Annexure – VII

SOCIO-ECONOMIC PROFILE OF THE VILLAGES UNDER STUDY: The village profiles of the 8 Villages from 4 districts, spread all over Punjab are discussed as under. Apart from the secondary source, i.e. Census of India, primary data of the village was also collected with the help of interview schedule, focus group and non-participant observation.

1. VILLAGE: BATH, BLOCK: NAKODAR (Most Developed Block), DISTRICT: JALANDHAR

As per 2001 census, the literacy rate of the district Jalandhar was 78 percent. As per 2001 Census of India, the important demographics of the village, Bath are as under: The total number of households is 389. The total population of the village is 2444. The total population in the age group of 0-6 years is 254. The total scheduled caste population in the village is 1709 (69.92%). The total number of literates and illiterates in the village are 1581 and 863 respectively. The total workers in the village are 807; out of which, main workers are 746 and marginal workers are 61. The total non-workers in the village are 1637. The total cultivators (main and marginal) in the village are 226. The total agricultural labourers (main and marginal) in the village are 121. The total HHI (main and marginal) are 9. The total OW (main and marginal) is 451. The household size in the village is 6.3. The sex ratio in the village is 895 and sex ratio in the (0-6) age group is 1248. The sex ratio amongst SCs of the village is 858 which is lower by 37 points in comparison to the overall sex ratio of the village. The proportion of SC population is 69.9 percent. The literacy and illiteracy rate of the village is 72.2 and 39.4 percent respectively. The Work Participation rate is 33. The percentage of main workers is 30.5 percent. The percentage of marginal workers is 2.5 percent. The percentage of non-workers are 67 percent. Finally, the proportion of cultivators, Agricultural labourers, HHI and Own workers are 28,15,1.1 and 55.9 percent respectively.

Apart from the secondary data, primary data on the demographics infrastructure, social structure and other key variables of the villages in question was also collected, the details of which is as follows: The village, Baath Kalaan is located in Jalandhar district’s Nakodar block. As per the 16 different development indicators taken up by the researcher to rank the different blocks, Nakodar topped the list of the different blocks as far as development is concerned. The Sarpanch of the village is an Ad-dharmi. The
caste profile of the village is as follows: Ad-dharmi caste has the most number of households in the village i.e. 1350 and about 380 households out of the total Ad-dharmi households, i.e. 22.22 percent. Few of the ad-dharmi households have one or two family members who have migrated abroad. The countries where Ad-dharmis have emigrated are, namely, England, Canada, and New Zealand and Gulf countries. Ad-dharmis proclaim their religion as ‘Ad-dharam’ followed by Sikhism. About 20 families i.e. 1.48 percent of the total belong to the BPL category. The main occupations of Ad-dharmis are: leather trade, shopkeeping and services. Here the notable point is, about 19 percent of Ad-dharmi households i.e. 72 (have one or more of their family members working in government jobs). The second most numerically preponderant caste is Jatt Sikh. About 300 households in the village belong to the Jatt Sikh caste and all of them own land. The religion followed by Jatts is Sikhism. All the Jatts have one or two family members who have emigrated abroad to Canada or European countries. The third caste group in the village is that of Brahmins. Eight households of Brahmans are also settled in the village and their main occupations are: self-cultivation, running a flour mill, driver in a private company, shopkeeping, etc. The religion of Brahmans is Hinduism. Mehra Rajputs were also found in the village. They have six households in the village. Their main occupations are: agricultural labour and Siri. Ramgarhia caste have five households in the village. Their religion is Sikhism and their major occupation is carpenter. Amongst them, 1-2 family members have gone abroad. About 2 families have members who have settled abroad. Jheer community has two households in the village. They are engaged in agricultural labour and welding. Their religion is Sikhism. Another dalit group in the village is Balmikis. They have only one single household and they are also engaged in agricultural labour. There’s one house of Arora caste in the village. They own a petrol pump and a grocery shop. In addition, there’s a Granthi who is residing in the village. Also, there’s a Balmiki who has migrated from Rajasthan to the village. Last but not the least; there are about 100-150 seasonal migrant labour from Bihar who work in the agricultural fields of Jatts sikhs. The total population of the village is approximately 2500. The total voters in the village are 1925. The total castes in the village are 8. The total number of yellow cardholders in the village is 36. The total number of Below Poverty Line (BPL) families in the village are 20. The total land in the village is 750 acres. All the land is cultivable land. The Shyamlat land in the village is 12 acres. All the agricultural land of the village is irrigated by the mode of canal and submersible tubewells. There are 85 submersible motors in the village. The
cropping pattern of the village is: wheat, paddy, potatoes, sugarcane, sunflower and arhaar. The total tractors in the village are 70. The total number of tube-wells (motor) is 80. There’s one combined harvester in the village. There’s no incidence of Siri i.e. attached labour in the village. As per the Sarpanch, there’s no native child labourer in the village. The only child labourer was from migrant labour from Bihar.

**BASIC INFRASTRUCTURE:** There’s an ayurvedic dispensary and a veterinary dispensary in the village. There’s a metalled road in the village and there’s a private bus service plying buses to the village. There’s neither a bank nor a post-office in the village. There’s no co-operative society in the village. There’s 10 acres of land which falls under shyamlat land.

**GOVERNMENT DISPENSARY:** There’s a small dispensary in the village which was constructed in 1980. The fee charged is Rupee 1. About 30 patients visit the dispensary daily. The common ailments faced by women are: skin, throat, jaundice and gynaecological problems for women.

**EDUCATIONAL PROFILE:** School No. 1. The name of the school is Dr.B.R. Ambedkar Memorial School which is a private school. The total area of the school is 2 Kanal. The total number of classrooms in the school are 13. The total number of teachers in the school are 9. The caste profile of the teachers are as follows: General (4), SC (3) and OBC (2). Incidentally, all the teachers happen to be female teachers. There’s a playground in the school premises. There’s a separate toilet for boys and girls in the school. The total number of students studying in the school from 6 to 10th standard are as follows: general students (25 boys and 23 girls), BC (2 and 3) and SC (31 and 26). The total percentage of SC students is 86 percent. The teacher-pupil ratio is 12.22. The students profile from standards; 10+1 to 10+2 are as follows: within SC students; the boys and girls are 17 and 18 respectively. Within general students, it’s 19 and 12 respectively. The principal of the school belongs to the Jatt sikh category, she wants to uplift the dalit community in the village by imparting education to the dalit children. Her husband is in UK. She has two children. As per her view, 40 percent dalit students don’t go to school. The number of general category students and dalit students are 30 percent and 70 percent respectively. The fees in her school range from Rs. 65 to Rs. 200 p.m. As per the principal, the parents of the SC children are mostly agricultural labourers. Her take on SC-jatt controversy regarding the ad-dharmis tannery: the effluents of leather industry go to ponds of the village, thereby, destroying the ground water leading to health problems like liver diseases like Jaundice. The Sarpanch is not
doing enough to resolve this problem. There was another conflict in the village between dalits and Jatt Sikhs on the Guru Ravi Dass temple but it was amicably resolved.

School No. 2: The second school in the village is also a private school. The total area of the school is 10 kanal. The total number of classrooms in the school are 16. The total number of teachers in the school are 8. The caste profile of the teachers are as follows: SC (2), GEN (4) and BC (2). The total number of students in the school are 200. There’s a playground in the school. There’s a separate toilet in the school meant for boys and girls. The teacher pupil ratio is 1:25. The percentage of the dalit children in the school is as high as 75 percent. The pass percentage of dalit children is 90 percent.

School No. 3: The third school in the Village is Government School. The total area of the school is 1 Kanal. The total number of classrooms in the school is 16. The total number of teachers are as follows: 3 males, 2 females and 5 from reserved category. The caste profile of the teachers are as follows: SC (5), Arora(1), BC(4). There’s one playground in the school. There’s a separate toilet in the school meant for boys and girls. The teacher-pupil ratio is: 1:25. The percentage of dalit children in the school is 90.92 percent. As far as gender differential percentage in pass percentage is concerned, female dalit children are outperforming their male counterparts. Mid-day meal scheme has been implemented in the school. The quality of food served in the school is good. The drop out rate in the school is 5 percent.

ANGANWADI: It has space of 2 rooms. There are 2 teachers, 1 instructor and 1 helper. The caste of the Instructor is Brahmin. There’s one playground in the village. The Teacher-pupil ratio is 1:40. All 35 children are dalits. Mid-day meal has been implemented in the Anganwadi. The quality of food served is satisfactory.

