Chapter - III

RAJPUR - A MERGED VILLAGE

The main theme of this chapter is to give an account of a merged village. How a merged village look like? Human ecologists in their studies put emphasis on the remoteness and nearness of the villages from the main city. Sociological perspective is different from the above. The farther from the city the village is, the less its degree of change is presumed to be. Secondly, from interaction point of view, the villagers nearby city get more chances to visit the city. The different caste-groups in such villages do interact with city dwellers. Thirdly, the caste and class composition along with occupational structure undergo change due to proximity of the town. But what happens when a village is merged? The Rajpur village is now a merged village.

The merged village is the village which becomes the part of city as a result of the alteration of the city boundaries, which go beyond the particular village. The physical demarcations between the rural boundary and city boundary are drawn by putting the sign-boards like "BMC limit starts", "Welcome to Baroda city", at the ending "Thank you very much", "Visit again" or "BMC Thanks" etc., where the city limit starts on the road side a small wooden cabin is erected displaying a board 'stop here pay your octroi. The octroi point is manned by one clerk and one
attendant along with a police constable standing guard to check the incoming and outgoing vehicles and to collect octroi duty. This octroi point in 1963 was 9 kilometers away from Rajpur village. In 1970 it moved towards Rajpur with the distance of 5 kilometers. In 1972 it was one kilometer away. Thus as a result of alteration of the city limit towards Rajpur, a day came (1st December, 1973) when the limit reached beyond the village. Since 1st December, 1973, the village has been merged and became the part of Baroda Municipal Corporation.

The census definition and classification have minimized diversities and complexities in the identification of urban and rural areas. The census definition is made uniform throughout India. The 1971 Census specified the following criteria for classifying areas as urban, one of them is "for any place to be recognized as an urban area (town) for the 1971 census, it was to have a municipal corporation, or an area under a municipal council or a cantonment or a civil line." As soon as the area becomes the part of city, municipal corporation is bound to provide water, drainage electricity, and road. Thus, within a couple of years the entire ecology of the area changes.

The important question is what is the motive behind such alteration of city limit? Why the Municipal Corporation takes the burden of administration of such merged villages? The sociological implication of the merger of Rajpur can be explained as follows. There were two interested groups which
played an important part in the merger of the village. One the political interest of the party leaders and two the economic interest of the industrialists and building contractors from the city of Baroda.

The Municipal Corporation is run by the elected members. The ruling party in the State exerts pressure on its party members to capture the power of the Municipal Corporation. In order to maintain equilibrium in ruling the Corporation, more and more members are needed. Thus, by extending the limits of the city, more seats can be incorporated. The pressure from the top starts to pursue the local village leaders for showing the willingness to merger with the city. The party leaders motivate the local village leaders to join the wider polity by way of merger.

A group of leading entrepreneurs from the city wanted the village Rajpur to be declared as industrial zone. This can serve the economic interest of those entrepreneurs. They can buy the land with cheaper rate and can take advantage of the city by merging the village. These industrialists indirectly influenced the municipal corporation, to make move for the merger of the village. Along with these industrialists there was petty group of building contractors who wanted to turn village land into an urban land for building housing societies. They can buy the land and can construct housing societies was the main economic goal.
At the village level the village leaders were motivated to join the wider polity, they were told that once a village gets the status of an urban area, its situation undergoes change. Baroda Municipal Corporators, Industrialists and Contractors were visiting the village and were propagating about the merger of the village. They were in touch with the village leaders. Motivated village leaders were, two Patidars, one Baria and one 'Sheth' (Bania). In this way the background for the merger of the village was ready.

Pre-merger Situation of the Village

Before the merger of the village in 1973 the Village Panchayat was functioning in its own way. After the merger the village Panchayat was dissolved and the village administration was taken by the Baroda Municipal Corporation. The first village panchayat was formed statutory in 1952. The tenure of this panchayat remained till 1962 i.e., for one decade. The same panchayat members continued for one decade. The second panchayat was from 1962 to 1966. The third panchayat was from 1967 to 1971. Thus, over a period of about two decades (1952-1971) three elections were held for village panchayat and each Village Panchayat elected Sarpanch also. In Rajpur, 1962 onwards the struggle for capturing the power started. The introduction of elective machinery opened up a possibility for the hitherto politically underprivileged groups to attain a range of statutory and non-statutory political
positions in the village on the strength of their number rather than status. Some of the members of Barias, Bhils and Vankers were workers in the city and were members of trade unions in their respective factories. This brought change in the behaviour of those members and they became active in the village. Those three groups wanted to have their members in the Panchayat. In fact, Barias wanted to have power in their hands, as they formed the majority in the village. On the other side there was rift within Patidars which was widening. The rift was between the more landholders and less landholders among Patidars, i.e., between well-off and poor. This affected the power contest of Patidars over villagers.

