Chapter - II

SOCIO-ECONOMIC BACKGROUND OF THE RESPONDENTS

A study of the socio-economic and demographic background of the respondents in the study has its own importance. It will enable us to understand clearly the diverse factors affecting the value-orientation of the respondents (their age, family structure and caste, their educational attainments, economic status of the family, etc.). In fact the socio-economic background of the respondents is an important variable in determining their social status in the community.

Karl Mannheim (1936) in this connection, has remarked that "the opinions, statements, prepositions and systems of ideas are not taken at their face value but are interpreted in the light of the life situation of the one, who expresses them." Our thinking and behaviour pattern are conditioned by our social experiences.

There are broadly two sets of variables which help an individual to occupy a particular social position. One set of variables is called 'ascriptive' which includes caste, kinship network of relationships, familial occupation, income etc. Another set is labelled as 'achieved' which an individual attains or acquires, according to his or her own efforts like education, occupational skills, economic returns, etc. In addition to these two sets of variables an individual's life experiences also influence his/her attitude and behaviour pattern.
In this chapter an attempt has been made to identify the demographic characteristics of the respondents as well as their socio-economic background. This exercise would help us to determine the relative position of the respondents and their families on the social ladder of the villages under study.

Under the demographic attributes we shall discuss the age and marital status of the respondents as we feel that women would have lower status if they are married at a low age. Similarly, their educational attainment will also be taken into consideration for determining their individual educational standing.

**Age** :-

Age is an important demographic variable which not only determines an individual's physical and mental maturity but also depicts his/her life experiences. Age of an individual also determines his/her marital and economic status, whether one is economically active or dependent upon others. Age of an individual will also determine his/her relative attitude to the various methods of production. Older members may be reluctant to adopt new methods of production and hence, are likely to continue with the traditional mode of production. In contrast, the younger generation is likely to accept new challenges and may be more willing to try new methods of production if they are likely to yield more production. We also expect the difference in the educational attainments of the younger and older generations to affect their value orientations.
Table 2.1: Distribution of respondents by Age.

<table>
<thead>
<tr>
<th>Age</th>
<th>Maloh</th>
<th>Najwain</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Upto 20</td>
<td>3</td>
<td>1.7</td>
</tr>
<tr>
<td>21-40</td>
<td>73</td>
<td>41.7</td>
</tr>
<tr>
<td>41-60</td>
<td>74</td>
<td>42.3</td>
</tr>
<tr>
<td>61+</td>
<td>25</td>
<td>14.3</td>
</tr>
<tr>
<td>Total</td>
<td>175</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The distribution of the respondents according to different age categories, clearly indicates that a majority of our respondents belongs to an economically active age group. In case of Maloh 84 per cent of our respondents were in the age group of 21 to 60 years whereas this percentage was 88.4 in Najwain village. This clearly indicates that our respondents in both the villages were of an economically active age group though this percentage was a little higher in case of Najwain village. With regard to the older population it was noticed that there was a greater representation of older population in Maloh village (14.3%) as compared with Najwain village (8.5%). The distribution of the respondents according to age clearly indicates that dependency ratio is relatively higher in Maloh village as compared with Najwain village.
Marital Status :-

Marriage is an important event in human life. In the Hindu society, marriage is supposed to be a religious obligation. After marriage there is a transition in the status of men and women with attendant rights and obligations. As we are interested in the status of women, the knowledge of their marital status becomes important for the present study.

The table on age and marital status of the respondents gives an impression that age at marriage in both the villages is increasing. Out of three respondents upto the age of 20 years in Maloh village, one was still unmarried and in Nagwain, out of 5 cases one was unmarried. The clear picture would, however, emerge when we take up age at marriage of the respondents. Taking into account the present marital status of the respondents, we notice that in the age group of 21-40 years 6 respondents in Nagwain have already lost their spouses out of which 4 were remarried. Similarly in Maloh village there were 3 cases in this age group who were widowed. Further, we do not find a single case in either village where a lady has attained the age of 21 years and has remained unmarried.

The data also highlight a basic difference in the villages under study. There were 9 cases in Nagwain village who had gone in for a remarriage after the death of their husbands whereas not a single woman respondent in Maloh had gone in for a
Table 2.2: Distribution of respondents by their age and marital status.

