Chapter Three
The Problems Associated with Adapting
to New Modes of Life
This chapter deals with the problems and difficulties aroused out of relocation of the village at new site. After earthquake the affected community shifted to newly constructed houses, besides this, the interventions by Government and Non-Government Organizations have facilitated to transform the community to modern way of life. This chapter is divided into two sections, section I and II. Section 'I' deals with Yelwat, while 'I' refers to Anandwadi.

The introduction of various tools and techniques in agriculture and shifting to new houses has raised a number of problems and difficulties to the villagers in adapting to new modes of life. To adapt to the new situation was not easy. After rehabilitation, the affected community have to drop the old life style and resort to new ones, which caused a great deal of inconvenience to the villagers.

After earthquake, the villagers encountered the problems associated with adapting to new modes of life which are (i) Incompatible house structure; (ii) Allocation and maintenance of housing space such as house repairing, kitchen, keeping livestock, grain storage, putting of traditional domestic appliances etc.; (iii) Open space for grazing animals; (iv) Housing settlement and isolation; (v) Increased distance to fields and its impact and (vi) Increased wage rates and labour expenditure.

The shifting of the village to new location has not merely changed the location of the village but also has damaged a number of characteristics of the village community, which it possessed before earthquake. The new situation after shifting to the new site has forced the villagers to adjust themselves with the new situation and new dimensions of life.
Incompatible House Structure-

The housing designs at new locations are according to the requirements of urban community and lifestyle and there is no relation with villagers’ lifestyles. This new style housing has also marginalized the local artisans and local building skills. In the past, the designs of the houses were dependent on the level of income, availability of local building material and skills and climate factors. After earthquake, this type of settlements disappeared and newly designed houses are constructed. Irrespective of caste and social status, the houses were allotted to the villagers. This has demolished the concept of Wada (a typical house structure) and attached social status.

In the past, there had been a close relation between the house structure, occupation and land size. The occupation, land size and lifestyle were the contributing factors for determining the types of the houses in the villages.

Before earthquake the construction of houses were in such a fashion that it could be feasible to their occupation and living standard. In village Yelwat, most of the houses had a Baithak (drawing room) for visiting people or guest. For large farmers, it was the inseparable part of the house. The interior arrangements of the houses were made by considering the traditional domestic appliances of daily use. These domestic appliances have the specific place in the house. Mostly in every house, some conventions are used for putting these appliances is followed. The traditional domestic appliances such as Ukhal, Musal, Ulrand, Grindstone, Kangi etc. are the integral part of rural life. These appliances are must in every house.

The traditional appliances are to be fixed to the floor of the houses made of mud. However, after earthquake the villagers got newly houses coated with cement floors, which are not apt to fix these appliances. Moreover, kangi requires the space for putting in the house but due to
small size of the house in comparison to past, the households abandoned using these appliances in newly constructed houses.

**Wada**-

*Wada* is one of the designs of traditional houses in this village. This reflects the social status of the owners. In this village, the large farmers had *Wada*. The layout and designs of these houses were the reflection of social order and cultural practices of the village. Generally, in the rural site the *Wada* is seen where all the family members live with one common door. In this *Wada*, we could see a Gotha for the cattle, bathroom, *Baithak* (drawing room), etc, arranged in a systematic way. The rooms in this *wada* were constructed according to their needs and requirements. There was a specific space for keeping the agricultural equipments and other essential commodities.

After earthquake, the new construction was not like Wada or it was not appropriate substitute for it. While shifting into new houses, the families, those who were living in Wada prior to earthquake, got many difficulties to adjust with the new houses. In Wada, they had lot of space for keeping the agriculture implements and products. Moreover, there was open space for keeping the animals and fodder. While shifting into new houses, there was no space to keep these essentials. When they put these essentials in new the house, it became congested. Therefore, these families either left some less essentials commodities in the open space or shifted over to farm. Still these households are facing the problems of space for keeping the household usable and agriculture implements in the house.

**Kitchen** -

In the pre-earthquake period, in the village Yelwat, there was no separate provision of space for kitchen. The food was prepared in the verandah on Chullah. Some of the households had made tin sheds or a thatch for cooking. Most of the times, the place of cooking did change according to the season. In monsoon and winter, the food was prepared in
the house. While preparing food on chullah in the house, there was no problem for exhausting the fume. The tiled roofed houses were able to exhaust the fumes.

In post earthquake period, the villagers shifted into newly designed houses, which are different from their traditional houses. In these houses, a separate kitchen was constructed. This kitchen was equipped with Kitchen Katta where female members were supposed to cook by standing only on gas, to which they were not familiar. Instead of using newly equipped kitchen Katta, family members once again started cooking in their traditional fashion on Chullah by using firewood in the kitchen. This does not allow the smoke to escape from the kitchen hall. It has also in resulted unhygienic situation for family member fuelling the problem of health and sanitation. It also has resulted in fading the colour of the house. To solve the problem of cooking place, ultimately, the householders arranged of kitchen in the verandah made of a tin shed or a thatch in front of the house.

Traditional Domestic Appliances -

In the old village, the householders had a number of traditional domestic appliances, which were part of their life style. It includes the Utrand (arrangement of earthen pot), grinding stone, Ukhal (mortar), Musal (pestle) etc. These appliances were essential in day-to-day life.

In new houses, there was no place for these appliances. Therefore, villagers forcibly left the use of these appliances and resorted to the other alternatives. The details of these appliances are as under.

Utrand -

Utrand is a pile of earthen pots. In those days, it was used for storing the seeds and pulses. In Yetwat, before earthquake there was Utrand in every house irrespective of economic standing, caste, class, occupation or land size. This Utrand was kept in the corner of the house.
In earthquake, most of the pots of Utrand were damaged while shifting to new houses. Therefore, in Yelwat, no Utrand is maintained. In the absence of Utrand, the households faced the difficulties of preserving the seeds and keeping pulses. Therefore, to overcome this problem, the villagers are keeping these commodities in tin box or sacks.

