CHAPTER IV

SOCIO-ECONOMIC BACKGROUND OF THE COMMUNITY AT LARGE:

THE TOWN

This chapter reports on the socio-geographic data of the town in which the study was undertaken. It deals with the description of the physical, historical and socio-geographic background of the town and its people and has an analysis of the socio-economic background of the selected respondents. This is what has been also termed as the socio-economic data of the community at large whose response pattern to the various systems of medicine and their practitioners is analysed in this thesis.

Physical Features:

Gujarat is one of the states of Western India carved out from the former bilingual Bombay State on 1st May 1960 under the States Reorganization Act of 1960\(^1\). It consists of nineteen districts. Bharuch, known earlier as Broach, is the eighth largest district of the state and falls in the mainland division of Southern Gujarat region.

The community at large, referred to earlier, is that of Rajpipla town, located in the Bharuch district. The physiographic position of the town indicates that it is situated between 21°41' north latitude and 72°02' east longitude, on the banks of the Karjan river, a tributary of the Nerbudda. The town is the subdivision headquarters and also the headquarters of Nandod taluka, one of the eleven talukas of Bharuch district. The town consists of two main tracts, the hilly tract of the Satpura Ranges and the plain tract.

The town covers an area of 4.45 square kilometres and is surrounded by a number of villages. It is linked with these villages and other towns of the district and cities of Gujarat by a network of metalled roads and ketcha or feeder roads. There are two major metalled roads, connecting the town with other towns and cities of Gujarat, one situated on the western side of the town and the other on its eastern side. These are, in a way, two major entrances to the town. The western side entrance is known as 'Kala Ghoda', so called because there stands a statue of the former ruler of the erstwhile State of Rajpipla riding a horse made of black stone. This entrance to the town opens on the Gujarat Highway number I, which links it to various towns and cities like Ankleshwar, Surat and Bharuch. The entrance on the
eastern side is commonly known as 'Shootia Chawk', because of the presence there of a temple dedicated to one of the gods of the local tribal people. This entrance connects the town with Baroda, 107 km. away and is the nearest city with over one lakh population.

Climatically, Rajpipla can be categorised as sub-tropical monsoon type. The summers are hot, the hottest month of the year being May, when the maximum temperature varies between 40.2° to 44.4° centigrade. The winter season here is not very cold and can be categorised as pleasant with the minimum temperature varying between 30.5° to 32.0° centigrade. There is a sudden rise in day temperature and fall in night temperature. This sudden rise and fall in temperature has been given as one of the reasons for lung diseases such as asthma and tuberculosis, a point elaborated later in the thesis. The town has heavy rainfall, the annual average being 1862 mm. During the rainy season which starts around the first week of June, there is always a threat of floods. In the year 1970 there was heavy rainfall bringing in its wake a serious flood due to which one of the road bridges over the Narbada, about 20 km. from the town and connecting the metalled road on the eastern side of the town, collapsed. The monsoon here is generally accompanied by gusty winds.
The communication between Rajpipla and the other towns is by the State Transport Service. Besides, there is also a railway link with Ankleshwar. There is a small railway station with just one passenger train coming in the morning and returning in the evening. The town has post and telegraphic services and also a well-developed telecommunication system both within the town and with other parts of the State and the country.

**Historical Background:**

The historical background of Rajpipla indicates that up to the year 1948 Rajpipla was a princely state ruled over by tribal as well as non-tribal rulers. The first to rule the State were tribal rulers followed by non-tribal rulers till the abolition of Princely States in the year 1948.

