CHAPTER VII

THE SOCIO-ECONOMIC STATUS OF RESIDENTS

The socio-economic status of residents of the core villages and the housing societies have been analysed with the help of eighteen variables (Appendix No. 4 A-D). In these tables, detailed data have been tabulated by each mauja and with subdivisions of core villages and housing societies for individual variable. These eighteen variables have been grouped into four sub-factors, i.e., information regarding the head of the family; general information regarding family; female participation in the family and socio-cultural-economic background of the total family. All data used in this analysis have been collected by the field survey. In this chapter, analysis has been done first by comparing between residents of all core villages and of all housing societies, then between core villages and housing societies of each mauja. These comparisons will be done with the help of 'Modernity Index'. Method of calculation of 'Modernity Index' has been discussed in section 2 of Chapter-III. If the score in 'Modernity Index' is more than 100, in a mauja for a certain factor, that factor will be considered modern in that area; otherwise, the factor will be traditional if the score is less than 100.

The residents of core villages due to their rural origin, age-old outlook, belief and customs are traditional in nature; so they have low score in 'Modernity Index' than the residents of the housing societies in all four sub-factors of the socio-economic status. But, it is also true that there are variations between the core villages and between housing societies of various maujas. It is not that residents of all housing societies are modern and all of core villages are very traditional.
1. **Information regarding head of the family**

(a) **All core villages versus all housing societies**

In the core villages, most of the people are living in their places of birth, i.e. the core village itself and have low level of education, that is 18% of them are illiterate and 68% have only primary level of education. The residents (73%) of the core villages also practise traditional occupation of their own caste, like potter, milkman, cultivator, etc. In housing societies most of the people are inmigrants (98%). Most of them have come from various parts of Gujarat and India (84%). It is interesting to note that the percentage of population from the core-city to the suburbs is small compared to that of inmigrated population from other parts of Gujarat and India. It is mainly because the majority of the people from the core-city have outmigrated and have settled in other parts of the city and some of them only have shifted to the suburbs. Inmigrated people also first stayed within the city for few years mainly in rented houses and then a large number of them have shifted to the suburbs making their own houses or getting house in cheaper rent. The heads of families living in housing societies have higher level of education, i.e. only 18% have education upto primary level, whereas 20% have education more than the graduate level. They are also engaged more in non-primary sector of occupation (83%). Due to their low level of occupation and education, the residents of the core villages get low score in 'Modernity Index' than the residents of housing societies (Figure No.7.36).

(b) **Analysis between core villages**

There is also some difference between the residents of different core villages regarding their level of education and occupation. Vastrapur, which is an institutional-cum-residential mauja, has a large number of residents (52%) of the core village engaged in various non-primary activities. They are working mainly as peon, sweeper and gardeners in these institutions. Other than original core villages, there are people (32%) from
INFORMATION REGARDING THE HEADS OF THE FAMILY 1981

NAME OF MAUJAS
1. VEJALPUR
2. JODHPUR
3. VASTRAPUR
4. MEMNAGAR
5. GHATLODIYA
6. THALTEJ
7. CHANDLODIYA
8. RANIP

MODERNITY INDEX SCORE

FIG. No. 7-36.
SOURCE: FIELD SURVEY BY THE AUTHOR.
different parts of Gujarat and India, who also work in these institutions and live in cheap rented houses which are available in core villages. The situation is same in Ranip, an industrial-cum-residential suburb in the north. In Ranip, also a large number of people (40%) are engaged in non-primary activities, mainly as unskilled workers and they stay at the core village. But the situation is quite different in the core village of Jodhpur, a true residential suburb of Ahmedabad. In this core village, people have higher level of education, i.e. 20% have secondary level, 6% have higher secondary and 7% have graduate level of education. The residents of the core village of Jodhpur mauja have higher level of occupation like clerk (13%) and businessman (8%) etc. This core village has very few immigrants who are working as blue-collar workers.

(c) Analysis between housing societies

There is also some difference in the level of education and occupation between the residents of housing societies living in different maujas of the study area. People living in maujas in the north and north-west, i.e. Ranip and Chandlodiya, have lower level of education and occupation than those living in housing societies of other maujas (Appendix 4A, Table No.2,3). As these two maujas are far from the city-centre and near to the industrial suburbs and with low accessibility and low land value, these areas are preferred by the people of lower level of occupation like carpenter, potter in Chandlodiya. But in Jodhpur in the south (29%), Vastrapur in the central part (27%) and Ghatlodiya in the north central (20%) area, there are large number of inmigrated people from various parts of India and they have higher level of education and occupation (Appendix 4A, Table No. 1-3). Immigration of large number of population with higher level of education and occupation in the housing societies of Jodhpur mauja is mainly due to the good reputation of the residents of the core village while in Vastrapur people working in various educational institutes in high position are staying and in housing
societies of Ghatlodiya, the mixed type of residential colonies have encouraged many immigrants to stay there.