**Grinding Stone -**

Before earthquake, in the village Yelwat, there was no electric floor mill. The women used to grind the grains on grinding stones, which was a part of every household. Generally, this grinding stone was fixed in mud floor besides the door. Fixing these appliances in mud was easy for shifting and its maintenance. Besides grinding grains, these appliances were also used for crushing the Green Gram, Black Gram and some times for making the paste for preparing *Papad* and *Kharudi* (traditional eatable like snacks). A Few householders temporarily by fix the grinding stone in verandah and grind the pulses. After completion of grinding, again they remove the grinding stone and put it in a corner of the house.

After shifting to the new houses, there was cement floor, in which these appliances could not be fixed. Hence, the householders put these appliances in the store or outside the house. Now, there is a problem for the villagers to process the Green Gram and Black Grams into edible pulses.

**Ukhal (mortar) and Musal (pestle) -**

Prior to earthquake, the mortar and pestle were used for removing the husk of Green Gram, Black Gram and rice. These appliances had multiple uses till the of earthquake took place. The fixing of these appliances is only possible in mud floor. The mortar can only be fixed in the mud floor and using it on cement floor causes damage to cement floor that may get cracks.

In the new houses, the first problem faced by the villagers was deciding location for such things like *Ukhal, Musal* etc. Generally, in the
old type of the houses these things had a fixed place in the house. For example, the stone grinder had a place besides the door in the house. However, the new houses are cement made so it is difficult to fix the grindstone and Ukhal on this floor. Due to lacks of appropriate place, these traditional domestic implements are remaining idle without use. Due to lack of mortal and pestles, the villagers have to go to Killari for dehusking the shells of rice by Rice Haller Machine by paying the charges.

**Stake/peg**

Before earthquake, in Yelwat, the pegs were fixed in the wall for hanging clothes, agriculture appliances, bunches of garlic etc. These pegs were fixed in the wall during or after construction. The pegs were made of wood or sometimes the horns of wild animals were also used as pegs. There is specific space in the wall for putting the oil lamp known as Devali (arch). This arch like space was used for keeping the lamp and other domestic materials or even the small statue or photos of god or goddess.

In post earthquake, well-constructed houses were allotted to the villagers. The walls of these houses are plain. The walls are constructed without fixing the stakes or making arch in wall for keeping the oil lamp. This has created difficulties to the farmers to hang their clothes and agriculture implements. Now they have to find out the substitute for keeping such agriculture appliances, products, and clothes. Some of the householders are using the hangers for putting the clothes and garlic bunches are kept in open space of the house or on the floor.

**Valan**

Valan is a wooden stick having 3-4 feet length tied both ends by rope and hanged on roof for putting the clothes and other domestic materials. Before earthquake, Valan was hanged in every house of Yelwat. Valan, an essential aspect of the rural houses has disappeared only due to change in house structure at earthquake-affected area. After earthquake, the houses are constructed with cement and leaving no room
for hanging Valan on the roof. Therefore, for keeping the clothes, the villager have to find out the new substitute e.g. most of the householders in Yelwat are using the cupboard for putting the clothes. This also has increased financial burden for finding alternative arrangement like purchase of cupboards.

**Water storage**

In old houses, Ranjan (big earthen pot) was used to store the water for drinking and daily use. This Ranjan was an integral part of the every house, and it was mostly located near the bathroom. However, in earthquake all Ranjans were broken and thereafter, villagers have not purchased the new Ranjans for storing the water. Instead of Ranjan, the fibers made water tanks are preferred in the village.

**Grain storage**

In Yelwat before earthquake, traditional methods of storing grains were used such as Balad, kangni (Gangi/kangani), Kothi etc. that were kept in a corner of the house. These grain storages were coated with white clay or cow dung, which protects the grain from insects and being shattered.

However, after earthquake the villagers got the smaller houses than they were used to live in. In new houses, there was not adequate space to keep the traditional grain storages and other agriculture products. Therefore, the villagers left the use of storages viz Kothis and Kangis, as these traditional grain storages occupy the large space and disturbs the aesthetic look of house. Now due to lack of space in the house, the farmers are using sacks for keeping the grains and rest of the produce is sold in the market.
Repairing House -

In past, the houses in Yelwat were simple and constructed by the local artisans using locally available resources like mud, stone, wood that were easily accessible. Moreover, usually the owner used to participate in the construction process, as he was familiar with the construction and able to repair it. So the repairing and construction cost of the house was within the reach of common populace and it was easy to repair.

However, after earthquake, the newly constructed houses are made of RCC as against the traditional construction, which has proved to be worthy quake proof and long-life. Even for construction, the skilled mesons were employed and there was no participation of the house owners in the construction. The material used for construction is costly and no local artisan is acquainted with this type of constructions. When it comes to repairing and maintenance of the houses, it has proved to be costlier than otherwise, as he has to spend more money for of materials like cement, steel and wages to be paid to skilled meson. Hence, repairing of the existing structure has emerged as a major problem to the house owners.

The keeping Livestock and Pasture for Grazing the Cattle -

Before earthquake, most of the villagers were possessing livestock. There were Gurakh (an individual who takes the cattle of the villagers for grazing on remuneration basis) in the village for grazing the cattle. The owner use to pay remuneration. Moreover, some of the villagers were independently grazing their cattle. This was possible only due to availability of grazing land and fodder in the village.

After earthquake, number of factors has contributed towards discouraging for maintenance of cattle. Some of the important factors are i) no grazing land is reserved at new site ii) changing cropping pattern and iii) no Gurakhi is ready for grazing the animals.