SOCIO-CULTURAL EMPOWERMENT: Dalits go into the field for toilet. About 10-15 households don’t have any toilets at home, therefore, they go to the fields for attending to the call of the nature. Womenfolk also go to the agricultural fields of landowning castes for attending to the call of the nature. For dalits, there’s a separate cremation ground. There’s no untouchability being practised in the village. Apart from separate cremation ground, there’s no caste-based segregation. There have been no incidence of molestation, rape, physical violence, murder, discrimination; opposition to inter-caste marriage, police atrocities in the village. There had been a single instance when an inter-caste marriage between a dalit boy and a Jheer (OBC) girl took place.
POLITICAL EMPOWERMENT AND DALIT CONSCIOUSNESS: The sarpanch of the village is an Ad-dharmi. Dalits of the village are aware about Mangoo Ram and his contribution in the Ad-dharam movement. All Ad-dharmis regularly attend the birthday functions of Guru Ravidass and Lord Buddha. The political empowerment of the dalits is ‘just average’. About 10 dalit households in the village have converted to Buddhism. There is one incidence of an inter-caste marriage in the village: a SC boy had married a BC tarkhan girl against their parents wishes. The marriage took place a decade back. The boy had done masters while the girl is a school teacher in the neighbouring Chak Kalaan village. Before 1950, caste discrimination was rampant in the village.

RELIGION: There is one Guru Ravidass temple in the village, which is undergoing construction, is funded by the NRI remittances inflow. Apart from the large temple, there are 3 Pir’s shrines of Lakhe ka Datta Pir, in the village.

Buddha Vihaar: During the tenure of Batha Ram (Lamberdaar) and Karam Chand (then Sarpanch), both of them belonged to ad-dharmis, the Buddha Vihaar was constructed in the premises with dimensions of 1815 sq. feet. The construction of the Vihaar began in 1988 with money pooled from Ad-dharmis settled abroad. Around 6 lakh Rupees were collected for building the Buddha Vihaar. On November 23, 2003; Dr B R Ambedkar Society, Baath Kalaan was launched. Uptil now, the society has organized three functions. The premises of the hall are also utilized for the stay of marriage party (baraat). The donations for the society, Buddha Vihaar and maintenance of the Buddha Vihaar are paid by cheques.

Brief profile of Sarpanch’s and Panch’s achievements: The present Sarpanch of the village is an Ad-dharmi, 45, who belongs to a joint family. His father is educated upto tenth standard but his mother is an illiterate. He, himself is a post-graduate in political science. Both his wife and younger brother are educated upto 10+2 standard. His sister is educated upto matric. One of his younger brothers, who is educated upto standard 5th has migrated to Dubai recently. The Sarpanch, works as a part-time Mason as well as an agent of United Insurance Company. He owns a 3-Marla plot. His father is working in a government job in Nakodar. Till the time of the interview conducted, two years of his tenure has elapsed. His achievements, as narrated by him are as follows: got constructed a House with the financial help from a NRI. Secondly, he has got the elementary school upgraded to matric level. Thirdly, he got constructed some roads in the village. Fourthly, he got
constructed a community centre (*Jhaanj Ghar*). Fifthly, a bus stop was constructed in his tenure. He has received a grant of 3 lakhs for building lanes in the village. He’s planted trees on shyamlat land. He was instrumental in installing sewerage and submersible bores/water pump for ready availability of water in the village. He’s also trying to improve the infrastructure available in the village schools. Apart from the Sarpanch, a Panch of the village was also interviewed. His notable achievements, according to him are as under: construction of roads, lanes and *Naalis*. He’s also working for Submersible motor. He recounts that due to the effluents of the tannery, there’s a constant friction between ad-dharmis and Jatt Sikhs of the village.

**MISCELLANEOUS:** In the locality of Ravidasspura in Nakodar, there’s a Dr. B.R. Ambedkar Model School set up by Sh. Ram Swaroop Chander, 70. His educational qualifications are as follows: F.Sc. L.T.C. (Urdu). The school’s land and premises have been built by the NRI remittances from the ad-dharmi community. In addition, there’s a Government Primary School in Ravidasspura which was constructed in 1964.

**2. VILLAGE: TALWANDI MADHO, BLOCK: LOHIAN KHAAS (LEAST DEVELOPED BLOCK), DISTRICT: JALANDHAR**

**DEMOGRAPHIC PROFILE:**

As per Census of India, 2001; the important demographics of the village, Talwandi Madho are as under: the total number of households in the village is 284. The total population of the village is 1709. The total population in the age group of 0-6 years is 201. The total Scheduled Caste population in the village is 673. The total number of literates and illiterates in the village are 1075 and 634 respectively. The total workers in the village are 756; out of which, main workers are 741 and marginal workers are 15. The total non-workers in the village are 953. The total cultivators (main and marginal) in the village are 167. The total agricultural labourers (main and marginal) in the village are 161. The total HHI (main and marginal) is 18. The total OW (main and marginal) is 410. The household size in the village is 6. The sex ratio in the village is 850 and sex ratio in the (0-6) age group is 661. The sex ratio amongst SCs of the village is 766 which is lower by 84 points in comparison to the overall sex ratio of the village. The proportion of SC population is 39.4 percent. The literacy and illiteracy rate of the village is 71.3 and 42 percent respectively. The Work Participation rate is 44.2. The percentage of main workers is 43.4 percent. The percentage of marginal workers is 0.9 percent. The percentage of non-workers is 55.8 percent. Finally, the proportion of
cultivators, agricultural labourers, HHI and Own workers are 22.1, 21.3, 2.4 and 54.2 percent respectively.

**BRIEF INFRASTRUCTURAL PROFILE:**

The total area of the village is 18 acres. The total cultivable land is 1390 acres. The total waste land is 60 acres and shyamlat land is 18 acres. The total population of the village is approximately 2817. The total number of voters in the village are 1060. The total number of yellow card holders in the village are 10. The total irrigated percentage of land is 99 percent. There are 60 tractors in the village and the number of tube-wells is 600 which are all diesel. The mode of irrigation is by submersible motor. The percentage-wise break up of tube-wells is as follows: motor (99 percent) and Diesel (1 percent). The cropping pattern of the village is as follows: paddy, wheat, potatoes and sunflower. There is no combined harvester in the village. The total number of attached labour is 7. The total number of child labourers is 105. There is one NGO in the village. There is one hospital in the village which is a primary healthcare centre (PHC). There is one veterinary dispensary in the village. There is any veterinary doctor. There is a facility of bus service to the village. There is a metalled road in the village. There is a co-operative society, Panjab National Bank Land Society. There is a post office in the village too. The Sarpanch of the village is a female Jatt Sikh but all decisions are taken by his wife on her behalf. He is a follower of Saint Balbeer Singh Sichhewal (Nirmal Noor).

The caste profile of the village is as follows: The most numerous caste in the village is Jatt Sildi caste with maximum households. Their major occupations are: self-cultivation and some of the family members have migrated abroad. The number of BPL families among Jatts is 2-3. About 66 percent of the Jatt households comprise of one or more family members who have migrated abroad, to say, European or Middle-east countries. The next caste group in the village is Balmiki which have about 120 households and their major occupation is masonry and agricultural labour. Four of Balmikis have converted to Christianity. Rest of them are Hindus and Sikhs by religion. There are about 10 BPL families in the Balmiki caste. About 15 Balmiki families have members who have migrated abroad. Then, there’s tarkhan (carpenter) caste which have 50 households. They come under Other Backward caste and their major occupations are as following: running a flour mill, agriculture and masonry. About 30 families have members who have migrated abroad to Gulf and European countries. Arora caste was also found in the village and they own 2 shops. Their religion is Hinduism and there’s one BFL family amongst them. One of the family member has emigrated to Australia.
The next caste is Nai which has 3 households. Their main occupations are: shopkeeping, agricultural labour and RMP. Their religion is Hinduism and none of their caste member figures under either in the category of BPL family or NRI abroad. Jheer have 2 households in the village and one person is running a sweets shop and the other one is a carpenter. Their religion is Sikhism and there’s one NRI who has emigrated to Europe. Khatri community have 5 households and their occupation is shopkeeping and transport business. One family head is a doctor and the other one is running a petty business. Their religion is Hinduism and there’s neither a BPL family nor a NRI amongst them. Finally, there’s one Suniara (goldsmith) household in the village. Two of their family members have emigrated abroad. Apart from these 9 caste groups, there’s about 115 migrant labour population in the village.

NGO: This is the only village in our chosen sample which has a Non-govermental Organisation (NGO) in the village. There’s a Computer Centre being run by an NGO from Sichevaal. Almost 450 children are imparted basic training in Computer in the centre.