Gradual but definite change was noticeable in the awareness among Barias, Bhils and Vankers, this was manifested in 1967-71 Panchayat election. The positions of Panchayat Chairman and Deputy Chairman were assumed by the lower socio-economic groups. B.D. (a young Chaahan) became Sarpanch of the village Panchayat while R.B. (Vanker, active trade union members) became Deputy Sarpanch. Though the Patidars would not tolerate or accept them in these positions, they were helpless because they were in minority and also divided. P.P. (a young wealthy Patidar) was Sarpanch during 1962-1966 and was Panchayat member in 1967-1971. The antagonism against P.P. was increasing, even young Patidar leaders and (Patidar) Panchayat members were against P.P. In this way, P.P. was very much disturbed and lost interest as such he withdrew from the village Panchayat.
In the year 1969 there was a demand from the villagers (especially from Patidars, Solanky and Chavdas) that B.D., the Sarpanch having proved most inefficient should be replaced by other member. Solankies and Chavdas were not happy because B.D. was from Chauhan lineage. Thus due to democratic participation people could opined, swore, concurred, protested, etc., for or against those were holding positions and were not able to perform their roles adequately. The immediate reason was that people had to face the problem of scarcity of water. The village well was requiring drilling and secondly, electric pump set was not working properly. The village panchayat had inadequate fund because a number of Barias did not pay water charges. Thus every third day village women folk used to clamour for water, they had to rush to nearby well in the fields. P.P. was all the time watching this situation, to oblige the villagers he allowed them to take water from his well which was very near to the village. P.P. started telling people about B.D.'s inefficiency.

Meanwhile village panchayat members pressurised B.D. to resign from the post of Sarpanch. B.D. was also tired as his own caste fellows were not giving full co-operation. B.D. resigned and again P.P.'s opposite group became active but decided that P.P. should not be the Sarpanch. The last and final choice was D.N. (Bhil old man with few acres of land) who was the senior most member of the Panchayat. D.N. had poised demeanor and was respected in his own community. He was
elected as Sarpanch and R.B. (Vanker) as Deputy Sarpanch. In this way, two members from weaker sections (ST and SC) became the power holders in the village.

On the other side, all these years from 1967 onwards establishment of large industries and a number of ancillary industries created the setting for the expansion of the city. In the meanwhile Baroda Municipality wanted to extend the limits. From the political strategy point of view by expanding limits, more election wards can be created and for that matter more seats can be allotted. The two, then municipal councillors T & L (both wealthy and known Patidars) had good contacts with P.P.. They wanted to exploit this opportunity, so they just suggested to P.P. about merger of the village and also (privately) offered him the post of corporator. P.P. liked the idea and he along with his few supporters started telling the villagers about the advantages of merging with the city. One of the immediate advantage being the solution of the problem of drinking water.

The issue of merger coincided with the fourth election of the Village Panchayat. However, people were indifferent to Panchayat election. There were two reasons for this, first Patidars and Barlas were divided into three to four fractions. Second was the issue of scarcity of water.
Meanwhile the Government of Gujarat issued the notification on 18th August 1972 proposing to alter the limits of the Municipal Corporation of the city of Baroda. The objections if any were invited by the Collector of Baroda, from the villagers and it was revealed that there were no objections from the villagers to the merger. Although, the village people could not visualize the long term repercussions of this decision. They did not care to come together and think it out loudly. On the contrary most of the villagers had better hopes for the future if village becomes the part of city. Only very few Patidars apprehension about the continuation of their agricultural activities, whether BMC will take away the land at throw away price, but such people were in minority that they could not raise their voice. Bhils and Vankers did not worry much about such future repercussions. The village panchayat with the head roles of D.N. (Bhils) and R.B. (Vanker) unanimously accepted the proposal and on 1st December, 1973 the village was merged.

In this way, the last village panchayat's last resolution was to hand over the village administration to BMC. The last historical signatures were done the resolution. The Sarpanch of the first village Panchayat was Patidar, Baria failed in his role and left halfway and ultimately under the Sarpanchship of a Bhil village panchayat ceased permanently and village became one of the wards of the BMC.
Post-merger situation of the Village

On the very next-day after the merger one officer from the revenue department, one from Mamlatdar's office, one from Collector's office and three officers from BMC came to the village and convened the ex-village panchayat meeting and asked to hand over the panchayat documents. The accounts were settled, the signs were taken and the process was over. The villagers were informed by pasting a notice on the entire site of the village with its public places like parks, school, cremation ground etc., are now under the control of BMC. The village panchayat office (house) will be the property of BMC.

T and L (Municipal Councillors) visited Rajpur village after merger and convened the general meeting of the villagers. They gave an account of the future of the village i.e., water, drainage, electricity and road will be given to this village. "If you (villagers) send your representative to BMC your village problems will be looked after." The BMC elections were scheduled to be held. The Congress Party was split into Congress (O) and Congress (R). The BMC was dominated by Congress (O). They wanted to capture a few seats more by selecting their candidates. These leaders could exert influence on the villagers and the residents of the surrounding areas. They suggested the name of P.P. as their corporator. Barias did not have direct contact (like P.P.) with leaders from...
the city. It was the first experience of Barias, Bhils and Vankers (even for that matter for Patidars also) could not understand the mechanism of the functioning of the BMC so they did not aspire for the post. In this way the first unanimously selected candidate for BMC from the village Rajpur was a Patidar (P.P.). The villagers had feeling that the position of a corporator is expensive in the sense that corporator has to entertain the officers from the city. A lunch or dinner is to be arranged when a party leaders come to the village. All these are expensive activities and only P.P. could afford to do this expenditure.