Absence of grazing land: - In the old village, 19 hectare land was reserved as Gairan (grazing land). While planning new village, no space is
reserved for grazing the animals. After shifting to new settlements, the first problem faced by livestock holder was where to graze the animals. Second issue was the reduction in size of counter bunds between two farms for fodder or grazing the cattle. This has left minimum space for grazing the cattle. Lacks of adequate land for grazing, people are forced to keep the minimum number of animals or sell the rest of herd. This is the reason for reduction of livestock after earthquake.

Changing cropping pattern: - One of the important contributory factors in minimizing the number of livestock is change in cropping pattern in the earthquake-affected villages. The food crops especially, Jawar provides fodder for animals. However, after earthquake, village Yelwat has witnessed, the tremendous changes in the cropping pattern. During past few years, most of the farmers have left the cultivation of Jawar and started growing cash crops like Soyabean, sugarcane and grape gardening. Hardly, there are a few farmers, who cultivate Jawar in their fields and this has made availability of fodder critical. A couple of bullocks require minimum 200 sheaf’s of hay every month. Presently Rs 10 is required to pay for a sheaf of hay. The farmer cannot afford to spend Rs 2000 per month only on fodder. Moreover, absence of grazing land has forced the farmers to sell their animals in the market. This critical situation has reduced the proportion of keeping animals in the household.

Before earthquake, the villagers had Gotha (shelter for animals) for keeping the animals, but, while constructing the new houses, this aspect had not been taken into consideration. The new houses are not suitable for keeping the animals in their houses. To cope up with the situation, the villagers had constructed huts or tin sheds in the open space of the village or in front of their houses for keeping the animals.

iii) Lack of manpower for grazing the animals: - As mentioned earlier, no land is reserved for grazing the animals, and therefore, there is no Gurakhī to graze the cattle. Moreover, these Gurakhīs were grazing the animals for the sake of employment. After earthquake, lot of employment opportunities had been emerged and remuneration is better than grazing
the animals. Therefore, Gurakhi left the grazing animals and started working on daily wages. This is another impediment for keeping the livestock.

Isolation and Household Settlement

Neighborhood-

Neighborhood bondage was strong in the village Yelwat, before earthquake. In those days, the neighbors were helping each other in need. Even the day-to-day problems were also, shared with the neighbours. Sharing experiences, sorrows and having the chitchat with the neighbors was the common phenomenon in the village. These relations hampered after earthquake.

After earthquake, the settlement of the houses with more space in between has disturbed the neighborhood relations such as sharing experiences, sorrows and even sympathies to each other. At present, the people are not meeting each other as frequently as they used to, before earthquake. Now the neighborhood relation is loosing its character. Only on occasions, such as marriage, death, festivals etc. they get together. With increased distance between houses and extension of village has had impact on younger generation as far as familiarity with the villagers is concerned.

Chawadi-

In the past, Chawadi (a common meeting place for the villagers) happened to be the place for administrative decisions for the village. The villagers use to squat all on Chawadi and discuss on various issues. The grievances or quarrels of the villagers were solved on the Chawadi. This was the place where the common decisions regarding the village were taken. In Yelwat Chawadi was situated in the middle of the village settlement and it was easily accessible place for all householders as all roads of the village were leading to the Chawadi.
After relocation of the village, the Chawadi is not located in the middle of the village. Therefore, it is no way convenient to the villagers to reach and interact. In addition, the houses are scattered on 9.18 hectare so it is inconvenient to reach to Chawadi. Unlike in the past, the means of entertainment has also increased and during leisure time, villagers prefer to remain at their home and watch TV programmes. Before earthquake, there were five televisions set in the village with single TV channel. Now every household has TV set with DTH connection. Therefore, the increased entrainment facilities also contributed towards isolation. The villagers prefer to enjoy the movies at their home or watch the TV instead of usual meetings on the Chawadi.

Isolation -

In comparison to past, the village Yelwat has been settled in the new place systematically. The wide spaces between two houses are maintained. New settlement of the houses has large internal roads. In the village, a large space has been reserved for playground and other activities such as social forestry. The village has expanded to 9.18 hectares, which is more than three times greater the settlement area. This has impact on the meeting of the villagers and social gathering.

Table no. 3.1
Feelings of Loneliness- Yelwat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Feelings</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Feeling Loneliness</td>
<td>48(80)</td>
</tr>
<tr>
<td>02</td>
<td>No Loneliness</td>
<td>12(20)</td>
</tr>
<tr>
<td>03</td>
<td>Total</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

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

In pre earthquake period, the village settlement was a small unit of land and houses were close to each other so it was possible for villagers to have a close interaction. It was also possible for them to visit any house of the village. People used to be in touch with each other due to lack of
entertainment amenities. Gossiping in the leisure time was the only time pass for the villagers. Thus, after relocation at the new settlement, it was hard for the old generation to keep up with their old habits. This has resulted in feeling of loneliness amongst the old generations.

However, after earthquake, the situation changed. The people were exposed to the new life style and circumstances for which they were not familiar. The scattered nature of houses and busy schedule of the villagers has restricted the frequency of meetings. In addition, after earthquake, with increased entertainment facilities, instead of chitchatting with the neighbors, the villagers preferred to stay at home. Feeling of loneliness has been reported by 80 per cent of the respondents (see table no. 3.1). There is no communication and dialogue with each other except on particular occasions such as marriage, death, Dashara festival etc.

**Reasons of Loneliness-**

After earthquake, new means of entertainment were introduced. And emergence of hotels, Pan shops etc. has provided a space for new generation to meet in their leisure time. New trend of meeting at these places has developed amongst new generation. Therefore, there was no feeling of loneliness amongst younger generation. This has been reported by 20 per cent respondents who belong to younger age groups. These respondents are fast in adapting new lifestyles and do not feel lonely.

