CHAPTER II

(Part- A)

STUDY AREA AND
FIELD METHOD

(Part- B)

STRUCTURAL FEATURES

PUNAWALIKHURD
OF VILLAGE
Chapter II (Part -A)

Study Area and Field Methods

This chapter discusses the scenario of up and Bundelkhand region and discusses the village where the fieldwork was carried out. The discussion centers on the history habitation population structure and infrastructure of the study village. The next section a brief introduction about the location geographical area and floral fauna of up and Bundelkhand.

The Bundelkhand Region of central India evaluation It is located in the central Hindi belt south of the Yamuna river, between the fertile Gangetic plain stretching across northern UP and the highland of central M.P. Jhansi district is surrounded by Lalitpur (UP) and Tikamgarh districts to the south, Datia to the west, Hamirpur to the east and Jalaun to the north.

Table 2.1

Area and Geographical Units

<table>
<thead>
<tr>
<th>District</th>
<th>Area in sq.km.</th>
<th>No. of Tehsils</th>
<th>No. of Blocks</th>
<th>No. of statutory towns</th>
<th>No. of census towns</th>
<th>No. of inhabited village</th>
<th>No. of households</th>
<th>% Urban</th>
</tr>
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</table>

Source: 1991 National Census Abstract
Table 2.2
Demographic profile of Bundelkhand Region

<table>
<thead>
<tr>
<th>District</th>
<th>Total population</th>
<th>Male</th>
<th>Female</th>
<th>Density</th>
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<td>Jhansi</td>
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<td>Gwalior</td>
<td>1629881</td>
<td>882253</td>
<td>747623</td>
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<td>Datia</td>
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<td>Shivpuri</td>
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<td>Satna</td>
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<td>Damoh</td>
<td>1081909</td>
<td>568704</td>
<td>513205</td>
<td>123</td>
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</table>

Sources 1991 national census abstract
Natural vegetation and soil

Bundelkhand is an old landmass composed of horizontal rock beds resting on a stable foundation. The landscape is rugged, featuring undulating terrain with low rocky outcrops, narrow valleys, and plains. Surface rocks are predominantly granite of the pre-archaean period. Some Dharwarian and Vindhyan rocks present in the region contain minerals of economics value. Sandstone, shale and limestone of high quality, along with Dyes, sills and the famous pink Archaean gneiss rocks, are also found in places. Jhansi (164-205 meters) district is intersected by two main ridges running north/south. The land along some major rivers, such as the Betwa and Dhasan, is craggy and full of ravines, rendering it unfit for agriculture.

The Bundelkhand region was densely forested until the late 18th century. After the turn of the century, rising demands for wood and agricultural expansion led to increasing levels of deforestation. Post independence population growth and the emergence of the green revolution brought even larger tracts of land under the plough and further increased wood-based energy needs. These factors, combined with poor land management and ruthless government approved commercial logging have drastically reduced forested area in the region. Today only small patches of dry miscellaneous and thorn
forests comprised primarily of dhak, teak, and khardai, remain. Mahua, chiraunji, dhau, khair, thar trees are also found. Vegetation consists largely of scrub forest (siari, katai, gunj, bel, ghout and tress) and scrub brush, much of it open canopy with large tracts of land classified as “wasteland” prevailing soil types are a mix of black and red -the latter bearing relatively recently formed gravely and shallow in depth, and thus unable to retain moisture well. Jhansi district has mostly red soils in the north and shallow black soils in the south. Much of the region suffers from acute ecological degradation due to topsoil erosion and deforestation, leading to low productivity of the land. Soil erosion is a persistent problem that is aggravated by the hilly landscape, high winds and the poor quality of the soils, leading to the widespread growth of gullies.

**Climate and rainfall**

The Bundelkhand region is marked by extremes of temperature, reaching the mid to upper 40 degree centigrade during the summer month and dropping as low as degree centigrade in winter. The temperature begins to rise in February and peaks in May-June. Hot breezes known locally as loo are common during this period. During the summer season, April through June, high temperature in the plain cause low pressure areas that induce movement of the monsoon into the area at the end of June.

The rainfall distribution pattern in Bundelkhand is irregular with approximately 90% of all rainfall in the region caused by the monsoon, falling from June to October. Average rainfall per year is 800-900mm but most is last
runoff. July and August are the month of maximum rainfall while November and April are the driest month of year. The scant winter rainfall is useful for the cultivation of "rabbī" crops, but it is usually inadequate access to supplementary irrigation sources.

**History**

Lord Ram spent a good part of his life at Chitrakut. It is interesting to note that many stories of the life of Lord Rama and his efforts to construct a dam near Rameshwaram, are depicted at a historic site, Nachna, in Panna district.

In Mahabharata, there is the mention of Chedi state, whose boundaries were touching river Betwa in the west and river Yamuna in the north. The description of this state resembles present day Bundelkhand. Shishupal was the ruler with its capital at Chanderi. During 6th century BC, the state of Awanti resembled present Malwa region. Other parts of the MP were either under Vatsa or under Chedi rulers. Later on, the state of Magadha emerged victorious and occupied Awanti and other states. During Mauryan period, Prince Ashoka was the governor of the state of Awanti with its seat at Ujjain. He got married to Devi, the daughter of a trader of Vidisha. The Ashoka’s inscriptions found at Sanchi, Rupnath in Jabalpur and Gujarra in Datia confirm the Mauryan administration in these areas.

After the Mauryan period, Shunga Kanka, Satvahanas and Kshatrapas ruled a large part of Bundelkhand. During third-fourth Century AD, after the fall of
Kushanas, the dynasty of Nagas emerged in the regions of Gwalior, Muraina and Mathura districts. Bharshiva or Nagas were the rulers of Padmavati (Padma Pawaya in Gwalior district). They were the residents of Bundelkhand and from here only they moved towards the Gangetic plains. They performed ten Ashwamedh-Yagna to celebrate their victory over Kushanas. The Nagas of Padmavati has a special relevance in the history of India, due to their successful fight against the Kushanas who were considered the outsiders and foreigners. Vakatakas were also important rulers and had their origin in Bundelkhand, most probably at the place called Vakat, which now resembles with Vagat region of District Tikamgarh. They had the control over Panna and Satna till 4th century AD. From 4th century AD onwards, the mighty Guptas were having the control over whole of Central India. Under the Guptas, the Parivrajaka and Uchhakalapas were ruling the different parts of Bundelkhand, till 6th century AD. King Harshavardhan had the kingdom from Himalayas to Narmada. Chalukyas ruled the south of Narmada. During the 2nd half of 8th CAD, the dynasty of Gurjar- Pratihars was prominent in Malwa, from where they expanded their control. At one time, their rule was as large as that of Harsha.

With the fall of Pratiharas, their emerged three major dynasties- Kalchuris of Tripuri, Parmars of Malwa and Chandelas of Bundelkhand. In the beginning of 9th CAD, Chandela dynasty was established by Nannuk. His grandson, Jejjak provided a new name to the state Jejjabhukti. King Dhang (950-1033 AD) the
son of Yashovarman Chandela, was the greatest ruler of the dynasty. His triangular state constituted Gwalior in the north, Vidisha in the south and Allahabad in the northeast. Hammirvarman (1288-1310 AD) was the last of the Chandela kings. The Chandelas created the famous Khajuraho temples. During the first half of the 14th CAD when Chandelas were on the fall, Bundelas got the chance to take over. Bundelas claim to be the descendants of king Pancham of Kashi. Sahanpal Bundela captured Garhkundar from Khangar king and his successors ruled the areas around it till 1531 AD. In this year itself, Rudrapratap Bundela made Orchha his new capital. Rudrapratap and his son Bharatichand (1531-1544) took advantage of the political turmoil after the invasion of Babar and extended the boundaries of their kingdom across river Yamuna. Different kingdoms of Bundelkhand claim their origin from the twelve sons of 13 Rudrapratap Bundela. In 1545, Shershah Suri, the ruler of Delhi. This paved the way for the mughals to re-emerge. Attacked on Bundelkhand and captured the fort of Kalinzar but died while entering into it.

