Modernization, a typical process of social change, denotes rationalization in various aspects of a society, i.e., multiplication and differentiation of role structures in the means-end frame of emergent societal requirements. Rationality is the very substance of modernization which is defined by values or ideological themes of a given society. Societies are differentially distributed over the scale of historical evolution and found differentially characterized by their values as well. Therefore, modernization being an ideological product of structural particularism and historicity of a society attains different courses of realization in different societies of the contemporary world. This situation negates the possibility for a uniform model of modernization. However, the western Euro-American societies witnessing the process earlier than the rest of societies have been, since long, a model of modernization for many other societies, specially the colonial societies such as India. The process of modernization pervading through a structural complexity of physical, social, cultural, economic, political and other aspects structured into multiplicity of micro and macro layers in a society becomes a complex phenomenon-differentiated, differentially consequential and sifted into typicality but pervasive in scope-within a society as well as among different societies. As such it comes into the purview of a number of disciplines rather than to be understood in its total perspective by a single investigator.
Democratic decentralization or Panchayati Raj modelled after the rational social (democratic) system of the western modernity has special significance with regards to a study of social change in villages, and still more in tribal villages of India. Amidst a number of factors of change available in Independent India, Panchayati Raj has been a comprehensive force for modernization of the villages. It appears to be interesting when modernization is examined in a study devoted to the lowest tier of the three-tier Panchayati Raj, i.e., Gram Panchayat. Villages are touched least and at last by forces of change but whatever of modernization occurs is conspicuously visible in contrast of tradition. Gram Panchayat assuming politico-developmental functioning is a potential force for modernization of life at the grass-root level. Therefore, the leaders constituting various successive bodies, rather than common villagers, are proper and specific units to understand impact of a Gram Panchayat in modernization of people at the village level. The phenomenon of modernization becomes even more interesting when examined in the context of a tribal Gram Panchayat such as in Alsigarh generally leading to the dichotomous view of tradition and modernity. Here, the question arises: What kind of modernization of a tribal tradition is observed: Is it modernization of panchayat leaders or traditionalization of democratic polity or something else? The question is being attempted with the data, based on the interviews of 37 alive panchayat leaders, pertaining to various indicators or variables of modernization clubbed into three broad areas: socio-cultural, occupational and political. Social area covers variables related to institutional structures and living standard such as gotra, religion, village, phala, family, age, sex, education, dress-pattern, housing pattern, drinking water facility and electricity facility. Occupational area covers patterns of land-holding and their utility, agricultural inputs and processing and cropping, occupational structure and animal domestication. And political area covers social standing, political party of affiliation, political aspirations and developmental expectations. Analysis of the variables brings forth three broad categories of the panchayat leaders; viz., traditional, transitional and modern- each one is further divided into a number of sub-categories. Thus, it is very difficult to find a pure type of traditional or modern leaders. Rather, most of them belong to, both, types at the same time in a real situation of the Gram Panchayat in Alsigarh. This fact is revealed in the discussion to follow.

Socio-cultural Patterns

Housing Patterns

The Panchayat leaders are divided into three broad categories of houses: Traditional-28, Modern-5 and Mixed-4. Traditional houses generally *kachcha* are built with walls of stones and mud and roofs thatched of earthen tiles or wooden logs. Modern and *paccra* houses are built with walls of stone blocs fixed in cement and roofs of slabs. Mixed houses are, both, *kachcha* as well as *paccra*. Each of the types is divided into sub-types by number of rooms in a house. The traditional type consisted of three sub-types: One-room sets-18, two-room sets-8 and three-room sets-2. The modern type consisted of four sub-types: One-room set, two-rooms set and five-rooms set 1 each and four-rooms set-2. And the mixed type consisted of three sub-types: Two-room sets-2 and three-room set and four-room set 1 each. The types and sub-types indicate a process of traditional houses
passing through mixed type to modern one but, still, with a numerical pre-dominance of the first one. Though all the types are sufficiently differentiated, the modern one tends to be differentiated greater than the remaining two. Then, the number of the panchayat leaders decreases as the number of rooms in the traditional house type increases, i.e., the two are inversely related, whereas relationship between the two is corresponding in the case of, both, modern and mixed types. This fact points to the direction of multiplication of rooms in a house as well as of differentiation of housing pattern in the panchayat, i.e., the panchayat leaders, in their well perceivable process of differentiation of housing patterns, seem to be passing from traditional one-room set to modern multi-room set intermediated by a type of mixed multi-room sets.