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Najwain</th>
<th>Najwain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upto 20</td>
<td>21-40</td>
<td>40-60</td>
</tr>
<tr>
<td>Unmarried</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Married</td>
<td>2</td>
<td>70</td>
</tr>
<tr>
<td>Remarried</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Widow</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Separated</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>73</td>
</tr>
</tbody>
</table>

Maloh

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Upto 20</th>
<th>21-40</th>
<th>40-60</th>
<th>60+</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unmarried</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>2</td>
<td>70</td>
<td>55</td>
<td>11</td>
<td>138</td>
</tr>
<tr>
<td>Remarried</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Widow</td>
<td>3</td>
<td>18</td>
<td>14</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Separated</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>73</td>
<td>74</td>
<td>25</td>
<td>175</td>
</tr>
</tbody>
</table>
remarriage although there were 35 widows. The difference is attributed to the fact that in Nagwain village there were a large number of respondents belonging to the scheduled castes and the Rajputs who practised remarriage. In Maloh, on the other hand, widow remarriage among the twice born was not permitted. However, it was noticed that the local customs allowed these widows to live with the brothers of their deceased husbands and to raise children, who would be recognised as the children of the person with whom their mother is living. Thus, we notice, that officially these women remained widows but practically had all the conjugal relations. The concentration of widows in the age group of 40 years and above indicates that these women could not go for remarriage because they had crossed the marriageable age, that is, child bearing. We have taken the present age of the respondents and their marital status we are not in a position to say at what age they became widow and what was the age gap between the spouses. We shall take up this issue later on. It is suffice to state here that remarriage was a common practice at Nagwain which can be attributed to their caste background where members of scheduled castes constituted a largest single group. Similarly, living together as a levirate practice was found quite common among Rajputs of Maloh village.

**Education:**

Education is considered an important variable not only for widening mental horizon of the individual but also as it helps a person to
make use of rational and scientific approach to different problems. It is a known fact that literacy rate in India, with the exception of Kerala, is very low, and this is more true in rural areas. Similarly, there are marked differences in the literacy rate among the sexes.

Table 2.3: Educational attainment of the respondents by caste at both the villages.

<table>
<thead>
<tr>
<th>At Maloh</th>
<th>Educational attainment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caste</td>
<td>Illiterate</td>
</tr>
<tr>
<td>High castes</td>
<td>126</td>
</tr>
<tr>
<td>Scheduled castes</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>160 (91.42)</td>
</tr>
</tbody>
</table>

At Nagwain

<table>
<thead>
<tr>
<th>Caste</th>
<th>Illiterate</th>
<th>Literate</th>
<th>Upto Primary</th>
<th>Upto Middle</th>
<th>Upto High School</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>High caste</td>
<td>69</td>
<td>2</td>
<td>6</td>
<td>4</td>
<td>4</td>
<td>85</td>
</tr>
<tr>
<td>Scheduled Castes</td>
<td>66</td>
<td>-</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>79</td>
</tr>
<tr>
<td>Total</td>
<td>135 (82.32)</td>
<td>2 (1.23)</td>
<td>16 (9.75)</td>
<td>5 (3.05)</td>
<td>6 (3.65)</td>
<td>164 (100)</td>
</tr>
</tbody>
</table>
### Table 2.4: Age and education of the respondents.

#### MALOH

<table>
<thead>
<tr>
<th></th>
<th>Illiterate</th>
<th>Upto Primary</th>
<th>Upto Middle</th>
<th>Upto High</th>
<th>High +</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Upto 20</strong></td>
<td>3 (1.88)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3 (1.71)</td>
</tr>
<tr>
<td><strong>21-40</strong></td>
<td>60 (37.50)</td>
<td>10 (83.33)</td>
<td>3 (100.0)</td>
<td></td>
<td>73 (41.71)</td>
<td></td>
</tr>
<tr>
<td><strong>41-60</strong></td>
<td>73 (45.62)</td>
<td>1 (8.33)</td>
<td></td>
<td></td>
<td>74 (42.29)</td>
<td></td>
</tr>
<tr>
<td><strong>61 +</strong></td>
<td>24 (15.00)</td>
<td>1 (8.33)</td>
<td></td>
<td></td>
<td>25 (14.29)</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>160</td>
<td>12 (6.9)</td>
<td>3 (1.7)</td>
<td></td>
<td>175 (100.0)</td>
<td></td>
</tr>
</tbody>
</table>