This place was originally known as Nandigargh, and later as Nandod and now as Rajpipla.² It is stated in the history of this place that the Nizam Shah Nandodi, a Muslim Pir (prophet) had come to this place with his men in a caravan. He chose to settle down there and thus the town was established. Nandod, the old name for Rajpipla was named after this Pir. Muslims of the town pray at his mausoleum on Thursdays. There is yet another story related with the name of the town, according to which the Bhil, a tribal ruler who ruled this place used to

---

hold his court under a pipal tree and hence the name Rajpipla.\textsuperscript{3}

The erstwhile Rajpipla State was one of the biggest of the six states of the Rewa Kantha\textsuperscript{4}. Rewa Kantha literally means the districts or provinces situated on the banks of the river Rewa. Rewa is another name for the Narbada, a river held in high veneration among the Hindus and other people of the area.

The census report of the year 1921 indicates that Rajpipla State had an area of 1517.5 sq. miles with a population of 1,68,454 and a revenue of Rs.22,68,000. The State received the status of twenty one gun salute during the time of the British rule in India.

Various rulers have ruled over this State. The brief history of the rulers indicates that after the tribal rulers the chiefs of this place were the Gohel Rajputs. But in the year 1390, a strong Muslim dynasty in Gujarat put an end to the independence of this State. However, with the decline of the Muslim rule in Gujarat in the 18th century, Rajpipla once again rose in revolt for its independence and the local chief virtually recovered most of the district wrested away from his ancestors, and until the 19th century it remained independent.

\textsuperscript{3} R. Joshi : Ibid.
In the 19th century, Rajpipla came under the British rule and administration thrice i.e. from 1819-1837, 1855-1858 and 1885-1897 and became consequently the most advanced state in all respects. Thereafter, Rajpipla remained a princely state up to 1948 and after the abolition of States the town was made the subdivision headquarters and also the taluka headquarters of Bharuch district.

**Demographic Structure:**

The town has a population of 25,769 according to the census report of 1971. A study and comparison of the population, with the census reports of 1951 and 1961 shows that there has been a steady increase in the population of the town over a period of twenty years. Table I shows the increase in the population of this town since 1951 and up to 1971.

**TABLE I**

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of total persons</th>
<th>No. of persons increased</th>
<th>Percentage of increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>17,420</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1961</td>
<td>21,426</td>
<td>4,006</td>
<td>23.0%</td>
</tr>
<tr>
<td>1971</td>
<td>25,769</td>
<td>4,343</td>
<td>20.3%</td>
</tr>
</tbody>
</table>


6. Table taken from the unpublished records of the Municipality of the town.
Socio-Economic Background:

Sex: The break up of population on the basis of sex shows that the male population exceeds that of the female. In fact, a comparison of the population data on the basis of sex over a period of twenty years, i.e. since 1951, indicates that the ratio of females to males is decreasing. Also, the study of the number of families in the town indicates an increase in the number of families since 1951. Table II given below shows the population on the basis of sex and the number of families over a period of the last twenty years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total population</th>
<th>Male population</th>
<th>Female population</th>
<th>No. of female per 1000 male</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>17420</td>
<td>8989</td>
<td>8431</td>
<td>938</td>
<td>3887</td>
</tr>
<tr>
<td>1961</td>
<td>21426</td>
<td>11228</td>
<td>10198</td>
<td>909</td>
<td>4490</td>
</tr>
<tr>
<td>1971</td>
<td>25769</td>
<td>13448</td>
<td>12323</td>
<td>916</td>
<td>5093</td>
</tr>
</tbody>
</table>

This town has a total of eight municipal wards. A detailed description of the names of the areas falling under each ward is given elsewhere in this chapter. These eight municipal wards of the town have a total of 5066 houses with 5093 house holds distributed in these wards. Table III shows 7. Ibid.
the number of houses and house holds living in each ward.