Merger here implies interaction between two different sets of values, institutions, norms, groups etc. On the one side is the village Rajpur with its structural aspects like caste, occupations, values, sentiments all moored in the rich experiences of the past. On the other side after merger urban pattern gradually influences the prevalent rural pattern. What are the consequences of these interactions will be emphasised. In this situation of merger two possible ways have been envisaged. One possibility is the diffusion of urban social pattern which is willingly accepted and assimilated by the villagers in a gradual manner. This process takes a long way where changes could be noticed after a lapse of time. Second possibility is accepting merger under compulsion or force. In this situation villagers stick to their original rural pattern.
Many structural changes at the village level occur when the village is merged with the city. This implies a change from rural institutional interaction to urban institutional interaction situation. In the case of Rajpur village, the former Village Panchayat was a small institution which was functioning only at the village level. The villagers had the experience of the village Panchayat. The functions of the panchayat, its income and expenditure were restricted to the village only. The members of the panchayat participated in their roles in most informal manner. The villagers also were solving their problems through panchayat with the influence of intercaste relations or kinship relations. The village norms were operative in day today affairs. Contrary to this, the administration of Municipal Corporation is quite different from that of village panchayat. Now the decisions about the village (now Ward) development are taken at the central level. It is not like that villagers present their problems and are solved immediately, each and every work is done in accordance with the rules and regulations. For example after the merger of Rajpur its water problem was not solved immediately, it took about a year to solve the problem that too lot of efforts were made by P.P. to persuade the key persons (at BMC level) for solving the problem. Later adequate water supply was ensured and home connections were also given to the people.

The Rajpur Village Panchayat Office was the place where villagers taking important decisions. Today in this building 'Anganwadi' is run by BMC. The objective of this
Anganwadi is to train small children and orient them for schooling, more than 50 children come and enjoy playing. The children from backward classes are taking the advantage of this. The breakfast is given free of charge by BMC. Two (lady) teachers and one maid servant are coming from the city to run this Anganwadi. Here weaker sections of this village got advantage of Anganwadi due to BMC, while 3 women from city got the employment in this Anganwadi. Thus, decisions are taken from the top. At least one woman from backward caste from the village could have been appointed as maid servant. In this context one ex-panchayat Baria member reacted by quoting one Gujarati proverb, "GhaY na Chhokara Ghanti chate ane Upadhyaya ne ato" meaning village women are unemployed and city women get jobs in this village. Thus villagers want advantage of such institutions but they do not have voice in taking decisions.

The functioning of BMC in the village

The Baroda Municipal Corporation is the large bureaucratic structure which functions on the basis of formal rules and regulations. The personnel play their roles according to their specific positions. Relations are secondary, impersonal and formal. The entire organization is divided into different sections and sub-sections. Specific functions have been allotted to these sections. The urban area under the jurisdiction of BMC is divided into different wards and to each ward is assigned one general ward officer who looks after the
general administration. The following functions were carried out by BMC for Rajpur village, Ward No. 6.

**Electricity:**

After the merger BMC has taken the charge of electric supply. BMC has divided the city area into three major zones and each zone has again been divided into sub-zones. Rajpur falls in Fatehgunj sub-zone. So the villagers now have to approach the sub-zonal office at Fatehgunj. The villagers were facing the problem of staggering of electric power supply, but after merger and as village is now part of urban area, the villagers do not have to face this problem now. All the well-owners, industrialists and villagers get sufficient electric power supply. The village streets are now fitted with neon-lights and in almost all the streets and main road areas are covered with electric light poles. There were very few poles, because Panchayat had to pay the bills but now there are many poles. Villagers now come in interaction with the personnel of sub-zonal division at Baroda. They have to pay the Bills in time.

**Roads:**

In the village due to informal relations people extend their 'Otla' (raised platform usually kaccha). Such illegal use of public place is connived at. In the long run such places become the personal places. Generally objections
are not raised against such things due to personal relations. In this way 'Otta' becomes the place for daily activities. This place is functional for rural women, where they sit in group either for gossiping, or for cleaning, pounding, winnowing grains etc. Generally villagers tolerate such extensions.

Now the new section (for the villagers) Town Development Department looks after demarcation, construction and maintenance of roads in conformity with the plan and design. This department after merger immediately took up this work, they came with their persons with the maps and measures and started demolishing the extensions of Otta. The street roads were made broader. This made the village streets a symmetrical. Such village residents who had since years encroached upon the street area had to submit to the authorities by vacating the encroached area. Villagers realised the true spirit of authority (BMC) and its implementation of rules and regulations.

Now, village streets are kept neat and clean by the Safai Kamdar of BMC (these are the Bhangis of the village in a changed status), everyday in the morning they come to sweep the streets.

**Housing:**

Generally, villagers are not very particular about maintenance and repairing old houses. Even the dilapidated houses are not repaired in time. This is true because villagers
either cannot afford economically or are lethargic in attitude. BMC made survey of Rajpur and the houses which were very old and were in dilapidated conditions were listed out. Notices were issued to the owners of such houses either to demolish or to get them repaired. Villagers had to take quick decisions without arguing against notices. This brought changes in the structure of houses.

House tax is collected by BMC, this tax is calculated according to the value of the building and its structure. If the value of the building is below Rs. 300, no tax is levied, if it is more than that 12% of the assessed value is charged as house tax. During village panchayat, most of the houses were under valued but BMC has its technical personnel so villagers have to accept the valuation done by these personnel.

Except five houses of Bhils all Bhil families are exempted from house tax. Vankers have to pay the house tax because their houses are of better type. Vagharies are also exempted because they have hutsments. Other castes have to pay according to the assessment.

Every house hold is given new census number by BMC. All the houses have been recorded as the houses of ward No. 6. The office of this ward is located in the city.
Water Connections:

Water problem was solved by BMC. Under the free water connection scheme, BMC gives free connections to those families whose income is below Rs. 500/- per month. Such families, on demand, are given free water connections.

BMC does not allow the villagers to waste water. Leakages are immediately repaired. During Panchayat administration villagers could pour water on their buffalos before milking. They were bathing their cattle either in the front of the house or at the public stand post. This activity has been completely stopped by BMC. One Sanitary Inspector from Public Health Department visits the village thrice a week and if he finds the excess use of water and if public roads are made dirty or wet he immediately writes down the name of the person. Now villagers have to take their cattles outside the village where special arrangement has been made. Thus villagers have to orient towards cleanliness.

