Chapter Two

Socio-economic and Cultural Changes
This chapter deals with micro changes in social, economic and cultural aspects of Yelwat (rehabilitated village) in comparison to Anandwadi (non-rehabilitated village). This chapter is divided into two parts, part I and part II, first outlines socio-economic changes in Yelwat and Anandwadi, while the second part provides detail account of socio-cultural changes in Yelwat and Anandwadi. Each part of this chapter is divided into two sections. Section A refers to Yelwat while section B deals with Anandwadi. Section I-A and I-B deal with the socio-economic aspects of Yelwat and Anandwadi. Section II-A and II-B focus on socio-cultural dimensions of Yelwat and Anandwadi.

For tracing the dimensions of socio-economic changes in affected and non-affected villages, certain parameters have been developed such as the agricultural practices across categories of farmers, new occupations and wage laborers. Under social aspects, anonymity, leisure time activities, social interaction and social problems are taken into consideration. For assessing the cultural changes, people’s attitude, rituals, festivals and religious dimensions are focused.

Section I-A
Changes in Agricultural Practices -

While recording the socio-economic changes, the farming households are divided into two categories. (i) Large and medium farmers; and (ii) small and marginal farmers. This division is done as they share similar socio-economic characteristics and practices such as use of inputs, cropping pattern, marketing strategies etc.

Agriculture is the main occupation of Yelwat. Economy of the village is based on agriculture and its supplementary occupation, daily wages. In the village, agricultural practices are varying from strata to strata. The differentiating factors are land size, quality of land, resources, exposure to scientific agriculture and other agriculture practices and supported facilities. In the post rehabilitation period, several changes in the
agriculture practices have been observed. Deliberate efforts such as timely guidance at every stage of the cultivation practice by organizing farmers meet made by the Department of Agriculture and NGOs have accelerated the process of change in agriculture practices.

Improvement in irrigation facilities over time is an important aspect to promote development in agriculture. There is a visible variation in terms of expansion of irrigation facilities across different categories of farmers in Yelwat during post rehabilitation phase. Over a period, after earthquake, the area under irrigation has been almost doubled. The village at present possesses 640.80 hectares land, out of which 54.80-hecters is under irrigation. Before earthquake in among large farmers only 3.26 per cent of the farmers had land under irrigation, whereas after earthquake it raised up to 8.49 per cent.

To assess the changes in the agricultural practices, the dimensions included are changes in i)cropping pattern, ii) input use, iii) in marketing strategies, iv) in land management, v) in labourer relation and wage rates

i) Changes in Cropping Pattern

Before earthquake, a few large farmers who had regular water resources for agriculture; were taking the garden crops especially sugarcane. Those farmers having seasonal water resources were taking vegetables and wheat. The farmers having dry land, the cropping pattern comprised of mostly the food crops such as tur, green gram, black gram, hybrid Jawar, and cotton. These crops had commercial importance. Green gram and black gram still have the status of commercial crops. In those days, these crops were cultivated on a large scale.

After earthquake, in order to improve the agriculture practices, the new cropping pattern was introduced by the NGO’s and Government. The objective was to transform subsistence crops into commercial ones. Several institutions contributed for the expansion of agriculture. The role of Agriculture Department and the NGO ‘Manavlok’ were significant for replacing the traditional crops by commercial ones. The Department of
agriculture took the initiation for launching the new crops. Time to time dissemination of scientific knowledge of crops had positively favored the farmers for resorting to new crops.

In Yelwat, the sugarcane and grapes are the two major crops cultivated by the large farmers having irrigation facilities. Out of 46 (42.59 per cent) irrigated farmers, 12 (26.08 per cent) farmers are cultivating grapes in 12.14-hecters land and 34 (73.91 per cent) farmers are taking the sugarcane. Banana cultivation disappeared after earthquake and replaced by sugarcane among a section of the large farmers.

The other factors contributed for the changes in the existing cropping pattern are i) free distribution of seeds and fertilizers to the farmers; ii) the settlement of the village near to Killari (Killari is a town place near the study village, and was the epicenter of the earthquake) iii) intervention of the Government and NGO; and iv) use of rehabilitation compensations as investment in agriculture for irrigation; v) adoption of the village by Bank of Maharashtra and so on.

In the beginning as part of rehabilitation, the seeds and fertilizers were distributed to the farmers free of cost. Distribution of new variety of seeds and fertilizers were the initial stage to introduce the new cropping in the village.

As mentioned above, shifting of the village, Yelwat, on Omarga-Ausa highway in the agriculture boundaries of the village Killari, has facilitated close interaction between the farmers of Yelwat and Killari. The exposure to grapes gardening is one such instance. For starting, the grapes gardening in Yelwat, the initiation of Department of Agriculture for technical support, financial support of the Bank of Maharashtra and timely guidance of the gardeners have the vital role in changing the commercial cropping to highly commercial.

As mentioned earlier the adoption of the new cropping pattern is attributed to the increase in irrigation facilities. Most of the large farmers invested the cash compensation provided as part of rehabilitation package in sinking, digging, deepening or repairing the
wells. The availability of water resources has assisted the farmers for improving their agriculture. Bank of Maharashtra has adopted village Yelwat. The bank supported the farmers in terms of loan to invest in agriculture. The initiatives of the bank in starting grape gardening in Yelwat, is appreciable. In most of the cases, the bank had provided the loan to farmers for grapes gardening. Irrigation and motivational factors have led towards changing cropping pattern.

One more important element, which also contributed towards experiencing the new crops, is the supply of electricity. The investment in agriculture sector for irrigation is, further supported by the supply of the electricity. In the post rehabilitation period, the MSEB supplied the electricity, to the farmers as per their requirement immediately. Even among the farmers with no irrigated land, there were changes in the cropping pattern. The food crops replaced by commercial crops such as Soybean, Green Gram, Black Gram and Sunflower on large scale.

The coverage of institutional support and the agriculture infrastructure are the prominent aspects for the growth and expansion of agriculture in Yelwat. This is evidenced in the case of Mr. Sachin (see box no. 2.1).

**Box no. 2.1**

**Cropping Pattern: Grape Gardening.**

Sachin is a large farmer living with his three brothers in a joint family. They have 6.87-hecters land of which 2.02-hecters are irrigated. The family was cultivating grapes since 2004. He is benefited through Manavlok, the NGO that assists the farmers in improving their agriculture practices. In one Krushak Melava (farmers meet) Sachin was picked up by the bank manager, as a potential farmer and extended credit facilities to cultivate grapes.

Sachin started cultivation of grapes. As he was new, he was keeping in touch with other grapes gardeners for information about gardening practices. Sachin's neighbors are also cultivating the grapes
their experiences guided Sachin for better cultivation of grapes. If there is any problem in cultivation of grapes, Sachin discusses with agriculture officer for advice.

Now Sachin is cultivating a capsule Thompson brand of grapes, which is exportable quality. It is sold at Latur in local market. It fetches Rs. 17000 per ton locally; while it is exported it fetches Rs. 40000 per ton. The success story of Sachin is attributed to the efforts of the NGO and Department of Agriculture.

The process of rehabilitation has activated the different section of cultivators to concentrate on agriculture including small and marginal farmers. More importantly, the innovations carried out by the large and medium farmers have demonstrative effects on small and marginal farmers. This has presented a fair competition among different sections of cultivators, which in turn, resulted in the transformation of agricultural practices in the village. Owing to the limitations of water resources, the small and marginal farmers could not get maximum benefits. However, with regard to wage opportunities, the marginalized sections received a great deal of benefits. Therefore, the change in this section of the village is of two kinds (i) increasing returns from agriculture and (ii) increase in wage work opportunities. Like the large and medium farmers there are changes in socio economic conditions of the small and marginal farmers. This is seen with respect to the use of new seeds, commercial crops and modern cultivation practices.

After earthquake, small and marginal farmers have started cultivating new commercial crops. The attitudes of small farmers towards cultivating the commercial crops and using the modern seeds and chemical fertilizers also changed. The large farmers in Yelwat always remained forerunner in new cropping pattern which the small farmers also followed. In the matter of new cropping pattern, the small farmers take inspiration from the large farmers to certain extent. This has impact on
food crops. Now these farmers devote a part of their land for commercial crops under rain fed condition to generate income.

Youths are getting attracted towards agriculture, is an important noticeable change in the village, after rehabilitation. This has clearly depicted in the case of Ramesh a promising youth of the village (see box no. 2.2).

Box no. 2.2
Youth in Agriculture
Ramesh Prabhakar Jadhav

Before earthquake, Mr. Ramesh is a young man of 34 years having educated up to middle school was working at Latur on daily wages in a grocery shop. Later, he got motivated to take up agriculture as an enterprise. As part of rehabilitation, Mr. Ramesh got an iron plough and seeds for the agriculture practices, which further increased his interest in agriculture.

Initially Mr. Ramesh was not interested in the agriculture practices because it was non-profitable occupation. 1.21-hecters land which he had was not enough to meet the family expenditure. Mr. Ramesh has witnessed the increased production in agriculture assisted by Department of Agriculture and Manavlok in the village. This situation has motivated Mr. Ramesh to make career in agriculture.

He got the soil tested with the help of agriculture department, and started with horticulture crops instead of traditional crops. In the beginning, he planted 100 plants of Keshar mango and pomegranate. After two years, he got remarkable profit from these crops and through this earning; he purchased two cows and two buffalos as he planned to start a small milk dairy farm. By buying the milch animal, he could supplement his household income and to generate compost fertilizers for the agriculture. For horticulture crops, compost fertilizers are very essential. Currently, Mr. Ramesh earns rupees two lakh annually and contented with agriculture. He is serving as a role model to other youth in the village.
Changes in Inputs-

Use of quality inputs in agriculture is significant from the viewpoint of commercialization. Before earthquake, the farmers were using the traditional agricultural implements. During those days, well was the only water source for irrigation. The traditional techniques and methods of cultivation were in practice. The majority of the farmers were using fertilizers and chemicals in small quantities. The chemical fertilizers were used rarely for Food crops like Jawar, Tur, and so on. The wooden, implements were used to cultivate land, which included plough, *Tiphan*, *Kulav* etc. The cultivation was carried out with the help of bullocks. However, after earthquake, a large area of land was brought under irrigation and the mode of agriculture practices underwent certain changes. The government of Maharashtra, through Department of Agriculture distributed iron equipments such as plough, *Tiphan*, *Vakhar*, *Kulav* for agriculture practices. Further, the seeds and fertilizers were distributed to the farmers free of cost. The farmers witnessed the increased production by using the improved technologies and inputs. With the passage of time, the agricultural practices were standardized and the farmers became innovative. The cases of a few large farmers turning towards wormy-culture and compost are a testimony to this fact.

The rapid changes in the use of inputs for agriculture are conspicuously seen in Yelwat after the earthquake. The case of Mr. D.G. Birajdar reflects this point (see box no. 2.3).
Box no 2.3

New Inputs and Technology

Birajdar Dadarao Govind

Mr. Birajdar has 12.14-hectare land of which 2.02 hectares are under irrigation. He cultivated sugarcane under well irrigation. Before earthquake, Birajdar followed the traditional methods of agriculture. He was using the chemicals and fertilizers blindly. Even he was unknown to variety of new seeds.

After earthquake, as a part of the rehabilitation packages he got iron implements for agriculture practices. Mr. Birajdar diverted his compensation package into irrigation. He repaired his old well and took new Tube Well for ensuring water resources. Birajdar's friend Motiram was taking grapes and in the very first year, he earned huge profit. Motiram was familiar with all the practices regarding grape gardening. Once he suggested Mr. Birajdar to take initiative for changing the traditional cropping pattern. Therefore, he offered financial supports to him. This has encouraged Birajdar for taking grapes. Thus, he started grape gardening by taking the financial assistance from the Bank of Maharashtra and his friend Motiram.

Unlike in the past, now he is testing the soil once in two year and uses the fertilizers and chemicals as per the requirement of the soil and crops. Knowing that compost fertilizer is most useful for the grape gardening, he purchased two buffaloes for milk and compost. This has prevented him on spending for the compost manure for his grape garden. Mr. Birajdar decided to use the techniques of drip water irrigation. The bank of Maharashtra assisted him with finance to take up the drip irrigation.

He had purchased a tractor for agriculture operations. Now he is performing most of the agriculture practices by tractor. Ploughing and spraying the insecticides by using the tractor is one of the recent developments in Birajdar's agriculture.
The small farmers have realized the merits of scientific farming in generating profit from agriculture. Before earthquake, the small farmers were more reluctant towards the commercial agriculture. After earthquake, the joint efforts of the NGO and government machineries have succeeded in bringing an attitudinal change among the farmers.

The small farmers have followed the large farmers in terms of adopting new agriculture methods including irrigation. These farmers are applying white clay as fertilizer and increasing productivity. Other innovations, which have begun among the small farmers, are sowing Tur with other lentils and cereals, developing irrigation, soil testing and other methods, which they learnt from large farmers.

**Changes in Market Strategies**

Market strategies consist of the knowledge and awareness among the farmers about the trends in market rates, demand for products, productivity, speculations about markets and so on. *Adati* owners (whole sale dealer) of Killari were familiar with the villagers and advancing money on credit. Therefore, the farmers were compelled to sell their products to these *Adati* owners in killari. This was the practice in the past.

After rehabilitation, the communication and transportation facilities have minimized the distance between village and market places. The Killari market is on walking distance and farmers are frequently visiting the market place and obtaining the information on market rates and trends.

The changing cropping pattern also changed the market strategies. Unlike in the past farmers are producing more to the market nowadays. The increased production and economic status mediated by increased transportation and communication facilities have facilitated the upkeep of market knowledge. New settlement of the village nearer to Killari is another advantage to these farmers.

