
Dharm Singh . . . . .	42	..	..	..
Kartar Singh . . . . .	10	..	..	..
Rampad Teka . . . . .	130	..	..	..
Mange Ram . . . . .	30	..	..	..
Gyani Ram . . . . .	120	..	..	..
<b>Total</b>	<b>616</b>	..	..	..
<i>Bairagi</i>				
Mangloo Ram . . . . .	40	..	..	..
Moti Ram ] . . . . .	32	..	..	7
Ram Sarup . . . . .	10	..	..	25
Sant Ram . . . . .	10	..	..	..
Rame . . . . .	5	..	..	..
Jit Ram . . . . .	5	..	..	..
Tulsi . . . . .	5	..	..	..
Gyasi . . . . .	5	..	..	40
Brij Lal . . . . .	26	..	..	..
Banwari . . . . .	6	..	..	..
Krishan Lal . . . . .	6	..	..	..
Ram Kishan ] . . . . .	16	..	..	..
<b>Total</b>	<b>198</b>	..	..	<b>72</b>
<i>Gadariya</i>				
Prahalad . . . . .	..	..	..	60
<b>Total</b>	..	..	..	<b>60</b>



TABLE 3

*Size of the land holdings inside and outside the village*

Caste	Owned land in bighas		Leased in land	
	Inside village	Outside village	Inside village	Outside village
<i>Brahmin:</i>				
Rati Ram . . . . .	60	..	..	..
Badhoo Ram . . . . .	45	..	..	..
Hardatt . . . . .	40	..	..	..
Hit Ram . . . . .	100	..	..	..
Bhag Mal . . . . .	5	..	..	40
Rattan Singh . . . . .	80	..	..	..
Jug Lal . . . . .	55	..	..	..
Raghubar Dayal . . . . .	95	..	..	..
<b>Total</b>	<b>480</b>	<b>..</b>	<b>..</b>	<b>40</b>

TABLE 4

*Manner of Land Acquisition*

Caste	Total No. of households	Owned land	No. of households having		Recd. Under Bhoomidari Act	No. lar .
			Ancestral	Purchased		
Brahmins . . . . .	11	8	8	2	..	..
Jats . . . . .	7	7	6	1	..	..
Rajputs . . . . .	1	..	..	..	..	1
Prajapaties . . . . .	9	..	..	..	..	9
Bairagies . . . . .	14	12	2	2	9	4
Gadariyas . . . . .	14	..	..	..	..	14
Chamars . . . . .	2	..	..	..	..	2
Harijans . . . . .	1	..	..	..	..	1
Balmik . . . . .	..	..	..	..	..	..
<b>Total</b>	<b>59</b>	<b>27</b>	<b>16</b>	<b>5</b>	<b>9</b>	<b>31</b>

TABLE 5

*Land used for cultivation of different crops*

Caste	Total Area utilised for utilisation of crop-cultivation	Crops								
		Wheat	Gram	Oilseeds	Barley	Sugar-cane	Fodder	Jawar	Bajra	Vegetables
Brahmin . . . . .	520	222	84	..	63	46	49	35	19	61
Jats . . . . .	616	312	125	..	10	60	56	15	16	56
Bairagies . . . . .	198	154	30	..	5	12	42	13	9	23
Gadariyas . . . . .	60	25	8	..	6	15	8	10	..	8
<b>Total</b>	<b>1,394</b>	<b>713</b>	<b>247</b>	<b>..</b>	<b>84</b>	<b>133</b>	<b>155</b>	<b>73</b>	<b>44</b>	<b>148</b>

TABLE 6

*Livestock statistics including fishery (Based on items 17 and 18 of model schedule)*

