CHAPTER 4

AREA OF STUDY

In this chapter, we have discussed about the region/ the district and the rural setting i.e. the selected villages. The area of study, as proposed before, consists of two villages of Bhagwanpur Block in Haridwar district of Uttarakhand. The area of study is described here.

4.1. THE REGION AND THE DISTRICT

4.1.1. ORIGIN OF NAME OF DISTRICT

Earlier the villages were part of undivided Saharanpur district of undivided Uttar Pradesh. Later a part of this district was carved out as Haridwar in the 1980’s. And later Haridwar district got included in the newly created state of Uttarakhand. The district is named after its headquarters town Saharanpur that was founded during the reign of Muhammad Bin Tughluq about the year 1340. It was named by him after Shah Haran Chishti, a celebrated saint, whose shrine is still venerated in the town (Saharanpur District Gazetteer, 1965: 8).

4.1.2. LOCATION AND BOUNDARIES

The undivided Saharanpur district, which belonged to the Meerut Division, lied between Lat. 29° 34’ and 30° 24’ N. and Long. 77° 7’ and 78° 12’ E. It formed the northern most portion of the Ganga-Yamuna doab, and was bounded on the north by the Siwalik range which is extending in a
continuous ridged from the Yamuna in the West to the Ganga in the East, and separated this district from district Dehradun. The eastern boundary was formed by the Ganga, which separated the district from district Bijnor. To the south lied the district of Muzaffarnagar, the boundary on this side being purely artificial, on the west the boundary was formed by the Yamuna River which separated the district from the Ambala and Karnal district of Haryana State (Imperial Gazetteer of India, 1908, Vol. XXI: 132).

4.1.3. POPULATION OF THE DISTRICT

The first attempt at an enumeration of the inhabitants of the district was made in 1847, but the machinery was extremely defective and no reliance can be placed on the figures. The total number of inhabitants was 547,353 souls, of whom 336,514 were Hindus and 210,839 Muslims; no account was taken of other religion, nor was any differentiation of sex. The average density was only 253 to the square mile; and this alone is sufficient to throw discredit on the returns, since the district at that time was already in a highly developed State. There were 1,447 inhabited villages, of which 1,370 contained less than a thousand inhabited, while the five places possessing a population of over five thousand were Saharanpur, Deoband, Jwalapur, Gangoh and Manglaur (Saharanpur District Gazetteer, 1981: 38).
The inaccuracy of this census was fully exposed in 1853 when a far more careful enumeration was effected, although even then the figures appear to err on the side of defect. The total was 801,325 of whom only 345,236 were females; the probability being the concealment was extensively practiced. Hindus numbered 555,940 and Muslims and others 245,385. The density was 370 to the square mile, and number of villages was 1,481 of the latter 1,328 had a population of under a thousand, while nine towns contained more than five thousand persons apiece, Gangoh having dropped out of the former list, while the additions were Roorkee, Kankhal, Ambahta, Rampur and Landhaura (Imperial Gazetteer of India, 1908, Vol. XXI: 135).

The next census took place twelve years later, in 1865, and was in many ways an improvement on its predecessor. The total on this occasion was 866,483 of whom 390,642 were females while the density was 389 persons to the square mile. The Hindu population numbered 592,038, while Muslims and others, including 1,234 Europeans and Eurasians, were 274,445.

The next census took place in 1881, and on this occasion an immense increase was observed owing partly to the general development of the district and partly to its comparative immunity during
the famine of 1877 and the succeeding year, which had resulted in extensive immigration from less favored parts. The total was 979,544 the addition to the population since 1872 being 95,527 or much more than in any of the western districts of the United Provinces.

During the ensuing ten years an increase was maintained, though not at the same rate, in spite of the general prosperity of the decade. The number of inhabitants rose in 1891 to 1,001,280 persons, of whom 460,929 were females. This gave an average density of 446.5 persons to the square mile, a figure well above the general average for the provinces. Classified by religions there were 667,494 Hindus, 324,432 Musalmans and 9,354 others. The last enumeration was that of 1901, and then it was fully expected that the total would show a large increase, as during the ten years that had elapsed the district had passed through a period of great prosperity, free from serious epidemics and practically untouched by the famine of 1897. The total was 1,045,230 persons, or 43,950 more than the figure previously recorded. In 1931, Sainis show an apparent increase of 54.8%, but this is by no means all real, for in 1921 only those who returned themselves as Barhaminic Hindu were tabulated. Since 1901 this caste shows an increase of 28.8%. It is probable that some formally returned as Mali had, now come under this head. Census of India, 1931:58) the decennial growth of population in the Saharanpur district from 1901 to 1971, as pre-census records of 1971, is shown in the statement below:
The population totals, computed on the basis of the census of 1971, gave the population of the district as 20,54,834 persons, of whom 11,28,485 were male and 9,26,349 were females and occupied 27th position in the state in respect of population. The rural population of the district was 15,72,027 (females 7,12,666) and the urban 4,82,807 (females 2,13,683) (According to U.P. Gazetteers: Saharanpur, 1981).