#### NAGWAIN

<table>
<thead>
<tr>
<th></th>
<th>Illiterate</th>
<th>Upto Primary</th>
<th>Upto Middle</th>
<th>Upto High</th>
<th>High +</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Upto 20</strong></td>
<td>2 (1.48)</td>
<td>2 (11.11)</td>
<td>1 (16.66)</td>
<td></td>
<td>5 (3.05)</td>
<td></td>
</tr>
<tr>
<td><strong>21-40</strong></td>
<td>64 (47.41)</td>
<td>12 (66.67)</td>
<td>2 (40)</td>
<td>4 (66.67)</td>
<td>82 (50.00)</td>
<td></td>
</tr>
<tr>
<td><strong>41-60</strong></td>
<td>55 (40.74)</td>
<td>4 (22.22)</td>
<td>3 (60)</td>
<td>1 (16.67)</td>
<td>63 (38.41)</td>
<td></td>
</tr>
<tr>
<td><strong>61 +</strong></td>
<td>14 (10.37)</td>
<td></td>
<td></td>
<td></td>
<td>14 (8.54)</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>135 (82.3)</td>
<td>18 (11.0)</td>
<td>5 (3.04)</td>
<td>6 (3.7)</td>
<td>164 (100.0)</td>
<td></td>
</tr>
</tbody>
</table>
Taking into account the educational attainment of the respondents in both the villages, it is difficult to find any marked difference between the two. In Maloh village more than 91 per cent and in Nagwain, more than 82 per cent respondents were illiterate. The data on education was further cross tabulated with the caste of the respondents who were broadly divided into High Castes and Scheduled Castes. In Maloh, the percentage of illiterate respondents from the high castes was 90.65 as against 94.44 per cent from amongst the scheduled castes. A similar situation was found in Nagwain, where high castes had approximately 19 per cent literacy as against 16 per cent among scheduled castes respondents. The data does not support the contention that education was the privilege of high castes. A large majority of the respondents, irrespective of their caste background, were found to be illiterate (Table No. 2.3). So far as education upto the level of high school is concerned, there was not a single respondent in Maloh who had formal education upto this level. As compared with this, there were six respondents in Nagwain who had formal education upto matriculation.

Different statistics help us to conclude that there is a spread of education and a number of people from the younger generation are now going in for education in comparison with the older generation. When this contention was empirically checked in both the villages, it was noted that in village Maloh there
were three respondents up to the age group of 20 years all of whom were illiterate. However, in village Nagwain, out of 5 respondents in the age group of 20 years, two had education up to the primary, and one up to the high school level. It can thus be concluded that there is no impact of education in village Maloh, particularly, in case of women respondents. In contrast to this, the respondents of the Nagwain village are better placed, inspite of the fact that a large majority of the women respondents are illiterate (Table 2.4).

An individual's social status in the Indian society is based on his caste affiliation. Further, the higher castes are more likely to enjoy better privileges. In rural India, this is dependent upon the land holdings. Caste is also found to be associated with economic activities of the family members. Family composition and its living conditions also affect an individual's social standing. These variables have been taken up separately to describe the ascriptive attributes of the respondents to find out their relative social position in the hierarchical social order of the villages under study.

Caste :

Caste is an important variable of an individual's ascribed status. The Indian society is hierarchically divided, based on caste, and this is more true of the rural areas. The position of a caste in the hierarchy is independent of its economic status. The status
of a caste is associated with its relative ritual purity or pollution. Results of various recent studies conducted in rural India can be divided into two: one set of studies indicates convergence of caste and class status (D'Souza 1981) whereas the second set does not find this type of association (Dilbagh, 1975; Mahajan, 1987). Traditionally also, we find that the Brahmins who were at the apex, did not enjoy better economic status in comparison to those castes which were placed lower to them on the social ladder. Caste determines social prestige and is also associated with different types of social practices. We cannot, however, deny that in modern society a greater importance is being given to economic standing. Nevertheless, people are still graded on their caste position and this is more true of the hilly areas of Himachal Pradesh.

In this study, scheduled castes include the Kolis, the Lohars, the Chamars, the Domnas. Twice born are the Brahmins, the Rajputs, the Banias and the Khatris in the area under study who are called Swarna Jati or the twice born.