Caste/Tribe/Community	Milch Cattle		Non-milch Cattle		Draught bullock		Goats/Sheep		Calves		Camel		Donkey, Mule, Horses		Fisheries	
	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning	No. of H.H. owning	Total owning
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Brahmin . . . . .	7	8	6	13	7	15	..	..	9	14	1	1	..	..	9	51
Jat . . . . .	7	11	5	5	6	14	..	..	7	13	4	4	..	..	7	47
Prajapati . . . . .	2	2	1	1	..	..	..	..	3	4	..	..	7	30	7	37
Bairagias . . . . .	6	13	9	13	6	11	..	..	8	10	..	..	..	..	12	47
Gadariyas . . . . .	8	12	5	6	1	3	1	5	11	28	..	..	..	..	12	34
Chamars . . . . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Harijan . . . . .	..	..	..	..	..	..	..	..	1	1	..	..	..	..	1	1
Rajput . . . . .	1	1	1	1	..	..	..	..	1	1	..	..	..	..	1	3
<b>Total</b>	<b>32</b>	<b>48</b>	<b>27</b>	<b>39</b>	<b>20</b>	<b>43</b>	<b>1</b>	<b>5</b>	<b>40</b>	<b>71</b>	<b>5</b>	<b>5</b>	<b>7</b>	<b>30</b>	<b>50</b>	<b>221</b>

TABLE 7

*A Daily Record of milk sold in the village*

Caste	No. of households	Name of Product	Amount sold
Brahmin . . . . .	1	Milk	0.5
Jat . . . . .	..	..	0.0
Prajapati . . . . .	1	Milk	0.4
Bairagi . . . . .	3	Milk	1.3
Gadariyas . . . . .	6	Milk	3.5
Chamars . . . . .	..	..	0.0
Harijan . . . . .	..	..	0.0
Rajput . . . . .	..	..	0.0
<b>Total</b>	<b>11</b>	<b>Milk</b>	<b>4.17</b>

TABLE 8

*Occupational Structure of the village (Based on item 32 of model schedule)*

Occupation	Number of persons whose Father's Occupation						Remarks
	Agriculturist	Service	Potter and carrier	Milkman shepherd	Labourer	Sweeper	
Shopkeeper . . . . .	1	1	..	..	..	..	
Driver . . . . .	..	1	..	..	..	..	Persons in service work as follows :—
Agriculturist . . . . .	35	..	..	..	..	..	
Mechanic . . . . .	1	1	..	..	..	..	Electric fitter, compounder
Peon . . . . .	1	..	..	..	1	..	Waterman (In Railways)
Service . . . . .	5	1	..	2	1	..	Khalasi (Water-works)
Carrier . . . . .	..	..	11	..	..	..	(Military 'Sepoy')
Shepherd . . . . .	2	..	..	4	..	..	
Business . . . . .	1	..	..	..	..	..	
Labourer . . . . .	3	..	..	5	..	..	
Sweeper . . . . .	..	..	..	..	..	1	
<b>Total</b>	<b>49</b>	<b>4</b>	<b>11</b>	<b>11</b>	<b>2</b>	<b>1</b>	

TABLE 9

*Occupational Mobility—Nature of Aspiration (Based on item 24 of model schedule)*

Occupation	No. of persons in occupation	Number of persons who want their sons to be in the same Occupation			Remarks
		Occupation Col. 1 (i.e. his own)	Occupation No. 1 (education)	Occupation No. 2 (Service)	
1	2	3	4	5	6
Agriculturist . . . . .	22	8	10	4	
Agriculturist-cum-service . . . . .	1	1	..	..	
Service . . . . .	3	..	3	..	
Labourer . . . . .	11	3	6	2	Out of 59 heads of the households, 55 were put in question. 4 had either no son or were unmarried and did not reply to the question.
Potter carrier . . . . .	8	2	6	..	
Milk seller . . . . .	6	1	4	1	
Sweeper . . . . .	1	1	..	..	
Driver . . . . .	1	..	1	..	
Businessman . . . . .	1	..	1	..	
Mechanic . . . . .	1	..	1	..	
<b>Total</b>	<b>55</b>	<b>16</b>	<b>32</b>		

TABLE 10

*Village leaders, members of panchayat, priests and other office bearer*

\*\*II

					MEMBERS			
Name of the Organisation	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other offices held in or outside the village
Statutory Panchyat	Laxmi	Brahmin	Retd. Civil servant	68	3 years	*	Honorary	Nil
Caste Panchayat	Moti	Bairagi	Agriculturist	44	3 years (1959)			Nil
Other leaders Gaon Panchayat.	Deep	Gadariya	Milkseller	42	3 years	Election	Honorary	Co-operative
	Khacheru Prajapati	Potter-carrier		37				Nil

Members of board of Directors of CO-operative Society

\*2 Seats were reserved for the people, hence no need of election. Elected unanimously.

