CHAPTER - I

OBJECTIVES AND REVIEW OF LITERATURE
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Objectives of Research:

The main objective of this research is to study the impact of urban industrial centre, viz., Aurangabad City on the village Chikalthana.

That objectives that can be deduced from this and accepted as directives for the study are to study this impact on -

(a) land-utilization;
(b) family size and composition;
(c) village economy and occupational structure;
(d) Caste system and inter-caste relations;
and; (e) housing

With these objectives in mind, I have taken a review of similar studies made of rural communities in India placed in a similar situation.

This study is to enquire into the nature and extent of the impact of Aurangabad, an expanding city and industrial area on the social and economic structure of Chikalthana, a village community which is closely
connected with the urban-industrial area, and into the nature of interaction between the City and village community.

The focus of this study is on urban-industrial impact on the villages in Marathwada (Maharashtra). The influence of urbanisation and industrialisation on the social structure is a complex phenomenon in India, because it touches and has repercussions on social (family, kinship relations, stratification, etc.); economic (occupational structure, proliferation of production, exchange and distribution institutions) and political (leadership, political affiliations, local power factions, local administrative bodies, etc.) spheres of the village community which in turn affect each other. This influence is greater in areas where the contact with urban-industrial areas is greater and less in far-flung areas.

The eloboration of the impact of Aurangabad City and its industrialisation on the village Chikalthana is hoped to be similar to such impact on villages elsewhere in the country. Because the economy, the structure and function of family, the nature of caste heredity and the distribution of political power and authority in the traditional village community all over
India follow a similar pattern. It is proper here, therefore, to take a review of studies of changing villages elsewhere in India. The studies referred to here are not exhaustive, but are a chosen few as representing a number of studies with similar influences. The aspect that have been dealt with in these studies under review are family, occupations or village economy, residential pattern, caste and its changing nature, values and ideas.

Review of literature:

1) Change in Family:- Industrialization is found to have broken the ties of family to land or location in order to fill cities with propertyless workers dependent solely on the factories for their living. (Schneider: p-481). This seems to be an exaggeration or if it represents a reality is not universal. Industrial labour found in Indian cities still appears to have retained its link with the native villages of the labourers, either with some immovable property which is a source of some income in the latter, or with their stem family member. Most or at least a sizeable number of textile labourers who are on strike for more than a year in Bombay City is
said to comprise such people who have gone back to their villages where they have such links. 'One of the most quoted impact is that due to urbanisation and industrialisation, social changes are taking place in India, the most significant being that from the joint family system to nuclear family units' (Ramanujan, p.22). Even this statement does not speak of a universal truth. In the study of Nawsari town it was found that there were proportionately more joint families within the bounds of older City than in its suburbs (Kapadia,). Likewise it is well-known now that not all or even a majority of the families in pre-industrial rural India were joint, or not all of them under urban-industrial impact are nuclear.

In an industrial environment there has been a definite residential mobility among the joint family members, change in household, types and educational advancement within generations' (Sanger Milton, 1968, p.82). There has been transition from the joint family system to nuclear family for other reasons as well. With young men going to work in factories and mills, the idea of nuclear family is already appealing them, because the burden of supporting a large family with an insufficient income is affecting their own living standards (Hafeez Zaidi: 1970, p.137). Lakshminarayana
has found that such joint families are prevalent among rich landowning, high caste like Vokkaigas and Kourubas. Among Harijans who are landless and wagwearners nuclear families are the most common. This shows that nuclear family is not the feature of only urban-industrial areas. (Lakshminarayana, p.35). Various regional studies have revealed a diversity of pattern in rural family structure. The pattern of family differs on the basis of caste and class level of groups. Joint families are more predominant at the upper level of caste and class than at the lower levels, where the frequency is of the nuclear type of families. (Ishwaran: 1970, p.254).