The process of differentiation of housing patterns varies in the structural contexts of village, phala and gotra. Houses of the leaders from Alsigarh and Pai are differentiated into all the three types, whereas of those from Aad belong only to the traditional type. The traditional type in Alsigarh is differentiated to an greater than that in Pai and Aad but in size it equals to the one in Pai. Further, Alsigarh and Pai have an equal size of the mixed type of houses, while Alsigarh leads in extent of differentiation and size of the modern type of houses. Thus, Alsigarh tends to represent a degree of differentiation comparatively greater than the other two villages-Pai and Aad. But the distribution of three types in Pai is more skewed than the one in Alsigarh, and Aad has only initial differentiation of the traditional type. This variation, first, owes to their relative sizes; i.e., Alsigarh and Pai being villages of larger size hold greater possibilities for differentiation whereas the smaller Aad only a nominal one and, second, to the occupational base of families of panchayat leaders, i.e., sericulture, shop-keeping or formal services combined with other occupations in the two villages have achieved capacity for greater degree of differentiation of their housing patterns. Waada and Kheria phalas of Alsigarh and Mual of Pai have a largest share and gotras like Kataara, Solanki and Vadera have a total capture of this process of housing patterns. Of 5 Christian leaders, 1 has the largest house modern type in the panchayat. This occurrence of pre-dominance of three phalas, three gotras and a Christian families owes to location, numerical strength of representation and educational level of these units. The three phalas formed the cores of two villages mostly occupied by three numerically and traditionally dominant gotras. Besides, the Christian case carries an additional factor of religious and educational consciousness through organizational structure of church. Briefly, large size of a village, central location of a phala, dominating gotras and educational and religio-cultural conscious are the factors responsible for differentiation as well as differential distribution of house patterns in the panchayat.

Electricity Facility

Of 37 panchayat leaders, only 3 have electricity facility in their houses. Even of them, 1 Mahajan has this facility in his shop-cum-residence in Alsigarh and the remaining two are the Christian Kataara brothers serving at the Aadiwaasi Mahila Sahkari Samiti Ltd., Pai. Their houses exist by the roads passing through the villages. Dispersed settlement pattern is a hurdle in availing of this facility, but many houses located by the roads also lack this facility due to their incapability in view of meagre incomes. Thus, electricity facility is deterred to the tribals not only by its non-availability, but also by economic position and level of consciousness in the villages of the panchayat.
Drinking Water Facility

The Panchayat leaders are found in nine categories based on source of drinking water: *Nallah* (rivulet)-1, *nallah* and community well-1, *nallah* and neighbour’s well-1, community well only-1, neighbour’s well only-2, private well only-7, community well and hand pump-3, private well and hand pumps-8 and hand pump only-13. This series of drinking water sources evaluates the leaders on a scale of traditional, transitional and modern phases of their movement with regards to the drinking water facility. The first three sources of water used by 3 leaders formed the traditional phase; the second three ones being used by 10 leaders formed the traditional phase and the last three ones being used by 24 leaders formed the modern phase in the process of differentiation of drinking water sources. Thus, barring a small fraction, the majority of leaders are found in the court of modernization.

Structurally, almost all the leaders found in the transitional and modern phases come from Alsigarh and Pai. The leaders from Alsigarh heavily depend on the water facility provided by the Government, i.e., hand pumps, whereas those from Pai on privately owned facility, i.e., private wells. This difference between the two owes most to comparatively better availability of underground water in Pai than in Alsigarh. Further, the number of leaders in transition from Alsigarh is greater than the one from Pai when considered from the viewpoint of movement from their dependence on natural sources and communal efforts to private, mechanical and governmental efforts. The three influentials depending on the traditional water sources are, one each, distributed over, all, the three villages of the panchayat. This state of water facility owes to their residences being located in far-flung phalas or areas of a phala. Thus, they are, first, capable of utilizing the available water resources and, second, there are two courses of modernization of drinking water facility, i.e., privately owned wells where water is available at a higher level and hand pumps installed by the Government for village communities.

Transitional and modern phases of drinking water facility are observed among the leaders belonging to the major phalas such as Waada and Kheria of Alsigarh and Mual and Vadla of Pai. Traditional phase is observed among the leaders belonging to Kemri - a farflung phala- and the outer area of Vadla of Pai and Naal - a farflung phala of Alsigarh. Clan-wise, Kataara, Solanki, Vadera and Kharaadi leaders dominate in terms of use of water sources of transitional and modern phases. Of the women, 4 depend on the water sources of transitional and modern phases and 1 on those of traditional phase. Of the Christian leaders, all the five, depend on the water sources of transitional and modern phases. Thus, installation and utilization of modern water facility like hand pumps by government goes along with political power attributed with a phala, a clan or a religio-cultural consciousness. Briefly, the two courses of modernization of panchayat leaders’ water sources; i.e., privately owned wells and public hand pumps, are almost entirely concentrated among the leaders from four phalas - Mual, Vadla, Waada and Kheria- and four gotras - Kataara, Solanki, Vadera and Kharadi- of the two larger villages - Alsigarh and Pai- in the panchayat. In addition, religio-cultural consciousness of Christianity also seems to be positively contributing to modernization of water facilities.
Dress Patterns