SHYAMLAT LAND: There was 28 kilas shyamlat land and there is a Navodaaya school in the village, spread over 24 kilas in the village.

EDUCATION INFRASTRUCTURE: SCHOOL 1: The name of the school is Jeevan Jyot Dashmesh Model School, Talwandi Madho. It’s a private school. The school is spread over an area of 10 Marlas. The total number of classrooms is 4. The total number of teachers is 7. The caste-wise profile of the teachers is as follows: General category (3), BC (2) and SC (2). There are 2 computer teachers in the school too. There’s no separate playground in the school. There’s a separate toilet in the school for boys and girls. The teacher pupil ratio is 1:21 (approximately).

SCHOOL 2: The primary school situated in the village is a Government school. The principal of the school is a female aged 45 years. The total area of the school is 3 kanal. The total number of classrooms in the school are 5. The total number of teachers in the school are 3, out of which, 2 are male and 1 is female. The total number of students in the school is: 26. Out of the total, there are 22 SC students and 4 BC students. Out of 22 SC students, 15 are boys and the rest 7 are girls. There’s a mid-day meal scheme implemented in the school. on Monday, Wednesday and Thursday; Daalia is served and on Tuesday, Friday and Saturday, kheer is served. All the teachers are from Jatt Sikhs. There’s no playground or separate toilet of boys and girls in the school.
SCHOOL 3: There’s one classroom in the school. There is one teacher in the school who is from SC caste in the school. A large majority of students, as high as 95 percent, belong to SC category. The total number of students in the school are 35.

SCHOOL 4 (NAVODAYA SCHOOL): There’s a Navodaya Vidyalaya in the village too which is spread over an area of 28.6 acres. The school imparts education from Standard 6th to 10+2. There are 14 classrooms in the school. There’s also a computer room in the school. There are 30 teachers in the school: 22 male and 8 female. There’s a separate hostel for the children in the campus and residence is compulsory there. The total students in the school are 461, out of which 255 are boys and 206 are girls. A major chunk of the students, 65 percent belong to scheduled caste category. The pupil-teacher ratio is 32.92. The pass percentage of the students is 97 percent. The mid-day meal scheme has been implemented in the school. As far as students belonging to the rural areas, 75 percent of the students belong to rural areas of Jalandhar.

POLITICAL EMPOWERMENT: The Sarpanch of the village is a female from a Jatt Sikh caste. As far as sending advance notices for the panchayat meetings are concerned, the notices are sent in advance. As per her husband, the funds for dalit empowerment were spent on the following development projects: inn, roads and schools, constructing new inn, matric school’s upgradation to senior secondary (10+2 level), laying of sewerage, opening a new computer centre, providing water taps in every home etc. There’s no upper caste coercion of the dalits in elections. There’s no awareness regarding dalit icons. As per the female Sarpanch, notices for the panchayat meetings are either sent in advance or there’s an announcement made from the village Gurudwara. The dalit panchayat members are having equal powers as far as village panchayat’s decision-making is concerned. Her husband makes all the decisions on her behalf. As per her, upper castes don’t resort to any intimidation of the dalits of the village as far as exercising their adult franchise is concerned. More than 95 percent of the villagers go to Sant Balbir Singh Sichhewal, noted environmentalist of the region. Balmikis attend Babasaheb’s birthday anniversary function and Maharishi Valmiki’s birthday celebrations.

RELIGIOUS CONVERSION: Balmikis are converting to Christianity. They take out a Shobha yatra Procession on Maharishi Balmiki’s birthday. There’s separate Gurudwara of Jatt Sikhs and Balmiki. There have been incidents of inter-caste marriages in the village: balmiki girl and vice-versa.
SOCIO-CULTURAL EMOWERMENT AND IMPEDIMENTS: As far as the shyamlat land is concerned, it has been grabbed by the big farmers for their personal use. Henceforth, there are no plots for garbage disposal. There’s religious conversion rampant in the village. The cremation grounds are separate; one for Jatt Sikhs and other upper castes and the second is for, Balmikis. But, on the other hand, inter-caste marriages are rampant: Balmiki boys and Jatt girls and vice-versa. In 1992, there was a case of untouchability in the village but the Sarpanch did’nt disclose further on the issue.

CASTE ATROCITIES: There has been no caste-based atrocity in the village.

VIEWS OF PANCHAYAT SECRETARY: The Panchayat Secretary is 40 years old and is from Ramgarhia caste. His religion is Sikhism and is educated upto B.A. He is serving in the present post since the last one decade. As per him, the details of the welfare schemes implemented by him are as follows: building BPL Homes and toilets for the poor, BPL loans for starting a small scale business and providing loan/subsidy to the poor. He has provided old age pension and employment so far. As far as dalits empowerment is concerned, he’s trying his level best for dalits amelioration. Also, he’ working for providing dalit scholarships in education and is trying to provide grants to them in building pucca homes too.

3. VILLAGE: MADH, BLOCK: RAYYA (MOST DEVELOPED BLOCK), DISTRICT: AMRITSAR

DEMOGRAPHIC PROFILE:
As per 2001 census, the literacy rate of district Amritsar was 70.4 percent. As per Census of India, 2001, the important demographics of the village, Madh are as under. The total number of households are 199. The total population of the village is 1054. The total population in the age group of 0-6 years is 146. The total SC population in the village is 511. The total number of literates and illiterates in the village are 583 and 471 respectively. The total workers in the village are 263; out of which, main workers are 236 and marginal workers are 27. The total non-workers in the village are 791. The total cultivators (main and marginal) in the village are 37. The total agricultural labourers (main and marginal) in the village are 70. The total HHI (main and marginal) is 6. The total OW (main and marginal) are 150. The household size in the village is 5.3. The sex ratio in the village is 805 and sex ratio in the (0-6) age group is 490. The sex ratio amongst SCs of the village is 819 which is higher by 14 points in comparison to the
overall sex ratio of the village. The proportion of SC population is 48.5 percent. The Literacy and illiteracy rate of the village is 64.2 and 51.9 percent respectively. The Work Participation rate is 25. The percentage of main workers is 22.4 percent. The percentage of marginal workers are 2.6 percent. The percentage of non-workers are 75 percent. Finally, the proportion of cultivators, agricultural labourers, HHI and Own workers are 14.1, 26.6, 2.3 and 57 percent respectively.

**BRIEF DEMOGRAPHIC AND INFRASTRUCTURAL PROFILE:** The total population of the village is 1015 approximately. The total number of voters in the village are 650. The total number of yellow card holders in the village are 68. The total area of the village is 200 kilas. The cultivable land in the village is 170 kilas. Shyamlat land comprises of 4 kilas approximately. All the land is irrigated and mode of irrigation is canal as well as tube-well.

The cropping pattern of the village is: potatoes, peas, wheat and paddy. The total numbers of tube-wells are 38. The total tractors in the village are 10. The total number of attached labourers (Siri) in the village are 6.

The caste-wise profile of the village is as follows: the most predominant caste in the village is Mazhabhi Sikh which has almost 85 households and their main occupation is working as agricultural labour in Jatt sikh’s agricultural field, whitewashing etc. Their religion is Sikhism and there are 50 households who have yellow cards. About 7 households have members who have migrated abroad and in all, a total of 13 members have gone abroad to countries like S. Arabia and UAE. Thereafter, comes the Jatt Sikhs who have 50 households; all of who own land and are into self-cultivation. There are 4 jatt households who are owning 20-22 kilas of land each. There’s no BPL family amongst the jatt sikhs. There are 4 households whose members have migrated abroad. In all, there are 11 members who have migrated to European and Gulf countries. Subsequently, comes the pandit caste, which have 12 households. Their occupations are as follows: driver, shopkeeper, vegetable vendor, and police service, etc. Their religion is Hinduism and none of them has migrated abroad. Thereafter, comes the Sansi caste-group which also has 12 households in the village. Their main occupation is agricultural labour, rickshaw-pulling and non-agricultural labour. They are Sikhs as well as Hindus. Thereafter, comes the Mehra caste which has labour as its main occupation. Their religion is Hinduism and one of the family amongst them is BPL family. Last but not the least, there are three Tarkhan family in the village whose main
occupation is carpenter work. Their religion is Sikhism and 2 of their families are BPL family.