As far as the highly commercialized crops are concerned, the farmers make the inquiry in the market and then decide about selling the products. In the matter of grapes production, the gardeners not only
possess the knowledge of market rates but also the knowledge of various breeds of grapes which have demand in the market. Before selling agriculture products, the farmers confirm the rates at Killari, Ausa, Nilanga and Latur market and choose the best for their produce. The market decision depends on the quantity of the product. Those farmers having less quantity and urgency for its sale would never inquire the rates. This is more applicable to small category of farmers.

In the past, the garden crops were sold through mediators, for low rates. Now the grape gardeners visit the market at Latur and in the leisure time discuss on market prices. The farmers developed the relations with the main dealers at Latur and started directly selling the crops. This is the recent trend in marketing of grapes.

The drastic changes in the cropping pattern and its productivity have strengthened the economic condition of the farmers who have developed the professional skills. This has directly affected on the relations with the traders. The farmers are now in a better position to bargain rates for their products from the traders. After earthquake, the large farmers in Yelwat have emerged as a strong economic group and have the ability to postpone sales when the prices in the market are not encouraging as it is seen in the case of Mr. Nilesh (see box no. 2.4).
Box no. 2.4

Market Oriented Agriculture

Nilesh Bhimrao Patil 32 years old is the largest farmer in Yelwat. He possesses 16.18-hecters land of which 2.02 hectares is irrigated. Before earthquake, the source of irrigation was traditional well. Since 1992, he has been taking the sugarcane on irrigated land. He has incurred loss in sugarcane and shifted to grape with financial assistance from the Bank of Maharashtra.

Mr. Nilesh was impressed by the success stories of the grape gardeners at Killari. He introduced a new breed of grapes by name capsule, which has great demand in the market. At present, he exports the capsule variety grapes. He realized a net profit of five lacks per year and was encouraged to invest more in agriculture. He has invested in terms of bringing more and more land under irrigation and grapes cultivation.

Nilesh is acquiring entrepreneurial skills. Before cultivating any crop, he considers two things as essentials (i) demand of crops in the market and (ii) productivity of the seeds. Generally, he studies the last year's demand in the market and accordingly he chooses crops.

The shining green gram generally gives high rates, so he is inclined to cultivate it. Similarly, in comparison to white Tur, red Tur has better demand as well as it is more productive than white Tur. For this reason, he decided to cultivate Red Tur. As far as wheat is concerned, a number of varieties are available in the market. Among them, the Hybrid wheat no.2189 has more demand. Therefore, he prefers to cultivate this particular product variety.

Mr. Nilesh uses compost manure to increase yields. He has planned wormy culture compost and uses it extensively on his farm.
Changes in Land Management

Land management consists of independent cultivation, share cropping practices, managing land as employing or hiring the services of wage workers and farmers for agriculture operations. Even though the village Yelwat is shifted three kilometer away towards Ausa-Omerga highway, farming practices are continuing undisturbed.

The farmers having irrigated land are employing the laborers on yearly contract basis (the details of the terms and conditions furnished separately in the case study). At present, the wage labourers are from other villages and do not belong to Yelwat.

Before earthquake, the farmers themselves were managing all operations in agriculture. The farmers having non-irrigated land were giving the land on share cropping basis to other farmers. However, after earthquake, the agriculture has commercialized. Now, the farmers are managing on their own, due to attractive income from agriculture.

The expansion of area under irrigation changed the cropping pattern. Launching of highly commercial crops i.e. sugarcane and grapes gardening has forced the farmer to pay the full attention to agriculture. The owners of land are supervising the work done by the laborers. The family members of the large farmers use to work on their agriculture land when there is shortage of labourers. In the sowing and harvesting season, the family members of the farmers stay on the farm for performing the work. There are also "piece-rate" contractual works given out for the labourers during the brisk agriculture seasons.

After earthquake, most of the farmers have resorted to soil testing (through soil testing the ingredient in the soil can be identified which are essential for particular crops) as per the requirement of land and the crops, the fertilizers are decided. In every farm, a Gotha (shelter for animals) has been constructed wherein the bullocks and other milky animals are kept. Besides this, a hut or small Pucca house has been constructed for the Labourers to ensure better management of land and agriculture.
Before earthquake, the small farmers used to lease out land or enter into sharecropping arrangement. Hiring equipment and bullocks is another popular practice among the small farmers.

After earthquake, the agricultural implements were distributed to the small farmers. The rehabilitation amount received was invested in agriculture for irrigating the land. Krushak Panchayat provides seeds and fertilizers to the farmers every year on no interest basis. This has turned the farmers into self-reliant agriculture practice.

Changes in Labourer Relation and Wage Rates

The remarkable changes in the labour-employer relations and wage rates took place in the village Yelwat. Before earthquake the wage opportunities were available only during peak agriculture season. After earthquake, new cropping patterns, changing approach towards the agriculture practices, extended irrigation and grapes gardening have created a number of employment opportunities. This has led to increasing demand for labourers.

The increase in employment opportunities and diversion of the laborers into new occupations has created shortage of laborers for agriculture. Most of the lands possessed by the large farmer have been brought under irrigation and they are cultivating the crops throughout the year. This has further intensified the demand for labour. The scarcity of the labour paved the way for different kinds of labour employer relationship.

"Wage labourer is the happiest person in Yelwat" is a common phrase used by the farmers in the village. The changes in demand and supply for the laborers have changed the status of the wage laborers. The shortage of labour in agriculture is attributed to these aspects have been discussed adequately in the previous sections. There has been a quantum jump in wage rates after earthquake (see table no. 2.1).
Table no. 2.1
Comparison of Wage Rates before and after Earthquake- Yelwat

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>Male (in terms of rupees)</th>
<th>Female (in terms of rupees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rate before earthquake</td>
<td>40</td>
<td>15</td>
</tr>
<tr>
<td>2</td>
<td>Wage rate after earthquake *</td>
<td>110</td>
<td>45</td>
</tr>
</tbody>
</table>

Source: Primary Data  *Rates of 2006-07

In post earthquake phase, the workers have become conscious about timing i.e. the working hours. They now tie watches on their wrist and are reluctant to work beyond the stipulated time that is after 5 pm. Grape gardening demands a strict schedule for various operations such as trimming, pruning, and so on. Therefore, the grape gardeners attract the labourers by offering lucrative wage rates and other facilities. This is one of the main reasons for increasing wage rates.

Another dimension of labour shortage is that the labourers have become pampered a lot. The employer visits the house of wage laborers and requests him to attend the work. Some times, the grape gardener pays the advance amount to the laborers. The period from March to June is peak period for cultivating the land. During this period there is a competition among the grape gardeners to lure laborers to work on their farms. This demands good relations on the part of garden owners with labourer.

The laborers at Yelwat enjoy better working conditions in comparison to past. Generally, in the village, the reporting time for work was early morning and returning from the work was around sunset. However, in post earthquake period the duration of work is relaxed. Labourers work strictly between 10 am to 5.30 pm. In case of distance, the travel time is included as work and employer has to bear the traveling charges of the Labourers.
Emergence of New Trends in Wage Labour

Wage workers have realized the value of their labour nowadays. They work out negotiating strategy with the employer. Now, many Labourers prefer to take the work on contract basis in place of daily wages. Now, the Labourers are more interested in contract work which fetches them more money in less time. Working on daily wages is declining.

There are new avenues of work coming up for labourers. KSK Micro Finance Private Limited Latur has financed the wage labourer for buying milch animals for starting supplementary business. Some 30 labourers have purchased the buffalos and manage them along while working on the farm of landlords. The owners feel compelled to accept this condition to allow the buffalos to graze in their field. The wage labourers in village Yelwat are not totally dependent on the daily wages. They have started their supplementary occupations such as dairy, grocery shops etc.

The new supplementary income earned through diverse means shows the enterprising spirit of the wage earners, which is very much a post earthquake phenomenon. They are now using their leisure productively. The case of Maruti Gaikwad reveals this (see box no. 2.5).

Box no. 2.5
Multiple Economic Activities

Maruti Mahadev Gaikwad, who is 38 could only complete his education till 4th standard. He has three children. He plays band and music for ceremonial occasions and runs grocery shop as subsidiary occupation.

Before earthquake, Maruti Mahdev was solely dependent on wage labour. In summer, he used to take contract of sinking well. The nature of his work would change as per the demands. Sowing seeds, harvesting crops etc are the type of work performs on daily wages. Before earthquake, employment opportunities were continued to peak agriculture seasons only. Besides this, he used to play old instrument of music (Halky / Halgi) on marriage ceremonies
After earthquake, Maruti Mahadev Gaikwad received new musical instruments and capital for modernizing his traditional occupation i.e. brass band as rehabilitation package. In a year time, he progressed impressively in his vocation. On an average, Mahadev earns up to Rs. 40,000 in a year especially during marriage season. Generally, he charges Rs. 4000 on each occasion in lieu of his services.

Mahadev also has a Grocery shop at Dalit Vasti (a group house settlement of the backward class), having separate settlement in Yelwat. Either Mahadev or his wife runs the shop in the evening and morning and in the remaining time they go for wage work. Mahadev purchases the Grocery, tea material and Gutkha from market in Killari. These are the items which are in high demand in the village. Mahadev was a labourer before earthquake. During post earthquake, he combined the daily wages, brass band and Grocery shop to augment and multiply his income. This has led to his economic prosperity.

Specialization in Wages

After earthquake, there has been a tremendous change in cropping patterns. The changes in the cropping pattern and cultivation methods have raised the demand for the skilled labourers. Grape gardening is one of the sectors which require the Labourers having familiarity with the new type of work. The certain cultivation practices in grape gardening like cutting and nourishing, budding and packing the grapes requires the skilled labourers.

Considering the demand for skilled Labourers in grape gardening, few farmers acquired the skills by working as internees in the grape gardens at Killari. These skilled labourers of Yelwat started taking contract work from the gardeners.
Emergence of New Occupations

The restructuring of devastated earthquake community has many dimensions of transforming the shape and structure of rural life. It has changed the face of the rural community and put it on the threshold of modernization. The village Yelwat after earthquake emerged as a town. A number of factors have contributed towards the emergence of new occupations.

During the post rehabilitation period, Yelwat has been witnessing the emergences of various new occupations. The new occupations are the reflections of changing socio-economic profile of the village and new need of the community. Some such new vocations coming up in Yelwat are sinking tube wells, cable connections, laundry, hair cutting saloon, pan shops and cold drinks, electronic and electric shops (see table no. 2.2).

Table no. 2.2
New Occupations- Yelwat

<table>
<thead>
<tr>
<th>Sr no.</th>
<th>Name of the new business / occupations</th>
<th>No</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Welding, Puncture and Tube Well</td>
<td>01</td>
</tr>
<tr>
<td>2</td>
<td>“Pan Bhelpuri and Cold Drinks”</td>
<td>01</td>
</tr>
<tr>
<td>3</td>
<td>“Star Power Laundry”</td>
<td>02</td>
</tr>
<tr>
<td>4</td>
<td>Cable Network</td>
<td>01</td>
</tr>
<tr>
<td>5</td>
<td>Hair Cutting Saloon</td>
<td>03</td>
</tr>
<tr>
<td>6</td>
<td>Electronics</td>
<td>01</td>
</tr>
<tr>
<td>7</td>
<td>Electric shops</td>
<td>01</td>
</tr>
<tr>
<td>8</td>
<td>Pan shop</td>
<td>02</td>
</tr>
<tr>
<td>9</td>
<td>Hotel</td>
<td>03</td>
</tr>
<tr>
<td>10</td>
<td>CD Library (video library)</td>
<td>01</td>
</tr>
<tr>
<td>11</td>
<td>Bicycle Mart</td>
<td>01</td>
</tr>
<tr>
<td>12</td>
<td>STD</td>
<td>03</td>
</tr>
</tbody>
</table>
In the past the farmers were totally depended on Latur or Ausa for sinking bore well. Besides this, the owners of two wheelers and four-wheeler have increased. The settlement of the village on high way, created the need for supportive services leading to emergence of new occupations. The case of Mr. Mehtab who has entered into new occupation and sustained it (see box no. 2.6).

**Box No.2.6**

**Multiple Demand Driven Based Occupations**

Mehtab Abdul Sheikh, a skilled person used to repair bicycles at Lamjana Phata, located 6 km away from Village Yelwat. After earthquake, he observed that his occupation might have better scope at Killari and its surrounding area than Lamjana. Accordingly 2 years after earthquake, he shifted his cycle mart to Yelwat. Initially he was repairing the tyres and tubes of motorcycles and four wheelers. He realized that his income in Yelwat is better as compared to Lamjana.

Now, Mehtab is settled in Yelwat. During his work in Yelwat he realized that, for drilling the bore well, the people of the surrounding villages are totally depended on Latur. He purchased a second hand bore well machine and started rendering the services.

After earthquake, the farmers were sinking bore well for irrigating the land in large numbers. This has offered tremendous opportunity to Mr. Mehtab for his new occupation. Within one year, he had returned the debts taken from relatives and friends for purchasing the machine. Further, Mr. Mehtab purchased welding machine, and prepares steel cots, gate, windows and other general works of welding.

His thriving welding occupation indicates the people's interest towards steel made cot, furniture and other instruments. Now, steel cupboards, tables and cots are given as wedding gifts by majority families in the village. All these enterprising activities absorbed his family labour for different activities.
Mr. Mehtab has three sons who have discontinued their education after 10th class and taking part in their family business with their father. The changing attitudes and life style of the people led to the growth and sustenance of new occupations and business in the village Yelwat.

