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CENSUS OF INDIA 1981

PART - X C

SERIES - 22

UTTAR PRADESH

**SURVEY REPORT
ON VILLAGE
PARA**

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc, villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villeges for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the re-study, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General, India. His successor Dr. N.G. Nag, assisted by Dr. K.P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for under-taking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman. Shri Jain was assisted in this task by Investigators, Shri V.K. Jain and Smt. V.R. Khanna. I am thankful to all of them.

The present report is based on a re-study conducted on the village Para by the Directorate of Census Operations, Uttar Pradesh. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi,
Dated : the 1st of June, 1988

V.S. VERMA
Registrar General, India

PREFACE

As an ancillary to 1981 Census, a number of villages were taken up for studying the dynamics of change in the social, cultural and economic life of the rural community. The selection of the village Para was made in accordance with the principles and criteria laid down by the Registrar General, India. It was studied earlier in 1961 Census by Directorate of Census Operations U.P.

The present study of village Para was selected for re-study as it is 12 kms. from Ghazipur city where agricultural operations have progressed well. Through this study, it has been possible to know the impact of various socio-economic, cultural and demographic factors bringing about changes in the village life during a span of 20 years. The requisite information has been collected through canvassing of village schedules, questionnaires and group discussions and also from the records available in various government offices and census reports.

Shri R.K. Singh, Deputy Director of Census Operations in-charge of Social Studies wing of the directorate provided initial guidance in the conduct of the survey and gave his valuable editorial touches to various chapters in this report. Shri T.D. Agrawal, Assistant Director of Census Operations has supervised the field investigation, tabulation and drafting of the report. Shri Agrawal, was ably assisted by Shri Ram Surat, Investigator, Dr. R.S. Dwivedi, Shri Heera Lal, Shri T.R. Devrari, Shri V.K. Srivastava, Statistical Assistants and Smt. Vinod Shukla Computer. The first draft of the report was prepared by Dr. R.S. Dwivedi, Statistical Assistant. The maps and charts presented in this volume have been prepared in the map section under the supervision of Shri J.C. Srivastava, Research Officer assisted by Shri Dashrath Singh, Senior Geographer and Shri V.K. Jain, Senior Artist. Manuscripts of the report was typed out by Shri S.K. Sharma, L.D.C. I am thankful to all of them for their labourious contribution in bringing out this report.

I am also thankful to Shri B.P. Jain, Deputy Director (Printing) of the office of Registrar General, India and S/Shri T.D. Agrawal, Assistant Director and R.K. Saxena, Senior Technical Assistant (Printing) who had kept a constant watch upon the quick printing and S/Shri Nanhaku Singh and Thakur Prasad, Statistical Assistants who read the proof of this publication.

In the end I am grateful to Shri V.S. Verma, Registrar General, India for his valuable guidance. My Thanks are also to Shri M.K. Jain, Senior Research Officer, Social Studies Division of the Registrar General's office who scrutinised the report and offered valuable comments and suggestions under the guidance of Dr. K.P. Jttaman,, Deputy Registrar General of the Social Studies Division.

CHANDAN GOPAL
Director of Census Operations,
Uttar Pradesh

Lucknow
Dated : April 2, 1989

Village - Para at a glance 1981 Census

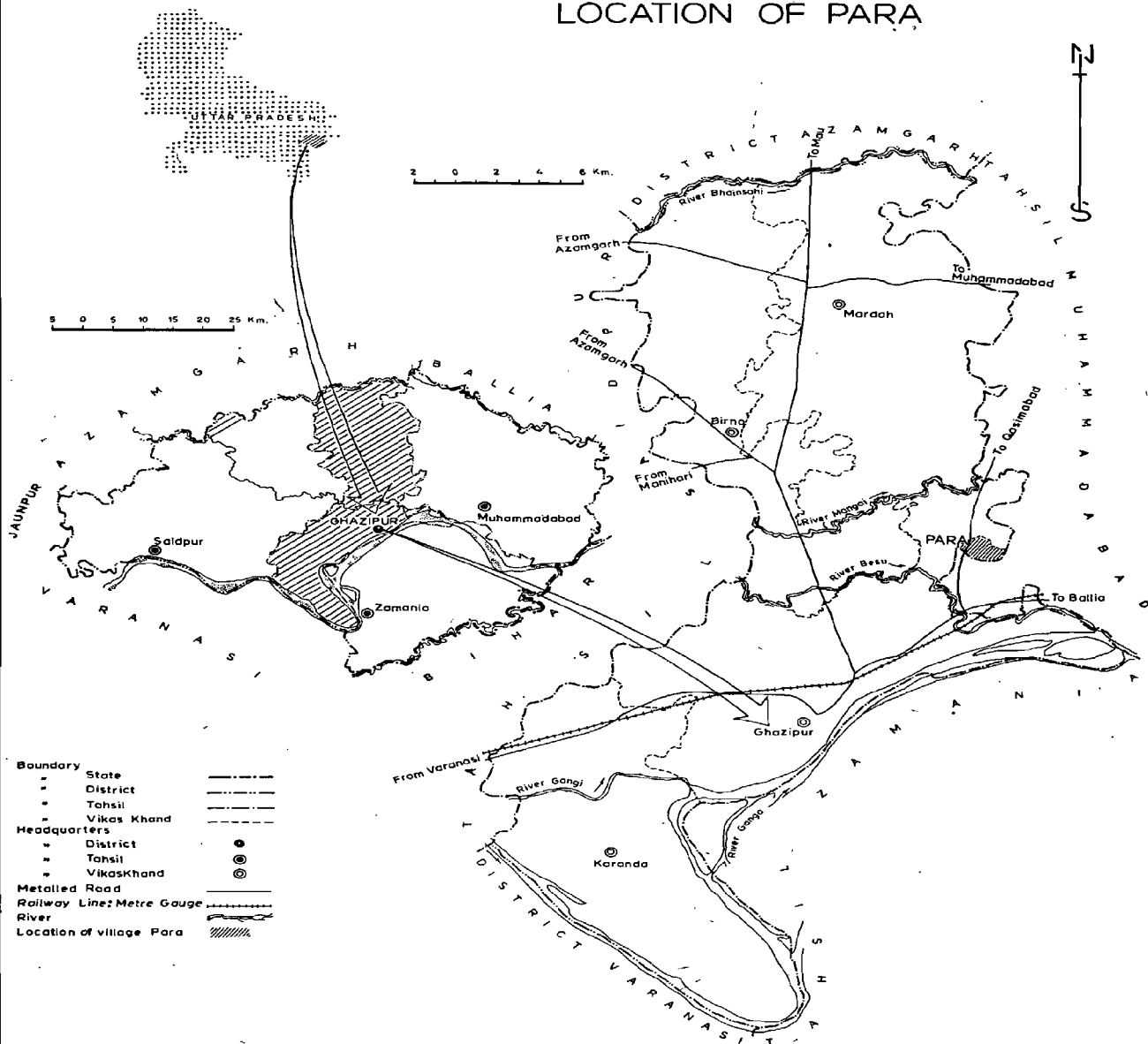
1. Area (in hectares)	163.09
2. Population	3370
3. Density of population (per km ²)	2066
4. Growth rate of population (in percentage)	
1961-71	1.60
1971-81	36.49
5. Sex ratio (females per 1000 males)	988
6. Literacy rate	18.13
7. Percentage of scheduled caste to total population	22.90
8. Percentage of scheduled tribe to total population	Nil
9. Percentage of workers to total population	23.95
10. Number of occupied residential houses	474
11. Number of households	486
12. Forest area	Nil
13. Total cultivated area (in hectares)	109.27
14. Major crops	Paddy, wheat and vegetables
15. District Hqs.	Ghazipur (12 kms.)
16. Tahsil Hqs.	Ghazipur (12 kms.)
17. Block Development Office	Ghazipur (12 kms.)
18. Nearest Police Station	Nonahera (3 kms.)
19. Post Office	Para
20. Nearest town	Ghazipur (12 kms.)
21. Means of transport	Ekka/Rickshaw/Bus/Taxi
22. Nearest Bus Stand	Para
23. Nearest Railway Station	Shahbajquil (5 kms.)
24. Dispensary	
Allopathic	Subhakarapur (4 kms.)
Ayurvedic	Para
25. Veterinary Centre	Para
26. Family Welfare Centre	Subhakarapur (4 kms.)
27. Drinking water	Well, Hand-pump
28. Educational Institution	Primary and Middle School
29. Nearest Radio and Television Centre	Varanasi (89 kms.)
30. Approach to the village	Pucca road
31. Nearest market (Local)	Yusufpur (10 kms.)
32. Nyay Panchayat	Susuri (2 kms.)
33. Co-operative Credit Society	Susuri (2 kms.)

LOCATION OF PARA



0 2 4 6 Km.

0 5 10 15 20 25 Km.



- Boundary
- - - - - State
 - - - - - District
 - - - - - Tahsil
 - - - - - Vikas Khand
- Headquarters
- District
 - Tahsil
 - Vikas Khand
- Metalled Road
- Railway Line: Metre Gauge
- River
- Location of village Para

CHAPTER—I

Introduction

Location Pattern and Centres of Administration

Village Para, situated on Ghazipur-Quashimabad road towards north-east of Ghazipur city, is at a distance of approximately 12 kms. from the district headquarters. It is surrounded by villages, Beghui Buzurg, Saraipara and Rasoolpur in the north, by Abdulah Chak and Taha Chak in the south, while from the east it is bounded by villages Barikpur and Piarepur and from the west by villages Husaini chak and Susuri. The eastern revenue limits of the village provide a border-line between tahsils Ghazipur and Mohammadabad of the district Ghazipur.

The sub-divisional office, tahsil, block, and Judicial courts for the village are located at district headquarters and the nearest police post is located in the village Nonahera at a distance of 3 kms. from the village. A village level officer is posted in the village to make the villagers aware of the latest practices of agricultural production, social security, legislation and family planning techniques.

Ghazipur city is the main marketing centre where most of the commercial and trading activities are performed. However, Yusufpur situated 10 kms. from the village is the nearest big market where weekly *hat* (Bazar) is held. In this *bazar* mostly agricultural produce and vegetables are sold to outside traders. Local *hat* in the village Para is also held twice (Monday and Friday) in a week. Daily requirement of the villagers are met by thirty grocery and a few miscellaneous shops located inside the village.

The majority of the village population consists of two religious communities Hindus and Muslims. Hindu religion comprises the castes Chamar, Dhobi, Hela, Vaish, Nai, Nonia, Gaderia, Koeri, and Brahmin household whereas Muslims are divided into two sects viz., Sias and Sunnis.

There was none from the scheduled tribe community in the village. The village life has got a very little impact of modernisation so far their living pattern is concerned. The village as a whole

reflects a slow process of change and villagers seem to be confined and contended by their own customs and traditions. Most of them believe in nature and expect adjustment of circumstances by nature itself.

The age at marriage as reported by village Pradhan was still very low. customarily, child marriages are still prevalent in the village. The age of marriage ranged between 11 to 15 among girls and 14 to 17 among boys. There is neither any voluntary organisation nor any young men's association which may encourage youngsters towards creative activities in the village. However, a drama-party being managed by Sri Ram Bharti is functioning in the village. It consists of fifteen members who stage plays during lean agricultural season based on traditional stories like Raja Harishchandra, chambal-ka-sheer and Sultana Daku etc. The places of religious and common interest in the village comprise ten mosques, three temples and one chabutra of goddess Kali. There is also an Imambara which is famous for its antiquity and architectural splendour. The Hindus of the village worship gods, goddesses and observe festivals and ceremonies whereas Muslims offer prayers, *namaj* and also celebrate their festivals. Hindus cremate dead by *pravah* in nearby river and Muslims buries the dead. There are no places of tourist interest in the village.

Nature of terrain, climate and vagaries of nature

The landscape of the village has a gentle slope. Its land is fertile constituted a loamy nature of soil. The climate varies throughout the year. Like the eastern part of the state there are four seasons. It is moist and humid during monsoon, hot in summer, and cold in winter, specially when westerly wind blows with all its ferocity. May and June are the hottest months of the year. The temperature figures could not be made available for the last ten years. However, the average maximum and minimum temperature recorded for the district Ghazipur during 1986-87 was 44.9°C while minimum was 4.7°C. The rainy season commences towards the end of June and continues till mid of October.

The average annual rainfall in the district for the last ten years is given in the table 1.1.

Table 1.1

Average rainfall in the district Ghazipur

Year	Average rainfall (mm)
1976-77	1243
1977-78	1125
1978-79	1234
1979-80	N.A.
1980-81	763
1981-82	999
1982-83	944
1983-84	1000
1984-85	1052
1985-86	888

Note: Rainfall for the year 1979-80 was not available.

The table 1.1 shows the average rainfall in the district which varied from year to year. It was moderate during 1976-77, 1977-78, 78-79, 83-84, 84-85, and was scanty in the remaining years. Water courses become almost dry during summer season whereas during rainy season they are swollen with water. The village is almost free from floods as no river passes nearby this village.

Transport and communication

As has been stated earlier, the village is situated on the Ghazipur Quashimabad road. It is well served by private and public transport bus services. Approximately ten daily to and fro bus services are available. The fare in case of private

bus services is cheaper than public transport buses. From the bus stand, the main village is nearly one kilometer. Besides buses, autorickshaw are also available from *Kathewa ka pul* on Ghazipur-Ballia road. It is 5 kms. away from the village. The hamlets of the village are well connected by net work of solid brick roads and pathways. Buses, jeeps and bullockcarts can easily pass through these roads within the village. shahbajquil is the nearest Railway station of north-eastern Railway at a distance of approximately five kms. from the village.

A branch post office was opened in the village on 22nd March, 1949. One post master and two postmen are there to manage postal affairs of the villagers. The mail post is brought from the nearby Nonahera sub-post offices. The village post office is also provided with telephone link but installation of instrument is still awaited. For telegrams, villagers have to go to Ghazipur city.

Demographic trend

The total population of the village Para during 1961 Census was 2430 persons, of which 1189 were males and 1241 females. This number went upto 2469 persons (1135 males and 1334 females) during 1971 Census. Thus rate of growth recorded during 1961-71 was very marginal (1.60 per cent). During 1981 Census it further rose to 3370 persons (1695 males and 1675 females) with a growth rate 36.49 per cent. The total population during 1987 survey was recorded as 3500 persons (1800 males and 1700 females), an increase of 44.03 per cent over 1961 Census. The density of population which was calculated to 1490 persons per km² during the 1961 Census also went up to 2066 persons per km² during 1981.

Table 1.2
Distribution of households, occupied residential houses and population by sex.

Census year	No. of households	Occupied residential houses	Population			Scheduled caste		
			P	M	F	P	M	F
1961	383	342	2430	1189	1241	540	249	291
1971	339	320	2469	1135	1334	640	323	317
1981	486	474	3370	1695	1675	772	368	404
1987 (Survey data)	500	490	3500	1800	1700	700	380	320

The table 1.2 depicts a decline in sex-ratio as the number of females which were 1044 for 1000 males during 1961 Census has come down to 944 during 1987 survey. On the other hand the average size of household which was 6.34 in 1961 has gone up to 7.00 during 1987 survey.

The proportion of scheduled caste population to the total population was 20.00 per cent at the time of 1987 survey while it was 22.22 during 1961. Out of 100 households selected for re-study 88 households reported to have been born in the same village and 12 reported their place of birth outside the village.

Levels of development and development planning

The district of Ghazipur has been declared by Planning Commission as one of the backward district in the state—where efforts are under way to increase level of development in near future. However, for assessing the level of development, different variables relating to agriculture, industrialisation and availability of social and economic infrastructure need to be examined.

The variable relating to agriculture are, area sown to the total area available, intensity of cropping and cropping pattern, availability of irrigation facility, use of chemical fertilizers and degree of adopting modern practices of farming. A perusal of the above variables revealed that out of the total area available for cultivation, the net area sown was calculated to 66.99 per cent. Approximately 88.00 per cent of the total cropped area was reported to be under double cropping whereas the corresponding figure for the district worked out to be 80.00 per cent. Again 84.50 per cent of the entire land under cultivation was served by irrigation network. It is mainly done by electric tube-wells. Further, the use of chemical fertilizers was reported to be 98 kg. per hectare, a little more than the district average (92 kg. per hectare).

The industrial activity in the village was observed to be at a very low pace despite having good potentials for rural and village base industries. There is no medium or large scale industry around the village periphery. However, apart from a few oil crushing spellers, paddy husking machines and flour mills, some persons were reported to be engaged in weaving Janta dhoties and preparing ink powders. Raw materials for weaving these dhoties are brought from Mau

Nath Bhanjan and final product is mainly sold at Nonahera. Basu rice mill is the nearest small scale industry which consumes electric power of 100 kw and engaging approximately twenty labourers. At the district headquarters, there is one national level opium factory which supplies its output all over the country. Also there is one cold storage at a distance of 1.50 kms. from the village being managed by the state government.

The level of development in regard to social and economic front can be explained in terms of the availability of medical, educational, electricity, roads and drinking water facilities. There in one each, Unani and veterinary hospital primary and junior high school in the village. For higher education people have to go to Ghazipur city. The net work of electricity is available in the village streets. However, a few households have taken connection for domestic purposes. It is mainly used for irrigation. The village lacks tap water facility, hand pump and wells are still used as a source of drinking water and for other purposes.

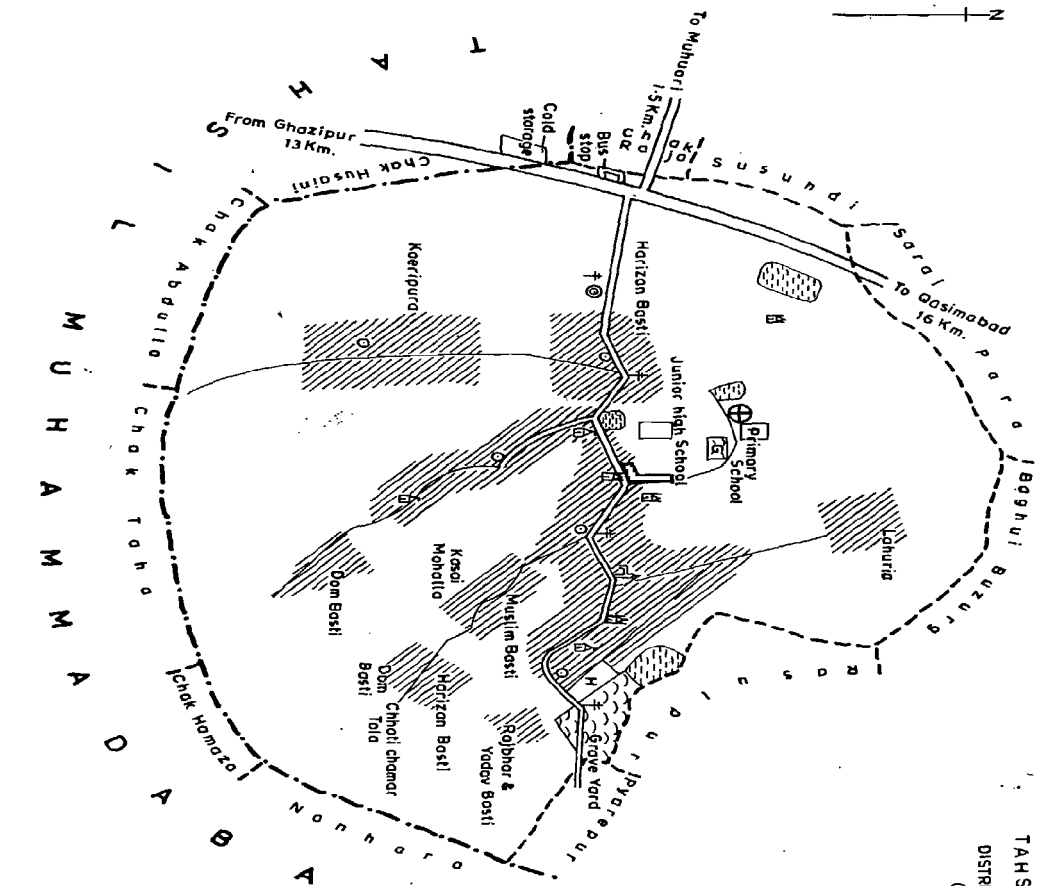
Besides, it was informed that under the Integrated Rural Development Programme (IRDP) the beneficiaries were amongst small, marginal farmers and landless labourers. The National Rural Employment Programme and Rural Landless Employment Guarantee Schemes were not reported to be very effective in the village. The level of development and future planning on the whole was still waiting for multi-measures to achieve high rate of development in the different spheres of the village economy.

Political cultural, economic and other events

The villagers generally appear to be ignorant about the current affairs. It is not surprising as there is no library or any reading room in the village. The panchayats and village affairs in general have not reached to such a stage so as to cause bitterness, distrust or enmity among the different groups in the village. The local affairs are settled by village Pradhan. The agrarian movement in the village during the past decade have been reported to be worth recording. The production of food grains, vegetables and sugarcane have been increasing steadily and the village was identified as producing surplus food-grains and vegetables. Among vegetables, potatoes and pumpkins are supplied to West Bengal and Assam states. Out of the total 500 dwelling units in the village approximately 330 belong to Hindu community and the remaining

FUNCTIONAL MORPHOLOGY OF VILLAGE PARA

TAHSIL GHAZIPUR
 DISTRICT GHAZIPUR
 (NOTIONAL)
 1987



- BOUNDARY: TAHSIL
- " " : VILLAGE
- METALLED ROAD
- KACHCHA "
- RESIDENTIAL AREA
- GRAVE YARD
- WEEKLY MARKET (HAT)
- PRIMARY SCHOOL
- JUNIOR HIGH "
- HEALTH CENTRE
- POND
- WELL
- TUBE WELL
- HOLIKA PLACE
- TEMPLE/MOSQUE
- ELECTRIC POLE
- HAND PUMP

are of Muslims. Followers of both the religions celebrate their festivals with great enthusiasm. There has been no indignation among the scheduled castes in the village during the last twenty years and they lead a happy life without any conflict, although a state of untouchability still exists.

Reasons for selection for re-study

As ancillary to 1981 Census, it was proposed to re-study along with a few other villages studied in 1961. The following criterion for selecting such a village was given by Registrar General, India:

(a) A village near effective urban centre with population of 50,000 and above (proximity to industrial town and cities preferred).

(b) A village, away from an effective urban centre which may be near a small town (with a distance of 5 to 10 kilometres).

(c) A village at a distance not less than 25 kilometres from any urban centre of any size.

Besides, planning commission has also suggested following criterion for selecting village for study:-

(i) One is in a dry area.

- (ii) One is I.A.D.P. area.
- (iii) Having small irrigation facilities and rural electrification, and
- (iv) Where facilities of institutional financing for agricultural operations has progressed well.

Village Para was selected for re-study as it is nearest to the second criteria underlined by the Registrar General, India and the last one laid down by the planning commission. The village is located 12 kms away from effective urban centre. The field work for first survey was conducted in 1961 and it has now been re-studied during 1986-87. The re-study aims to examine the transformation in socio-economic, demographic and cultural life of the people that has taken place over a period of last 20 years.

Micro-Topography and settlement pattern

The area of the village is spread over 163.09 hectares. It consists of six residential clusters which are easily accessible to each other. The village map presented here shows the village site, hamlets and residential clusters, village roads, streets, foot-paths, schools, temples, mosques and hospitals. The population of the village is not located in a compact way, it is scattered among the six residential clusters as has been shown in table 1.3.

Table 1.3

Distribution of population by residential clusters and number of households 1987 survey data

Name of cluster	No. of households	Total population		
		Persons	Male	Female
1. Para Khas	180	910	499	411
2. Purvi Ahir Tola	94	640	321	319
3. Lahuria	90	620	302	318
4. Bari Chamar Tola	38	440	221	219
5. Chhoti Chamar Tola	24	250	135	115
6. Koeripura	74	640	322	318
Total	500	3500	1800	1700

During the study of 1961, out of the six residential clusters, households of only three viz. Bari Chamar Tola, Chhoti Chamar Tola and Koeripura were taken for study purposes. Since it is being re-studied, in the light of socio-economic, demographic and cultural transformation over 1961, hence, households of the same clusters

were again taken up for assessing the changes. The dispersal, shape and location of the residential clusters by and large conforms to the settlement pattern of 1961. Although these clusters are located quite apart from each other yet each one of them is densely populated. The habitation pattern in the villages is haphazard and unplanned.

The houses are built so close to each other that lanes and bylanes are neither straight nor evenly wide. Most of the houses are made of mud wall while the roof is either of tiles or thatched. The clusters are well connected with each other by *kharanja* (road paved with bricks) and *kuchha* roads.

Drinking water

During 1961 there were 40 wells and 2 hand-pumps in the village but now there were 30 wells and 14 hand-pumps. Ten wells were reported to have dried up. Almost all the households have got facilities of drinking water in their premises except a few *chamar* and *Hela* households who have to go for potable water at a distance of one kilometre from their house. *Chamar's* can take water from the wells belonging to their community only.

Village administration, education, culture and religion

The village administration is looked after by

Table I.4
Distribution of students in various classes by sex

Caste	Class I		Class II		Class III		Class IV		Class V	
	M	F	M	F	M	F	M	F	M	F
Harijan	5	4	3	1	4	1	13	5	7	1
Backward	15	19	12	9	15	12	16	10	15	10
Muslim	10	—	13	—	12	1	12	1	14	5
Brahmin	1	—	—	—	—	—	—	—	—	—
Total	31	23	28	10	31	14	41	16	36	16

There is one headmaster and six assistant teachers imparting education to the children. The junior high school is supervised by one head master and three assistant teachers. All the teachers are trained having B.T. or H.T. Certificate.

Animal husbandry and health centre

A veterinary sub-centre was established in the village—Para during 1962-63. One veterinary assistant is posted there. Vaccination and insemination facility is available at this dispensary but people don't like such services in the village. Besides, there is one Unani dispensary run by state government. The staff in the dispensary

Pradhan. Minor disputes are settled by him within the village. The co-operative credit society, Susuri provides loans to needy and poor fellows. It is located in neighbouring village Susuri. The family welfare centre is located at Subhakarapur at a distance of four kms from the main village. The educational institutions available in the village are primary school and one junior high school managed by district board, Ghazipur. So far, as cultural activities are concerned, there is neither any club nor a library in the village.

Primary school

The government primary school was established in the village in 1949. The school building is pucca, made of burnt bricks and cement. There is also a Govt. middle school. It was established in the village Para in 1979. The table 1.4 gives enrolment of students in primary school by caste and sex.

apart from a doctor, consists of one each compounder ward-boy and sweeper.

All the villages lying in the neighbouring areas are served by this medical centre. The number of out-door patients treated during the year 1987 were reported to be 9599. Family planning centre is located at Subhakarapur at a distance of 4 kms. from the village.

Post office

The village is served by a branch post office established in 1949. The jurisdiction of this branch post office is spread over the village—Sarai para,

Susundi, Malwari, Habbasnagar, Taha chak, Bara dih, Chitragur para and Hanoi. The postal stationery usually sold comprises envelope, inland letter, post-cards, stamps and foreign letters. During the preceding year ending on 31st March 1987, the total income earned by the sale of these items was approximately Rs. 6,000/-. The number of letters and telegrams received were reported to be around 36,000 while the number of those issued were approximately 38,000. Money orders received during the period 1986-87 were worth Rs. 60,000 while the value of money orders issued was approximately Rs. 7,500 only. The village has got telephone link but it was not operating during the survey period.