**EDUCATION: SCHOOL NO.1:** The school is Government Primary school. The total area of the school is 1 kila and 20 kanals. The total number of classrooms in the school are 4. The total number of teachers in the school are 2 and both are male. The caste of teachers in the school are: Jatt sikh and Chhimba (BC). There’s a playground in the school. There’s no separate toilet in the school for boys and girls. The teacher-pupil ratio is 50. Out of the 100 students, 91 children are SC and 9 are from general caste. Amongst 91 SC students, 56 are male and 35 are female respectively. The percentage of dalit children is 91 percent. The pass percentage of dalit children is 100 percent. Mid-day meal scheme has been implemented in the school and the quality of food served is good, as tasted by the researcher himself. Paradoxically, the school doesn’t comprise of a boundary wall. As per the Sarpanch’s view, dalit boys outperform dalit girls in studies. Mid-day meal scheme has been implemented in the primary school. The dishes served are: *Chappatti*, rice, *dallia*, *khichhdi* and slty sweets like *mater*, etc.

**SOCIO-CULTURAL EMPOWERMENT:** There has been an incident of caste-based atrocity in the village as one of the Jatt landlord, aged around 40 years addressed an old Mazhabhi Sikh lady, 65 as ‘*Chitlin*’, which is regarded as an extremely derogatory term. There was great tension in the village due to this incident.

**POLITICAL EMPOWERMENT:** As per Sh. Darshan Singh, dalit panch; dalit panchayat members are given decision-making powers. Their opinions are taken into consideration before the final decisions are taken. There’s no upper caste coercion as far as elections are concerned.

**RELIGIOUS SECT:** Dalits are going to Radahsaomi Satsang, Beas on a regular basis. On being asked that why you visit Beas Satsang dera on a regular basis, they replied that they get a dignified living and self-respect from the Dera.

**DALIT CONSCIOUSNESS:** Mazhabhi Sikhs are unaware of Mangoo Ram and his contribution. They are aware of Dr. B.R. Ambedkar and his contribution. They only attend the birthday celebrations of Maharishi Valmiki and not of Lord Buddha and Guru Ravi dass. There’s less incidence of inter-caste marriage taking place amongst dalits.

**SARPANCH:** The Sarpanch, 60 is from the Jatt Sikh caste. He’s educated upto 8th standard. As per him, the development he has brought in his tenure is as under: getting
constructed 18 toilets for the Mazhabhi Sikhs, providing old age pension to 6-7 old people, electricity connections to 7 people, providing scholarships to poor dalit children so that they can get education.

As per a Mazhbhi Sikh panch, about 14 households have got grants to construct toilets in their homes. In addition, there are 4 dalits who have got the grants for building their homes. As per him, the dwindling water level in the village is another great problem which should be immediately redressed.

**VIEWS OF THE PANCHAYAT SECRETARY REGARDING VILLAGE DEVELOPMENT:**

The panchayat secretary was aged 30 and belonged to Kamboh caste (OBC). His religion is Sikhism. He’s educated upto 10+2. The tenure of a panchayat secretary is 5 and half years and he has served his term of almost 4 years. As per him, he had implemented the following schemes for dalits so far: constructing an inn for SCs, Shagun scheme for Rs. 6100, house building grants, Rs. 8000 on toilets, got constructed a Gobar Gas plant for SCs. As per him, Shyamlat land has been converted to a colony. As per him, there’s a separation cremation ground for dalits. The amounts spent head-wise on different welfare projects are as under: Rs 1 Lakh spent on Cremation Ground, Rs 1.25 Lakh on constructing Toilets for dalits, Rs 1 Lakh on houses. Therefore, a total of Rs. 3.25 Lakhs have been spent on different welfare scheme. Since there is a separate cremation ground for dalits; the Sarpanch is planning to spend Rs. 4 lakhs on constructing a dalit cremation ground. Also on his development agenda is building a boundary wall for the village primary school and an Anganwadi for the children of the village.

4. VILLAGE: DHARIWAL (2*), BLOCK: HARSHE CHINNA, DISTRICT: AMRITSAR

As per 2001 census, the literacy rate of district Amritsar was 70.4 percent. Incidentally, there are three villages by the same name, i.e., Dharial in the same block of Harsha Chinna in the Amritsar district. The village chosen in the present study is at serial no. 2, out of the three villages in the Census. The details of the village are as under: The total number of households is 227. The total population of the village is 1429. The total population in the age group of 0-6 years is 208. The total SC population in the village is 594. The total number of literates and illiterates in the village are 769 and 660 respectively. The total workers in the village are 586; out of which, main workers are 492 and marginal workers are 94. The total non-workers in the village are 843. The
total cultivators (main and marginal) in the village are 181. The total agricultural labourers (main and marginal) in the village are 113. The total HHI (main and marginal) in the village are 17. The total OW (main and marginal) are 275. The household size in the village is 6.3. The sex ratio in the village is 883 and sex ratio in the (0-6) age group is 778. The sex ratio amongst SCs of the village is 850 which is lower by 33 points in comparison to the overall sex ratio of the village. The proportion of SC population is 41.6 percent. The Literacy and illiteracy rate of the village is 63 and 54.1 percent respectively. The Work Participation rate is 41. The percentage of main workers is 34.4 percent. The percentage of marginal workers are 6.6 percent. The percentage of non-workers are 59 percent. Finally, the proportion of cultivators, agricultural labourers, HHI and Own workers are 30.9, 19.3, 2.9 and 46.9 percent respectively.

DEMOGRAPHIC AND INFRASTRUCTURAL PROFILE:
The total population of the village is 1725. The total number of voters are 1100. The total number of yellow cardholders are 85. The total waste land is 2 Kilas. The shyamlat land is 14 kilas. The percentage of total irrigated land is 100 percent. The mode of irrigation is canal as well as tube-well. The cropping pattern in the village is as follows: wheat, paddy, sugarcane. The total tractors in the village are 75. The total number of tube-wells are 132. Most of the tube-wells are motor. The number of combined harvesters is 3. The number of attached labourers is 8. There’s no child labour employed in the village. There’s no NGO in the village. There’s no hospital in the village but there’s a veterinary hospital in the village. There’s private bus service linking the village with other neighbouring areas. The village is lacking in the following facilities: bank, post office and co-operative society. The caste-wise profile of the different castes is as follows: the most numerous caste group in the village is Mazhabhi Sikh which has about 80 households. Their main occupations are labour and rickshaw pulling, service (15), police and army. Their religion is Sikhism and about 26 families are Below Poverty Line (BPL).

The second most preponderant caste group in the village is Jatt Sikhs with 70 households and their main occupation is self-cultivation. Some of Jatt Sikhs are also working as teachers in schools and colleges respectively. Their religion is Sikhism and about 8 of their families are BPL families. There are ten families whose members have gone abroad. In all, 12 family members have migrated abroad. The third caste group is Mehra Sikhs which come under other backward caste category. They have 12
households in the village. Their main occupations are: labour and boring for handpumps, selling milk and teaching. Their religion is Sikhism and 5 families are BPL families. Nobody from the Mehra caste has migrated abroad. The fourth caste group is Sansi with 6 households and their main occupation is labour. They are from mixed religions: some Hindus and some Sikhs. There are 4 families which are BPL. Nobody from this caste group has emigrated abroad. The last caste group is Brahmin with 2 households. Their occupations are: shopkeeping, Police service and their women are cooking chapattis in other’s marriages. Their religion is Hinduism and none of them has emigrated abroad.

EDUCATION: SCHOOL NO.1: There’s a Government school which is upto Matric standard. The total area of the school is 3 Kilas. There’s a playground in the school. There are 13 teachers in the school. The caste-wise break-up of teachers is as follows: 2 Khatri Sikhs, 8 Jatts, 2 Ramdasia and 1 OBC. There are 9 classrooms in the school. The total students are 189. The student-teacher ratio is 21. The drop-out rate is 2 percent. The number of dalit children is 49; 32 boys and 17 girls respectively. There are 12 BC students in the school. SC boys from standard 6th to 8th are getting a scholarship of Rs 30 p.m. while SC girls of the same standard are getting Rs 40 p.m. SC boys from standard 9th to 10th are getting a fellowship of 50 Rs p.m. and SC girls are getting a fellowship of Rs 50 p.m. too. And, in the standards 10 to 10+2; students are getting free books.

SCHOOL NO.2: The name of the school is Government Elementary School, Dhariwal. There are 4 classrooms in the school. There are 4 teachers in the school. The caste of the teachers is as follows: 3 Jatts and 1 SC. The gender of the teachers is 1 male and 3 females. There’s a separate toilet for boys and girls in the school. The teacher-pupil ratio is 136/4:34. The pass percentage of dalit children is 100 percent. As per the teachers interviewed; dalit girls are outperforming dalit boys in studies. There are 80 dalit children: 49 males and 31 females. The educational qualifications of teachers is as follows: male teacher’s qualification is BA and JBT; female teacher’s educational qualification is 10+2 and ETT, second female has MA and ETT degrees, last female has MA, B.ed and ETT.