"Pan, Bhelpuri and Coldrinks"

In Yelwat, some of the enterprising people have opened the wine shops, restaurants, beer bars etc. to exploit the purchasing power available with the villagers.

The congregation of several rehabilitated villages in a contiguous settlement had increased the congregation of population which in term facilitated several new occupations and business opportunities. A Bhelpuri and Coldrink shop of Vyankat is one such rewarding venture (see box no. 2.7).

Box no. 2.7

"Pan, Bhelpuri and Cold Drink Shops"

Vyankat Bajirao Chilvan was working as a cook at Latur before earthquake. After earthquake, he returned to Yelwat, for getting the benefits and packages of rehabilitation. In the beginning he was working on daily wages. In the course of time the demand for pan shop had been increased.

There was only one Pan Shop in Yelwat, in the beginning. Only alcoholic were customers. In due course, youth and other sections also became customers for pan shop. The income from the shop was satisfactory in the beginning. Later the opening of two more pan shops affected his earnings. To increase his income Vyankat thought of switching over to other food items such as Bhelpuri and Mattha (butter milk) during summer. His wife assists him in preparing Bhelpuri and Butter milk.

The experiences gained by Vyankat as a cook and familiarity of his wife Bhelpuri preparation and other items found a new occupation and market in Yelwat. Now, this family is happy with the earning from Pan
Shop and Bhel puri as source of income. It appears that consuming Bhel puri and Butter milk in the evening in market places constitute an urban life style.

In summer, Vyankat starts cold drinks like Lussy, juice etc. It is observed that, in summer this shop remains open up to 11 pm. People from all walks of life like farmers, wage labourers enjoy eating food outside and this has become a part of their milieu in Yelwat.

The increased contact with urban areas and attraction of urban life have created liking for visual pleasure which in terms, has led to the arrival of cable networks in the village. Moreover, TV sets and DTH TV services have in some ways contributed for new life style and consumption. This shows a change in life style of the villagers. The new generation youth is continuing their education at Killari, Latur and Ausa. The continuous contact with the urban area is another contributing factor for changing dressing pattern. The economically well off villagers and new generations are using the pressed clothes. This need is met by two modern laundries in the village. The accommodation of modern laundries in rural life shows the extent of change in life style and consumption (see box no. 2.8).

Box no. 2.8
"Star power Laundry"

Suryavanshi Haribhau Sheshrao 33 years aged, discontinued his education after 10th and subsequently got married. Maintenance of family has compelled Haribhau to work as daily wage earners. Haribhau is a "Parit" (Dhobi / washer man) by caste but he was not following the traditional occupation.

Before starting laundry, Haribhau and his wife were working on their small farm and were also supplementing their income through wage work. His father suggested him to start laundry at Killari. The reason was that the rich people, businesspersons and most of the government servants stay at Killari. (Because Killari is a Market place and health and
transportation facilities are available in the village). Owing to Lack of appropriate place at Killari for starting laundry, Haribhau decided to start laundry at village Yelwat instead of Killari.

Haribhau initially, purchased iron press, and started laundry. In the beginning, he used to visit rich peoples of the Yelwat and collect the clothes for washing and ironing. In the beginning, he faced difficulties because he did not have any experience of ironing or washing. However, in the course of time he managed to learn these skills.

His wife helps him in washing clothes. Initially, people were hesitating to take his services. Because, there was no such culture of giving clothes for washing on charges. So it was a difficult period for Haribhau to maintain the livelihood. But gradually, he started getting customers for his services.

At present, there is only one laundry in Yelwat. He named his laundry as "Star Power Laundry" and, he has two types of iron, one runs on coal and other on electricity. Haribhau has prepared a chart, which depicts charges for different services. On an average in a day he gets minimum 25 to 40 pants and shirts pressing and washing. Almost all the rich people of the Yelwat give their dresses for washing and pressing. His services charges are as below.

<table>
<thead>
<tr>
<th>Sr no</th>
<th>particulars</th>
<th>Pressing</th>
<th>washing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pant shirt</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Cotton</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Sari</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Dhotar</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Cap starch</td>
<td>4</td>
<td>--</td>
</tr>
<tr>
<td>6</td>
<td>Sari starch</td>
<td>22</td>
<td>--</td>
</tr>
</tbody>
</table>
Cable Network

In the beginning of post rehabilitation phase, possession of TV set was the symbol of social status. The rich villagers purchased the TV sets. There seemed to be a competition among the villagers for buying TV sets. In the later phase, cable connection was a status symbol. It was a matter of status for the villagers. And, increasing number of cable connections is witness to this change. Moreover, villagers' were attracted for movies as a favorite pass time.

The cable owner systematically expanded his business in the village. As an unemployed youth, he was serious about his business and found success, the details of which are mentioned below (see box no. 2.9).

Box No. 2.9
Cable Network

Vishwanath Ravan Kshirsagar 30 year's old learnt up to 10th standard. He was very quick to understand the changing lifestyle of people. As Vishwanath, an unemployed youth, he used to work on daily wages. Later, he worked with a cable operator at Killari. In the due course he increased his familiarity in handling the cable and other related work i.e. new connection, wire fitting etc. The owner of the cable was totally dependent on Vishwanath, who had become an expert by that time. He won the faith of cable owner and got an opportunity to handle this business.

The cable owner withdrew his attention from his business and decided to sell the cable network system. Mr. Vishwanath purchased the cable system for Rs. 2,00,000.

Vishwanath noticed the attraction of the villagers towards the movie. For increasing the membership, he was continuously displaying the popular movies in the evening. People were attracted towards cable within a short period. He got good response. There were nearly 100 new...
members took the cable connection. To attract people he added 12 new more channels. At present, he has 700 connections from Killari and Yelwat.

In Village Yelwat, almost all households have TV sets, and nearly 100 people have cable connection. Others have DTH (Direct to Home Service) connections. To have cable connection is a symbol of luxury. It carries social status. He charges Rs. 100 per month per subscriber and customer has to deposit Rs. 300 which is refundable. Vishwanath's seven-member family is totally dependent on cable network business. Through the profit earned in this business, he bought the land and increasing his property base.

Electrical Shop

The use of electric appliances has increased after earthquake. In every household, there are gadgets such as fan, tube light, mixer, iron pressing and other electrical appliances. For repairs, there was hardly any electrician in Yelwat. The difficulty in taking these electric appliances to Latur for repairing and maintenance has created demand for electric shop in Yelwat (see box no.2.10).

Box no. 2.10

Electrical Services

Mr. Sachin Fuichand Shinde is 29 years old. He completed his ITI in "motor rewinding" from Kohinoor ITI, Latur. After completion of ITI, Mr. Sachin worked in a winding shop called Sai Electrical, located at Latur. Sachin has a number of friends who have irrigated lands. They convinced him about the need for setting his shop and service centre in Yelwat, since it would be difficult for the farmers to take their motor pumps to Ausa or Killari for repairs. Considering the demand and requirement of the people, Sachin started his electrical shop seven years ago.
In 2000 Sachin has taken the loan from Osmanabad Bank of Rs 50,000/- From the beginning, his occupation was profitable. The earthquake has changed the people's attitude. They are becoming more particular in decorating their houses. The people approach Sachin for electric services. Sachin gets enough work such as repairing water pumps, motors, fans, rewinding, repairing of electric starters (used for water pump) iron, mixers etc.

Electronic Shop

After earthquake, the use of electronics gadgets increased as well. Most of the families now own the TV sets, tape recorder and CD players. In response to this, the new occupation related, sales in electronics and services sustained in the village (see box no. 2.11).

Box No. 2.11

Electronics Appliances

Shankar Ramchandra Kumbhar, 40-year-old, has completed his education up to 10th std. in 1988. He had completed ITI in electronics at ITI Kohinoor Technical Institute, Kalyan Dist. Thane in 1990. After completing ITI Shankar he took experience by working in electronic shop. This practical experience has increased his confidence to start electronic shop independently. After rehabilitation, lot of changes occurred in the life of the people. The economic condition has become sound in comparison to past. The people were interested in T.V. tape recorder, radio etc. Initially, Shankar started his shop, which was only for selling and repairing of TV and tape recorder. Later on he started to sell the TV sets.

In Village Yelwat, near about 100 households have TV sets and all sets have been supplied by Mr. Shankar. By selling and repairing of electronic goods, he earns nearly Rs 60,000 per annum as profit. Now a day's people's interest is changing. Their purchasing capacity also has increased. To meet the peoples demand Shankar keeps variety of TV sets, CDs and other electronic goods in his shop which have good sales.
I-B

Changes in Agriculture Practices

The large farmers at Anandwadi posses the less fertile and mostly dry land. A few farmers had irrigated land but after earthquake due to lack of regular water sources it has turned into seasonally irrigated land. In the absence of any motivating factors, the condition of agriculture practices remained as it was in the past. In the course of time, some minor changes took place but they are not remarkable.

There are no favorable circumstances for starting new occupations in the village. The traditional occupations are continuing. There are slight changes in the institutions like Jajmani system are still in the place.

Changes in Cropping Pattern - Large farmer

In Anandwadi, few farmers are having irrigated land. After earthquake, due to seismic movements the wells became dry. Therefore, irrigated lands also lost their potential. The farmers having dry land are taking traditional crops. No major changes in cropping pattern have taken place barring a few cases of commercial crops introduced in the village on a small scale.

In comparison to earthquake affected villages, in the non affected villages, there is no conducive environment for initiatives to bring about transformation in agriculture practices. This refers to absence of extension services, institutional credits, NGO interventions and so on.

Most of the crops are dependent on rains and include Tur, Green gram, Black gram, Jawar etc. which are traditional and area crops. In Anandwadi Tur, green gram, black gram and recently soybean are treated as cash crops since they are sold in the market for cash. The agronomy of the area is rocky, which is a major impediment for farmers to make investment in agriculture. This is true for the large farmers. Wheat is the major seasonal crop taken by the farmers. The farmers in Anandwadi rarely go for crops like sugarcane which is not profitable owing to scarcity of water. The plight of farmers to sustain agriculture in Anandwadi is pathetic. Even the large farmers are finding it difficult to practice
agriculture economically viable as reflected in the case of Motiram (see Box No. 2.12).

**Box no. 2.12**

**Irrigation and Crops**

Mr. Motiram has 12.95-hecters land out of that 2.02-hecters is under irrigation. Mr. Motiram a 65 years old illiterate farmers is still striving to improve his economic condition by undertaking agriculture practices. He made efforts to irrigate the land before earthquake. Only 2.02-hecters of land was brought under irrigation through well. In the beginning, he took sugarcane. However, after earthquake the water was not adequate for the sugarcane. He shifted over to cultivation of vegetables and markets in the surrounding villages.

The land possessed by Motiram, is mostly rocky and less fertile. After earthquake he has not made any efforts to irrigate the land. He is also of the opinion that for his rocky and non-fertile land any investment for water resources is a waste. Looking into all these limitations, he chose for soybean as the only viable commercial crops on his land. 

Most of the small farmer possesses less fertile and dry land in Anandwadi. The land size and infertility has restricted the farmers from making investment in agriculture. Owing to these constraints, small size agriculture in the village is remaining stagnant over the decades.

Further the small size of the land is not viable for keeping the bullocks and agriculture implements. Therefore, share cropping pattern, lease in and lease out are the common practices in this section of the (small) farmers of the village. The unproductive nature of the land to support livelihood has forced the small farmers to become wage earner.

Before earthquake, amongst small farmers, no land was under irrigation and this continued even after earthquake. No efforts were made to irrigate the land. The quality of the land, availability of resources, land size and requirement of the family etc. are the factors influencing cropping
pattern of the small farmers. Soyabean and sunflower emerged as the commercial crops in this section of small farmers of Anandwadi.

Before earthquake, the small farmers were taking the food crops based on monsoon. Kharif and Rabbi were the two seasons of crops in the village. Mostly, the small farmers were taking the Kharif crops. Taking the Rabbi crops depends on the moisture of the land which is inadequate in this region. Therefore, the rabi crops are rarely taken. In Kharif hybrid Jawar, Tur, Green Gram, Black Gram etc. are cultivated and in the rabi, Bengal gram and Jawar are preferred.

After earthquake, soyabean is the only commercial crops tried by the farmers in the village. Unlike in Yelwat, no Government agency or NGO taken initiatives for improving the agriculture practices. Due to absence of the Government and NGO initiatives, the status-quo position in the cropping pattern has remained in the village. The position of the marginal farmers of Anandwadi is the most precarious and the returns from agriculture are negligible. As found in the case of Mr. Budhivant (see box No. 2.13)

**Box No. 2.13**

**Traditional Cropping Pattern**

Budhivant Bapu Karve, 40 years old farmer is having 0.80-hecters dry land. This 0.80-hecters land is not sufficient for maintaining the family members. Therefore, the members of family have to work on daily wage to support the meager income received from farming activities.

For cultivating the land independently, it requires plough, bullocks, cart and other agricultural implements which is very expensive. Therefore, Mr. Budhivant practices the agriculture on share cropping pattern. Jawar and Tur are the major crops preferred and suitable to his land. The land is dry and less fertile. Mr. Budhivant never thought of changing the cropping pattern. He is of the opinion that, Jawar and Tur are adequate for meeting the consumption needs of his family. Though this cropping generates less income, he has no alternative. In 0.80-hecters land, 0.20-hecter land produces five-quintal hybrid Jawar and in remaining land, he takes the...
crops of Tur, Green Gram and Black gram. These crops are totally
dependent on monsoon and meet consumption needs of his family to
some extent.