Flora and Fauna

There is no forest belt in the village. The important trees found in the village and surrounding areas are *seesam*, *neem*, *pakar*, *seemal*, *jamun*, *mahua babul*, mango, *ber*, gauva and bamboo. A few orchards of *gauvas*, *ber* and mangoes are seen in the village.

The important domestic animals found in the village are bullocks, buffalows, cows, and calves. Other animals found in the village are cats, dogs, mangoose, wolf, jackals, pigs, chitals and horses. The birds mostly seen comprise crow, kite, sparrow, pigeons, parraot, *koel* and *bulbul*.

Ethnic composition and settlement history

The ethnic composition of the village is multi-racial consisting of Hindus and Muslims. Muslims dominate the village by virtue of their heritage, power and influence but the hamlets selected for the study do not represent Muslim population. From the three hamlets viz, Bari Chhoti Chamar Tolas and Koeripura, 100 households, 50 from Koeripura and 25 each from Bari and Chhoti Chamar Tolas have been selected on random basis for the study. Among the selected households 48 belong to Chamar, 32 Koeri, 6 Nai (Muslim), 3 each Vaish and Gareria, 2 each Dusadh and Nonia and 1 each Nai (Hindu), Hela, Dhobi and Syeds. A little change has been observed in

the pattern of distribution of different ethnic groups over 1961. Only the dispersal of dwelling units have narrowed down because of increasing population and number of households.

The literature available from 1961 study reveals that during the reign of Mohammad Tuglaq, Ghazipur was conquered by Maliq-us-sadat and Syed Masood Ghazi. He had been bestowed by a son Syed Qutabuddin whose two sons, Syed Dost Mohammad and Syed Mohammad Yahya are said to be the ancestors of the Syeds of village Para. The descendants of Syed Dost Mohammad settled in the village Nonahera. Thus, Syed Dost Mohammad Christened it after his own name as Mohammadpur. In due course of time, the main population of the village diverted to other side of the village which was later on known as Para, signifying a part of the original village Mohammadpur. After some time the original name Mohammadpur disappeared and Para became the official name for the entire village.

General feel of the village

On the whole, it may be conjectured that village population is represented by several castes, creeds and culture. The village affairs in regard to socio-economic development is progressing well but with low pace. Equipped with social and economic infra-structures, the village life looks agrarian in nature. It has experienced a population growth of 36.49 per cent during decade 1971-81. The work participation rate at the 1981 Census was 23.95 per cent while corresponding percentage for literacy was 18.13. Drinking water, electricity and roads are available for all the settlements in the village. The village has Nyay Panchayat at Susuri and one of the member is elected from this village. Further, the study of the various aspects of the socio-economic, demographic and cultural characteristics of the village suggests that there is still a lot to be done for the development of village. In the light of Govt. decision for accelerating the rate of development in the village a lot of attention is expected to be focussed under various on going developmental schemes.

CHAPTER—II

Social Demography and Vital Statistics

In this chapter an attempt has been made to compare and contrast the social, demographic and vital statistics indices in respect of the inhabitants of village Para and its neighbouring villages which have got urban influence on their living at two points of time. i.e. 1961 and 1981. These aspects are based on 1981 census data such as distribution of population by sex, marital

status, workers and non-workers, literacy, birth and death statistics and migration. For this purpose eight villages within a range of 2 to 13 kms from the nearest town Ghazipur and 2 to 3 kms from village Para have been selected. The demographic data pertaining to village Para and eight neighbouring villages is presented in table II.1.

Table II.1
PCA of village Para and neighbouring villages (1981 Census)

Village name	Distance from Ghazipur	Area in hectare	Occupied residential houses	No. of household
Para	12	163.09	474	486
Baghul Buzurg	12	100.77	32	34
Barikpur	12	72.20	116	120
Piarepur	12	29.14	43	50
Rasoolpur	12	14.16	9	1
Saraipara	12	50.99	36	37
Susuri	13	142.86	134	155
Abdulah Chak	13	33.99	13	16
Taha Chak	13	112.10	31	32

Total population			Scheduled caste		Literate	
P	M	F	M	F	M	F
3370	1695	1675	368	404	366	245
220	106	114	39	37	31	2
822	413	409	206	221	120	22
360	168	192	55	59	59	5
1	1	-	1	-	-	-
241	124	117	-	-	55	12
1137	557	580	153	136	280	45
95	48	47	40	46	12	-
303	156	147	-	-	63	2

As has been described in earlier chapter, Para village is bounded by a cluster of eight villages from the different directions within the radius of two to three kms. Two villages viz., Abdulah Chak and Taha Chak lie in Mohammadabad tahsil while remaining six villages including Para are from Ghazipur tahsil. The table II.1 shows that Para

village has the largest area (163.09 hect.) followed by Susuri (142.86 hect.), Taha Chak (112.10 hect), Baghul Buzurg (100.77 hect), Rasoolpur (14.16 hect), Abdulah Chak (33.99 hect), Saraipara (50.99 hect), and Barikpur (72.20 hect). Accordingly the number of occupied residential houses and number of households in village Para is also

ENVIRONS OF VILLAGE PARA

2 0 2 4 6 Km.

Tahsil Ghazipur

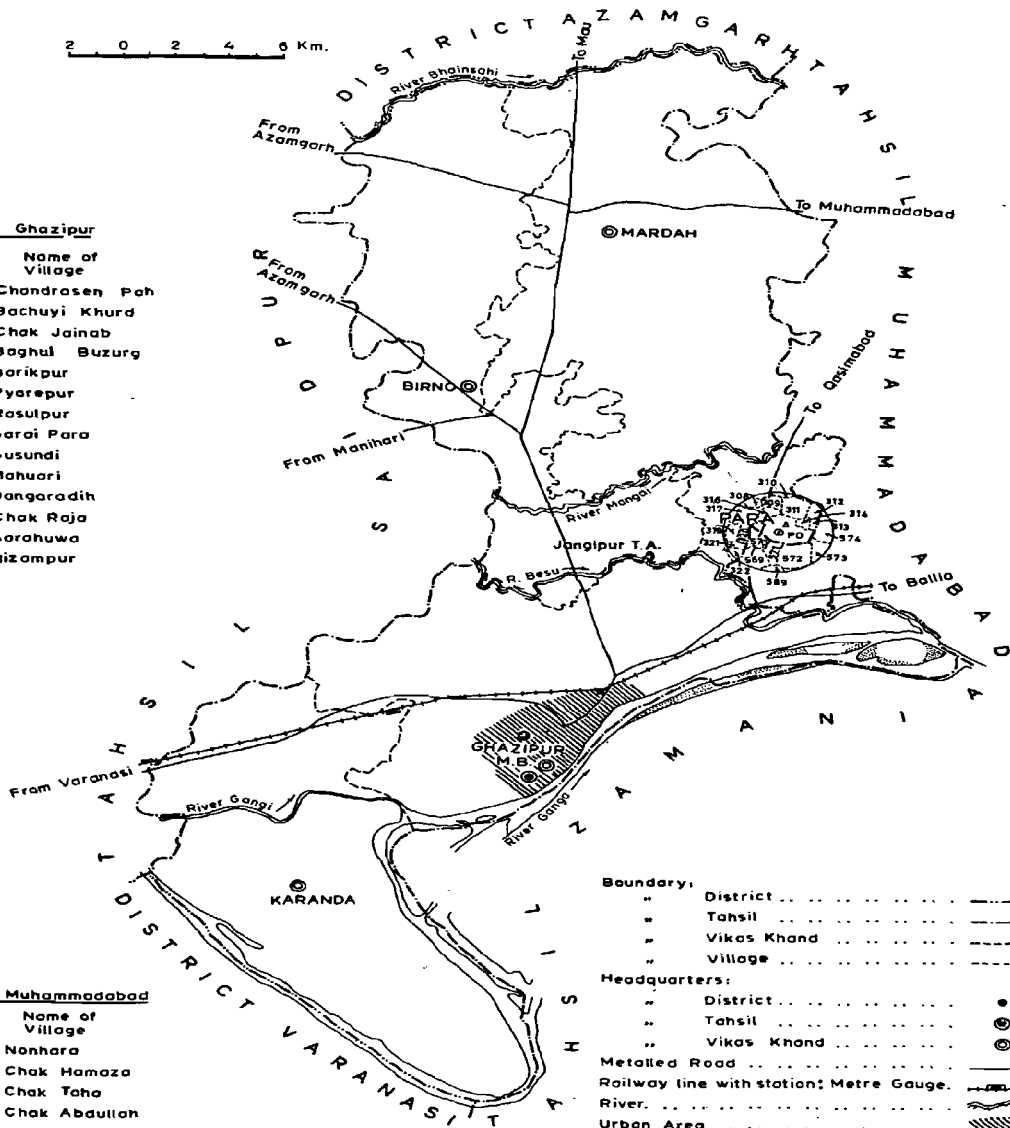
Code No.	Name of Village
308	Chandrasen Pah
309	Bachuyi Khurd
310	Chak Jainab
311	Baghul Buzurg
312	Borikpur
313	Pyarepur
314	Rasulpur
316	Sarai Para
317	Susundi
318	Mahuari
319	Dangaradih
320	Chak Raja
321	Sorahuwa
322	Nizampur

Tahsil Muhammadabad

Code No.	Name of Village
574	Nanbara
573	Chak Hamaza
572	Chak Taha
571	Chak Abdullah
570	Chak Husaini
569	Chak Alhabad Baroura
589	Chak Sahrullah

PO = POST OFFICE
A = VILLAGE MARKET

Boundary:	District	-----
"	Tahsil	-----
"	Vikas Khand	-----
"	Village	-----
Headquarters:	District	●
"	Tahsil	⊙
"	Vikas Khand	⊙
Metalled Road		———
Railway line with station; Metre Gauge.		———
River		~~~~~
Urban Area		▨▨▨
Location of village PARA		○
Village code No.		311



more as compared to neighbouring villages. Para has the largest number of occupied residential houses (474) followed by Susuri (134), Barikpur (116), and smallest are Abdulah Chak (13) and Rasoolpur (01).

The total population of the village Para consists of 3370 persons, of which 1695 are males and 1675 females. The second largest village in terms of population is Susuri having 1137 persons (557 males and 580 females). The density of population per sq. km. was highest for the village Para (2066), followed by Piarepur (1241) and Barikpur (1141). The village Baghul Buzurg has the lowest density of 218 persons per sq. km. among the cluster of eight villages. The composition of scheduled caste population to total population has been highest in the village Abdulah Chak (90.52 per cent) followed by Barikpur (51.94 per

cent), Baghul Buzurg (34.54 per cent), Piarepur (31.66 per cent), Susuri (25.41 per cent) and lowest in village Para (22.90 per cent). The two villages, namely Sarai Para and Taha Chak does not have any scheduled caste population. Besides these, the number of persons per household in the village Para comes to 6.93 persons while it is 9.46 in Taha Chak, 7.20 in Piarepur, 7.33 in Susuri, 6.85 in Barikpur, 6.47 in Baghul Buzurg, 6.51 in Sarai Para and 5.93 in Abdulah Chak.

The literacy figures were highest in village Susuri (28.58 per cent) followed by Sarai Para (27.80 per cent), Taha Chak (21.45 per cent), Para (18.13 per cent), Piarepur (17.77 per cent) and Barikpur (17.27 per cent). It was least in the village Baghul Buzurg (15.00 per cent). It further shows that most of the persons were still illiterate specially females in these villages.

Table II.2
Workers and non-workers in village Para and neighbouring villages (1981 Census)

Village name	Distance from the nearest town	Total workers		Cultivators	
		M	F	M	F
Para	12	753	54	420	12
Baghul Buzurg	12	45	5	43	5
Barikpur	12	202	9	100	2
Piarepur	12	86	7	81	3
Rasoolpur	12	-	-	-	-
Saraipara	12	55	-	46	-
Susuri	13	232	12	206	-
Abdulah Chak	13	24	-	14	-
Taha Chak	13	81	3	46	-

Agricultural labourer		Household duties		Other worker		Marginal workers		Non-workers	
M	F	M	F	M	F	M	F	M	F
149	29	48	11	136	2	13	1	929	1620
1	-	-	-	1	-	-	-	61	109
94	3	-	-	8	4	-	-	211	400
5	4	-	-	-	-	-	-	82	185
-	-	-	-	-	-	-	-	1	-
-	-	-	-	9	-	-	-	69	117
-	-	5	-	21	12	-	-	325	568
10	-	-	-	-	-	-	-	24	47
31	3	-	-	4	-	-	-	75	144

The composition of total workers to total population shown in table II. 2 explains that maximum

percentage of workers lie in the village Taha Chak (27.72 per cent) followed by Piarepur 25.83,

Barikpur 25.67, Abdulah Chak 25.26 while the corresponding figure for village Para was 23.95 per cent. The table signifies that persons in other villages were having higher rate of participation in different economic activities. Village Para ranks fifth with predominance of cultivators (12.82 per cent) and agricultural labourers (5.28 per cent), persons engaged in other activities comprise household duties 1.75 per cent and other workers 4.09. Further more, 0.42 per cent of persons reporters themselves marginal workers in the village the figure for which in other villages was nil during 1981 census. Similarly the percentage

for non workers to total population had been of higher order in village Susuri 78.54 per cent followed by Baghul Buzurg 77.27 per cent, Sarai Para 77.18 per cent, Para 75.63 per cent and least in the village Taha Chak 72.28 per cent. The table reveals that these villages were still in dearth of the availability of economic opportunity to the mass of the population.

A comprison of the 1981 census Primary Census Abstract of the village Para with that of tahsil Ghazipur (Rural) as a whole is presented in the table II. 3.

Table II.3
Primary census abstract of village Para and other rural areas (1981 census)

Sl. No.	Name	Occupied Residential Houses	No. of Households	Total Population		
				P	M	F
1.	Para	474	486	3370	1695	1675
2.	Ghazipur Tahsil (Rural)	49523	52725	372644	187315	185329
3.	Ghazipur Distt. (Rural)	237122	257930	1790387	897004	893383
4.	U.P. State (Rural)	14621813	15840819	90962898	48041135	42921763

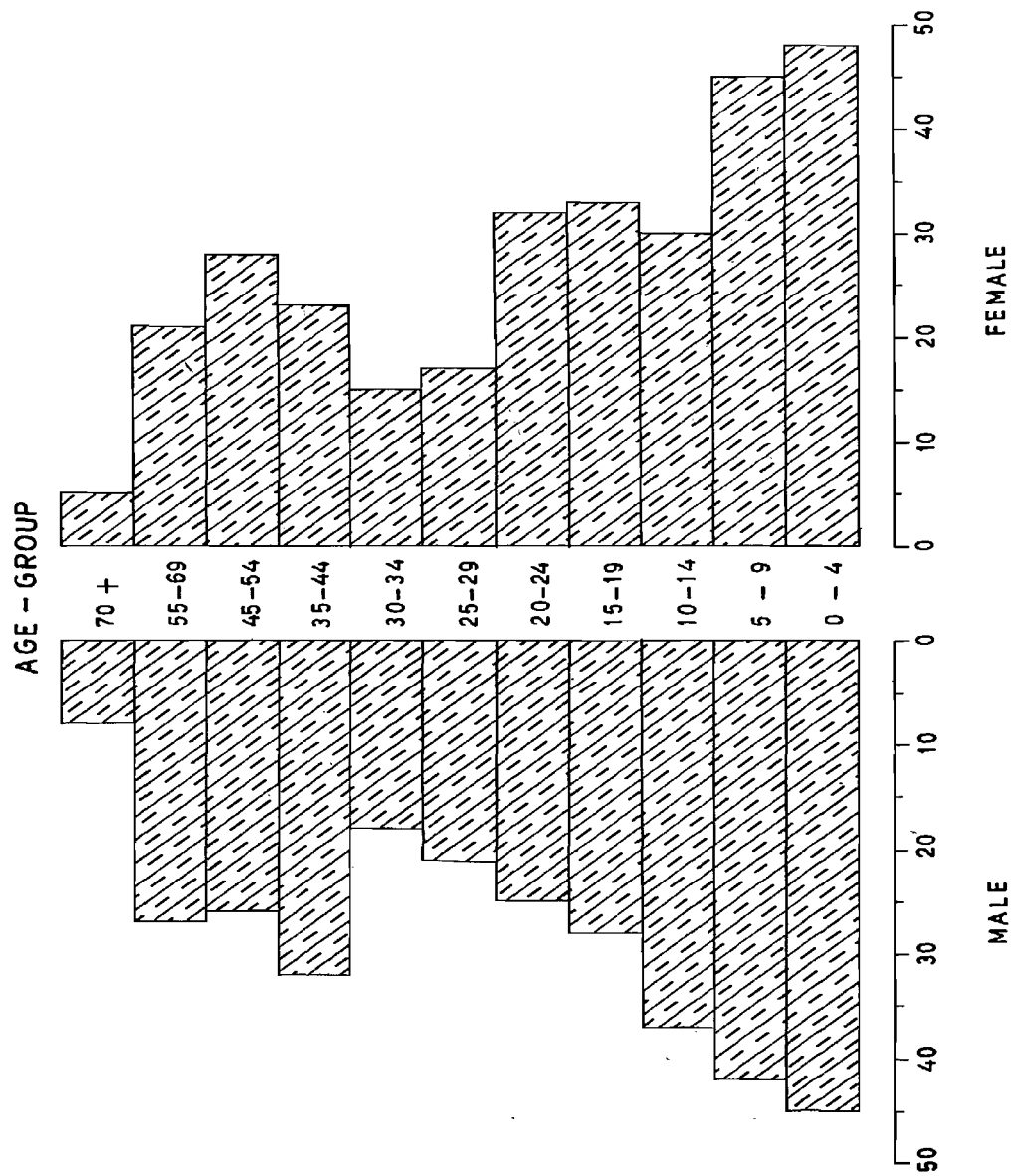
Contd.

Scheduled castes		Scheduled Tribes		Literate	
M	F	M	F	M	F
368	404	-	-	366	245
43911	44255	60	13	73734	18847
382796	190766	60	13	357183	107550
11066882	9933449	115454	106275	16899940	4074858

From the table II.3 it may be observed that number of persons per household in the village comes to 6.93 whereas the same for tahsil Ghazipur (Rural) district (Rural) and state of Uttar Pradesh comes to 7.06, 6.94 and 5.74 respectively which reflects a bigger size of family at tahsil and village level. The density of population worked out to be highest 2066 persons km² in village Para and 574, 576 and 314 in tahsil, district and rural areas of the state. A similar pattern was observed so far as decennial growth rate of population during 1971-81 for the village is concerned. It has been calculated to be 32.44 per cent whereas the corresponding position in respect of the rural areas of the tahsil, district and state worked out to be 26.52, 26.97 and 25.49 per

cent respectively. Again, in case of scheduled caste population, the percentage of the village and that of state varied between 20.59 to 22.90. Thus there had been a very little variation in respect of scheduled caste. However the rate of growth of scheduled caste population was of lower order in the village in relation to tahsil Ghazipur rural. None belonging to the scheduled tribe was found in the village during 1981 while there were 73 scheduled tribes in tahsil and district of Ghazipur. The other dimensions of the table reveals that the village is lagging behind in respect of literacy where only 18.13 per cent of the population is literate while its percentage at State, district and tahsil level was calculated to 27.16, 27.62 and 24.84 respectively. This state of

SEX AND AGE STRUCTURE



affair explains that general awareness in Para has been at a lower pace in comparison. The analysis of workers and non-workers in the village

with those of tahsil Ghazipur (Rural) district Ghazipur (Rural) and Uttar Pradesh (Rural) has been discussed in the table II.4.

Table II.4
Classification of workers and non-workers Village Para and other rural areas (1981 census)

Name of village	Total main workers		Marginal workers		Non-workers	
	M	F	M	F	M	F
1	2	3	4	5	6	7
1. Para	753	54	13	1	929	1620
2. Ghazipur (Tah.) Rural	84697	13594	1844	8748	100774	162987
3. Ghazipur (distt.) Rural	401083	59822	5098	29490	490823	804071
4. U.P. State Rural	24492153	2534352	246096	1347578	23302886	39039833

It is seen from the table II.4 that there were 23.95 per cent workers in the village Para while the same was worked out to be 29.22, 25.62 and 26.37 per cent in the rural areas of the State, District and Tahsil. It indicates that people were still awaiting for employment opportunities in the village. Similarly marginally employed persons comprised 0.41 per cent in the village and 2.84, 1.82 and 1.49 per cent in rural areas of tahsil, district and state of Uttar Pradesh. On the other hand wide variations had been witnessed in case of non-workers, the percentage for which

being 75.63 in the village and 70.78, 72.57 and 69.29 per cent in tahsil, district and state level. It has been found that persons willing to work were having disguised employment in the village.

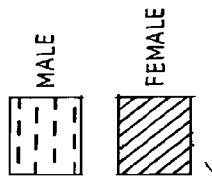
Distribution of population by age & sex

The pattern of the distribution of population by age and sex for 1961 and 1987 survey is presented in table II.5. These findings are based upon the 100 households selected for the study.

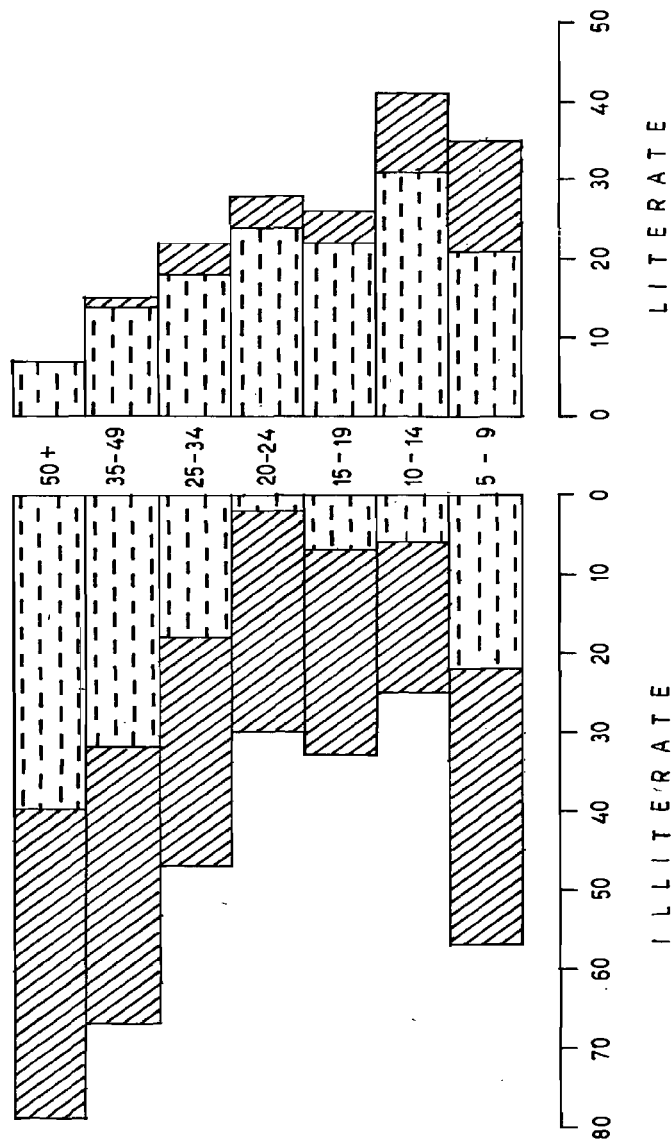
Table II.5
Distribution of population by age and sex (1961 and 1987) survey data

Age-group	1961 survey data			1987 survey data			% variation over 1961 survey
	P	M	F	P	M	F	
0-4	108	43	65	93	45	48	-13.58
5-9	96	54	42	86	42	44	-10.41
10-14	72	36	36	67	37	30	- 6.94
15-19	51	23	28	61	28	33	+19.60
20-24	48	21	27	57	25	32	+18.75
25-29	43	18	25	38	21	17	-11.62
30-34	43	22	21	33	18	15	-23.25
35-44	53	23	30	55	32	23	+ 3.77
44-54	-	-	-	54	26	28	-
55-69	107	57	50	48	27	21	-55.14
70+	-	-	-	13	8	5	-
Grand Total	621	297	324	605	309	296	- 2.57

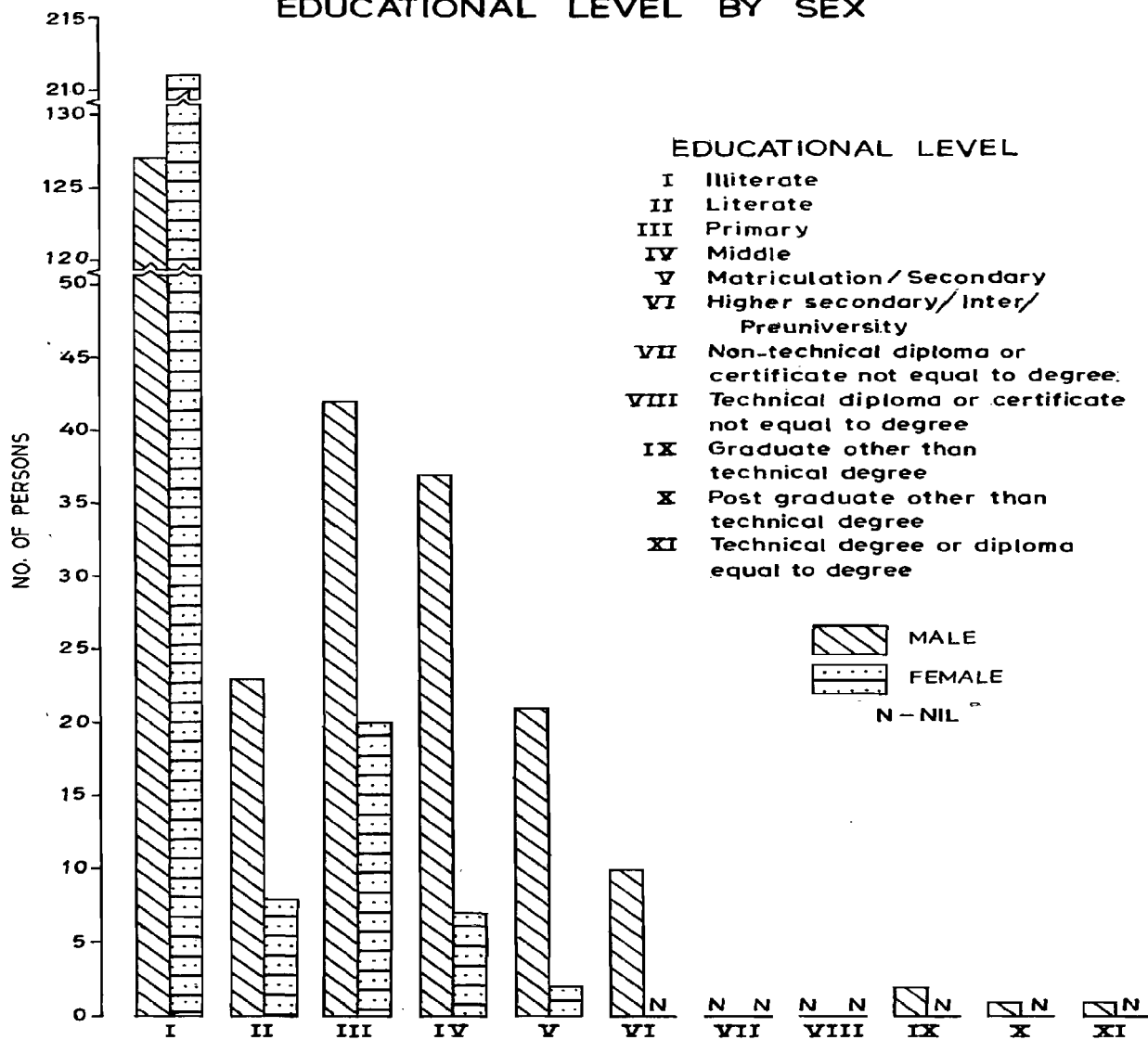
EDUCATION BY AGE AND SEX



AGE GROUPS



EDUCATIONAL LEVEL BY SEX



From the table II.5 it may be seen that the population of the village during 1961 and 1987 surveys was reported as 621 (297 males and 324 females) and 605 persons (309 males and 296 females). Thus over a period of two decades the sample population of the village has come down to 2.57 per cent. But this decline may not be called a real decline. It may be because of the breaking of the joint family system, and a few single person households in the sample and also because of the awareness of the persons and their engagement outside the village in employment and partly due to the enrolment of children outside the village for studies. The percentage variation in respect of various age groups shows that there has been an increase of 19.60 per cent in the age group 15-19 and 18.75 per cent in the

age group 20-24. Further, the percentage of population reported for the age group 0-14 was 44.44 per cent of the population during 1961 survey which has come down to 40.66 per cent during 1987 survey. Again the age group 15-54 which accounted for 38.32 per cent of the population during 1961 has now been recorded as 49.26 per cent of the total population. The remaining 10.08 per cent lie in the age group 55+. Females had an edge over males during 1961 which has now declined during 1987 survey.