During the reign of Madhukarshah Bundela (1554-1592) the clashes between Mughals and Bundelas started. In 1607, Birsinghdeo Bundela killed Abul Fazal, one of the nav-ratnas of Akbar, in order to win the favour of Prince Saleem (Jahangir). Birsinghdeo became the king of Orchha and was a great architect. Jujharsingh (1627-1636) was the successor of Birsinghdeo. He became the target of the anger of Shahjahan and was killed by the army of the Mughal emperor. Orchha state was annexed by Mughals but Champat Ray, one
of the descendants of Raja Rudrapratap, revolted against Mughals. Chhatrashal Bundela, the fourth son of Champat Ray, was one of the greatest Bundelas who fought for the freedom of Bundelkhand. He started his struggle in 1671, and first captured Naugaon region of Chhatarpur district. He fought for 50 years against Mughals and captured a large part of Bundelkhand with his seat of power at Panna. Bajirao Peshwa helped Chhatrashal against the Mughals.

Baghelkhand of MP came under Baghel Rajputs during 14th century AD. Baghels claim their descent from Chalukyas or Solanki of Gujarat. Important Baghel kings were Armoraj, Karna, Biramdeo (1470-1495), Virsingh (1500-1540) and Ramchandra (1556-1592). Before Independence, Maharaj Martand Singh was the ruler of Rewa. Rewa state became the part of Indian state at Independence.

Marathas ruled in MP during the medieval period. Malwa was distributed among Sindhia, Holkar and three Pawar chiefs in 1732. In the beginning, Ujjain was the seat of power for Sindhis for many years. Later on, Daulat Rao Sindhia, the successor of Mahadji Sindhia, shifted its capital to Gwalior in 1810. It was a great empire with its extent in north from the boundaries of Agra to Mandasaur and in south upto Vidisha. It came under the Indian State at the time of Independence and became part of Madhya Bharat. 1857 Revolution Jhansi Ki Rani Laxmi Bai was famous for fighting against British arm.
Baghelkhand have a rich cultural background. Chandelas and Bundelas rulers of Bundelkhand were great builders and created numerous forts, palaces and temples. The region is full of temples, particularly that of Lord Shiva. Chandelas created a large number of ponds now known as Chandeli-ponds in this region for irrigation and drinking water supply.

A famous place of tourist and religious attraction, Orchha, is situated in the district of Tikamgarh. It was the capital of Bundelas before it got shifted to Tikamgarh due to vulnerable strategic position of Orchha in later days. In the background of river Betwa, the fort and numerous temples of Orchha provide 16 famous for its temples of Lord Rama in the Orchha, and the one named Kundeshwar Mahadeo Mandir, near Tikamgarh township. Datia is known for its buildings and palaces built by Bundelas, particularly that of Virsinghdeo. Some of them are unique. Datia also has a famous ‘Saktipeeth’ which attracts a lot of people for religious worship. It also has a famous Jain Temple. Datia has always strived for preserving the original Bundela culture, its language and traditions.

Panna, too, has a rich cultural base. The famous Bundela chief, Chhatrashal. had made Panna his capital. District Chhatarpur is named after him. Panna, is known as ‘town of temples’. There is a mythical story telling that Saint Prabhunath told to his disciple, Chhatrashal that on one particular night whatever area will be covered by him sitting on the back of his horse, will find the mine of diamond beneath the earth. So are the diamond mines in
Panna. As a reverence to Saint Prabhunath, Chhtrashal constructed numerous temples, mostly attributed to Lord Shiva. It is said that there are as many as eleven-hundred ancient temples in the district.

Khajuraho, the famous tourist attraction in India, is situated in the district of Chhatarpur. Khajuraho has a range of temples with erotic love-making stonecarved scenes on the outer walls. The Chandela kings created them who ruled Bundelkhand, before the rise of Bundela in the region. Satna has an ancient temple of Goddess Bhawani at a place called Maihar. During Durgapuja, thousands of pilgrims from all over the country gather there for worshipping the Goddess.

Gwalior is known for its buildings and palaces built by Sindhia kings. Gwalior fort and Jayvillas palaces are famous. Jhansi is famous for its fort of Rani Laxmi Bai.

**Education**

Bundelkhand region one of the most backward regions of the state and lag far behind on the development indicators. The concept of universalisation of education, even at the primary level is far beyond the reach in this region. The literacy percentage among the SC/ST, and particularly female literacy among them, shows a very dismal picture. (See table) The availability of educational facilities, schools and technical institutions are also not enough to
cover the needs of the rural masses. Educational scene is very pessimistic in the region. A very few students from Bundelkhand have been able to show any achievement in the field of science and technology and the competition of some repute. Government figures of the coverage of schools, educational facility, students enrollment and drop out rates always leave a concern about its validity. If the parents are not interested in the education of their children, there are causes behind it. Bundelkhand is a plateau with uneven surface of soil with no widespread plain. So the infertile land and the rain fed agricultural economy based on it, are unable to meet the both ends of its population. The situation is grim. A large number of children in Bundelkhand are still out of schools (Those who got some schooling, have gone out of agricultural activities and those who got more education have gone out of home, so education is not required.). Most of the people of weaker section have a complex feeling into their mind that education is of no use to their children. They are not interested to send their children to schools.
Table 2.3

Literacy rate of Bundelkhand Region

<table>
<thead>
<tr>
<th>District</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalaun</td>
<td>41.33</td>
<td>54.93</td>
<td>25.54</td>
</tr>
<tr>
<td>Jhansi</td>
<td>42.74</td>
<td>55.42</td>
<td>28.09</td>
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<td>Lalitpur</td>
<td>25.26</td>
<td>35.82</td>
<td>13</td>
</tr>
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<td>Hamirpur</td>
<td>31.15</td>
<td>45.15</td>
<td>16.71</td>
</tr>
<tr>
<td>Banda</td>
<td>28.79</td>
<td>41.89</td>
<td>11.11</td>
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<td>Muraina</td>
<td>45.93</td>
<td>63.53</td>
<td>23.79</td>
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<td>Bhind</td>
<td>49.23</td>
<td>66.20</td>
<td>28.20</td>
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<td>Gwalior</td>
<td>58.36</td>
<td>70.87</td>
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<td>45.19</td>
<td>62.50</td>
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<td>33.03</td>
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<td>34.78</td>
<td>47.52</td>
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<td>Tikamgarh</td>
<td>35.20</td>
<td>46.87</td>
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<td>Chhatarpur</td>
<td>33.68</td>
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<td>Sagar Damoh</td>
<td>46.27</td>
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<td>Satna</td>
<td>44.65</td>
<td>60.03</td>
<td>27.80</td>
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</tbody>
</table>

Source: 1991 National Census Abstract

of Thakurs, Brahmins and upper castes. Lot needs to be done for the awareness generation towards utility of education.

"Thoda padhe so har se gaye .Jyada padhe so ghar se gaye"
Agriculture and livelihood

All the concerned districts of Bundelkhand have their economy predominantly based on agriculture. But the infertility of land, low productivity, improper land distribution in which a few medium and large farmers have major share in land holdings, lack of irrigation facilities and unscientific cultivation in terms of non-use of modern methods in agriculture have kept the agriculture-based economy on the verge of subsistence only.

There might have been time in medieval ages when Bundelkhand was heavily forested, as we came across stories that it was safest hideout for the fugitive and defeated armies of warring kings and feudatories. But now the forests of Bundelkhand are dwindling. It is causing concern because it has been a major source of livelihood for poor people. People living in and around forests have been using it for shelter, fuel food, drinks and smoke, medicinal plants, crafts and cottage industries. But the control of forests by government through its forest department and the nexus between feudal and officials forces has left the poor people, particularly that of ST/SC, relatively out of the benefits of the forests.