**Table no. 3.2**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Reasons of Loneliness</th>
<th>No. of households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Scattered Houses</td>
<td>36 (60)</td>
</tr>
<tr>
<td>2</td>
<td>Busy Scheduled</td>
<td>8 (13.33)</td>
</tr>
<tr>
<td>3</td>
<td>Greed / Suspension</td>
<td>04 (6.66)</td>
</tr>
<tr>
<td>4</td>
<td>Change in Temperament</td>
<td>10 (16.66)</td>
</tr>
<tr>
<td>5</td>
<td>Others</td>
<td>2 (3.33)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Reasons of Loneliness- Yelwat</strong></td>
<td><strong>60 (100)</strong></td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) Source: Primary Data
Numbers of reasons are put forth for feeling of loneliness. Out of that, scattered nature of houses is one of the leading factors for loneliness. The settlement of the houses at the new site has extended the village where the frequency of meeting has minimized (see table no. 3.2). Moreover, the availability of employment opportunities and diversion of the villagers into different occupations have kept the people busy with their work. This has reduced the frequency of meeting each other that is causing loneliness at individual and family levels.

During interviewing with the respondents and discussing the issues of loneliness with key informants, it has been reported that, the people at the village are not able to maintain their temperament as they used to be, before earthquake. The people after earthquake became money-minded and self-centered by nature. This also has contributed for feeling of loneliness.

**Adaptation to New Economic Life-**

In Yelwat, unlike many other rehabilitated villages, the new housing settlement did not severely affect the agriculture operations. However, the few farmers suffered from the increased distance from agriculture fields, which has raised the following issues for them:

Increase in distance from the farmland having irrigation and non-irrigation facilities affected farmers differently. The farmers having irrigation facilities are managing the agriculture practices by employing the annual contractual labourer on a condition that they should stay with family in the farm field of the landowners. The farmers with non-irrigated land are managing the agriculture on their own. The farmers having irrigated land have introduced the cash crops such as sugarcane, grape gardening etc.

The increased distance has forced the farmers having dry land to change the cropping pattern. Now the agriculture is not convenient to watch and ward regularly. It is not possible for these farmers to visit agriculture fields frequently for watch and ward. Due to this constraint, the
farmers cultivate crops, which require less cultivation cost, attention and time such as Jawar, soybean, green gram and black grams etc. In comparison to irrigated farmers, the non-irrigated farmers are unenthusiastic towards the agriculture due to distances and increased cultivation cost, which has made farming activity less remunerative.

The village relocated 2 km away from its original place in Killari's agriculture boundaries (Shivar). The increased distance between village and land has less adverse impact on agriculture practices and cropping pattern.

Table no 3.3
Distribution of Households According to Distance from Agriculture Land-Yelwat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Distance in km</th>
<th>Number of Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>&lt;=&lt;1</td>
<td>7 (17.07)</td>
</tr>
<tr>
<td>02</td>
<td>&lt;=&lt;3</td>
<td>27 (45)</td>
</tr>
<tr>
<td>03</td>
<td>3=&lt;5</td>
<td>4 (9.75)</td>
</tr>
<tr>
<td>04</td>
<td>5=&lt;10</td>
<td>3 (7.31)</td>
</tr>
<tr>
<td>05</td>
<td>&gt;10</td>
<td>0 (0)</td>
</tr>
<tr>
<td>06</td>
<td>Landless</td>
<td>19 (31.66)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>60 (100)</td>
</tr>
</tbody>
</table>

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

Before earthquake, the village Yelwat was settled in the middle of the agriculture land of the villagers. Therefore, the distance between agriculture land and home was not an issue. However, before earthquake, there was distance but the villagers were habituated with this distance and this was not a problem to farmers.

In Yelwat only a few farmers (see table no.3.3) suffered set back from increased distance (7.31 per cent). However, majority of the villagers are in a position to practices the agriculture normally.

The shifting of the village to new site has affected a little on the agriculture practices with increased farm distance from the village. Before earthquake, the farmers having land nearer to the village moved way up to
2 km. The farmers already had two to three km distance before earthquake, now has increased up to 5 km. (17.07 per cent).

Agriculture is the main occupation of the village. Therefore, the farmers have to work on their farmland and hire services of the wage labourers at regular intervals. The increased distances and scarcity of the labour have increased the problems to cultivate land.

There is a general tendency among the labourers that, they generally prefer to work at the nearest work place. The farmers having land at greater distance have to manage the laborers by offering extra incentives such as traveling allowances transport, arrangements or sometimes offering extra wages etc. so that they could attend the work. This has increased cultivation cost.

Watch and Ward

Before earthquake, the distance from farmland was convenient for the farmers to watch and ward. After earthquake, farmers' whose lands moved far away are hiring services of laborers for watch and ward. There are 30 per cent respondents seeking help of family members in farm activities (See table no.3.4).

Table no. 3.4
Watch and Ward- Yelwat

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>No. of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hired</td>
<td>2(3.33)</td>
</tr>
<tr>
<td>2</td>
<td>family members</td>
<td>18(30)</td>
</tr>
<tr>
<td>3</td>
<td>Neither of both</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>Any other</td>
<td>19(31.66)</td>
</tr>
<tr>
<td>5</td>
<td>Not applicable</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>NR</td>
<td>21(35)</td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

(Figures in the parenthesis are percentage) Source: Primary Data
The respondents were of the opinion that, after earthquake the cropping pattern has changed largely and new garden crops have been emerged. This crop requires full time watch and ward. The new cropping has strengthened economic condition and extended work at agriculture. This has facilitated for appointment of annual labourers for watch and ward.

There are 31.66 per cent farmers, who stay with their families on the farm. These farmers choose crops, which do not require long-term watch and ward. Relocation of villages has changed the traditional watch and wards methods and increased the dependency on hired laborers, which is causing additional financial burden.