\*\*Third person standing for election was Dayal who was defeated.

TABLE 11

*Information and attitude towards Family Planning with reference to No. of sons and daughters in Household*  
[Based on items 3 and 38 (a) & (c) of the model schedule]

Caste/Tribe/Community	No. aware of family planning centres total No. of H.H.	No. wanting more children						No. wanting no more children				
		Have more than 3 sons in H.H.	Have 1-3 sons in H.H.	Have no sons	Have no daughter	Have no children	Have more than 3 sons in H.H.	Have 1-3 sons in H.H.	Have no sons	Have no daughter	Have no children	
1	2	3	4	5	6	7	8	9	10	11	12	13
Brahmin	11	..	*10	1	3	..	..	..	..	6**	..	..
Jat	7	***6	..	4	1	..	..	..	1	..	..	..
Prajapati	9	9	..	6	1	..	2	..	..	..	..	..
Bairagi	14	14	1	7	3	..	..	1	2	..	..	..
Gadariya	14	***13	2	9	..	..	1	1	..	..	..	..
Chamar	2	2	..	1	..	..	1	..	..	..	..	..
Harijan	1	1	..	1	..	..	..	..	..	..	..	..
Rajput	1	1	..	1	..	..	..	..	..	..	..	..
<b>Total</b>	<b>59</b>	<b>46</b>	<b>13</b>	<b>32</b>	<b>8</b>	<b>..</b>	<b>4</b>	<b>2</b>	<b>3</b>	<b>6</b>	<b>..</b>	<b>..</b>

\*One person is unmarried and is alone in the household and does not come in the picture as such this.

\*\*Most of the persons in this column are in fact too old to have children.

\*\*\*In one household the wife is dead.

TABLE 12

*Attitude towards Family Planning—with reference to age of the child bearing woman*  
[Based on items 3 and 38 (c) of model Schedule]

Caste/Tribe/Community	No. wanting more children, the age of the child bearing woman being								Wanting no more children, the age of the child bearing woman being							
	Above 40	36—40	31—35	26—30	21—25	16—20	less than 16	Above 40	36—40	31—35	26—30	21—25	16—20	less than 16		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Brahmin	10	..	..	1	2	1	..	..	5	1	..	..	..	..	..	..
Jat	6	..	..	4	1	..	..	..	1	..	..	..	..	..	..	..
Prajapati	9	1	..	2	..	3	2	..	1	..	..	..	..	..	..	..
Bairagi	14	1	2	4	3	1	1	..	1	1	..	1	..	..	..	..
Gadariya	13	..	..	3	4	3	2	..	1	..	..	..	..	..	..	..
Chamar	2	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..
Harijan	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
<b>Total</b>	<b>56</b>	<b>2</b>	<b>2</b>	<b>16</b>	<b>10</b>	<b>9</b>	<b>6</b>	<b>..</b>	<b>9</b>	<b>2</b>	<b>..</b>	<b>1</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>

TABLE 13

*Attitude towards Family Planning—with reference to age of the child bearing woman*  
[Based on items 3 and 38 (c) of model Schedule]

Caste/Tribe/Community	No. wanting more children, duration of marriage being					Wanting no more children duration of marriage being					Total No. of H.H.
	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	
	2	3	4	5	6	7	8	9	10	11	
Brahmin	..	2	1	1	..	6	..	..	..	..	10
Jat	3	2	2	..	..	1	..	..	..	..	7
Prajapati	..	3	2	1	2	1	..	..	..	..	9
Bairagi	2	5	1	3	..	3	..	..	..	..	14
Gadariya	2	1	4	3	2	1	..	..	..	..	13
Chamars	..	..	..	1	1	..	..	..	..	..	2
Harijan	1	..	..	..	..	..	..	..	..	..	1
Rajput	1	..	..	..	..	..	..	..	..	..	1
<b>Total</b>	<b>9</b>	<b>13</b>	<b>10</b>	<b>9</b>	<b>5</b>	<b>12</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>57</b>

# SOCIO-ECONOMIC SURVEY

## Part I

### HOUSEHOLD SCHEDULE

Name of District Taluk/Police Station..... Name of the village..... S. No. of household.....