AANGANWAADI: The total area of the Aanganwaadi is 20 Marlas. There’s one Instructor and one helper. The caste of the instructor is scheduled caste. There are 40
children, out of which 35 are SC children followed by 3 Mehra children and 2 Brahmins children. The further gender-wise break-up of SC children is: 20 boys and 15 girls.

SOCIAL-CULTURAL EMPOWERMENT: There are 4 Gurudwaras in the village: 2 of Jatt Sikhs and 2 of Mazhabhi Sikhs. There’s a separate cremation grounds for Jatt Sikhs and dalits.

INTER-CASTE MARRIAGES: As far as inter-caste marriages are concerned; there have been two instances: one Mazhabhi Sikh marrying a jatt and in another case; a Mazhabhi Sikh veterinary doctor had married a Hindu.

CASTE ATROCITIES: There has been no incident of caste atrocities.

SOCIAL GEOGRAPHY AND MAPPING: The social geography of the village is a mixed one.

POLITICAL EMPOWERMENT: The caste-wise profile of the Panchayat is as follows: Out of the total 6 panches; 2 are Mazhabhi Sikhs, 2 are Jatt Sikhs and 2 are from Other Backward castes. Regarding panchayat meetings, dalit members are always sent notices of meetings in advance. As per the Sarpanch, the details of implementation as far as village’s development is : concrete flooring of the primary school, building the boundary wall of the primary school, building new classrooms, hand pumps, constructing cremation ground, bus shelter, inn. There’s no upper caste coercion/pressure when any kind of elections takes place. Dalits are visiting Radhasaomi Satsang at Beas for spiritual solace. Sikh families have converted to Christianity.

DALIT CONSCIOUSNESS: Dalits are unaware of Mangoo Ram, Lord Buddha. They are aware of Dr. B.R.Ambedkar and Guru Ravi Dass. There’s no caste atrocities committed by dalits amongst themselves. About 70 percent of the dalits in the village don’t have any toilets at their homes and they have to go outside to relieve themselves.

5. VILLAGE: BADIAAN KHURD, BLOCK: MAHILPUR (MOST DEVELOPED BLOCK), DISTRICT: HOSHIARPUR

As per 2001 census, the literacy rate of district Hoshiarpur was 81 percent, which is the highest in Punjab. As per Census, 20 of India, 2001, the important demographics of the village, Badian Khurd are as under:

The total number of households is 229. The total population of the village is 1229. The total population in the age group of 0-6 years is 146. The total SC population in the village is 652. The total number of literates and illiterates in the village are 891 and
The household size in the village is 5.4. The sex ratio in the village is 948 and sex ratio in the (0-6) age group is 798. The sex ratio amongst SCs of the village is 962 which is higher by 14 points in comparison to the overall sex ratio of the village. The proportion of SC population is 48.7 percent. The Literacy and illiteracy rate of the village is 81.2 and 34.1 percent respectively. The Work Participation rate is 32.2. The percentage of main workers is 27 percent. The percentage of marginal workers are 5.2 percent. The percentage of non-workers is 67.8 percent. Finally, the proportion of cultivators, agricultural labourers, HHI and Own workers are 10.7, 9.2, 2.9 and 71.2 percent respectively.

The caste-wise profile of the village is as follows: Changs which come under OBC category are the most numerically superior caste in the village with 80 households. Their religion is Hinduism. There are 2 households who own 10-12 Kilas of land. The others members of the caste are working in Army and agricultural labour. Rajputs are the other prominent caste in the village with 55 households. Their main occupation is agriculture as all of them are owning land. Apart from that, some of them are serving in the Army. Their religion is Hinduism, 8 members of the community have gone abroad, namely, to countries like Australia, Italy, Dubai and UK. The other caste group in the village is Ramdasia Sikh (SC). The total number of their households in the village are 50. Their religion is Sikhism. Their occupations are: agricultural labour, 5-6 are serving in the electricity Board and 6 persons from different households are also working in police and armed forces and 3 families also belong to the BPL category. None of their family member have gone abroad. The next caste group in the village is the Bazigar caste with 42 households. Their main occupations are agricultural labour and 3 of them are working in the Electricity Board and some of them are working in the Irrigation department too. Their religion is Hinduism and 4 families fall in the BPL category. About 4 household’s members have gone abroad. The next caste group in the village are the Chamars/Adharmis with 20 households. Their main occupations are: services and petty jobs. Their religion is Hinduism and there are 4 families which fall under the BPL category. About 5 family members of this caste group have emigrated abroad, primarily to Gulf countries. The fifth caste group in the Village is Bati with 10 households. This caste falls under OBC category. Some of them are small farmers owning 4-5 Kilas of land. About 3 of them are in military service. Suniara caste is the next caste group with 8 households and their main occupation is service. Their religion is Hinduism and 2 of their male members have gone to Gulf countries. The next caste is
Tarkhaan with 6 households. Their main occupations are Contractership and service. Their religion is Hinduism and 2 of their family members have gone to Gulf countries. The next caste group is Sansi with 5 households and their main occupation is agricultural labour. Their religion is Sikhism and none of their family member has emigrated abroad. The other caste group is Saini (OBC) with 3 households and they own land: 20-25 Kilas. Another caste group is Lohaar with 3 households. The other caste groups with few households are: Nai (3), Kumhaar (3), Jheer (3) and Brahmin (2). All of them are Hindus and are in Services. None amongst them have gone abroad.

**SOCIAL ECOLOGY/GEOGRAPHY/MAPPING:** The dalits have their households in different parts of the village vis-a-vis the upper castes, mainly Rajputs and Brahmins.

**DEMOGRAPHIC:** The total population of the village is 1750 and the total number of voters are 1000. The total land in the village is 600 Kilas and the cultivable land is 500 Kilas. There are 50 kilas of waste land in the village. The Shyamlat land in the village is 8 Kilas. The total irrigated land is 200 Kilas. The mode of irrigation is tube-well. The cropping pattern in the village is: Maize, Paddy, Wheat, Sunflower and vegetables. The total number of tractors in the village are 5. The total number of tube-wells in the village are 13; out of which 10 are diesel and 3 are motor. There is no combined harvester in the village. There is no attached labour in the village too.

**INFRASTRUCTURE:** There is one Hospital in the village and its type is Primary Health Centre. There is one Veterinary Dispensary in the village. There is bus connectivity to the village. The village has a metalled road too.

**SARPANCH:** The Sarpanch of the village is Jagmohan Lal, 47. He belongs to Chang caste which falls under BC Category. He’s educated upto 10+2 class.

**EDUCATION:**

**SCHOOL 1:** GOVERNMENT ELEMENTARY SCHOOL, NIKOO

**CHAK:** There is a Government Primary school in the village. The total area of the school is 3.75 Kanals. The total number of classrooms in the school are 5. The total teachers in the school are 3. The gender-wise classification of the teachers is: one female and 2 male. The caste-wise profile of the teachers are: 2 SCs and one OBC. The educational qualification of the three teachers is as follows: Matric and JBT; B.A. and B.Ed.; B.A. and B.Ed. There is a separate toilet in the school for the boys and girls respectively. There is a playground in the school. The teacher-pupil ratio is 1:33. The pass percentage of the dalit children is approximately 70 percent. As far as gender
differential in pass percentage is concerned; female dalit students are outperforming their male counterparts. Mid-day meal scheme has been implemented in the school. Out of the total 99 students studying in the elementary school; 72 are SC students. Out of the 72 SC students; 33 and 39 are male and female respectively. Thereafter, there are 14 BC students; 8 are male and 6 are female. Finally, in the upper castes, there are 9 male and 4 female students studying in the school respectively. The economically poor students are getting free books and stipend under the Government welfare schemes.

**SCHOOL NO. 2:** There is a Government Primary school in the village. The total area of the village is 1 Acre. The total number of classrooms in the school are 6. The total teachers in the school are 3. The gender-wise classification of the teachers is: one female and 2 male. There is a separate toilet in the school. Mid-day meal scheme has been implemented in the school. The school has electricity supply and the school has 2 electric fans. The teacher-pupil ratio is 1:40.