The leaders are distributed over three dress patterns: Traditional-27, modern-9 and traditional as well as modern-1. Traditional dress consisted of a turban on head, a kurta (shirt), a dhoti up to knees and a pair of leather shoes or none for feet, now replaced by plastic shoes. But the traditional dress has been modernized by many leaders on the neta (political leader’s) style. Only the women have, in real sense, remained traditional in their dress, wearing lugra (pull-over), kaapda (blouse), ghaaghra (petty-coat) and a pair of haawai chappal. Barring a woman, all the Christian panchayat leaders wear modern dress consisted of shirt, pant and a pair of boots or plastic shoes. Only a former sarpanch wears both, the traditional dress of neta style as well as the modern dress on different occasions. Therefore, only a small section of the panchayat leaders is traditional in real sense. The dress patterns are modernized either on Indian neta style or on the western baboo style.

Food Patterns

The panchayat leaders’ food pattern comprised three components: viz, cereals, pulses and fats. Each divided into a good number of types shows a complexity of the food pattern.

The Cereals

The leaders are found in six types of cereal combinations: Maize and wheat-3, wheat and jawar and maize, wheat and rice 1 each, maize, wheat, jawar and barley-20, maize, wheat, jawar, rice and barley-11, and maize, wheat, barley and millets-1. Therefore, (1) maize and wheat are consumed by every one of the leaders, (2) jawar and barley are consumed by the most of them, (3) rice is consumed by a slightly less than one third of them, (4) millets such as hamlail, samlai, kuri, kodra, batti and maal are found almost nominally among them and (5) over a three-fourth of them consumes maize, wheat, jawar and barley in their food and less than a one-third adds rice to them as well.

Structurally, most of leaders from Alsigarh consume maize, wheat, jawar and barley and the remaining, but the one (Mahajan) who consumes wheat and maize only, add rice to them as well. The leaders from Aad also consume maize, wheat, jawar and barley. Those from Pai differ from the remaining two villages to the extent that rice is also consumed by more than half of leaders in the former case. Interestingly, most of the leaders from the four phalas-Waada, Kheria, Mual and Vadla from the four gotras-Kataara, Kharaadi, Solanki and Vadera and from the category of women are distributed in two types of cereal components, i.e., one consisted of maize, wheat, jawar and barley and the other consisted of rice in addition to them. But from the category of Christians, they are conversely distributed over four out of the six types of cereal components. In all, there is almost homogeneity of pattern of cereal consumption but their distribution over six types of cereal consumption itself is indicative of differentiation of cereal pattern.

The homogeneity of the consumption pattern is found contingent upon their cropping patterns in the typical geographical conditions and subsistence economy. Variation in consumption of rice observed between Pai on the one hand and Alsigarh and Aad on the other is also consequent upon some topographical differences such as favourable
conditions of stagnant water in the former village. This consumption pattern is also de-
cided by their cultural homogeneity as well as structural homogeneity in power-sharing.

**Pulses**

There are five categories of the leaders as consumers of pulses: Gram and urad-31, Gram, urad and moong-2, Gram, urad and masoor-1, Gram, urad and chavla-2 and Gram, urad, moong and chavla-1. Therefore, all the leaders mostly consume two pulses—gram and urad—besides a few other as produced by them.

**Fats**

The leaders as consumers of fats are distributed into four categories: Mustard Oil only-5, Mustard Oil and Ghee-7, Mustard Oil and Sesamum Oil-24 and Mustard Oil, Ghee and Ground Nuts Oil-1. Therefore, mustard oil is the ingredient of fat consumption of all the leaders and sesamum oil of most of them. Ghee is consumed only by two leaders; one of them is a Mahajan and the other is economically a better-off tribal. They are cattle keepers, but the consumption of ghee in their food pattern is indicative of the fact that there is a little place for ghee in their cultural matrix.