TABLE III

<table>
<thead>
<tr>
<th>Ward No.</th>
<th>Total population</th>
<th>No. of Houses</th>
<th>No. of house holds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3371</td>
<td>655</td>
<td>663</td>
</tr>
<tr>
<td>2</td>
<td>2644</td>
<td>566</td>
<td>566</td>
</tr>
<tr>
<td>3</td>
<td>2485</td>
<td>471</td>
<td>465</td>
</tr>
<tr>
<td>4</td>
<td>3453</td>
<td>658</td>
<td>655</td>
</tr>
<tr>
<td>5</td>
<td>3742</td>
<td>797</td>
<td>787</td>
</tr>
<tr>
<td>6</td>
<td>3328</td>
<td>691</td>
<td>672</td>
</tr>
<tr>
<td>7</td>
<td>3254</td>
<td>604</td>
<td>611</td>
</tr>
<tr>
<td>8</td>
<td>3492</td>
<td>624</td>
<td>674</td>
</tr>
<tr>
<td></td>
<td>25769</td>
<td>5066</td>
<td>5093</td>
</tr>
</tbody>
</table>

Caste and Tribe: The total population of the town as given in Table I has a combination of tribal and non-tribal constituents. Out of the total of 25,769 persons there are 4,715 persons belonging to the tribal category and the remaining population of 21,054 persons is of the non-tribal category. The persons in the tribal category belong to the various scheduled tribes called Bhils, Vasava, Tadvi and Vadvi. Thus, of the total population of this town, 18.29 per cent is tribal.

8. Ibid.
and 81.71 per cent is non-tribal.

The non-tribal population consists of people belonging to different religious groups. The non-tribal Hindu population of the town include people belonging to the various caste groups, these being Brahmans, bania, patidar or patel, Rajputs, mochi, mali, jadava of Bharuch and other lower castes. Of the total population of the non-tribals about 766 belong to scheduled castes.

The bania caste or the Vaishya varna of the varna division of the caste system can be considered the dominant caste group of the town, as these are the people who presently command economic resources and numerical strength and are not too low in the ritual hierarchy. In the varna model of the caste system the Vaishya varna to which the banias belong is placed lower than the Kshatriya varna. Yet the banias enjoy high prestige not only in this town but also in Gujarat. This is because this caste has become sanskritized over the years. The Brahmans and the banias of Gujarat are highly sanskritized and literate castes. Most people belonging to the Rajput caste here are directly or indirectly related to


the former princely family of this place. The known benia surname of Rajpiple are Mahta, Parakh and Shah. The known surnames of the Brahmans in the town are Pandya and Pathak and the known Rajput surname is Mahida. The Rajputs of the town often attach a middle name, 'Singh' to their names.

Religion: According to the census report and the municipal records there are six religions in the town. The people here can be categorised as Hindus, Muslims, Christians, Sikhs, Jains, Buddhists and others, including the Zoroastrians. The majority of the people follow Hindu religion and hence the majority of the population is that of the Hindus. These Hindus also include the tribal population on the basis of the 1931 census of Greater Bombay where it is stated that, "the average Hindu enumerator is conscious of the existence of other religions and also that the Hindu community is composed of a large number of tribes, with which he is not acquainted. Therefore, wherever an individual disclaims membership of any recognised religion the tendency is to enter 'Hindu' without further enquiry, more particularly if the individual in question is undoubtedly a member of a tribe long established in the locality."¹¹ The line of thinking behind this statement is as follows: "The land is called Hindustan and is the country of the Hindus, and all who live in it must be Hindus unless

they definitely claim another recognised religion." Thus, following the above categorisation both the tribal and the non-tribal population following Hinduism is 21,188 (82.22 per cent of the total population), and rank the highest in this town. For the Hindus there are twenty one small and big temples situated in different parts of the town. Some of these temples have definite significance in the health and cure practices details of which are given at the appropriate places in the thesis.