Bundelkhand, devoid of forest cover, looks like a barren land with naked moulds of hills. The problem of soil erosion, soil filling into the ponds making them useless, direct flow of rainwater
into the rivers, depleting ground water resources and unproductively of the land, all these are the emerging issues in Bundelkhand which have roots into the depletion of forest cover. Forests in Bundelkhand have been a major source of livelihood for poor people. Though, Tribes have been dependent on forests for everything in their life, other caste people, Particularly those of Scheduled Caste have also been dependent on it for food. Mahuwa has Been one of the major sources of food for poor community living in the rural areas of these Concerned districts. If one passes across Bundelkhand district during March -April, one can observe the importance of Mahuwa in the life of people. One can sense the smell of it all Around during those a few months. Mahuwa’s flower, fruit and seed, all are useful for the Livelihood of poor people. Mahuwa flower is most important because it provides almost ready food for them. It has been observed and estimated that Mahuwa fulfills at least three Apart from Mahuwa, the forests of Bundelkhand also provide various other non-timber forest products (NTFP) which are economically beneficial for poor masses. Such products are Tendu-leaves, Palash-leaves, Amla, Harra, gond, imli, khair, chiraunji, babul, anjan, salbeaj and other medicinal plants. A large number of people are involved in collecting the NTFP and earn out of it but again the real profit goes into the hands of middlemen. Making bidi out of tendu leaves and exploitative processes involved in it, actually raise a major issue in Bundelkhand.
Tribal families collect firewood from the forests, make bundles of it and sell it out in the markets of local towns or local markets of rural areas. But here again, they don’t get the real price of their labour and product. They have no options but to sell it at cheaper prices because of their urgency to sell it out to meet their other needs at home. Apart from forest resources, livestock is also a major source of livelihood for the people of Bundelkhand. The region is famous for its livestock population, which provides milk and other animal products, apart from oxen for cultivation.

**Population and human development**

The Bundelkhand region is characterized by some of the lowest levels of per capita income and human development in the country. Literacy inhabitants rely primarily on subsistence rain fed single crops agriculture and small-scale livestock production for their livelihoods, with wheat, grams and oil types, natural vegetation rely primarily on subsistence rain fed single crop agriculture and small-scale livestock production for their livelihoods, with wheat grams and oil seeds the predominant rely crops, population density in the region largely correlates with such factors as prevailing soil types natural vegetation, and levels of industrialization of family land holdings. Human pressure on the existing natural resource base are compounded by livestock pressure: the human to cattle (or livestock) ratio is relatively high almost 1:1 compared with a national with a national ratio of 1:45 in addition, the growth of private land ownership and past environmental mismanagement of communal lands have
led to the rapid decline of forest cover, reducing traditional sources of fodder and food. These factors, combined with limited rainfall and fresh water resources, have resulted in low agricultural productivity. Many families are no longer able to meet their subsistence needs. Temporary and long-term out-migration of males from ruler villages in search of alternative sources of livelihood has become increasingly common.

The studied village

Punawali Khurd is a rehabilitated village. It was rehabilitated about 35 years ago. Before the rehabilitation Punawalikhurd village was only a cluster of Pandit and Thakur caste and possessed maximum landholdings of the village, but during the rehabilitation of Sard village, they sold their land to migrating communities. The majority of Yadav community of Sard village purchased the land and rehabilitated in Punawali Khurd. With the increase in population, Punawali Khurd was given the identity of revenue village under the Amarpur Panchyat.

Approachability

Village Punawali khurd is about 32 km to the west of Jhansi town. It is located between 25° 22' 30" and 78° 25' longitude and is covered by survey of India topographic sheet no. 54 k/7 in 1:50,000 scale. Pahuj river flows through Punawali Khurd in west-east direction. Punawali Khurd is 32 km from Jhansi. In order to reach Punawali Khurd one has to travel 12 km to Raksa on Jhansi-Shivpuri highway (Nh.25) then turn left and travel 14 km on Raksa-Rajapur
road to reach a junction. The entire stretch from Jhansi to this junction is metalled. Punawali khurd is 6 km toward the right of this junction. The road leading to Punawali Khurd from this junction is unpaved. Punawali khurd is motorable only during dry months.

**Topography and climate**

The village has an undulating terrain with rock outcrops. The village has slope all round most of the rainfall is lost as runoff. The village is traversed by number of small nullahs, which all ultimately join Pahuj River. The level difference between the highest and lowest point is around 12 m.

The rainfall distribution pattern is irregular, uncertain and erratic. The area generally has a dry climate, except during the southwest monsoon, when the humidity is high. The average rainfall ranges from 800-900 mm, about 90% of which is received during southwest monsoon from July-September. The temperature starts rising from the end of February and reaches a peak during May-June when the temperature is generally between 42’ and 46’ C and occasionally rising to 48 C. Hot breeze known locally as loo are common during this period. During winter month’s temperature ranges between 8-20 C occasionally falling to 2 to 3 C.

**The respondent**

For any sociological interpretation the analysis of the profile of respondents would be helpful in acquiring into the complex nature of the social phenomenon and in going insights. The respondent profile of the caste structure and the number of household is presented in the following table.

53
Table 2.4
Caste Profile of the Respondent

<table>
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<tr>
<th>Sub caste</th>
<th>No. of house hold</th>
<th>Population</th>
<th>% Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Caste</td>
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</tr>
<tr>
<td>Brahman</td>
<td>25</td>
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<td>Pal (gadarin)</td>
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<tr>
<td>Darji</td>
<td>3</td>
<td>8</td>
<td>0.91</td>
</tr>
<tr>
<td>Nai</td>
<td>3</td>
<td>7</td>
<td>0.80</td>
</tr>
<tr>
<td>Badhai</td>
<td>2</td>
<td>20</td>
<td>2.29</td>
</tr>
<tr>
<td>Scheduled caste</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barar</td>
<td>17</td>
<td>73</td>
<td>8.34</td>
</tr>
<tr>
<td>Jamadar</td>
<td>4</td>
<td>12</td>
<td>1.37</td>
</tr>
<tr>
<td></td>
<td>133</td>
<td>875</td>
<td>100</td>
</tr>
</tbody>
</table>

The caste break up of the 133 respondent of village Punawalikhurd clearly reveals that village has a domination of Yadavs with about 53.26% of the population belonging to other backward castes but claimed the upper caste position On the other hand amongst rest of OBC is Pal with 5.71% household and are in second position and Kushwah Dhimarch, Darji, Nai and Badhai all
are only 11% (each 2.2%). In general caste, Brahman 22.26% and Thakur 1.71% are in the second position in the household list. Amongst the third category, scheduled Barar caste with 8.3% and Jamadar with 1.7% are in the third position.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age Group (Yr.)</td>
<td>0-5</td>
<td>5-18</td>
</tr>
<tr>
<td>Population</td>
<td>98</td>
<td>143</td>
</tr>
<tr>
<td>Literacy</td>
<td>-</td>
<td>50</td>
</tr>
<tr>
<td>Percent</td>
<td>-</td>
<td>9.31</td>
</tr>
</tbody>
</table>

- As table shows that 98 male and 76 female belong to age group 0-5 year. 143 male and 66 female belong to age group (5-18) and 296 male and 196 female belong to age group 18 and above. As depicted in the table the literacy rate of male and female is 32.02 and 18.04 percent respectively. In out of 133 respondent families’

The study covers the one village of district Jhansi of Bundelkhand region with “socio-economic status of rural women in agriculture sector”. Researcher was chosen two villages for study and submitted the synopsis but Research
Field Methods

The study covers the one village of district Jhansi of Bundelkhand region with “socio-economic status of rural women in agriculture sector”. Researcher was chosen two villages for study and submitted the synopsis but Research development committee was suggested to the researcher for structural study of one village. As per the suggestion of research development committee researcher was revised synopsis, chosen one village through the grid sampling method for the study socio-economic status of rural women.