Briefly, the consumption of cereals, pulses and fats in the food pattern is primarily decided by production, economy and cultural matrix. The leaders' land holding size ranges between 0-25 bighas. Over a three-fourth of the leaders have the lands below 8 bighas. This land holding in the undulated and hilly topography is not sufficient even for their subsistence. Of the remaining 14 leaders with land holdings of 8 bighas or above, 8 are drawn from Pai, 6 from Alsigarh and none from Aad. This difference between the two large villages owes to the inclusion of a large number of the kabja (grabbed) lands to the patta (lease deed) lands in Pai whereas a little of such inclusion is observed in the case of Alsigarh. Also, the large land-holders belong to the constantly power-wielding phalas—Waada, Kheria, Mual and Vadla and gotras—Kataara, Kharai, Solanki and Vadera. Of the women, all, but one, hold lands below 8 bighas. The Christian leaders are widely distributed over the land-holding categories and three-fourth of them are large land holders in the panchayat. Thus, a significant level of differentiation of land holders corresponding with the share in power by major phalas and gotras in the two large villages is clearly visible.

**Occupational Patterns**

**Land Control**

Four modes of land control are prevalent among the leaders: Control by patta (lease deed) only-20, Control by kabja (grabbing) only-1, Control by both, patta and kabja-13 and Control by patta and mortgage-2. Therefore, all, but one, leaders are the patta-holders and slightly less than half of them are the patta-holders as well as the kabja-holders or the kabja-holders only. This indicates that the lands held by lease deeds are insufficient or shrinking fast and they have to adapt the mode of grabbing lands from forests under the Forest Department of the state Government. This phenomenon is, again,
corroborated by the fourth mode of land control, i.e., control by lease deed as well as by mortgage. A *patta-holder* of a small patch of land, out of some urgency, mortgages his lands for money to another *patta-holder*, while both are the *tribals*. This brings forth a naive form of agrarian relationship in the tribal situation. Contingent upon the availability of forest lands, the *kabja* phenomenon is observed among half the leaders from Pai and Aad and among more than one-fifth from Alsigarh. The phenomena of *kabja* and mortgage of lands also seem to coincide with the power-sharing of phalas and gotras. Least of the remaining phalas and gotras, women and Christians have their share in the lands controlled by *kabja*. Briefly, the land control pattern among the leaders, particularly drawn from Pai, Aad and Alsigarh, is in a process of differentiation which broadly concurs with the structural patterns of power distribution.

**Land Use**

**Land Utility**

The leaders are divided into four land use patterns: Cultivation only-20, Cultivation and sericulture-2, Cultivation and woods and pastures-12 and Cultivation, sericulture and woods and pastures-2. Therefore, all lands are found under a general and traditional use for cultivation followed by the present one for *woods* and *pastures* and *sericulture*. Utility of land for woods and pastures has come out of the tribals’ needs in a situation of rapidly shrinking forests and the one for sericulture is sponsored by the Government.

Structurally, less than one third of the leaders from Alsigarh, half of those from Aad and over four-fifth of those from Pai combine the naive modes of land utility to that of cultivation. The new modes of land utility are shared by two more phalas, i.e., Kaada and Gawaadi alongwith the four power dominating phalas -Waada, Kheria, Mual and Vadla and by more gotras such as Bhagora, Daamar, Hiraavit, Khokharia and Parangi alongwith the four power-dominating gotras -Kataara, Kharaadi, Solanki and Vadera. One out of 5 women and 4 out of 5 Christian leaders combine new modes with cultivation. Briefly, the process of differentiation in their mode of land utility is observable not only among the power-dominating phalas and gotras and Christians but also among the other phalas and gotras and women.

**Means of Irrigation**

Sixteen leaders having irrigation facility are found in two categories: (1) Private well owners-15 and (2) Private well owner as well as community water tank user-1. Therefore, private ownership of the means of irrigation is a prominent feature of the tribal leaders. Their reliance on the communally owned means of irrigation, which is very little, depends on their residential location in a village. Over half the leaders from Alsigarh and Aad and over one-third of them from Pai have the means of irrigation. The lead of Alsigarh in this respect may be due to its lead in initiation of the panchayat as well. In Alsigarh, except the power dominating phalas, Kaaaty also has a share in this facility, while in Pai, except the two power dominating phalas, Gawaadi has private as well as community means of irrigation. Among the gotras/castes, Bhagora, Kalawa, Parangi, Sapania and Mahajan alongwith Kataara, Kharaadi, Solanki and Vadera have the facility of irrigation. None of the women, but two of the Christian leaders, have the private wells.
for irrigation. Briefly, modernization of the means of irrigation is seen on the line of privatization and individual efforts rather than on that of collectivization and communal efforts. This process to some extent encompasses the phalas and gotras lying beyond the power-dominating ones and is unevenly distributed between the villages in the panchayat.