Recently Soyabean has emerged as cash crops in the region. Mr.
Budhivant has used some part of the land under Jawar for the cultivation
of Soyabean.

Besides agriculture, he works on daily wages in agriculture and
brick making factories. Before earthquake, only two brick factories were
functioning which were the sources of wage labour in off-seasons. He
works in agriculture sector in the month of June to December and earns
Rs. 60 per day. From December to June, he works in brick factory. In
addition, Mr. Budhivant works on loading the bricks on truck and earns Rs
100.

Changes in Use of Inputs

Agriculture production largely depends upon the inputs applied and
the methods adopted. Irrigation, use of agricultural implements, chemicals
and fertilizers are the main inputs generally used by large farmers at
Anandwadi.

Irrigation is one of the most important inputs essential for improving the
agriculture practices. Before earthquake, only the large farmers had
irrigation facilities. Well was the only source of irrigation. After earthquake
the water level in the wells declined. A few farmers tried for deepening
their wells but met with failure. This experience discouraged others from
venturing to risk wells. Unlike in Yelwat, there is no competition for
developing irrigation in Anandwadi.

In Anandwadi, the use of chemical fertilizers is limited. This is
applicable for both before and after earthquake periods. Especially, for
food crops, the application of fertilizers is very minimal. Due to lack of
awareness, the application of compost is also improper. However, a small
section of the farmers practice "sheep penning" to improve the fertility of
soil which is a popular traditional mode of cultivation practice.
After earthquake, even though the use of chemicals fertilizers increased the productivity in agriculture was not impressive. However, the farmers, without knowing the requirement of the soil and crops, blindly use these inputs. Regarding the use of seeds, no special efforts have been made to improve the agricultural practices. Before earthquake the farmers used the seeds preserved by them. Good quality seeds were sorted out and preserved in the earthen pot. Tur, Green Gram, Black gram, Jawar etc. seeds are prepared at home for the next season. This practice is continuing in Anandwadi. However, the proportion of using own seeds is declining. There is a preference for new market seeds.

Use of Agriculture Implements
Before earthquake, in Anandwadi, the large farmers were using the traditional implements for agriculture and cultivation practices. The tools and implements used in village are of various types. They include the iron shod, wooden plough and the ploughshare, used for overturning the soil, driven by a pair of bullocks.) Wooden yokes in which bullocks are yoked either for hauling the plough or at the time of lifting water from the well. The seed drill which is generally made out of a long, hollow piece of bamboo with a funnel at the upper end facilitates sowing of seeds into the newly made furrows by the plough.

After earthquake, there are no more remarkable changes in the use of agriculture implements. Only three farmers have attempted to bring the land under irrigation by sinking the tube wells.

Over the decades, including both before and after earthquake, no government or NGO has intervened in the village for agriculture development. Unlike Yelwat, the efforts of the government and Bank are absent in Anandwadi. No financial assistance has been given for the new investment in the agriculture by any bank. Compared to before earthquake situation, there is a little improvement in agriculture especially among the large farmers. The tractors are used for ploughing the land once in two years. Before earthquake, the farmers were using the Malan (process of
graining by using the bullocks) for threshing the crops for graining. After earthquake farmers are using Haller for graining the crops.

Due to traditional methods of cultivation, and small size of land, the agriculture is become unattractive, especially for the small farmers. The difficulties of small farmers to manage agriculture are continuing even after earthquake. No effort has been made to improve the agriculture practices by using the modern inputs.

In village Yelwat, as part of the rehabilitation, the farmers received agricultural implements, which facilitated for self reliant agriculture practice, which is absent in Anandwadi. Purchasing these implements and bullocks are costly and out of their reach. So, most of the small farmers are dependent on others for agriculture activities. The agricultural practices are performed with the help of bullocks and implements borrowed from big farmers.

The small size of the land and infertility has discouraged the farmer from investing in agriculture. None of the small farmers in Anandwadi have taken any efforts to irrigate the land. Unlike in Yelwat, the bank of Maharashtra has not taken the initiative for developing agriculture by providing loans in Anandwadi.

Before earthquake, most of the small farmers were using own preserved seeds for sowing. However, recently the use of new seeds and fertilizers are making in roads into the village on a slow pace. Also the farmers have started using the DP fertilizers for all crops without proper knowledge.

Small farmers have several disadvantages and difficulties to sustain in agriculture. Vyankat's case may be an eye opener in this respect (see box No. 2.14).
Box No. 2.14

Dependency for Inputs

Vyankat Laxman Khaje 58 years old, studied up to seventh standard is living with his wife Ms Padmini in a simple Kachha house. Daily wages is one of the main sources of income.

Vyankat has 1.21-hecters land, which is not enough to support his family. Out of 1.21-hecters, 0.20-hecter land is barren and remaining 1.01-hecter land is under cultivation. Since 40 years, he is working as agriculture wage labourer.

As he does not have adequate equipments and bullocks to cultivate land he is either hiring the services of the other farmers or giving his land on share cropping basis. This agriculture dependency on the other farmers has restricted his cultivation in time. Vyankat ploughs his land once in three years using wooden plough. All the agricultural activities are performed with the help of bullocks, borrowed from others.

Vyankat is using the same inputs as he used before earthquake. The agriculture situation is as it was before 20 years.

Market Strategies

As mentioned earlier, the agriculture in Anandwadi is not as market oriented as in Yelwat. However, a portion of agriculture produce is marketed for immediate cash needs. Crops such as Black Gram, Green Gram, and Soyabean are grown for market. Nilanga is the nearest market place and convenient for transportation. Therefore most of the farmers prefer the market at Nilanga. Before deciding the market place to sell the products, farmers generally consider quantity of the product, difference in market prices, transportation charges and other expenditure and urgency/need of the farmer.

The farmers having small quantity of the products sell to retailers. In case of large quantity, other markets are preferred. Most of the farmers sell their agriculture produce in the market without knowing market trends for future
The market strategies are, based on the quantity of product and urgency of the farmers. The case of Mr. Manohar is apt in this context (see Box. No. 2.15)

**Box No. 2.15**

**Transactions and Marketing Strategies**

Manohar Gundappa, is a farmer having 4.04-hectre lands with an old well. This well is sufficient for irrigating 0.80-hecters of land. In this irrigated land Mr. Manohar used to take the sugarcane. But after earthquake, the well became dry. Now this well has water in rainy season only. This has forced him to change the cropping pattern. Now Mr. Manohar is cultivating crops such as Jawar, green gram, black gram and Soyabean.

For buying and selling activities, Nilanga is the nearest Market place. In Nilanga there is a whole sale trader, who is familiar with Mr. Manohar. Mr. Manohar does all the transactions with this trader. This trader also helps Mr. Manohar by offering inputs on credit basis. Therefore, Mr. Manohar never thinks to sell his agriculture produce elsewhere.

Small and marginal farmers are less concerned with marketing as they cultivate crops largely for consumption. However, the soyabean, harvested in small quantities is marketed locally for whatever the price offered by the traders or middleman.

**Land management**

Unlike in village Yelwat, distance between the agriculture land and the village not a problem in Anandwadi. However, the agriculture practices vary from strata to strata.

The large farmers are self reliant in agriculture. They own all implements needed for agriculture operations. Until today, the agriculture practices are traditional and the land is tilled with the help of bullocks. However, there are instances where farmers use tractors and their number is negligible. Wage labourers are hired during peak season for weeding and sowing. These activities are also carried out on contractual basis.
The large farmers who have irrigated lands stay on their farm by constructing huts. This is more so during harvesting seasons. A Gotha (hut type shelter for animal) is seen in the fields of large farmers indicating their commitment to manage lands.

The large farmers follow the system of annual contract labour. Before earthquake, the rates of the contract labourer were very low. This involved two quintal Jawar and one thousand rupees and the labourer had to work for one year. After earthquake, the brick making factories which came up in the area have generated employment opportunities for labourers and it has increased the wage rates. Now, the contract labourers are setting Rs.10000 per year with two quintal grains. This has affected the system of employing annual contract labourers for agriculture management.

After earthquake as mentioned earlier, the water resources have reduced. The wells in the region went dry. This has also affected employing the annual contract labourer. The lack of water sources has reduced the need for employing contract labourers. For instance, farmers who had two contract laborers before earthquake now have only one. Now the family members of the large farmers are working on their field to save money paid to annual contract labourers.

Agriculture in Anandwadi appears to be less attractive and difficult to pursue as a means of livelihood. The plight of Sheikh Rafik is relevant at this juncture (see box no. 2.14)

**Box No. 2.16**

**Dynamics of Land Management**

**Sheikh Rafik**

Mr. Rafik is a farmer living with his family of eight members. He has 4.04-hecters of land. Agriculture and daily wages were the main sources of income to the family. Due to less productivity of the land, it was getting difficult for him to manage agriculture and family.
He invested money in purchasing the agriculture implements and new pair of bullocks. He took a bore well for irrigating the land; some part of the land was brought under irrigation. He started taking the garden crops. This has extended the scope of work in agriculture. To manage the additional work Mr. Rafik employed an annual contract labourer to look after the agriculture. In the beginning, the water resources were regular but in the course of the time, this bore well became dry and has affected the irrigation of the land and cropping pattern. Therefore, he discontinued the annual contract labour and started agriculture practices with the help of his family members.

Mr. Rafik is doing independent agriculture with the help of family members. In the season, he hires the wage labourers. Especially in the harvesting season, for cutting crops, weeding, sowing and even sometimes for ploughing he employs the wage labourers.

As mentioned earlier, owing to scarcity of water and sterile lands, the agriculture practices of medium farmers are facing a set back. They are forced to search for substitute resource for the maintenance of the family. Wage earning Daily wages is one of the characteristics of the medium farmers in Anandwadi. Brick factory is another source for daily wages. In the absence of remunerative agriculture, farmers of these strata are forced to search for alternative livelihood sources.

In Anandwadi, the age old agriculture practice is in continuation. Subsistence agriculture practices and giving the land on lease are the main land management practices found in Anandwadi. As far as independent agriculture practice is concerned, none of the small farmers are following this practice, as it is not viable for 0.80-hecters dry land. In this practice the farmers should own all the agriculture implements and pair of bullocks. The dependant agriculture is common practice in the village among the small farmers. The small farmer hires the services from the other farmers for different agricultural operations throughout season. The share cropping is another practice in which, the farmers share the
expenditure and agriculture produce equally with sharers. This practice is also common among the small farmers whereas, to give land on lease is not popular practice among the small farmers. Even After earthquake, there is no change in these practices of land management. In this regard case of Mr. Balaji is worth considering (see box No. 2.17).

**Box no. 2.17**

**Types of Land Management**

Balaji a wage labourer-cum-farmer 34 years old, having 0.80-hecters dry land, which is totally dependent on raining. Balaji is familiar with all the cultivation and agriculture practices. Before earthquake, for few years Balaji did the dependant agriculture. In this practice, he was totally dependent on the other farmers. At the time of sowing seeds, he hired the services or gave out on contract. In those days all the farmers remain busy with their work. Therefore, he was getting late for sowing the seeds. In agriculture timely cultivation practices have importance. Otherwise it affects the growth and productivity of the crops. Because of this difficulty, every year he was being late for agriculture practices and this was adversely affecting on the productivity. Therefore, he left the dependant agriculture practice.

After earthquake, he stopped the dependant agriculture practice. He was thinking to manage the agricultural practices independently. But he failed to collect the agriculture implements and purchase a pair of bullocks. For buying a pair of bullocks Rs. 15000 was required which is out of his capacity. The high cost of bullock and its caring and grazing was becoming out of his reach. Also in comparison to investment, there was no guarantee of production. Therefore, he dropped the idea of doing agriculture independently. Thereafter, he constantly changed system of land management. Some times, he practices the agriculture with the help of other farmers or sometime he gives his land on sharecropping or on lease.
Mostly, he gives his land on sharecropping. In this system the land owner need not to work with the share holder. The share holder uses his all agricultural implements for cultivating the land. Expenditure on cultivation, seeds, fertilizers etc. is shared by both parties equally. In this system, the owner and sharer bear the expenditure and profit equally.

Another system followed by Mr. Balaji is contract cultivation. In this system, Mr. Balaji gives the contract of ploughing, sowing seeds to the other farmers for particular amount. Rs. 100 for per hecter is charged under this system.

Changes in Labourer Relation and Wage Rates
Working as a Wage labourer is inevitable for the landless and small farmers to earn their livelihood. The seasonal nature of employment opportunity has forced the labourers to resort to different types of wage work.

Before earthquake, the employment opportunities were available only in the agriculture sector. In off-season the wage opportunities were rare. Due to lack demand for workers, the wage rates were low and employer had key role in wage determination.

After earthquake, the employment opportunities in non-agricultural sector increased. In brick making enterprise in Anandwadi had accelerated its production due to demand for bricks in earthquake affected villages for constructing the new houses. In the beginning there were only two brick making factories. Due to lack of demand, the brick owners were also not paying the proper wages to the workers. Wage rates have improved enormously after earthquake (see table no. 2.4).
The agriculture has not created the employment opportunities in Anandwadi. Unlike in Yelwat with regard to the proportion, of employment in agriculture sector there is no change in prior and after earthquake situations. There is no scarcity for the wage labourers in Anandwadi. Due to lack of irrigation, motivation and financial assistance for expansion of in agriculture sector, there were no new employment opportunities in agriculture sector.

After earthquake, the construction activities started at affected site which has increased enormous demand for bricks. This has given rise to the emergence of new factories in Anandwadi, and created new employment opportunities in the village. The entire labour force in Anandwadi started working in brick making factory during off season. This has reduced out migration in search of employment. At present there are 17 newly started brick making factories in the region. The competition for workers among the factory owners has increased the wage rates which are not so remarkable (see table no. 2.4).