**Table -1: Total Population of Saharanpur District in 1901-1971**

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons</th>
<th>Decade Variation</th>
<th>% Decade Variation</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>14,46043</td>
<td></td>
<td></td>
<td>5,61,335</td>
<td>4,84,708</td>
</tr>
<tr>
<td>1911</td>
<td>9,87,207</td>
<td>-58,636</td>
<td>-5.62</td>
<td>5,41,586</td>
<td>4,45,621</td>
</tr>
<tr>
<td>1921</td>
<td>9,38,164</td>
<td>-49,043</td>
<td>-4.97</td>
<td>5,16,29</td>
<td>4,21,869</td>
</tr>
<tr>
<td>1931</td>
<td>10,44,794</td>
<td>+1,06,630</td>
<td>+11.37</td>
<td>5,74,290</td>
<td>4,70,504</td>
</tr>
<tr>
<td>1941</td>
<td>11,80,466</td>
<td>+1,35,672</td>
<td>+12.99</td>
<td>6,55,781</td>
<td>5,24,685</td>
</tr>
<tr>
<td>1951</td>
<td>13,53,636</td>
<td>+1,73,170</td>
<td>+14.67</td>
<td>7,43,174</td>
<td>6,10,462</td>
</tr>
<tr>
<td>1961</td>
<td>16,15,478</td>
<td>+2,61,482</td>
<td>+19.34</td>
<td>8,85,109</td>
<td>7,30,369</td>
</tr>
<tr>
<td>1971</td>
<td>20,54,834</td>
<td>+4,39,356</td>
<td>+27.0</td>
<td>11,28,485</td>
<td>9,26,349</td>
</tr>
</tbody>
</table>

*Source: U.P. Gazetteers: Saharanpur District, 1981, p. 76*

Saharanpur district had a large population of Hindus, form more than 67 percent of the total population. The most numerous Hindu Castes are that of Chamars (leather workers and labourers), Brahmans, Rajputs and Bania.

Though in the region Zamindari System of land tenure prevailed yet before Zamindari Abolition the major proprietary castes were Gujar, Jain, Pundir (Rajput) and Muslims. Zamindari was abolished in this region in 1952.
Moneylenders had acquired a very large share in the land of the district. The best cultivating castes are Jat, Mali, Saini and Tyagi; while the Gujar, who were grazers as well as cultivators and landholders. Kahars are labours. Among castes not found in all parts of the Provinces but here may be mentioned as the Tyagis, who claim to be Brahmans; the Sainis, Gujars, Jats and Kambohs who inhabit only the western district. Some figures of population are given in the following table:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Persons</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hinduism</td>
<td>13,88,881</td>
<td>7,64440</td>
<td>6,23,841</td>
</tr>
<tr>
<td>Islam</td>
<td>6,39,170</td>
<td>3,48,444</td>
<td>2,90,726</td>
</tr>
<tr>
<td>Sikhism</td>
<td>15,876</td>
<td>9,550</td>
<td>6,326</td>
</tr>
<tr>
<td>Jainism</td>
<td>8,430</td>
<td>4,411</td>
<td>4,019</td>
</tr>
<tr>
<td>Christianity</td>
<td>2,897</td>
<td>1,533</td>
<td>1,364</td>
</tr>
<tr>
<td>Buddhism</td>
<td>180</td>
<td>107</td>
<td>73</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>20,54,834</td>
<td>11,28,485</td>
<td>9,26,349</td>
</tr>
</tbody>
</table>


4.1.4. HISTORY OF DISTRICT AS ADMINISTRATIVE UNIT

The region now covered by the district of Saharanpur was probably one of the first regions of the upper doab occupied by the Aryans. Probably it formed a portion of the Pandava Kingdom of Hastinapur. It is not till the foundation of the Saharanpur town in the 14th century that we learn historical details with regard to the district. In 1414, Sultan Sayyid Khizr Khan conferred the tract on Saiyed Salim. His descendants ruled the district
until the reign of Akbar.

During the reign of Akbar Saharanpur formed a part of the Subah of Delhi and gave its name to a sirkar, which extended from the Siwaliks into the present Meerut district. The sakar of Saharanpur was then divided into four dasturs or districts comprising 36 mahals, of which 15 lay within the existing boundary of district Saharanpur. The boundaries of the mahals (parganas) had been altered from time to time, especially in the days of Rohila supremacy and in the early years of British rule.