**Increased Wage Rates\ Labour Expenditure-**

After rehabilitation, the emergence of new occupations and increased employment opportunities have impact on wage rates and labour expenditure and scarcity for the labourers. It is getting difficult for small farmers to employ the wage labourers due to high wage rates.

**Table no. 3.5**

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Wage Payment</th>
<th>No of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Increased</td>
<td>31(51.66)</td>
</tr>
<tr>
<td>2</td>
<td>Decreased</td>
<td>3 (5.1)</td>
</tr>
<tr>
<td>3</td>
<td>No change</td>
<td>4(6.66)</td>
</tr>
<tr>
<td>4</td>
<td>NR</td>
<td>22(36.66)</td>
</tr>
<tr>
<td>5</td>
<td>Total</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

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

Before earthquake, agriculture was less labour intensive. Full employment opportunities were available only in the brisk agriculture seasons. Employers had control on deciding wage rates and terms and conditions of work.

After earthquake, extended irrigated area, new and highly commercial crops, emergence of new occupations have created ample
employment opportunities in the village Yelwat. Moreover, diversion of
labourers to different occupations has created the shortage of labourers,
leading to escalation of the wage rates as compared to the past.

Large farmers of village Yelwat have made big investment in
agriculture sector in grape gardening that requires timely work and
therefore these gardeners are employing the laborers for high wage rates.
Increased wage rates are not an issue for the rich farmers but for small
farmers only it is a burden.

There are only 5.1 per cent households think that there is no
increase in wage rates because they are following the traditional
occupations without having any changes or advanced skills. (see table no.
3.5)
Anandwadi is an ordinary village like any other villages. This village is settled on the slope. At the bottom of the slope, there is a stream. The houses were constructed up to the shore of the stream. However, in due course, the space for constructing new houses was inadequate. Even for constructing the new houses under Gharkul scheme there was no space. Therefore, village Panchayat constructed the new houses on another shore of the stream. This construction has motivated the other villagers, having inadequate space for living in old village to construct the houses at new site. This has clearly divided the village into two parts. Majority of the population use to live in old village and a quarter of population dwells at new site. The house structure at both site are different. These two types of the houses are constructed as according to their need and occupations.

Overall, in the village, there are two types of construction of the houses. They are (i) the old houses are Kachha and constructed by using the stone and clay with Malvad (flat roof of a house made by earth-covered sticks) (ii) the construction of new houses made by using the bricks and the walls are coated with cement. These houses having the tin roof.

House Structure-

In general, houses in this village consist of three partitions: - at the center or front of the house is courtyard for keeping cattle, bathing, cooking, storing farm equipment, and so on. The outer space is the verandah, which is used for different purposes such as putting the bullock carts, keeping the animals for short while. In the house, the interior part is used for storing the grains. A small kitchen space with thatched or tin roof attached to the courtyard is meant for keeping cooked food and utensils. The details of the types of the house design and structure are as under.
Wada-

In Anandwadi, there are Wada and simple houses. The large farmers in the village usually possess the Wada's. Wada is a big house, consists adequate open space for keeping milch animals, bullocks, agriculture implements, and some times the fodder for the animal. Usually Wada has one main entrance, which is big in height and size so that bullocks and some times bullock cart may easily get in. At the entrance there is a Dhalaj (a big room) meant for male guest and visitors. The large farmers in the village usually possess agricultural implements and a pair of bullocks. Moreover, there is huge quantity of production due to their control over bigger land size. To keep the agriculture implements, bullocks and storage of grains require the big space. To meet these requirements the large farmers live in bigger a house, which is called Wada. In other words, the size of the house depends on the size of the agriculture land. Almost all the large farmers in Anandwadi have Wada with enough interior open space.

Cooking Space-

There are no particular kitchen rooms in Anandwadi. Generally, open space is used for cooking. The food items are cooked on Chula, which generates the smoke during its use. The place of Chula is mostly depends on the types of house roofs. The villagers having the tin roofs or jodni, the foods are prepared outside the house, because there is no proper ventilation or any window to exhaust smoke.

On the contrary, the families having tiled roof, use to prepare the food in the house on Chula, because in tiled roof houses, the smoke can easily get exhausted.

The place of cooking changes according to the season. In summer, mostly the food is prepared in temporary tin shed or Mandav (wooden stick tent). And where there is no Wada type construction, the householders use the verandah for cooking.
Traditional Domestic Appliances-

There is a linkage between social status and availability of the domestic appliances. The possession of variety of domestic appliances is a symbol of an affluent house. Earlier *Utrand, Ukhal, Musal*, grindstone etc were the usual appliances in the households, but in the course of time, their uses as well as their significance have declined. They do not symbolize big status as well. These domestic appliances are slowly disappearing from the houses thereby. The present status of the domestic appliances in the house is as under.

*Utrand*- 

In Anandwadi, *Utrand* has been an essential ingredient of the household. The villagers irrespective of caste, class or occupation have been keeping the *Utrand* in their home. This *Utrand* was placed in the corner of the house. However, in due course of time, the use of *Utrand* is slowly disappearing. In newly constructed houses, no such *Utrand* is maintained.

Once, the *Utrand* (a pile of earthen pots) was also representing for social status of the householders. The householders, who did not have *Utrand* in those days, were considered as a very indigent householder. In some context, *Utrand* marked the status of the householders. While interviewing a woman regarding the same, it appeared, that this word is used for reticulate the individual in quarrelling that, "even he doesn't have earthen pots for *Utrand*." Even while teasing someone, it was asked, "whether he/ she have any earthen pots for *Utrand*?" However, in due course of time, these meanings attached with *Utrand*, declined.