Name of Head of the Household.....

Composition of Household, including Head :

Serial No.	Particulars	Head	Other members of the household
1	Economic Status		
2	Name		
3	Sex		
4	Age		
5	Relation to the Head of the Household		
6	Place of birth		
	(a) Name of the village		
	(b) Distance from present village		
7	Religion		
8	Caste		
9	Sub-caste		
10	Gotra		
11	(a) Mother-tongue		
	(b) Other spoken languages		
12	Education		
13	(a) Occupation : Main		
	(b) Subsidiary		
	(c) Distance from village		
	(d) Place of Occupation		
14	(a) Marital Status		
	(b) Age at Marriage		
	(c) Marriage Payment made/Recd.		
15	Present Address		
16	Since when living away from the family		
17	How many times visited family during 1959-61		
18	Remarks		

**A Duration of Residence**

- 4 (a) For how many generations, counting from head of the household backwards, has the household been residing in this village ?
- (b) If head of household has migrated to this village, together with the household, where was his ancestral home ?

**B Religion**

- 5 (a) Religion.
- (b) Sect.
- (c) Caste.
- (d) Sub-caste.
- 6 (a) Is there a deity or object of worship or a sacred plant in the house ? Answer Yes/No
- (b) If 'Yes' where is the deity or object of worship located in the house ?
- (c) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?
- 7 Do you know that untouchability in any form has been prohibited under law ? (Answer Yes/No)

**C Marriage**

- 8 (a) Has any marriage in contravention of caste or tribal law taken place in this household ? (Answer Yes/No)
- (b) If such a marriage has taken place give details about the marriage
- (c) With what castes or tribes other than the caste or tribe of the household is marriage desirable ?
- (d) With which of such castes or tribes would marriage be desirable ?
- (e) Was dowry given on the occasion of the marriage of the daughter ? (Answer Yes/No If yes mention amount)
- (f) Was dowry given on the occasion of the marriage of the son ? (Answer dowry given on the occasion of the marriage of the son Yes/No. If Yes, mention amount)
- 9 (a) Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes/ No. If 'Yes' what do you think of the salient features of the Hindu Marriage Act ?)

**D Inheritance**

- 10 (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No)
- (b) If Yes, what do you think are the salient features on recent changes ?
- 11 (a) Do you think that there have been changes in recent years in Hindu Succession Act (Answer Yes/No)
- (b) If Yes, what do you think are the salient features of such changes ?
- 12 (a) Which relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?
- (b) What is the share of each such member ?

**13 PROPERTY****Land**

If the household possesses land, give

- (a) Total area in acres
- (b) Area comprised in household-owned, leased in
- (c) Total uncultivable fallow
- (d) Total cultivable land

(e) Total land cultivated, with particulars as under

Situations	Owned land cultivated		Leased in land cultivated		Total		Owned land leased out to other	
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
Inside village								
Outside village								

(f) Other remarks :—

(g)(i) In case of own land, how and when the family came to own the land :—

(ii) What is the land revenue for the land owned—has there been any recent change ?

(h)(i) Who is the landlord ?

(ii) Where does he stay (if outside the village, the distance should be given)

(iii) What is occupation ?

(iv) Since when the land has been leased ?

(v) On what terms the land has been leased in—has there been any recent change ?

(i) If the land has been leased out

(i) To how many tenants ?

(ii) Since when ?

(iii) On what terms ? Has there been any recent change ?

If there is any cultivable land which is lying fallow ?

Since when it is lying fallow ?

Why is it lying fallow ?