The district acquired by the British in 1803 at first formed part of a large area called Saharanpur, which also included the present district of Muzaffarnagar and part of district Meerut. Immediately after the capture of Aligarh the collectors were directed to take charge of the conquered territory and to provide for its administration, the area being divided between Moradabad, Etawah and Fatehgarh. At the end of October 1803, a commission also met at Koil and proposed the distribution of the area into four divisions, of which the first comprised 53 parganas now, included in the districts of Saharanpur, Muzaffarnagar and Meerut. A week later it was directed that this division should be split up into two portions, the northern including the old undivided district Saharanpur and about half of Muzaffarnagar, was entrusted to the charge of the Resident at Delhi while
the remainder was attached to Moradabad. In August 1824, the northern division became a separate district with headquarters at Saharanpur. No further change of importance occurred till 1824, when a sub collectorship of Muzaffarnagar was created with revenue jurisdiction over 14 parganas and two years later this tract was converted into a regular district reducing Saharanpur to 25 parganas only. These parganas were, however, very different in area and extent to those at present. Many of the old names are still retained, but a large number have disappeared, while others are the creation of the British government. The first great reorganization took place in 1942, but already one pargana, Ambahta had been absorbed into Nakur, apparently before the constitution of district Muzaffarnagar, though the exact date cannot be ascertained.

Pargana Sakrauda, originally separated from Jaurasi by Rao Qutb-uddin in the time of Zabita Khan, was partly restored to Jaurasi; and partly to Muzaffarabad. Dhirmajra and Habibpur Nivada belonged to Sakrauda Pargana.

A large and important village was standing at a distance of nine miles northwest from Roorkee. The site is built at the foot of the low range of hills and broken ground, which forms a detached block of the reserved forest, and, in the valley of the Sipia, a tributary of the Solani. Above the
village to the north is the old fort of the Pundirs, who still are the owners of Sakrauda; and though their possessions have sadly diminished, they have succeeded in preserving their parent village in fact. The Pundirs were Musalmans and were descended from one Rao Qutb-ud-din, who in the days of Zabita Khan made Sakrauda into a separate tappa comprising 49 villages detached from pargana Jaurasi. Dhirmajra and Habibpur Nivada were in Sakrauda pargana. The empirical facts would be collected about these two villages. After 1855 no change of any importance has appeared to occur in the administrative history of the district.

The Raos of Sakrauda and Kheri have descended from converted Pundirs, who acquired large tracts of land in the Roorkee and Bhagwanpur parganas, but most of this was resumed and formed into jungle grants at the time of the first regular settlement. The estates are now of little importance. Rao Muhammad Ali Khan of Sakrauda died in 1884 without male issue, the property going to his daughter, his widows and his sisters. Debts followed on mismanagement and much of the land was sold, though his son-in-law, Rao Fateh Muhammad Khan and Masum Ali Khan, whose hopeless embarrassments have caused practically the whole of the estate to disappear, holding only small portions (U.P. Gazetteers: Saharanpur District, 1981, pp: 102-106).
4.1.5. Revenue Administration through History

The fiscal history of the region covered by the then district of Saharanpur can be traced back to very early times when it formed part of the Kuru Kingdom. Though there was no regular system of ensuring protection of the life and property of the subjects and maintaining the machinery of administration. The tributes were usually paid to the king in the form of food-grains and other necessities of life.

During Akbar's reign (1556-1605 A.D.), the system of carving out revenues was abounded and for administrative convenience, his empire was divided into subahs, sikars and mahals, placed under the charge of suitable officers; and revenue fixed at one-third of the (production) produce and realized directly from the peasants by collectors appointed for the purpose.

The area finally passed into the hands of the Britishers in 1803, prior to which, Saharanpur was administered as a baoni under the Marathas.

Considering the nature of the change effected from time to time, it is evident that the fluctuations of the revenue demand would be difficult to trace, while to determine the revenue assessed at successive settlements on each pargana is almost impossible.
Settlements

The northern division of Saharanpur was created in 1803 and the officer in charge (collector) of this area was required to make a settlement for one year with actual proprietors or farmers respectability. A few powerful chiefs at fixed revenue then held half of the area of the district. The tenures were known as muqarraris. The revenue rates fixed for these portions were those of the olden days, and the money thus collected was paid directly to the Meerut treasury.

First Regular Settlement

The first regular settlement in the district was effected under Regulation IX of 1833. The revenue demand of the entire district as finally sanctioned amounted to Rs. 10,93,946. The settlement was extended for 20 years, and expired on 1st July 1857.

Remeasurement work and preparation of village papers for the new Settlement operations were commenced in 1854 and ended in 1862. The total revenue of the district amounted to Rs.11,29,442.