The second largest religious group is that of the Muslims. Muslims of this town total up to 4062 (15.76 per cent of the total population of the town) persons. Of these the ancestors of some Muslims were originally Hindus who were converted during the Muslim rule in Gujarat. There are four mosques situated in different parts of the town where Muslim say their prayers and perform their religious ceremonies. The population comprising other religionists is negligible as compared to the Hindus and the Muslims. There are only 226 Jains (0.88 per cent of the total population of the town) with one temple. Christians come next totalling 150 persons, i.e. 0.58 per cent of the total population. They are followed by the Sikhs who number 45 and for whom there is a Gurdwara, a place of worship for the Sikhs. Buddhists number 25 and constitute 0.09 per cent

12. Ibid.
of the total population. There are 73 persons belonging to other religions including Zoroastrians. There is no Agyeri (a religious place for the Zoroastrians) or a Church in this town. Evidently, Hindus constitute the majority of the population of the town, the second largest religious group being the Muslims.

**Literacy**: The literacy rate of the town has steadily increased over the last twenty years. For the purpose of this analysis only those were counted among the literates who could read and write a letter. This classification of the literates is derived from the 1951 Census of India.\(^{13}\)

The records of the literacy rate of the town show that the literacy rate among the females is increasing while the literacy rate among the male population is decreasing. Table IV, drawn up on the basis of the unpublished records of the municipality, illustrates the sex-wise analysis of the literate people in the town over a period of the last twenty years. The analysis of the Table IV shows that in the year 1951 the literacy rate among the male population of the town was 67.60 per cent, and that among the female population it was 32.40 per cent. Compared to this, the literacy rate in the year 1971 among the male population has gone down to 60.7 per cent, and among the

\(^{13}\) Census Report of India 1951.
female population of the town the literacy rate has gone up to 39.3 per cent.

**TABLE IV**

**LITERACY RATE SINCE 1951-1971**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total literates</th>
<th>Men</th>
<th>Women</th>
<th>Total percentage</th>
<th>Percentage of men</th>
<th>Percentage of women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>7458</td>
<td>4979</td>
<td>2379</td>
<td>42.2</td>
<td>67.60</td>
<td>32.40</td>
</tr>
<tr>
<td>1961</td>
<td>10957</td>
<td>6962</td>
<td>3994</td>
<td>51.1</td>
<td>63.6</td>
<td>36.4</td>
</tr>
<tr>
<td>1971</td>
<td>14782</td>
<td>8974</td>
<td>5808</td>
<td>56.3</td>
<td>60.7</td>
<td>39.3</td>
</tr>
</tbody>
</table>

The town has various educational institutions. These institutions are governed and managed by private organizations and by the government of the State or by the local municipality. These institutions of learning draw their students not only from the town but also from the nearby villages. The following are some of the villages from where the students come to these institutions: Unala, Rajvadia, Amlatha, Sagbara, Dadiapada, Vallia, Jhagadia, Ranipur, Khaper, Bhadan, Lachraas, Vavdi and Heerapur. The educational institutions here are of various

---

14. Table taken from the Unpublished Records of the Municipality of the Town.
kinds, a detailed account of which is given in Table V.

**Table V**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Type of Educational Institution</th>
<th>No. of Educational Institutions</th>
<th>No. of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Primary School</td>
<td>9</td>
<td>3372</td>
</tr>
<tr>
<td>2.</td>
<td>Middle School</td>
<td>4</td>
<td>2385</td>
</tr>
<tr>
<td>3.</td>
<td>College</td>
<td>2</td>
<td>1229</td>
</tr>
<tr>
<td>4.</td>
<td>Belmandir</td>
<td>3</td>
<td>280</td>
</tr>
<tr>
<td>5.</td>
<td>Technical Training Institution</td>
<td>5</td>
<td>752</td>
</tr>
</tbody>
</table>

Here, it may be pointed out that in this town there is one Ayurvedic Pharmacy College. This college, run by the Gujarat Government, admits students studying for a degree course in the production of Ayurvedic drugs. The college is housed in the Vadia Palace belonging to the former king of the town.