In Anandwadi, before earthquake, every household had Utrand. Generally, the economically weaker posses at least a pile of earthen pots. The rich people had more than two piles of earthen pots. Earlier, for preserving the seed, keeping grains and other valuable materials, the Utrand was used. However, in due course, people are not maintaining the Utrand in the houses.
Now the possession of *Utrand* is not a status symbol in the village. Once the pot of *Utrand* is damaged, nobody is interested in its replacement. In other words, the traditional *Utrand* is losing its importance and existence in the house.

Slow declination of *Utrand* has not raised any problem to the villagers. In due course of time villagers, they replaced the *Utrand* by substitute articles.

**Traditional Grinding Stone**

Prior to earthquake, the traditional Grinding Stone was used for grinding the prime grains like Jawar, wheat, edible grams, pulse etc. In Anandwadi, long before earthquake, in every house, the women use to grind the wheat and Jawar for which they used to wake up early in the morning and starts grinding. During grinding, the women use to sing the songs depicting the greatness of their parents.

However, the launching of electric floor mill in the village has stopped the use of these appliances. Still, in many old houses, the grindstone is used for crushing the pulses.

**Ukhal (mortar) Musal (pestles)**

Before earthquake, the mortar and pestles were kept in every house of the village. These appliances were used for crushing the grains such as rice and pulses. These appliances are easy to fix in mud floor of the house. In Anandwadi, most of the houses have not proper ventilation or adequate sunlight so, these mortar and pestles are kept behind the door.

After earthquake, these appliances started to disappear. The new *Pucca* houses constructed by the villagers have ground floor where it is difficult to fix the mortal and pestles. Even the houses allotted in the village Anandwadi by the government under Gharkul schemes also have cement floors, which preclude the possibility of fixing such appliances. Moreover,
the substitute services for mortar and pestles are available. The use of mortar and pestles are on verge of extinction in the village.

In Anandwadi, these appliances are disappearing slowly; therefore, no immediate consequences of the disappearances of these pestles and mortar are seen as in Yelwat.

Stakes-

In every house of Anandwadi, stakes are found, irrespective of occupation. At the time of construction or after construction, the wooden stakes are fixed in the wall. The size and designs of the stakes are different. In back, some householders were using the horns of deer and other wild animals as stakes. A Government's ban on hunting led to disappearance of such decorative from the house. By fear of punishment, the villagers pulled out the old horn stakes. Now in Anandwadi mostly the wooden stakes are used. The stakes have multiple uses. Frequently it is used for hanging the bags and ropes and some times agriculture small implements i.e. Mogha (sowing rods), Ikhan-Jupan (cultivation implements), Muchaka (a mask for bullock made by jute) etc.

In recently constructed houses, the stakes are also fixed side-by-side iron hangers. In almost all houses the stakes in walls are fixed, which facilitate for day-to-day life.

Valan-

In every house at Anandwadi, Valan is used for putting the clothes. The place designated for fixation of Valan for hanging the cloths is in front of the main door of the house, where there is adequate sunlight and easy accessibility. Mostly, the houses in the villages are without windows, and the door is the only source for ventilation and sunlight. The appliances having the regular use are put besides the door, or where there is adequate sunlight, Ukhal, Musal, grindstone, Valan etc. are the appliances seen in every house at the first instance of entering house.
**Laman**: - (a bag prepared by using ropes, which is used to put the milk pot, some times food.)

An essential part of the domestic appliances is now disappearing from the households. The villagers specially the older men in the village had ample leisure time during post agricultural season. They used to prepare the ropes, *Muchaka*, *Laman* and other jute made agriculture implements and things of domestic use. The old generation was the expert in preparing, but now, in village, nobody seems to be interested in preparing these things. The decline in their making is attributed to changes in cropping pattern and availability of ready-made implements. In due course, in Anandwadi some crops are either disappearing or rarely cultivated. Prior to earthquake, in Anandwadi, every landowner used to cultivate crops of *Ambadi* and *Baru* (fibrous plants used for preparing jute) even at minimum quantity. These crops were used for preparing the ropes and other articles. Recently in market, the ready-made ropes are available. Therefore, no youth is learning the skills of preparing the agriculture and domestic articles.

Despite this, the article made of jute by ancestor of the family is in use. However, In case of its damage, nobody repairs or prepares new traditional items. Only some families, the old men have prepared Laman to keep the curds and milk. The households where these traditional articles have got damaged, have not attempted to repair / replace the same.

**Water Storage-**

In the village, Anandwadi *ranjan* is used for storing the water. Besides this, *math* (a small earthen pot, specially used for keeping drinking water) is also used for storing the drinking water. In New-Abadi (new site of constructed houses), *Ranjan* is placed near the space meant for bathing. Among the section of the large farmers and economically well off householder have large cement pots to store water besides the Ranjan.
Grain Storage-

Before earthquake, Jawar was the main crop of the village. Other crops such as Tur, Green Gram, Black gram etc. were cultivated as per the needs of the family. The production of these food grains was stored in Kangi.

In Anandwadi, the traditional houses had grain storage facilities. The farmers use to store the agriculture produce in Kangi and Ambari. The size of Kangi depends on agriculture land size. Even, the landless labourers were also keeping the small Kangis for storing the grain. Overall, the Kangi for storing grain was integral part of home appliance in the village.

However in due course, the ratio of taking food crops declined. Moreover, farmers are storing the grains as per their family’s requirement and selling the excess grain in the market. Even today the families have traditional house structure are using the Kangi for storing the grain.

In newly constructed Pucca houses with cemented floor are rarely using the Kangi or traditional source of grain storage. In the houses, which are constructed by the government under Gharkul schemes, the Kangi is not visible. The attitude of the people towards the use of Kangi is changing. The villagers prefer the sacks instead of Kangi. As far as traditional houses are concerned, the households are using the Kangi, but in case of its damage, no body is eager to purchase the new.

In an extensive interview with householder of Anandwadi, it is revealed, “the size of new house is small and Kangi occupy the large space. Therefore, putting the Kangi is inconvenient and it does not look good aesthetically. On the contrary, the sacks look attractive and can be easily removed; therefore, the new householders prefer the sacks.