(j) Is the household cultivating any land by hired labourer ? If so,

(i) Quantity of land cultivated through hired labour

(ii) Agricultural operations in which hired labourers were engaged

(iii) No. of mandays for which labourers were engaged

(iv) Average wage per day paid to hired labourers

(k) If the household uses improved variety of any of the following, give particulars as follows :—

Article	Since when adopted	Source from which adopted	Whether satisfactory results obtained	Comments
Improved seeds				
Chemical fertilizer				
Organic				
Manures				
Improved				
Implements				
Pesticide				



## (l) AGRICULTURAL OPERATIONS

Name of the crop	Main implements	Main operations (Ploughing, sowing, transplanting, harvesting thrashing etc.) and season for each	Land under cultivation		Quantity Consumed in family
			Irriga- ted	Un- irrigated	
Paddy . . . . .					
Wheat . . . . .					
Maize . . . . .					
Jawar or Bajra . . . . .					
Pulses (Grams) . . . . .					
Sugarcane . . . . .					
Barley . . . . .					
Vegetable . . . . .					
Chillies . . . . .					
Tobacoo . . . . .					
Oilseeds . . . . .					
Cotton . . . . .					
Betel-nut . . . . .					
Coconut . . . . .					
Fodder . . . . .					
Fruits . . . . .					
Bamboo (Cane) . . . . .					
Other crops . . . . .					

Other remarks :—

(m) If the household has irrigated land,

(i) Source of water and nature of irrigational facility

(ii) Since when irrigational facility is available

(iii) Through what agencies the facility has been provided?

(iv) Terms on which the facility is obtained

(v) Whether there has been any change in extent of cultivation, nature of crop, yield etc. due to irrigational facility

14 How much your father owned at the time of his death

(a) Land in acres

(b) Houses and other property

15 (a) Do you own any cattle or poultry? Give number.

Milch cattle

Draught Bullock

Cows, Goats, Sheep, Pigs, Ducks, Geese and Fowls.

(b) How much milk or milk products do you sell?

## 16 FISHERY

- (a) Does the household own any tank.
- (b) If fish is reared, was any quantity sold last year ?  
If yes, mention quantity.

## 17 INDUSTRY

Do you conduct any industry ?

- (a) What are the products ?
- (b) Which of them do you sell to neighbours or in the market ?
- (c) Have you taken up this industry for the first time in the course of last five years ?
- (d) Have you adopted any new tools or instruments for running this industry ?  
If so, name the details of the tools and instruments.
- 18 (a) Name the art or craft in which you have earned proficiency.
- (b) When and how did you learn the same ?
- (c) Do you consider further training necessary ?
- (d) If yes, describe the type of training you desire.
- 19 (a) What was your father's occupation ?
- (b) If you have changed your father's occupation, why have you done so ?
- (c) If not, why did you choose this occupation ? If so, why ?

20 What kind of work would you like your son to do ?

- 21 (a) If you are engaged in trade or business, mention the commodities dealt in.
- (b) How do you get your finance ?
- (c) What is your approximate Profit ?

## 22 INDEBTEDNESS

If the head of the household is in debt, mention amount of debt outstanding, source of credit.

- 23 (a) Are you content with the present occupation ?
- (b) If not what other work are you doing ?

## 24 EDUCATION

- (a) How much did you spend last year on the education of your children ?
- (b) How many of your children are reading at school/college ?

School

College

- (c) Does any member of the household regularly read a newspaper or listen to the news broadcasts through the community radio-sets.

## 25 COMMUNITY

Does the head of the household know the name of the Union Board/Anchal Panchayat/Thana or Taluk/District in which his village is situated ?

- (b) Does the head of the household know names of the principal rivers flowing through the district ?

26 Is the household aware of any legislative or executive measure in Post-Independence period effecting any change in the land tenure system with particular reference to the following ? Ans. Yes/No.

If yes, what are the salient features ?

- (i) Abolition of Zamindari and intermediary rights.
- (ii) Ceiling in ownership of land.
- (iii) Transferring ownership rights to the tillers of the soil.

- (iv) Redistribution of land vested with Government
- (v) Consolidation of holding
- (vi) Resumption of land by owners
- (vii) Protection against alienation of land
- (viii) Special protection to the Scheduled Tribes/Castes
- (ix) Revision of rent
- (x) Sanction against keeping the land fallow
- (xi) Protection of the share of share cropper
- (xii) Protection of the interest of the service tenant
- (xiii) Management of the waste land
- (xiv) Collection of revenue
- (xv) Others

Has the household been affected (Yes/No) in any way by any of the measures.