Sex composition

According to 1987 survey data the sample population of the village consists of 309 males (51.07 per cent) and 296 females (48.93 per cent)

Table II.6
Literacy by age and sex 1961 and 1987 survey data

Age-Group	1961 Total population			Illiterate		Literate		1987 Total Population			Illiterate		Literate	
	P	M	F	M	F	M	F	P	M	F	M	F	M	F
5-9	96	54	42	52	42	2	-	92	43	49	22	35	21	14
10-14	72	36	36	25	35	11	1	66	37	29	6	19	31	10
15-19	51	23	28	18	28	5	-	59	29	30	7	26	22	4
20-24	48	21	27	16	26	5	1	58	26	32	2	28	24	4
25-34	86	40	46	34	46	6	-	69	36	33	18	29	18	4
35-49	75	34	41	28	40	6	1	82	46	36	32	35	14	1
50+	85	46	39	42	39	4	-	86	47	39	40	39	7	-
Total	513	254	259	215	256	39	3	512	264	248	127	211	137	37

while during 1961 males were 297 (47.83 per cent) as against 324 females (52.17 per cent). The percentage of males improved by 3.28 per cent points while that of females declined by 3.24 per cent points over two decades. The sex ratio in 1961 was calculated to 1090 females per one thousand males which has declined to 988 females per one thousand males. It may be partly due to high infant mortality rate and partly due to migration of females consequent upon their marriage.

Literacy and education

During 1961 survey out of total 513 persons 215 males (41.91 per cent) and 256 females

(49.90 per cent) were reported as illiterate and 39 males (7.60 per cent) and 3 females (0.59 per cent) were literate. During 1987 survey, out of 512 persons 127 males (24.80 per cent) and 211 females (41.21 per cent) were reported as illiterate and 137 males (26.75 per cent) and 37 females (7.23 per cent) reported as literate. Literacy percentage over a period of time has increased which indicates that education among females was gradually increasing in the village.

Educational level

The following table shows the distribution of population by sex and educational level at two points of time i.e. 1961 and 1987.

Table II.7
Distribution of population classified by sex and educational level 1961 and 1987 (survey data)

1961 survey			Educational level	1987 survey		
P	M	F		P	M	F
471	215	256	Illiterate	338	127	211
35	32	3	Literate (without educated level)	31	23	8
4	4	-	Primary	62	42	20
-	-	-	Middle	44	37	7
2	2	-	Matriculation/Secondary	23	21	2
1	1	-	Higher secondary-Inter-Pre-University	10	10	-
-	-	-	Non-technical Diploma or certificate not equal to Degree	-	-	-
-	-	-	Technical Diploma or certificate not equal to Degree	-	-	-
-	-	-	Graduate degree other than Technical degree	2	2	-
-	-	-	Post Graduate other than technical degree	1	1	-
-	-	-	Technical Degree or diploma equal to degree	1	1	-
Total 513	254	259		512	264	248

From the table II.7 (excluding the population in the age group 0-4) it may be observed that out of the total population 471 persons (81.28 per cent) were reported to be illiterate during 1961 survey. This number in 1987 declined to 338 (66.01%). There has been a considerable reduction in the number of illiterates over 1961 survey. While on the other hand the percentage of literates without educational level which was 6.82 in 1961 has gone down to 6.06. Educational levels have improved in respect of all other levels of educational standard, which is evident from the fact that none of the person in the village during 1961 attained educational level beyond higher secondary. The respective position during 1987 is explained that 12.10 per cent (8.20 males and 3.90 females) were having primary level of education and 8.59 per cent (7.22 males and 1.37 females) up to middle. Again 4.49 per cent (4.10 males and 0.39 females) reported matriculation/secondary and 0.19 (all males) higher secondary/Inter/Pre-university level of education. Further more, 0.78 per cent (all males) reported to have attained graduate and other equivalent technical degrees.

Educational score

The following table shows the distribution of households by caste/tribe of head of the household and average educational score for the persons of age 5 and more. The average educational score per head and per household has been presented by giving points to each of the family members with regards to their educational level. The educational scores allotted for each level of education is as follows:

Illiterate

Illiterate	0
Literates (without educational level)	1
Primary or Junior basic or middle	2
Matriculation	3
Technical diploma not equal to degree	4
Graduate degree & equal to graduate degree	5
Post graduation degree and its equivalent	5
Ph. D. or equivalent	6

Table II.8
Distribution of households by caste-tribe of Head of the household and average educational score 1987 (survey data)

Caste/Tribe Community	No. of House- holds	Population			Average Educational Score			
		P	M	F	Per head		Per Household	
					M	F	M	F
A. HINDU								
1. Chamar (SC)	48	234	125	109	0.62	0.66	1.62	0.15
2. Dhobi (SC)	1	6	3	3	1.66	-	5.00	-
3. Hela (SC)	1	6	3	3	1.67	-	2.00	-
4. Dusadh (SC)	2	5	2	3	1.00	-	1.00	-
5. Koeri	32	187	99	88	1.32	0.39	4.09	1.07
6. Nai	1	4	1	3	3.00	1.33	3.00	4.00
7. Nonia	2	7	2	5	3.50	-	3.50	-
8. Gaderia	3	18	11	7	0.73	0.28	2.66	0.67
9. Vaish	3	9	2	7	1.00	0.43	0.67	1.00
B. MUSLIM								
1. Nai	6	34	15	19	2.53	0.95	0.33	3.00
2. Syed	1	2	1	1	-	-	-	-
Total	100	512	264	248				

Table II.8 reveals a higher level of per head educational score for males than to females. The castewise analysis among males shows that per head educational score for caste Nonia (3.50) is highest while for Chamars it was least (0.62). Among other castes, Nai (3.00) were at the top followed by Nai-Muslim (2.53) and Koeri (1.32). Among the females again Nai caste have attained highest (1.33) score while lowest (0.28) was reported for Gaderia. At the household level Dhobi's have scored the highest (5.00) place followed by Koeries (4.09) Nonia (3.50), Gaderia (2.66) and Nai (Turk) (0.33). For Syeds nil edu-

cational scores has been reported. For female per household educational score was highest in case of Nai (4.00) and lowest in Chamar (0.15). In case of Dhobi, Hela, Dusadh, Nonia and Syed nil educational score was for females.

Default in school enrolment

The table II.9 gives the discription of the households defaulting to enrolling school going children classified by Caste/Tribe/Community of head of the household.

Table II.9

Households defaulting to enrolling school going children classified by caste/tribe/community of head of household 1987 (survey data)

Caste/tribe/community of head of household	Number of households having children of school going age (5-14)			Number of h.h. with only male children of school going age and failing to send them to school	Number of household with only female children of school going age and failing to send them to school	Number of h.h. having both male and female children of school going age and failing to send both to school	No of h.h. having both male and female children of school going age and failing to send some of the male and female children to school
	Male only	Female only	Male/Females both				
A. HINDU							
1. Chamar (SC)	13	9	13	-	-	-	-
2. Dusadh (SC)	-	1	-	-	1	-	-
3. Koeri	6	7	10	2	3	2	4
4. Vaish	-	2	-	-	1	-	-
5. Nai	-	1	-	-	-	-	-
6. Nonia	1	1	-	-	1	-	-
7. Gaderia	1	-	2	-	-	-	-
B. MUSLIM							
1. Nai	-	3	3	-	1	1	1
Total	21	24	28	2	7	3	5

No. of Households with both male and female children of school going age and failing to send only female children	No. of households with only male children of school going age and failing to send some of them to school	No. of households with only female children of school going age and failing to send some of them to school
-	-	-
-	-	-
3	-	-
-	-	2
1	-	-
-	-	-
2	1	-
1	-	2
6	1	4

Note : No. of household with both male and female children of school going age and failing to send male/female children only to school are nil.

It can be seen from the Table II.9 that out of 100 households there have been as many as 21 households having only male children of school going age and 24 households having only female school going children. Twenty-eight households have reported both male and female children of school going age. Default to enrolment has been considered when children of either sex in school going age are available in the household but they are not enrolled. Of the defaulting households, 2 are having only male children of school going age, 7 only females while 3 households are having both male and female children of school going age. The male defaulting household belongs to Koeri and that of female combines the Castes, Dusadh (1 household), Koeri (3 households), Vaish (1 household), Nonia (1 household) and Nai Muslim (1 household). The households where both male and female children of school going age were available and found defaulting to send them to school are Koeri (2 households) and Nai Muslim (1 household). Thus the incidence of defaulting in school enrolment is 9.52 per cent among the households having male school going children

and 29.17 per cent among the household having only female school going children and further 10.71 per cent of households having both male and female children. Moreover, where male children of school going age were enrolled and females were left aside or all female children of school going age are enrolled and males are left aside, such state of situations has been termed as default inconsistency. In respect of the 5 households, Koeri (4 households) and Nai Muslim (1 household) have both male and female children of school going age and have defaulted to send some of the male and female children to schools. Out of these 6 households are in the category who have both male and female children of school going age and fail to send only female children. They belong to the castes Koeri, Gaderia and Nai Muslim. Four households (16.67 per cent) have been reported where only female children of school going age are available and fail to send some of them to school. The details about 28 defaulting households and educational level of their head of the household is placed in the following table:-

Table II.10

Household default consistency by sex in enrolling children in school as related to educational level caste/tribe/community of head of household (If both male and female children of school going age are not enrolled in school it may be treated as default consistency)

Caste/tribe community of head of the house- hold	No. of house- holds with both male and female children of school going age	No. of households having default consistency by sex where educational level of head of household is-															
		Literate without educational level						Primary		Middle		Matri- culation/ second- ary		Higher second- ary/Inter- mediate/ Pre-Uni- versity Graduate & above		Graduate	
		Illiterate		Non-formal		Formal		M	F	M	F	M	F	M	F	M	F
		M	F	M	F	M	F										
1. Chamar (SC)	13	5	8	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2. Koeri	10	7	-	-	-	1	-	-	-	-	-	1	-	1	-	-	-
3. Gaderia	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4. Nai (Muslim)	3	-	-	-	-	1	-	-	-	-	-	1	-	-	-	1	-
Total	28	14	8	-	-	2	-	-	-	-	-	2	-	1	-	1	-

Note :

1. Castes-Tribes with nil information have been excluded
2. Educational level having nil information have been excluded

The table II.10 shows that there were 28 defaulting households having both male and female children of school going age. They belong to caste Chamar (SC) Koeri, Gaderia and Nai (Muslim). The educational level in respect of 14 households were illiterate and 10 households, literate without any educational standard. Again

two head of the households were matriculation and one each upto Intermediate and graduate. All these shows that extension of literacy is prevailing at a very low pace among the heads of the households in the village. Default inconsistency (unstructured) by sex is placed in the following table:-

Table II.11

Household default inconsistency (unstructured) by sex in enrolling children in school as related to educational level and caste/tribe/community of head of household (If some males and females children are enrolled and not others it may be termed as default inconsistency unstructured)

Caste/tribe/ community of head of the household	No. of house- hold with both male & female children of school going age	No. of households showing default inconsistency (unstructured) where educational level of head of household is									
		Illiterate		Literate (without educational level) Formal		Matricu- lation		Higher secondary Intermediate Pre-University		Technical dip. or certificate not equal to degree	
		M	F	M	F	M	F	M	F	M	F
HINDU											
1. Chamar (SC)	13	5	8	-	-	-	-	-	-	-	-
2. Koeri	10	7	-	1	-	1	-	1	-	-	-
3. Gaderia	2	2	-	-	-	-	-	-	-	-	-
MUSLIM											
4. Nai	3	-	-	1	-	1	-	-	-	1	-
Total	28	14	8	2	-	2	-	1	-	1	-

Note : Caste/tribes and educational level having nil information have been excluded

The inconsistency unstructured is termed where some male and female children of school going age are enrolled while others are deprived to the opportunity. The table II.11 shows that out of the 28 households following under default inconsistency 13 households belonging to caste Chamar, 10 households of Koeri, Two Gaderia and 3 households of Nai (Muslim) which fall under the category of default inconsistency. Considering the level of education of head of the

households observed that 14 head of households are illiterate, 2 are literate but without educational level, one have primary two matriculation level of education while one each has attained higher secondary and graduate levels. The whole analysis reflects that illitracy among the head of the households of different castes is the main cause of default inconsistency. The inconsistency by occupation is presented in table II.12.

Table II.12

Household default in-consistency by sex in enrolling children in school as related to occupation and caste status and religion of head of household

Occupation (describe as per NCO-2 digit code)	No. of households with both male and female children of school going age	No. of households showing default inconsistency by sex where head of households		
		Scheduled caste	Other Hindu	Muslim
1. Medical Practice (07)	1	-	-	1
2. Cultivator (61)	17	4	8	1
3. Agricultural Labour (63)	8	2	4	-
4. Flour Mill (77)	1	-	-	1
5. Basket Maker (94)	1	-	1	-
Total	28	6	13	3

Note : Castes/Tribes and occupation having nil information have been excluded.

The table II.12 reveals that maximum number of households are engaged as cultivators (17 households) followed by labours (8 households) while one each was engaged in medical practice, flour Mill, and basket making. Out of these 6

households belong to scheduled caste, 13 other Hindu caste and 3 Muslim community. The table further brings to light that maximum number of inconsistency was represented by cultivators and agricultural labourers.

Table II.13

Household default by sex in enrolling children in school as related to occupation and caste status and religion of head of household

Occupation (describe as per NCO-2 digit code)	No. of household with both male and female children of school going age	No. of household schooling default in consistency by sex where head of households belong to		
		Scheduled Caste	Other Hindu	Muslim
Cultivator (61)	17	6	5	1
Agricultural Labourer (63)	8	2	2	-
Basket Maker (94)	1	1	-	-
Medical Practice (07)	1	-	-	1
Total	27	9	7	2

Note : Castes/Tribes and occupation with nil information have been excluded.

The table II.13 shows that out of total 28 households showing default inconsistency, 17 are cultivator households, 8 households from agricultural labourer and one each household from basket maker and medical practice. The caste wise analysis shows that the number of scheduled caste households are 9 while that of other castes among Hindus are 7 and for Muslim it is two only.

Reasons for non-enrolment of children in school

The general observation based on the scrutiny of household schedules filled in for non-enrolment of children in schools has been as follows:

1. Looking into the present state of unemployment most of the people think that imparting education is unproductive and unemployment generating.
2. In general there was lack of social awareness among villagers.
3. Most of the households think education for girls as unproductive and causes extra burden on family budgets.

Marital status

The table II.14 shows the distribution of population by age, sex and marital status during 1961 and 1987 survey.

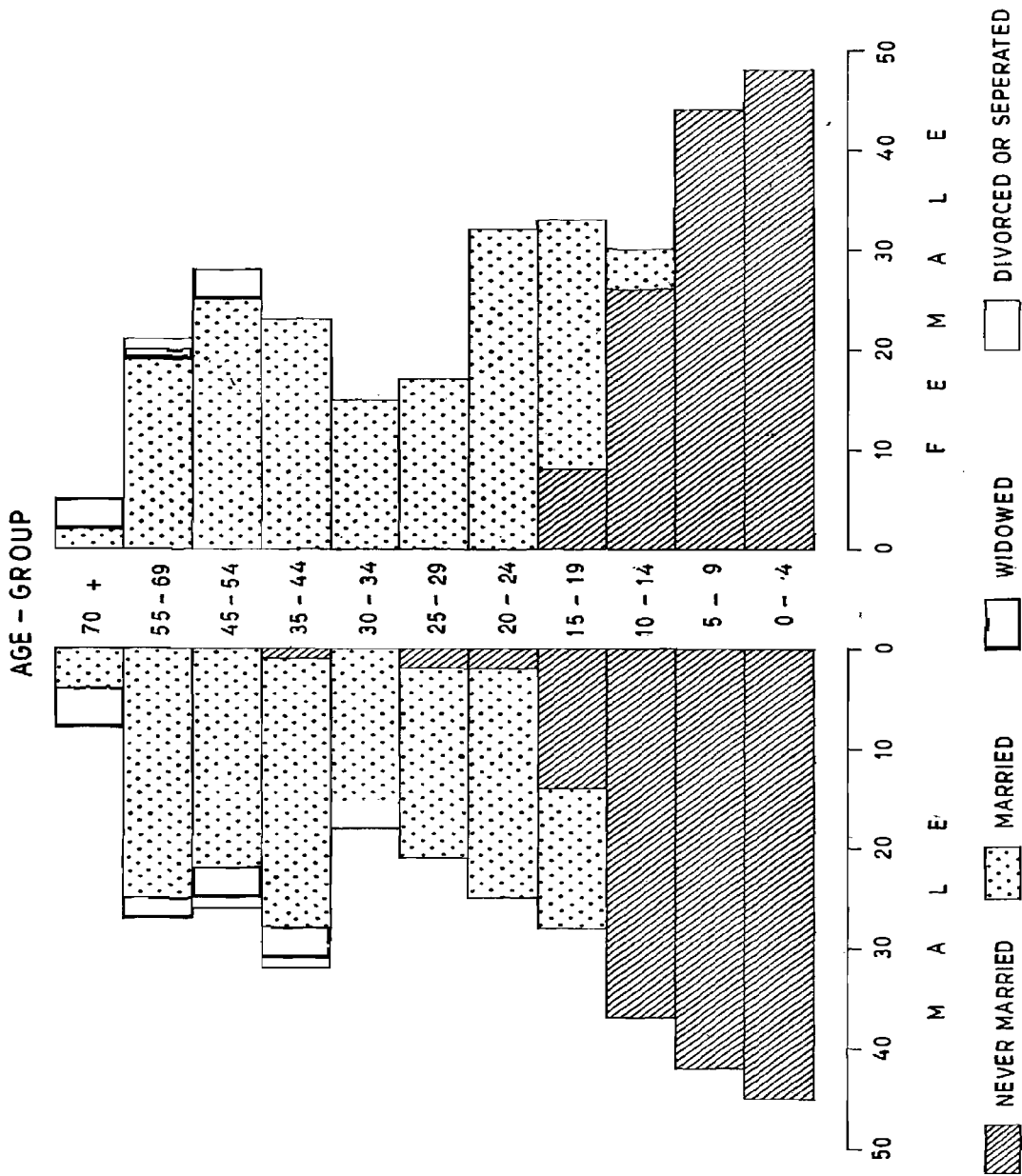
Table II.14
Distribution of population by age, sex and marital status 1961-1987 survey data

Age group	1961								1987										
	Never married		Married		Widowed		Divorced/seperated		Never married		Married		Widowed		Divorced/seperated		Unspecified		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
0-4	43	65	-	-	-	-	-	-	45	48	-	-	-	-	-	-	-	-	-
5-9	45	35	8	7	-	-	1	-	42	44	-	-	-	-	-	-	-	-	-
10-14	16	16	19	19	1	-	-	1	37	26	-	4	-	-	-	-	-	-	-
15-19	2	-	21	28	-	-	-	-	14	8	14	25	-	-	-	-	-	-	-
20-24	-	-	21	27	-	-	-	-	2	-	23	32	-	-	-	-	-	-	-
25-29	-	-	17	23	1	1	-	1	2	-	19	17	-	-	-	-	-	-	-
30-34	-	-	22	21	-	-	-	-	-	-	18	15	-	-	-	-	-	-	-
35-44	2	-	19	27	2	3	-	-	1	-	27	23	3	-	1	-	-	-	-
45-54	-	1	20	17	3	3	-	1	-	-	22	25	3	3	1	-	-	-	-
55-69	-	-	23	16	11	12	-	-	-	-	25	19	2	1	-	1	-	-	-
70+	-	-	-	-	-	-	-	-	-	-	4	2	4	3	-	-	-	-	-
Age not stated	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	108	117	170	185	18	19	1	3	143	126	152	162	12	7	2	1	-	-	-

The table II.14 reveals that during 1961 survey out of 621 persons, 215 (34.62 per cent) were reported as never married 355 (57.17 per cent) were married 37 (5.96 per cent) persons as widowed and 4 persons (0.65 per cent) were reported divorced or separated. The 1987 survey data reflects that out of 605 persons, 269 (44.47 per cent) have reported as never married 315 persons (52.07 per cent) as married, 18 persons (2.98 per cent) as widows and 3 persons (0.50) as divorced or separated. Out of 297 males in 1961 survey 57.24 per cent were married 6.06 per cent widowers, 0.33 per cent divorced and 36.36 per

cent never married where as during 1987 survey out of 309 male, 142 (45.96 per cent) never married, 154 (49.83 per cent) married, 11 (3.56 per cent) as widowed and 2 were (0.64 per cent) divorced or separated. Similarly among 324 females in 1961 survey 57.09 per cent were married, 5.86 as widowed 0.92 divorced and 36.11 were unmarried. During 1987 survey out of 296 females, 126 (42.56 per cent) have reported as never married, 162 (54.72 per cent) as married, 7(2.36 per cent) as widows and 1(0.34 per cent) had reported as divorced or separated.

MARITAL STATUS BY SEX AND AGE-GROUP



Age at marriage

The 1961 survey report reveals that there has been prevalence of child marriage in the village

Table II.15

Age at marriage and time of marriage 1987 survey.

Duration of marriage	Average age at marriage	
	M	F
Within 15 years	17.58	15.10
15-29	14.75	13.12
30+	14.34	11.48

specially among Chamars and Koeries. The table II.15 shows the average age at marriage and duration of marriage during 1987.

It is evident from the above table II.15 that average age at marriage among males has been higher than to females whose duration of marriage was within 15 years to 30 and above. However, the average age at marriage still persist below 18 years for females and below 21 for males. This trend had also been observed during 1961 survey. The table II.16 shows the average age at marriage by sex and duration of marriage as related to Caste-Tribe-Community and time of marriage.

Table II.16

Average age at marriage as related to caste/tribe/community and time of marriage (1987 survey data)

Caste/tribe/ community	No. of married		Average age at marriage of ever married males		Average age at marriage of ever married females	
	M	F	Within 15 years	15 years of more	Within 15 years	15 years or more
HINDU						
1. Chamar (SC)	77	75	16.92	9.38	15.71	11.70
2. Dhobi (SC)	3	3	18.00	12.00	15.00	12.00
3. Hela (SC)	3	3	16.00	14.00	14.00	11.50
4. Dusadh (SC)	2	2	19.50	-	-	13.50
5. Koeri	65	66	19.60	10.80	16.00	11.50
6. Gareria	5	5	15.60	-	-	11.60
7. Nai	1	1	18.00	-	15.00	-
8. Vaish	2	3	17.00	-	15.00	13.00
9. Nonia	-	3	-	-	15.50	12.00
MUSLIM						
1. Nai	7	9	20.70	-	17.20	12.60
2. Syeds	1	1	18.00	-	-	13.00

The table II.16 shows that average age at marriage among males have been higher in relation to females. Again, it is particularly also important to mention that average age at marriage has been of higher order both among males and females whose duration of marriage was within fifteen years than those whose duration of marriage was fifteen years or more. Which is evident that average age at marriage among caste Chamar increased from 9.38 (where duration of marriage was fifteen years of more) to 16.92 (where duration of marriage took place within fifteen years.).

A similar pattern was observed in case of caste Koeri where it increased from 10.80 to 19.60.

Likewise, average age at marriage among females have increased in the marriages which have taken place within fifteen years. Moreover, the average age at marriage among all the castes have increased and no case of child marriage was reported during the present survey.

Population control measures

There has been wide publicity of the various methods of population control measures in the village Para. Out of 100 households selected for restudy as many as 92 persons among the above households have reported to have knowledge about family planning measures which is placed in the following table:-

Table II.17

Knowledge about family planning measures as related to caste-tribe community.

Name of caste-tribe community	Total no. of informants	Number aware of	
		Possibility of Prevention of birth	Family Planning measures
HINDU			
1. Chamar (SC)	47	24	37
2. Dhobi (SC)	1	1	1
3. Hela (SC)	1	1	1
4. Dusadh (SC)	1	1	1
5. Koeri	26	16	21
6. Gaderia	5	5	5
7. Vaish	2	2	2
8. Nai	1	1	1
9. Nonia	2	2	2
MUSLIM			
10. Nai	5	5	5
11. Syed	1	1	1
	92	59	77

From the table II.17 it may be observed that of the total informants a few were only aware of the possibility of the prevention of birth or various family planning measures while some were having knowledge of both the methods. For instance in case of 47 caste Chamar informants 24 persons were aware of the possibility of prevention of birth and 37 about various family planning measures. In all 64.13 per cent of the informants were aware of the possibility of the prevention of birth and 83.69 were aware about various family

planning measures. The other dimension of the table shows that of the total informants 47 belong to Chamar, one each—Dhobi, Hela, Nai, Syed and Dusadh, 26 Koeri, 5 each Gaderia and Nai Muslim and 2 each of the caste vaish and nonia. It was again observed that of the total informants 76.08 per cent were reported to be illiterate, 16.30 were educated upto Matric level and 7.60 per cent had attained educational level Matric and above. The desirable number of sons and daughters a couple should have is described in the following table.