Drainage and Toilets:

In order to maintain general cleanliness BMC has connected the village area with drainage system. Thus disposal of water and dirt is no problem. Those persons who have an income of Rs. 1,000/- from the rent per year are given free drainage connection and also free flush toilets. This has motivated many families to have flush toilets. The charges
are levied on the connection with drainage system. BMC gives subsidy for the construction of flush-latrine.

This facility has affected the other activities of the village women. Families residing in those houses which are given drainage connections can wash their utensils, and clothes in their houses. Thus women, from most of the Patidar families and a few families of Baria do not have to go out for washing clothes. The village panchayat had made the special arrangement for washing the clothes outside the village. This arrangement was made on a caste-line. Patidars and Baria women could wash their clothes under the same water-taps while as for Bhils a separate water taps were installed. For Vankers and Bhangis had their own water-taps in Vanker Street. In this type of arrangement Barias and Patidar women had close interactions, they could share their talks with each other. The news were exchanged with each other. Now Patidar women do not go to this place, they clean their utensils and clothes in their own houses. This has lessen the interaction between women of different castes.

City Bus Service:

Improvement in the transport reduces the ecological distance between villages and city. Bus-service is the important means of communication. City buses ply regularly from the center of the city to village Rajpur 48 times daily. Every half an hour bus starts from Baroda Railway Station to Rajpur,
from early morning to 10 p.m. This facilitates the village residents to go to Baroda. Migrants staying in the village also commute from Rajpur to Baroda.

This frequency of buses has helped generating a feeling among village residents that they are a part of the city. The bus-stop of Rajpur has become the most busy center, all the day it remains full of passengers. The small hotel keepers and tea-stall owners (Barias and Bhils) have developed friendships with city bus drivers and conductors. Rajpur village is the last bus stop where all buses stop for 10 to 15 minutes. During this time drivers and conductors sit for a while in these hotels. It was observed that Bhil and Baria hotel owners have made good friendships with these people.

Commuters from Baroda city also come to the village as there are many factories. Village (boys and girls) college and school going make use of the bus-service. The temple of Swaminarayana is the main attraction of the devotees of a sub-sect founded by Shastri Maharaj. A number of devotees from the city come regularly to the temple. In the weekend migrants staying in the village visit city with their families. They go to city either for shopping or for visiting movies. Migrants as an outsiders in the village behave freely. This sort of behaviour has motivated village young couples to emulate their style of life. In addition to this, bus-facility has opened the avenues for frequent interactions with city people-
This brings change in the normative structure of the social relations. The present researcher has observed that young wives putting on good saries and wrist watches now do not cover their faces even the village elders are present. They feel that they are also Sahari log (city people). Even in the presence of older people young couples do chit-chat with each other without keeping distance. This type of behaviour was not permissible in the past. How to behave was taught to a young couple in 1963 by older people could be seen in the following episode. In 1963 a Brahmin lecturer had a scooter, he and his wife were serving in the city, they used to ride on the scooter right from their home to the city. Both were highly educated and were holding good positions in university. They thought there was no harm riding on scooter from their home. The older people who used to sit together near panchayat office for gossips could not tolerate the riding of this couple. The couple was passing by this group. The older people approached his father and told him that it was not good to ride on scooter (with his wife) while elders were sitting. The Brahmin couple had to change their route. The couple was the resident of the village, so villagers expect them to behave according to village norm, i.e., "to give respect to the elders."

Today the situation has totally changed, those who have scooters or mopeds are riding with their wives, even in the village. No body takes note of such behaviour.
Migrants go for evening walk in couples, while village couples do not go, usually it is not a part of their daily routine, but restrictions are not operative. Young boys and girls go for loitering. This is how constancy of contact with the city helps lifting the restrictions on movement.

These above mentioned factors shape the physical conditions of the merged village. Water, drainage system, electricity and road motivated the villagers to build a new house or renovated the old one. Besides these factors also contributed in changing the village scene.

After merger of the village the following picture about housing pattern has emerged. In 1963 there were only 2 modern houses, that too were owned by a Patidar. After 10 years of merger that is in 1983, 17 houses could be rated as modern in construction. Those who got sumptuous amount from the sale of land had better construction of their houses.

The following table indicates the housing pattern and floors in the houses. Compared to 1963, it could be seen from the table that 9 (52.94) families of Patidar, 2 (11.78) families of Gosai, 4 (23.52) families of Baria and 1 (5.89) family of Kumbhar have their houses modern in construction. Thus, irrespective of Patidars, Barias, Gosai and Kumbhar could construct their houses.
There is also a perceptible increase in the number of pucca houses. There were only 80 pucca houses in 1963; whereas in 1983 the number of such houses had more than doubled (203 in 1983). Further the inquiry also revealed that majority of the houses belonging to each of the different castes have changed either from kaccha to pucca or are newly built. The significant fact is that out of 162 families of Baria only 30 (37.5) had pucca houses in 1963. Whereas in 1983 out of 175, 101 (49.75) families of Baria have pucca houses. Mahant and Gosai, Kachchiya, Tamboli, Artisan and Servicing castes and Bhils (at least few of them) have pucca houses.