With regard to working hours, agriculture labourers there are no significant change over the years. Employers still hold control and command the workers. Surplus labour force available in Anandwadi is the reason for this situation which is other way round in Yelwat (see table no. 2.5).

Table no 2.4
Comparative Changes in Wage Rates- Anandwadi

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<thead>
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<th>Particulars</th>
<th>Male</th>
<th>Female</th>
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<td>Rate before earthquake</td>
<td>Rs. 25 per day</td>
<td>Rs. 15 per day</td>
</tr>
<tr>
<td>Wage rate after earthquake *</td>
<td>Rs. 100 per day</td>
<td>Rs. 50 per day</td>
</tr>
<tr>
<td>Work on contract</td>
<td>Rs. 200 per day average</td>
<td>Rs. 200 average per day</td>
</tr>
</tbody>
</table>

Source: Primary Data *Rates of 2005-06
The status and condition of labourers in Anandwadi is not comparable with that of their counterpart in Yelwat. Labourers in Anandwadi enjoy a lower status and do not have bargaining power like those in Yelwat.

The wage labourers in Yelwat have several avenues to eke out their livelihood apart from wage work. They have started or access to various supplementary occupations for supporting their family’s income. No such opportunities are available for the wage labour in Anandwadi.

Due to lack of continuity in employment, the wage labourers have to work in agriculture as well as brick making. Labour migration is one of the characteristics of Anandwadi. There are 12 youth from village Anandwadi who have migrated to gulf countries for the wages. After returning, some of them continuing as wage labourers or starting their own occupation.

Interestingly, the labourer of village Anandwadi never migrates to sugarcane growing areas even though the employment opportunities are available in this region. However, the labourers of Anandwadi prefer to stay at home instead of going for sugarcane cutting, because this work is
considered as a low graded work. To migrate to gulf, is attached with better social status.

The distance between Anandwadi and Yelwat is hardly twenty kilometers. In Yelwat, there is shortage of labourer and in Anandwadi, the wage labourers are in excess, but no labourer from the Anandwadi prefers to work at rehabilitated site. This is another particular feature of this village.

New Occupations-

The emergence of new occupation and its sustainability depends on several factors i.e. changing attitude and interest of community, means and methods of communication, road and transportation accessibility, availability of the resources and economic condition of the villagers. No such factors are place in Anandwadi.

Table no 2.6

<table>
<thead>
<tr>
<th>Sr no.</th>
<th>Occupations</th>
<th>Before earthquake</th>
<th>After earthquake</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brick making factory</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>Auto rickshaw</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Grocery shop</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Dairy milk</td>
<td>0</td>
<td>1(seasonal)</td>
</tr>
<tr>
<td>5</td>
<td>Goat grazing</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Grain crusher</td>
<td>1</td>
<td>4</td>
</tr>
</tbody>
</table>

Source: Primary Data

Further, the lack of intervention of the government and NGO for strengthening the economic condition of the villagers, has led to the status quo position. No remarkable changes with regard to occupational structure are observed in the village over several decades. Because of low irrigation, less fertility of the land and lack of motivation, the socio-economic conditions of the villagers remained as it was before earthquake. The table no 2.6 shows the occupational status of the Anandwadi, which comprises of the occupations before and after earthquake.
Brick making: Brick making is one of the traditional occupations of Anandwadi. Before earthquake, as mentioned earlier three brick making factories were functioning. These brick factories were supplying the bricks to the surrounding villages. This was an employment source to the wage labourer besides Agriculture.

After earthquake, the construction of houses started at almost all the affected areas. Therefore, the demand for bricks increased. To accomplish the demand for the bricks, the brick owners expanded the brick making by employing more labourers. The huge demand for bricks and enhanced profits attracted some villagers to start the brick-making. This has increased the number of brick factories in the region.

As in the case of Valipasha who had a small brick-making factory before earthquake, but after earthquake expanded his operations (see the box no.2.18).

**Brick making factory – owner**

<table>
<thead>
<tr>
<th>Box No 2.18</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expansion of Brick Making</strong></td>
</tr>
<tr>
<td><strong>Sheikh Valipasha Abdul</strong></td>
</tr>
</tbody>
</table>

Brick making is the traditional occupation of the village. After earthquake, Anandwadi emerged as a well-known village for the brick making in the region. Most of the bricks from Anandwadi are used for construction at earthquake affected villages in Latur and Osmanabad districts.

Mr. Valipasha 60 year’s old, has been running a brick-making factory in Anandwadi since 40 years. Before earthquake he was producing the bricks in small quantity and his production unit was very small. Prior to earthquake, the demand for the brick was very less in comparison to present situation. In those days, Mr. Valipasha carried out production only for four month. In monsoon, he stops the production of brick and goes for daily wages in agriculture.

After earthquake, the brick making enterprise acquired huge demand. In a very short period, the demand for the bricks was increased.
To meet the increased demand Mr. Valipasha employed a large number of labourers with increased wage rates and started to produce the bricks independently. During this period a number of brick making factories emerged, which have created competition for raw material and labour.

Mr. Valipasha invested the profit earned in brick making factory for expanding brick making business. He purchased a truck which is used for transporting the raw material and bricks. Now Mr. Valipasha has started home delivery, of the bricks. His elder son drives the truck and looks after all matters of selling the bricks and buying the raw material.

Some of the wage labourers also started their own brick making factory. Mr. Sheikh Turab is the best example here (see box no. 2.19)

**Box No. 2.19**

Labour to Owner of Brick Making Factory

Sheikh Turab Abdul:

Mr. Turab is 50 years old and owner of a brick-making factory in Anandwadi. The immense demand of the bricks after earthquake has encouraged Mr. Turab to start his own brick-making factory.

Before earthquake, Mr. Turab was working on daily wages in a brick making factory. Turab was familiar with all types of the work required for brick-making factory. Initially Turab worked as a labourer at the brick making factory and acquired the skill of Preparing mud, brick by using the frames, changing side of the raw bricks, loading, de-loading bricks and structuring brick oven etc.

After earthquake, the demand for bricks from the affected villages had increased. Considering the growing demand for the bricks in the region, he started a brick making factory. Mr. Turab borrowed money from his relatives and started a small unit of brick making. Initially, he started production with the help of family members. Later on he employed two labourers for brick making. In the course of time, Mr. Turab expanded the factory and now he is taking the big orders for bricks.
Now Mr. Turab has reputation in the market. He transports the bricks to Ausa, Nilanga, Bhalki, Aurad (town places of Latur district.) and almost all the surrounding villages.

In monsoon Mr. Turab stops making bricks. In those days he collects the clay and firewood which is required for the brick making.

Auto Rickshaw Services

Auto rickshaw service is one of the transportation means available in the village prior to earthquake. In the past, there were only two-auto rickshaws in the village. After earthquake, five new were added. Tehsil Nilanga is the nearest market place to Anandwadi which is six kilometer away. No government has provided the transportation facilities between this village and Nilanga. Before earthquake, there were only three auto rickshaws in the village which were satisfying the need of transportation. After earthquake, the new generation is frequently visiting to Nilanga or other towns for personal or official work. This has favoured for sustaining auto rickshaw services in Anandwadi.

Anandwadi has schooling up to 5th standard and for further education; the students have to go to Nilanga. The school going commuters also need auto rickshaw services.

Seasonal Occupations: - In Anandwadi there are many seasonal occupations such as milk dairy and Haller, goat grazing, petty shops which are as under.

Seasonal milk dairy- there is a dairy run by women’s SHG (self-help groups) in the village which is seasonal. This SHG has started milk dairy in the year 2005. This dairy starts in the month of June and ends in March every year. The total management of dairy milk is in the hands of SHG.

Goat grazing – goat grazing is one of the traditional occupations continued in the village. The Dhangar communities, by tradition are the shepherds and are continuing their occupation of goat grazing in the village.
Hallar—Hallar service is a new venture in the village after earthquake. Use of Hallar for threshing crops is becoming common in the village and this has extinguished the traditional system of threshing the grain.

Multiple Occupations-
Multiple occupations are one of the characteristics of Anandwadi. The non-availability of the regular wage work has forced the labourer to take up different activities for survival needs. A single occupation is not adequate to support the families. The dry and less fertile land is not able to sustain the farmer for full time engagement in the agriculture sector. The small, marginal and medium farmers are also not fully dependent on agriculture. They have to rely on the other sources.

A poor householder has to plan his work schedule in an annual calendar to keep regularity in income to manage the family. Nagnath's case is an eye opener in this respect (see box no. 2.20)

<table>
<thead>
<tr>
<th>Box No. 2.20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need of Multiple Occupation for Livelihood</td>
</tr>
<tr>
<td>Nagnath Karve is 23 years old. He has 2.83-hecters dry land. In the beginning, he worked in agriculture. The cultivation of land was expensive. He had to work on daily wages to support family. He had no bullocks and equipments to carry out agriculture operation. Besides this, he has skill in carpentry he earns from the Jajmani relations with land lords for meager amount.</td>
</tr>
<tr>
<td>Jajmani-Carpentry is the Jajmani occupation run by Mr. Nagnath, who is familiar with the carpentry skills. His father also helps him for the carpentry but the use of the steel plough and other means of cultivation have weakened the Jajmani system, but still it is in existence. The annual remuneration for rendering services is not enough to his families in compare to the past. He uses to work as a carpenter only in the month of June where the repairing of the wooden agricultural means is required.</td>
</tr>
</tbody>
</table>
The non-adequacy of the agriculture income and the annual remuneration received from the beneficiaries of the Jajmani system has forced Mr. Nagnath to work on daily wages. In agriculture season, he used to work on other farmers land on daily wages. Whenever he does not have any work he used to remain at his home. In the off-season of agriculture, he used to work in brick making factory as a labourer.

**Hedi** - (the word Hedi is used for an individual, one who purchases and sells the animals on commission basis) In Anandwadi Mr. Babruwan works as Hedi (see box no. 2.21).

<table>
<thead>
<tr>
<th>Box No. 2.21</th>
<th>Traditional Occupation Selling of Livestock</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Babruwan Khajje is the only one bullock seller in the village. He is 40 years old and educated up to seventh standard. Trading animals is his traditional occupation, continued from his grandfather. Mr. Babruwan Khajje is familiar with this occupation since childhood. When he was 12 years old, he was participating in selling and purchasing the animals with his father. His father use to take him to different market places of Maharashtra and Karnataka state. Initially he was only transporting the animals from village to market town. During this period he learnt all the techniques of the trade and after his father's death, he took over the business.</td>
<td></td>
</tr>
<tr>
<td>At present Mr. Babruwan purchases and sells the buffalo, bullocks, cows and goats at Killari, Nilanga, and Ausa market. Besides this, he purchases the pet animals from other districts of Maharashtra and Karnataka state. He generally uses to purchase the animals from the following districts. i) Bhoplad (Karnataka), ii) Vijapur (Karnataka), iii) Kasko (Karnataka), iv) Akkalkoat (Maharashtra) etc. He charges Rs.1000, 700, 200 and 500, for transporting the animals from the above place to Anandwadi respectively.</td>
<td></td>
</tr>
<tr>
<td>The details of the charges are as under.</td>
<td></td>
</tr>
</tbody>
</table>
II-A

Socio-culture Changes- Village Yelwat

This section deals with the socio-culture changes in the affected and non-affected villages of Ausa tehsil. Leisure time activities, social interactions, social ceremonies, rituals and festivals, religious gatherings, and visit to towns are the major parameters taken into consideration for assessing the socio-cultural changes in the affected and non-affected villages.

Particulars of Leisure Time Activity-

Before earthquake, the leisure time activities in Yelwat were different than what it is today. In leisure time, people used to chitchat at Chawadi or gossip with neighbours. Chawadi, Grocery Shop and verandah of the house were the places for their chitchat. However, after earthquake, these activities replaced by new ones and even the places of chit chatting or meetings have been changed.

Table No. 2.7

The Status of Leisure Time Activities- Yelwat

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Increased</th>
<th>decreased</th>
<th>no change</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Meeting friends</td>
<td>34 (56.66)</td>
<td>16 (26.66)</td>
<td>9 (15)</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>2 Neighborhood gossips</td>
<td>29 (48.66)</td>
<td>19 (34.66)</td>
<td>11 (18.33)</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>3 Pan shop, teashop</td>
<td>28 (46.66)</td>
<td>14 (23.33)</td>
<td>13 (21.66)</td>
<td>05 (8.33)</td>
</tr>
<tr>
<td>4 Playing cards</td>
<td>9 (15)</td>
<td>11 (18.33)</td>
<td>24 (40)</td>
<td>16 (26.66)</td>
</tr>
<tr>
<td>5 Visiting town</td>
<td>38 (63.33)</td>
<td>5 (8.33)</td>
<td>12 (20)</td>
<td>05 (8.33)</td>
</tr>
<tr>
<td>6 Gambling</td>
<td>9 (15)</td>
<td>10 (16.66)</td>
<td>23 (38.33)</td>
<td>18 (30.66)</td>
</tr>
<tr>
<td>7 Watching TV</td>
<td>32 (53.33)</td>
<td>8 (13.33)</td>
<td>10 (16.66)</td>
<td>10 (16.66)</td>
</tr>
<tr>
<td>8 Reading newspapers</td>
<td>29 (48.33)</td>
<td>4 (6.66)</td>
<td>15 (25)</td>
<td>12 (20)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) source: Primary Data

Couple of years after earthquake, the villagers left the work. In those days, the people were dependent upon the support of the Government and NGO. The development after earthquake had two kinds of implications on the rural population, with regard to their leisure time.
Among younger generation time spent on leisure has increased in certain spheres. While it decreased for the older generations. There is a wide range of variations in leisure time activities in the different sections of the population, after earthquake (see table No.2.7).