Primary data collection was carried out using the Household survey, Key informant interview, Focus group discussion, case study method and PRA activities.

Household Survey

It was decided total 133-house hold of the village to select for the field survey.

The next stage was concerned with the adoption of a suitable technique of data collection. As there are different techniques used by social scientists in conducting field survey and in collecting information from the universe under study. The suitability of a particular technique of data collection in the present case could be determined through a comparative evaluation of different techniques the frequently applied techniques of data collection are observation questionnaire and interviews and consequently as evaluation of these techniques was desirable.
The investigator collects relevant data on the basis of his perception. Thus, observation is a systematic and deliberate study through the eye of spontaneous occurrences at the time they occur the purpose of observation is to perceive the nature and extent of significant inter-related elements within complex social phenomenon culture patterns of human conduct. (Young 1965). In this way, the technique suffers from certain limitations 'Not all occurrences are, of course, open to observation not all occurrences open to observation can be observed when an observer is at hand; not all occurrences lend themselves to study by observational technique. (Young; 1965). It means that observational technique is not applicable to all situations and all types of problems and events cannot be studied through this technique. Another important technique of data collection is questionnaire. A questionnaire is a collection of questions enquiring into various aspects of the problem. This list of questions is administered to the people and their responses in their own handwritings are obtained. In general, the word questionnaire refers to a device for securing answers to questions by using a form, which the respondent fills in himself. (Goode and Hatt, 1952). Thus the term questionnaire is used as a tool as well as a technique. Moreover, in case of applying this technique, the questions are not asked by the investigator, rather the questionnaire is administered to the respondents and they fill in the same. In this way the questionnaire is differentiated from the schedule and interview guide by the fact that it is self-administered. (Goode and Hat: 1952). In fact it is a technique
of self-enumeration through self-administration. A questionnaire is defined as a form used in self-enumeration usually mailed to the respondents. (Young; 1965). There is no question of helping the respondent by the investigator in understanding the question or in giving the relevant responses. In fact a questionnaire may be defined as a set of questions to be answered by the informant without the personal aid of an investigator (Pope; 1963). This technique is, no doubt, beneficial in certain respects. It can be used for collecting subjective as well as objective data from the scattered people. It may also be helpful in collecting information on the present conditions as well as the past occurrences. At the same time this technique suffers from a major limitation in its application. Fundamentally, the questionnaire is a set of stimuli to which literate people are exposed in order to observe their verbal behavior under these stimuli. (Lundberg; 1949)). It means that the questionnaire technique can be used only for the study of literate and educated people. It is not applicable for the study of the community in which illiterate people are also present. As regards the interviewing technique of social survey and social research, it is widely used by social investigators for collecting data from the field. This technique involves face-to-face conversation between the investigator and the respondent. The interview may be regarded as a systematic method by which a person enters more or less imaginatively into the inner life of comparative stranger’ (Young; 1965). But the mere conversation is not sufficient for collecting data leading to a deeper insight into the problem.
and in order to ensure that the data are worth analyzing. It is imperative to control the processes by which the information is obtained. If it is secured by personal interviews, all significant elements in the interview situation—the interviewer, the surroundings of the interview, the information and the process of questioning and recording—should be so controlled that the resulting record will be a true account of the situation which the survey is designed to describe (Parten and Mildred; 1950). The above given facts also reveal that the interviewing technique may be used for studying any group and for collecting information from any individual, whether illiterate or literate. The respondents or the members of the group or community under study are not required to read the questions and to record their responses. The investigator himself asks the questions and records the responses. Hence, this technique has wider applicability than the technique of questionnaire. The information about subjective as well as objective aspects may be collected through his technique. Moreover, the information obtained through face-to-face purposive conversation may be related to the present situations and events or to the problems and occurrences of the past. Thus, it appears that the technique of interview is applicable for studying any type of problems concerning present or past and any group of people. Between the universe, consisting of educated as well as uneducated people, It was found desirable to apply the interviewing technique for collecting relevant data in the present study. After taking decisions on the data collecting technique it was also necessary to decide what
type of interviewing technique should be used in the present study. While structuring interviewing procedure, two broad interviewing styles are found i.e. formal or structured interview and informal or non-structured interview. In case the questions to be asked by the interviewing are already constructed and per-arranged and the alternative response categories are also per-determined, the technique is known as formal interviewing technique. The list of already formed questions to be asked in formal interviewing is known as interview schedule. Thus the schedule is referred to as a form filled up during a personal interview. This is why formal interviewing, in which set questions are asked and answers are recorded in a standardized form, is certainly the norm in the large-scale survey. (Moser; 1980)

On the other hand informal or non-structured interview is based upon an interview guide, which does not contain specific and already framed questions. It only contains basic points and presents an outline of the study, on the basis of which, the investigator frames questions to ask from respondents. The responses, thus obtained, are not according to pre-determined categories. The investigator is at liberty \to ask different questions form different persons, but the data obtained are not systematically arranged. The analysis of scattered and unplanned data is difficult. Hence in view of the advantages of systematic and relatively easier analysis of data it was preferable to use the technique of formal interview for conducting the field survey. The technique of formal interviewing has been applied for collecting data from the field .In addition to
the collection of information and relevant data from primary sources through
the techniques of interview and observation the study design in the present
survey also includes the collection of data and information through secondary
sources, contained in records and documents on the working of unorganised
sector and other such schemes, the interest of different formal agencies.,
policies of the Government and other related information.

**Key informant interviews**
Key informant interviews were conducted, male and female outside and within
the target communities with knowledge of the agriculture, economic, socio-
demographic and/or health situation of the area.

- Dai (Traditional midwife)
- ANM (Government nurse midwife)
- Lekhapal (Revenue officer)
- Pradhan
- Teacher

The Formal structured interview technique was used for data collection.

**Focus group discussions**

Focus group discussion enables focus groups (poorest, poor, women,
SC/ST etc.) to have discussion on a set of issues. The outsider introduces the
subject for discussion and keeps the ensuing discussion focused. The main
purpose of this exercise is to elicit ideas, insights and experiences in a social
context where people stimulate each other and consider their own views along with the of the others. By using this techniques gender analysis, problem analysis, relationship between castes, power dynamics and decision-making, common health problems, eternal and child health, nutrition and family planning and other dates were extracted.

Cluster sampling was used to obtain four group of 6-12 adult for the village, General and OBCs caste female, Sc female, General and OBCs caste male, and Sc caste male. The semi structured interview guide was used for data collection.

**PRA (Participatory Rural Appraisal)**

Participatory Rural Appraisal (PRA) is a methodology for interacting with villagers, understanding them and learning from them. It involves a set of principles, a process of communication and a menu of methods for seeking villagers’ participation in putting forward their points of views about any issue and enabling them do their own analysis with a view to make use of such learning. It initiates a participatory process and sustains it. Principles and the menu of methods help in organizing participation.

PRA is a means of collecting different kinds of data identifying and mobilizing intended groups and evoking their participation and also opening ways in which intended groups can participate in decision making project design, execution and monitoring it. Provides an alternative framework for data collection and analysis. Because of its participants nature, it is useful
methodology to focus attention on people, their livelihoods and their interrelationships with socio-economic and ecological factors.

PRA constitutes a process of involvement with rural people for indigenous knowledge – building exercises. It is a way of learning from and with villagers to investigate, analyses and evaluate constraints and opportunities. It helps to make informed and timely decisions regarding development project. The participation of rural people can be facilitated through PRA for planning implementing and monitoring of rural development programmes. PRA is a process of participation with villagers in which rapport-building paves the way for them to perform their own analysis and to express themselves whether by means of ‘verbal’ like narration or ‘visuals’ such as making a map. The final product of PRA would differ in output and content depending on several factors. The content is in terms of how the process is established and what methods are used and how the analysis progresses.