As regards the hutments, the number has decreased from 112 in 1963 to only 19 in 1983. Villagers have made changes in the housing pattern from functional point of view. This can be seen in the above table that number of floors in the houses have changed. There were very few houses having first, second and third floor in 1963. There is a change in the number of floors in 1983. Out of 365 houses 78 have first floor whereas 5 have second and another 5 have third floor in their houses. Artisans, Bhils and untouchables also own such houses though very few of them. But the change in the type of houses is perceptible. The economic conditions of the people in general have improved. The other indication is that majority of the people believe to live in a better house or to construct a good house for rental purpose.
Amenities, Radio, T.V. and Vehicles

Installation of sewerage system in the village by BMC has brought changes. Water facility and its disposal gave rise to such facilities like lavatories and bath-rooms. As a result more and more houses are being equipped with these facilities. If the house is equipped with lavatory and bathroom higher rent could be demanded. The following table indicates the amenities available in the houses.
Out of 365 households 268 have water taps in their houses. The caste-wise families who do not have water taps are 55 families of Baria, 35 of Bhils, 1 family of Bharvad, 5 families of Vaghari and 1 other family. Those who owned water taps can save much of the time of their womenfolk, those who do not own have to carry water from stand-post.

Electricity is also found in majority of the houses (319 out of 365). Out of 175 families of Baria 150 owned electricity while as 25 families still do not have electricity. Among Bhils 60 families have it, whereas 15 do not have, Vaghari families do not have it and 1 family of Bharvad does not own it. All other castes have electricity.

Radio is very common now-a-days. There were only 19 radios in 1963 while in 1983 majority of the houses had radios.

There are 5 T.V. sets in the village, of these 4 T.V. sets owned by Patidars and 1 is owned by Tamboli from among the Baria, Bhils, Vanker and Artisan castes no one owned a T.V. set.

Bi-cycles are becoming common in villages so this mode of personal transport need not be considered here.

Now-a-days scooters and mopeds are significant vehicles. There were 38 scooters and mopeds in the village.
The owners were Brahmin 2 (5.26), Patidar 8 (21.06), Mahant and Gosai 3 (7.90), Kachchiya 1 (2.63), Artisan 4 (10.52), Baria 5 (13.15), Tamboli 5 (13.15), Ghanchi 1 (2.64), Bhil 6 (15.90) and Vanker 3 (7.89). Riding on a bicycle and riding on a scooter or moped makes difference. These vehicles are not only useful, but also signify a status symbol.

The owners of these vehicles go to city on Sunday with their pillion riding wives. This is a clear indication of changes among the Bhils and Vankers. Artisan, Bhil and Vanker owners of these vehicles do not perform their traditional roles, i.e., as artisan or agricultural labourers. Though costly tractor is very useful vehicle for agricultural purposes. There were 5 tractors out of which 2 were owned by Patidars, 1 by Baria and 2 were owned by Tambolis. Tractors are used for carrying loads also. Barias, Bhils and Vankers use for marriage purpose, for them it is a matter of prestige. As there are many factories nearby the village tractor owners get chance for carrying the loads.

There were 6 rickshaws in the village, 2 are with Patidars, 1 is with Mahant, 1 is with Baria and 2 are with Tambolis. Patidars are giving on hire to other rickshaw drivers. Baria is driving himself. Tambolis make use of rickshaws for their own purpose. They like carrying flowers and vegetables to market.
U.C.D. (Urban Community Development)

Baroda Municipal Corporation has undertaken the projects of U.C.D. The main objective is to create community consciousness and to encourage the people to participate actively in efforts to improve their level of living with as much reliance as possible on their own initiative and by the provision of technical and other services in ways which encourage self-help and mutual-help in order to make efforts more effective. To enable the relatively disadvantaged section of the community to obtain the maximum benefits from facilities provided by BMC. Broadly the activities are, physical improvement and civic amenities, health and sanitation, recreation and cultural activities and educational activities.

By virtue of merger of Rajpur with BMC, Bhils (ST), Vankers, Khalpa, Bhangis (SC) and Vagharis became the target groups for U.C.D. Scheme. It would be interesting to examine the benefits accrued to the different social groups of the village.

A trained social worker is in the charge of this scheme. The present researcher met the social worker and along with observation participated in the activities. During 1982-83 the following activities were carried away by U.C.D. in the village.
Economic activity: Under the joint auspices of Dimond Jubilee Cottage Industries and District Welfare Department, the job oriented training is given to the Scheduled Castes. The selection of trainees is done through U.C.D. The advantage of this scheme was taken by 3 Vanker boys. The stipend of Rs. 65/- to each trainee was given, during the training period. These boys were given training in turner, fitter and wireman respectively. The Social Worker selected these boys for training. It was reported that all these three boys were employed.

The second batch for training was for the job of a compositer (press). Three Bhil boys were selected for this course. They completed the training but were waiting for a job.

In this way due to U.C.D., Bhil and Vanker boys got opportunity for getting training. This was possible because Rajpur became the part of BMC.

Educational activity: The main objective of this activity is to find out irregular students through the help of school teachers and to contact the parents of such students. In the year 1982-83 there were 58 school going children from Bhil, Vaghari, Vanker and Bhangi castes. Out of these 58 students, irregular students were from Bhil and Vaghari communities.
The parents contact was made by Social Worker and their children were made regular. When the researcher asked the teacher about the positive effect of contacting parents, it was revealed that only 2 Bhil boys were made regular. Though effect of contact is very less but it is significant, that weaker section is paid attention to.

Recreation and cultural activities: Recreation and cultural activities stimulate and develop a "community feeling" among the people. The feeling of pride is also developed. The weaker sections come out from inferiority feeling.