Meeting friends is one of the leisure time activities adversely affected in old generations. Due to lack of convenient common place for meeting and increased distances between the houses has led to decrease in frequency of meeting friends (26.66 per cent). The new generation got the platform for meeting friends at road side hotels and pan shops. To meet at the road side hotel, has been emerged as a trend in younger generation which has increased frequency of meeting friends (56.66 per cent). Road side *Katta* (in Yelwat, there is a platform at the entrance of the village, surrounded by hotels and pan shops is known as Katta) is popular among the younger generation. In evening, they gather on this Katta and gossip.

**Neighborhood Gossips—**

The culture of neighborhood gossips in the village Yelwat got changed after earthquake. The old generations in leisure time prefer to gossips with neighbors (48.66 per cent) and the neighborhood gossips have been increased. However, the nature of meeting changed. Before earthquake, the households had close settlements. This was easy for them to have gossips with neighbours. The congested settlement of the houses was convenient for them to get together easily and frequently meet for gossiping. However after earthquake, due to increased distance between the houses, it is not possible for gossips as before.

Nearly, 26.66 per cent respondents reported that, neighborhood gossips have decreased. This is more so in younger generation is pre-occupied with income generation activities.
Pan shop, Teashops: Before earthquake, there was not a single pan shop or tea stall in the village Yelwat. Villagers had their gossip groups at the grocery shops and shared the Beedi and tobacco. This has decreased after earthquake (23.33 per cent). Among the younger generation, visiting the pan shop and teashops has increased (46.66 per cent).

Gambling: Gambling, as a leisure time activity, largely emerged in Yelwat, after earthquake. The people took interest in gambling to pass time. However, this was momentary and did not continue for a long time.

Visiting Towns: The village was located interior, two kilometer away from the main road before earthquake. After earthquake, this village was shifted over to highway and there are facilities of transportation and communication. Besides this, for the purpose of marketing the agricultural products and visiting to the Government offices has increased.

Watching TV and Reading Newspapers: There were only three black and white TV sets before earthquake in the village. The rehabilitation package increased the purchasing capacity of the villagers. At present in the village, majority of the householders have TV sets. This part, cable network services started in the village. This has impact on living standard and attitudes of the people. The TV set is mostly used for entertainment (see table no.2.7).

In the past, hardly there were newspaper readers in the villages. Now there are 25 regular newspaper subscribers in the village which is noteworthy. Younger generations are more obsessed with newspaper reading compared to older ones.
Social Interactions

The relocation of village settlement and socio-economic rehabilitation has put village Yelwat in transitional condition. Now, Yelwat is in transition and adopting the characteristics of the urban community and slowly losing its rural features and has facilitated the changes in social interactions.

*Interactions with friends*- An interaction with the friends is one of the areas, where the changes are seen different in old and new generations. In new generation the social interactions with friends increased (43.33 per cent). In this segment, a culture of getting together at roadside hotels in the evening is developing. Mostly youth in the evening get together and gossips with friends. Moreover, for increasing interactions with the friends, cell phones have contributed a lot. In Yelwat, every household has cell phone and it is used by the younger generations. In youth, keeping cell phone is becoming a fashion. In Yelwat, most of the youth have cell phones and through this, they remain in touch with their friends (see table no. 2.8)

**Table no 2.8**

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>Increased</th>
<th>Decreased</th>
<th>No change</th>
<th>NR</th>
<th>total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Friends</td>
<td>26 (43.33)</td>
<td>19 (31.66)</td>
<td>15 (25)</td>
<td>00</td>
<td>60 (100)</td>
</tr>
<tr>
<td>2</td>
<td>Relatives</td>
<td>27 (45)</td>
<td>18 (30)</td>
<td>15 (25)</td>
<td>00</td>
<td>60 (100)</td>
</tr>
<tr>
<td>3</td>
<td>Neighbors</td>
<td>24 (40)</td>
<td>21 (35)</td>
<td>14 (23.33)</td>
<td>01</td>
<td>60 (100)</td>
</tr>
<tr>
<td>4</td>
<td>Officials</td>
<td>23 (38.33)</td>
<td>9 (15)</td>
<td>21 (35)</td>
<td>7</td>
<td>60 (100)</td>
</tr>
<tr>
<td>5</td>
<td>Business</td>
<td>25 (41.66)</td>
<td>9 (15)</td>
<td>18 (30)</td>
<td>8</td>
<td>60 (100)</td>
</tr>
<tr>
<td>6</td>
<td>Political Leaders</td>
<td>16 (25.66)</td>
<td>7 (11.66)</td>
<td>29 (48.33)</td>
<td>8</td>
<td>60 (100)</td>
</tr>
<tr>
<td>7</td>
<td>Others</td>
<td>3 (5)</td>
<td>1 (1.66)</td>
<td>31 (51.66)</td>
<td>25</td>
<td>60 (100)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) Source: Primary Data
Interactions with Relatives- the village Yelwat was interior, two kilometer away before earthquake. Prior to earthquake, there were no proper road accessibility and transportation and communication facilities. Now, all these facilities have lead to increasing the interactions with relatives (45 per cent).

Officials- Before earthquake, rarely the villagers used to interact with the officials. But after earthquake, government machinery and NGOs were working for relocation and rehabilitation of the village. This had an opportunity to the villagers for interacting with the officials. During the rehabilitation process a number of officials had visited and interacted with the villagers. In due course, the villagers became more confident for providing the information and asking the help of the government. Moreover, the awareness about the government schemes and packages was made (see table no. 2.8).

Business- as mentioned earlier, the rehabilitation has caused for emergence of new occupations and businesses in the village. In comparison to past, these occupations are new. To maintain these new businesses, the villager’s interaction with businessmen at town increased (41.66 per cent).

Political Leaders- after earthquake, a number of local, regional and national level political leaders have visited the village. Some of the political leaders were struggling for the betterment of the affected community. Even after a decade, the political leaders are raising the problems of the affected people. This has impact on increasing the social interactions (25.66 per cent) with political leaders. (See table no. 2.8)
Social Ceremonies

Birthday Celebrations- Celebrations of birthdays recently have emerged in the village Yelwat. Prior to earthquake, except few rich farmers no body was familiar with birthday celebrations. While discussing with the senior villagers on this issue, it is known that, most of the villagers were unknown to this practice. If any body celebrates the birthday of their children, others used to comment on it as a nonsense activity.

However, after earthquake, due to awareness by print and electronic media, the celebration of birthdays of their kids increased (40 per cent). Now a days almost in every household where the kids are below five years age, are getting their birthdays celebrated. Now, the villagers are also asking each other about the celebration of their children's birthday and are inviting the neighbours to participate (see table no 2.9).

Table no. 2.9

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>Increased</th>
<th>Decreased</th>
<th>No change</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Birthday celebration</td>
<td>24 (40)</td>
<td>7 (11.33)</td>
<td>28 (26.66)</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>2</td>
<td>Anniversaries</td>
<td>23 (38.33)</td>
<td>7 (11.33)</td>
<td>20 (33.33)</td>
<td>10 (16.66)</td>
</tr>
<tr>
<td>3</td>
<td>Death Ceremonies</td>
<td>23 (38.33)</td>
<td>6 (10)</td>
<td>21 (35)</td>
<td>10 (16.66)</td>
</tr>
<tr>
<td>4</td>
<td>Ambedkar Jayanti</td>
<td>34 (56.66)</td>
<td>5 (8.33)</td>
<td>13 (21.66)</td>
<td>8 (13.33)</td>
</tr>
<tr>
<td>5</td>
<td>Shiv Jayanti</td>
<td>32 (53.33)</td>
<td>8 (13.33)</td>
<td>14 (23.33)</td>
<td>6 (10)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentages) Source: Primary Data

Anniversaries and Death Ceremonies- Celebration of anniversaries and death ceremonies are the compulsory on the part of every household. This ceremony cannot be avoided. Before earthquake, the villagers were celebrating these ceremonies as per their economic capacity. But now, the economic soundness of the villagers has increased (38.33 per cent) the celebrations (see table no 2.9).
Dr. Ambedkar and Shiv Jayanti - In pre-earthquake village Yelwat, there were no cases of celebrating the Jayantis of great personalities. However, after earthquake, trends of celebrating the Jayantis of their leaders have started. The celebration of Dr Ambedkar Jayanti increased (56.66 per cent). Similar is the case with Shiv Jayanti (53.33 per cent). In the celebration of Jayantis mostly youth participates (see table no 2.9).

Rituals and Festivals

Diwali, Dashara and Gudipadwa are the major festivals of Yelwat. Prior to earthquake these festivals were traditionally celebrated by every household. In post earthquake period, the nature of celebration has changed. In the celebration of these festivals, the impact of urban like celebration can be seen. The details of these festival celebrations are as under.

Diwali -

Diwali is the most important festival in the village. This festival is noteworthy to the villagers because on the occasion of this festival their married daughters comeback to their parents house for celebrating festival. In pre earthquake period, the villagers used to lighten the house by using the oil lamps in arches of the wall and wear the new clothes. Overall there was a traditional celebration of this festival in the village (see table no 2.10).

In post earthquake, the nature of celebrating Diwali has changed. The villagers received new pucca houses. The villagers used to colour the houses irrespective of economic condition on the occasion of festivals. Moreover, it is observed that, during celebration of the festival every household, decorate the house with electric bulbs. In comparison to the past mostly the electric bulbs are used instead of oil lamps and Panti (a small earthen receptacle). The availability of amenities, facilities and exposure to urban life has increased the celebration of Diwali festival (61.66 per cent). It is also observed that youths are more interested in celebration of this festival (see table no 2.10).
Table no 2.10
Rituals and Festivals— Yelwat

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>Increased</th>
<th>Decreased</th>
<th>No change</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Diwali</td>
<td>37(61.66)</td>
<td>15(25)</td>
<td>8(13.33)</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>Dashahara</td>
<td>35(58.33)</td>
<td>16(26.66)</td>
<td>8(13.33)</td>
<td>1(1.66)</td>
</tr>
<tr>
<td>3</td>
<td>Gudipadwa</td>
<td>35(58.33)</td>
<td>15 (25)</td>
<td>8 (13.33)</td>
<td>2 (3.33)</td>
</tr>
<tr>
<td>4</td>
<td>Ganesh Festival</td>
<td>33(55)</td>
<td>14 (23.33)</td>
<td>8 (13.33)</td>
<td>5 (8.33)</td>
</tr>
<tr>
<td>5</td>
<td>Buddha Jayanti</td>
<td>28(46.66)</td>
<td>15(25)</td>
<td>7(11.33)</td>
<td>10(16.66)</td>
</tr>
<tr>
<td>6</td>
<td>Moharram / Eid</td>
<td>25(41.66)</td>
<td>12(20)</td>
<td>7(11.33)</td>
<td>16(26.66)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentages) Source: Primary Data

Dashara-

Dashara is another important festival to the villagers. Prior to earthquake this festival was celebrated traditionally. In those days few veteran respected villagers use to go for Simmolanghan (Simmolanghan is the Name of the rituals performed in this festival, in which the villagers cross the boundary of the village and brought the leaves of Apta tree and offers to seniors and close relatives with respect). After coming back from the Simmolanghan the villagers gather at Chawadi by making rounds and offers Sona (Leaves of Apta tree are called as Sona) to each other.

After earthquake, the nature of celebrating the Dashara has also changed. Now, in celebration of this festival almost all villagers participate. Particularly youths are more enthusiastic towards celebration of this festival. This has increased (58.33 per cent) the celebration of festival in comparison to past. At present, the new generation is also going on Simmolanghan and offering the Sona to each other. During this festival a culture of giving the Sona and touching feet of elders for blessing is developed in the village(see table no 2.10).
Ganesh festival-

Ganesh festival is one of the common festivals celebrated in the village. Prior to earthquake, this festival was not largely celebrated in the village. At the time of last day of Ganesh festival celebration, the incident of earthquake was happened in the region. Therefore, after this incident, this festival was not being celebrated largely. This situation remained for few years. However, in the course of time, again the villagers started celebrating the festivals with enthusiasm. Though more than a decade passed, the villagers remain awake whole night in last day of celebration of Ganesh festivals. There is a fear in the mind of the people. Still they carry the reminiscences of earthquake.

In comparison to past, the celebration of Ganesh festival increased (55 per cent) and also changed the nature of celebration (see table no 2.10). Now the celebration of Ganesh festival is changed. A single statue for whole village is placed on the Chawadi and during these ten days various programmes are conducted. On the last day of celebration, a procession of statue is held in the village. In this procession whole village participates. One more trend of in the village is to place the Ganesh statue at home for five days. Now in most of the houses statue of Ganesh is placed for three, five or ten days and worshipped (see table no 2.10).

Celebration of Buddha Jayanti-

Before earthquake no Buddha Jayanti was celebrated in the village. Even the villagers were unknown for celebrations. But after earthquake the celebration of Buddha Jayanti has increased (46.66 per cent). Now the Buddha Jayanti in the village Yelwat has been celebrated with great enthusiasm. On the occasion of the Jayanti a procession is arranged and mostly the Buddha followers participate in it. At the time of procession the musical party has been engaged and youth play the lezim (a type of group dance).
Moharram/ Eid-

Moharram is another festival celebrated by the Muslims and mostly participated by non-Muslims. In comparison to past the celebration of this festival has also increased (41.66 per cent). In this festival Swari (idol of Imam Hassan and Hussein who were the grandsons of Prophet Mohammad) is placed in a room for ten days. During all these ten days people worship. And on the final procession of Swari takes place in the village. During procession a play by name Dullah (a type of play, in which the people join hands and make the particular movement in round shape) is played which is part of festival (see table no 2.10).