Table 2.5: Distribution of the respondents by caste

<table>
<thead>
<tr>
<th>Caste</th>
<th>Maloh Frequency</th>
<th>Maloh Percentage</th>
<th>Nagwain Frequency</th>
<th>Nagwain Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin</td>
<td>2</td>
<td>1.1</td>
<td>20</td>
<td>12.2</td>
</tr>
<tr>
<td>Rajput</td>
<td>135</td>
<td>77.2</td>
<td>58</td>
<td>35.4</td>
</tr>
<tr>
<td>Khatri</td>
<td>2</td>
<td>1.1</td>
<td>7</td>
<td>4.3</td>
</tr>
<tr>
<td>Scheduled Castes</td>
<td>36</td>
<td>20.6</td>
<td>79</td>
<td>48.2</td>
</tr>
<tr>
<td>Total</td>
<td>175</td>
<td>100.0</td>
<td>164</td>
<td>100.0</td>
</tr>
</tbody>
</table>
It is evident from Table 2.5 that a majority of the respondents from both the villages belonged to Dwija i.e. 79.4 per cent in Maloh and 52.4 per cent in Nagwain village. Though a majority were of high castes in both the villages. There was a greater representation of the scheduled castes in Nagwain village as compared to Maloh. In contrast to 48.2 per cent scheduled castes in Nagwain there were 20.6 per cent scheduled castes in Maloh village indicating a preponderance of twice born in Maloh.

After having discussed the age and caste attributes of the respondents, let us now take into account the economic status of the respondents in relation to their caste status. In this section, we shall deal with the land holdings, occupations, and incomes, to determine the economic status of the respondents. Let us first of all take land distribution of the respondents according to their caste.

Table 2.6 reveals that except in a few cases every one has his own land, and in both the villages it is the higher castes who have the largest size of land holdings. As compared to Maloh village, Nagwain respondents have less land holding. 41.1 per cent in Maloh and 55.5 per cent in Nagwain have land size upto 10 Bighas. With regard to the larger land holdings, we notice in Maloh, that 6.8 per cent of the respondents' families at Maloh had 40 Bighas of land or more. In contrast to this, only three per cent families of the respondents at Nagwain had such big land holding.
Table 2.6: Caste and land distribution of the respondents family.

<table>
<thead>
<tr>
<th>Maloh</th>
<th>upto 10 Bigha</th>
<th>10 to 20 Bigha</th>
<th>20 to 40 Bigha</th>
<th>40 Bigha +</th>
<th>Nil</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin</td>
<td>1 (1.66)</td>
<td>1 (3.33)</td>
<td>12 (100)</td>
<td>2 (1.14)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>43 (59.72)</td>
<td>55 (91.67)</td>
<td>25 (83.33)</td>
<td>12 (100)</td>
<td></td>
<td>135 (77.14)</td>
</tr>
<tr>
<td>Khatri</td>
<td>1 (1.67)</td>
<td>1 (3.33)</td>
<td>2 (1.14)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S.C.</td>
<td>29 (40.28)</td>
<td>3 (5.00)</td>
<td>3 (10.0)</td>
<td>1 (100)</td>
<td></td>
<td>36 (20.57)</td>
</tr>
</tbody>
</table>

Total       | 72 (41.14)    | 60 (34.29)     | 30 (17.14)     | 1 (0.57)   | 175 (100.0) |

Nalwain

| Brahmin   | 6 (6.59)      | 5 (11.63)      | 4 (19.04)      | 5 (100)    | 20 (12.20) |
| Rajput    | 34 (37.36)    | 15 (34.88)     | 8 (38.11)      | 1 (25)     | 58 (35.36) |
| Khatri    | 5 (5.49)      | 1 (2.33)       | 1 (25)         | 7          |
| S.C.      | 46 (50.55)    | 22 (51.16)     | 9 (42.86)      | 2 (50)     | 79 (48.17) |

Total       | 91 (55.49)    | 43 (26.22)     | 21 (12.80)     | 5 (3.05)   | 4 (2.44) |

164 (100)
Now the question arises, which caste has the highest and the lowest size of land holdings? It is generally seen in the rural areas, that there is a direct association between castes and land holdings. Let us see what is the empirical situation in the villages under study.

It is evident from Table 2.6 that in both the villages it is the higher castes who have the highest size of land holdings. However, in Nagwain, there is hardly any difference between the Rajputs' and scheduled castes' land holdings. But if we compare each caste from both the villages then it is clear that in Maloh it is the Rajput caste, and in Nagwain, it is the Brahmin caste who has the highest size of land holding. In Maloh 80.5 per cent of the scheduled castes, and in Nagwain, 58.3 per cent of the scheduled castes had land holdings upto 10 Bighas only. So, it can be concluded, that there is an association between caste and land holding in both the villages, which is, the higher the caste, the higher the land holding, and the lower the caste, the smaller the size of the land holding.