Group of 10-20 adult and of mixed sex and caste of all cluster was included in PRA activities, Some PRA activities like gender analysis and daily activities profile were conducted in two clusters with general and OBC male/female and SC male/female.

Activities included:

- Community mapping
- Women and men daily activity profile
- Gender analysis/ access to and control of resources
• Pair ranking of community problem (Separate by sex).

The semi structural interviews guide was used for primary data collection.

(a) Seasonal Diagramming

Rural livelihoods are integrally connected with seasonality. Each season has its own problems and rural people have different strategic for their livelihoods. The seasons bear heavily on the physical conditions, which in turn influence their lives. Seasons bring about differences in climatic conditions, in crops grown, in availability of water, food fuel and fodder which intern influence the living conditions in rural areas. Seasonal diagramming can lead to comparisons of related aspects of rural livelihoods such as seasonal variations and their linkages with food employment work load, disease etc.

(b) Ranking and scoring

The methods of ranking and scoring reveal priorities and preferences. They provide opportunities to rural people to physically rank and re–rank some items or preferences or some uses and explain their reasons for a given ranking. Matrix ranking and scoring is most appropriate when outsiders wish to obtain precise information on relationships amongst several different criteria and wise to rank only a few alternatives, related to uses, preferences or priorities. They can help in understanding rural people's criteria for ranking as well as the
relative position of their priorities, preferences and choice in matters of occupation food fuel, fodder, energy –use etc. They can be used for easy comparisons.

(c) Mobility Map

This shows the pattern of spatial mobility for different sections of a community with respect to different activities. Patterns of group mobility of rural people can emerge from individual maps. Mobility maps, of rural people based on socio-economic aspects, gender, age groups and other criteria can indicate the nature of work wealth, interaction with outside world and interaction within communities and with other communities in a village the degree of mobility of rural groups and communities and importance of different areas in terms of their different activities. It also indicates location-specific activity profile.

(d) Daily Routine Diagram

Daily routine diagram reflects the kind of activities, which one does on a daily basis. It cannot only show the spent in different activities but also the size of the work involved For instance women spend different hours of day in activities like feeding children, cooking, fetching water, grazing livestock collecting firewood and fuel-wood it is possible to identify general patterns from daily patterns. The general patterns of different groups can then be
compared. Such daily routines can also be depicted on a seasonal basis in order to identify constraints and workloads of different groups related to different activities.

The details of sampling and the techniques, which are used in the field, are described in the following lines.

**Selection of village**

Grid sampling method was used for selection of one village. Firstly, Gird sampling method applied upon the Bundelkhand map for selection of district. After selection of district, researcher applied grid sampling method upon the district for selection of block. Finally, after selections of one block, this method was applied upon the block map and selected village Punawali khurd.

**Key Informant Interviews**

Key informant interviews were conducted, male and female outside and within the target communities with knowledge of the agriculture, economic, socio-demographic and/or health situation of the area.

- Dai (Traditional midwife)
- ANM (Government nurse midwife)
- Lekhapal (Revenue officer)
- Pradhan
• Teacher

Cluster sampling was used to obtain four group of 6-12 adult for the village, General and OBC, caste female, SC female, General and OBC caste male, and SC caste male.

The structured interview guide was used for data collection.

PRA Activity

Group of 10-20 adult and of mixed sex and caste of all cluster was included in PRA activities, Some PRA activities like gender analysis and daily activities profile were conducted in two clusters with general and OBC male/ Female and SC male/ Female.

Activities included:-

• Community mapping
• Women and men daily activity profile
• Gender analysis/ access to and control of resources
• Pair ranking of community problem (Separate by sex).

The structural interviews guide was used for primary data collection.

Preparation of Interview schedules

On the basis of thesis objective, a draft schedule was prepared which included key informant’s format, structured guide and household survey
format. Care had to be taken about the time for the administration of one schedule because a lengthy schedule adversely affects the quality of respondents. Since the respondents tend to lose patience and at time even go to calling a substitute.

**Pre testing the interview’s schedule**

Schedule was discussed with guide and his suggestion added in the schedule. After this, it was pre tested in the village with 10 respondents. The schedule was improved as per the finding of the pre testing. The finalized schedule was shared with guide and the final schedule done as per the comments of guide. After that the data cleaning was made and the detailed data cleaning done.

**Analytical technique**

Content analysis was prepared for the schedule findings from the focus group discussion conducted in each cluster of village. Schedules data from various PRA activities were also compiled and analysed thematically. Schedule’s data gathered through PRA activities and household survey were analysed.

**How Punawli khurd?**

At the outset, let me answer the question- how did I choose the Punawlikhurd village the present study. Searching an answer for such a question is not so simple as it appears to be. One often needs to search in one’s
memory lane, in the streets of one’s likes, dislikes and preference and after all under the situation, constraints and adversities such a search becomes introspective and a great extent autobiographical.

But I think such an account would raise important issues carrying relevance for the question in hand. According to suggestion of Research Development Committee one village of Bundelkhand region, was selected through the Grid sampling method for the structural study.

When I was visited some village of district Banda and Jhansi as a student of rural management IERT (Institute of Engineering and Rural Technology) Allahabad. I was seen the community worker of local NGO (Development Alternative) faced many problems in during the community meetings, development trainings, health camps etc. He told me some project activities only for women but without their participation and interest what can he did for them. Why they were not interested for their own development? What was the reason behind the lack of women participation in training/meetings? Some of these questions were always in mind. One thing was in also in mind, study on the agricultural women at Bundelkhand, questioning and answering to them, was not a simplest task, it required some relationship and trust of people. In this point of view, I was spend more time with youth and community worker and developed relation with them.

When the researcher was student of rural management, he read report of many programme and project the problem of low participation of women in
community and training programmes, without the full participation of women, project objectives were not fulfilled. NGO worker also told me during the planning phase of the project the he was given the training to women on the topic of sanitation awareness, women and child health, gender and women development through self help group programme. Success was achieved in terms of increasing the women participation in meeting but very few participants there for two or three hours. Rest of women was continue “Aana jana laga rahta tha meeting men” some said, “They just return after tying the cattle, Fetching water, giving food to the Husband or children” etc. I was also participated two training that period. These things frustrated the researcher. Sometimes a thought came to mind that there is no way for women development.

During the village camp of Banda district, I observed that women of that household got up as early as 4 am and started working in household domestic task, and animal caring, cleaning of animal house, go to agriculture field without taking rest. All tasks were necessary for her and the realisation came, perhaps she has no time for meeting, awareness campaign, and so on.

Above cases increased the researcher’s interest in women development related issues. Now his maximum time after office hours was spent on reading of generals, literatures and current issue related to women. These things developed the analytical skills, views and thinking level for analyzing any problem.
After selection of the village Punawali khurd I went to the village Punawali Khurd as an academic research scholar. On entering the village some school children thought, a vendor had come to the village to sell his products, some of them even inquired about the items up for sale. After that a visit was made to Pradhan of Amarpur Panchayat, I told her my purpose of the visits. She and her son Ashok told the researcher about Mr. Umashankar Yadav’s (He was community worker in SWAJAL Project in Punawali Khurd) and a meeting was organized with him. In the evening I met former Pradhan and other people at the chaupal. Some of them asked, “Kya koi nayee yojna gaon men laya hain”. I told them, “I am studying on agricultural women for a PhD degree”, and wanted their help. Some asked, “Humen kya fayda hoga”. I clarified, this is a study not a project and I had chosen the village for my study because I wanted to meet you people and understand the reason behind the problem which you people faced.