If Yes, how?

B. (i) Is the household aware of any legislative or executive measures in the Post-Independence period, either extending or restricting the rights of utilisation of forest produce? Ans. Yes or No.

(ii) If Yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the same?

C. (i) Is the household aware of any legislative or executive measure in the Post-Independence period, either extending or restricting the fishing rights in any water logged area, river, stream, lake, etc.?

Ans. Yes or No.

(ii) If Yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the same?

D. (i) Is the household aware of any legislative or executive measure in the Post-Independence period, either extending or restricting the grazing rights over any area?

Ans. Yes or No.

(ii) If Yes, what are the salient features of the same?

(iii) How and to what extent the household has been affected by the same?

E. (i) Is the household aware of any legislative or executive measure in the Post-Independence period either extending or restricting rights of shifting cultivation of any people over any area? Ans. Yes/No.

(ii) If Yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the above?

F. (i) Does the head of the household know any person, who is working as a forced labourer? Ans. Yes/No.

If Yes, give the following particulars of the person concerned

Name and Address

Period and terms of service

Name and address of employer

Remarks

(ii)(a) Is the household aware of any legislative or executive measures in the Post-Independence period abolishing forced labour? Ans. Yes/No.

(b) If Yes, what are the salient features of the same?

(c) To what extent has it been effective?

- 28 If you are a share-cropper  
 Could you get yourself recorded as a share-cropper in the revisionary settlement ? Yes/No  
 Have you been evicted from your land as a result of recent land legislation ? Yes/No  
 If Yes, give particulars
- 29 Have you benefitted from any scheme of land reclamation or land development ? Ans. Yes/No  
 If Yes, explain how?
- 30 Is there a Co-operative Society in your village ? Yes/No  
 If Yes are you a member ? Yes/No  
 If No, why are you not a member ?
- 31 (a) Is there an NES Block in your area ?  
 (b) Do you know what are the functions of Gram Sevak ? Yes/No  
 (c) If Yes, describe his functions.
- 32 (a) Have you benefitted from the NES Block ?  
 (b) If Yes, how?
- 33 (a) Is there a Panchayat in your village ? Yes/No  
 (b) If Yes, how long has the Panchayat been in your village ? Yes/No  
 (c) What are the main functions of the Panchayat ?  
 (d) What are the main parties in your Panchayat ?  
 (e) Which are the leading castes in your Panchayat ?  
 (f) Has there been any improvement in your village since the Panchayat was established? Yes/No  
 (g) If Yes, what have been the improvements ?
- 34 (a) Has any caste of your village got a separate Panchayat of its own ?  
 (b) If Yes, what are its main functions ?  
 (c) Since the statutory Panchayats are functioning, why do you think these caste Panchayats should still continue ?
- 35 (a) Is there a family Planning-Centre in your area ? Ans. Yes/No  
 (b) Do you know that the conception of a child can be prevented by deliberate means, if the husband and wife wish to do so ?  
 (c) Does the head of the household wish that no more children were born to him ?
- 36 DIET  
 (a) How many times a day do the members of the household take their meals ?  
 (b) What are the usual items of diets at each meal ?  
 (c) What foods or drinks are prohibited ?  
 (d) Does the household use sugar/tea ?
- 37 UTENSILS  
 (a) What utensils are used for preparing food and for the storage of drinking water ?  
 (b) Of what materials are the important utensils made ?
- 38 FUEL  
 What fuel is ordinarily used for cooking
- 39 FURNITURE  
 (a) Does the household possess a Bed-stead, Khatia, Chair, Table, Mirror, Bench, Stool, Jalchowki, Wall shelf ? (cross out those not found)  
 (b) Is the household using any new kind of furniture for the first time in the last five years ?  
 (c) Does the household use mosquito net ?

## 40 ORNAMENTS

List of all the ornaments used by  
 (a) Men (b) Women metal used

Give the local names alongside  
 Make drawings

- 41 Give a plan of the house and compound showing the main places, the material of the roof, walls and doors and the measurements of the bedroom

Note : Give sketches and photographs wherever possible

## CONSUMER GOODS

- 42 (a) Does the household possess Hurricane lantern/Patromax Hozak/Battery torchlight/Kerosene Stove/Bicycle/Gramophone/Radio set, etc. ? (cross out those not found).