**SCHOOL NO. 3:** There is a Government Primary school in the village. The total area of the school is 4 Kanals. The total number of classrooms in the school are 5. The total teachers in the school are 3. The gender-wise classification of the teachers is: one female and 2 male. The caste-wise profile of the teachers are: 2 SCs and one BC. There is a separate toilet in the school for boys and girls. Mid-day meal scheme has been implemented in the school. The teacher-pupil ratio is 1:45. Children of the poor households studying in the school have no sweaters and no chappals (footwear) and they are provided free of cost by the school authorities.

**SCHOOL NO. 4:** The name of the school is Government Girls High School, Hazipur established in 1980. The name of the Principal is Balbir Kaur. The number of classrooms in the school are 11. The number of teachers in the school are 17: 3 males and 14 females. The caste-wise profile of the teachers is as follows: 3 SCs (1 male and 2 female) and 14 teachers belong to general category. There’s no playground in the school. The teacher-pupil ratio is 489/17:29. The pass percentage of dalit children is 100 percent. There has been no implementation of the mid-day meal scheme. There is no drop-out in the school.

**SCHOOL NO. 5:** There’s a Government Elementary school in Hazipur. There are 4 classrooms in the school. There are 2 female teachers in the school. The Head teacher is a scheduled caste. The caste of the teachers is: SC and BC. There’s no playground in the school. There’s no separate toilet in the school. The teacher-pupil ratio is 120:40.
The percentage of dalit children is 46 percent. The pass percentage of dalit children is 100 percent. No mid-day meal scheme has been implemented in the school.

ANGANWADI: There’s one Aanganwaadi in the village. There’s one classroom in the village. The timings of the aanganwaadi is from 9 a.m. to 1 p.m. There is one instructor in the aanganwaadi who belongs to the General caste. There’s zero drop-out rate in the Aanganwaadi. There’s a playground in the Aanganwaadi. There are 30 children studying in the Aanganwaadi. Out of the 30 children; 14 are males and 16 are females. Out of the 12 SC children; 6 are males and 6 are females. Mid-day meal scheme has been implemented and the food items being given to children are Dahlia, Kheer and Panjiri. The Helper in the Aanganwaadi is a scheduled caste woman.

SOCIO-CULTURAL EMPOWERMENT: Some dalits of the village are so poor economically that they have taken to begging to make both their ends meet. There are separate Gurudwaras for the Jatts and Ramdasia (SC) respectively. There are 2 Temples in the village-one for the Hindus and one for the Adharmis (Ravidass Mandir). There are two separate cremation grounds in the village, one for the dalits and the other one for the upper castes. As high as 85 percent of the dalit households don’t have any toilets in their respective homes. There has been one inter-caste marriage in the village so far. But the inter-caste marriage was not between a dalit and some other caste; it was between a Jheer boy (BC) and Brahmin girl. The marriage took place in 2005 and the boy, a graduate was serving in the Army and the girl was educated upto 10+2.

CASTE-BASED ATROCITIES: There has been no incident of caste-based atrocity in the village.

VIEWS OF PANCHAYAT SECRETARY: The Panchayat Secretary is 54 years old and belongs to Rajput caste and his religion is Hinduism. He is educated upto Matric. He has been serving in this capacity since last 25 years. The details of the development schemes implemented so far is building 3 lanes for 2.25 Lakhs, 15 houses have been renovated at an expenditure of Rs 3 Lakhs, Rs. 40000 have been spent on constructing toilets. About Rs. 25000 has been spent on promoting dalits to set up own small businesses. The village has 16 Kilas of Shyamlat land; out of which, 10 Kilas are given on Theka/lease for agriculture.

GENERAL GRIEVANCES/PROBLEMS OF THE DALIT VILLAGERS: Inspite of the Government schemes for constructing toilets in the dalit homes; no toilets have been constructed in the dalit households. Therefore, the dalits have to go to Jatt Zamindaar’s fields for attending nature’s call, and they become a victim of their abuse.
and verbal harassment. The second problem of the dalits is the road in the village is full of potholes and water logging occurs in the rainy season. The Dispensary lacks in the boundary wall. There is no Inn (Dharamshala) in the village. There’s a Co-operative society in the village but there are no benefits to the dalits. Then, there is always a simmering tension between Rajputs and dalits on the issue of drainage.

**DEVELOPMENT EFFORTS:** There is no dearth of funds with grants of almost 3 lakhs made available by the local MP (member of parliament) for constructing 3 Lanes, making the lanes concretised and finally, the grants for toilets.

7. **VILLAGE: REOND KALAAN, BLOCK: BUDHLADA (MOST DEVELOPED BLOCK) AND DISTRICT: MANS A.**

As per 2001 census, the literacy rate of district Mansa was 52.4 percent, which is the lowest in Punjab. As per Census of India, 2001; the important demographics of the village. Reond Kalan is as under: The total number of households are 558. The total population of the village is 3385. The total population in the age group of 0-6 years is 627. The total SC population in the village is 1361. The total number of literates and illiterates in the village are 1389 and 1996 respectively. The total workers in the village are 1191; out of which, main workers are 679 and marginal workers are 512. The total non-workers in the village are 2194. The total cultivators (main and marginal) in the village are 331. The total agricultural labourers (main and marginal) in the village are 651. The total HHI (main and marginal) are 21. The total OW (main and marginal) are 188. The household size in the village is 6.1. The sex ratio in the village is 916 and sex ratio in the (0-6) age group is 781. The sex ratio amongst SCs of the village is 933 which is higher by 17 points in comparison to the overall sex ratio of the village. The proportion of SC population is 40.2 percent. The literacy and illiteracy rate of the village is 50.4 and 72.4 percent respectively. The Work Participation rate is 35.2. The percentage of main workers is 20.1 percent. The percentage of marginal workers are 15.1 percent. The percentage of non-workers is 64.8 percent. Finally, the proportion of cultivators, agricultural labourers, HHI and Own workers are 27.8, 54.7, 1.8 and 15.8 percent respectively.

The Sarpanch of the village is a Rai Sikh. The caste-wise profile of the village Reond Kalaan is as follows: The Rai Sikhs (SC) has a sizeable presence in the village with 250 households. Their main occupation is agricultural labour. About 25-30 households also own land. Their religion is Sikhism. About 55 households are below the poverty line. None of their family member has gone abroad. The next caste is Ramdasia Sikh (SC)
with 220 households and their main occupation is agricultural labour. About 6 families also own land. Their religion is Sikhism and 55 families fall under the BPL category. Jatts come next with 75 households and all of them own land. Some of them are also in Government Service. Their religion is Sikhism and there is 1 BPL Family amongst them and 2 of their family members have gone abroad to Dubai, UAE and Greece. Mazhabhi Sikh (SC) has 60 households in the village. Their religion is Sikhism and they are mainly engaged in agricultural labour. About 25 families fall in the BPL Category. None of their family member has gone abroad. The next caste group in the village is Bazigar (SC) with 50 households. Their main occupation is agricultural, non-agricultural labour and trading in buffaloes. They are following both the religions: Hinduism as well as Sikhism. About 20 of their households fall under the BPL category but none of their family member has emigrated abroad. The next caste group is Nai with 10 households. Their main occupation is labour. Their religion is Sikhism and 3 of their households fall under the BPL category. None of their family member has gone abroad. The other castes in the village are: Tarkhan with 7 households, Bania (4), Suniara (2) and Kumhar (1). All of them follow mixed religions: Hinduism and Sikhism. There are three families amongst Tarkhan caste, which are below the poverty line i.e. BPL. The Banias are into the occupation of shop-keeping and one head of the household is a RMP Doctor. None of these caste group’s family members have gone abroad.

**GENERAL PROFILE**

As per the fieldwork, the total population of the village is 3250. The total number of voters are 1950. The number of yellow card holders are 320. The total land is 2400 acres and waste land is in the form of tibba. The Shyamlat land is 50 Kilas. All the land is cultivable. The waste land in the village is 10 Kilas. The total irrigated land is 2000 acres. The mode of irrigation is canal as well as tube-well. The cropping pattern is: cotton, wheat, paddy, sunflower, tomato, green chillies, etc. The total number of tractors in the village are around 75. The total number of tube-wells are 145, out of which 130 are diesel and 15 are motor. The total number of combined harvester is 1. There are about 25 attached labourers labourers/Siri in the village belonging to the castes of Rai Sikh, Ramdasia Sikh and Mazhabhi Sikh (all SCs). There is no child labour in the village. There is no NGO in the village.
INFRASTRUCTURE: There is one hospital in the village. There is a metalled road, bank, post office and co-operative society in the village. One dalit dharamshala (inn) which is in an old, dilapidated condition and will be demolished and re-built.