Some studies point that the joint families are breaking up more rapidly in the recent decades. But some old bonds continue to prevail among them. (Venkatarayappa: 1973: p.54). The families are usually extended or joint. Persons, working in the cities or industries have joint families in their native place, and there are some persons who are working in the native place itself, and have a tendency towards farming a nuclear family. (Punekar and Golvalkar: 1973, p.41). Studies have also pointed out that industrialisation and family dependence on
industrialized economy have led to fissures within the joint family. Industrialized urban areas have led to the dissolution of kinship bonds. The occupational and kinship interest and groups operate at variance with each other. Liberating influence of modern education had added to these fissures (Das Man Singh, p. 82). Some of the changes which have recently taken place in the joint families are the greater freedom of grown up children within the family than in the past. Parental authority clashes with children are increasing and are likely to become much more common. The Indian family is now failing as a 'social security system' and this family function is being transferred over to other social groups or institutions; the India family is also failing as an 'emotional security system' (Hallen and Theodorson: 1961: p. 59; 1963, p. 110).

But quite a few studies have also pointed out that a detailed analysis in terms of the period of separation and the present structure of families might have shown how strong is the tendency to become joint among industrial and agricultural workers. We have not dealt with the detailed. That apart our data show as pointed out above that it would not be correct to say that industrial and urban influence leads to a complete
domination of the nuclear family (Kapadia: 1972, p.172). Other studies support the thesis that migration from the village does not break the joint family system, but rather that a new type of joint family emerges whose roots are still in the ancestral village and whose urban wing is an integral part of both the ceremonial and economic unit (Ray Turner: 1962, p.134).

Taylor and Ensminger, point out that only the traditional functions of joint family are changing, but the joint families have still maintained their structure intact. (Punit: 1978, p.67). It is also emphasised that the changes in family structure and function said to be taking place under urban industrial impact are only superficial and are best found only in highly industrialized and urbanized centres (Gopi 1978, p.67).

2. **Occupations:** Because of urban-industrial impact changes in outlook, values, and aspirations governing the style of life, new opportunities in occupations or component jobs in an occupation resulting from the influx of new technology and division of labour and opportunities in the acquisition of new sources of livelihood because of the changing socio-economic organizations in the village communities have been instrumental in introducing occupational change.
Deb has noted changes in the rural occupational structure as a result of the processes of industrialization and urbanization which has opened up new occupations for the people (Deb, 1975, p.44). Among the new occupations that have arisen in the villages or in the nearby urban areas, salaried services has a major place. Being close to the city villagers can find salaried jobs there. (Gore: 1968, p.67). As economic development proceeds manpower shifts from agriculture into manufacturing industry, because the technical progress makes its possible for less and less labour employed in agriculture. The labour thus released moves from agriculture into other urban occupations (Madan: 1964, p.117). According to Singh's opinion, the task of bringing about substantial changes in the occupational structure of a country like India or Pakistan in the present phase is much more difficult and critical than it was in the developed countries (Tarlok Singh: 1969, p.337).

As against this, some have found that, owing to the impact of urban-industrial process, rural society is under going occupational change, and that these occupational changes increase the material wealth of the village community. Under the impact or urbanisation
and industrialization agricultural labour is slowly absorbed as factory labour. Shifting of occupation will have its manifold effects on the life and activities of the village people (Venkatrayappa: 1973, p.7). Gore has found that in rural areas which he studied, new occupational groups were coming up and several new sources of occupations were found to be in existence in the year the rapid survey. (Gore: 1968, p.157). As economic and social opportunities change, villagers try to adopt to these new changes. Traditional businessman and traders find that if they are to survive they must change their rigid exclusion of untouchables from the circle of their customers (Freeman: 1977, p.154).

As for the social structure and system of values of the villages, which mainly depended upon agriculture they are found to have been relatively less affected by outside contacts and urban impact. (Sharma: 1974, p.48). Efforts to accelerate industrial growth would induce corresponding change in agricultural society as well. Such a transformation was expected to affect even other areas of development. (Sipin Behru: 1976, p.5).
The economic opportunities that the developing cities offered have initiated a series of new activities for the villagers, especially a point of departure from their traditional activities. The range of alternatives becomes wide and diverse permitting the villagers a large scope for exercising choice. (Rao, 1970, p.22). Increased competition from labour under the pressure of alternative employment opportunities in the city is not likely to have any harmful effect on farm activities as a general case, particularly, in an economy like India where rural employment and under-employment rates are high (Gopi, 1978, p.53). In Basudha who are engaged in employment outside the villagers are found in non-agricultural jobs. They mostly work in the industrial and commercial undertakings of neighbourhood. (Danda, 1971, p.18).