Table II.18

Desirable number of sons and daughters as reported by married persons, castes/tribe and community 1987

Caste/tribe community	Number reporting desirable number of sons and daughters									
	Total No. of informants Nil	One son only	One daughter only	One son one daughter	Two sons one daughter	Three sons two daughters	Two sons	Two sons two daughters	Three sons three daughters	
HINDU										
Chamar (SC)	47	3	4	2	2	18	12	2	3	1
Dhobi (SC)	1	-	-	-	-	1	-	-	-	-
Hela (SC)	1	-	-	-	-	-	-	1	-	-
Dusadh (SC)	1	-	-	-	-	-	-	-	-	-
Koeri (SC)	26	-	1	3	3	12	3	1	3	-
Gaderia	5	1	-	-	-	1	1	-	2	-
Vaish	2	-	-	-	1	1	-	-	-	-
Nai	1	-	-	-	-	1	-	-	-	-
Nonia	2	-	-	-	-	1	-	-	1	-
MUSLIM										
Nai	5	-	-	1	-	2	2	-	-	-
Syed	1	-	-	-	-	-	-	-	1	-
Total	92	4	5	6	6	37	18	4	10	1

It may be seen from the table II.18 that of the total informants reporting desirable number of sons and daughters 40.21 per cent have reported two sons and one daughter, 19.56 to opt three sons and two daughters, and 10.86 to have two sons and two daughters. Similarly 6.52 per cent each reported one son, one daughter and one daughter only. Again, opting for only one son was reported by 5.43 per cent of the informants. As many as 4.34 per cent of the informants could not ascertain to report the desirable number of sons and daughter a couple should have. Regarding the practice of the various family

planning measures adopted by the persons of different caste-community, it has been found that of the total adopters 50.00 per cent males reported practicing Nirodh while 22.00 per cent males have got themselves sterilized. On the other hand 8.00 per cent females have undergone tubectomy operation and 2.00 per cent opted loop to prevent birth. This has been placed in table II.19. No response was received about the attitude or after effects of family planning measures. Moreover, it was observed that majority in the village reported to opt a small family size with the intention to keep themselves happy.

Table II.19
Practice of family planning measures by religion, caste and sex 1987 (Survey data)

Religion/caste/tribe	No. of males adopting		No. of females adopting	
	Measure 1 Nirodh	Measure 2 Sterilization	Measure 1 Operation	Measure 2 Loop etc.
HINDU				
Chamar (SC)	14	7	1	1
Dhobi (SC)	-	-	1	-
Hela (SC)	-	-	-	-
Dusadh (SC)	-	1	-	-
Koeri	9	1	1	-
Gaderia	2	1	-	-
Vaish	-	-	1	-
Nai	-	-	-	-
Nonia	-	1	-	-
MUSLIM				
Nai	-	-	-	-
Syed	-	-	-	-
Total	25	11	4	1

Birth and death statistics

The study of 1961 survey report reveals that upto 1948 the birth and death record was maintained by village Chowkidar and after 1948 it was under the supervision of Sabhapati. Being unaware of the importance of birth and death statistics, the village Pradhan shows negligence and hence some of the births and deaths remain unreported.

The village Kutumb register which has been maintained by Gram Pradhan, registered new birth of 130 persons (76 males and 54 females) during March 1986 to May 1987 and 19 death, (10 males and 9 females) for the whole village. The causes of death reported was old age, fever, and dycentry. Hospital, data on birth and causes of death could not be made available. The village is completely devoid of modern medical facilities. Though there is one Unani hospital in the village but it only serves the purpose of minor ailments. For serious ailments the patient has to be taken to Civil hospital, Ghazipur. The village hospital has a compounder and is housed in a rented building. There is no maternity centre or any mid-wife in the village. The common disease reported during the survey is complications of pregnancy of child birth. The treatment was reported by private practioners, Primary Health Centre, Subhakarapur and district hospital Ghazipur. No

authentic data was available in respect of diseases and treatment in the village.

Sanitation and hygiene

In the village site there is no problem of water-logging. The unplanned and closed houses do not have cross ventilation or windows for light. Besides, none of the household has reported toilet facility in the village. The location of cattle-sheds in front of the houses adds to the insanitation specially during rains. Roofs of the houses are mostly made of thatch bomboos and grass. During winter they do not take bath daily. Skin diseases are common among both sex. Tobacco and betel chewing and frequent spitting at any place is the common habit of the villagers. On the whole the village reflection presents an unsatisfactory environmental sanitation. People generally have poor health because of poor intake of nutritious food.

Migration by place of birth

The concept of migration means a shift of population from one place to another due to economic and social reasons. Generally people move to earn their livelihood. The study of the 100 households in the village—Para reveals that 88 heads of the households were born within the village. While ten households were born outside

the village but in the same tahsil. One head of the household was born within the rural area of same

district and the remaining one in another district of the state.

Table II.20
Distribution of household classified by number of members and migration status and place of birth of head of household 1987.

Migration status and place of birth of head of Household		Number of households having members				
		Single	2-5	6-10	11 & above	Total
A.	Non migrant (Born in the village)	3	36	42	7	88
B.	Migrant					
	I. Born outside the village in the same taluk (Tahsil)					
	(a) Rural	1	5	4	-	10
	(b) Urban					
	II. Born within the same district in taluk-I					
	(a) Rural	-	-	1	-	1
	(b) Urban					
	III. Born in other district of the state district-I					
	(a) Rural					
	(b) Urban	-	1	-	-	1
	Distt. II					
	(a) Rural					
	(b) Urban					
	IV. Born in other state	-	-	-	-	-
	V. Born in the other country	-	-	-	-	-
	VI. Others including unspecified	-	-	-	-	-
	Total	4	42	47	7	100

Migration by place of last residence

The term migration by place of last residence means that a person had another place of normal residence irrespective of his place of birth before he came to the present place where he was enumerated. From the table II.21 it may be observed that among males 300 (97.08 per cent) of different age-groups were born in the same village while only 10 (2.91 per cent) had reported their last residence out side the village. No males have reported their last residence in the urban area. Similarly so far as females are concerned out of the total 296 as much as 123 (41.55 per

cent) have reported to be born in the same village. It is as highest (38.17 per cent) in the age-group 0-14. Those who are migrant and have reported their last residence out side the village, in the rural areas (in the same tahsil) are 144 (48.65 per cent) while 2.02 per cent reported their last residence in the urban area of tahsil. For other tahsil of the district 14 (4.73 per cent) and other district of the state only 4 (1.35 per cent) cases were reported. Again 5 females (1.69 per cent) reported their last residence outside the state. The rate of migration has been higher among females than to males in the village.

Table II.21

Distribution of population by migration status with reference to last residence by broad age-group and sex 1987 survey data

Migration status	All ages		0-14		15-59		60+	
	M	F	M	F	M	F	M	F
A. Non-migrants	300	123	123	113	151	10	25	-
B. Migrant								
(a) Last residence out side the village but in the same tahsil								
Rural	6	144	-	5	6	122	1	17
Urban	-	6	-	2	-	3	-	1
(b) Other tahsil of the district								
Rural	1	14	1	3	-	10	-	1
Urban	-	-	-	-	-	-	-	-
(c) Other district of the state	2	4	-	-	2	2	-	2
(d) Other state	-	5	-	3	-	2	-	-
(e) Other country	-	-	-	-	-	-	-	-
(f) Unspecified	-	-	-	-	-	-	-	-
TOTAL	309	296	124	126	159	149	26	21

Duration of the residence at the present village

Out of the 12 migrant households of the three hamlets in the village, it has been found that 11 households have reported their stay in

the present village for 21 years or more and one household has reported his last residence in urban area. This household has also reported his duration of stay in present village for the last 21 years.

CHAPTER—III

Economy

Land

This chapter attempts to analyse various factors which influence village economy. There are availability of land for cultivation, work-force, nature of economic activity, farm practice, management, marketing of agricultural produce, trade, commerce and transfer of wealth. Apart from this the depth of employment, under-employment and unemployment among the different segments of the population has also been examined.

Next to human resource, land and livestock are the most important resources of the village. The land utilisation depends upon the nature of agrarian rights connected with land and extent of the sub-division and fragmentation of land-holdings. The land-use data in respect of the village Para and neighbouring villages falling in the vicinity of the town is presented in the table III.1.

Table III.1
Land use pattern in Para and surrounding villages 1981 Census

Name of village	Distance of the village from the nearest town (Kms)	1981 Census data					
		Total area (in hectares)	Forest area	Irrigated area	Un-irrigated area	Cultivable waste including Gaucher & Groves	Area not available for cultivation
1	2	3	4	5	6	7	8
1. Para	12	163.09	—	99.27	10.00	25.09	28.73
2. Bughal Buzurg	12	100.77	—	77.30	11.33	4.86	7.28
3. Barikpur	12	72.04	—	42.49	24.28	0.41	4.86
4. Piarepur	12	29.14	—	14.59	10.12	2.02	2.43
5. Rasoolpur	12	14.16	—	10.11	2.30	—	2.02
6. Saraipara	12	50.99	—	30.75	14.97	2.43	3.24
7. Susuri	13	142.86	—	92.27	15.69	22.26	11.74
8. Abdulah Chak	13	33.99	—	29.14	0.81	2.83	1.21
9. Taha Chak	13	112.20	—	45.73	44.52	19.42	2.43

From the table III .1 it may be observed that there is no forest belt in any of the village in the surrounding of village Para. Fruit bearing and other common type trees are seen in different villages. Out of the total area available in the different villages, the cultivated area in the village Para is reported by 109.27 hectares (66.99 per cent) Bughal Buzurg 88.63 hectares, (87.95 per cent), Barikpur 66.67 hectares (92.54 per cent), Piarepur 24.71 hectares (84.80 per cent), Rasoolpur 12.41 hectares (87.64 per cent), Saraipara 45.02 hectares (88.29 per cent), Susuri 107.66 hectares (75.36 per cent), Abdulah Chak 29.95 hectares (88.11 per cent) and Taha Chak 90.25 hectares (80.43 per cent). Thus in respect

of total cultivated area the villages fall in the range of 66.99 to 92.54 per cent. Village Para has the lowest cultivated area among all. It may be partly due to higher percentage of land under waste and homestead. Irrigation in these villages is mostly done by electric tube-wells and private pump-sets. The highest percentage of irrigated area was reported for the village Abdulah Chak (85.73 per cent) followed by Rasoolpur (71.39 per cent), Susuri (64.58 per cent), Saraipara (58.93 per cent), Para (66.86 per cent), Piarepur (50.00 per cent), Barikpur (58.98 per cent) and Taha Chak (40.75 per cent). Irrigation potentials were also of medium order in the village.

Again, cultivable waste is maximum in the village Taha Chak (17.30 per cent) followed by Susuri (15.58 per cent) and Para (15.38 per cent) and minimum in the village Barikpur (0.56 per cent) and Saraipara (4.76 per cent). Area not available for cultivation which comprise water ponds, Abadi, grazing land, Banjar, fallow and other fallow lands has been found to be largest in the villages Para (17.61 per cent) and Rasoolpur (14.16 per cent) while it was smallest in the village Taha Chak (2.16 per cent) and Abdulah Chak (3.55 per cent). On the whole keeping in view, the volume of population the area of the

village in relation to other looks to be small.

The village as per revenue records comprise of 750 plots, with cultivated area of 109.27 hectares where the average size of holding comes to 0.146 hectares. A few holding in the village have been found smaller than the average size of holdings. The increase in population and family fragmentation are the main cause of such uneconomic holdings. The following table III.2 shows land use pattern of the village during 1961, 1971 and 1981 Census.

Table III.2
Land use pattern of the village Para 1961, 1971 and 1981 census (Area in hectares)

Area under	1961	1971	1981
1	2	3	4
1. Forest	Nil	Nil	Nil
2. Irrigated	89.65	99.39	99.27
3. Un-irrigated	30.84	13.39	10.00
4. Cultivable waste	3.25	23.12	25.09
5. Not available for cultivation	39.35	27.19	28.73
Total	163.09	163.09	163.09

It may be seen from the table III.2 that no major variation was observed in respect of the area under irrigation net work. During 1981 total irrigated area was calculated to 60.87 per cent of the total land while in 1971 and 1961 Census the corresponding percentage remained to 60.94 and 54.96 per cent. At the same time un-irrigated area went down from 18.91 and 8.20 per cent during 1961 and 1971 to 6.13 per cent during 1981. It was again reported that it was only a shift in the method of irrigation, formerly it was being done by well, tank and tube-well which was now been done by electric tube-well. Cultivable waste also increased from 1.99 per cent to 14.77 during 1971 and 15.38 per cent during 1981 Census. Area not available for cultivation it was worked out to 17.61 per cent during 1981 as against 16.67 and 24.12 per cent during 1971 and 1961 Censuses respectively.

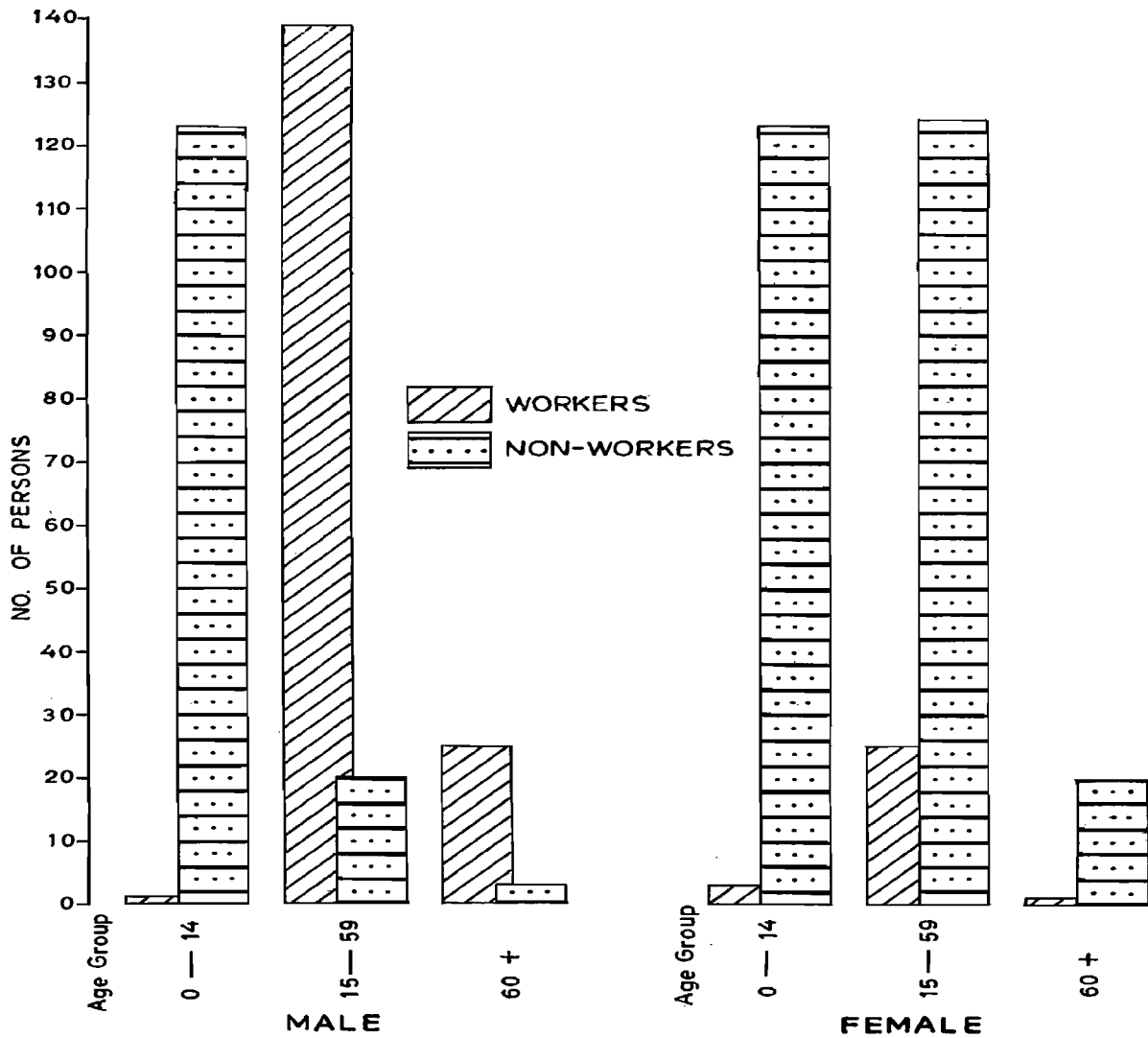
Ownership of resources

The ownership of entire land in the village is shared by community, private individuals and institutions, like temples, mosques, dispensaries

and schools. A sound legislation governing land matters, a healthy system of tenures and up-to-date land records are the basic factors which contribute for rapid and around development of agriculture. Land reform aims at the re-distribution of ownership of land holdings in order to provide social justice and re-organisation of operational holdings so that optimum utilization land can be made. It also aims to provide security of tenure, fixing rent and provide stable ownership. Thus, the entire concept of land reforms aim at the abolition of intermediaries so that actual cultivators may be in direct control. The important legislation from the state have been enforced from time to time were such as U.P. Zamindari Abolition and Land Reforms Act 1951, tenancy legislation, succession law and land ceiling act.

Prior to the abolition of Land Reform Act, 1951 the real Zamindars were from Muslim community of the village. No body was permitted to build a house without their permission. It was therefore, strongly felt to change land tenure system. Hence, under the system the tenants who paid an amount equal to ten times of their rent were categorised

WORKERS AND NON-WORKERS BY AGE AND SEX



as Bhumidhars and remaining as Sirdars, soon after they were given permanent and heritable rights on the land.

The tenurial rights over land during 1961 was recorded 39.09 hectares as Bhumidhar and 130.00 hectares as Sirdar. The land revenue for Bhumidhar was fixed to Rs. 4.36 while Rs. 23.30 for Sirdar. But now according to village lekhpal all the land falling in the vicinity of the village has been converted into Bhumidhar a land owner having land upto 3.50 hectare are free from any land dues while those owning above 3.50 hectare, the land revenue has been fixed to Rs. 36.30 per hectare.

All the lands of common utility like residential sites, pathways, ponds, waste land, public wells and water channels are in the possession of village community. The *gaon panchayat* on behalf of village community has been entrusted with all the powers of land management. Rest of the land holdings are held privately. Under the programme of re-distribution of land among the landless people an area of 2.13 hectares have so far been distributed in the village. Besides, the area of the land which is owned by the residents of the three hamlets of the village is shared by two religious communities comprising of eleven castes. Out of the total 64.934 hectares of land, the percentage share of Chamar (sc) came to 31.62, Hela (sc) 0.39, Koeri 55.39, Gaderia 4.61, Nonia 0.39, Dusadh (sc) 0.59, Nai (Muslim) 6.35 and Syeds 0.39 per cent.

Workers and non-workers

In Census the concept of workers has been of varying order during 1961, 1971 and 1981 Census. While in 1961 and 1971 Censuses different approaches, namely usual status and Current status, were adopted with reference period of one year and one week for seasonal and for regular work respectively, at the 1981 Census the usual status approach is adopted uniformly for all work. Thus in 1961 a person was qualified as a worker if he had worked for a day during the last fortnight. At 1971 Census a person was treated as worker only if he has worked at least for a day in regular work during the preceding week. The dichotomy of worker/non-worker of 1961 and 1971 was discarded, in 1981 and a trichotomy as main worker, marginal worker and non-worker was adopted. For main worker the criteria of engagement in work for major part of the year i.e. at least 183 days in a year while those who worked for some time during last year were treated as marginal worker. Thus, keeping in view the above measurement, at the time of 1961 survey, out of 621, persons 354 (178 male and 176 female) were reported workers and remaining 267 (119 male and 148 female) as non-workers. In another words 57.00 per cent of the persons were engaged in various economic activities where as during 1971 Census the work participation rate for both male and female worked out to be 28.27 per cent. The position in respect of the workers and non-workers observed during the re-study (1987) is presented in table III.3.

Table III.3
Workers and non-workers by age and sex (1987 survey data)

Age-group	Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0 -14	4	1	3	246	123	123
15-59	164	139	25	144	20	124
60+	24	23	1	23	3	20
All ages	192	163	29	413	146	267

The table III.3 reveals that out of the total population of 605 persons 192 or 31.74 per cent were reported to be workers and 413 or 68.26 per cent as non-workers. The work participation rate for female worked out to be 4.79, percent highest

in the age-group 15-59 (4.13 percent) and lowest in the age-group 60 and above (0.16 per cent). Again maximum number of workers lie in the age-group 15-59 (27.10 per cent) whereas, non-workers were maximum in the age-group 0-14

(40.66 per cent). Non-workers of this age-group belongs to category of infants, students and dependents. Further more, among the non-workers, the percentage ratio of males and females being worked out to be 24.13 and 44.13 per cent respectively. Females, being engaged in household duties had an edge over males.

Workers by economic activity

Village—Para is agrarian in nature. Hence, most of the workers in the village are engaged as cultivator or agricultural labour. The economic activities by caste of the selected households is presented in the following table.

Table III.4
Workers by economic activity, caste and sex (1987)

Caste	Economic activity					
	Cultivator		Agricultural labour		Others	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
1. Chamar (SC)	25	6	46	18	2	1
2. Dhobi (SC)	-	-	-	-	3	-
3. Hela (SC)	-	-	2	-	1	-
4. Dusadh (SC)	-	-	2	1	-	-
5. Koeri	44	-	15	1	5	-
6. Vaish	-	-	-	-	2	1
7. Gaderia	4	-	-	-	-	-
8. Nonia	-	-	1	1	-	-
9. Nai (Hindu)	-	-	-	-	1	-
10. Nai (Muslim)	4	-	1	-	4	-
11. Syed	1	-	-	-	-	-
Total	78	6	67	21	18	2

Table III.4 shows that out of the total population of 605 persons as many as 192 are engaged as cultivator, agricultural labour and in other economic activity. The work participation rate comes to 31.74 per cent. Of the total workers a sum of 84 (43.75 per cent) were recorded as cultivators, 88 (45.83 per cent) as agricultural labourers and remaining 20 (10.42 per cent) were found to be engaged in other activities. The corresponding position observed for the village at the 1981 Census was 60.00 per cent for cultivator, 27.14 per cent for agricultural labour and 12.86 per cent in other activities. Castes-wise analysis shows that caste Chamar comprised 51.04 per cent of total work-force. They were mostly engaged as cultivator or agricultural labour. The second highest rate was in respect of caste—Koeri (33.85 per cent). They too were engaged as cultivator and agricultural labourer. Other caste such as Dhobi, Hela, Vaish, Gaderia and Dusadh together accounted for 15.11 per cent of the work force. Besides cultivation, they were reported

to be engaged mainly in other works.

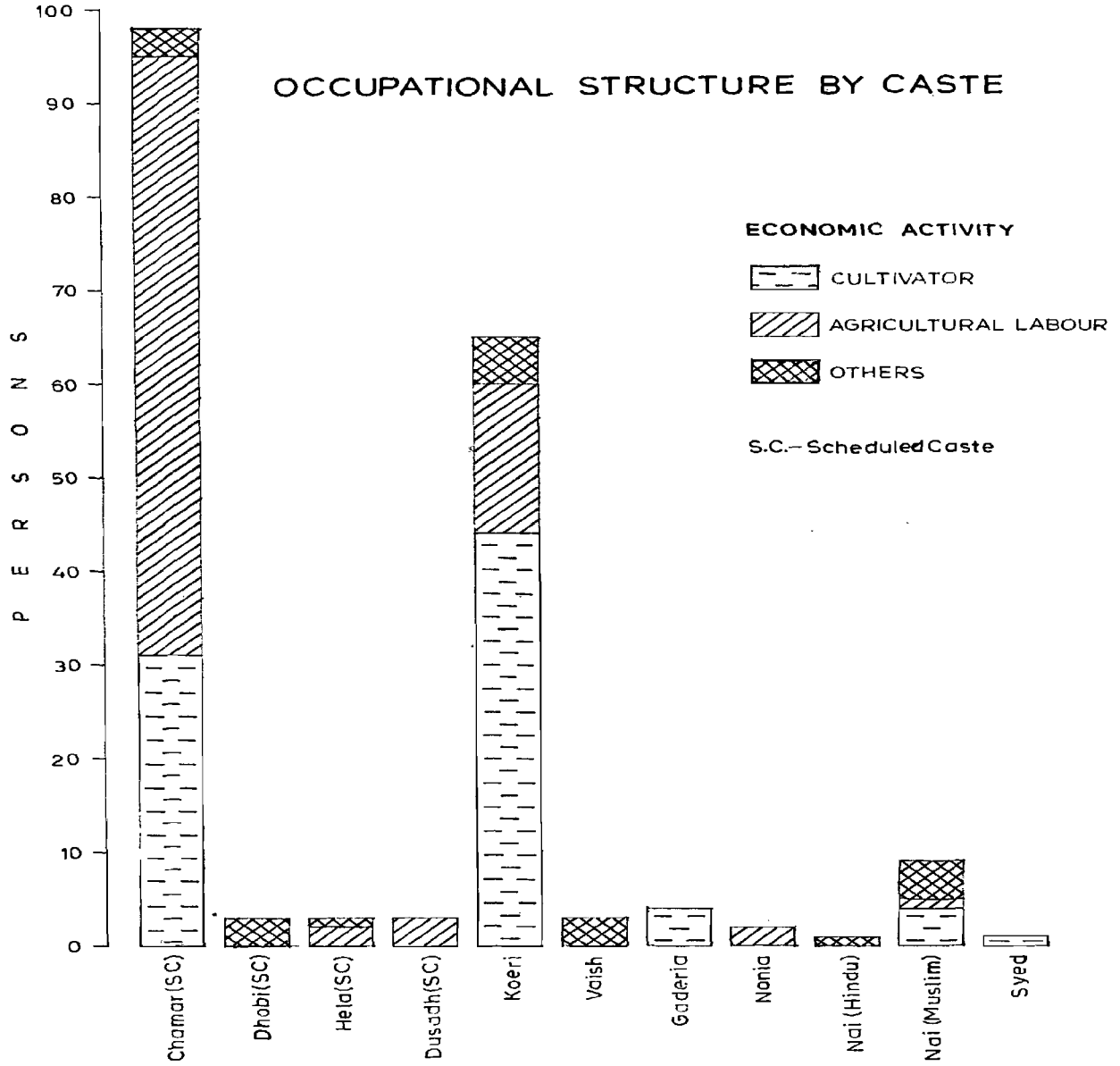
Place of work, distance and mode of transport

Of the total workers (192) 165 have reported their place of work within the distance of 0-1 km, 22 have their place of work at a distance of 1-2 kms, 2 at a distance of 5 kms, one has reported 11-15 kms while in case of 2 persons the distance was 16-25 kms. The largest number of workers are cultivators or agricultural labourers whose place of work falls within one km. For reaching at the place of work, 97.40 per cent have reported that they do not need any conveyance. One person had to walk upto an hour on foot and another reported using cycle. Nobody used bus or rickshaw to reach at their place of work.

Occupation mobility and aspiration

The study of 1961 survey revealed that out of 52 households engaged in cultivation 41 preferred

OCCUPATIONAL STRUCTURE BY CASTE



to continue with their traditional cultivation work, while one household wanted his son to get into service. Again among 30 households engaged as agricultural labour, 20 households wanted their sons to be cultivators, and 2 households were content with their primitive activity of agricultural labour. Eight households had no sons. Rest of the households wanted their sons to get into service. Thus there had been a little departure from traditional occupation. The restudy reveals the same pattern of shift in occupation. Most of the persons had a marked preference for service.