I made plan according to villager’s availability and visited agriculture field of my host family. I decided first to collect information from teacher, lekhapal. A.N.M, those ones’ available in afternoon while maximum villagers are on the field. For the household survey I selected morning time and evening time, which is suitable for household but mostly focus group discussion, were made at night after dinner. Household survey gave me an opportunity to make a friendly relationship with the household especially for the women focus
group discussions. It was necessary to build up relation within the families. Umashankar and his wife were also help for conducting focus group discussions with lower caste women was easier than higher caste women.

The beginning as the field work progresses, I realized that people were accepting me more and more initially they use to be conscious in my presence and would stop all their activities and wait for my departure, so that they can resume their normal work. Toward the later part they remained very spontaneous ever in my presence, which gave me ample opportunity not only to participate into these day-to-day activities but also to observe them while so doing.

Interviews with the key informants proved quite useful in collecting informations pertaining to things of past and future data regarding the infrastructure facilities, their perception on the environment and habitat, their attitudes towards the people.

Focus group discussions and PRA activities with male and female group was much interesting because I used poster, which illustrated the activity of women and male. Some time's information collected from one source were crosschecked and verified at different places and different methods.

Visual data such as of photographs were also collected but all the photographs blanked due to mishandling of camera. Village social map and facilities maps were collected concluding the fieldwork through the fieldwork.
Finally the day came when I finished my fieldwork and said goodbye to the villagers but it was not so easy for me as I had written it here because this time around I took plenty of their time without doing anything in return. The return from the village was an emotional moment; it was like I was leaving my own house and relatives. Although the pace of the progress is very slow, yet it is definitely on the right track. The fieldwork is over but the fond memories of “Punawali khurd” would remain engraved in my mind.
Chapter II (Part -B)
Structural Features of The Village

It is described the infrastructures facilities, development programme, information channels, social, political and economic structure, social custom of the village.

Educational facilities

Punawali khurd has a primary school in the village, that is established two-years back. Two male teacher one govt. and the other a Panchayat-karmi are teaching here. Villagers send their children to get secondary education away four kilometre's from village. Some villagers reported a problem with absenteeism of Primary school teacher and complained about the lack of a secondary school within the village.

Table 2.6
Enrolments of students In the Primary School

<table>
<thead>
<tr>
<th>Category</th>
<th>Class(I To V)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Girls</td>
</tr>
<tr>
<td>OBC</td>
<td>56</td>
</tr>
<tr>
<td>SC</td>
<td>8</td>
</tr>
<tr>
<td>GRN</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>79</td>
</tr>
</tbody>
</table>
Villagers reported that they do not receive periodic services from a government health worker or nurse midwife (ANM). Private health clinic is two km. away from the village. Private doctor also visited the village as per the requirement of villagers. Most villagers reported that they had to go to Jhansi for govt. hospital facilities when they fell seriously ill, Particularly Babina Medical College (which is over 30 km. away from the village). They had no trained birth attendant (Dai) in the village.

Village Punawalikhurd is not easily accessible in all seasons. It is connected to a main road only by Kuccha roads 10 km. long that become impossible during rainy season. Tempo and Private bus are available three time in a day.

**Community association and commerce**

Punawali khurd, reported the presence of a credit cooperative, but they have no any agricultural cooperatives in the village. Villagers reported the existence of “Bhajan Mandali” or Nehru Yuva kendra in the village. Village had a Post-office and STD/iSD booth nearly village Baidora, 3 km. away from Punawali khurd. There is also a diesel flourmill in village.
Development programmes

Key informants from Punawali khurd said that the Integrated Rural Development Program and World Bank Funded "Water and Sanitation Swajal Project" was active in their village. No villagers reported the presence of any National Rural Employment Programmes. Watershed development program would be implemented in the village.

Information channel

Many focus group participants reported that they regularly listened to radio but watching television was irregular due to lack of electricity in the village. Many women said they have become aware of family planning method to space children through advertisements on the radio &T.V. Given the prevailing low levels of literacy among both man and woman, it is unlikely that written materials, such as newspapers, pamphlets etc, were not an important source of information for the majority of the population.

Caste categories of the village

To understand the structure of the village it is necessary to understand the various units through which the community is organized (Shukla 1976). The basic and primary units of society are joint family every family belongs to an exogamous division of caste or endogamous section of large caste. In socio-religious affairs control of the individuals is through fold that of his family, his caste and his village.
<table>
<thead>
<tr>
<th>Sub caste</th>
<th>No. of house hold</th>
<th>Population</th>
<th>% Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Caste</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmman</td>
<td>25</td>
<td>200</td>
<td>22.86</td>
</tr>
<tr>
<td>Thakur</td>
<td>2</td>
<td>15</td>
<td>1.71</td>
</tr>
<tr>
<td>OBC*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yadav</td>
<td>62</td>
<td>466</td>
<td>53.26</td>
</tr>
<tr>
<td>OBC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kushwaha</td>
<td>4</td>
<td>14</td>
<td>1.60</td>
</tr>
<tr>
<td>Pal (gadarin)</td>
<td>10</td>
<td>50</td>
<td>5.71</td>
</tr>
<tr>
<td>Dhimarah</td>
<td>1</td>
<td>10</td>
<td>1.14</td>
</tr>
<tr>
<td>Darji</td>
<td>3</td>
<td>8</td>
<td>0.91</td>
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<td>4</td>
<td>12</td>
<td>1.37</td>
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<tr>
<td></td>
<td><strong>133</strong></td>
<td><strong>875</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The village has a heterogeneous caste distribution. Total population of the village is 875, which is spread among 11 castes and 133 households. Caste wise break up of population is shown is table on 4 schedule castes and OBCs constitute about 24% and 74% respectively of the total population. The table 2.2 shows the caste profile of the studied village.

Table 2.8

Cluster-wise Distribution of Household

<table>
<thead>
<tr>
<th>Name of the mohalla</th>
<th>No. of Households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punawali</td>
<td>37</td>
<td>245</td>
</tr>
<tr>
<td>Naiguan</td>
<td>56</td>
<td>402</td>
</tr>
<tr>
<td>Harijan</td>
<td>17</td>
<td>73</td>
</tr>
<tr>
<td>Badhaiwara</td>
<td>23</td>
<td>155</td>
</tr>
<tr>
<td>Total</td>
<td>133</td>
<td>875</td>
</tr>
</tbody>
</table>

The village is settled in 4 clusters/mohallas viz Punawali, Naigaon, Harijan and Badhaiwara mohalla. As evident from their names the settlement is mainly based on caste affiliations. The following table shows the distribution of households in each cluster/mohalla.
Relation between Castes

Relation between castes in the Punawali khurd village is a high valued social numerator but here it is caste in the sense of Jat, the small endogamous groups and not in the sense of the broad all India category of Varan. Every caste has a traditional occupation but are not able to make living by practicing its occupation, and agriculture and allied work are common to all. For instance several members of all Kachhi, Barar practice agriculture and milk production along with their traditional occupation. Only one or two castes have adopted traditional occupation for their livelihood.

Every caste has its own sets of norms which control and behavior of the individuals and regulate their social interaction of community members in regards to various social economic and political aspects, Increasing culture contacts the norms of caste behaviors and governing the individual

The Jajmaani complex involved various castes their members and services to each other and to the village community as whole and the rewards and remuneration. Members of the caste provide contain services to the families at the other caste and are rewarded for that.

The Jajmaani system has already started loosing its past grip and character.
The remuneration according to *Jajmani* system involves both kind and cash. For most of the services, which the members of a caste render to the services, which the members of a caste render to the other member of village community, there are fixed mode of payment. The number of serving charges is paid grain, fodder, clothes and various food article and money.