Gopi informs us that, the influence of a dynamic and expanding city on the economy of the fringe community is multi-pronged the opportunity of non-farm employment being one among them. Some of the households can supplement income by taking up urban employment. (Gopi, 1978, p.70).

The prospects of the family as a unit of the village community life are more deeply linked with the prospects of the agricultural land, land-holdings,
and the ownership structure. As the village economy is mainly based on agriculture it will be instructive to note as to the changes that take place in agriculture under the urban-industrial impact. But unfortunately there are very few studies that have mainly centred on this theme although inadvertently they touch upon some facts which give us some insight into this respect.

Industrial growth involves establishment of industrial concerns which require more and more space for the installation of their own plants and work places and of their ancillary establishments. These have a tendency, perforce, to abut on highways or the main arteries of communication and transport. The lands most suitable in terms of their location will be in great demand by the industrialists and the ancillary or commercial enterprises. Naturally, the lands enter the market and their prices rise high. Land-holders whose lands fall in the area under demand are enticed by the soaring prices and they sell their lands to industrial enterprises or the middlemen mostly to the latter and are thus uprooted from the lands they hold for generations. When the middlemen step in, there is every likelihood that the actual sale price is much lower than the market price. Thus
they are uprooted with a poor bargain to their credit. Few studies have followed up these uprooted people. Are they absorbed in any way in the new industrial estates, where do they go, what happens to the existing occupational structure, how does the community make adjustment with the new situation are some of the issues that have been very rarely or have not been dealt with at all.

That the land values fluctuate and are high has been shown by some studies. (Ishwaran, 1978, p.59). Vicinity of the urban-industrialisation creates a great demand for agricultural products and this leads to new agricultural techniques, change in the cultivation pattern, resort to cash crops and increase in the flow of surpluses. Produce to the urban market (Sinha Durganand, p.21). Ishwaran, 1978, p.59; Gopi, 1978, p.50, 107; Rao, M.S.A., 1970, p.72; Gupta, G.P., 1964, p.161). This further resulted in hitherto unknown items of consumption entering the rural life. The villagers more and more took to the use of articles brought from urban markets, not necessarily for their utility but for their novelty. Subsistence economy wherever possible was slowly being given up (Roy, Turner, 1962, p.128).
As the villagers are attracted towards the urban produced goods and articles, their demand for the services and crafts of the local artisans and craftsmen also decline. These latter are forced to trek to the urban areas to seek their fortune. On their part, they also look to better prospects for their calling as the traditional emoluments in kind/cash they received are no more sufficient to meet their increasing expectations. The age-old beluta system dwindles (Tarlok Singh, 1969, p.180; Shukla, 1976, p.174; Orenstein, p.273; Ishwaran, 1978, pp.25,29,100; Prasad, 1970, p.124). People in general start feeling insecure at the loss of their traditional means of livelihood. In the rush for procuring some foot-hold in the changing economy they appear to have clung to their caste affinities for support. Thus while the new economy tends to free the people from their traditional links of kin and caste to be more mobile, the shortage of appropriate openings and uncertainty of the evolving economy forces them back into their traditional fold. While caste panchayats lose their influence caste associations in the general political-economic spheres gain strength (Lakshimanna, 1973, p.130; Bailey, 1955, p.275; Venkataryappa, 1973, p.50; Gopi, 1978, p.52).
As the population increases pressure on land also increases. The local resources can no more hold the ever-growing population. The surplus population depending upon the containing capacity of individual families is forced to quit the traditional calling, and to take the new occupations not ordinarily covered by any caste without any sense of breach of caste regulations. The higher caste especially the Brahmins and other who were literate and educated were the first to take to urban occupations. Perhaps they were the first to feel the pinch or pangs of insecurity. The lower caste also upon losing their traditional occupations or the traditional emoluments that meet their rising needs appear to have followed suit. They have been found to migrate to urban centres. But since they lag far behind in educational achievements they are found in lower cadres of urban occupational structure. The artisan and craftsmen castes however are found to pursue mostly their traditional occupations even in urban areas. The urban link of residence changes their life-style as well (Gohn, p.67; Punit, 1978, p.103; Shukla, 1976, p.173, 71; Turner 1962, p1134). The traditional solitude of the village is disrupted. The villagers flocking to urban areas temporarily or permanently do no more remain as
dependent members of the village community. They seek their fortune outside its confines. The Caste Panchayat or the village Panchayat which has no more any hold on their occupational relations fails to control them. The village can always seek protection from the dictates of the rather arbitrary traditional panchayat by resort to the legal procedure in the established courts of law (Gopi, 1978, p.52; Bailey, 1955, p.275).