The intergeneration occupational shift was reported in twelve cases where two cultivators have shifted themselves as agricultural labour and hair dressing, two shop-keeper to cultivator and speller (oil crushing), one hotel owner as speller work, one Medical practitioner and medical worker as cultivator, one grain miller and rickshaw puller as Bhat and one Panchayat Secretary as cultivator. Furthermore, regarding expectation about occupation of son, of the total 35 cases engaged as cultivator as many as 23 wanted their sons to opt for government job, 8 to work as agricultural labour and 3 preferred to continue with the present position. Similarly, in case of 31 engaged as agricultural labour, 17 wanted their sons to be cultivator, 12 wanted their sons to be engaged in government job while in two cases, they were contented with their present situation. Remaining 6 households wanted their sons to opt for government jobs. Expectation about the occupation of daughters was reported marriages in all the 51 cases.

Subsidiary occupation

At the time of 1961 survey subsidiary occupation was reported by Chamar, Dusadh, Gaderia, Koeri, Hela and Muslims. Cultivation and agricultural labour were the most common subsidiary occupation. Cultivation was reported as subsidiary occupation by 79 Chamars, 2 Koeris, 7 Hela and 4 Muslims. Similarly, 82 Chamars, 2 Koeris, 3 Dusadhs and 7 Gaderia's reported agricultural labourers as their subsidiary occupation. Five barbers reported to be engaged in their traditional

occupation, but they reported this profession as a subsidiary occupation. The table III.5 provides information collected during the 1987 survey.

Table III.5

Distribution of households by number of workers and by subsidiary occupation 1987.

Distribution of occupation and subsidiary occupation	No. of households	No. of workers
1	2	3
1. Agricultural Labourer Cultivators	20	55
2. Cultivator Agricultural Labourer	17	45
3. Cultivator Street Vendor	1	1
4. Agricultural Labourer Rickshaw Puller	1	1

From the table III.5 it is observed that out of 100 households only 39 households have reported subsidiary occupational diversity. In all, 20 households having 55 workers engaged as agricultural labour have reported cultivation as subsidiary occupation while 17 households engaged as cultivators having 45 workers have opted agricultural labour as subsidiary occupation. One household each having one member have reported street vending and rickshaw pulling as subsidiary occupation.

Non-workers

The number of non-workers during 1961 survey comprised of 267 persons (42.50 per cent), of these 23 (8.60 per cent) were recorded as student, 10 (3.70 per cent) were engaged in household duties while 234 (87.60 per cent) were dependents. The survey data for 1987 is presented in table III.6.

NON-WORKERS BY TYPE AND ACTIVITY

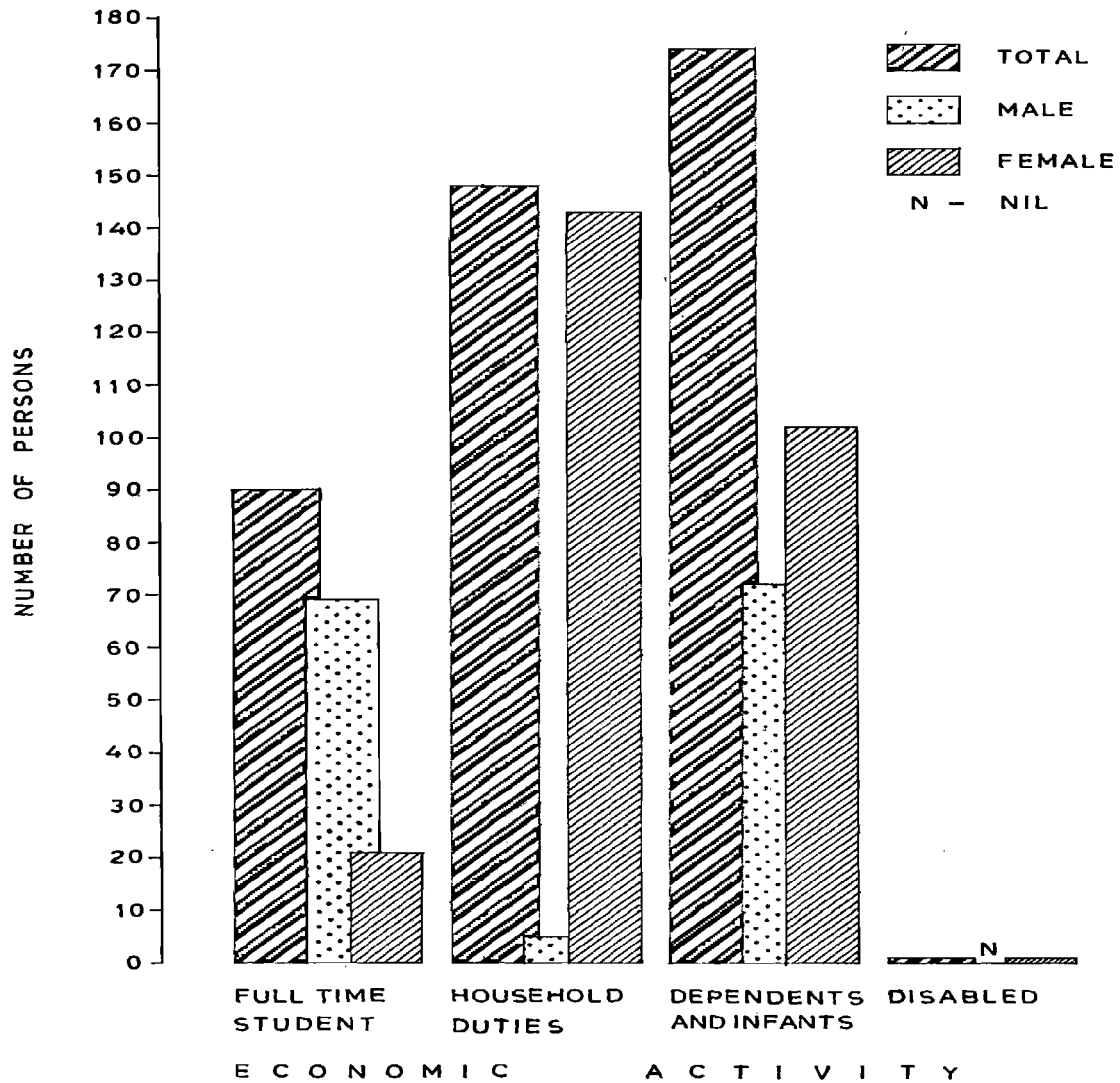


Table III.6
Distribution of non-workers by sex, age and type of activities 1987

Age-group	Total number				Full-time students		
	Persons	Males	Females	Persons	Males	Females	
1	2	3	4	5	6	7	
0-14	246	123	123	74	54	20	
15-19	39	12	27	12	11	1	
20-24	34	6	28	4	4	-	
25-29	18	1	17	-	-	-	
30-39	22	-	22	-	-	-	
40-49	14	-	14	-	-	-	
50-59	17	1	16	-	-	-	
60+*	23	3	20	-	-	-	
All ages	413	146	267	90	69	21	

Household duties			Dependents and Infants			Disable		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
8	9	10	11	12	13	14	15	16
4	-	4	168	69	99	-	-	-
25	1	24	1	-	1	1	-	1
30	2	28	-	-	-	-	-	-
18	1	17	-	-	-	-	-	-
22	-	22	-	-	-	-	-	-
14	-	14	-	-	-	-	-	-
16	-	16	1	1	-	-	-	-
19	1	18	4	2	2	-	-	-
148	5	143	174	72	102	1	-	1

Note : Infants come in the age-group 0-4.

Table III.6 explains that out of total non-workers (413) 35.35 per cent (146) were males and 64.65 per cent (267) were females, of these students were 21.80 per cent, household duties 35.84 per cent, dependents and infant 42.13 per cent and disabled 0.24 per cent. The number of the students as compared to 1961 survey went up by 13.00 per cent and the number of those engaged in household duties went up by 32.77 per cent while the number of dependents reduced by 49.10 per cent over two decades.

Soil type

The soil falling in the vicinity of the village has

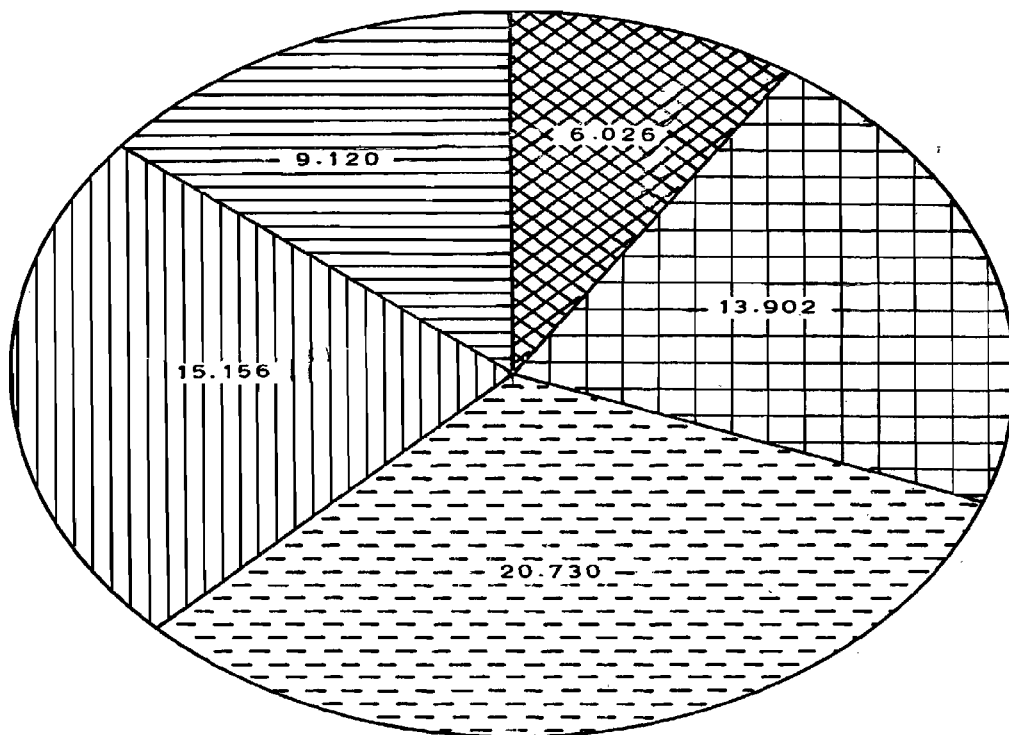
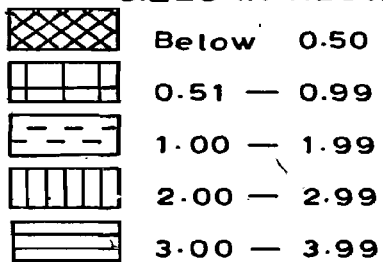
been found similar to other neighbouring districts of eastern Uttar Pradesh. The study of 1961 revealed that the village comprised of the different kind of soil namely Kachhiana, Goind, Polo and Dhankar. Kachhiana was treated as one of the best and Dhankar as least fertile land in the village. But the information collected during 1987 describes that the village has mostly loamy soil. It is a common name for all kinds of soil described above. Loamy soil is flat or slopy which is considered as one of the best soil for cultivation.

Size of holding

The analysis of the distribution of land (culti-

LAND HOLDINGS BY SIZE GROUP

SIZES IN HECTARES



vated) holding) by nature of terrain and size group of holding reveals that the total land available for cultivation (64.934 hectares) in the selected hamlets, as much as 42.49 per cent was classified as upland, 9.92 per cent slope and remaining 47.75 as plain land. The insight of the table also explains that 65 households were in

possession of all kinds of land where as 10 households, possessed only upland and plain land. The 1961 survey data revealed that the average size of land holding in the village remained to 0.08 hect. The corresponding figures for 1987 is presented in the following table III.7

Table III.7
Distribution of land (cultivation holding) by nature of terrain and by size group of holding 1987

Size group of holding (In hecta)	Total No. of house-holds	Land by nature of terrain covered by the size group of holding (in hectares)			
		Total hectare	Upland	Slope land	Plain land
1	2	3	4	5	6
Below-0.50	32	6.026	2.463	0.754	2.809
0.51-0.99	17	13.902	4.910	1.820	7.172
1.00-1.99	16	20.730	6.560	3.770	10.400
2.00-2.99	7	15.156	10.656	-	4.500
3.00-3.99	3	9.120	3.000	-	6.120
Total	75	64.934	27.589	6.344	31.001

It may be observed from the table III.7 that the total area of the land holding in three segments were 64.93 hectare of which 9.28 per cent was below 0.50 hectare, 21.41 per cent in 0.51-0.99 hectares size group, 31.92 per cent in 1.00-1.99 hectares, size group, 23.34 per cent in 2.00-2.99 hectares and 14.05 per cent in size group of 3.00-3.99 hectares. However, none of the household in the village had size of land holding more than four hectares.

Cropping pattern

According to the 1961 survey, Kharif, Rabi and Zaid were the main crops grown in the village. Similar position was observed at the 1987 survey. Kharif crops are sown in June last or beginning of July and harvested in the month of October or November. The important crops are Paddy, Sugarcane, Chari (fodder), Jwar, Arhar, Bajra and vegetables. Similarly, Rabi crops are sown in November/December and harvested in March/April. The major crops grown under Rabi are wheat, barley, peas, gram, potatoes and spices. During Zaid pumpkin and onion is sown and harvested within fifty-five days. The practice of double cropping is prevalent wherever, irrigation facilities are available. Generally coarse grains are produced where irrigation facilities are not

available. The are under double cropping during 1961 was 36.85 hectares which went up to 92.27 hectares in 1987. According to village *Lekhpal* the area under the different crops was paddy (78 hectares) followed by wheat (70 hectares), vegetables (50 hectares) and other crops (39 hectares). The farming practice in the village since 1961 has undergone some change like use of chemical fertiliser, better irrigation facility, use of pesticides, practice of double cropping and prominence of cash crops like vegetables, sugarcane and oil-seeds. Compost manure however, continues to be used by most of the households. Most of the cultivators now use improved variety of seeds and modern technique of cultivation which they easily get from Block Development office.

Crop, disease and pests

Most often crops are attacked by diseases. Paddy crop is attacked by *Machhi* and *Bakuli*. The sign of the disease appears when drought occurs and within a short time the tinny insect suck out the milk of the grain. B.H.C. solution is used for removing these pests. The Rabi crop specially wheat is affected by *Bhujia*, *Maho*, *Jhulsa* and *Kharka*. It is controlled by spraying DDT solution. Vegetables are affected by *Tanda* and *Pala*.

Tools and implements

The main tools and implements that are used in the agricultural operation are plough. It is prepared by village carpenter and blacksmith. Its cost is quiet cheap. It is made of wood and is fitted by an iron sheet known as *Phar*. It is drawn by a pair of bullocks with the help of *yoke* which keeps bullocks together at the time of ploughing. Other implements used are *lebeller* (*Henga*), *Kudal* and *Phawara* for digging purposes, *Khurpa* (*Scythe*) for weeding and *Hansia* (*Sickle*) for harvesting

purposes. *Ganasa* is used for chaff-cutting by hand. All the cultivators were not having tools and implements, they however, obtained them from other cultivators on hire or on exchange basis. Some of the cultivators were using *meston* plough. For sowing seeds, still the practice of *nari-mala* (Funnel shaped wooden apparatus attached to the plough) is used. A few cultivators use tractor on hire for better and quick ploughing. Some other cultivators use *thresher* machines. The table III.8 shows use of tools and equipments by most of the cultivators in the village.

Table III.8
Important tools and equipments for agriculture/horticulture as related to religion caste/tribe, community of head of the household 1987

Religion/caste	Total no. of household	No. of household owing land	Plough	Spade	Khurpa
1	2	3	4	5	6
HINDU					
1. Chamar (SC)	48	38	26	14	22
2. Dhobi (SC)	1	-	-	-	-
3. Hela (SC)	1	-	-	-	-
4. Dusadh (SC)	2	1	1	-	1
5. Koeri	32	28	22	23	19
6. Gaderia	3	3	3	4	2
7. Vaish	3	-	-	-	1
8. Nonia	2	1	1	-	2
9. Nai	1	-	-	1	1
MUSLIM					
10. Nai	6	3	1	3	5
11. Syed	1	1	-	-	1

Kudal	Axe	Henga	Chera machine	Tractor	Ganasa	Dightor	Cane crusher	Thresher	Bullock cart
7	8	9	10	11	12	13	14	15	16
27	1	12	6	2	4	1	1	2	1
-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-
26	-	20	-	-	-	-	-	-	-
3	-	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
1	-	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
2	-	5	-	-	-	-	-	-	-
1	-	1	-	-	-	-	-	-	-

From the table III.8 it may be observed that out of 100 households surveyed, the number of households owning land is 75, of these 38 belong to Chamar. Twenty-eight households of Koeri possess plough, spade, khurpa, kudal and henga while people from rest of the caste engaged as cultivator do not possess most of the tools and equipments. They obtain them either on hire or on exchange basis.

Sex-wise division of labour

Paddy, wheat, sugar-cane and potatoes are the

major crops which require considerable number of manpower since there are three to four operations, namely, sowing, weeding and dehusking. Both male and female workers are engaged in all the operations. Some times children are employed for performing these operations. Most of the agricultural activities are performed by family members. The agricultural holding in the village are generally of small size hence hired labours are not required in plenty. The table III.9 presents engagement of manpower in cultivation by caste.

Table III.9
Manpower engaged in agricultural operations classified by religion and caste/tribe, community and size of holding 1987

Religion, caste/tribe/ community of household	Size of holding (in hectares)	No. of households owing land	Number of households where agricultural operations carried only by		
			Family worker	Family worker & hired worker	Hired worker
1	2	3	4	5	6
HINDU					
Chamar (SC)	Below 0.50	22	22	—	—
	0.51-0.99	11	11	—	—
	1.00-1.99	5	5	—	—
	2.00-2.99	1	1	—	—
2. Dusadh (SC)	Below 0.50	1	—	1	—
3. Koeri	Below 0.50	1	1	—	—
	0.51-0.99	6	3	3	—
	1.00-1.99	5	5	—	—
	2.00-2.99	10	8	2	—
	3.00-3.99	5	1	4	—
4 Gaderia	Below 0.50	1	1	—	—
	0.51-0.99	1	1	—	—
	1.00-1.99	—	—	—	—
	2.00-2.99	1	1	—	—
5. Nonia	Below 0.50	1	1	—	—
MUSLIM					
6. Syed	Below 0.50	1	1	—	—
7. Nai	Below 0.50	1	—	—	1
	0.51-0.99	—	—	—	—
	1.00-1.99	1	1	—	—
	2.00-2.99	1	—	1	—
Total		75	63	11	1

It may be seen from the table III.9 that out of 75 households, owning land, 63 households performed agricultural operations with the helped family worker, 11 as family worker and hired

worker and in one household agricultural operation was carried out by the help of hired labour only. In all the 39 households belonging to Chamar caste and owning land, agricultural operations are

carried out by family workers alone. Among 27 households of Koeris, 18 households carried out agricultural operation by family worker and 9 households by family worker and hired worker. One household of Nai (Muslim) carried out agricultural operations totally by hired workers.

Source of finance for agriculture

During 1967, there existed one co-operative credit society in the village which advanced short term loans in cash to its members. It had membership of 150 agricultural families. From the two hemlets only 6 households were member of this society while rest obtained loans for agricultural operation from village money lenders at varying rate of interest.

During 1987 too, only one co-operative credit society at Subhakarapur (4 kms from the village) was functioning in the village. About 250 persons were reported to be the members of this society, loans were provided at subsidised rate of interest to the members of the society. Out of 75 households owning agricultural land, 4 persons

were reported to have obtained financial assistance from the village money lender and 7 from co-operative credit society. The financial assistance thus obtained was used for the purchase of chemicals, fertilisers and seeds for higher production. Besides, under Integral Rural Development Programme, persons below poverty line were provided loans from Block Development office.

The change during the present survey been observed that people preferred to take loans from the government agencies rather than village money lenders.

Crop, production, consumption and marketing

The productivity of various food-grains is reported to be quite moderate. Wheat, paddy sugarcane, potatoes and pumpkin the main items of food-grains and vegetables being grown in the village. A detailed account of production, consumption and marketing by caste is presented in table III.10

Table III.10
Crop production, consumption and marketing classified by religion and caste/tribe/community of head
of the household 1987

Religion, caste/tribe/ community of household	Total No. of household	No. of hav- ing agri- cultural land or horticult- ural land	Crops cultivated	No. of households cultivating	Yield per cultivating household (in qtls)	Consum- ption cultivating household (in qtls)	Marke- per cultivating household (in qtls)
1	2	3	4	5	6	7	8
HINDU							
Chamar (SC)	48	38	Paddy	29	16.80	16.80	-
			Wheat	36	14.23	14.23	-
			Potatoes	6	10.00	10.00	-
			Sugarcane	15	4.82	4.79	0.03
			Vegetables	8	15.40	5.20	10.20
			Oil-seeds	3	0.13	0.13	-
Koeri	32	28	Paddy	25	10.54	8.88	1.66
			Wheat	28	15.62	14.76	0.86
			Barley	1	2.00	2.00	-
			Vegetables	2	21.75	5.75	16.00
			Oil-seeds	3	1.80	1.80	-
			Sugarcane	15	6.49	3.14	3.35
			Potatoes	21	34.17	12.10	22.07
			Peas	1	0.50	0.50	-
			Arhar	4	3.33	3.33	-
			Maize	1	6.00	6.00	-
			Bajara	1	1.00	0.25	0.75
Dusadh (SC)	2	1	Wheat	1	8.00	8.00	-
			Oil-seeds	1	0.20	0.20	-
			Potatoes	1	10.00	10.00	-
Nonia	2	1	Rice	1	2.00	2.00	-
			Wheat	1	2.00	2.00	-
Gaderia	3	3	Rice	3	7.00	7.00	-
			Wheat	3	10.50	10.50	-
			Bajara	2	1.80	1.80	-
			Potatoes	2	3.00	3.00	-
			Oil-seeds	2	0.20	0.20	-
			Sugarcane	2	1.30	1.30	-
MUSLIM							
Nai	6	3	Rice	3	26.70	10.00	16.70
			Wheat	3	22.00	8.70	13.30
			Sugarcane	2	37.70	7.20	30.50
			Potatoes	3	46.80	18.50	28.30
			Vegetables	1	80.00	10.00	70.00
Syed	1	1	Wheat	1	3.00	3.00	-
			Oil-seeds	1	0.10	0.10	-
			Potatoes	1	3.00	3.00	-

It may be seen from table III.10. that of 38 Chamar households, the yield per cultivating household for Paddy comes to 16.80 quintal, wheat 14.23, potatoes 10.00, sugarcane 4.82, vegetable 15.40, and oil-seeds 0.13. Except sugarcane (0.03 quintal) and vegetables (10.20 quintal) the entire yields was consumed by the members of the family. The Koeris (28 households) who distinguish themselves as real cultivator of the village produced 10.60 quintal rice per household, wheat 15.62, barley 2.00 vegetables 21.75, oil-seeds 1.80, sugarcane 6.49, potato 34.17, peas 0.50, arhar 3.33, maize 6.00 and bajra 1.00 quintal per households. The remaining households produce wheat, paddy, potato, oil-seeds and vegetables almost at the same pace. Thus the average yield per household in the village comes to 5.73 quintal and the consumption amounts to 2.88 quintal per household or 50.26 per cent. Rest of the produce 213.72 quintal or 49.71 per cent was marketed locally. Storing for seeds and paying towards wages are excluded in the total production. The yield per hectare during 1961 was reported to little low than now whereas production of potato was reported to be quite high from the very beginning. The cash crops which provide income to cultivators are sugarcane, potatoes and vegetables. A higher yield per hectare has been observed since 1961. Potatoes and pumkin are exported to other states also.

Horticulture, cash crop and forestry

The development of horticultural activities from commercial point of view are very important but it has not been developed in the village so far. However, within the village, fruit bearing trees of mango, guava, peas and jack-fruit are grown. There were 8 groves for mangoes, 5 for guava and 2 for *Ber* in the whole village. The by-products are all used by the villagers and little share is marketed locally. The village is not rich in horticultural crops. Regarding the cash crops like oil-seeds, potato, vegetables and sugarcane, it is produced in the village in abundance and provide income to most of the cultivators. Its production is very much *lucrative* and cost involved comes to very low. There is absence of forest belt in the village. Social forestry is being developed alongwith roads by state government.

Animal husbandary and poultry rearing

The survey report for 1961 revealed that out of 95 households, 9 households had 126 drought bullocks of indigenous breed, 4 households

owned 5 milch cattle, 22 households owned 42 goats and sheep and 3 households had 12 pigs. Besides 18 dry cows by 16 households, 6 young calves by 6 households, 29 dry she-buffalos by 20 households and one horse by one household. The data collected during 1987 placed in table III.11 reveals that out of 100 households, 83 milch cattle was reared by 43 households, 68 drought bullocks by 35 households, 97 goats and sheep by 13 households, 14 calves by 8 households and one horse by one household. The purpose of rearing was both domestic and commercial. Out of these, 21 households have reported for feeding them in earthen pots and 116 cattle owners by grazing in the open field. None of the household have reported any problem in the rearing. 118 woners informed that prospect of rearing is not good in future whereas 24 household informed that there were good prospects in future. No change in the method of rearing was reported during 1987. However, by introduction of mechanisation in agricultural operations some households have preferred mechanical operation in agriculture. There was no veterinary centre in the village during 1961, presently one stockmen with its headquarters at Subhakarapur (4 kms from the village) attend the ailing cattles of the village. Insemination facility was available in the dispensary but people dislike it and prefer indigenous breed. The main disease treated during the year 1986-87 were liver fluck (goats and sheep) deminitis, hemerogic, septsemia and foot, mouth and tongue (cows, bullocks and buffalos), Ranik and Foul-px among cocks and hens. There were no poultry unit in the village. A few persons reported to catch fish in the river Ganga and village pond for their own use.

Table III.11
Livestock in the village 1987

Description of animal	No. of households owning	Total number
1	2	3
Milch cattle (cow and buffalow)	43	83
Drought bullock	35	68
Goat and Sheep	13	97
Calf	8	14
Horse	1	1
Total	100	263

Trade, commerce and industry

It has been found that the grocery shops available in the village meet out the daily requirement of the villagers. A village *hat* is held on every Monday and Friday where food-grains, vegetables and other products are brought for sale. There were two tea stalls, one grocery shop and one betel shop, which served daily requirements. For marketing purposes they use to go to Ghazipur city. No small or village industry exists in the selected hamlets of the village. In the whole village there were 4 flour-mills, 4 paddy dehusking machines, and 4 oil crushing spellers. Besides, 10 persons in the village were engaged in weaving janta dhotis. They reported to get raw

materials from Maunath Bhanjan (45 kms) and final product was sold at Nonahera. A few persons were engaged in Ink powder preparation and *bidi* rolling operation. No change has been observed from 1961 to date with subject to village and cottate industries in the village.

Economic activity and nature of change

Agriculture is the main stay of the majority of the people in the village. During the present survey it was revealed that manpower available in the village was either engaged as cultivator or agricultural labour. The table III.12 shows a comparison of workers of 1961, and 1987 as per their livelihood class in the village.