**Occupation and Economic Situation:** The occupation and the economic condition of the people of any place primarily depends upon the material available there. These include natural and man-made resources. For a better understanding,

15. Table V has been prepared on the basis of the Municipal Records and the Records found in the Educational Institutions.
of the nature of the town dwellers' occupation, an acquaintance with the natural and man-made resources becomes necessary. The town can be categorised without any hesitation as having the characteristics of urban and rural areas. The people on the one hand enjoy many urban economic and occupational facilities and on the other hand enjoy also the abundant greenery of the countryside in agriculture. In brief, the town has a well-knit set of economic occupations normally found in most small towns of India.

As to the natural resources, Rajpipla has good quality teak wood, katha and cotton. Maize, barley and groundnut are the major agricultural produce of the town. From the available natural resources groundnut oil and activated carbon are manufactured. Recently, this town has started the diamond cutting industry, an influence from the neighbouring district of Surat.

The Census Report of 1961 lists the primary economic activity of the town as 'service'. This economic activity has changed today due to the exploitation of the resources mentioned above and now the town can easily be categorised as having the economic activity of a service-cum-commerce-cum-industrial town.
The major economic activity providing occupation to the people of the town are cultivation, agricultural labour, livestock rearing, forestry, fishing, hunting, plantations, orchards, mining and quarrying, manufacturing processes, servicing and repairs in both household and non-household industry, construction, trade and commerce, transport communication and other services. Table VI indicates the number of workers engaged in these occupations in the town.

In Table VI it can be seen that the number of workers in agriculture is decreasing while the number of workers in industrial occupations is increasing. To elaborate it further, the Table shows that the number of persons having agriculture and agricultural labour as their occupation were 1288 in 1961. This has gone down to 1160 persons in 1971. On the other hand, the number of workers in industry including household industry has gone up during the past ten years, i.e. from 1043 persons in 1961 to 1539 persons in 1971. This increase in the number of workers in industrial occupation and the considerable decrease in the number of those engaged in agricultural occupation during the past ten years is no doubt a pointer to the industrial development of the town.
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Occupation</th>
<th>Sex-wise total number of workers</th>
<th>1961 year</th>
<th>1971 year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>1.</td>
<td>Agriculture or cultivation</td>
<td>449</td>
<td>166</td>
<td>496</td>
</tr>
<tr>
<td>2.</td>
<td>Agricultural Labourers</td>
<td>113</td>
<td>97</td>
<td>274</td>
</tr>
<tr>
<td>3.</td>
<td>Forest and Animal Husbanderies</td>
<td>100</td>
<td>20</td>
<td>172</td>
</tr>
<tr>
<td>4.</td>
<td>Mining and Quarrying</td>
<td>224</td>
<td>119</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>Manufacturing Services &amp; Repairs</td>
<td>780</td>
<td>110</td>
<td>1133</td>
</tr>
<tr>
<td>6.</td>
<td>Construction</td>
<td>145</td>
<td>8</td>
<td>254</td>
</tr>
<tr>
<td>7.</td>
<td>Trade &amp; Commerce</td>
<td>53</td>
<td>46</td>
<td>1536</td>
</tr>
<tr>
<td>8.</td>
<td>Transport and Communication</td>
<td>222</td>
<td>1</td>
<td>533</td>
</tr>
<tr>
<td>9.</td>
<td>Other Services</td>
<td>2412</td>
<td>695</td>
<td>1717</td>
</tr>
<tr>
<td>10.</td>
<td>Total Population of Working People</td>
<td>5399</td>
<td>1262</td>
<td>6118</td>
</tr>
<tr>
<td>11.</td>
<td>Total number of non-Working People</td>
<td>5830</td>
<td>8936</td>
<td>7328</td>
</tr>
</tbody>
</table>

Being a service-cum-marketing centre, the town functions generally as a transit point for distribution of goods produced in the neighbouring villages to other marketing centres and vice-versa. The process of production inside the town is no doubt to a large extent influenced by this complex which cuts across the boundaries of the town.