**Occupation** :-

Occupation is also one of the important variables which determines familial social standing. This is due to the fact that not only different occupations have different prestige but are also associated with different privileges and economic benefits. It is believed that
Table 2.7: Caste and main occupation of the respondents family.

<table>
<thead>
<tr>
<th></th>
<th>Agriculture</th>
<th>Horticulture</th>
<th>Vegetation</th>
<th>Business</th>
<th>Govt. job</th>
<th>Caste occupations</th>
<th>Dairy work</th>
<th>Not working</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MALOH</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swarn Caste</td>
<td>138</td>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>Scheduled Castes</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>36</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>170</td>
<td></td>
<td>1</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>175</td>
</tr>
<tr>
<td><strong>NASWAIN</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swarn Caste</td>
<td>23</td>
<td>27</td>
<td>25</td>
<td>4</td>
<td>1</td>
<td></td>
<td>5</td>
<td></td>
<td>85</td>
</tr>
<tr>
<td>Scheduled Castes</td>
<td>18</td>
<td>30</td>
<td>22</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td></td>
<td>79</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>41</td>
<td>57</td>
<td>47</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>164</td>
</tr>
</tbody>
</table>
those who are owner cultivators have power and better life opportunities than those who are agricultural labourers, because they depend for their livelihood on the landlords.

Caste and Family occupation of the respondents

In Himachal Pradesh, because of the geographical conditions, the main occupation of the people is either horticulture, or agricultural vegetation.

The respondents were asked to indicate the main occupation of their families. Keeping in view the time spent, the respondents indicated those economic activities as their main familial occupation, on which the family members spent most of their time. It does not however mean that such economic activities gave them a greater economic return. Tabulation of the responses indicates that 97.1 per cent of the respondents of Maloh and 88.4 per cent of Nagwain gave agriculture and allied activities as their main familial occupation. At Nagwain, in addition to agriculture, most of the families were engaged in horticulture and vegetable production, whereas at Maloh, horticulture had not been developed. There were five Brahmin families at Nagwain which were continuing with their traditional role, i.e., helping others to perform their religious rites and rituals. A few families were also found to be engaged in business and commerce activities. Only the scheduled castes were continuing with their traditional role of artisans or helpers in the villages under study.
In Maloh, people spent most of their time in agricultural activities, whereas in Nagwain village, people were engaged in various occupations like Govt. jobs, business, dairy farms, and cash crops like horticulture and vegetables. It is interesting to note that in Nagwain, members of the scheduled castes have representation in all these occupations.

The size of land holding per se is not related to production. Himachal Pradesh is a hilly state and therefore, most of the land does not give a good yield. In order to make both ends meet, people have to do different types of odd jobs. The village Nagwain is situated on the banks of a river and hence, land is more suitable for vegetation. This may one of the reasons why the people of Nagwain have shifted to vegetation, which gives a greater economic return, in addition to the traditional occupation of horticulture. In short, people have to do different types of odd jobs, in addition to agriculture, to make both ends meet.

Income:

Another important variable which has its bearing on the economic status of the family is its income. The standard of living of a family is based on the economic returns of that family. It is, therefore, imperative to have a glance at the economic returns of the households under study in both the villages. We are aware of the fact that it is difficult to get accurate information about the income of the family in Indian villages because people in the
villages do not reveal the true worth of the goods which they produce for self-consumption. For them, income implies the goods sold in the market, or the money received as salary or wages. Inspite of these constraints, we asked our respondents to indicate their family income, taking into account all their sources.

It may be added here that family income does not mean the economic returns from its main occupation. It is quite likely that most of the family members are engaged in agriculture, and one or two members, in addition to agricultural work, may be working as on a daily wage basis, or be engaged in business, or in govt. jobs. Family income here refers to all the sources through which members have some returns of their economic activities.

The tabulation of the information collected reveals that approximately 36 per cent of the families in village Maloh had no income, implying thereby, that they were living at subsistence level, and both the Rajputs and the members of the scheduled castes were faced with such a situation. In contrast with this, less than 7 per cent of the respondents in village Nagwain were living at subsistence level. Here, again, we find that both the Rajputs and the members of the scheduled castes fall in this category. If we limit our discussion to the lowest income, i.e., upto 500 per month, as the income of the family from all sources, we find that more than 51 per cent of the respondents of Nagwain have low income in comparison with only 31 per cent at Maloh.
Table 2.8: Total income of the respondents family by their caste.