Keeping Livestock-

The village Anandwadi is situated in the hilly area with ample uninhabited land meant for grazing the animals. It has encouraged villagers to keep the livestock. The most of villagers possess the bullocks,
cows, buffalo and goats. In comparison to other cattle, the number of buffalo is very low, while goats are found in every household, may be, small and marginal farmers or wage labourers. In addition, the Dhangar community of this village is continuing their traditional occupation of keeping and grazing the goats.

As far as grazing of goats is concerned, there are different practices. Generally, the householder gives his goats to the shepherd for grazing by paying monthly charges. The families having the flocks of the goats, generally appoint a person for caring and grazing of the goats. In this regard, one more trend is in practice, in which the owner gives his goats to the shepherd on sharing basis where, owner and shepherd share products' of goat equally. The same practice is also followed in the matter of the cattle. However, this practice is basically followed for goats rearing.

In Anandwadi, at every veranda of the house, there is a thatch for keeping the goats and cattle. In due course, the keeping of cow and buffalo is minimized in comparison to the pre earthquake situation due to inadequacy of fodder. As against this, the owner need not to store the fodder in case of goats, therefore the villagers prefer to keep the goats instead of cattle.

**Repairing Houses**

The structure and design of the houses in Anandwadi is simple like other unaffected villages. For constructing houses, the local artisans as if Suthar (carpenters), Gawandi (masons), and Wadar (stone cutters) are employed who are highly skilled.

In Anandwadi, the houses are constructed by using local resources like clay, stone and wood by the local artisans. The structure of these houses is so simple that the householder himself can repair it. In case of any damage, the local artisans are available for maintenance at low cost. Therefore, in Anandwadi there is no problem of repairing the houses as it is found in Yelwat.
House Settlement-

There is close relation between the neighborhood, isolation and house settlement as it has provided evidences in Yelwat. The close settlement constitutes the personal identity of each village, neighborhood unit and we feeling among the villagers.

Neighborhood-

Neighborhood is one of the characteristics of the village Anandwadi. There are harmonious relations among the various castes and households. Close association is only possible because the settlement of houses and in physical proximity continuous interactions among the villagers facilitating. The non-busy schedule and dependency on each other for agriculture work and wage labourers is significant in this regard. The settlement of the houses in Anandwadi is congested. There is only one main road in the village and remaining are small lanes. Most houses have platform for seating. In the evening or morning, the neighbors use to sit and chitchat. The congested settlement of the houses and close contact of the householders' create the bond among the villagers.

In comparison to village Yelwat, Anandwadi is settled on a small unit of land, therefore the villagers easily contact to each other easily. Even in this village, the villagers have detailed information of all householders. Personal identification and close contact to each other constitutes the neighborhood in the village.

Chawadi-

There is a centre place in the village, known as Chawadi. In Anandwadi, the Chawadi is located in the middle of the village. The Chawadi has well-constructed platform, under a big Neem and Banyan tree. Under the same tree, the office of gram Panchayat and Hanuman temple are constructed. In the evening and morning, the people use to sit on Chawadi and chitchat, moreover in summer the villagers spend their most of time at Chawadi. This place is most suitable for gossiping,
meeting and taking rest. Disputes and grievances of the villagers are solved on this Chawadi.

Another positive aspect of this centre place is that villagers can easily gather there. This has impact on frequency of meeting and sharing of the experiences among the people.

**Isolation**

The village is settled on a slope with close house to each other. Settlement of the houses on small unit of land has not created the problem of isolation.

<table>
<thead>
<tr>
<th>Sr no.</th>
<th>Feelings</th>
<th>Anandwadi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feeling loneliness</td>
<td>12(20)</td>
</tr>
<tr>
<td>2</td>
<td>No loneliness</td>
<td>48(80)</td>
</tr>
<tr>
<td>3</td>
<td>Total</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

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

The close settlement of the house and close contact to each other has not raised the problems of feelings of loneliness (see the table no. 3.6). There are only 20 per cent of the respondents feel lonely, but this has not emerged out of the changing tendencies of the people or because of the changing characteristics of the village community. The respondents who expressed loneliness are mostly the old age people. These people feel the insecurity in old age. Moreover, lack of close relatives and non-assurance of their cooperation in critical situation make these people feel loneliness in the village.

However, majority of the respondents reported that there is no loneliness. The cohesiveness among the villagers, tendency of participating and sharing the sorrows of others have maintained the companionship feeling among 80 per cent of the villagers.
Table no 3.7
Reasons of Loneliness-Anandwadi

<table>
<thead>
<tr>
<th>Sr no.</th>
<th>Reasons of loneliness</th>
<th>Anandwadi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Scattered houses</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>Busy scheduled</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Greed/suspension</td>
<td>4(6.66)</td>
</tr>
<tr>
<td>4</td>
<td>Change in temper</td>
<td>8(13.33)</td>
</tr>
<tr>
<td>5</td>
<td>Others</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>NR</td>
<td>48(80)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>60(100)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentage) source: Primary Data

The environment of the village Anandwadi is different from the village Yelwat. In the village Yelwat, number of factors contributes towards the loneliness. In Anandwadi, the reasons for loneliness viz. scattered houses and busy scheduled are not in existence. (See table no.3.6)

More over the village possesses dry land; therefore, there is less employment opportunity in the agriculture even during agriculture season. The brick making is another source of wages, not whole village but some families engaged in this work and remaining stay at home without any employment. Therefore, busy schedule is not a ground for loneliness.