EDUCATION: There are 4 Government Primary Schools and 1 Senior Higher Secondary school in the village. The number of the students in the school are 50, 55, 60 and 400 respectively. The teacher: pupil ratio is 113. There's a severe paucity of teachers in these schools. The waterlogging due to floods led to the displacement of people which further led to the formation of tibbas and finally, wastelands formed in the village. On this wasteland, three primary schools were constructed and one higher Secondary School was constructed. All the three primary schools have only 2 teachers on rolls.

EDUCATION: SCHOOL NO.1: There is a Government Elementary School in the Village. The total area of the school is 2 Acres. The total number of classrooms in the school are 7. There are 3 Teachers in the school and one is a male and 2 are female. The caste of the teachers are: Jatt(2) and Brahmin(1). The helper lady who prepares and serves food to the children is a SC lady belonging to the Ramdasia Sikh caste. There is no playground in the school. There is no separate toilet for boys and girls in the school. The teacher-pupil ratio is 400/2:200. Out of the total 400 students; 210 are males and rest 190 are females. The dalit children are 320 (80%); out of which, 200 are males and 120 are females respectively. The percentage of dalit children is 80 percent. The pass percentage of dalit children is 96 percent. Females are out-performing boys as far as dalit students are concerned. The mid-day meal scheme has been implemented in the school. The quality of the food served is good.

SCHOOL NO.2: There is a second Government School in the Village. The total area of the school is 2 Acres. The total number of classrooms in the school are 8. There are 5 Teachers in the school and all of them are male. The caste of the teachers are: 2 Jatts, 1 Bania, 1 Chimba (BC) and 1 Kamboj (BC). The helper lady who prepares and serves food to the children is a SC lady belonging to the Ramdasia Sikh caste. There is no playground in the school. There is no separate toilet for boys and girls in the school. The teacher-pupil ratio is 85. The percentage of dalit children is 76.47 percent. The pass percentage of dalit children is 96 percent. Females are equally performing to boys as far as dalit students are concerned. The mid-day meal scheme has been implemented in the school. The quality of the food served is good. Regarding the fee structure, examination fee and computer fees are Rs. 400 and Rs. 200 respectively.

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SCHOOL 3: It happens to be the last secondary school in the Mansa district. The school has no connectivity as it’s not situated on the main road/route. The constant transfer of teachers is a glaring problem in this area. The school has a Blackboard, electricity connection. Water supply is a big issue as the water available is salty and a constant health hazard for everyone. Earlier, there was a scholarship for First division students but that has been discontinued now without any reason/intimation. Recently, the scholarship has been re-started.

SCHOOL 4: The name of the school is Reond Kalaan Primary School, also known as Branch School. The area of the school is 2 Marlas. There’s 1 classroom in the school whereas basic, minimum facilities like playground, toilet, etc. are lacking in the school. The school has other facilities like handpump for drinking water, electricity connection, etc. The school has one electric fan. The total students in the school are: 44, out of which, 19 are females and 25 are males. There are 38 SC children-17 females and 21 males. There are only 6 children from the upper castes: 2 girls and 4 boys. Both the teachers were on contract and regarding the gender of the teachers, it was one apiece. Mid-day meal scheme has been implemented in the school. There was a helper in the school. The SC pass percentage in the school was 90 %. There was no gender differential as far as male and female children were concerned. The drop-out rate amongst SC children was 5 %. From July 1, 2004; the SC girls were paid Rs. 50 p.m. for attending school while the BC girl was not paid any money at all.

There’s a gender bias observed; as after completing the fifth standard; the students had to go a distance of 1 Km and generally, girls because of various reasons like honour, patriarchy and lack of bi-cycle, looking after the young ones, have to drop out of school.

To summarize, here is a high drop-out rate observed among the girls in these primary schools and as far as BC and SC girls are concerned; the drop-out rate is the highest. The reason is that there’s gender discrimination; girls are not sent to the 10+1 schools citing the reason of high fees. But, when it comes to sending boys from the same cash-starved families; then, there’s no money shortage. Another factor for discontinuing girls in education is that the family size is too big. Also, the parents of the girls remarked sarcastically that, “What’s the benefits of imparting education to the girls as tomorrow, they are going to be married off in another family?"

ANGANWAADI: There’s one Anganwaadi in the village. There’s one classroom in its premises. There are two Instructors serving in the Aanganwaadi who belong to
Ramdasia and Mazhabhi Sikh caste respectively. The helper of the Aanganwaadi belongs to SC caste. There are 23 children visiting the Aanganwaadi daily. Mid-day meal scheme has been implemented in the Aanganwaadi. The Aanganwaadi is lacking in the basic minimum facilities like: electricity, fans and supply of water. The Aanganwaadi has one blackboard.

**SOCIO-CULTURAL EMPOWERMENT:** There is 1 Temple and three Gurudwaras in the Village belonging to Jatt, SC and BC. As far as discrimination with dalits in the Sikh Gurudwaras are concerned; there’s no caste-based discrimination whatsoever. Out of the 600 odd dalit households; only around 60 dalit households (10%) have toilets in their homes and the rest of them have to go to Jatt Sikh’s agricultural fields to answer the call of the nature. As far as cremation ground for the dead is concerned; the village has a single cremation ground meant for the Jatt Sikhs and other general castes, OBCs and SCs. There’s no discrimination amongst dalits too.

**INTER-CASTE MARRIAGE:** As far as inter-caste marriage is concerned; a Jatt girl married a Mazhabhi Sikh boy, primary teacher which took place in the year 1985.

**CASTE-BASED ATROCITIES:** There has been no incidence of caste-based atrocity, like untouchability, caste based segregation, molestation, rape, physical violence, murder, caste-based discrimination, opposition to inter-caste village and police atrocities on the dalits in the village.

**POLITICAL EMPOWERMENT:** The profile of the 9 Panches are as follows: 5 are males and 4 are females. The caste-wise profile is as under: 2 are Jatts, 7 are SCs (4 Ramdasia Sikhs and 3 Rai Sikhs). Surprisingly enough, there was no Panch from the Mazhabhi Sikh Caste who also have a sizable presence in the village.

**ACHIEVEMENTS (as per Sarpanch):** The achievements of the Sarpanch and the Panchayat Secretary are as follows: building a temporary grain market, bought land for Panchayat for Rs. 5000, three season’s crops sold, cremation ground’s boundary wall built for Rs 1.25 Lakhs, a bore was constructed/dug in Panchayati Ghar, boundary wall of the Inn was constructed for Rs. 1 Lakh, a submersible motor was provided in the Bazigar Basti, constructing lanes and Naalis for Rs. 60000, handpump for school for Rs. 1 Lakh. In addition; 40 latrines have been passed for construction in the whole village. As far as Grants for SC/BC is concerned, Rs. 60,000 have been spent on the construction of 2 Ramdasia Sikhs houses and 1 for Mazhabhi Sikh and moreover, there are 7 houses are to be built in the dalit localities.
GRIEVANCES/PROBLEMS: There’s a problem of supply of clean drinking water in the village, rued the Sarpanch. As per the Sarpanch; there are 600 ration cards of the villagers which have been not renewed since 1996. The cards were in a very bad physical shape, as observed by the researcher.

8. VILLAGE: HINGNA/ BHAGWANGARH, BLOCK: SARDULGARH, DISTRICT: MANS A

As per Census of India, 2001, the important demographics of the village, Hingna urf Bhagwangarh are as under: the total number of households are 234. The total population of the village is 1249. The total population in the age group of 0-6 years is 202. The total SC population in the village is 656. The total number of literates and illiterates in the village are 563 and 686 respectively. The total workers in the village are 386; out of which, main workers are 372 and marginal workers are 14. The total non-workers in the village are 863. The total cultivators (main and marginal) in the village are 90. The total agricultural labourers (main and marginal) in the village are 234. The total HHI (main and marginal) are 9. The total OW (main and marginal) are 53. The household size in the village is 5.3. The sex ratio in the village is 942 and sex ratio in the (0-6) age group is 853. The sex ratio amongst SCs of the village is 994 which is higher by 52 points in comparison to the overall sex ratio of the village. The proportion of SC population is 52.5 percent. The literacy and illiteracy rate of the village is 53.8 and 65.5 percent respectively. The Work Participation rate is 30.9. The percentage of main workers is 29.8 percent. The percentage of marginal workers are 1.1 percent. The percentage of non-workers is 69.1 percent. Finally, the proportion of cultivators, agricultural labourers, HHI and Own workers are 23.3, 60.6, 2.3 and 13.7 percent respectively.