However, this assessment was never sanctioned, as doubts soon arose as to the adequacy and equality of the Settlement. After a careful survey of the district made in 1864, a complete revision of the Settlement was ordered. This work lasted from 1864 to 1867. The net final revenue demand as
assessed on the permanent mahals amounted Rs. 11,30,613. To this must be added the demand for the alluvial mahals (Rs. 57,114), making a total of Rs. 11,87,727. The Settlement was sanctioned for a period of thirty years, to terminate on 30th June, 1890. A noticeable feature of this period, especially towards the end, was the extensive commutation of grain rents for payment in cash. At the expiry of the term of this Settlement, the total revenue for the permanent and alluvial mahals came to Rs. 11,84,602.

Settlement work was again commenced in Saharanpur in 1887, the work being completed by August, 1890 and the new demand being collected from the 1st July in the same year. The corrected rental was fixed at Rs 14,32,427. This Settlement was sanctioned for a period of 30 years to terminate on 30th June, 1920.

The demand for revenue and cesses for the district in 1921 (1328 Fasli) was Rs 19,05,800 (revenue), and Rs 1,95,311 (cesses) respectively, bringing a total of Rs 21,01,611. In 1338 Fasli (1931) the revenue and cess demand for the district totaled Rs 22,70,720. However, due to remission for slump in prices, the land revenue actually payable to the State amounted to Rs 18,61,332.

In July 1952, the UP Zamindari Abolition and Land Reforms Act were enforced and consequently there was no fresh Settlement made. This
act abolished intermediaries and replaced the multiplicity of tenures existing in this district, as elsewhere, by those of the *bhumidhar*, the *sirdar* and the asami. Every intermediary whose right, title or interest in any estate was done away with under the provisions of this Act, became entitled to receive compensation according to a scale laid down in the Act. Up to June 1973, the total amount of composition assessed was Rs 1,80,82,570 of which a sum of Rs. 1,79,73,759 had been paid in cash and bonds to the intermediaries. Those with comparatively smaller holding were entitled to receive a rehabilitation grant as well. Up to June 1973, a sum of Rs 1,73,77,305 in cash and bonds had been paid to the intermediaries by way of rehabilitation grant.

Under the Act, intermediaries became *bhumidhars* of their *sir* and *khudkashi* lands and groves. Certain other tenure holders also acquired the same status in land under their cultivation provided they fulfilled certain conditions. A *bhumidhar* possesses permanent, heritable and transferable rights in his holdings from which he cannot be ejected. Certain other categories to tenants, who did not acquire *bhumidhari* rights, became *sirdars* of the land under their cultivation. A *sirdar* has permanent and heritable rights in his holding but can not transfer it. He may use his land only for purposes of agriculture, horticulture and animal husbandry. However, he can
acquire *bhumidhari* rights in his holding by paying to the government a sum equal to twenty times his annual rent. Certain *bhumidhars* and *sirdars* are entitled to sub-let their land, for example, those employed in the armed forces or disabled persons. An *asami* is less of a *bhumidhar*, a *sirdar* or the *gaon sabha*. He has no transferable rights and is liable to ejectment for void of transfer or on the extinction or the rights of the *bhumidhar* or the *sirdar* concerned, or for contravention or any other provision of the law.

In undivided Saharanpur district, the two most important communities were found which constituted non elite castes in terms of traditional ritual hierarchies. In their local environments, these two castes-Saini and Gujar- though tried to claim higher social status communities, aspired to move for generalized recognition as 'elite' castes; the Sainis aspired to Rajput status and the Gujar to Brahminical high status. But others considered both of low status. Likewise among the lower rungs of society Chamar claim their highest status among the Scheduled Castes, perhaps on the basis of their lion's share in population and thereby being largest benefited caste in the wake of constitutional safeguards and other government facilities. Two groups among the Chamars namely the Jatavs and Ravidasis claim their higher status on each other.

Since most of the Rajputs rejected the Sainis' claim and most
Brahmins of the Gujars' claim thereby the potential for caste conflicts in Saharanpur district could appear great prior to independence. Later on after Independence conflict, in the political parties partially reflected these caste antagonisms. The congress party attracted the support from Brahmins, Banias and Sainis. Thus Sainis were not considered important, despite their numerical strength. In the recent times, this caste factor provided sufficient concern within the B.J.P. the Chamars more or less seemed to be supporting Congress and B.S.P. (The Imperial Gazetteer of India, Vol.XXI, pp: 372-73).

Hindu finds a significant place in the economic and social setup in the district. The Haridwar city is a famous pilgrimage center for Hindus and attracts a large number of people from the country as a whole while hitherto it was in Saharanpur district. Late in 1990-91, Haridwar was declared as a separate district. In further reorganization of states in 2000 now Haridwar lies in Uttarakhand. In Haridwar district, particularly in its southwestern part is (north of the national highway) connecting Haridwar-Saharanpur via Roorkee (U.P. Gazetteers: Saharanpur District, 1981, pp: 217-224).