<table>
<thead>
<tr>
<th></th>
<th>Upto 300</th>
<th>300+500</th>
<th>501+1000</th>
<th>1101+2000</th>
<th>2001+5000</th>
<th>Nil</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MALOH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Rajput</td>
<td>18</td>
<td>19</td>
<td>29</td>
<td>17</td>
<td>1</td>
<td>51</td>
<td>135</td>
</tr>
<tr>
<td>Khatri</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>S.C.</td>
<td>8</td>
<td>5</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td>12</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>25</td>
<td>37</td>
<td>19</td>
<td>2</td>
<td>63</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NAGWAIN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>7</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>Rajput</td>
<td>13</td>
<td>19</td>
<td>8</td>
<td>9</td>
<td>3</td>
<td>6</td>
<td>58</td>
</tr>
<tr>
<td>Khatri</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>S.C.</td>
<td>19</td>
<td>28</td>
<td>19</td>
<td>6</td>
<td>2</td>
<td>5</td>
<td>79</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>51</td>
<td>33</td>
<td>21</td>
<td>15</td>
<td>11</td>
<td>164</td>
</tr>
</tbody>
</table>

Table 2.8: Total income of the respondents family by their caste.
Income was also cross tabulated with caste and it was found that all the caste groups were represented in this income group with the exception of the Khatris at Nagwain whose income was in the higher income category. Higher family income of the khatris at Nagwain is attributed to the fact that their families act as commission agents for vegetables and horticulture products. So far as the higher income category is concerned, i.e., more than Rs. 2000/- p.m., we find that there were 15 families in Nagwain who had income of more than 2000 in comparison with two families at Maloh. Moreover, in village Nagwain, all the castes were represented in the higher income group indicating an egalitarian way of living and also illustrating the fact that there is no association between caste and income. The hypothesis that lower the caste status, the lower the income of the family, does not hold true in the villages under study.

The distribution of family income in both the villages gives an unclear picture. On the one hand, a number of families at Maloh do not have any income, and on the other hand, a less percentage of them fall in the lower income group as compared with the village Nagwain. The village Nagwain also has a large number of families falling in lowest income group, but quite a few families in Nagwain also have a greater representation in the highest income category.

Total family income per se would not help us to understand the economic status of the households unless we take into account
Table 2.9: Per capita income of the respondent-families by caste.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Upto 50</th>
<th>50-100</th>
<th>101-200</th>
<th>201-300</th>
<th>301-400</th>
<th>401-500</th>
<th>500-1000</th>
<th>1000-5000</th>
<th>Nil</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>MALOH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>2 (100.0)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>15 (11.1)</td>
<td>26 (19.2)</td>
<td>29 (21.5)</td>
<td>8 (5.9)</td>
<td>4 (3.6)</td>
<td>2 (1.5)</td>
<td></td>
<td></td>
<td></td>
<td>51 (37.8) (100.0)</td>
</tr>
<tr>
<td>Khatri</td>
<td>1 (5.0)</td>
<td>1 (5.0)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2 (100.0)</td>
</tr>
<tr>
<td>S.C.</td>
<td>3 (8.3)</td>
<td>9 (25.0)</td>
<td>8 (22.2)</td>
<td>2 (5.6)</td>
<td>2 (5.6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12 (33.3) (100.0)</td>
</tr>
<tr>
<td>Total</td>
<td>21 (12.0)</td>
<td>36 (20.6)</td>
<td>37 (21.2)</td>
<td>10 (5.7)</td>
<td>6 (3.4)</td>
<td>2 (1.1)</td>
<td></td>
<td></td>
<td></td>
<td>63 (36.0) (100.0)</td>
</tr>
<tr>
<td>NAGWAIN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>1 (5.0)</td>
<td>5 (25.0)</td>
<td>3 (15.0)</td>
<td>1 (5.0)</td>
<td>3 (15.0)</td>
<td>3 (15.0)</td>
<td>3 (15.0)</td>
<td>1 (5.0)</td>
<td>20 (100.0)</td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>9 (15.5)</td>
<td>21 (36.2)</td>
<td>10 (17.2)</td>
<td>6 (10.4)</td>
<td>5 (8.6)</td>
<td>1 (1.7)</td>
<td>- (1.7)</td>
<td>- (1.7)</td>
<td>6 (10.4) (100.0)</td>
<td></td>
</tr>
<tr>
<td>Khatri</td>
<td>- (1.1)</td>
<td>- (1.1)</td>
<td>3 (42.8)</td>
<td>1 (14.3)</td>
<td>- (28.6)</td>
<td>- (14.3)</td>
<td>2 (14.3)</td>
<td>1 (14.3)</td>
<td>7 (100.0)</td>
<td></td>
</tr>
<tr>
<td>S.C.</td>
<td>8 (10.1)</td>
<td>37 (46.8)</td>
<td>17 (21.5)</td>
<td>5 (6.3)</td>
<td>4 (5.1)</td>
<td>- (3.8)</td>
<td>3 (3.8)</td>
<td>- (3.8)</td>
<td>5 (6.3) (100.0)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>18 (11.0)</td>
<td>63 (38.4)</td>
<td>33 (20.2)</td>
<td>13 (7.9)</td>
<td>12 (7.3)</td>
<td>4 (2.4)</td>
<td>8 (4.9)</td>
<td>2 (1.2)</td>
<td>11 (6.7) (100.0)</td>
<td></td>
</tr>
</tbody>
</table>
the number of persons living in the households. It is for this reason that per capita income per month was worked out to find out the actual economic standing of the households.