**Hierarchy**

The *Pandit* and *Thakur* have high hierarchy by birth, but *Yadav* (majority caste) also claimed equal hierarchy to them. In the village *Pandit*, *Thakur* and *Yadav* enjoyed higher hierarchy and in only religious matters *Pandit* were superior to both of them. *Pal, Kachhi, Darji* and *Nai* have secondary hierarchy in the village and *Barar* and *Jamadar* have lower hierarchy. *Pandit, Thakur* and *Yadav* took food in each others family and participated in cultural, ritual and other ceremonies while boiled or food fried in oil have to be prepared by equivalent or superior caste, which are cooked with milk, butter or ghee may be accepted from inferior castes. Mostly they avoided taking food from inferior caste. *Pal, Kachhi* and *Nai* took food in each others families but they have no such relation with inferior caste. *Barar Jamadar.* *Pandit, Thakur* and *Yadav* sub caste women didn’t allow inferior caste women to enter the kitchen. If the inferior caste women fetched water from the hand pump they waited after that they wash the hand pump and took water. The maintenance of separateness of castes and of the structural distance
between them was achieved through accepting cooked food or drinking water. The higher castes are prohibited from accepting cooked food or drinking water from the lower and they strictly followed those norms.

**Family and Relationship**

Any social system family has important place. The core of the family life is greatly marked by the behavior of the individual members consisting of it. Every member of family as well as the kinship group has definite role to play under defined pattern of function and obligation. Ghar is the general term used to represent a nuclear family. It included parents and unmarried children Kunba and Khandan are the bigger and more empower social group recognized by the villagers. The villager’s term ghar refers to family also refers to the house, which they live. Ghar is the functional economic unit, which provides food and shatter to its members, it also give a lot of social and psychological security to them. In Punawalikhurd families are of the following types they are 1 - Nuclear family II- Joint family. It the nuclear family comprises of married couple and their unmarried children after his marriage the son usually establishes a separate household the couple cooks separately. The joint family is an extended from of nuclear family. After the death of the father the marriage sons with their children may continue to live jointly. The unmarried brothers and sisters also stay with them. In the village mostly joint family, the oldest male is considered as the family head, But active and literate member of the family play the major role in decision making casually. Villagers
considered the importance of the joint family especially in the functioning of economic activity. After the separation of nuclear family some family are jointly shared the agriculture and other allied economic activity.

The membership of Ghar is based upon various factors and can be acquired by three ways (I) birth, (ii) marriage (iii) adoption.

i) ‘Membership by birth’ implies that a person, who is born into the kharia ghar, automatically becomes a member of the household and also acquires the lineage and clan membership.

ii) ‘Membership by marriage’ means that a woman after her marriage becomes the member of her husband’s ghar.

iii) ‘Membership by adoption’ implies that, if a couple is without any issue, they can adopt a boy as their son who becomes the member of their family, lineage and clan. After the death of the father the adopted son inherits all his property.

Thus a ghar is formed by means of recruitment rules that specify the kinds of person who are entitled to membership in the group. There norms governing the formation and development of the households.
In village society the family or *ghar* functions as a social, economic and political unit. It is the basic social unit. Though, at the same time an individual affiliates himself with other social grouping such as the clan, the lineage, the village community, his loyalties and obligations to his *ghar* is of primary importance. The *ghar* provides food, cloth, shelter, sexual and psychological satisfaction, protection and a favorable atmosphere for learning the custom, tradition, religion, myth, Legend and the code of conduct of the society.

Socialization of the children occurs within the family. The parents take care or affection, love and emotion characterize their children and bonds between parent and children. The child learns how to eat how to walk how to talk from his parents by the process of imitation. The father trains his son the method of forest collection, hunting, fishing and other economic activities. At this stage the mother also trains her daughter about the preparation of food, proper maintenance of the house etc.

Within a family, we have the relationship between the husband and wife, parents and children themselves. The nuclear family often functions in close association with the extended family in which the grand parents and the other married brother's families also are a part of the patrilineal system of descent.
In the village family has joking relationship between grand parents and
grand children, with wife's younger sister, husband's younger brother, sister's
husband's younger brother, elder brother's wife and brother's wife's brother,
with potential spouse and also between samudhi and samuduni. Like joking
relationship, the relationship of avoidance is also noticed among the family.
Avoidance is maintained in term of verbal communication, utterance of name,
touching the food/dress/bed and other personal article, coming face-to-face
and physical touching. Avoidance is found in different degrees in different kin
men. They are mainly noticed between ego and husband's elder brother,
Younger brother's wife, wife's elder sister and between father in law and
daughter in law, mother in law and son in law. Avoidance is marked with great
sense of respect for one another.

In addition to these kinship relations there also exist relationship
analogous to kinship ties. These are called ritual kinship or fictive kinship.
Such relationships are institutionalized through certain ritual performances
where both the parties vouchsafe for maintenance of this relationship
throughout their life. Such a relationship is basically dependent on the factor of
mutual need fulfillment. The ritual friends come to each other's help at the time
of emergency.

The relatives are divided into two broad categories- those who are
related through marriage. The blood relatives belong to the categories of
kutumb and the affiines belongs to the category of bandhu. The kutumb people
and bandhu thus constitute two types of relatives who are of great importance of family. In the village social system not allow marry within the kutumb but has to marry in the categories of bandhu.

**Marriage**

The word shadi refers to marriage. When a boy (moda) is 18-20 years old he is expected to find a mate for himself. Generally the girl (modi) marry between 12 to 14 years of age. The behavior and nature of the groom and bride also judged before marriage. The groom’s family members finalized the bride’s detail before finalization; they are discussing the matter of dowry arrangement of lunch and dinner, welcome of barati, wish bride father and his family members. After the finalization of all things they have given something’s Like Nariyal, rupee to bride.

This ceremony called( tiya dena or chheka dena ) that is insured the girl of that particular family will be bride of their family.

After the tiya or chheka dena ceremony the member of bride family comes to groom’s house with new clothes. fruits, ring for the groom’s family. Close relatives of both families are participated in this ceremony. Sometimes marriage and pakayat arranged on same day for convenience of relatives. During the pakayat ceremony the grooms father and bride father consulting the priest (pandit) fix a date for the marriage.
Maternal uncles of bride are fulfilled this ceremony. After the fix a date of marriage the bride mother with her daughter goes to his brothers house and given him invitation. Maternal uncles of bride come to their sister house with cloths for all family member and other things according to their capabilities. The wedding day the groom goes to the bride village with Barrat. The entrance of the bride house the mother and other relatives of the bride receive them. The varmala ceremony completed by bride and grooms. After this all the relatives to bride and grooms family greeting and blessing the newly wedded couple. The elderly men, women and friends of the boy and girl play specific roles in the marriage.

After the marriage, next day groom return with Barrati to their village without bride.

After the two or three years the family members of groom's goes to bride house for to bring to her this ceremony called gauna. It is depend on the age of bride and her family members. If they think age of bride has gotten maturity level they agreed to gauna.

**Economic system**

Agriculture drives the economy of Punawali khurd more than 90% of the population is directly or indirectly engaged in agriculture and allied activities non agriculture occupation included pottery, Hair cutting, tailoring, Goat keeping, poultry keeping and private shops are other fruitful engagement of the
villager’s. Milk production is an allied source of income. The buying and consumption behavior of the villagers have a strong linkages with agricultural production “Our sales depend on agriculture only good yields mean good income and consequently good purchases while a bad season is bad for us too” said a grocery shop owner.

Bullock cart was generally used in transporting manure and alluvium, and most of farmer attended to this work immediately after the harvest.

*Soyabin* cultivation was accompanied by considerable anxiety, the farmer tried to postpone all other work to the post harvest months. A good agriculturist believed in continuous supervision of his plants and he did not like to be away from his village till he had safely gathered his crop. The time for travel was after harvest.

Wedding was usually celebrated in the summer month and attendance at them was important for all invitees. A variety of other activities, social and religious, were performed during the post harvest months. Pilgrimages to one’s lineage deities were usually undertaken them. Many pending works brick makers, repairing of house and other work usually were done during the summer.