4.1.6. CLIMATE

The climate of the district is characterized by general dryness (except in the brief monsoon season), a bracing cold season and a hot summer. The
year may be divided into four seasons. The cold season from about the middle of November to February is followed by the hot season lasting till the end of June. The period from July to about the middle of September constitutes the monsoon season. The post-monsoon or transition season is from mid-September to the middle of November.

4.1.7. Temperature

There is a meteorological observatory in the district at Roorkee, the records of which may be taken as representative of the meteorological conditions prevailing in the district. From about the end of February, temperatures begin to increase rapidly. May and June are the hottest months with the mean daily maximum temperature around 39°C and the mean daily minimum around 25°C. Nights in June are slightly warmer than during May. The heat in summer is intense and the maximum temperature on individual days goes up to 45°C and over. Afternoon thundershowers, which occur on some days, bring welcome relief though only temporarily. With the onset of the monsoon by about the beginning of July there is appreciable drop in the day temperatures. But nights continue to be as warm as during the later part of the summer season. There is a slight increase in the day temperatures decrease, the drop in the night temperatures being very rapid. January is generally the coldest month with the mean daily maximum at 20.1°C and the
mean daily minimum at 6.6°C. During the cold season, in association with passing western occasionally dropping down to about a degree or two below the freezing point of water, frosts occur on such occasions.

4.1.8. Education

Education includes education from the nursery or pre-junior Basic to the university stage. In 1970-71 the district had 1,389 junior Basic institutions, and 177 institutions of the senior Basic level. In addition to these, there were 96 higher secondary institutions including 22 such institutions for girls. There were 9 higher institutions of the degree and post-graduate level in the district imparting education in science and arts subjects. The following statement gives the figures of enrolment for each of the following types of institutions during 1970-71:

<table>
<thead>
<tr>
<th>Types of Institution</th>
<th>Number</th>
<th>No. of student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Junior Basic</td>
<td>1,389</td>
<td>2,07,116</td>
</tr>
<tr>
<td>Senior Basic</td>
<td>177</td>
<td>45,926</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>74</td>
<td>34,077</td>
</tr>
<tr>
<td>(Upto class XII) for boys</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher secondary</td>
<td>22</td>
<td>7,071</td>
</tr>
<tr>
<td>(upto class XII) for girls</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Degree college</td>
<td>9</td>
<td>5,592</td>
</tr>
<tr>
<td>(including post-graduate)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.1.9. Literacy

The earliest known figures pertaining to literacy in the district were those collected in 1872, showing that only 6,211 males, forming 1.28 per cent of the total population were literate, while not even a single female was returned as literate. The authenticity of these figures was questionable as the total was less than the number then under instruction, the figures being consequently regarded as inaccurate. The proportion in case of males rose to 4.7 in 1881, which of the females being 0.12 per cent, and the respective figures for 1891 were 5 per cent and 0.19 per cent.

At the census of 1901, the figure of literacy among males was 4.4 per cent, a comparatively low figure, whereas female literacy was recorded as being 0.22 per cent. The proportions of literacy males among Hindus and Muslims were 4.64 and 2.82 per cent respectively. The figures of male and female percentages in literacy in subsequent decades were as under:

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage of Male Literary</th>
<th>Percentage of Female Literary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>5.5</td>
<td>0.6</td>
</tr>
<tr>
<td>1921</td>
<td>6.2</td>
<td>0.8</td>
</tr>
<tr>
<td>1931</td>
<td>7.3</td>
<td>1.2</td>
</tr>
<tr>
<td>1951</td>
<td>20.8</td>
<td>5.3</td>
</tr>
<tr>
<td>1961</td>
<td>28.1</td>
<td>10.2</td>
</tr>
<tr>
<td>1971</td>
<td>31.5</td>
<td>13.5</td>
</tr>
</tbody>
</table>

4.1.10. Other Aspects

As the statistical figures pertaining to Saharanpur district indicate that the production of entire agricultural crops shows an increasing trend during the early 1980's, similarly in Industrial sector considerable growth has been registered. Obviously the agricultural and Industrial production requires a commercial mobility. This has also increased in last decades as is indicative of rising sources of transportation, length of roads and also from the freight carriers of the railways (Statistical Hand Book, 1999: 32-39, 65-67, 77-79).

Thus old Saharanpur district is one of the educationally, economically, and politically a developed region.

4.2. The Rural Setting

The present study aims to take note of social mobility of a caste 'Saini' of two villages in the Haridwar District in Uttarakhand, namely Habibpur Nivada and Dhirmajra. These were located hitherto in Saharanpur district. Late in 1990-91 Haridwar was declared as a separate district. In further reorganization of states in 2000 now Haridwar lies in Uttarakhand State. The two selected villages are in Bhagwanpur Block in undivided Saharanpur district (now this block comes under Haridwar district). These selected villages under study may now be introduced in terms of their location, social structure, occupations, and political background of the
Parchan from a historical perspective, nearby town/city, persons working outside the village, shopkeeper and doctors, and other sources of linkage.