(b) Has any of the items been acquired for the first time in the last five years ? If Yes, what are these articles ?

(c) Does the household use toilet soap or the washing soap ?

(d) Are clothes sent to washerman to be cleaned ?

- 43 What does an adult member of the household get as wage for a day if he is working as

(a) An agricultural labourer ?

(b) An unskilled worker in industry ?

(c) An unskilled general worker ?

(d) A skilled worker in industry ? (under this item the type of work should also be mentioned)

## 44 UNEMPLOYMENT

(a) Is there any member of the household searching for a job ?

(b) If Yes, give the following details

(a) Name

(b) Academic Qualifications

(c) Other proficiencies for employment, if any

(d) Date of cessation of previous employment

(e) Reason for cessation

(f) Any subsidiary work at present

(g) Whether registered with any employment exchange

*Sale and Purchase of valuable assets during last year*

Time of Buyer's residence sale	Occupation of buyer	Area No.	Sale price	Type of Assets	Purchase price	Area No.	Seller's occupation	Seller's residence	Date of purchase
				Land Livestock Machinery, Tools equipment Buildings, etc. Jewellery and Valuables Investments Other Assets					
				Total					

46 *Source of finance for capital expenditure.*

Item	Personal saving	Borrowing			Sale of Assets	Other sources	Total
		Govt. and other financial Institutions	Other	Total			
Expenditure on construction and improvement of building and other structure							
Expenditure on land development							
Expenditure in capital goods							
Expenditure on purchase of lands and other used assets							
Total							

45 *Sale and purchase of valuable assets during last year*

A. SALE

B. PURCHASE

Time of buyer's residence sale	Occupation of buyer	Area No.	Sale price	Type of Assets	Purchase price	Area No.	Seller's occupation	Seller's residence	Date of purchase
				Land Livestock Machinery, Tools Equipment Buildings, etc. Jewellery and Valuables Investments Other Assets					
				Total					

46 *Source of finance for capital expenditure*

Item	Personal Saving	Borrowing			Sale of Assets	Other Sources	Total
		Govt. and other financial institutions	Other	Total			
Expenditure on construction and improvement of building and other structure							
Expenditure on land development							
Expenditure on capital goods							
Expenditure on purchase of lands and other used assets							
Total							

## 47. Major heads of income and expenditure during last year.

## Gross Income

Major Head	Amount	Source (in/outside the village)
Cultivation	.	.
Livestock and products	.	.
Wages	.	.
Labourer	.	.
Fishery	.	.
Forestry	.	.
Trade	.	.
Transport	.	.
Professions	.	.
Service	.	.
Rent	.	.
Investments	.	.
Remittance	.	.
Interest	.	.
Others	.	.
Total	.	.
Borrowings	.	.
Principal	.	.
Red back	.	.
Sale of assets (Table. 45-A)	.	.
Grand Total	.	.
(b) Food and drinks	.	.
Fuel and lighting	.	.
House rent	.	.
Clothing	.	.
Travelling	.	.
Recreation	.	.
Education	.	.
Litigation	.	.
Miscellaneous	.	.
Interest	.	.
Rent	.	.
Remittances	.	.
Hired labour	.	.
Purchase for production	.	.
Others e.g. Ceremonial obligations etc.	.	.
Total	.	.
Purchase of assets (Table. 45-B)	.	.
House repair, building and other constructions	.	.
Land development	.	.
Grand Total	.	.

## SOCIO-ECONOMIC SURVEY

### Part II

#### (VILLAGE SCHEDULE)

Name of the Police Station/Taluk .....

Name of Village .....

Area of the Village .....

Number of Households .....

What is the religion which majority of the Villagers profess .....