The main shopping centre and the centre of trade in the town is located on the main station road which passes through the center of the town. On either side of this road there are shops on the ground floor and residential apartments on the first and second floors. All the shops are *pucca* and have almost a similar appearance. Besides the shopping centre of the station road there are small lanes lined with shops. There is one vegetable market in the town supplying vegetables to the whole town. There are in all 875 shops, big and small. These shops also include seven drug stores, of which two dispense mainly Ayurvedic drugs. The remaining five shops primarily deal in Allopathic drugs. There are in this town nine residential hotels and about twenty restaurants. Besides, the town has many shops on handcarts, which is also a means of earning a living.

Those people with service as their occupation are employed in various offices of the government, municipality, banks and
private sector and include people employed in factories and shops. The town has a total of five banks. Another occupation of the town is that of the lawyers both in service and with their own practice. In all there are twenty two lawyers. Because of the good number of educational institutions the service category also includes many in the teaching profession. Thus, the town has people engaged in the economic activities of agriculture, service, trade and commerce. For the purpose of analysing the data, all the economic activities have been placed in four major occupations. These occupations have been termed in this thesis as agriculture, agricultural and other manual labourers, trade and commerce and services including the professional workers.

Administration and Internal Physical Structure of the Town:

As an urban town Rajpipla came within the administrative jurisdiction of Bharuch district in 1948. It is categorised as an urban area according to the definition of an urban area given in the Census of India. This definition of an urban area

17. (1) All places where there is a Municipal Corporation or a Municipality or a Town Committee or a Notified Area or a Cantonment Board have been treated as urban areas.

(2) The remaining places were recognised as enjoying urban characteristics and declared as urban only if the following conditions were fulfilled:

(a) The estimated population at 1971 census should be at least 5000.

(b) The density of population per sq.k.m. should not be below 400.

(c) 75 per cent of the male working population should follow non-agricultural pursuits.

(d) In the opinion of the Director of Census Operations another place where predominant urban characteristics are noticed.
may not be applicable to other countries because the definition of an urban area differs from country to country.

The town, as stated earlier, is the headquarters of the sub-division of the Bharuch district. It has a Sub-divisional Magistrate who also has the powers of an Assistant Collector. The Sub-divisional Magistrate, called Prant Officer, is the executive head of the town. The town has a municipality and the members of the municipality are elected on the basis of adult franchise. There are in all twenty five elected members in this municipality and these members are called councillors. Here it may be pointed out that one of the Councillors of the Municipality is a medical practitioner of the town. The major task of the municipality is to look after the maintenance of roads and water and electricity supply of the town. Besides, the municipality also provides normal sewage and sanitary facilities. The town has a total of 13,550 people on the electoral roll.

The physical structure of the town is more or less that of a nucleated town. The internal structure of the town has been divided into eight municipal wards with most of the houses having pucca structure. There are a number of big bungalows and a number of palaces because it had been a Princely State.
The eight wards have a total of 5066 houses. Each of the eight wards have a number of municipal blocks in it. These blocks include colonies or *wada*, streets or *phalie*, and lanes *khadki*. In the older days a *wada* used to have people of one caste living in it, and hence these *wadas* have been named after the concerned castes, e.g. *mali wada*, in which originally only members belonging to the *mali* (gardner) caste lived. *Suthar wada* meaning the colony of the members of the carpenter caste; *sone wada* a colony of goldsmiths; *kumhar wada*, a colony of potters are some other names. *Phalie* originally signified a street of houses in which members of one caste lived. *Khadki* in the earlier times used to consist of the houses of one family lineage, e.g. Gandhi *khadki*, Parekh *khadki* and Timba *khadki*, etc.

Thus, the residential pattern reflects that in the earlier days, to some extent, there was a segregation of houses on the basis of caste or religion. However, today, even though most of the areas are dominated by the people of a particular caste or group after which they were named, the people of other castes or religions are found to have their houses in these colonies, streets and lanes.