4.2(a) HABIBPUR NIVADA

1. Location

The village is located just on the northern area of the river Solani (attributory of Ganga). It is situated about 18 km. west of Roorkee city in Haridwar district of Uttaranchal. It was under Saharanpur district upto 1990-91. It is 8 km far from Roorkee-Saharanpur main road. The inhabited area of the village is about one km. from East to West and 1.25 km. from North to South. The village is in to interior in Haridwar district.

2. Social Structure

According to the voter’s list of the village (2001)† there were 456 families residing in the village. The population according to 1991 census was 1737**. According to an on the spot estimate the population was 3182 in 2003 when enumerated with the help of the village Pradhan and three other knowledgeable persons. The population consists of Hindu and Muslims, two religious groups. There are 7 Hindu Castes and 3 Muslim Castes in the village. The caste-wise composition of families is given in table-5.

† This number is based on the number of families listed in the voters’ list 2001 of village Habibpur Nivada, Tehsil Roorkee, District Haridwar.
** District Census Handbook (Haridwar), Census of India 1991.
Table-5: Caste Composition of Families in the Village

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Hindu Caste</th>
<th>No. of Families</th>
<th>Muslim Caste</th>
<th>No. of Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Brahmin</td>
<td>02</td>
<td>Tel i</td>
<td>03</td>
</tr>
<tr>
<td>2.</td>
<td>Saini (Mali)</td>
<td>203</td>
<td>Kumhar</td>
<td>02</td>
</tr>
<tr>
<td>3.</td>
<td>Kashyap</td>
<td>07</td>
<td>Julaha</td>
<td>03</td>
</tr>
<tr>
<td>4.</td>
<td>Prajapati</td>
<td>05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Carpenter</td>
<td>01</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Chamar</td>
<td>148</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Valmiki</td>
<td>82</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>448</strong></td>
<td><strong>Total</strong></td>
<td><strong>08</strong></td>
</tr>
</tbody>
</table>

If we look at caste hierarchy Brahmins are said to be at the highest level among Hindus. Sainis occupy also a higher position in the village setting. It is well known in the region that Sainis claim their status of Rajputs. Kashyaps occupy the next rank, which may be said upper middle strata within the caste hierarchy of the village. Prajapati and Carpenter may be said to occupy next lower position among the castes. Next comes the group of servicing occupational castes- Tel i, Kumhar, Julaha who constitute next lower but not the lowest social strata, above the earlier untouchable castes. Chamar and Valmiki constitute the lowest rung. Within them Chamars consider themselves higher than the Valmikis.

3. Occupations

If we look at agriculture that cuts across caste boundaries among the
Hindus, Sainis are placed at the highest level in terms land ownership. A few Sainis have glossary and cloth shops in the village, some other work outside the village. Among Sainis more or less all are landowner cultivators. Many of their sons are working outside in some services, like-Indian Army, Uttarakhand Transport Corporation, in IIT Roorkee, teaching and others. One of them a Saini advocate is a well-known moneylender in the village in addition to a land owner.

The Brahmins are not doing priestly work. Those, who own land, work on it like other agriculturists and others do tailoring, service in school as teacher, the remaining ones work as clerk in I.I.T.Roorkee.

Kashyaps living in the village attend to the cycle repair and spare parts work. They are also doing agriculture. Prajapati in addition to their traditional potter’s work, run horse-cart from the village to the nearby town and village, partly subsist on growing vegetables in the basin of river Solani. Badhai (Carpenters) are doing their traditional work in the village.

Kumhars (Muslims) run horse-cart from the village to the nearby town and partly subsist on growing vegetables in the basin of river Solani. Teli and Julaha families, though not in short of their traditional work, have diversified in occupations to earn wages in vegetable growing as labourers.

The Chamars, constituting a large group in the village, have
diversified occupations. They earn the livelihood through agriculture and working as agricultural labourers. A small number works as agriculturists themselves and vegetables growers in the basin of Solani river.

All the Valmiki families subsist their earnings through their traditional scavenging work within the village. Partly the male folk contribute by daily wage earning as labourers. A few boys have gone to far away places like Roorkee and Haridwar cities, to serve as scavengers in the municipality, schools and hospitals.

4. Political Background of the Pradhan from Historical Perspective

Prior to independence in earlier times there was one landlord, Rao Qutb-ud-din in the time of Zabita Khan (1842) who owned total land of the village. Around this time the Saini families had established themselves in the village. The original habitat village of Saini was adjacent to the village some two centuries ago.