The organization of Mahila Mandal among Vanker women was formed. The Social Worker made efforts to organize this Mandal. The 'Garba' and 'Mehndi' competitions were organized for the first time among Vankers. Both these competitions were culturally new to this caste. The outside judges were invited to judge the performance of participants in competitions. The prizes were distributed. The names of women who participated and who won the competition were given in local newspaper. This gave them pride for their community. Such activities were not carried out by village panchayat but with the introduction of U.C.D., weaker sections became more active. Village Panchayat carried only routine activities like Bhajans and Cleanliness drive, and for the sake of attending the programmes with government officials panchayat members remained present.
Generally 'Garba' and Mehndi' competitions are the cultural traits of upper castes. The introduction of these items, involvement in the programmes, its publicity through press, presence of VIPs from the city are the important factors which give them psychological boost.

The project in-charge tried to persuade Bhil women to participate in such activities but he was not successful as he didn't get much response. He did not try to motivate Bhangi and Vaghari women for such activities. When inquired about this, the present in-charge replied "they were not co-operative."

There are two different "Yuvak Mandal" one is in Bhil falla the "Vasava Yuvak Mandal" with a membership of 56 youths. The other one is in Vanker falla "Sadguru Mandal" in which 20 youths registered their names. Through these Mandal, reading material such as novels and magazines were circulated. It was observed that Bhil boys do read novels and magazines. Debating competitions were held. Once the topic was "Hindu caste system is the great hinderance in the development of nation." Every Tuesday and on Sundays discussions on current topics are held. Besides these, child health competition, athletic contests are also held. There is a big painted notice-board in Vanker falla where major news and thoughts are written regularly.
The subsidy in the form of material was given for construction of toilets and bathrooms. All Vankers and 15 Bhil families took the advantage of this programme.

U.C.D. as a part of urban programme made visible impact on the village weaker section. It could be seen in the above description that Vaghari and Bhangi castes are not given preference. The Social Worker is a Patidar from the nearby village. According to his report, Bhils and Vankers are very responsive and are always ready to accept the programmes.

The latent reasons of Vaghari and Bhangis' indifference are, firstly they are small in number, secondly, Bhils and Vankers do not like to mix with Vaghari and Bhangis. Thirdly, Social Worker has to show that programmes are carried out, so he would avoid the antagonism between Bhil-Vanker and Vaghari-Bhangi.

Patidars and Barias are jealous about these activities because Bhils and Vankers get advantage. In fact, Social Worker never invited any Patidar or Baria leader from the village to attend the function. Social Worker said "for me the leaders are ward-officer, Commissioner, Deputy-Commissioner, Corporator and not the village leaders." It is true in the one sense that those personnel take note of his activities. In a merged village, village leadership is not given much importance.
Bhils and Vankers are happy with U.C.D. programmes because they get chance to improve their social status. In a merged village such process of cultural assimilation percolates slowly.


This act has been implemented in this village. The Government has virtually, stopped any transfer of vacant land and property in order to assess the quantity of excess land in an area. The excess land will be acquired by the Government. The land owners know that they will not get big compensation. In this situation they cannot dispose it of their land. What to do! and what will happen! are the ambivalent situations for them.

Hutments (Zopadpattis)

The growth of zopadpattis on a vacant land has become the common phenomenon. The growth of hutments in and around the village is the gift of BMC to Rajpur. Ever since the land has been taken over by BMC, the low-income groups have been pressurising the authorities to allow them to construct huts on it and legalize them. These zopadpattis have created problems for BMC as the way in which people live there, they turn into places of filth and dirt.
Map No. VI indicates the growth of zopadpattis around the open land of Rajpur. The entire episode of the growth of hutments can be seen from a sociological perspective. How different social groups, their interests and perceptions play vital role in such matter can be described as follow.

As soon as Rajpur became the part of BMC its non-agricultural land was declared as urban land. The owners of hutments in the city were in need of such place for their relatives. These groups became activate and moved the matter through their leaders. They wanted this land of Rajpur for the construction of hutments.

On the other side P.P. (Patidar) was representing as a Corporator from the village. He himself was a big landholder and his caste fellows (landholders) came to know about the intention of BMC, P.P. in order to protect his and villagers interest played active role and did not allow BMC to construct hutments. Villagers through that creation of hutments means undue pressure of unwanted population on the village. Secondly, they had fear of losing the land which was meant for grazing their cattles. P.P. could manoeuvred the matter from the top, so ultimately BMC did not allow, socio-economically lower groups to erect huts. In this way during PP's tenure (1973-1978) there were no hutments around the village. During 1978-1980 BMC was superseded.
In 1980 DC (Chavda) was elected as Corporator. He had support of weaker sections. During erection campaign he promised these groups for allotting the land for huts. He was marginal farmer and being a Baria he did not take care of Patidars' interest. He had pressure from other Congress (I) leaders about utilization of land. DC allowed these different groups for hutments. He could visualize the long term interest. The result is more than 2000 huts have been erected. These families have become the balance of power. They have water pumps and many more demands are put forward by them.

Locations of Industries in Rajpur Village

Over a period of 15 years (1960-75) 49 factories have been established around Rajpur village. The further establishment of factory has been stopped by VUDA since 1976 onwards. The factories are of two types, large scale and small scale. A large scale factory means a factory using power and employ 50 or more workers, or not using power and employ 100 workers. While in a small scale industry less than 50 workers are employed and using power or not using power and employ less than 100 workers. Out of these 49, 22 are of large scale type employing 2264 workers while 27 are of small scale type employing 444 workers. The total number of workers in these factories are 2708, out of which 136 workers belong to Rajpur village. The factories are producing, chemicals, petroleum, coal products, cement products etc.
Establishment of factories in Rajpur has social implications on the social structure of the village. In the initial stage (around 1966) seven leading industrialists took interest in setting up factories in Rajpur, later they invited their relatives and motivated them to establish new or ancillary factories. One Patidar (PP) took initiative to have small factory but could not succeed. Enterprising ability from the village could not develop. The reason is villagers did not have capital, technical know-how, enterprising skill, managerial skill etc. The factory owners, administrators and other personnel do not live in the village proper, they are not participating in the social life of the village, they are commuters. The only thing is that they are employers.