Fuel was extremely scares in Punawali and neighboring villages. The thoughtful villager had had to make sure that he had surely enough fuel to collect him during the busiest part of the *soyabeen* season, When he would
have no time to attend to any other activity. (See for detail Seasonal Diagram in Annexure)

Agriculture was not only a means of earning a livelihood but a way of life for the villagers. While it required consistent hard work, and its rewards were uncertain and always small, at least according to those who practised it, was the only one available to the villagers. It was also a vital one for it fed every one-. The ownership of land was also the best-understood read to personal and familial prestige. A man’s importance was measure by the acres of arable land he owned, tractor, and pucca house, such a man could play host to visiting officials, important caste men.

Subsistence agriculture and allied activities are the primary source of livelihood in the study village. The family consumes most crops but some cash crops, such as groundnut, are an important source of household income. Supplementary income is often required and obtained through a host of secondary economic activities, from selling forest products to working as wage labour, including; Selling dairy products (especially among Yadavs, Rajpoots and Pandits) Selling firewood, Making and selling rope, Carpentry, Running small-scale shops, Masonry, Working as skilled and unskilled labour.

SC/ST men from Punawali khurd said that, after taking out the expenditure for farms, the farmer are unable to meet their domestics expenses for the years, in
addition to farming, they work as wage labours. Some people go to Jhansi also for labour work.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Asset owned</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pandit, Thakur and Yadav</td>
<td>Land, Agriculture implements, Semi pucca house, Tractor, buffalo, Cow, TV, Radio, Motorcycle and Bicycle.</td>
<td>Agriculture and allied activity, Shops, Private jobs.</td>
</tr>
</tbody>
</table>

**Land use**

Land use in the study Village as reported by the local lekhpalmost in 1991 are 96 hectares irrigated land, 9 hectares rain-fed, and cultivable wasteland 148 hectares, area unavailable for cultivation 14 hectares. Village suffers from a shortage of pastureland because there is no posture land, creating hardship for those families raising livestock for supplementary income. Villager reported they are forced to garage their livestock in the local military firing range, dangerous endeavors. Some animals have been accidentally wounded and
killed as a result. Moreover, since women are generally responsible for collecting fodder for the family’s livestock, a shortage of pasture land nearby may cause them to look farther and work harder to meet the animals needs. Much family’s plats are to small in size to provide an adequate livelihood and these families are forced to supplement their agricultural produce.

Most farmers even lower caste farmers report that they use a range of fertilisers, such as urea and D.A.P., manure and pesticides to enhance yields. Most of people still use bullock-pulled ploughs.

Most agriculture production is at the subsistence level only. Farmers report that yields for wheat range from about seven to twelve quintals per acre, depending on soil fertility and access to irrigation. General caste man said, “irrigated land produces 5-8 quintals of groundnut while is 7-9 quintal per acre.” other crops that are commonly grown included moong dal, maize, peas etc. are produced about 6-10 quintals per acre.” ST men said, ten quintals of wheat grow on every hectare of well-irrigated land seven quintals on every hectare of non irrigated land”.

Input use and other critical issues

- Farmer use mostly self grown seeds

  Uses of HYV seeds are low.

- Agriculture depends only on rainfall.
- Chemical fertilizer uses high.
- Decreasing in Yield levels because of soil productivity.
- Lack of electricity is a major problem of Farmers.
- Labour mainly uses weeding, sowing, Harvesting and Threshing.
- Marketing is done on an individual bases produce send to the Jhansi Mandy.
- Increasing cost of production and lack of irrigation facilities is another limiting factor.

Upper class: range = Rs. 30000 to Rs 90000, average annual income = 68000/-
Middle class range = Rs. 15000 to Rs 50000, average annual income =32000/-
Lower class range = Rs. 10000 to Rs 30000, average annual income =18000/-

Social Custom

Villagers have many social customs. Child marriage is prevalent amongst the community. Children are engaged when they are 15-17 year old, The reason that they given is that this is the tradition of their community and if they would not engage or marry their children and the earlier is it would be difficult to marry them later as they would not getting suitable match. Before marriage boy cannot meet the girl after the ‘gona ’ she goes to her husbands place. There is no inter-caste marriage in the village.
Another custom followed in the village was that of Terahvi in this whenever somebody in the village dies, his or her family members invite the all villages and their relatives from the neighboring villages for food. This function is spread over a period of three days and start on the thirteenth day after the day of death. There is arrangement for around 2000-3000 persons. Villager spend about Rs. 25000-50000. /
Depending upon their capabilities they even take loans for conducting Terahvi. This has resulted in Increased incident of indebtedness among villagers.

Religion

Grama devta or the presiding deity of the village, symbolically represented by a slab of stone anointed with turmeric and vermillion, is located under a sal tree at the outskirts of the village. The grama Devta is worshiped on every occasion by the villager be it a religious festival, marriage.villager believe that the grama Devta protects them, from the evil sprits. In case of epidemics like cholera and small pox the villagers worship her.

Every lineage has a deity locally called Kul Devta who is responsible for the overall protection of the lineage members. The Kul devta, the pitra purusha or the ancestral sprites are frequently worshipped by the on different occasions. Generally the lineage head or the head of the household performs the worship. In every home, one corner of the house near cooking place is set apart as a seat
of the lineage deities and the ancestral spirits. In case of illness in the family, Prayers are offered and vows are made to the ancestral spirits.

The religion followed by the villagers Hinduism. There are two temples in the village. The villagers celebrate all Hindu festivals. Some of the festivals celebrated by the villagers are Makar- Sankranti, Basant-Panchami, Holi, Ram Navmi, Raksha-Bandhan Deepawali, Dushehra etc.

Political structure

The administrative and social affairs are influenced by Yadavs since they are the majority and they are financial sound. Yadavs represent three clusters out of the total four clusters. The women pradhan is also from the Yadav community, her son playing an important role in the Panchayat. Panchayat secretary became very strong with the help of Pradhan's son; he plays an important role in the distribution of funds.

Electricity and Water supply

Electricity connection is not available in the village Punawali Khurd but neighboring village Amarpur has the electricity connection. Villagers are using Diesel pump set and traditional Rahat for irrigation; Diesel is much more expensive than electricity. Regarding the drinking water facilities wells and the handpumps are the major sources of the village. Most of the people are using
Mobility map of women of punawalikhurd

**Legends**
- Baidora - Post office, Primary health center.
- Amarpur - Panchyat and public distribution center.
- Imalia - Secondary education.
- Jhansi - Shopping, Railway station.
- Babina - Shopping, Health center, Block office.
the water of the handpumps. The details of the drinking water sources and the present condition of the sources are presented in the following table.

Table 2.10

<table>
<thead>
<tr>
<th>Sr</th>
<th>Source</th>
<th>Water availability/Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Handpumps</td>
<td>Defunct</td>
</tr>
<tr>
<td>a</td>
<td>Datar's house</td>
<td>Defunct</td>
</tr>
<tr>
<td>b</td>
<td>Bararo wala</td>
<td>Dries up during summer</td>
</tr>
<tr>
<td>c</td>
<td>Colony wala</td>
<td>Dries up during summer</td>
</tr>
<tr>
<td>d</td>
<td>Gouda wala</td>
<td>Throughout year</td>
</tr>
<tr>
<td>e</td>
<td>Badaiwala-1</td>
<td>Defunct</td>
</tr>
<tr>
<td>f</td>
<td>Badaiwala-2</td>
<td>Throughout year</td>
</tr>
<tr>
<td>2</td>
<td>Open wells</td>
<td>----------</td>
</tr>
<tr>
<td>a</td>
<td>Govt well-I</td>
<td>Throughout year</td>
</tr>
<tr>
<td>b</td>
<td>Govt well-II</td>
<td>Dries up during summer</td>
</tr>
<tr>
<td>c</td>
<td>Govt well III</td>
<td>Dries up during summer</td>
</tr>
<tr>
<td>d</td>
<td>Govt well IV</td>
<td>Throughout year</td>
</tr>
</tbody>
</table>