The town has two main roads which are almost parallel to each other. These are: the Station Road on which the major commercial area is located, and the Darbar Road on which the
Sub-divisional Magistrate's office and residence are situated. This road covers mainly a residential area. Both these roads are connected by a number of small lanes which are pucca lanes. The town is very well interlinked by these roads and lanes.

The existing water supply scheme has had its foundation laid fifty years ago by the then Maharaja of Rajpiple. The main waterworks for this scheme is located 1.2 km to the South of the town. It comprises mainly three wells, situated on the right bank of the Kerjan river. The first well, Hanuman kuwa, with a diameter of 9.14 metres and a depth of 14.32 metres, has a capacity of 30,000 gallons of water; the second, Paniara kuwa, with a diameter of 6.7 metres and a depth of 14.6 metres, has a capacity of 30,000 gallons of water; the third well, Nava kuwa, with a diameter of 9.4 metres and a depth of 18.9 metres, has a capacity of 35,000 gallons of water. The water is pumped out of these wells with the help of centrifugal pumps to the water tanks where it is filtered and treated for supply to the town through a distribution system.

Rajpiple has rectangular-shaped, flat-surfaced drainage system which goes through the main road and the market place. During monsoon the water drains out to the roadsides into a nullah which meets the Kerjan river. Besides, this, the domestic drain water pours into the pits adjoining the houses, some of it also spilling over to the roads. Such drainage pits are periodically cleaned by the scavengers who collect the silt gathered therein and dump it in a bigger pit which is covered and is located about two kilometres to the North-East of the town.
The Gujarat Electricity Board supplies electricity for domestic, industrial and other purposes. The power house is located on the Jitnagar Road near the Rajenrasinhji College. The municipality manages the streetlighting system of the town.

The town has the facility of a fire fighting centre which has one fire fighter tanker. This is also managed by the municipality of the town.

**Medical facilities of the Town:**

The town as mentioned earlier has been selected as the universe of the present study because it has all the systems of medicine in some form or other. These medical facilities include those provided by the government, trusts and private practitioners. Though the study is mainly based on the private practitioners of different systems of medicine, yet a brief description of the medical facilities of different systems of medicine is attempted here.

In the Allopathic system of medicine there is a civil hospital. This hospital was built by one of the former kings of this place, His Highness Vijay Singhji Chattra Singhji, in 1919. The inauguration ceremony of the hospital was performed by Maharaja Sayaji Rao Gayakwad of the erstwhile State of Baroda. The hospital caters to both indoor and outdoor patients. It has a capacity of seventy five indoor beds with an additional tuberculosis block of eight beds. The tuberculosis block was started only on 15th August, 1960. This hospital gives free treatment to the patients.
Besides the government-run civil hospital there is one trust hospital called the 'Vijay Maternity Grah'. The trust hospital is managed by the big businessmen of the town belonging mainly to the bania caste. It is for maternity purposes and gynaecological disorders. It can accommodate thirty five patients at a time and has one woman practitioner.

Apart from the above two hospitals of the Allopathic system of medicine, the town has fourteen Allopathic practitioners with their private practice in different parts of the town.

In the Ayurvedic medicine there are both private and government dispensaries in the town. There is one government dispensary run in the library building on the Darbar Road. This dispensary has no facility for the indoor patient and caters only to outdoor patients. Besides the government dispensary providing Ayurvedic treatment there are five Ayurvedic private practitioners.

In the Homeopathic and Unani systems the town has only two private practitioners. There is one Homeopath and one Hakim practising their systems of medicine in the town. There are no government facilities in these systems of medicine.

The facilities of the folk system of medicine are also available in the town. As mentioned in the last chapter, this
system of medicine is bound up with magical and anthropomorphic
gods and myths and is identified with an idealised historical
past of the area where it is found. If one includes every
kind of old style healer and drug peddler the total number of
these practitioners would be very large. In this town these
healers are called bhova and they are recognised by the
community as medical practitioners. The women practitioners
of this system using traditional method of child delivery
and the cure of certain gynaecological ailments are called
dhaia. The town has five folk healers, two visiting Folk
healers and three dhaia. They stay in different parts of
the town. The two visiting folk healers have been regularly
visiting the town for the last five years during the month
of November and December.