Table III:12
Workers according to their livelihood class (1961 and 1987 survey data)

Livelihood class	1961		1987	
	M	F	M	F
1	2	3	4	5
1. Cultivator	347	167	400	20
2. Agricultural Labourer	9	—	160	30
3. Household Industry	55	34	10	20
4. Others	232	117	50	10
Total	643	318	620	80

From the table III.12 it may be seen that approximately four-fifth of the total workers were engaged as cultivator and agricultural labourer in the village which is evident from the fact that of the total workers, 54.42 per cent (during 1961) and 87.14 per cent (during 1987) were engaged as cultivators and agricultural labour. Thus during the period 1961-1987 it has been observed that the percentage of male cultivators went up from 53.96 per cent to 64.51 per cent while for the female the corresponding figure reduced from 52.51 per cent to 25.00 per cent. A spectacular change was observed in the number of male and female agricultural labour. The proportion of workers in activities other than agriculture was 44.63 per cent for males and 44.34 per cent for females during 1961 survey whereas during 1987, the same figure was reported to 9.67 per cent for males and 37.50 per cent for females. The involvement of female workers in household

industry and other works has increased steadily over a period of time in the village.

Employment depth

Table III.13 shows that out of 100 households: In one household there was not a single worker. In the remaining 99 households there were 415 adults of which 192 were workers. It shows a employment depth of 46.26 per cent. Again, forty-one households were having single worker and 41 households had 2 workers, Similarly, 9 households had 3 workers, 5 households had 4 workers, 2 households had 5 workers and 1 household 6 workers in the family. The highest employment depth was observed of 45.31 per cent among 41 households, which had 87 adults and lowest 3.12 per cent one household having 6 adult workers.

Table III.13
Distribution of households classified by employment depth i.e., number of workers in the household 1987

No. of workers in the household	Number of households by size and number of adults having number of workers noted in column 1				
	All households	1-3	4-6	7-10	11 and above
1	2	3	4	5	6
Nil	1 (1)	1 (1)	-	-	-
1	41 (58)	12 (8)	23 (39)	5 (8)	1 (3)
2	41 (87)	1 (1)	19 (24)	19 (40)	2 (22)
3	9 (22)	-	4 (9)	5 (13)	-
4	5 (9)	-	2 (2)	2 (3)	1 (4)
5	2 (9)	-	-	1 (4)	1 (5)
6	1 (6)	-	-	-	1 (6)
Total	100 (192)	14 (10)	48 (74)	32 (68)	6 (40)

Unemployment depth

Data on unemployment depth as given in table III.14 reveals that out of 415 adult persons 259 were non-workers, thus the depth of unemployment therefore, worked out to 62.40 per cent. In fact, there were 46.00 per cent of the households where the depth of unemployment was nil. In other words all the adult members of these households were recorded as workers whereas the depth of unemployment was 25.09 per cent in respect of 29 households, 12.35 and

18.18 per cent in 18 (9+9) households, 11.19 per cent in 4 households, 6.56 per cent in 2 and 3.47 per cent in one household. Further, the study of unemployment depth grouped under different size class of population reveals 7.33 per cent in the households by size 1-3, 35.90 per cent in the size group of 4-6, 37.45 in the size group 7-10 and 19.30 per cent in the size group 11 and above. All these show that in the village approximately 42.80 per cent of the persons were unemployed.

Table III.14
Distribution of households classified by unemployment depth (Number of unemployed in the household) 1987

No. of unemployed including who are seeking work	Number of households by size and number of adults having number of non-workers				
	All households	1-3	4-6	7-10	11 & above
1	2	3	4	5	6
Nil	46 (60)	8 (5)	23 (28)	14 (20)	1 (7)
1	29 (65)	7 (14)	17 (40)	5 (11)	-
2	9 (32)	-	4 (13)	5 (19)	-
3	9 (47)	-	3 (12)	6 (35)	-
4	4 (29)	-	-	1 (6)	3 (23)
5	2 (17)	-	-	1 (6)	1 (11)
6	-	-	-	-	-
7	1 (9)	-	-	-	1 (9)
Total	100 (259)	15 (19)	47 (93)	32 (97)	6 (50)

Family budget—Income

At the time of 1961 survey 48.50 per cent of the households fall in the income group Rs. 26.50, 31.50 per cent in the income group 51.75, 5.20 per cent in the income group of less than Rs. 25.00. Only 3.2 per cent of the households fall within the income group Rs. 101 and above, in other words the economic condition of the people

was very poor. As has been stated earlier that agriculture was the main stay of population from where the possibility of out flow of income is very marginal. Other services of income such as rickshaw pulling, grocery shop, betel shop and tea stalls were confined to a few persons. The income group of the different households is explained with the following table III.15.

Table III.15

Distribution of household with reference to income group and average income from each source in each income group (Income in Rs. per annum) 1987

Income group	No. of households	Source								Average for all households in the income group
		Cultivator		Agricultural labourer		Livestock and product		Other specify		
		No. of households receiving income from the source	Income per household (Average)	No. of households receiving income from the source	Average income per household from the source	No. of households receiving income from the source	Average income per household from the source	No. of households receiving income from the source	Average income per household from the source	
1	2	3	4	5	6	7	8	9	10	11
Upto 1,000	1	—	—	1	500.00	—	—	—	—	500.00
1001-2000	3	—	—	3	1666.00	—	—	1	200.00	1732.67
2001-5000	64	42	3470.00	28	2425.00	12	1166.00	14	3028.00	4219.12
5001-& above	32	31	4635.00	21	2438.00	8	1587.00	12	1458.00	7033.64

From table III.15. it may be observed that average income of Rs. 500 has been lowest in one of the household getting from the source of working as agricultural labour. It has been highest of Rs 7033.64 among 32 households getting from the source, cultivation, agricultural labour, livestock product and other sources. The largest number of households (64) fall in the income group (Rs 2001 to 5000) where the average income calculated to Rs 4219.12. Similarly 3 households fall in the income group (Rs 1000-2000) who were reported to earn income from agricultural labour the average income in this case comes to Rs 1732.67. Thus looking into the

different aspects of income group and average income of the different households, it may be calculated that maximum number of households was still in lower and lower middle income group.

As enquiry to know how and for what purpose the income was utilised by the selected households of the time of 1961 survey was made which sated that expenditure on food item was 75 per cent and 25 per cent on non-food items of the total and also most of the households were in deficit in order to support their family properly. The data collected in respect of the expenditure on various items is placed in the following table III.16.

Table III.16
Distribution of households by income group and nature of expenditure 1987

Income group	No. of households	Number of households where												
		Food			Clothing			Drinks			Education			
		Upto 25%	26-50	51+	Upto 25%	26-50	51+	Upto 25%	26-50	51+	Upto 25%	26-50	51+	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Upto 1,000	1	-	1	-	1	-	-	-	-	-	-	1	-	-
1001-2000	3	-	3	-	3	-	-	-	-	-	-	3	-	-
2001-5000	64	34	20	10	64	-	-	-	-	-	-	64	-	-
5001-& above	32	22	10	-	32	-	-	5	-	-	-	32	-	-
Total	100	56	34	10	100	-	-	5	-	-	-	100	-	-

expenditure on (in respect of total expenditure)														
Fuel & light			Medical			Travel and recreation			Purchase for production activities			Other		
Upto 25%	26-50	51+	Upto 25%	26-50	51+	Upto 25%	26-50	51+	Upto 25%	26-50	51+	Upto 25%	26-50	51+
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1	-	-	1	-	-	1	-	-	1	-	-	1	-	-
3	-	-	3	-	-	2	-	-	2	-	-	3	-	-
64	-	-	64	-	-	60	-	-	60	-	-	64	-	-
32	-	-	32	-	-	30	-	-	30	-	-	32	-	-
100	-	-	100	-	-	93	-	-	93	-	-	100	-	-

The table III.16 reveals that one household in the income group upto 1000 spent 26-50 per cent on food, upto 25 per cent on clothing, education, fuel and light, medical, travel and recreation and purchase of production activities. Similarly 3 households of the income group 1001-2000 have reported their expenditure upto 26-50 per cent on food and upto 25 per cent on non-food items. Again 64 households of the income group 2001 to 5000 reported upto 51 per cent on food and remaining on non-food items. A similar kind of observation was recorded for income group 5001 and above. Thus, it may be said that major part of the income was spent on food, clothing, medicine, travel and recreation and education and some part on drinks and others. The pattern of expenditure has slightly improved in comparison to earlier survey where income was mainly expended on only food, clothing, fuel and light and litigation.

Indebtedness

During 1961, the extent of indebtedness was reported in respect of 54.74 per cent of the households who lie in debt. About 48.50 per cent of the total debt was incurred in connection with agriculture, 19.80 per cent for marriage, 8.80 per cent for house construction, 8.70 per cent on day to day expenditure, 7.00 per cent on litigation and 7.20 per cent on the miscellaneous items like business purchases of land funerals and sickness. Whereas, during 1987, out of 100 households as much as 23 households have reported to be in debt trap. Fourteen of the head of households were mainly cultivators, eight were agricultural labour and one medical worker. The purpose for which the loan was taken was worked out in connection of marriage 8.69 per cent, construction of home 4.35 per cent, day to day domestic expenditure 4.35 per cent purchase of animals

and land and litigation 30.43 per cent, shopping 4.35 per cent, business and purchasing rickshaw 4.35 per cent, medical 4.35 per cent and cultivation 39.13 per cent.

Source of finance

The main source of finance was reported by village money lender in respect of 8 households, banking in 5 households, Co-operative credit society in 22 households, close relatives in 22 households and Development block in 3 households. The rate of interest as reported by the villagers ranged between 15 per cent to 120 per cent annum while the rate of interest charged by the Development block, banking and co-operative society was 10 per cent per annum respectively. The terms and conditions for re-payment of loans were in cash and kind. Government loans were to be paid in cash only with the time limit of 5 years

in instalments. However, sources of finances have increased in relation to earlier survey and mostly people prefer to take loans from government agency only. Besides, no problem was reported regarding obtaining or re-paying loans in the village.

Transfer of wealth

The study reveals that 7 households have made transfer of land within a period of 5 years and the total area stood to be 0.82 hectares. Modes of transfer were by mortgage (0.29 hectares) and by sale (0.53 hectares). Of these 0.46 hectares belonged to members of Chamar (SC) and 0.36 to Koeri. The reason described was need of money for household purposes. The entire land transferred during the above period was put to agricultural purposes.

CHAPTER—IV

Social and Cultural life

The accelerated pace of development consequent upon scientific and technological innovations has paved a way for the transformation of village life in India. In order to understand the transformation of social and cultural life of the people in village Para various aspects associated with it are explained in this chapter.

House type

House type in the village by and large conforms to the pattern of 1961 survey. People of different castes live in different hamlets of the village except *chamar* who are confined to *chamartolia* (*Bari* and *Chhoti chamartolia*) likewise, *koeris* with some other mixed castes are living in a separate cluster, known as *Koeripura*. The remaining castes, like Vaish, Nonia, Gaderia and Muslims live together in the other hamlets of the village.

During the 1961 survey, it had been observed that 68 houses had courtyards surrounded by walls while two *hajjam* households had toilet facility. The data collected during re-study of 1987 survey reveals that out of 100 households, only 11 had houses with separate compound and the remaining 89 own houses without compound. However, none of the household has

reported toilet facility inside the house.

The construction of the houses in the village is totally unplanned. Locations were based upon suitability and availability of space. Most of the houses do not have proper ventilation. Generally houses are single storeyed. At the time of 1961 survey, there were 4 pucca houses, whereas during the survey of 1987, out of 100 households, 64 houses have walls made of mud, 8 of unburnt bricks while in case of 28, it was made of burnt bricks. The heights of the roofs were 10 ft. to 12 ft. The predominant material for floor has been reported as mud in case of 91 households followed by bricks, stone, lime in 7 households and of cement in 2 households. Material used in roofs were grass leaves in 3 households, tiles in 53 households, iron and stone in one household, brick, stone and lime in 39 households and R.C.C. in 4 households. Of the total households, 99 have used wood for ceiling and one (*koeri*) has used corrugated iron. Doors and windows were made of wood which were locally available. Ready-made windows and doors were sold in village—Para and Ghazipur city. The table IV.1 gives description regarding distribution of houses by pre-dominant materials of floor, wall, roof and ceiling by religion and caste of the head of the household.

Table IV.1
Distribution of houses by predominant materials of floor, wall, roof and ceiling by religion and caste/tribe/community of head of household (1987)

Religion, caste/tribe/ community	Predominant material of floor						
	Mud	Wood/ plant	Bamboo/ log	Brick/ stone/ lime	Cement	Mosaic tiles	Other material not stated
1	2	3	4	5	6	7	8
HINDU							
Chamar (SC)	45	-	-	1	2	-	-
Dhobi (SC)	1	-	-	-	-	-	-
Hela (SC)	1	-	-	-	-	-	-
Koeri	29	-	-	3	-	-	-
Nai	1	-	-	-	-	-	-
Vaish	2	-	-	1	-	-	-
Nonia	1	-	-	1	-	-	-
Dusadh (SC)	2	-	-	-	-	-	-
Gaderia	3	-	-	-	-	-	-
MUSLIM							
Nai	5	-	-	1	-	-	-
Syed	1	-	-	-	-	-	-
Total	91	-	-	7	2	-	-

Contd.

Predominant material of wall								
Grass, leaves/ bamboos etc.	Mud	Un-burnt bricks	Wood	Burnt bricks	G.L. sheets other material sheets	Stone	Cement concrete	All other materials
9	10	11	12	13	14	15	16	17
-	39	-	-	9	-	-	-	-
-	1	-	-	-	-	-	-	-
-	1	-	-	-	-	-	-	-
-	16	4	-	12	-	-	-	-
-	-	-	-	1	-	-	-	-
-	2	-	-	1	-	-	-	-
-	-	1	-	1	-	-	-	-
-	2	-	-	-	-	-	-	-
-	1	2	-	-	-	-	-	-
-	2	1	-	3	-	-	-	-
-	-	-	-	1	-	-	-	-
-	64	8	-	28	-	-	-	-

Contd.

Predominant material of roof					Predominant material of ceiling		Predominant material of door & window		
Grass/leaves etc.	Tiles, slate etc.	Conn-gate iron, zinc, other materials	Brick, stone, lime	R.B.C./R.C.C.	Wood	Iron	Door wood	window wood Iron	
18	19	20	21	22	23	24	25	26	27
-	47	-	-	1	48	-	48	17	-
-	1	-	-	-	1	-	1	-	-
-	1	-	-	-	1	-	1	-	-
2	1	1	27	1	31	1	32	14	1
-	-	-	1	-	1	-	1	-	-
-	-	-	2	1	3	-	3	2	-
-	-	-	1	1	2	-	2	-	-
1	-	-	1	-	2	-	2	-	-
-	2	-	1	-	3	-	3	-	-
-	-	-	6	-	6	-	6	2	1
-	1	-	-	-	1	-	1	-	-
3	53	1	39	4	99	1	100	35	2

Most of the houses were owned in the village. Houses were generally repaired during *Deepawali*. Kuchha houses were plastered with clay while pucca houses were white washed.

As per earlier survey, 95 households having 621 persons were living in 266 rooms. The average number of persons per household was 6.54 persons and a household on an average occupied 2.80 rooms. Thus on an average one

room was available for 2.33 persons. The 1987 data on the other hand reveals that 100 households having 605 persons accommodated in 309 rooms. The average accommodation per household consisting of 6.05 persons came to 3.09 rooms which meant that one room was accommodating 1.96 persons as against 2.33 observed at the 1961 survey. This state of position is presented in table IV.2.

Table IV.2
Households classified by number of rooms occupied during 1961 and 1987 survey

No. of rooms	No. of households 1961	No. of family members	No. of households 1987	No. of family members
1	2	3	4	5
1	24	90	14	67
2	22	126	33	164
3	24	176	19	132
4	12	81	16	104
5	5	48	18	138
5+	8	100	Data not compiled	

Dress and ornaments

From the table IV.2 it can be observed that the number of households with one room accommodation has now declined to a considerable extent whereas the number of households with two, five or more than five rooms has increased significantly. As a matter of fact the position depicted by the table IV.2 is indicative of improvement in the housing condition of villagers so far as availability of rooms is concerned.

Ordinarily, Hindu males wear *lungi*, *dhoti* and *banyan* (undershirt) and cotton *gumchha*. Children generally wear knickers (under-wear) and shirt. On the occasion of festivals, marriages and other ceremonial occasions, adult males put on *dhoti*, *kurta*, leather shoes or plastic shoes while youngsters wear pant, shirt and fancy shoes. Children on these occasions wear trousers, shirts and shoes (canvass or leather). Table IV.3 provides description of male dress usually worn by the villagers.

Table IV.3

Male dress classified by religion and caste/tribe/community of head of the household 1987 survey data

Religion, caste/tribe/ community	No. of households where adult male normally use			No. of households where boys normally use		
	Dress I Dhoti, kurta, lungi, banyan	Dress II Shirt, trousers	Dress III Pant, shirt	Dress I Pant, shirt	Dress II Underwear, shirt	Dress III Trousers, shirt
1	2	3	4	5	6	7
HINDU						
1. Chamar (SC)	43	3	2	5	43	5
2. Dhobi (SC)	1	-	-	-	1	-
3. Hela (SC)	1	-	-	-	1	-
4. Dusadh (SC)	1	-	-	-	-	-
5. Koeri	25	7	-	20	4	3
6. Vaish	2	-	-	2	-	-
7. Gaderia	3	-	-	2	1	-
8. Nonia	2	-	-	1	1	-
9. Nai	1	-	-	1	-	-
MUSLIM						
10. Nai	4	2	-	4	-	-
11. Syeds	1	-	-	-	-	-

Note : There were no males in 2 and boys in 6 households

From table IV.3 it has been observed that *chamar* (sc) households (43) have been practicing dress I comprising *dhoti*, *kurta*, *lungi* and *banyan*. They are followed by *koeri* households (25). Dress II was in use by 3 *chamar* households, 7 *koeris* households and 2 *muslim* (*nai*) households while dress III (pant and shirt) has been reported by only 2 *chamar* households.

petticoat. No distinction has been noticed among female workers or house-wives in this regard. On ceremonial occasions such as marriages and festivals, fancy *saree*, *petticoat* and *blouse* with chappals are being used. Minor girls wear *skirts* and *blouse* and on ceremonial occasions or festivals they wear *salwar*, *kurta* and *frock*. The description of the female dress is presented in table IV.4.

Hindu females mostly wear *saree*, *blouse* and

Table IV.4
Female dress classified by religion and caste/tribe/community of head of household 1987

Religion, caste/tribe/ community	No. of households where adult females normally wear		No. of households where girls wear
	Dress I saree, petticoat, blouse	Dress II salwar kurta, naquab	Dress I frock, salwar
1	2	3	4
HINDU			
1. Chamar (SC)	48	-	30
2. Dhobi (SC)	1	-	-
3. Hela (SC)	1	-	-
4. Dusadh (SC)	2	-	1
5. Koeri	32	-	29
6. Vaish	3	-	3
7. Gaderia	2	-	2
8. Nonia	2	-	2
9. Nai	1	-	1
MUSLIM			
10. Nai	3	3	3
11. Syed	-	1	-

Note : There were no female in one and girl in 28 households.

Muslims generally wear lungi of good quality and shirt with or without jacket and waists are used on ordinary occasions.

Payjama, kurta with jacket and banyan are used on ceremonial occasions. Sherwani or coat is used by some elite class Muslims. They wear cap on the head when they go some-where else from the village. Females use chooridar payjama, kurta and naquab.

Ornaments

There has been a slight variation in the use of the ornaments during 1987 as compared to 1961. The ornaments which are generally worn by Hindu females include kara of silver or pachhva, bangles of glass (around the wrist) nakbujji, nathia, nosepin (in the nose), bichhiya (on fingers of the feet). Angoothi of silver or gold (rings on fingers), payal and chhara of silver (round the legs), kardhani (round the waist), karanphool, jhumca and bali of gold or silver (in ear). The bichhuva and glass bangles are invariably worn by Hindu females. Unmarried females don't wear bichhuva as it is a symbol of marriedhood. Glass bangles are worn by all except widows.

Muslim females generally wear jhangh, kara, chhara, pazeb of silver in legs, kardhani of silver in waist as belt, tauk and chandan har, guleband, champakali and matar mala (in the neck), bali, jhoomka and kanphool (in ear). Tika and bandi of gold (on forehead), kara in the wrist. Because of the increasing cost of gold and silver many of the above listed ornaments are used by elites of the village. Males generally don't use any ornaments except rings made of gold and silver.

Household goods, furniture and utensils

Household goods comprise rope, cot, takhat, bench, stool, lantern, torch, bi-cycle, chairs and tables. They also use cane chairs and tables. Data collected in respect of the furniture from the 100 households shows that 3 had chairs and 2 had tables. No household is having Diwan. All the households possessed ordinary sleeping cot while 9 have newar cot. Other costlier things in the possession of villagers were wrist watch (27 households), table clocks (2 households), radio and transistors (12 households), sewing machines (2 households), fan (one household), torch, lantern, lamp and petromax and cycles (42 households). Forty-six households (31 chamar) in the village

were of such kind who do not possess any luxury or costly goods. In the poor households, wooden planks and screw pine mats which can be spread on the floor were all that they possess.

Utensils

The common type of utensils used by most of the households in the village were *batloi* (of brass and aluminium) for boiling and cooking, *kalchul* (iron or brass) for serving *karachi* (of iron) for frying vegetables, *tawa* (of iron) for baking *chapatis*, *thali* (brass, aluminium or alloy) for taking foods, *gagra* (of iron or brass) and bucket

(of iron or plastic) for storing water, *parat* (brass or aluminium) for knealing flour. *Lota* (brass or aluminium) for taking water, and *gilas* (brass, silver or bell metal) are also used for taking water while *katori* (of silver-brass) and plate (of clay) are used for taking food. Besides, these, earthen pitchers are invariably used for storing water. Baskets of *seek* and *moonj* are used for storing grains. At the time of 1961 survey the predominant metal of which utensils were made of brass, iron, bell-metal, copper, german silver, aluminium and clay. The position in respect of 1987 survey data is placed in the following table IV.5.

Table IV.5
Material of which utensils are made for cooking and servicing food 1987

Religion, caste/tribe/ community	Total No. of households	No. of households where cooking utensils are made of			No. of households where utensils for serving food are made of		
		Aluminium/ iron	Brass Alloy	Steel	Aluminium/ iron	Brass Alloy	Steel
1	2	3	4	5	6	7	8
HINDU							
Chamar (SC)	48	48	—	—	38	10	1
Dhobi (SC)	1	1	—	—	1	—	—
Hela (SC)	1	1	—	—	1	—	—
Dusadh (SC)	2	2	—	—	2	—	1
Koeri	32	32	10	10	31	10	11
Vaish	3	3	1	1	2	1	2
Gaderia	3	3	2	—	3	2	—
Nai	1	1	1	—	1	1	—
Nonia	2	2	2	2	2	2	2
MUSLIM							
Nai	6	6	3	—	6	2	2
Syed	1	1	1	—	1	—	—
Total	100	100	20	13	88	28	19

The table IV.5 shows that of the total households, aluminium was invariably used for cooking purposes in all the households whereas 20 and 13 households have also reported to use brass, alloy and steel for cooking food respectively. Similarly, for serving food 88 households reported to use aluminium utensils, 28 households used brass and alloy and 19 households of metal steel. Thus over a period of time, utensils of metal brass and

copper have disappeared from use whereas aluminium is being used in all the households of the village.

Light and fuel

Kerosene is used for lighting lamps such as *chimani*, *lantern* and *petromax*. The village is served by net work of electricity but none of the

selected household has taken connection for domestic purposes. Fire wood and cow-dung cakes are generally used as fuel by almost all households in the village. No change has been observed

in the use of light and fuel during the span of twenty years, in the village. The data in respect of 1987 survey is placed in table IV.6.

Table IV.6
Use of light and fuel classified by religion and caste/tribe/community 1987

Religion, caste/tribe/ community	Total No. of households	Number of households using fuel			
		Wood	Dung	Kerosene oil	Electricity
1	2	3	4	5	6
HINDU					
Chamar (SC)	48	7	41	48	—
Dhobi (SC)	1	1	1	1	—
Hela (SC)	1	1	1	1	—
Dusadh (SC)	2	—	1	2	—
Koeri	32	32	32	32	—
Gaderia	3	3	3	3	—
Vaish	3	3	3	3	—
Nonia	2	2	2	2	—
Nai	1	1	1	1	—
MUSLIM					
Nai	6	6	2	6	—
Syed	1	1	—	1	—
Total	100	57	87	100	—

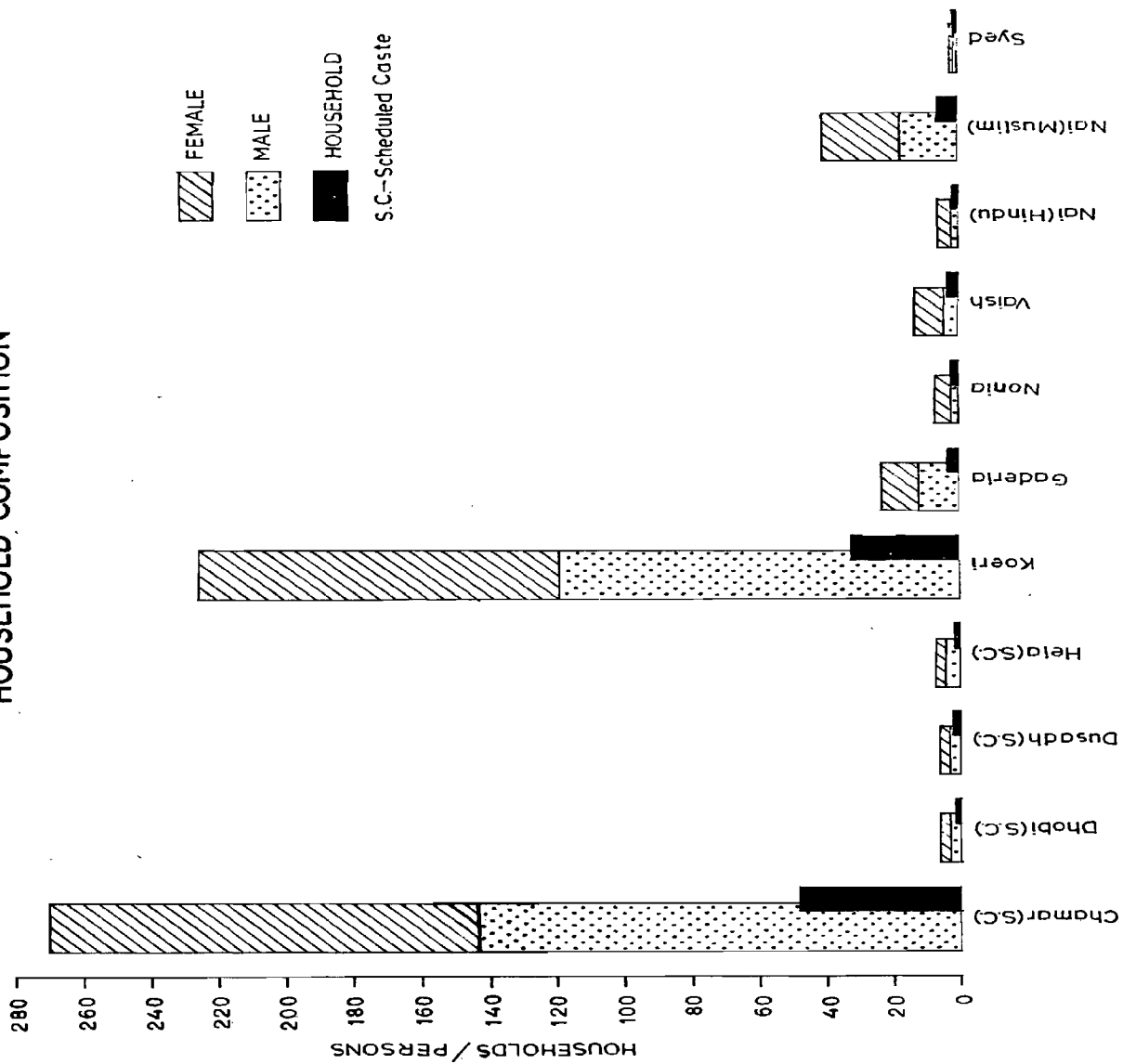
Table IV.6. shows that fuel wood and dung has been in use in 57 and 87 households for cooking whereas all the households have used kerosene oil for light purposes. Despite being close to the city of Ghazipur no case of possessing cooking gas was reported in the village.