Religious Gatherings

In Yelwat the religious gathering have increased, since this community has been disturbed by the earthquake. The people have witnessed the death of dear and near ones. A type of depression had been developed in the villagers. After earthquake to take out the people from the trauma of the incidents a number of religious activities were performed at the rehabilitated sites. This has impact on the people. They have witnessed the tragic incident of earthquake. They are becoming conscious about the life and its end.

Table no 2.11

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
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<th>NR</th>
<th>total</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Prays</td>
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<td>4(6.66)</td>
<td>2(3.33)</td>
<td>8(13.33)</td>
<td>60(100)</td>
</tr>
<tr>
<td>2</td>
<td>Bhandaras</td>
<td>38(63.33)</td>
<td>6(10)</td>
<td>3(5)</td>
<td>13(21.66)</td>
<td>60(100)</td>
</tr>
<tr>
<td>3</td>
<td>Fasts</td>
<td>39(65)</td>
<td>7(11.33)</td>
<td>4(6.66)</td>
<td>10(16.66)</td>
<td>60(100)</td>
</tr>
<tr>
<td>4</td>
<td>Satsang</td>
<td>32(53.33)</td>
<td>7(11.33)</td>
<td>4(6.66)</td>
<td>17(28.33)</td>
<td>60(100)</td>
</tr>
<tr>
<td>5</td>
<td>Pravachan</td>
<td>31(51.66)</td>
<td>8(13.33)</td>
<td>3(5)</td>
<td>18(30)</td>
<td>60(100)</td>
</tr>
<tr>
<td>6</td>
<td>Other</td>
<td>13(21.66)</td>
<td>4(6.66)</td>
<td>1(1.66)</td>
<td>42(70)</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) source: primary Data
After earthquake, mostly the old age villagers turned towards regular prayer and other religious activities. Nearly (76.66 per cent) respondents reported that the prayers has been increased, whereas (63.33 per cent) are of the opinion that after earthquake the *Bhandara* and (65 per cent) fasts have been increased. After earthquake, the frequency of organizing the *Satsang* and religious discourses has increased (53.33 per cent and 51.66 per cent respectively) (see table no 2.11).
Socio-cultural changes - village Anandwadi

Meeting friends - meeting friends as a leisure time activity in this village is totally different than the village Yelwat. In Anandwadi 53.33 per cent respondents have replied that meeting friends has increased. But this has happened in the sections of senior citizens of the village. These villagers have lot of leisure time and they gossip with friends especially, in summer. On the contrary, the younger generations always remains busy with their work and spend less time for friends (21.66 per cent).

Table no. 2.12

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars of activities</th>
<th>Increased</th>
<th>Decreased</th>
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<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meeting Friends</td>
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<td>13 (21.66)</td>
<td>14 (23.33)</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>2</td>
<td>Neighborhood Gossips</td>
<td>33 (50.00)</td>
<td>13 (21.66)</td>
<td>14 (23.33)</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Pan shop, Teashop</td>
<td>32 (53.33)</td>
<td>4 (6.66)</td>
<td>8 (13.33)</td>
<td>16 (26.66)</td>
</tr>
<tr>
<td>4</td>
<td>Playing Cards</td>
<td>1 (1.66)</td>
<td>6 (10)</td>
<td>17 (28.33)</td>
<td>36 (60)</td>
</tr>
<tr>
<td>5</td>
<td>Visiting Town</td>
<td>14 (23.33)</td>
<td>6 (10)</td>
<td>30 (50)</td>
<td>10 16.66</td>
</tr>
<tr>
<td>6</td>
<td>Gambling</td>
<td>0 (0)</td>
<td>7 (11.66)</td>
<td>16 (26.66)</td>
<td>37 (61.66)</td>
</tr>
<tr>
<td>7</td>
<td>Watching TV</td>
<td>7 (11.66)</td>
<td>0 (0)</td>
<td>17 (28.33)</td>
<td>36 (60)</td>
</tr>
<tr>
<td>8</td>
<td>Reading Newspapers</td>
<td>3 (5)</td>
<td>0(0)</td>
<td>22 (36.66)</td>
<td>35 (58.33)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentage) Source: Primary Data

Neighborhood gossiping - the village has close house settlement. Moreover, most of the houses have platform for sitting. In the evening and morning the villager's mostly senior citizens sit on this Otta (house platform) and gossips with neighbours. This has reported by 50 per cent of the respondents. On the contrary, there is low proportion of gossiping with neighbours in younger generation (21.66 per cent).
Prior to earthquake, in Anandwadi there was no single pan shop. However, after earthquake a pan shop was started by a villager. But due to lack of customers he turned this pan shop into a grocery shop. This shop is on the main road. The youths and auto rickshaw drivers spend time at this shop (53.33 per cent, see table no. 2.12)

Playing card-- Playing card is one of the leisure time activities generally seen in urban area. As far as Anandwadi is concerned, there is no such practice of playing cards as leisure time activities. Only 1.66 per cent respondents have replied in favour of increase in playing cards. However, 60 per cent of the respondents have not replied in this regard because in Anandwadi no such practice is prevalent. During discussion it is also known that, in Anandwadi there is no culture of playing cards as leisure time activities.

A town Nilanga is six kilometer away from Anandwadi. Only the younger generation visits this town as leisure time activities as reported by 23.33 per cent respondents. On the contrary there is no change in visiting the town in comparison to prior earthquake situation, as reflected by 50 per cent of respondents (see table no. 2.12)

Watching TV-- prior to earthquake, in Anandwadi no household had TV set. However, in post earthquake the number of TV sets in the village raised up to five. A few peoples of the village use the TV set as leisure time activity (11.66 per cent). Whereas, most of the respondents (60 per cent) has not replied because either they didn’t have TV (see table no. 2.12)

Newspaper Reading-- In Anandwadi, there is no single subscription for newspapers and in addition, most of the population is illiterate and wage labourers. A few literate villagers read newspapers rarely (5 per cent) as leisure time activity. For most of the population reading newspapers (58.33 per cent) is unfamiliar habit (see table no. 2.12).
Particulars of Social Interactions

In Anandwadi, most of the youth go on daily wages and senior citizens remain at home. As far as social interactions with friends are concerned, the frequency among the old generation is high (51.66 per cent). On the contrary, the younger generation is busy in wages earnings. Therefore in this section the social interaction with friends has decreased (25 per cent).

In the village, Anandwadi, there is another section that is totally depended on daily wages especially brick making. These wage labourers before going to work, gather near the house of the brick owners, gossip with friends and then go to the work. This is their routine schedule. Therefore they don't think that there is change in social interactions (21 per cent, see table no. 2.13).

Table no. 2.13
Particulars of Social Interaction—Anandwadi

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>Increased</th>
<th>Decreased</th>
<th>No change</th>
<th>NR</th>
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<tr>
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<td>31 (51.66)</td>
<td>15 (25)</td>
<td>13 (21.66)</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>2</td>
<td>Relatives</td>
<td>39 (65)</td>
<td>8 (13.33)</td>
<td>13 (21.66)</td>
<td>0 (0)</td>
</tr>
<tr>
<td>3</td>
<td>Neighbors</td>
<td>31 (51.66)</td>
<td>14 (23.33)</td>
<td>13 (21.66)</td>
<td>2 (3.33)</td>
</tr>
<tr>
<td>4</td>
<td>Officials</td>
<td>7 (11.66)</td>
<td>2 (3.33)</td>
<td>27 (45)</td>
<td>24 (40)</td>
</tr>
<tr>
<td>5</td>
<td>Business</td>
<td>4 (6.66)</td>
<td>0</td>
<td>29 (48.33)</td>
<td>27 (45)</td>
</tr>
<tr>
<td>6</td>
<td>Political Leaders</td>
<td>4 (6.66)</td>
<td>0</td>
<td>26 (43.33)</td>
<td>30 (50)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentages) source: Primary Data

Interactions with Relatives—in comparison to past, the transportation and communication facilities have facilitated the interactions with relatives (65 per cent). The close settlement of the houses is one of the supportive aspects for the villagers to interact with neighbours. Nearby 51.66 per cent respondents have replied in favour of increased interactions with neighbours, whereas, 21.66 per cent respondents have replied that an
interaction with the neighbours is a culture of the village and till today it is continuing. Therefore, there is no change in interactions with neighbours in comparison to prior earthquake situation (see Table no. 2.13).

**Interactions with Officials**—during interviewing with the villagers regarding interactions with officials, it is known that no villagers have any work at offices. Even 40 per cent responded that till today they have not interacted with any officials. As many as 45 per cent respondents replied that, before earthquake no body was used to interact with officials and this situation is still continuing in Anandwadi (see Table no. 2.13).

**Interactions with Businessmen**—in Anandwadi most of the villagers are the wage labourers and farmers. Since earthquake no villager is engaged in business work. Therefore, 48.33 per cent respondents replied that, there is no change in prior to earthquake situation in this regard. Besides this 45 per cent respondents have not replied because they don’t know the businessmen and they do not have work relating to businessmen (see table no. 2.13).

**Interactions with Political Leaders**—the people at Anandwadi are not interested in politics and political leaders. They are busy with their work and are of the opinion that, there is no benefit of following the particular party or leaders. This situation has continued before earthquake as reported by 43.33 per cent respondents. Besides this 50 per cent respondents have not replied regarding interactions with political leaders due to their neutrality towards political leaders (see table no. 2.13).

**Social Ceremonies**

Anandwadi is a simple village. In comparison to prior earthquake situation, no major changes are seen in social ceremonies. Till today the traditional ways of celebrating social ceremonies are followed in the village.

**Birth day celebration**—As far as birthday celebration is concerned, in village Anandwadi this practice was not in existence and after earthquake
there is no change (26.66 per cent). On the other hand most of the population doesn't know birthday celebration. In discussion, on this issue, the villagers provided the information that, they are only familiar with Barsa (naming ceremony of a child which takes place after twelve days of birth) ceremony. This reveals that most of the villagers are unknown for this practice, and 61.66 per cent respondents had not given their reply on birthday celebration (see table no. 2.14).

Anniversaries and Death Ceremonies- Anniversaries and death ceremonies are integral part of the social ceremonies. Every villager has to perform it. But the nature of celebration is varying from strata to strata. The economically sound people use to celebrate these ceremonies with glory (5 per cent), while poor use to do it in a simple way and limited to their house. Before earthquake these activities were simply performed and till today there is no change (26.66 per cent). For most of the respondent (56.66 per cent) this question was irrelevant (see table no. 2.14).

Table no. 2.14
Social Ceremonies—Anandwadi

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
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<th>No change</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Birth day celebration</td>
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<td>7 (11.33)</td>
<td>16 (26.66)</td>
<td>37 (61.66)</td>
</tr>
<tr>
<td>2</td>
<td>Anniversaries</td>
<td>3 (5)</td>
<td>7 (11.33)</td>
<td>16 (26.66)</td>
<td>34 (56.66)</td>
</tr>
<tr>
<td>3</td>
<td>Death ceremonies</td>
<td>3(5)</td>
<td>7 (11.33)</td>
<td>16 (26.66)</td>
<td>34 (56.66)</td>
</tr>
<tr>
<td>4</td>
<td>Ambedkar Jayanti</td>
<td>9 (15)</td>
<td>3 (5)</td>
<td>8(13.33)</td>
<td>40(66.66)</td>
</tr>
<tr>
<td>5</td>
<td>Shiv Jayanti</td>
<td>2 (3.33)</td>
<td>1 (1.66)</td>
<td>6(10)</td>
<td>51(85)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage)

Ambedkar Jayanti and Shiv Jayanti -- celebration of these two Jayanti on a large scale has started in Yelwat after earthquake, but in Anandwadi no such Jayantis are celebrated till today. Prior to earthquake, the villagers of Anandwadi were unknown for the celebration of these two Jayantis. Mostly Ambedkar Jayanti is celebrated by the Mahar community of the village. In Anandwadi, a few are taking initiative to celebrate it in their houses. This
has increased the celebration of Jayanti in comparison to past (15 per cent). Remaining households are unknown for celebration as this reveals by their no reply on this issue (66.66 per cent) (see table no. 2.14).

Mostly, Maratha community takes the initiatives for celebration of Shiv Jayanti. However, in Anandwadi, there is not a single house belongs to Maratha community. Therefore, mostly villagers are unknown to celebration of Shiv Jayanti. As this has been disclosed by 85 per cent respondent’s “non reply” on this issue (see table no. 2.14).

Rituals and Festivals

Diwali is one of the main festivals of the village. Generally, the _pantis_ (small earthen pot) are lightened. In comparison to past, the celebration of Diwali has been increased (56.66 per cent), but there is no major change in the nature of celebration in comparison to past. However, 28.33 per cent respondents are of the impression that there is no change in celebration of Diwali festival (see table no. 2.15).