Thus, the town has all the systems of medicine and
their practitioners. A detailed description as to the nature
of qualifications and socio-economic background of these
practitioners is given in the following chapter.

Customs and Other Beliefs:

As mentioned earlier in this chapter, the people of the
town belong to many religions and freely observe their religious
festivals without hindrance. Hindus celebrate Diwali, Holi and
other festivals according to their custom, Muslims celebrate
their religious festivals like Id-ul-Fitr, Id-ul-Zuha and Moharram and so do the other religionists.

Besides the religious customs according to which the social ceremonies pertaining to birth, marriage and death are performed, there are beliefs regarding auspicious days. Thursday is considered to be an auspicious day by most residents of the town. On this day if one moves around in the streets one can see several beggars. This is so because people like to give alms to the beggars on an auspicious day. Monday is also considered auspicious. Besides these two days of the week the day of full moon is thought to be auspicious. A mention of these auspicious days is relevant because people normally like to visit medical practitioners for starting the treatment on these days, unless of course the disease is serious and the patient cannot wait. Also, the first visit of a pregnant woman to a medical practitioner is made on one of these days.

**Socio-Economic Background of the Selected Respondents Relative to the Community at Large:**

To study the response pattern two hundred respondents were selected as a random sample from the community at large. A brief analysis of their socio-economic background is given below:

**Age, Sex and Marital Status:** For age analysis all the respondents were put into four age groups: (1) up to the age of 30 years, (2) 31 to 40 years, (3) 41 to 50 years, (4) 51 years and above. Of the total of two hundred respondents there were 48
in the first age group, 54 in the second, 58 in the third, and 40 in the fourth.

Sex-wise, 145 respondents were male and 55 female; in terms of marital status, 188 were married and 12 unmarried.

**Religion:** The analysis of the religion of the respondents indicates that of the total of two hundred, 151 were Hindus, which includes the tribals and the non-tribals, 40 were Muslims and 9 from other religious denominations. (two Sikhs, three Jains and four Zoroastrians). For the purpose of analysis in the tables Muslims and others numbering 49 were grouped together.

**Caste, Tribe and Others:** Out of the total of two hundred respondents 113 belonged to different caste categories in the caste system, 38 to the category of tribe and 49 to the category of others as they belong to the religious category of Muslims and others.

**Place of Origin:** The study of the residential status of the respondents indicates that of the total of two hundred 173 belonged to the town and are termed as insiders while 27 were migrants to the town and therefore termed as migrants.

**Occupation:** The break-up on the basis of occupation is in four categories: (i) Farming (ii) Agricultural and other labourers, (iii) Trade and Commerce and (iv) Service. Of the total of two hundred respondents 31 belonged to the first category of Farming, 56 to the second category of Agricultural and Other Labourers, 62 to the third category of Trade and Commerce and 51 to the fourth category of Service.
**Education**: For analysing the educational level, the respondents have been divided into four categories: (i) Illiterate, (ii) Literate, (iii) Up to High School, (iv) High School and Above. 32 of the total of two hundred respondents fell in the first category of Illiterate, 96 in the second category of Literate, 42 in the third category of up to High School and 30 in the fourth category of High School and Above.

**Income**: In this analysis, the respondents were arranged in three groups: (i) Income up to ₹500/- p.m., (ii) ₹501/- to ₹1000/- p.m. and (iii) ₹1001/- p.m. and above. Of the total of two hundred respondents, 114 belonged to the first income group of up to ₹500/- p.m., 58 to the second income group of ₹501/- p.m. to ₹1000/- p.m., and 28 to the third income group of ₹1001/- p.m. and above.

In this chapter, the socio-economic background of the community at large whose response is seen towards the systems of medicine and their practitioners is discussed in brief.