A village that is close to the urban-industrial centre is in due course invaded by outsiders who find it convenient to have their residence in the village premises. Its low cost of living, availability of land for construction of residential apartments, and nearness to work-place attracts more and more people from outside. This increases pressure on vacant plots and existing houses in the village. Village land-lords who are eager to make hay while the sun shines make cheap and make-believe adjustments in the extra space or rooms or roofed areas at their disposal and start renting them out. The arrangement of the inner use of the space also undergoes change. Court yard open to sky disappears. A room where privacy is secured is somehow huddled in between. (Punekar and Golwalkar, 1973, p.66; Gopi, 1978, p.61; Venkatarayappa, 1973, p.5).
As for the values and ideas that once governed the rural social life, it is no more felt necessary to adhere and hold on to them as they no more appear to serve any mundane objectives. Urge to do so for personal satisfaction or out of personal conviction is weak. Old folk-culture is fast disappearing, folk-songs are giving way to film-songs, dress, mannerisms and slangs are borrowed from urban complex through the channels of mass-media. Democracy and rule of law at least in the formal sense have freed the lower caste from the traditional restrictions on their material well-being. Channels of economic betterment have bred an individualism that is contrary to the traditional subjection to group membership and group control whether of family, caste or the village as a whole (Ishwaran, 1978, p.29; 1970, p.266; Madan, 1969, p.363, Rao, 1972, p.100, Mukerjee, 1971, p.278; Gopi, 1978, p.24, Ttivedi, 1975, p.54). The status of the women also appears to rise along with these changes (Gore, 1968, p.109; 235, Kapadia, 1958, p.182, 184; Dube, 1963, p.195, 202; Kapur, 1970, p.73).

The foregoing facts about the village changing under the urban-industrial impact are culled from different studies covering a cross section of the Indian village communities.
It is to be seen now how Chikalthana fares under a similar scrutiny.

**Hypothesis:**

From the foregoing review of literature the following hypotheses emerge, and I would like to test these hypotheses in the study conducted by me in Chikalthana.

1) As industrialization touches the village boundary, land under agriculture slowly gives way to non-agricultural purposes.

2) This will gradually uproot small farmers, who are tempted to sell their lands at rising land prices.

3) Industrialisation attracts outside labour and this will result in the settlement of immigrants in the village.

4) This will create housing shortage in the village and cost of housing and rented values keep on rising.

5) Housing pattern will change and residential area available for families keeps on decreasing.

6) Where housing arrangement has been on caste lines, the immigrants will be probably accommodated
in their own caste localities.

7) Where the immigrants belong to new castes, or localities of their castes have no place for them, new colonies or housing sites will develop on the periphery of the village. This will be especially found among the schedule castes or such other caste groups who find it difficult to find a place in the village itself.

8) Immigrants families are normally nuclear, local joint families also tend to break up when their traditional joint means of livelihood are lost to them. As a result, the village will gradually come to have more of nuclear families.

9) This will lead to changes in the structure and function of the family in the village.

10) Change of value, especially the religious beliefs will be less manifested through religious rituals.

11) The traditional occupational structure and the judgement system are disappear and the functional interdependence among the people on the traditional basis gets weakened.
12) While caste as a system gets weakened caste as a unifying force still lingers.

The data pertaining to the village Chikalthana is expected to throw light on the validity of these hypothesis.