The locations of these factories are so close to the village that it takes hardly 5 to 10 minutes for the workers to reach their respective place of work or factory. This saves a lot of time of the workers. This has opened new avenues of jobs for the villagers. Out of 136 workers of Rajpur employed in these factories 30 are Bhils, 11 Patidars, 13 Artisans, 78 Barias and 4 Vankers. These workers have developed friendships across the casteline. One of the workers (Gosai) is now the active leader of the union. He has become the popular leader amongst the workers of the village.
Non-agricultural activities in a merged village

The main activities of the village before merger were centered around agriculture and dairying. The other occupations like pottery, smithery and carpentry were mainly based on traditional relations of jaymani system. Village shops were catering to the needs of the village people. With the merger of village into an urban area a number of non-agricultural activities are likely to be initiated.

Some of the factors in a merged village have contributed to the development of non-agricultural activities. For example, the growth of population i.e., migrants flow in the village and around the village. This new population has brought urban needs and urban mode of living. This has motivated for opening of varieties of occupations. The infrastructural facilities developed in the village also attracted outsiders for different types of activities. Structurally these factors are interrelated, a change in one of its aspects affects the other aspects of the system. This is how due to migrants there is a change in composition of village population.

It would be significant to see the types of activities and participants taking part in these activities. The following table indicates the types of non-agricultural activities and number of families engaged in these activities.
List of activities, their total number and ownership

<table>
<thead>
<tr>
<th>Name of the activity (Shop)</th>
<th>Total No. of shops</th>
<th>Owned by villagers</th>
<th>Owned by outsiders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Retail shop</td>
<td>20</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>2. Cutlary shop</td>
<td>2</td>
<td>--</td>
<td>2</td>
</tr>
<tr>
<td>3. Cloth-shop</td>
<td>4</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>4. Brass-vessels shop</td>
<td>1</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>5. Wood-coal-fuel shop</td>
<td>7</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>6. Tailoring shop</td>
<td>25</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>7. Hair-cutting shop</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8. Laundry</td>
<td>1</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>9. Cycle-repairing shop</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>10. Tea/hotel</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>11. Pan shop</td>
<td>9</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>83</strong></td>
<td><strong>47</strong></td>
<td><strong>36</strong></td>
</tr>
</tbody>
</table>

Other than shop

<table>
<thead>
<tr>
<th>Total families engaged in</th>
<th>Village families</th>
<th>Non-village families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Collecting rags</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>2. Tin-smithing</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>3. Basket-makers</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>4. Kites &amp; fire crackers</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>5. Tailoring class</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>6. Printing-press</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>7. Lathe</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>8. Poultry</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>9. Pounding Spices</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>10. Flour mill</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>11. Kiln (bricks)</td>
<td>2</td>
<td>--</td>
</tr>
<tr>
<td>12. Dispensary</td>
<td>4</td>
<td>--</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
<td><strong>3</strong></td>
</tr>
</tbody>
</table>
These activities are carried out for pecuniary gain. These activities are not directly related with the agricultural activities of the village.

The above data reveal that varieties of activities are seen in the village. It is the general feeling of the migrants that after merger village becomes the part of city area and as outsiders they have the right to earn and can undertake any economic activity. Villagers on the contrary feel that even when the village becomes the part of city, village remains village. In light of this it can be seen that outsiders are competing with the villagers except kite making and fire crackers in almost all the activities.

Villagers are dominating in retail shops (15 out of 20), cloth shop (3 out of 4), fire-wood and coal (5 out of 7), Tea-hotel (4 out of 6), pan-shop (5 out of 9) and cycle-repairing (4 out of 6). Villagers have not gone in the business of brass-vessels and cutlary. It was observed that villagers shops were of rural type. All shops were in their houses i.e., the front room has been used as shop. The goods and articles in the shop were simple i.e., you find only one brand of soap not all varieties of soaps. Most of the business is done on credit. Any member, whosoever is present runs the shop. Nobody is owner and nobody is servant. Any one of the members go to city and bring the goods or articles for selling. Thus
villagers have small scale business. Villagers say that due to industries most of the workers are commuters it is not like the other villages where population is steady. (The meaning is that in other merged villages due to housing societies business could flourish). Here in Rajpur, except migrants the study population is very few. Tea-hotels are simple shops. Under the extended roof few wooden benches and stools are kept, where bypassers or factory workers come for tea or snacks. It was observed that tea-hotel owners who are from the village do not cater tea to the untouchables. The other two outsider (owners) cater tea and snacks to untouchables. This is how village remains village even after merger.

Tailoring shops are dominated by outsiders. Village tailors have to compete with these outsiders. These outsiders (most of them) have link with city-tailors, this way they get extra work from the city also.

Laundry is owned by one of the families from Rajasthan. This family gets sufficient income as it is the only shop.

There are two hair-cutting shops, one owned by a village Barber. Outsider Barber has employed 4 persons and does better job. Village Barber is the only person who works in the shop. His village customers come for hair-dressing on
credit also. He finds difficulty in competing with an outsider barber.