Tabulation of per capita income per month along with the caste of the respondent indicates that in the lower income category i.e., upto rupees 100 per month, we find that all the caste groups are represented in both the villages except the Khatris in Nagwain (Table 2.9) The Brahmins and the Khatris in Maloh have lower per capita income as compared with even the scheduled castes. Though a majority of the scheduled castes have low per capita income in both the villages, yet we find that the scheduled castes members also belong to higher per capita income. Confining our discussion to the higher income group, i.e. more than 500, we find that the residents of Nagwain were better placed in comparison with the residents of Maloh. In the village Nagwain, there were ten households in this income group consisting of the Brahmins, the Khatris, the Rajputs, and the scheduled castes. In contrast with this, not a single household had this much per capita income in Maloh. The tabulation on per capita income also does not support the contention that caste and economic status are coterminous.

Family Composition :-

Family background plays an important role in moulding the behaviour of its members. Secondly, family also provides
Table 2.10: Household composition of the respondents

<table>
<thead>
<tr>
<th></th>
<th>Father + Mother</th>
<th>Conjugal Unit with Unmarried children</th>
<th>Conjugal + daughter mother</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td></td>
</tr>
<tr>
<td>MALOH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>1 (50%)</td>
<td>1 (50%)</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>71 (50.6%)</td>
<td>58 (43%)</td>
<td>6 (4.4%)</td>
<td>135</td>
</tr>
<tr>
<td>Khatri</td>
<td>1 (50%)</td>
<td>1 (50%)</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>S.C.</td>
<td>23 (63.9%)</td>
<td>12 (33.3%)</td>
<td>1 (2.8%)</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>96 (54.9%)</td>
<td>72 (41.1%)</td>
<td>7 (4%)</td>
<td>175</td>
</tr>
</tbody>
</table>

NAGWAIN

<table>
<thead>
<tr>
<th></th>
<th>Father + Mother</th>
<th>Conjugal Unit with Unmarried children</th>
<th>Conjugal + daughter mother</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin</td>
<td>11 (55%)</td>
<td>9 (45%)</td>
<td>20 (100%)</td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>39 (67.2%)</td>
<td>18 (31.1%)</td>
<td>58 (100%)</td>
<td></td>
</tr>
<tr>
<td>Khatri</td>
<td>2 (28.6%)</td>
<td>5 (71.4%)</td>
<td>7 (100%)</td>
<td></td>
</tr>
<tr>
<td>S.C.</td>
<td>56 (70.9%)</td>
<td>22 (27.8%)</td>
<td>79 (100%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>108 (65.9%)</td>
<td>54 (32.9%)</td>
<td>2 (1.2%)</td>
<td>164</td>
</tr>
</tbody>
</table>
recognition and security to the individuals. Hence, living arrangements are very crucial for the economic and social status of the person. If the family has landed property and needs family labour force, it will hold the family members together. In other words, in some cases joint property may be a binding force for them to pull along. It is for this reason that it is essential to know the composition of the household in which the respondents are residing. Here we are of the opinion that women residing in the joint families are more likely to assume a submissive position in contrast with the women living in the nuclear households.