Since the beginning of the Panchayati Raj System during the period of independence first a Saini, a big landowner and a very respectable person otherwise though little educated, became the first Pradhan of the village. He was elected unopposed without any formal election. In 1955-56 for the first time election for the Pradhan's position was held. The contest remained between the ex-pradhan Saini and another person of Saini caste. Ex-pradhan won the election. During this election major support of the Chamars went in
favour of the ex-pradhan Saini. In 1961 again, the election was held. The two persons, Saini and Chamar contested the election. One Saini won the election. During this period a Chamar became up-pradhan. After 1962 the panchayat elections were held after a lapse of more than ten year in 1972. This time the ex-up-pradhan and a Saini were in the arena. Saini won the election, because Chamar community came out in favour of him. This resulted into taking a Chamar as up-pradhan. Again in 1982 the ex-up-pradhan Chamar won in the election of Pradhan. A Saini became uppradhan. After that, the position of Pradhan became a reserved seat for scheduled castes.

Thus, in the independence period an interplay of high social status and landholding shifting to a compromise in the sharing of power and resulted into a more important balancing role of Saini and lowest Hindu Caste Chamar. The Saini became a distinct group in the long years.

Nearby Town/City

The village is linked with a pakka road to nearby city Roorkee. The village gets into various contacts with the nearby city. A number of persons go there to purchase material from the city and sell too. Some people go daily e.g. a small vegetable grower and spare-parts shopkeeper Saini. A Chamar has his service as a permanent labourer at Roorkee. A number of
students go for education in various educational institutions in Roorkee city.

6. Schools

There is an intermediate school where 11 teachers work other than the principal. There is a junior high school where 10 teachers work including the Headmaster. 8 teachers belong to nearby villages and two far from the village ranging up to 20 kms. The other school is a primary school where 5 teachers work, while 3 belong to nearby villages. These provide another opportunity to come into connect with the people from the outside village.

7. Persons Working outside the Village

Some of the people of different castes from the villages go to the cities and towns for their eco-social development and for exposure too. For example few Sainis who have left the village, work in Roorkee, Saharanpur and Haridwar as junior Engineers, Advocates, Clerks, and Businessmen. There are few Chamar who have work as labourers in Roorkee and Saharanpur cites. A Brahmin’s son works in Delhi. An ex-prachan Saini’s two sons have their shops in Bhagwanpur. A Kashyap’s sons serve in Army.

8. Shopkeepers and Doctors

In the village there are eight shops of various kinds e.g. sweets, doctor, provision store etc. Necessities of these shopkeepers facilitate
frequent visits to the city.

9. Other Sources of Linkage

There are several other sources of linkages from outside the village e.g. political links with the regional leaders. One person Saini (Take Chand*), has good political terms with M.L.A. Ram Singh Saini. There is another person, Prathavi Singh, who is member of the Roorkee Municipality. Take Chand has also good links with Prathavi Singh. Ram Singh Saini and Prathavi Singh have been deputy Ministers in U.P. government. All the families of Saini participate in the rally of B.J.P. leader while all SC families support B.S.P.

Thus, there are various sources which are conducive to provide linkages of the village with outside world in spite of the kinship relations that too provide an opportunity to every family.

10. Other Aspects

In other aspects, we can include a co-operative store and fertilizer store. It was established in 1961-62 by co-operative department of U.P. There is also an Anganwari Sanstha. It is going on with the help of women of this village.

Thus, village Habibipur Nivada is one of the educationally, economically and politically developed and well known village of
Bhagwanpur Block in Haridwar district.

4.2(b) DHIRMAJARA VILLAGE

1. Location

The village is located just on the northern bank of the river Solani about one and a half km. It is situated about 16 km. west of Roorkee city in Hardwar district of Uttaranchal. It was lied hitherto in Saharanpur district. It is 4 km far from Roorkee-Saharanpur main road. The inhabited area of the village is about 1.25 km. from East to West and 1.25 km. from North to South. The village is to interior in Hardwar district.

2. Social Structure

According to the voter's list of the village (2001)\(^*\) there were 423 families residing in the village. The population according to 1991 census was 1623\(^**\). According to an on the spot estimate the population was 3074 in 2003 when enumerated with the help of the village Pradhan and four other knowledgeable persons. The population consists of Hindu and Muslims, two religious groups. There are 7 Hindu Castes and 2 Muslim Castes in the village. The caste-wise composition of families is given in table:

If we look at caste hierarchy Brahmins are said to be at the highest

\(^*\) This number is based on the number of families listed in the voters' list 2001 of village Dhirmajra, Tehsil Roorkee, District Haridwar.

level among Hindus. Sainis occupy also a higher status. It is well known in the region that Sainis claim their status of Rajputs. Kashyaps occupy the next rank, which may be said upper middle strata within the caste hierarchy of the village.