The other activities other than shops have emerged in the village. Different 20 families have been engaged in these activities. Out of these 20 families only 3 families are from the village, while 17 are outsiders.

The families engaged in rags collecting and tin-smithing are 3 in number. They have come from outside and have settled in the village. As there is a paper-mill, rags collectors get enough to live their lives. Tin-smithers get sufficient work from the different factories. Basket-maker is an outsider. Kite-maker and fire crackers activity is done by one of the villagers. This is a seasonal business. In all these activities persons have to put their labour.

Out of 4 flour-mills, 2 are owned by villagers. The other all activities are done by outsiders. One tailoring coaching class is run by an outsider. This class is in Vanker falia and is conducted by an expert tailor from Baroda city. He has kept 20 sewing machines and admits 30 students in a batch. Both males and females are admitted to coaching class. Generally, Patidars do not prefer to attend this coaching class mainly due to its location in Vanker falia.

Poultry farming a profitable occupation is taken up by one Sindhi from Baroda. He has employed two Bhil boys
from the village to look after poultry.

Printing-press, Lathe, Pounding and kiln are the enterprising activities. In all these number of workers have been employed. These are the large-scale activities. The owners of printing-press, Lathe, pounding, kiln get high status as they become employer. The doctors from the city (4 in number) come in the village during their visiting hours.

Thus, Rajpur being a merged village is in the phase of transformation. Outsiders by dominating and developing different occupations will shape the future of the village. The general feeling of the villagers is that the outsiders are exploiting their situation.

The other urban institutional facilities extended to Rajpur after its merger with Baroda are, Mobile Hospital, Post and Telegraph and Bank. Free medical treatment, through mobile hospital has been extended to the residents of the village. This mobile hospital visits the village twice a week. The mobile-hospital is stationed at the old Panchayat Office where the villagers can go for treatment. Bhils, Untouchables and few Barias take the advantage of mobile hospital.

In the Post and Telegraph office nobody has been employed from the village. Similarly, in United Bank of India all staff-members are from city. Some of the Bhils and
even Barias expect at least the post of a peon in these institutions. But recruitment is not done locally.

In local institution (village base) no outsider gets a chance for job. In, "Rajpur Milk Producers' Dairy" all four persons are from the village.

A Balance-sheet of a merged Village

The first significant event occurred in 1930, i.e., first public-bus from Baroda came to village Rajpur. Since then village is under transformation. Historically, village was traditional, with little influence of urban society changed into a fringe village (1970) to a merged village in 1973. In 1983, (present study year) village completed one decade of its merger with city. The overall impression one could gather about the merged village could be given in terms of gain and loss. There are certain things which villagers could gain by virtue of merger, these all things which villagers have to forgo or are disappearing, or will disappear in the near future. There are other factors which can be considered as byproducts of this process.

Looking from the physical setting point of view, present village seems to be a refined village. Roads, Rickshaw stand, frequent buses, street lights have added urban facilities to the village.
Composition of population has undergone significant change. Migrants coming from different states, with different languages and mode of living have added the elements of heterogeneity to the local population. These people have created new settings of interactions. Even new categories of social relations have come-up which have affected the caste-system of the village. For example landlord (owner of the house) and tenant relations are new in the village. A Bhil is a owner of the house while Maratha family is the tenant. Thus, Baria-Punjabi, Baria-Ujian, Patidar-Keralites etc., are the social relations which have emerged.

As a result of BMC villagers have to interact with new role-incumbents. The personnel from the different sections come to the village. These personnel behave in a formal way with the villagers. Villagers social-interactions are based on primary relations. Thus villagers cannot expect the same type of behaviour from BMC personnel. In this new situations (both in case of migrants and BMC) villagers have to recognize people not by their names but by their roles they occupy. In the long-run the social relations based on primary and face to face relations will be supplemented by secondary and impersonal social-relations.

The Village books neat and clean now, migrants-cum-tenants do like rather they insist for cleanliness. The villagers cannot make the streets dirty, they have to take their
cattles either in field or have to keep in the cattlesheds.

Formerly, the crop was brought into the 'wada' or 'khala' (special place for thrashing the crop), Farmers used to co-operate with each other. They were looking after each others' crops and were helping each other. This special place for this purpose was located outside the village. Now BMC doesn't allow the farmers, to make use of this place. They have to do these activities of drying, thrashing etc., on their farms.

Nearly 200 hundred acres of land has gone to 49 factories. The new job opportunities have opened. The other side of this situation is that chemical factories pollute the atmosphere and also affect the agriculture. According to older Patidars and Barias, factory workers and migrants being outsiders do not follow rural norms. Those old leaders were disturbed because of the following events, occurred during 1981, 82 and 83.

"One Baria girl was raped by a factory worker."

"The young Bhil girl was molested by a factory worker." These incidents have created the fear of molestation among the young girls and wives of Bhils and Vankers. "A village Brahmin boy fell in love with a Patidar girl (migrant) and both of them ran away. There was a big quarrel between these two families, villagers threatened the migrant family."
"A Patidar girl was trapped by rickshaw driver (staying in the village) and he ran away with that girl, after seven days they caught red handed by Kaira Police."

These and such other happenings are attributed to the effects of merger of the village with Baroda city by the elder persons. In fact, they feel that village face to face relations and informal control mechanism is not operative. Villagers control over each other has weakened. The number of such incidents have increased today. To conclude we can say that, merged village has not become fully urbanized. It is under the process of urbanization. It will bring changes among the weaker sections as they are given due importance by Urban community Development Programmes, what will happen to different categories of size of landholders has to be seen, so long agriculture is there, these groups will continue as agriculturists.