Caste and household composition of the respondents

The tabulation of data reveals that a majority of our respondents were living in nuclear households and in the caste group, the members of the scheduled castes had over-representation over other caste groups (Table 2.10). Secondly, we also found a few cases of matri-local households. Such cases were more among the Rajputs, and more in Maloh village in comparison with the village Nagwain. The preponderance of nuclear households does not mean that joint living has died out. Quite a significant number of people still live in joint households irrespective of the caste of the respondents. Further, the high frequency of nuclear households among the scheduled castes may be attributed to their being landless. Hence, there was no uniting force for them to live in extended households. We don't find much difference in household
composition of the respondents living in village Nagwain with the exception that a majority of the Khatri respondents were living in joint households in contrast with other caste groups. Similarly, in village Maloh, there were more Rajput respondent families in contrast with the Rajputs of Nagwain who were practising matrilocal rule of residence. It may be added that this system of matrilocal residence is applicable to those families which do not have a male child. Hence, they keep the married daughter along with her husband, and when the daughter of the family gives birth to a male child, the family again starts practising patrilocal rule of residence. In short, it can be concluded that there is a shift from joint living to nuclear way of living in which husband and wife with their unmarried children live together. However, we still found a significant number of groups living in extended households, and the pattern of their living arrangement showed no marked difference in the two villages except that a higher percentage of the members of the scheduled castes than the Rajputs, at Nagwain was found to be living in nuclear households.

**House type**:

Another variable which can determine the economic status of the people is the types of the houses in which they live. The concept of property in the villages is confined to the size of the land holdings and the type of the house in which an individual lives. The concept of property has two components, i.e., the
real property, and the moveable property. As it is difficult to get information about the moveable property of the respondents under study, it was decided to confine the study only to real property, i.e., the size of the land holdings and the house type. We have already discussed the land holdings according to castes of the respondents where we found a positive association between caste and land holding. Let us now take up the house type which they own to find out the relative status of the people in both the villages.

**Type of household of the respondents by caste:**

A majority of the families under study in both the villages live in kacha (mud and thatched) houses. The type of the house has no relation to the castes of the respondents (Table 2.11). Though in village Nagwain, a majority of the Brahmin and the Khatri families were residing in pucca (bricks and cement) and semi-pucca houses, this was not true in case of Maloh village. Further, in village Maloh, only two families had pacca houses and these families belonged to the Rajput caste. In contrast with this, people had a pucca household in Nagwain, irrespective of the caste, though their number was quite limited. Hence, it is difficult to support the previous contention that caste and economic status go together.

An attempt has been made in this chapter to highlight the background of the respondents as we feel that social and economic
Table 2.11: Household type of the respondents by caste.

<table>
<thead>
<tr>
<th></th>
<th>Kacha</th>
<th>Pacca</th>
<th>Semipacca</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MALOH</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brahmin</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50.0)</td>
<td>(50.0)</td>
<td>(100.0)</td>
<td></td>
</tr>
<tr>
<td>Rajput</td>
<td>96</td>
<td>2</td>
<td>37</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>(71.1)</td>
<td>(1.5)</td>
<td>(27.4)</td>
<td>(100.0)</td>
</tr>
<tr>
<td>Khatri</td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(100.0)</td>
<td></td>
<td></td>
<td>(100.0)</td>
</tr>
<tr>
<td>S. C.</td>
<td>27</td>
<td></td>
<td></td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>(75.0)</td>
<td></td>
<td></td>
<td>(100.0)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>126</td>
<td>2</td>
<td>47</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>(72.0)</td>
<td>(1.14)</td>
<td>(26.9)</td>
<td>(100.0)</td>
</tr>
</tbody>
</table>

| **NAGWAIN** | | | | |
| Brahmin     | 7     | 7     | 6         | 20    |
|             | (35.0)| (35.0)| (30.0)    | (100.0)|
| Rajput      | 49    | 2     | 7         | 58    |
|             | (84.5)| (3.44)| (12.06)   | (100.0)|
| Khatri      | 1     | 3     | 3         | 7     |
|             | (14.3)| (42.9)| (42.9)    | (100.0)|
| S. C.       | 57    | 2     | 20        | 79    |
|             | (72.15)| (2.53)| (25.30)   | (100.0)|
| **Total**   | 114   | 14    | 36        | 164   |
|             | (69.5)| (8.5) | (22.0)    | (100.0)|
background plays an important role in determining the status of women in the family. The status of women under study has been gauged with reference to a number of variables which will be taken up in the subsequent chapters. It was further noted that with regard to economic status, that is, per capita income, the respondents of Nagwain were better placed which is attributed to their cash economy. The respondents of Maloh were generally found to be living at the subsistance level.