1. Topography of the village :

- (a) Is the village situated on a plain/on an undulating surface/on a plateau on a hillock or at the bottom of a depression ?
- (b) The system of grouping of houses average distance between two clusters of houses—reasons for such grouping, e.g., whether on account of the nature of the surface of land or an account of social custom.
- (c) Internal Roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—approximate number of shadebearing trees and how they are arranged ?
- (d) Draw sketch map of the village with indication of north line; direction of the main road; railroad and other important channels of communications including rivers and distances from the village to reach these main channels of communications.
- (e) Draw on the cadastral survey map of the village (if available) or on a sketch map, the lay-out of the village allocating the habitation areas (one small triangle or any other suitable symbol should indicate one family even if that family occupies a group of structures. Separate symbols should be adopted for schools, hospitals, shops, Government offices, etc.) indicate by drawing, water sources including irrigation wells, drinking wells, tube-wells, ponds, streams, etc. drainage, agricultural fields, pastures; village jungles, if any; graveyards, burning ghats, etc. Show the main roads leading out of the village. Indicate the distribution of the main communities in the village either by overwriting on the map or by entering numbers or symbols in the map.
- (f) If possible enclose a photograph of the village from a distant high point.

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each caste/tribe, religious group occupation group in the village.

4. (A) Names and particulars of the markets most commonly visited.

Name of the market	Distance from village	Trans- port	Weekly <i>hat</i> day	Commodities exported to the market			Commodities imported from the market		
				Item	Approx. quantity	Approx. value	Item	Approx. quantity	Approx. value

Remarks :General note on the market including its importance in the region operation of middle men; weights and measures; tools; recreational activity, if any.



## 4(B) Particulars about the fairs and festivals commonly visited by the villagers

Name of the fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural and Social activities	General note including trend of changes
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6 Name and distance of the nearest Railway Station, Bus route

7 Distance by road from Thana and Sub-division Headquarters.

Distance of the Telegraph Office from the village.

Can money be sent through that Post Office ?

8 Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9 Give details of place of common religious worship, if any.

10 Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

11 Give names and particulars of the educational institutions where the children residing in the village read as follows:

Type	Name of the Institution	Where situated		Since when in existence	How many students from the village are enrolled ST/SC/ Others	General notes including history of the Institution, its problems etc.
		Name of place	Distance from the village			
Lower Primary	. . .					
Upper Primary	. . .					
Secondary	. . .					
College	. . .					
Other Educational Institutions	. . .					



*Organisational and operative details*

Name of the Society	Composition of board of management.		Date of registration	General meeting held after registration	Meeting of the board of management held during last year		Remarks
	Officials	Non-officials SI SC others			Date	No. of members attending	

(i) (ii) (iii) (iv) (v) (vi)

Nature of adjudicating authority

Caste Panchayat	Member of each disputant party		Nature of dispute	Decision of the adjudicating authority	Nature of sanction
	Name	Caste/Tribe			

(Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial, etc.)

- Caste Panchayat . . . . .
- Informal Panchayat . . . . .
- Statutory Village Panchayat . . . . .
- Court . . . . .
- Others (specify) . . . . .

*Village leaders, members of Panchayat, Priests and other office bearers*

II

III

Name of Organization	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	Remarks
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Statutory Panchayat

Caste Panchayat,  
(Name of Caste)

Other Leaders

Members of Board of  
Directors of Co-operative Societies

*Cultural life of the Village*

Names of clubs, libraries, drama parties or other cultural organisations in the villages	When established	Rough proportion of members belonging to			Office bearers					Brief note on basis of membership (subscription signing of pledge, etc.)	Brief note on objective of the organization	Brief note on activities of the organization
		Different Castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Educational			

*Recreational and artistic activities enjoyed by the Villagers*

Type of activity	Brief description	Where from placed (if outside the village age, name and distance of place)	Frequency and duration (Specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes and communities in performance (Many, few, some)	Extent of active participation of the people of the main castes and communities in audience (Many, few, some)	If activity is in village, do visitors from other village participate?		What agency sponsors or promotes finances?	Who trains players, etc.? (his name, address, caste, occupation)
						Approximate No.	Role Played audience, otherwise		
Sports and games									
Drama, Music dancing etc.									
Cinemas									
Puppet show etc.									
Fairs									
Festivals									
Other entertainments									

\*Indicate nature and reasons of celebration.