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
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<th>Decreased</th>
<th>No change</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Diwali</td>
<td>34(56.66)</td>
<td>6(10)</td>
<td>17(28.33)</td>
<td>3(5)</td>
</tr>
<tr>
<td>2</td>
<td>Dashahara</td>
<td>24(40)</td>
<td>5(8.33)</td>
<td>19(31.66)</td>
<td>12(20)</td>
</tr>
<tr>
<td>3</td>
<td>Gudipadwa</td>
<td>19(31.66)</td>
<td>5(8.33)</td>
<td>19(31.66)</td>
<td>17(28.33)</td>
</tr>
<tr>
<td>4</td>
<td>Ganesh festival</td>
<td>13(21.66)</td>
<td>4(6.66)</td>
<td>19(31.33)</td>
<td>24(40)</td>
</tr>
<tr>
<td></td>
<td>Buddha Jayanti</td>
<td>5(8.33)</td>
<td>1(1.66)</td>
<td>3(5)</td>
<td>51(85)</td>
</tr>
<tr>
<td>5</td>
<td>Moharram /Eid</td>
<td>15(25)</td>
<td>0</td>
<td>3(5)</td>
<td>42(70)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) Source: Primary Data

Dashahara and Gudipadwa are other festivals largely celebrated in Anandwadi. However, the people don’t think that, there have been tremendous changes in the nature of celebration, even though celebration has increased (40 and 31.66 per cent respectively), whereas, 31.66 per
cent respondents replied that there is no change in rituals and festivals of Dashahara and Gudipadwa in comparison to past (see table no. 2.15).

**Ganesh festivals**- Prior to earthquake, the Ganesh festival was not celebrated in the village on large scale. However, in the course of time the celebration has increased (21.66 per cent) in comparison to past. Now a few households are placing the idols of Ganesh in their houses. Nearly 38.33 per cent respondents are of the opinion that there is no change in rituals and festivals of Ganesh whereas majority of the respondents (40 per cent) have not replied. Sometimes a common Ganesh idol for the village is installed on Chawadi (see table no. 2.15).

**Buddha Jayanti**- celebrations of Buddha Jayanti and Eid have the caste and religion background. The non-followers of Buddha rarely take the initiative for Buddha Jayanti celebration, therefore in Anandwadi no Buddha Jayanti is celebrated at the village level. During data collection 85 per cent respondents showed their non-familiarity with the celebration of Buddha Jayanti (see table no. 2.15) because most of the respondents were belong to non Buddhist, moreover the followers of Buddha are also unknown to celebration of Buddha Jayanti. In Buddhist followers few literate are celebrating the Jayanti in their home (8.33 per cent).

**Moharram /Eid**—Moharram and Eid are the Muslim festivals. Moharram is a festival which is jointly celebrated by Muslim and non-Muslims in the village Anandwadi on small scale. However, most of the population remains unknown for the celebration of these festivals (70 per cent) (see table no. 2.15).
Religious Gatherings

In Anandwadi, in the middle of the village, there is a hanuman temple besides this one on another side of the village. A mosque is constructed. Prior to the earthquake, the village had only a Hanuman temple and a kachha mosque. After the earthquake, the Muslim community constructed a masque. In Anandwadi, both Hindus and Muslims regularly visit the mosque and temple. Mostly, the old generation used to visit these religious places and offer prayer and Namaz (prayer of Muslim).

Table no. 2.16

<table>
<thead>
<tr>
<th>Sr no</th>
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<th>No change</th>
<th>NR</th>
</tr>
</thead>
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<td>0</td>
<td>6(10)</td>
<td>18(30)</td>
</tr>
<tr>
<td>2</td>
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<td>16(26.66)</td>
<td>0</td>
<td>5(8.33)</td>
<td>39(65)</td>
</tr>
<tr>
<td>3</td>
<td>Fasts</td>
<td>37(61.66)</td>
<td>0</td>
<td>6(10)</td>
<td>17(28.33)</td>
</tr>
<tr>
<td>4</td>
<td>Satsang</td>
<td>15(25)</td>
<td>0</td>
<td>4(6.66)</td>
<td>41(68.33)</td>
</tr>
<tr>
<td>5</td>
<td>Pravachans</td>
<td>17(28.33)</td>
<td>0</td>
<td>2(3.33)</td>
<td>41(68.33)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentage) Source: Primary Data

The people at Anandwadi have witnessed the earthquake, and this has increased the religious activities as 60 per cent of respondents reported an increase in prayer. Besides prayer, villagers are doing fast on the particular day and on occasions (61.66 per cent). Mostly Muslims do the fast in the month of Ramadan (holy month of Muslim calendar). The most of the villagers of Anandwadi are unknown for Bhandara (65 per cent) (see table no. 2.16).

Sat-sang – before the earthquake, there was no Satsang programmes in the village. Now Satsang is widely spreading in urban areas, but in Anandwadi, this has not followed as 68.33 per cent of respondents replied that they are unknown for Satsang (see table no. 2.16).

Pravachans—like other villages in this region, the arrangement of Pravachans are increasing on a small scale (28.33 per cent) (see table no 2.16).
Summery of the Chapter

As it has been discussed at length in the preceding chapters, village Yelwat is undergoing rapid transformation on an unprecedented scale after rehabilitation. The pace of this transformation is attributable to the package of inputs given to the village and its inhabitants as a part of rehabilitation. The rapidity of this transformation, as discussed in the preceding chapters is reflected in the socio-economic and socio cultural spheres of village life.

In agriculture, the changes are visible conspicuously in cropping pattern, use of inputs, marketing strategies, in land management and labour relations and wage rates. In Yelwat there is a major shift from the production of food crops to commercial and highly commercial crops. Farmers in this village are now cultivating sugarcane, grapes and vegetables for the markets. The area under food crops is reducing year after year in Yelwat. This is more so in case of medium and large farmers who also belong to upper segments of the village. Changes in cropping are closely associated with changes in the use of inputs. Since the commercial cropping demands use of secured irrigation, application of fertilizers, pesticides and so, on farmers are now getting familiar with the use of these new inputs. For instance, before deciding a particular crop, farmers get their soils tested and apply appropriate fertilizers as per the guidance of the agriculture extension officers. The farmers are resorting to scientific agriculture and making agriculture as a lucrative enterprise. Investing in drip irrigation, sinking wells and other agriculture related infrastructure is becoming a common feature in Yelwat. As farming practices are becoming commercialized in Yelwat, farmers are becoming strategic in marketing their produce. They collect information regarding the prices of agriculture products in different market in the region before taking decisions. Whenever the prices of agricultural commodities are not encouraging in the market, the farmers postpone the sales. Unlike in the past, farmers of this village now give adequate attention for grading, preserving, packing of their products to get better price in the market.
The changes in location of the village settlement (Yelwat) after rehabilitation have brought in several visible changes in the management of land and labour. A section of the farmers who have large land holdings and cultivate grapes are now entering into annual contract labour arrangements to manage the land. This is a new trend in Yelwat. These changes are not confined to the upper segments alone. Even amongst small farmers, there are changes in the management of land. Unlike in the past, these farmers are now reluctant to lease out or give out land on share cropping basis. They prefer to manage lands on their own. This is because agriculture in Yelwat is no more a gambling with nature. Due to the introduction of new technologies, agriculture is becoming lucrative and farmers are getting assured returns. This is a new orientation of farmers in agricultural practices.

In Anandwadi, the scenario of agricultural practices is different from Yelwat. Over the decade, the cropping pattern in Anandwadi largely, remained one and the same. A large proportion of the land in the village is still under food crops such as Jawar, Tur, green gram and black gram. These crops are grown under rain fed conditions. Unlike in the village Yelwat, the commercialization of agriculture is not prominently seen in Anandwadi. However, cultivation of Soyabean is assuming some importance in Anandwadi in the recent years. This is one of the popular area crops. The natural conditions in Anandwadi are also not favorable for intensive agriculture. The lack of perennial water resources is one of the major impediments for the expansion of agriculture.

Owing to constraints in the expansion of agricultural practices, in this village (Anandwadi) the farmers' outlook in respect of use of inputs is not on scientific lines. The application of chemical fertilizers, pesticides and so on are not rational. Largely, the agricultural practices in Anandwadi remained as a way of life meeting subsistence needs. Unlike in Yelwat, agricultural in this village has not assumed the status of an enterprise. The farmers continue the age-old traditional practices in terms of inputs and
equipments. There is no impetus for agricultural growth from outside agencies like NGOs, Commercial Banks and so on.

The issues relating to marketing of agriculture products are less relevant to the farmers of Anandwadi. This is because these farmers neither cultivate commercial crops for market nor they produce surplus food crops to sell in the market. Therefore, the price situation in the market hardly affects their decision-making.

Moreover, land and labour management methods are continuing in the traditional style in Anandwadi. Only the large farmers of this village are independent cultivators. A few of the large farmers employ labourer on annual contract to enhance the productivity in agriculture. As they wish to set better returns from agriculture. However, this is not the case with the farmers of the lower segment. Due to risk and uncertainty of returns from agriculture, these farmers lease out lands or enter into share cropping arrangement with the better off loss from agriculture.

The commercial farming and increased wage opportunities in the non-agriculture sector, has created the shortage of the labourers in the village Yelwat. This has put the labourers in better positions in comparison to prior earthquake status. Now, the labourers are bargaining with the employer for more wages and demanding the additional facilities. Free transport by jeep to the agriculture land is one such demand. The working hours are rigid and not arbitrary. Labourers now work for 7 hours (10 am to 5 pm). This situation has compelled the farmers to keep good relations with the labourers.

On the contrary, in Anandwadi, the employment opportunities are seasonal. Agriculture and brick making are the main sources of employment, which are seasonal in nature. There is a labour surplus in Anandwadi and the village economy is not capable of absorb the labour. Therefore, the employers have upper hand in determining the wages and working conditions. The labourers have to work in an exploitative condition without any power of bargaining.
Availability of labourers is becoming increasingly scarce in Yelwat. Wage rates are exorbitant. The reasons for this scenario are diversions of labour into various wage opportunities, security of employment opportunities in the village as discussed earlier.

Since Anandwadi has not been subjected to rehabilitation and resettlement, the problems cited above in the context of Yelwat are not applicable to Anandwadi. It is continuing with the old settlement and the associated modes of living.

Another important characteristic feature about the changing economy of Yelwat is the diversity and new occupations emerging in the village, even though on a small scale. There are nearly twelve such new occupations documented in Yelwat after rehabilitated which are i) service centre for sinking wells ii) laundry services iii) hair cutting saloon iv) electronic retails and services shops v) electrical appliances.... and so on. This is a manifestation of demand for new services and the new clientele in the changing economy of the Yelwat. However, these features are not visible in Anandwadi which is still continuing with the age old traditional occupations. Only exception is the introduction of auto rickshaw services to meet the transportation demand of the village (Anandwadi).

The process of rehabilitation has brought in several changes in the cultural outlook of the people in the village Yelwat. The important once could be seen in terms of their leisure time activities, celebration of rituals and festivals and so on. In leisure time activities, for instance, after rehabilitation, the gossip groups on the village Chawadi have been totally disappeared. This is replaced by TV viewing at home, spending time in hotels, pan shops, reading newspapers and spending times in the library. This is attributable to their increased awareness and need for new information to meet the challenges of the time. In certain sections, time dimension is assuming greater value. In these sections, time is now, judiciously allotted to promote their individual interests.

In Anandwadi, there are no such sources for leisure time activities such as newspapers, pan shops and hotels in the village except
neighborhood gossips and gossiping at Chawadi. With respect to leisure
time activities, it is the legacy of the past is still in its continuity.

The social interactions with friends and neighbor have different impact on old and new generations in Yelwat. In new generations, the social interaction with friends has increased and they are remaining in touch with their friends or relatives by mobile phones. A Section of the youth, are expanding their kinship and friendship to consolidate their interests. They devote time for these interactions to widen their horizons. Whereas, the old generation has lost the prior earthquake interactions with their friends. The hectic commercial activities of the family members in some sections, has led to the neglect of old age people in their families. The spatial distance between the houses has further isolated the old people from their peer group interactions.

In Anandwadi, the situation is different from Yelwat, as far as social interactions with friends are concerned. The social interaction with friends has increased in the old generation while, decreased in younger generation. This is an inter generation variation with respect to allocation of time for interaction with friends and relatives. The older people feel that they have more leisure time now as compared to past. This section of people belongs to "non-work force" of the village, as they have crossed their 60s. However, the younger generations feel that they have less leisure time social interactions. These youths are the "active work force" of the family and are engaged in wage work in brick laying units and auto rickshaw drivers. The interaction of the villagers with government officials and political leaders is also minimal. Perhaps, this may be another antecedent feature of backwardness of Anandwadi.

In Yelwat, celebration of various social ceremonies, after rehabilitation is gaining spirit and collectivity. Dalit groups of the village are now celebrating occasions like Ambedkar Jayanti on a grand scale which was not the case in the past. Similar is the case with the upper caste like Marathas, who now spend time and energy in celebrating Shivaji Jayanti and other festivals. This change appears to be due to growing
consciousness about their social identities and political articulations. After earthquake, the mobility to towns and interactions with social groupings in the towns like Latur and Ausa made these social groups in the Yelwat to make use of these occasions to consolidate their power base. More interestingly, the celebration of birth days of children is a new phenomenon after earthquake in the village Yelwat. Birthdays are celebrated as social gatherings to establish relationships and network with the friends and relatives. These contacts and linkages are utilized for furthering their self-interest in their future.

In Yelwat, the Diwali, Dashra, and Gudipadwa are celebrated with glory like in urban areas. In comparison to past the nature of celebration of each festival has changed. Besides this, the Buddha Jayanti is celebrated in the village by particular castes and Mohrrum festivals by whole village.

In Anandwadi, none of these changes in the cultural practices are seen. Because these celebrations require time, mobilization of resources and leadership who could recognize the merit of celebrating and converting these occasions to promote their group interest. Perhaps this can be seen as a feature of typical backward society, which Anandwadi is:

On the contrary, in Anandwadi, the festivals are celebrated on a low profile as compared by the tradition. The Dalit groups in the village are unknown about Budha Jayanti. The Muslim of the village celebrates Moharram.