2. General information regarding the total family

(a) All core villages versus all housing societies

As the rural culture is still existing in the core villages, the joint family system (64%) and large number of family members, i.e. more than 6 persons (63%) (indicators of traditional lifestyle) are still very common there. Due to the joint family system, grandchildren and great-grandchildren are also very common in a family of the core villages. But not only direct relations but distant relations are also staying in the same house in the core villages (Appendix 4B, Table No. 6). Early marriage (below the age of 20), another indicator of traditional lifestyle, is common (20%) among both males and females in all core villages. Though younger generation (62%) has started to go to schools, their social environment does not allow them in taking up higher education, i.e. more than school level. So, very few of them (10%) are engaged in various non-primary, high level of occupation. Families in the housing societies are small, i.e. most (67%) of them have less than six persons in a family and are of nuclear (58%) type, where husband, wife and two or three unmarried children are common. But due to the traditional nature of the Indian society, joint family system is also common in housing societies, where married son, daughter-in-law and grandchildren or widowed mother are living in the same family. Early marriage is not very common (4%) within the people of housing societies. Most of the residents of housing societies have higher level of education and due to the concentration of large number of younger residents, many (45%) of them are students (Appendix 4B, Table No. 9, 10). So, it is obvious that residents of core villages have low score in the 'Modernity Index' than the residents of housing societies (Figure No. 7.37).
INFORMATION REGARDING THE FAMILY 1981

NAME OF MAUJAS
1. VEJALPUR
2. JODHPUR
3. VASTRAPUR
4. MEMNAGAR
5. GHAHTLODIYA
6. THALTEJ
7. CHANDLODIYA
8. RANIP

MODERNITY INDEX SCORE

FIG. No. 7'37.

SOURCE: FIELD SURVEY BY THE AUTHOR.
(b) Analysis between core villages

There are few dissimilarities between residents of core villages of different maujas regarding the socio-economic aspects of their family. In the core villages of Vastrapur (68%) and Ranip (60%), large number of immigrants are living and there relatively few joint families are seen. Like the head of the family of the core villages of Vastrapur and Ranip, other family members are also engaged in various non-primary activities of low skill while in the core villages of Jodhpur, family members have comparatively higher level of education and occupation.

(c) Analysis between housing societies

Residents of housing societies as a whole have high score in the 'Modernity Index' regarding the socio-economic characteristics of family members. But residents of housing societies of Ranip (9%) have traditional style of early marriage. In Jodhpur and Vastrapur, there are no married male and female of early marriage, that is below the age of 20, in housing societies. Very few houses in Jodhpur (9%) have traditional type of large number of family members while in Vejalpur (68%) many households have large number of family members. Regarding other variables, i.e. family system, number of children, level of education and occupation, there are minimum variations between households living in the housing societies of different maujas.

3. Female participation in a family

(a) All core villages versus all housing societies

Traditional nature of the low female participation of the residents of core villages has been reflected in the low level of female literacy (42%) and low level of occupation (100% female of core villages are housewives) (Figure No. 7.38). The number of family female students in the age group of 5-20 is also very low (53%) in the core villages. The people living in housing societies have more score in 'Modernity Index' than the people
FEMALE PARTICIPATION IN THE FAMILY [1981]

NAME OF MAUJAS
1. VEJALPUR
2. JODHPUR
3. VASTRAPUR
4. MEMNAGAR
5. GHAHLODIYA
6. THALTEJ
7. CHANDLODIYA
8. RANIP

MODERNITY INDEX SCORE

MODERN

TRADITIONAL

FIG. No. 7-38.

SOURCE: FIELD SURVEY BY THE AUTHOR.
of core villages regarding different aspects of female participation (Figure No.7-38). Females of housing societies are literate (88%); most (94%) of the female children in the age group of 5-20 are students and females (14%) in housing societies are engaged in various jobs, other than household works.

(b) Analysis between core villages

The residents staying in the core village of Jodhpur have relatively high (78%) female literacy and 73% of female students at the age group of 5-20 years, whereas in Chandlodiya and Ranip, percentage of female literacy (50% and 42% respectively) and female students (43% and 48%) are comparatively lower than that of the core villages of other maujas. Variations in female participation within various core villages depend on the cultural and social background of the people of that village (Appendix 4C, Table No.11-13).