**Mode of Irrigation**

By mode of irrigation the leaders are classified into three categories: Charas (leather bag) users-5, Diesel engine owners-10 and Electrical pump owner-1. Therefore, two third of them depends on mechanical/electrical energy and the remaining one-third on animal energy. A single leader depending on electrical energy is a Mahajan who has his land in a nearby village. So, the tribals have only two modes of energy utilization, i.e., animal energy and mechanical energy. Of the leaders depending on animal power, half the leaders belong to Alsigarh, the two fifth of which depends on diesel pumps, whereas all those from Pai and Aad have only diesel pump sets. This variation owes to differential water levels of wells in Alsigarh and Pai and to the only facility in Aad for lifting of water from a trench drawn from the Gorana Water Tank. Thus, the structural pattern corresponding with that of the means of irrigation, again, reminds one of the advantages of residential location in modernization of their means.

**Crop Patterns**

There are three major crops yielded by the leaders: (i) Kharif, (ii) Rabi and (iii) Jayad.

**Kharif**

This crop grown and yielded from June-July to November covering the rainy season is divided into five sub-types: (i) Cereals, (ii) Pulses, (iii) Oil seeds, (iv) Spices and (v) Cash crop.

**Cereals**

By their cereal-growing patterns the leaders are distributed over two categories: Maize and jawar growers-16 and maize, jawar and rice growers-21. Therefore, all of the leaders grow maize and jawar and over three-fifth of them grow rice, also, in addition to the two common cereals. Over half the leaders from Alsigarh, just a half of those from Aad and a slightly less than two thirds of those from Pai grow rice alongwith maize and jawar. The variations of rice growing pattern in the three villages owe to micro topographical differences leading to differential water availability. Broadly, the rice growing pattern in the contexts of phalas, gotras, women and Christians follows the food pattern of the leaders, but with the difference that over a half of them grow rice for their own consumption and the rest for market to complement their needs of common cereals or the other. Briefly, the leaders grow the common (coarse) cereals such as maize and jawar for their own consumption and rice, to much extent, for disposal. This is there because of their economic constraints.

**Pulses**

*Chavla* and *moong* are the only pulses grown by 34 out of 37 leaders in the panchayat. Only 2 women leaders from Alsigarh and a Paargi from Aad did not grow pulses. As
compared to their consumption pattern, it seems that most of them grow pulses to dispose off.

**Oil seed**

All the leaders grow sesame oil seeds (*Tili*) but only 24 of them consume their oil. This means that over one-third of them grow these oil seeds to dispose off. They either purchase their fat requirements from the market or minimize them.

**Spice**

All the leaders grow chillies, a necessary requirement for the food of coarse grains. The chillies are grown around every hut.

**Cash Crops**

Sugarcane is the cash crop grown by 6 leaders, 2 from Alsigarh and 4 from Pai, who have private wells for irrigation. Except 1 from Gawaadi, all the remaining are drawn from the power dominating phalas such as Waada, Mual and Vadla. Similarly, except the two -one each of Hiraavat and Bhagora, the remaining 4 leaders are drawn from the power dominating gotras such as Kharaadi and Kataara. None of the women and the Christians grow this crop. Practically, this crop is grown for home consumption, particularly for *gur* (indigenous sugar).

To sum up, the leaders have practical knowledge of growing almost all the major varieties of Kharif crop found in the Mewar region. Some of the crop items are grown to dispose off to meet other requirements rather than to consume. Cash crop pattern goes mostly along with structural patterns of dominance in power. In a way, their (Kharif) crop pattern is, to a greater extent, differentiated, need-based and slightly market-oriented.

**Rabi**

This crop grown and yielded from October-November to March-April covering the winter season is divided into four sub-types: (i) Cereals (ii) Pulses, (iii) Oil Seeds and (iv) Vegetables

**Cereals**

By cereal growing pattern the leaders are found distributed over two categories: Wheat growers-3 and wheat and barley growers-34. Therefore, wheat followed by barley is a commonly grown crop. Combination of two cereal crops -wheat and barley- is made to minimize the risk of zero production in case the moisture level sinks down beyond the minimal requirement for wheats. The only wheat-growers have land patches in the beds of rivulets where they grow wheat after the rains are over. Thus, as per agrarian requirements they have a blended crop pattern of fine and coarse cereals. Their cropping pattern almost coincides with consumption pattern with regards to the two cereals.

**Pulses**

The leaders growing pulses are of two categories: (i) Gram growers-4 and (ii) gram and other pulses growers-32. Therefore, except 1 Kataara from Vadla phala of Pai, all the leaders grow grams and majority of them combine other local varieties of pulses with the
major crop of grams. Besides, gram is a pulse invariably found on their consumption pattern. Of the only gram growers, 1 is Solanki from Kaatya phala of Alsigarh and 1 each of Hiraavat from Gawaadi and Kataara from Mual and Vadla of Pai. This indicates their modes of adaptability to variations of physical conditions and capability for risk-judging, risk-taking and risk-minimizing accordingly.