The caste-wise profile of the village is as follows: Jatt Sikhs are the predominant caste group in the village with 115 households and their religion is Sikhism. Their major occupation is self-cultivation as everyone among them owns Land. Some of them are also into services. There’s no BPL family amongst them. As far as emigration is concerned, there are 11 families amongst them who have gone to USA, UK and Australia. The next caste group in the village is Mazhabhi Sikhs (SC) with 100 households and their main occupation is Siri and agricultural labour. Their religion is Sikhism and their main occupations are Siri (15) and agricultural labour respectively. Their religion is Sikhism, about 65 families are BPL. The subsequent caste group is Bazigar (SC) with 70 households in the village situated in two separate localities within
the same village. Their main occupation is agricultural labour and Pheri. Pheri means to sell household goods while riding/travelling on a bi-cycle. Normally, on a Pheri; they cover around 30-40 Kms daily. Women of the community also work as agricultural labour. Their religion is Hinduism and three households falls under the BPL category. There’s no NRI abroad as far as Bazigars are concerned. The caste group with small number of presence in the village are: Bania (5), Ramdasia/ Chamar (2), Rai Sikh (1) and Kumhar (1). While the Banias are small businessmen; all the other three caste categories, i.e. Chamars, Rai Sikhs are into labour. Amongst these caste groups; there’s one BPL family belonging to Bania and Kumhaar caste respectively. There’s no NRI member amongst these caste groups.

**GENERAL PROFILE:** As per the fieldwork conducted, the total population of the village is approximately 2225. The total number of voters in the village is 925. The total number of yellow cardholders in the village are 180. The approximate land in the village is 775 Kilas. The cultivable land is 685 Kilas. There’s no waste land in the village. About 17 Kilas of land is under Shyamlat land. The total percentage of irrigated land in the village is 100 percent. The mode of irrigation is canal as well as tube-well. The cropping pattern in the village is as following: paddy, sunflower, cotton, wheat and sarson. The total number of tractors in the village is 85. The total number of tube-wells in the village are 42, in which diesel and motor are 26 apiece. The total number of combined harvesters are 2. The total number of attached labourers are 30. The total number of child labourers are 100. There’s no NGO in the village.

**INFRASTRUCTURE:** There’s one hospital in the village. There’s one veterinary dispensary in the village. There’s a private bus service plying to the village. There’s a metalled road in the village too. There’s a post office in the village. The village is lacking in the following basic infrastructural facilities: bank and a co-operative society.

**EDUCATION:**

**SCHOOL NO. 1:** There’s a Government Primary School in the village. The total area of the school is 1 Kila. The total number of classrooms in the school are 5. There are 2 teachers in the school and both of them are male. The caste of the teachers are: Ramdasia and Rai Sikh (both SCs). There’s neither a playground nor a toilet in the school. The following facilities are available in the school, mainly, blackboard, electricity, drinking water, etc. The total number of students in the school are: 77, out of which 40 are male and 37 are female. There are 70 dalit students (91 percent approximately) in the school, in which 36 and 34 are males and female respectively.

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The pass percentage of dalit children is 95%. There’s no gender differential amongst dalit student as far as pass percentage is concerned. The teacher-pupil ratio is 1:38.50. The mid-day meal scheme is being run in the school. SC/BC girls are getting free books.

**SCHOOL NO. 2:** There’s a Government School upto Matric standard in the village. The total number of classrooms in the village school are 5. The total teachers in the school are 6; 4 males and 2 females. The caste profile of the teachers is as follows: 5 belong to General caste and 1 belongs to OBC caste. There’s one playground in the school but there’s no separate toilet in the school meant for boys and girls respectively. The pass percentage of dalit children is 85 percent. Dalit girls are out-performing boys as far as academic performance in schools is concerned. The drop-out rate is 4 percent amongst the dalit students. The total number of students in the school are 187 in which boys and girls are 75 and 112 respectively. The total number of SC students are 59, in which boys and girls are 29 and 30 respectively. There are 77 general students in the school too, with 23 boys and 54 girls respectively. The total number of OBC students in the school are: 51, boys and girls are 23 and 28 respectively. The educational qualifications of the teachers are: B.A, B.Ed. and M.A. (Physical education) respectively. In all the schools; there’s no teacher on contract now. In the Primary school; mid-day meal is served to the students regularly.

Students are fed Kadhaa Prashaad, Roti and rice are served on a regular basis and the Helper is a lady from scheduled caste. Under the EGS scheme; books and kits are provided free of cost to the dalit children. There’s also an another Private school in the village.

**AANGANWAADI:** The Aanganwaadi has an Instructor from Jatt caste and the helper is a Mazhabhi Sikh girl. Mid-day meal scheme has been implemented in the Aanganwaadi. There’s one Instructor in the Aanganwaadi. There is no playground in the Aanganwaadi. There was no separate toilet in the school. There are 32 children in the school with 15 boys and 17 girls. The percentage of dalit children is 84 percent. Mid-day meal scheme has been implemented and the food served is Dahlia and Kheer. The helper is Mazhabhi Sikh from Bihar.

**SOCIO-CULTURAL EMPOWERMENT:** There’s only a single Jatt Sikh Gurudwara in the village. There are two other small religious places: one Valmiki Temple/Gurudwara and the other a Sufi Pir’s shrine known by the name Naji Pir. There are two Gurudwaras in the village. There’s a single cremation ground in the village.
village. No religious conversion has taken place in the village so far. There was a separate cremation ground in the village. A shagun of Rs. 5100 is paid to the dalit girls when they get married. There was an incidence of inter-Regional /religion marriage between Mazhabhi Sikh boy and Bihari girl which took place 9 years back.

SOCIAL ECOLOGY/ GEOGRAPHY/SEGREGATION: As far as caste-based houses/ localities of the olden times are concerned; there’s a complete segregation. In the centre of the village, houses of the so-called upper castes like the Jatt Sikhs, Arora Khatris and Banias are located. There are two Bazigar Bastis within the village which are located on the fringes of the village. But, the most lowly caste as considered by the caste system i.e. Mazhabis are located on the periphery (western direction/lehnde passé) of the village.

POLITICAL EMPOWERMENT: The profile of the village’s Panchayat is as follows: apart from the Jatt Sikh male Sarpanch; there are 7 Panches: 6 males and 1 female. The caste-wise profile of the 6 male panches is: 3 Jatt Sikhs, 2 Mazhabhi Sikhs and 1 Bazigar panch. The lone female dalit panch belonged to Mazhabhi Sikh caste. There’s no advance notices being sent to dalit Panchayat members as far as Panchayat meetings are concerned, laments a dalit male from Mazhabhi Sikh caste. As far as the parliamentary, assembly and Panchayat elections are concerned; the use of liquor and drugs to appease dalit and other voters is a very common thing/occurrence. As far as dalit’s parallel places of worship are concerned; they are visiting Naina Devi Shrine and Vaishno Mata shrine on a regular basis. There’s no casteism or corruption prevalent at these holy shrines.

DALIT CONSCIOUSNESS: All dalit castes of the village are attending the birthday celebrations of Babasaheb Dr. B.R. Ambedkar and Maharishi Valmiki. On the contrary, all dalit castes are not attending the birthday celebrations of Guru Ravi Dass and Lord Buddha. There’s no incidence of inter-caste marriages taking place amongst dalit castes but there’s no incidence of discrimination amongst dalits either.

The socio-economic profile of the dalits would be incomplete if we don’t include the description of the most disempowered dalits, like, Bauria, Sikligar, Od, Sikriband, Barar, Doom in our study. Secondly, the most oppressed, deprived among the dalits have been neglected in the studies undertaken on the dalits.

DEVELOPMENT ACTIVITIES: As per the Jatt Sarpanch, Bazigars and Mazhabhi Sikhs were distributed plots in 1976. Separate colonies were constructed for them, that’s why, Bazigars have two different colonies in the same village. The amount-wise
spending of the Sarpanch regarding development activities are under: Rs. 80000 on Veterinary Dispensary, spent Rs. 50,000 on Library, Rs 100000 on the renovation and construction of lanes, a telephone exchange was constructed for an amount of Rs. 55000, 38 Houses for the poor including dalits have been constructed for Rs. 20000 each (Rs. 760000). As far as the scheme for toilets was concerned; no scheme has been received so far from the State Governments. Another development effort undertaken by the Sarpanch has been constructing the boundary wall of Chappar/Pond in the village. Also, the boundary wall of the cremation ground was constructed.

* In the block of Harsha Chinna, there are three villages with the same name, Dhariwal. The chosen village in the fieldwork was at the Serial no. 2 in the Census of India report.