(c) Analysis between housing societies

People living in the housing societies of Jodhpur mauja have relatively high score in 'Modernity Index' than the residents living in housing societies of other maujas. In the housing societies of Jodhpur and Vastrapur maujas, percentage of female student (100%) and female literacy (100%) are the highest in the study area. In the housing societies of Jodhpur, many females (25%) are engaged in services and some of them (12%) are engaged in managerial post and professional work. In Vejalpur, situated in the extreme south, also a large number (24%) of female population of the housing societies of this mauja is engaged in services, including in managerial post and professional work. But in Ranip and Chandlodiya, the residents of housing societies have relatively low score in 'Modernity Index', because female literacy (81% and 80%) is comparatively lower than that of the housing societies of other maujas; so, none of the female population living in housing societies of these maujas are engaged in any outside jobs.
4. Information regarding socio-cultural-economic background of the family

(a) All core villages versus all housing societies

The socio-cultural-economic background of a family includes residents' food habit, religion, mother tongue, caste and total monthly income of a family (Appendix 4D, Table No.14-18). Core villages have been considered traditional because most of its residents having traditional food habits, i.e. vegetarian (93%), Hindu religion (93%), Gujarati as mother tongue (95%) and low total monthly income of the family, i.e. less than 1000 rupees (80%). In housing societies, as most of the people have migrated from various parts of Gujarat, they are Gujarati speaking (84%), Hindu (87%) and vegetarian (72%). But very few of them (4%) have very low total family monthly income, i.e. less than 500 rupees and some of them (10%) have very high total family income, i.e. more than 2000 rupees. In general, residents are more cosmopolitan in housing societies. There are some housing societies based on religion though. As a whole, residents of housing societies have high score in 'Modernity Index' regarding socio-cultural-economic background of the family than the residents of core villages (Figure No.7.39).

(b) Analysis between core villages

There are some variations regarding the socio-cultural-economic background of the family between different core villages of the study area. In core villages of Ranip and Vastrapur, there are people from various parts of Gujarat and adjacent states, i.e. Rajasthan and Maharashtra (Appendix 4D, Table No.16). These inmigrated population working in various institutions and industries situated in these maujas, have increased the percentage of non-Gujarati, non-Hindu and non-vegetarian population in the core villages of the maujas. Most of these core villages, except Ranip, are dominated by one caste (Appendix 4D, Table No.17). Though in Vastrapur the people from other areas have also inmigrated, they are not much dominating in the core villages. There is a
sharp contrast between the residents of core villages regarding their total monthly income of the family. All families of core villages of Ranip and Chandlodiya have low monthly income, but in core villages of Jodhpur residents are well-to-do (66% of households have low income and 14% have high income i.e. more than ₹1500, of which 7% have very high income i.e. more than ₹2000).

(c) Analysis between housing societies

In the maujas situated in the central and southern part of the study area, i.e. Memnagar (30%), Vastrapur (21%) and Jodhpur (25%) have more number of non-Gujarati speaking people in the housing societies. This is mainly due to the presence of various national organisations and institutions where employees are from other states of India. Vejalpur in the extreme south has the highest concentration (20%) of Muslim population in its housing societies. In this mauja, some Muslims had migrated from the core city of Ahmedabad in the later part of 1960's and other Muslim population from the core city had followed them gradually after finding that Vejalpur is safe for them to live. So they have formed religion-oriented housing societies in the southern part of Vejalpur. There is also one housing society of Christian community each in Vejalpur and Jodhpur and one Tamil concentrated housing society is found in Jodhpur. But, in general, Jain, a non-Hindu religion, live along with Hindus in housing societies. Regarding the variation of total family income of households between housing societies, Chandlodiya has the highest (79%) number of households with low income and none of the households have high income, while in Jodhpur the percentage of households with low income is 27% and with high income is 47% (Appendix 4D, Table No.18). This variation in income is mainly due to the variation in the level of education and occupation between the residents of housing societies of various maujas.

So, we can accept the hypothesis No.6, i.e. there is difference between residents of core villages and housing societies regarding
their socio-economic status at .05% level of confidence by using Analysis of Variance test and can confidently assert that the residents of housing societies are more "modern" than those of core villages from the point of view of socio-economic status.

5. Summary of the Chapter

Residents of core villages due to their rural origin and belief in age-old customs are more traditional. This has been indicated by the low level of education, traditional hereditary occupation, joint family system, large number of family members, low female participation in work, vegetarian food habit and low average monthly income due to low level of occupational skill. On the other hand, residents of the housing societies being educated, have modern occupation and small size of family which indicate that they have modern socio-economic status. There is also much variations between core villages and between housing societies situated in various maujas. As a whole, maujas situated in the north and north-west, i.e. Ranip and Chandlodiya, have residents of low socio-economic status, both in their core villages and in housing societies. This is mainly due to the concentration of blue-collar workers in Ranip; and poor location of Chandlodiya has not attracted residents of high socio-economic background. On the other hand, residents of both the core village and housing societies of Jodhpur Mauja, situated in the south, have high socio-economic status. This is mainly due to the attraction of original residents of the core village who are Patels and have high socio-economic status in the society in Gujarat. So, the newly settled people are also with high socio-economic status, being attracted by the Patels of the core village.