Oil seeds

All the leaders grow mustard-a staple item of their fat consumption pattern. This crop is mainly grown for their home consumption.

Vegetables

Eighteen leaders-over half the leaders from Pai and less than one-third of theses from Alsigarh grow a few vegetables such as brinjals, tomatoes, spinach, etc. for home consumption. One Woman and 2 Christian leaders also grow this crop. These vegetable growers mostly come from the four power-dominating phalas-Waada, Kheria, Mual and Vadla along with three other ones-Kaatya, Naal and Gawaadi, and from the power-dominating gotras such as Kharadi, Kataara, Bhagora and Daamar. Thus, the distribution pattern of vegetable crop in the existing physical conditions bears to the fact that they are capable to exploit the available possibilities of a crop in the given conditions.

In a nutshell, Rabi crop pattern reveals the tribals' capability not only for practising regional crop pattern but also for risk-taking in the given minimal physical conditions of cropping and, by the that way, differentiation and additions, both, are, available in their cropping pattern.

Jayad

This summer crop in the months of May and June is yielded only by a Mahajan growing fodder in his lands in Nai-a village beyond the panchayat. Therefore, the tribals practise only two crops, i.e., Kharif and Rabi, and summer is a lean season for them.

In brief, cropping pattern of the panchayat leaders reveals syncretization of a number of crops and differentiation, thereof, along the regional (Mewar) cropping pattern in a given seasonal crop generally purposed for home consumption and, to some extent, for marketization. It indicates their conspicuous capability for yielding crops by knowing, taking and minimizing risks in a given minimal physical/agricultural conditions. Distributional pattern of crops among the leaders is largely affected by their structural patterns such as village, phala, gotra, gender and religio-cultural consciousness. Structural units of dominance in power generally seem to be deciding the nature of cropping pattern.

Agricultural Inputs

The leaders utilize two types of agricultural inputs: (i) Seeds and (ii) fertilizers

Seeds

By input patterns of seeds, the leaders are categorized into three categories: Seed preservers-1, seed purchasers-2 and seed preservers as well as purchasers-34. Therefore, none of the leaders, barring a Mahajan owning family lands in a nearby village, is capable enough to preserve seeds from the production of the previous crops and, moreover, 2 of
the women always have to purchase seeds. This fact indicates a precarious position of their agriculture.

**Fertilizers**

The input pattern of fertilizers divides the leaders into three categories: *Gobar* (biomass) users-31, chemical fertilizer users-1 and *gobar* as well as chemical fertilizer users-4. Therefore, most of them use *gobar* as inputs to yield crops, but use of chemical fertilizers, too, is not insignificant. The leader using only chemical fertilizer is the single Mahajan and none from the tribal leaders. Four tribals adding chemical fertilizer to the *gobar* are: Gawaadi-1 Hiraavat, Mual-2 Kataaras and Vadla-1 Kataara of Pai and none from Alsigarh and Aad. None of the women uses chemical fertilizer in combination with *gobar* but 2 out of 4 Christian leaders combine chemical fertilizer along with *gobar*. All these 4 leaders use chemical fertilizer to grow mulberry plants for sericulture. Thus, in view of their lands being non-feasible for use of chemical fertilizers, they do use it as necessity in sericulture. Even in the use of chemical fertilizer, lead of the power-dominating Mual and Vadla phalas and Kataara gotra is perceivable. Briefly, syncretization and modernization of inputs, wherever required, is adapted by the tribal leaders without any resistance.

**Agricultural Processing**

The leaders are also differentiated on the basis of modes and ownership of implements used for agricultural processing, i.e., thrashing of corns. By mode of power, they are of two categories: Manual power users-2 and animal power users-35. Manual power users' category consists of a landless Kataara woman of Alsigarh and a Balaai of Pai. Except these 2 leaders, the remaining, all, use animal power -a necessity for everyone in the villages. Even looking to the scale of agriculture and the practice of animal domestication in the villages, animal power rather than mechanical power is the only possibility for the agricultural processing. It shows a rational application of energy in the agriculture in their context.

By mode of ownership of animals used for thrashing, the leaders are drawn from three categories: Private owners-33, neighbour borrower-1 and bringing by hire-1. A Vadera leader from Alsigarh depends for thrashing on neighbour's help and the Mahajan hires animals, while the rest have their own animals like bullocks and male-buffaloes. This, again, depicts a rational adjustment between agriculture and animal domestication in their situation.

Briefly, modes of agricultural processing and ownership of thrashing power reveal a rational adjustment between means and activities in their situation.