Food and drink.

Staple food of the villagers consists of rice, wheat and pulses etc. Usually they take meals twice a day and a light break-fast with tea (in some households) in the morning. Children below 12 years of age take meal thrice a day. The village has a majority of non-vegetarians. The vegetarian food is usually taken up by chamars, vaish and some koeris. Other castes like Muslims, Nonia,

Dusadh, Hela and Nai are mostly non-vegetarians. The lunch and dinner consists of boiled rice, vegetable, curry, chapati of wheat and dal of *arhar*. Non-vegetarians take mutton, fish, egg curry and other kind of meat with boiled rice and chapaties. Common vegetables are potatoes, brinjal, lady-finger, pumpkin and gourd. These are all grown in the village. Among the fruits guavas, mangoes and *bers* are available during the seasons. Ghee, milk and matha (curd) is used on its availability in the households. The men and women take bettle leaves as and when they like. Drinking of liquor is very rare in the village. People of rich background take nutritious food while poor can hardly afford nutritious foods. There has been recorded no change in the food habits of the villagers over 1961 study.

HOUSEHOLD COMPOSITION



Household composition

The household composition of the three ham-

lets selected for the study of village—Para consisting of Hindus and Muslims is placed in table IV.7.

Table IV.7
Households composition of the village Para (1961 and 1987) survey

Religion	Caste	No. of households	1961			No. of households	1987		
			P	M	F		P	M	F
1	2	3	4	5	6	7	8	9	10
HINDU	Chamar (SC)	56	346	162	184	48	270	143	127
	Dhobi (SC)	1	6	2	4	1	6	3	3
	Dusadh (SC)	2	14	5	9	2	6	3	3
	Hela (SC)	4	13	3	10	1	7	4	3
	Koeri	21	152	77	75	32	225	118	107
	Gaderia	3	20	11	9	3	23	12	11
	Nonia	1	8	4	4	2	7	2	5
	Vaish	1	4	3	1	3	13	4	9
	Teli	1	7	3	4	—	—	—	—
	Nai	—	—	—	—	1	6	2	4
	MUSLIMS	Nai	2	35	19	16	6	40	17
Bhat		3	16	8	8	—	—	—	—
Syed		—	—	—	—	1	2	1	1

The table IV.7 reflects that the entire population of the village consisted of two religions viz., Hindus and Muslims and eleven castes. During 1961, total scheduled caste households were 63 households (66.31 per cent) which has now declined to 52 households (52.00 per cent). Chamars, Dhobi, Dusadh and Hela were the scheduled castes accounting for 44.62, 0.99, 0.99 and 0.16 per cent of total population respectively. They are still not allowed to take water from the wells of upper caste and hence they have separate wells. Most of them are engaged as agricultural labourer in the village. Dhobi are engaged in washing cloths and while Hela are engaged in sweeping and basket making activity. Among Hindus, Koeri, Gaderia, Nonia, Vaish, and

Nai were the major castes of which the population of Koeri has gone up to 37.20 per cent as against 24.48 per cent during the 1961. Among Hindus they are the predominant caste. Economically and socially they are in sound position. They are known as cultivators and producers of vegetables in the village. Telis and Bhats who were recorded 1.13 and 3.15 per cent respectively during 1961 study were not covered in the sample for 1987 re-study similarly syeds and Hindu Nai were not covered in the sample of 1961.

Distribution of households classified by caste/tribe/community of head of households and type of the households based on the 1987 survey data is presented in table IV 8.

TYPE AND NUMBER OF FAMILIES

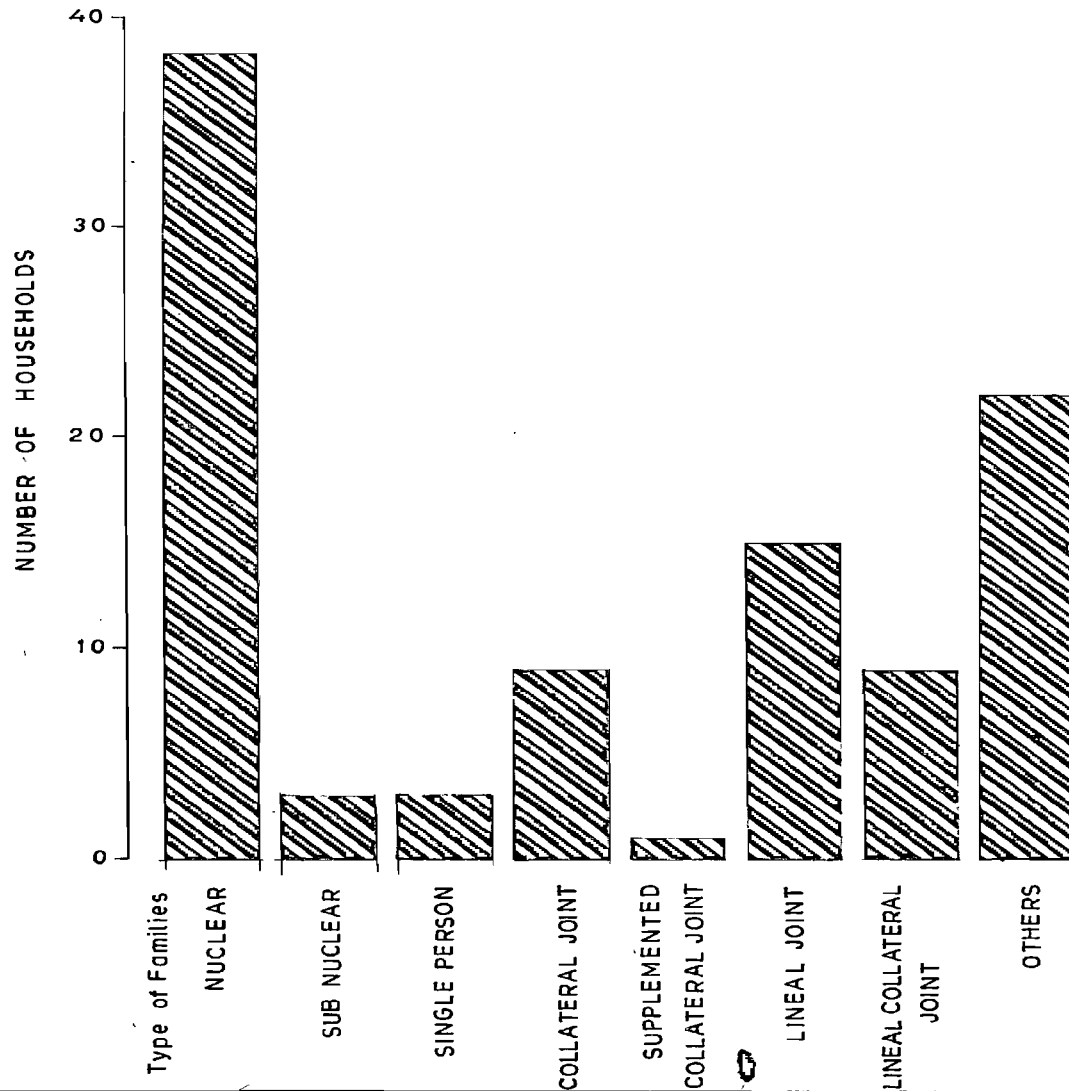


Table-IV.8
Distribution of households classified by caste/tribe/community of head of the household and type of the household.(1987 survey data)

Type of household	No. of households where head of the household belongs to											Total
	Chamar (SC)	Dhobi (SC)	Hela (SC)	Koeri	Nai	Gaderia	Nonia	Vaish	Dusadh (SC)	Syed (M)	Nai	
1	2	3	4	5	6	7	8	9	10	11	12	13
Nuclear	16	—	—	11	1	2	1	3	—	1	3	38
Supplemented Nuclear	—	—	—	—	—	—	—	—	—	—	—	—
Sub-nuclear	—	—	—	2	—	—	—	—	—	—	1	3
Single person	2	—	—	—	—	—	—	—	1	—	—	3
Supplemented sub-nuclear	—	—	—	—	—	—	—	—	—	—	—	—
Collateral joint	6	—	—	3	—	—	—	—	—	—	—	9
Supplemented collateral joint	—	—	—	—	—	—	—	—	—	—	1	1
Lineal joint	3	—	—	10	—	—	1	—	—	—	1	15
Supplemented lineal joint	—	—	—	—	—	—	—	—	—	—	—	—
Lineal collateral joint	1	1	1	5	—	1	—	—	—	—	—	9
Supplemented lineal collateral joint	—	—	—	—	—	—	—	—	—	—	—	—
Others	20	—	—	1	—	—	—	—	1	—	—	22
Total	48	1	1	32	1	3	2	3	2	1	6	100

The table IV.8 reveals that out of 100 households, 38 nuclear households (a couple with or without unmarried children) of whom 16 belong to Chamar followed by Koeris (11), Nai—Muslim and Vaish (3 each), Gaderia (2) and Hindu, Nai and Syed (1 each). Three households, 2 of Koeris and one of Nai (Muslim) is classified as sub-nuclear (a fragment of a former nuclear family, i.e., widow with unmarried children or widower with unmarried children etc). Three households two of Chamar and one of Dusadh are single persons

households. Collateral joint families have been reported by 9 households of them 6 were Chamar and 3 Koeris. One Nai (Muslim) was reported in the category of supplement collateral joint family (a collateral joint family plus unmarried divorced or widowed relatives). Fifteen households are lineal joint families (two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter), of whom 3 are Chamar, 10 Koeri, one each Nonia and Nai (Muslim). Nine

households are lineal collateral joint families (where three or more couples linked lineally and collaterally), of them 5 households were of Koeri and one each of Chamar, Dhobi, Hela and Gaderia. Supplemented lineal collateral joint families (a collateral joint family plus unmarried, widowed, separated relatives, who belong to none of the nuclear families lineally and collaterally linked) are from 22 Chamar households and one each of Koeri and Dusadh. Twenty-two families could not be properly classified and hence presented here as others.

Birth, marriage and death

Birth

During the pre-natal period, depending upon the social status of the family, nutritious food was reported to be served to the pregnant lady. No work is entrusted to her in the household. During confinement period, women provided *ghee* and *gur*. In the post-natal period very rich diet is given. They were given complete rest, atleast for one fort-night.

Chhathi ceremony is among various rituals performed on the birth of the child. It is performed on 6th day of the post-natal period. On this day the mother and new born are given baths. On the 12th day of the post-natal period '*barahi*' is performed. On this occasion a feast is given to relatives and friends. Among Muslims, too on the 6th day *Chhathi* is performed. On this occasion two goats are slaughtered in case of male issue and one in case of female. Feast is given to friends and relatives. Among Muslims males, *khatna* ceremony is performed before the age of 6 years. It is performed by village Nai (Muslims) and feast is given to friends, relatives and neighbours on this occasion also. From 1961 no perceptible change has been observed regarding the performance of such rituals. For performing these rituals mid-wives and priests etc are paid in cash and kind.

All the new borns are generally breast fed. Mostly deliveries are attended by untrained village mid-wives and aged ladies, in the absence of maternity centre in the village or in the nearby area. Similar to the pattern of 1961 study, it was observed that among Hindus if a baby is born in *Mool Nakshatras*, it is supposed that he/she has got evil effects to parents and *Mool shanti* ceremony is performed by the priest. The *Namkaran* and *Annaprashan sanskars* ceremonies

are performed among some affluent families on the advice of the priest. During *Annaprashan* the new baby is given food for the first time.

Marriage

Among Hindus, the marriage ceremony in the village starts with the searching out a suitable bride-groom of their own caste and creed possibly from outside the village. If the parties agree the *Bariksha* ceremony is performed and then dates for *Tilak* and marriage ceremonies are fixed. The wedding dress of bride-groom comprises of *Jora-jama* which is prepared at the time of marriage, but because of modernisation the custom of wearing *Jora-jama* is disappearing day by day. The marriage takes place on the date fixed by priest. Marriage ceremony is performed at the residence of grooms in case of all the castes. In a few families there is tradition of second marriage (effective marriage) but it consists only in those families where child marriages were prevalent. The amount of dowry is settled before the marriage ceremony takes place. Every household gives some cash and kind to bride and grooms according to their social and economic status.

The social functioneries for marriages for different castes continue to be on traditional pattern. Priests, Nai and Kumhars are the special functioneries. The Chamars, Hela and Dhobi have priests of their own caste while other Hindu caste have Brahmin priests. The priest performs the different marriage rites and gets between Rs. 10/- to 100/- depending upon the social status of family. Nai acts as messenger and Kumhar supplies water and earthen pots which are used during marriage ceremony.

Participants during marriage feast are friends, relatives, villagers and other members of the same caste. Now member of the other castes also participate in marriage ceremonies. Both vegetarian and non-vegetarian food was prepared to be served during the marriage ceremony.

Muslim marriages are performed according to Islamic law. Children born of the same parent can't be married together. *Nikah* is celebrated at the residence of the bride where bride-groom reaches with the marriage party. At the time of the *Nikah* the amount of *Mehar* is settled on the social status of bride-groom and bride. The marriage ceremony is performed by *Kazi*. He asks the bride in the presence of courtiers if she is

ready to accept bride-groom as her husband. Thereafter, the bride-groom is also asked to answer in the presence of the witness of both the parties before the registration of marriage is done by *Kazi*.

Widow re-marriages among low castes are permitted. However, no ceremony takes place for this purpose. Pre-marital and extra marital sex relations are not tolerated traditionally as such kind of activities are regarded to be very shameful and disgraceful in the social decorum.

The survey reveals that out of a total 336 married persons, 165 were male and 170 female. The average age at marriage for males comes to 16.48 and 13.47 for females. The duration of marriage was reported within 15 years for 72 males and 96 females within 15-29 years for 74 males and 54 females, and 30 years or more in case of 20 males and females. Of the total married persons, 70.70 per cent were illiterate and 29.30 per cent as literate.

Death

The dead bodies of the children below 2 years of age are buried while that of more than 2 years are cremated by *pravah*. In case of children dying below 14 years of age, no mourning period is observed. Among Hindus, persons dying at the age of 15 and above the mourning period is of 13 days and rituals are performed on 11th day. After the death of husband, the Hindu widows has to remove all her ornaments. She can't wear glass bangles as has to lead a simple life. The method of disposal of the dead body is either *Jal-parvah* or cremation. Among Muslims the dead body is buried and *Teeja* ceremony is performed on the 3rd day while *chaliswan* is performed on the 40th day. On these occasions prayers are offered and feast is given to beggars and relatives. The male dead bodies are wrapped in white cloth and female are wrapped in red cloth before its burial.

Religion, leisure and recreation

The population of the village consists of two religious communities, Hindu and Muslim. During the survey of 1961 5.27 per cent belonged to Muslim religion and 94.74 per cent to Hindu. The corresponding percentage during 1987 accounted to 7.00 per cent in case of Muslims and 93.00 per cent for Hindus.

Within the village boundary, there are 10

mosques and 3 temples. The existence of mosques have been reported since 40 years while temples are reported to be for the last 20 years. There are built up of burnt bricks and cement. People of both the religions offer their prayers for cherished desires. Hindu priests look after the up keep of temples whereas Muslim (*kazi*) looks after mosques.

Leisure and recreation

As observed at the previous survey, there does not exist even now any source of recreation in the village. Fairs and festivals are their predominant source of rejoice and recreation. The school going children play *gulli danda*. Youngsters and aged play cards during lean seasons and the rest of the men and women gossip during their leisure time. There is a culture of smoking *biri* or cigarette, *hukka* and chewing tobacco. Some affluent persons enjoy chewing betels.

Fairs

Ram Leela is held every year on the occasion of Dushehra. It continues for about ten days. The other fairs are *Bhadon Panchmi* and *Dhanus Yagya*.

Festivals

The Hindu festivals are spread over the whole year. Some of them are as follows:-

Ram Naumi

It falls on 9th day of Chaitra shukla. Ram Naumi marks the birth day of lord Rama, worshiped by Hindus.

Nagh Panchami

It is celebrated on the 5th day of *Sudi Shravana* in the honour of *Nag Devta* (Snake God). On this day the sign of snake is made on the wall with cow-dung and prayers are offered by Hindus.

Janamastami

Hindus celebrate this festival as the birth anniversary of Lord Krishna. It falls on 8th day of *Krishana Paksha*. People observe fast on this day which terminates at the mid-night after the birth of Lord Krishna.

Raksha Bandhan

This festival is celebrated on 15th day of *Shukla Paksha* of *Shravan*. Rakhi is tied on wrist by pandit or by sisters.

Dushehra

On the 10th day of *Shukla Paksha* of *Ashvina* it is celebrated to mark the conquest of Lord Rama over king Ravana or Lanka.

Dewali

This festival falls on the *Amavas* day in *kartik*. Earthen lamps are lightened inside and outside the house.

Makar Shankranti

It is also called *Khichari*. It falls on 14th day of January every year. People take bath in Ganga on this day and rice mixed with pulse is given to beggars; *khichari* is cooked in every household.

Holi

It is one of the popular festivals which falls on 15th day of *Sudi Phaguna*. People sprinkles colour and rub *Abir* on the face of each other.

Festivals among Muslims

Moharram, Id-ul-fitr and Id-ul-zuha are the important festivals of Muslims. Moharram is celebrated in the memory of Hazrat Imam Hussain who gave his life fighting for the cause of his religion. Id-ul-fitr falls on the 1st day after the expiry of 30 days of fast during Ramzan. Id-ul-zuha is celebrated in the memory of Hazrat Ibrahim Khaliluddin. It is also called as Bakr-Id and goat meat is offered in the household.

Influential and prestigious persons

During the re-study sixteen influential and prestigious persons inside or outside the village were reported. Among them seven persons were engaged in job outside the village, six as cultivators, one each business and medical practitioner. Of the total cultivator, Shri Tasveer Husain, Gram Pradhan and Shri Sheopujan Up-Gram Pradhan have a good hold over the villagers. They settle most of the disputes at their own level. Moreover, seven of the prestigious and influential persons

belongs to the age-group 35-45 and nine to the age-group 45-60. So far as their educational levels were concerned, of the total, seven persons were having education upto Graduation level, three upto Matric and remaining five upto middle level of education. One medical practitioner have reported to attain educational level upto B.M.S. Besides their main works, six cultivators, one businessman and medical practitioner have reported social work as their secondary work in the village.

Gram Sabha, Gram Panchayat and Nyay Panchayat

Gram Sabha consists of all the persons of the village who live therein, Gram Panchayat were established in the state under U.P. Panchayat Raj Act 1947 with a view to develop a sort of local self government in the rural area of the state. It was anticipated that under this arrangement people would be trained an work for the upliftment of village people. It was also entrusted there in village administration, sanitation, arranging medical facility, education and other amenities in the village. At the time of 1961 survey—village had its own Gram Sabha and Gram Panchayat which continues to date also. Shri Syed Tasveer Husain was Pradhan and Shiv Pujan as vice Pradhan during the re-study. One Panchayat secretary is posted who maintains the register of the members of the village which is used whenever general elections are held. All persons who have attained the age of 21 years are included in this register.

Village—Para is located under jurisdiction of Nyay Panchayat, Susuri which is located at a distance of 2 kms from the main village. This village was the centre of Nyay Panchayat during 1960-61 but again it was shifted to Susuri. The members of Nyay Panchayat are nominated by District Magistrate.

Under the present set-up of administration revenue matters are looked by Lekhpal and developmental activities by village development officer. They manage for loans to the poor and needy persons.

Caste and community association

Chamars (sc) and Koeris (Hindu) were dominant castes in the village. Economically, Chamars were poor while Koeris to some extent in a better position in the village. Other caste like Dhobi,

Hela, Nonia, Vaish, Gaderia, Dusadh, Nai (Hindu), Syed and Nai (Muslim) enjoy some how a good position. Muslims who represent least in our sample do also play an important role in village organisation. Moreover, Hindus and Muslims of the village cannot mix with other schedule caste and so also they don't take food in scheduled caste households. Their children, however, study in the same school. In other words, the social life of the village was still governed by distinctions of high and low. Untouchability was still in practice in the village.

Factions and clique

There is no faction or clique in the village, hence litigation and crime is not frequent in the village. There are only occasional minor scuffles due to dispute about land. Villagers are mostly united without caste conflict and factions. There is, however, no organisation for peasantry workers or of other socio-economic class in the village.

Political parties and voting behaviour

In particular, there is no political party existing

in the village. Only on the eve of general elections of Vidhan Sabha and Lok Sabha a few persons from the village take keen interest in election activities. The election of Gram Panchayat is of utmost importance in the village. During the first election of panchayat Shri Hari Narain Mishra was unanimously elected as Pradhan of the village while Shri Mohammad Zamir was elected as Pradhan of the village from 1949 to 1955. During 1961 Syed Naséer Hasan was elected as Pradhan of the village. Sometimes faction are created in the village on the occasion of the election.

Travel index

The range of contact with the outside world was reported by one persons Mohammad Aziz who was employed in an Arabian country. Being nearer to the city of Ghazipur, people frequently visit city for their own affairs. However, travel index of persons, males and females by caste is presented in the following table IV.9.

Table IV.9
Travel index of persons, males and females of the village classified by religion/caste/tribe community 1987

Religion caste/tribe/ community	Travel index		
	Persons	Males	Females
1	2	3	4
HINDU			
1. Chamar (SC)	191.49	219.07	126.59
2. Dhobi (SC)	800.00	800.00	—
3. Hela (SC)	77.00	—	77.00
4. Dusadh (SC)	445.00	625.00	85.00
5. Koeri	198.01	299.33	91.44
6. Vaish	557.50	757.50	357.50
7. Gaderia	97.27	144.28	15.00
8. Nonia	15.00	15.00	15.00
9. Nai	1000.00	1000.00	1000.00
MUSLIM			
10. Nai	408.16	726.67	121.50
11. Syed	15.00	15.00	15.00

(add up maximum distance travelled by all persons, males and females aged 5 and above and divided by the number of persons of the same sex and aged 5 and above to determine the travel index) 1987

The table IV.9 shows a higher travel index among Nai (Hindu) (1000.00) followed by Dhobi (sc) (800.00) and Vaish 557.50 whereas the index was lowest among Syed and Nonia (15.00) and Hela (sc) 77.00. The former have maximum

frequency of outing while later were confined to a very limited area. Further travel index among males has been of higher order than females. The following table IV.10 shows travel index by occupation.

Table IV.10
Travel index of persons, males, females classified by occupation

Occupation (describe occupation as per NCO 2 digit code)	Travel index		
	Persons	Males	Females
1	2	3	4
1. Medical practitioner (07)	900.00	900.00	—
2. Componder (08)	150.00	150.00	—
3. Secretary Panchayat (31)	300.00	300.00	—
4. Peon (35)	77.00	77.00	—
5. Medical shop (40)	678.75	671.67	700.00
6. Street Vendor (43)	1300.00	1300.00	—
7. Tea stall (50)	1500.00	1500.00	—
8. Washerman (55)	800.00	800.00	—
9. Police force (constable) (57)	15.00	15.00	—
10. Cultivator (61)	369.81	369.81	—
11. Agricultural labourer (63)	160.44	206.52	19.13
12. Flour mill (77)	800.00	800.00	—
13. Basket maker (94)	—	—	—
14. Rickshaw puller (98)	700.00	700.00	—

From the table IV. 10 it may be observed that persons engaged in tea stall, street vendor, medical practice, flour mill, washerman and rickshawpuller have higher extend of travel index than those engaged in other occupation. Least travel index was observed in case of police constable. For marketing purpose people usually come to Ghazipur city while in serious medical cases they use to visit Varanasi.

Knowledge, attitude and opinion about important matters of public interest

The villagers of Para have very scanty knowledge about current affairs. There is no library, no reading room or cinema house in the village. There is no media through which villagers can have some information about current affairs except a few radio sets in the village. Surprisingly villagers were found ignorant about five-year plans and other developmental programmes

sponsored by the government of India from time to time.

The practice of untouchability is a cognisable offence. The U.P. temple entry Act, 1956 was also enforced in the village. In spite of all these measures untouchability is continuing in the village. No household in the selected hamlet was aware of the fact that a change has occurred in the Hindu Adoption Act and Hindu Succession Act. However, none was in favour of provision for the inheritance for daughters. The system of giving dowry has not been affected by the recent legislation regulating dowry. People in general are not aware of new prohibitory laws. In spite of the enforcement of child marriages Act, there still persists a tendency of child marriage. None of the household favour intercaste marriage in the village. On the whole the level of social awareness among villagers was very poor. They were mostly ignorant about the various reformatory measures taken by the government.

CHAPTER—V

Conclusion

Located at a distance of 15 kms from Ghazipur city village-Para, is well connected by pucca road. Transport facilities are easily available throughout the day from the district headquarters. The area of the village is spread over 163.09 hectares accommodating a population of 3500 persons (1800 males and 1700 females). Considering the size of population the area of the village is quite small. The village is multi-ethnic in character wherein nine castes of Hindus such as, Chamar, Dhobi, Hela, Dusadh, Nai, Nonia, Gaderia, Koeri and Vaish and two castes of Muslims viz, Nai and Syeds are living in peace and harmony. Chamars (SC) and koeris are the two predominant communities in the village former being poor and latter a little better. But the social, economic and political powers are concentrated in the hands of Syeds (being rich) and Koeris (being poor) of the village. On the line of transformation in the demographic and cultural life of the village since last two decade changes have occurred by an increase in population of 44.03 per cent over 1961 survey.

A sense of general awareness among all communities in the village has been witnessed during the survey. The Hindus and Muslims live together in the village like good neighbours. They shares the joys and sorrows of each other. There may be differences of opinion and casual tiffs but on the whole there is an atmosphere of goodwill among villagers.

Ghazipur town is very near to the village, hence villagers are visiting this place quite frequently. A rapid change in the pattern and quality of dresses used by villagers has been noticed. Generally, fancy clothes are now being used by youngsters. The source of drinking water continues to be handpump and traditional wells. The village was served by the net-work of electricity, though only a few domestic connections have been taken. The existence of primary and junior schools has helped considerably for the improvement of literacy level among villagers since 1961. Generally there has been no sex discrimination in the matter of educating their children.