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Hindu Caste</th>
<th>No. of Families</th>
<th>Muslim Caste</th>
<th>No. of Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Brahmin</td>
<td>03</td>
<td>Kumhar</td>
<td>17</td>
</tr>
<tr>
<td>2.</td>
<td>Saini (Mali)</td>
<td>195</td>
<td>Julaha</td>
<td>04</td>
</tr>
<tr>
<td>3.</td>
<td>Kashyap</td>
<td>06</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Prajapati</td>
<td>09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Carpenter</td>
<td>03</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Chamar</td>
<td>139</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Valmiki</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>402</td>
<td>Total</td>
<td>21</td>
<td></td>
</tr>
</tbody>
</table>

Prajapati and Carpenter may be said to occupy next lower group of castes. Next comes the group of servicing occupational castes- Kumhar, Julaha who constitute next lower but not the lowest social strata, above the earlier untouchable castes. Chamar and Valmiki constitute the lowest rung. Within them Chamar consider themselves higher than the Valmikis.

3. Occupations

We look at agriculture that cuts across caste boundaries among the Hindus. Sainis are placed at the highest level in land ownership. Some Sainis have shops in the village, some other work outside the village.
Among Sainis, more or less, all are landowner cultivators. Many of their sons are working outside in some services, like Indian Army, BHEL, I.I.T., Roorkee, teaching and others. The Brahmins are doing priestly work. Those who own land, work on it like other agriculturists and others do tailoring, service in school as teacher. Kashyaps, living in the village, are engaged in carpentry work and spare parts work in Roorkee. They are also doing agriculture. Prajapati in addition to their traditional potter's work, run horse-cart from the village to the nearby town and village, partly subsist on growing vegetables in the basin of river Solani. Badhai (Carpenters) are doing their traditional work in the village.

Kumhars (Muslims) run horse-cart from the village to the nearby town and partly subsist on growing vegetables in the basin of river Solani. Julaha families, though in short of their traditional work, and have been diversified in occupation to earn wages in vegetable growing, as labourers.

The Chamars, constituting a large group in the village, have diversified occupations. They earn livelihood through agriculture and working as agricultural labourers.

All Valmiki families earn through their traditional scavenging work within the village. Partly the male folk contribute by daily wage earning as labourers. Some boys have gone to far away places like
Roorkee and Saharanpur cities, to serve as scavengers in the municipality, schools and hospitals.

4. Political Background of the Pradhan from Historical Perspective

The original habitat village of Saini was adjacent to the village some two centuries ago. Since the beginning of the Panchayati Raj System in independence period at first a Saini, a small landowner and a very respectable person otherwise and educated, became the first Pradhan of the village. He was elected unopposed without any formal election. Now, there is Scheduled Castes reserved set of Pardhan.

Thus, in the independence period an interplay of high social status and landholding shifting to a compromise in the sharing of power and resulted into more important balancing role of Saini and lowest Hindu caste Chamar. The Saini became a distinct group.

5. Nearby Town/City

The village is linked with a pakka road to nearby city Roorkee. The village gets into various connections from the city. A number of persons go there to purchase material from Roorkee and sell too. Some people go daily e.g. vegetable grower and shops run by Sainis. A number of students go for education in various educational institutions in Roorkee city.
6. Schools

There is a junior high school where 10 teachers work including the Headmaster. 7 teachers belong to nearby villages and three far from the village ranging up to 15 kms. The other school is a primary school where 6 teachers work, while 3 belong to nearby villages. After fifth class, mostly parents like to educate their children outside the village in Bhagwanpur and Roorkee.

7. Persons Working outside the Village

A number of the person of different castes working outside the village provide town and cites far from the village provide exposure of the village various town and bring information from various town and cites to the village too. For example few Sainis who have left the village, work in Roorkee, Saharanpur and Haridwar as teachers, clerks, shopkeepers, Businessmen and labourers. Some Chamar who are working as labourer in Roorkee and Saharanpur cites.

8. Shopkeepers and Doctors

In the village there are nine shops of various kinds e.g. sweets, doctors, provision stores etc. Necessities of these shopkeepers facilitate frequent visits to the city.
9. Other Sources of Linkage

There are several other sources of linkages from outside the village e.g. political links with the regional leaders. Some Sainis have good political relations to the political leader like Ram Singh Saini (Ex- MLA) and Prathavi Singh Viksit. Some Sainis also participate in local politics. All the families of Saini have supported the rally of B.J.P. Various sources are conducive to provide linkages of village with outside world in spite of the kinship relations that too provide an opportunity to every family.

10. Other Aspects

In other aspects, we can include a Co-operative Store. It was established in 1971-72 by Co-operative Department of U.P. There is also an Anganwari Sanstha. It is going on with the help of women of this village. Except these women, SHGs also are working in the village. There is an old age education centre.

Thus, village Dhirmajra is one of the educationally, economically and politically a better developed village in Bhagwanpur Block in Hardwar district.