**Animal Keeping**

**Cows, Buffaloes and Poultry**

The leaders keep three types of animals: (i) Animals for milk and food such as cows, buffaloes and poultry, (ii) draught animals such as bullocks and male buffaloes and
(iii) multipurpose animals such as goats and sheep used for milk, food, skin, hairs and cash earnings.

Twenty six leaders including 1 woman and 4 Christians, who keep cows, are distributed almost all over the phalas, the gotras and the villages.

Twenty one leaders including 4 Christians, who keep buffaloes, are also distributed almost all over the phalas, the gotras and the villages.

Eight leaders including 3 each of women and Christians, who keep poultry, are drawn from two villages: Alsigarh-2 and Pai-6. They belong to Kaatya, Waada, Kemri, Mual and Vadla phalas and to Bhagora, Daamar, Kalaawa and Kataara gotras. Therefore, poultry keeping is found in two power-dominating villages, three power-dominating phalas and one power-dominating gotra, except 2 other phalas and 3 other gotras. It is also found in the majority of women and Christian leaders. The poultry is used for eggs, food, hospitality, religious offerings and economic earnings. It has a rather better match with the families of ever-present members.

**Occupational Differentiation**

By their occupational differentiation, the leaders are categorized into ten occupations or their combinations: Agriculture only-1, agriculture, sericulture and service-2, agriculture, sericulture, service and labour-2, agriculture and business-2, agriculture, business and labour-2, agriculture, business, labour and service-2, agriculture and service-2, agriculture, service and labour-7 and agriculture and labour-16. This occupational structure reveals that (i) most of the occupational categories are of accretive nature, i.e., two or more occupations in combination are pursued in the families, (ii) slightly less than a half of their total fall in the occupational combination of agriculture and labour followed by that of agriculture, service and labour and the remaining over a one-third are distributed over eight occupational categories/combinations; (iii) agriculture occupies a central place in their occupational structure as all, except the mahajan, are engaged in agriculture, but it is not the occupation which they can depend on for their livelihood, (iv) a good number of other occupations such as sericulture, service, business and labour become complimentary to agriculture and (v) by combinational adjustments and additions of occupations, they have come to live in a state of occupational plurality, syncretization and differentiation along with their own simple division of work.

Briefly, occupational pattern reveals the mode of adjustments, i.e., plurality, accretion and syncretization of various occupations with the centrality of agriculture. A discussion on each of the occupations will be appropriate here to reveal their true nature.

**Agriculture**

All the leaders have agriculture as the central occupation, despite the fact that it, alone, is not dependable at all. But it is their traditional occupation as well as part of life. Therefore, other occupations are just added to it in their families.
Sericulture

Though sericulture provides cash crops, it remains as an allied occupation of agriculture rather than to replace it. In the given constraints of physical conditions, it cannot become their main occupation. The constraints are related to water scarcity, because sufficient water is required to tend mulberry plants for silkworms. There are 4 leaders including 2 Christians practising sericulture - all drawn from Pai: Hiraavat from Gawaadi-1, Kataaras from Mual-2 and Kataara from Vadla-1. This fact brings to the fore that the power-dominating structural units dominated this occupation as well. Half the leaders in this occupation are the Christians is also a very significant fact indicating Christianity's role in instilling developmental orientation among the tribals.

Shop Keeping

Six leaders keeping shops along with agriculture and other occupations are distributed into two villages: Alsigarh- 4 and Pai- 2. Of the leaders from Alsigarh, 1 is Kalaawa, 2 Vadera and 1 Mahajan from Kaatya, Kheria and Waada phala respectively. Of the leaders from Pai, 1 each is Bhagora and Kataara from Paaba and Vadla phala respectively. The presence of power dominating phalas and gotras is perceivable as well.

Shop keeping is further differentiated into two categories: Grocery shops- 5 and Public Distribution Shop- 1. This categorization helps one understand that the leaders are in practice both, of private as well as controlled business activities.

Services

Fifteen leaders including 1 woman and 5 Christians employed in services of formal nature are drawn from two villages: (1) Alsigarh- 4 and (2) Pai- 11. Of the leaders from Alsigarh, 2 each of Solanky and Vadera gotra from Waada and Kheria phala respectively are in the services. Of the leaders from Pai, 1 Hiraavat from Gawaadi and 1 each of Bhagora and Khokharia, 2 Daamars and 3 Kataaras from Mual phala are in the services. The fact of the presence of power dominating phalas and gotras is, again, visible here. A great lead of Pai in this respect is also an interesting feature. This many be due to impact of Christianity on a significant section and to a greater educational consciousness in Pai.