Among the different castes in the village no major differences of opinion has been observed. Birth and death customs continue to be the same

as they were prevailing during the 1961 survey. In a few households child marriage are still prevailing but a trend of rise in the age at marriage has been noticed during the current survey. However, dowry system still persists. As a matter of fact, a majority of the people not aware of the recent prohibitory laws in this regard. Most of the Acts and legislations not known to them. Following their traditional way of life and cultural values none of the household was in favour of inter-caste marriage. Generally vegetarin food was served during marriages and other ceremonial occassions, but most of the villagers, specially the Muslims are non-vegetarians. Food habits have also undergone some change, generally coars grains are sold while wheat and rice is used in most of the well-off households.

The housing pattern of the villages generally the same as observed during the 1961 survey. Materials used in the construction of houses are by and large the same except in a few cases. Some slight improvement in cooking and eating utensils has been observed. Alloy, brass and copper utensils are being gradually replaced by utensils made of alumnium and steel.

The family planning programmes have shown its impact among villagers of various communities to some extent but it has yet to achieve the desired level. The present survey has revealed that villagers using various family planning methods in order to keep their small family size.

Inspite of the untouchability offence act, the evil is still continuing in the village. People of higher castes do not accept food from the people belonging to lower castes. However, some change in their attitude have been observed in this regard, particularly among new generation. Their children get education in the same school without any disparity.

Agriculture continues to be the back-bone of village economy. The main source of income for the majority of villagers is cultivation. Land holdings are small in size and hence are uneconomical. In order to supplement their family income some households have to take up subsidiary occupation. Paddy, wheat, potatoes and various kinds of vegetables grown in the region are the main

items of agriculture produce. There is a large scope for growing commercial and cash crops in the village since sufficient facilities are available in the village. However, on the industrial front the village had been backward one.

To sum-up the overall impression one gets through this socio-economic study is that the

progress made so far in the village is not radical. Except agricultural, other economic activities such as, industry, trade and commerce are rarely the part of village economy. The pece of developmental activities seems to be retarded because youths in the village are frustrated on account of low potentials of employment opportunity.



Bus stand of the village



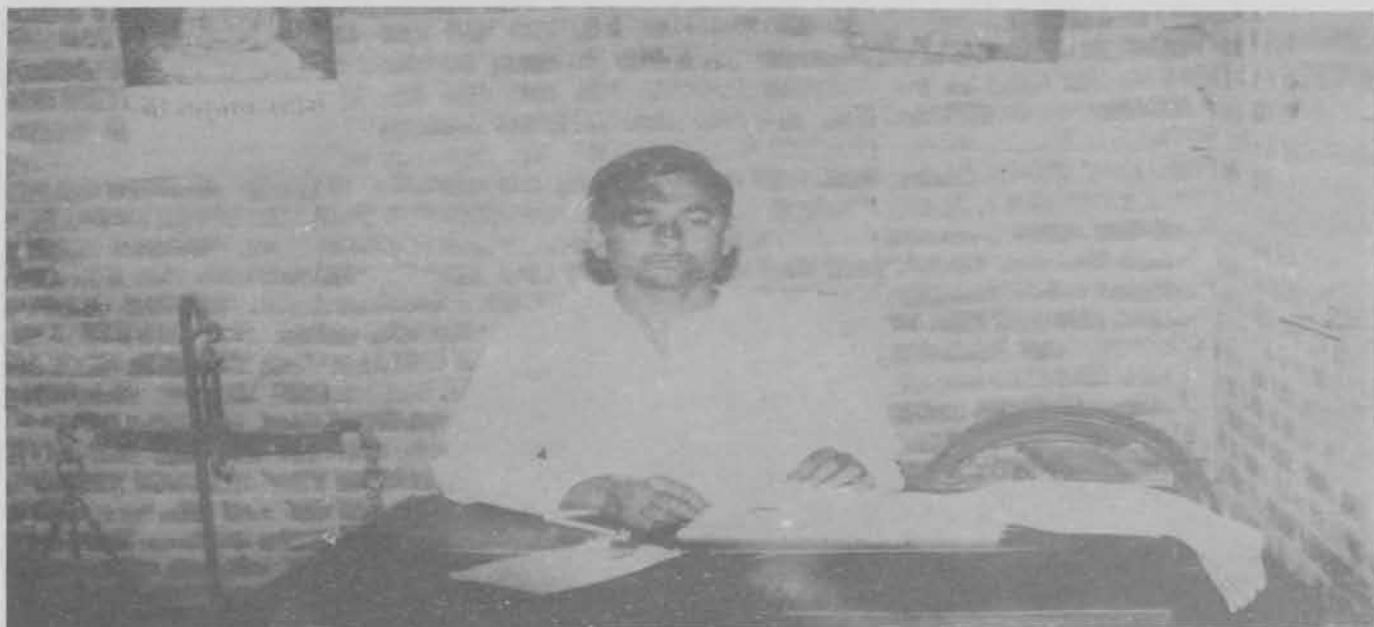
A view of the village economy



Road to village Para



Unani Hospital



Village Post Office



Teachers of Junior School



Teacher, Boys and Girls in Primary School



Students doing physical training



Persons of the village



Boys playing Kabaddi



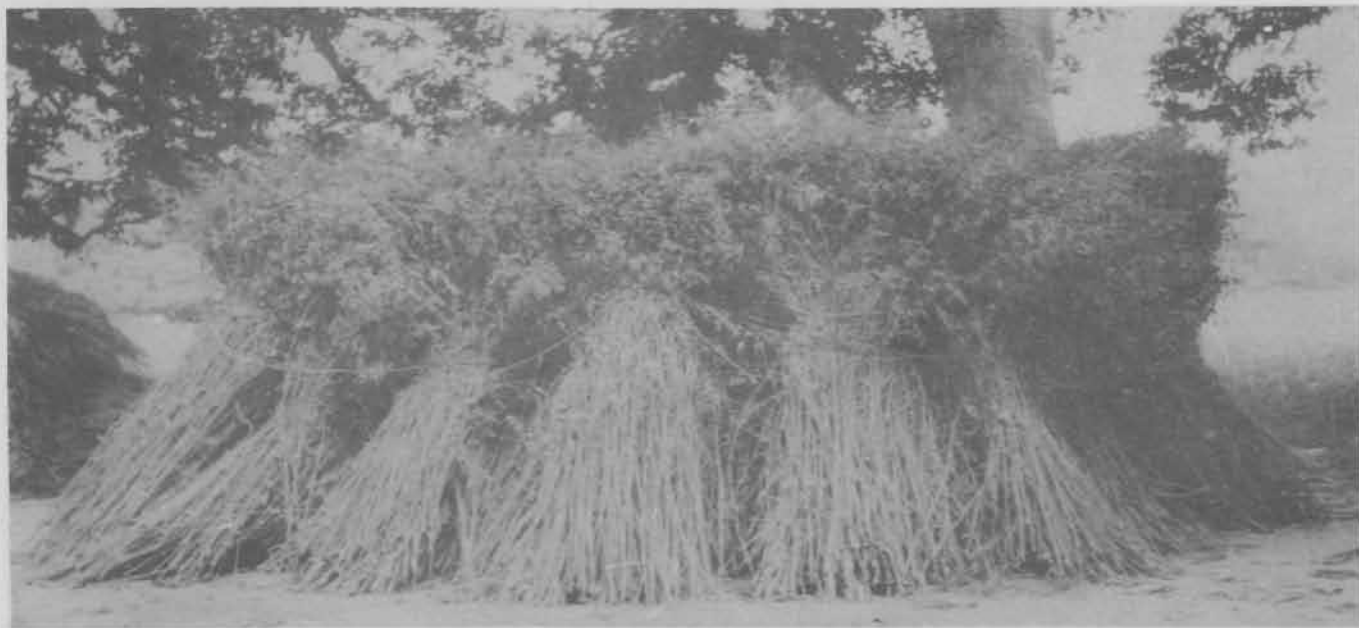
Boy drinking water by Handpump



Wheat & linseed crops



Wheat crops



Arhar Plants for threshing



Womens working in potato fields



Potato being collected at Para



Scheduled caste ladies engaged in Crop practices



Female at work in fields at Para



Children's participation in economic life at Para



Cane being crushed in the electric machine



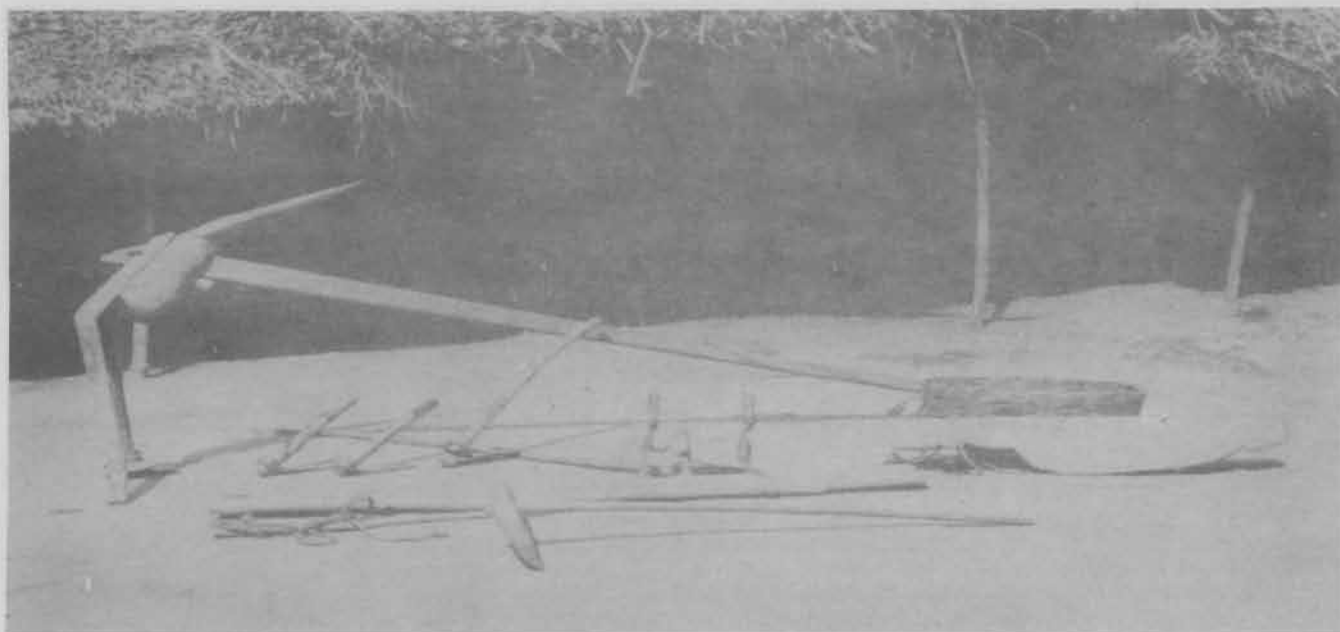
Potato being transported through tractors at Para



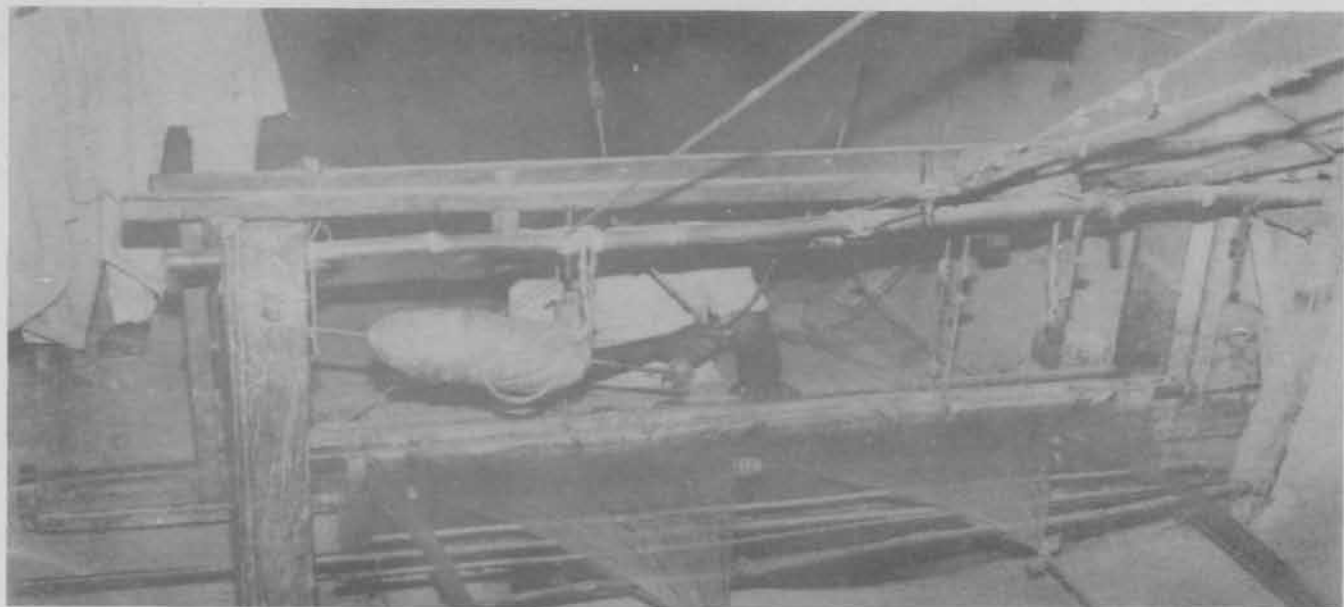
Women carrying grass



Women carrying lunch to the field



Agricultural implements



Person engaged in crafts



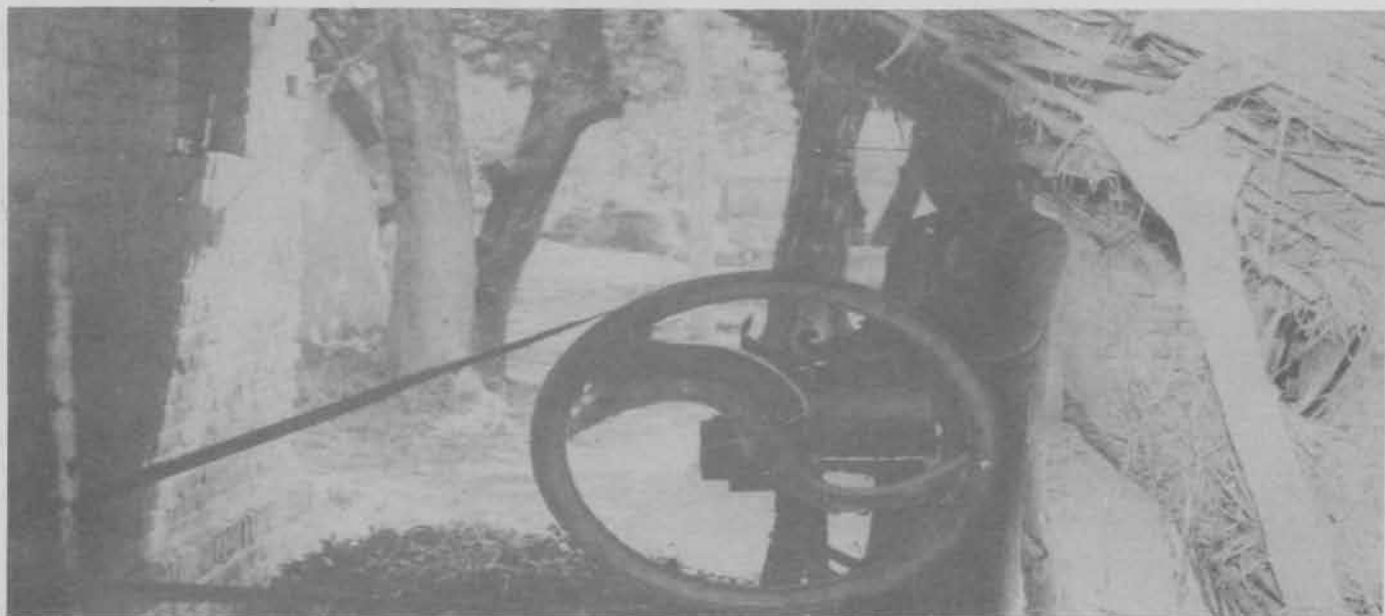
Beetle shop



A view of grocery shop



Old Women with Charkha



Chara machine



Cycle repairing shop



Village shopkeeper



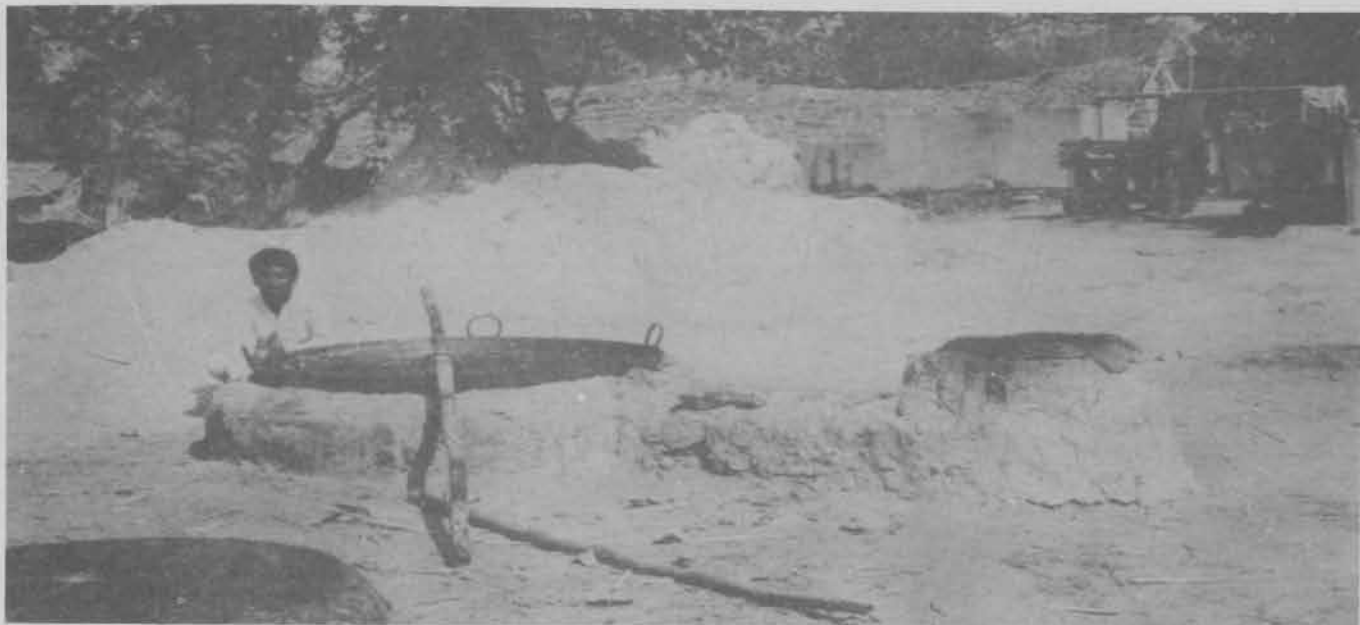
Tailoring shop



Oil spellers



Flour chakki and Paddy husking machine



Gur being prepared traditional stores



Howker selling household goods



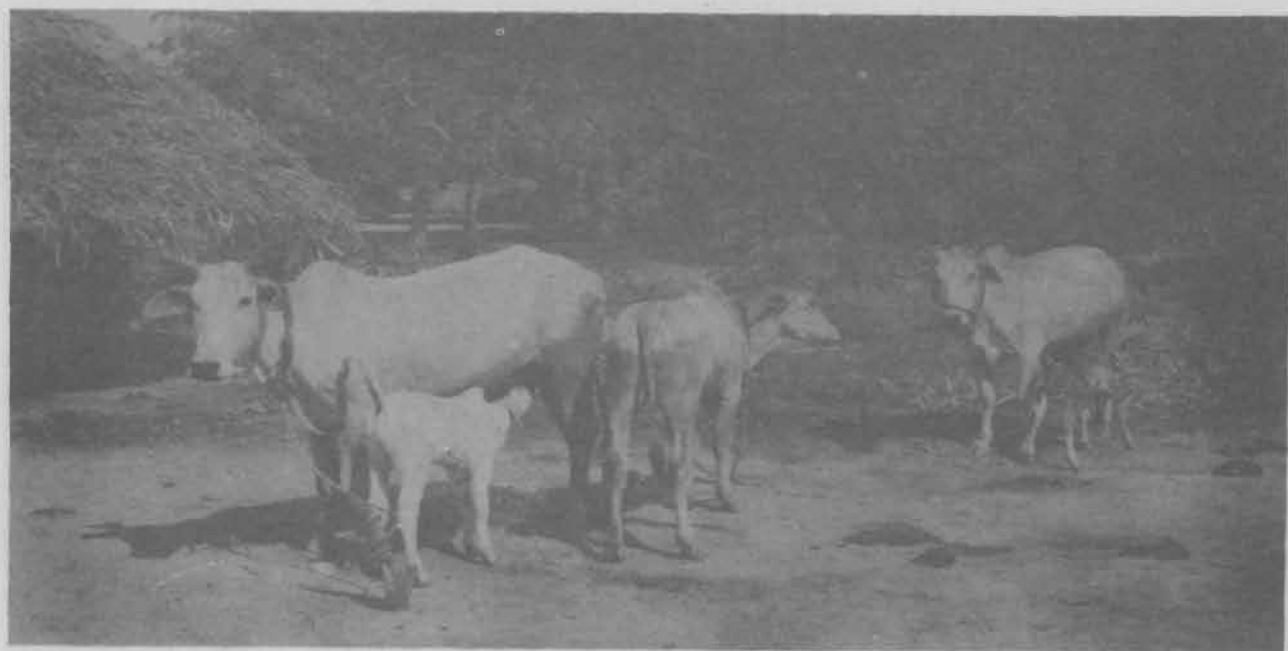
Rickshaw puller



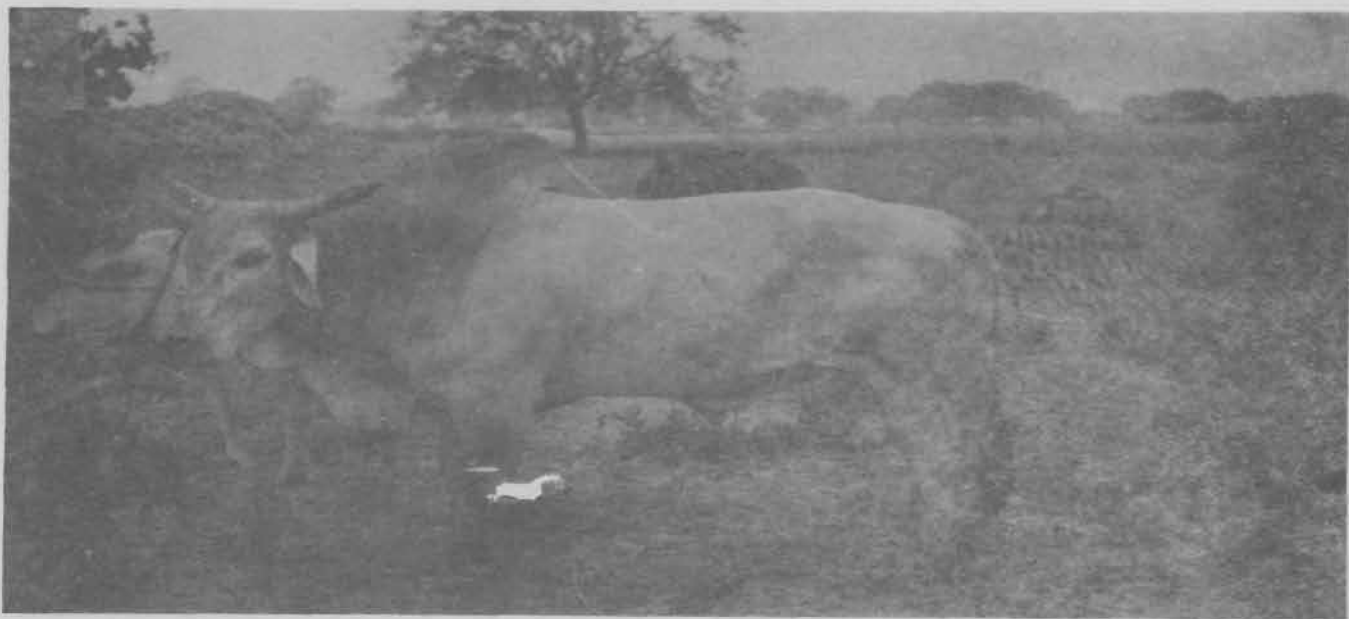
Dung cakes



Buffalow



Cows and cattles



Bullock



Women going with bulls



Animals taking rest



Women keeping Dung cakes



A view of the old house

Modern House



Village lane

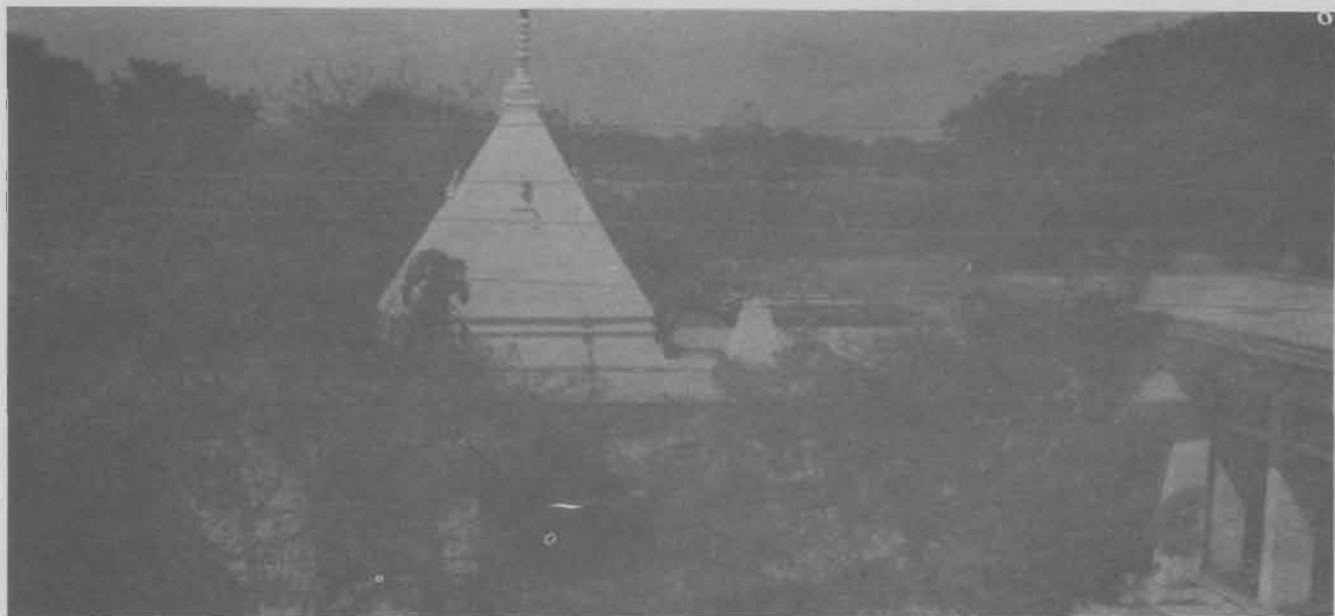




The village Mosques



Modern House



Village Temple



Godess Kali Chabutra



An inside view of village Temple



Utencils used in Hindu Household



Women with infant child



Middle aged Hindu lady



Women with infant child



Women and children in well-to-do households



Oldest Hindu lady



Oldest Scheduled Caste lady



Village Pradhan



Oldest Muslim Person