Typical features of the services come out when the leaders are distributed over various services: (i) Pracharak of the Zila Mahila Vakas Mandal- 1, (ii) School Peon- 1, (iii) Post office Incharge- 2, (iv) Services at the Adiwaasi Mahila Vikaas Sahkari Samiti Limited (Pai)- 2, (v) Services at the Church- 2 and (vi) Services at the Temple- 1. Except the School peon and the servants of the Sahkari Samiti, all the remaining leaders are employed as part-timers adjusting their services with the other occupations.

Labour

Thirty panchayat leaders including women and 3 Christians who combine labour with other occupations are distributed over all the three villages: Alsigarh- 16, Aad- 2 and Pai- 12. They are distributed all over the phalas and the gotras. This is a major occupation to supplement their income from agriculture. It takes them to the external
world of market and bureaucratic relationships. It is generally available at construction sites, in shops or in mines.

In a nutshell, occupational pattern of the panchayat leaders signifies occupational plurality, accretion, syncretization and differentiation along with the continuity of their traditional division of work. This situation is obtained in view of a number of partially pursued occupations in their families.

**Developmental Expectations**

Developmental expectations of almost the three fourth of leaders are related to their needs for irrigation of lands followed by other expectations such as education, drinking water and *medbandi* (construction of from boundaries), opening of *aanganbadis*, dispensaries, electricity protection of forests and loans for house construction. Their expectation for management of water for irrigation from the Gorana Water Tank is well distributed all over the villages, phalas and gotras in the panchayat. Their second largest expectation is for education and drinking water. This indicates that the leaders conscious of their primary needs have come to understand the importance of services from the tertiary sector such as education, electricity, aanganbadi and financing for house construction.

**Political Patterns**

**Social Standing**

By their own perceptions the leaders are distributed over four categories of social standing: (i) Formal only - 18, (ii) traditional and formal - 2, (iii) reputational and formal - 14 and (iv) traditional, reputational and formal - 3. Therefore, it can be derived that formal position is now widely accepted in their social structure followed by reputational *waatawaala* position, while traditional position is at great loss. The observations are true with regards to all villages, phalas, *gotras*, women and Christians in the panchayat.

**Political Orientation**

By their affiliation with a political party, the panchayat leaders are distributed into three categories: (i) Congress- 30, (ii) Bharatiya Janata Party- 3 and (iii) non-response- 4. Thus, most of the leaders are politically oriented to the Congress Party, i.e., Indian National Congress. This orientation is rather transmitted from their forefathers who, as some of the aged leaders revealed, regarded the Congress Party with great respect because it freed them from the feudal bonds for a life of worth living. These leaders are drawn from the villages, phalas, gotras and Christians and women in the panchayat.

Affiliation with Bharatiya Janata Party (BJP) comes from 2 Vaderas from Alsigarh and 1 Meghwali/Balaai from Pai. The Vaderas have recently shifted from the Congress over to the BJP. They justify the change-over saying that the BJP is a religious party and they, too, are the persons of religious orientation. The Balaai attains the orientation from
his affinal relationship with Mr. Kailash Meghwal, the Home Minister, in the present Government of Rajasthan.

**Political Aspirations**

By their aspirations for a political position, the leaders are distributed over four categories: (i) Aspirants for the position of Sarpanch - 8, (ii) aspirants for the position of Sarpanch as well as ward panch - 5, (iii) aspirants for the position of ward panch - 8 and (iv) disinterested leaders - 16. Therefore, over a half of the leaders aspired for a position in a panchayat to be constituted in future. Slightly less than two third of the aspirants are interested only in the position of Sarpanch and less than a half of them in the position of ward Panch. Obviously, the leaders are more interested in the key position of the panchayat, i.e., the position of Sarpanch. Here an interesting fact is that about half the leaders are disinterested to go for any position in the panchayat. They perceived it to be either a hurdle in their domestic affairs or a beyond their capacity or a source of conflicts and disputes.

The aspirants are drawn from all the three villages, all the power dominating phals and gotras and the Christians. The pattern of aspirations, to a greater extent, corresponds with their structural pattern of power distribution in the panchayat.

In sum, socio-cultural, occupational and political patterns in the Alsigarh Gram Panchayat imply a typical process of accretion, plurality, differentiation and syncretization along with the tribal division of work in various dimensions of life. Moreover, the patterns mostly correspond with the structural patterns of power distribution in the panchayat. Therefore, modernization of a tribal tradition is a specific typical case conditioned to its structural determinants and the external influences, i.e., a composite of the two dismissing the possibility for a structural breakdown. This fact disbands the belief that tradition and modernity are the two opposite phenomena and that the tribal structure necessarily comes to break down under the impact of modernization.