As far as greed and suspicion are concerned, it is limited up to the old peoples, those who have not any close relative and support for them from the village. Only 6.66 per cent respondents' have expressed greed/suspension nature of the villagers is cause for loneliness. Nearly 13.33 per cent respondents support the 'change in nature' as a reason for loneliness. They state that 'the people are not as good as they used to be before earthquake. However, 80 per cent of the respondents rejected the loneliness on any ground.
The Agriculture Distance

The village settled in the middle of Shivar (the agriculture boundaries of the villager) is convenient for agriculture practices to the farmers and wage labourers. As many as 30 per cent of the respondents are having the agriculture land in the surrounding area. The distance is less than one kilometer away from their home. Easy accessibility to the agricultural field is better to keep watch on agricultural practices. Nearly farmers have 26.66 per cent having less than 3 km distance from the residences (see table No.3.8). At present, the distance is not an issue for farmers and wage labourers for any agriculture operation.

Table no. 3.8

Distance from Household to Agriculture Land-Anandwadi

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Distance in Kms</th>
<th>Number of Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;=&lt;1</td>
<td>18(30)</td>
</tr>
<tr>
<td>2</td>
<td>&lt;=&lt;3</td>
<td>16(26.66)</td>
</tr>
<tr>
<td>3</td>
<td>3=&lt;5</td>
<td>1(1.66)</td>
</tr>
<tr>
<td>4</td>
<td>5=&lt;10</td>
<td>1(1.66)</td>
</tr>
<tr>
<td>5</td>
<td>&gt;10</td>
<td>0(00)</td>
</tr>
<tr>
<td>6</td>
<td>Landless</td>
<td>24(40)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>60(100)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentages) Source: Primary Data

There is no scarcity of the labourers in the village. The labourers are easily available and agriculture distance is not a problem for them. Moreover, most of the farmers have dry land, which requires fewer laborers. Therefore, farmers are practicing agriculture and performing all the agricultural practices irrespective of the distances.
The Impact of Distance on Cropping Pattern-

Those farmers whose agriculture field is at a distance manage agriculture operation without any problem. As far as cropping pattern is concerned, even after earthquake there is no change due to distance. There are three reasons for not changing the cropping pattern, (i) the farmers are familiar with the distance and they can easily watch and ward the crops (ii) in the village there is no any problem of wage labourers. (iii) mostly, the farmers having dry land and they are taking the crops, which require less watch and ward.

Table no 3.9
Watch and Ward- Anandwadi

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Particulars</th>
<th>No of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hired</td>
<td>1 (1.66)</td>
</tr>
<tr>
<td>2</td>
<td>family</td>
<td>29 (48.33)</td>
</tr>
<tr>
<td>3</td>
<td>Neither of the two</td>
<td>5 (8.33)</td>
</tr>
<tr>
<td>4</td>
<td>Any other</td>
<td>25 (41.66)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>60 (100)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis are percentage) Source: Primary Data

After earthquake, there are slight reverse changes in the cropping pattern. The garden crops replaced by seasonal garden crops. Moreover, the farmers having dry land are cultivating the traditional crops. These crops require less supervision.

Only 1.66 per cent of the respondents are hiring the services for supervision (see table no.3.9). These respondents are large farmers who employ the annual contract labourers. Nearly 48.33 per cent of the respondents are taking help of their family members. These respondents have dry land. A meager of 3.33 per cent households are not very particular about supervision of the agriculture because of less productivity and size of the land. There are 8.33 per cent of the respondents who are cultivating the crops, which never require much supervision and care. As many as 41.66 per cent respondents are not hiring the services or using
the family members or neither of the two but, they are cultivating those crops which do not require much supervision viz. Jawar, Tur, soybean etc.

**Increased Wage Rates and Expenditure**

In the village Anandwadi, there are only two sources of wage employment. One is agriculture and second is brick making. Agriculture is mostly dry and not capable for providing the employment throughout the year to wage labourers. The employment opportunities in agriculture are only available in the season and after that, the employment starts in brick making sector.

**Table no 3.10**

<table>
<thead>
<tr>
<th>Sr no</th>
<th>Wage payment</th>
<th>No of households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Increased</td>
<td>32(53.33)</td>
</tr>
<tr>
<td>2</td>
<td>Decreased</td>
<td>3 (5.1)</td>
</tr>
<tr>
<td>3</td>
<td>No change</td>
<td>9(15)</td>
</tr>
<tr>
<td>4</td>
<td>NR</td>
<td>16(26.66)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>60 (100)</td>
</tr>
</tbody>
</table>

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

These two-employment sectors provide employment in succession and never start simultaneously. When one source ceases to provide employment opportunities, another source of employment, get activated.

In the village, the wage payment has increased, which is not very significant. In comparison to Yelwat, it is very less. Nearly 53 per cent households are of the opinion that there is wage increment but the hike is not remarkable (see table no. 3.10). A few respondents are in favor of decrease in wage payments 6.66 per cent are of opinion that there is no change in wage payment.
The second objective of the study is to examine the problems associated with new modes of life that have emerged after rehabilitation. The important problem faced by the people of Yelwat are with the structure of the houses and the interior design, allocation of space for livestock, maintenance and repairing of houses, location of village Chawadi, spacing between houses and the increase in wage rates. Each of these problems deserves elaboration.

The structure of the houses, which were newly built are not culturally compatible to the life style of the villagers in this region. In Yelwat, the newly constructed houses lack of *Utrand* (arrangement of earthen pot), grinding stone, *Ukhal* (mortar), *Musal* (pestle) stake/peg, *Valan*, Water storage, Grain storage which have been explained in details in text. Livestock is an integral part of any farming household in the village. Unfortunately, while designing the house structure space for keeping livestock has not been taken into cognizance. Either this anomaly has forced the livestock owning families to abandon the livestock or design cattle shed out side the dwelling house. This is one of the important problems faced by villagers. In the village Yelwat, cattle wealth has been declining substantially after the earthquake, which used to be an important part of the village economy. This is due to lack of common grazing lands in the village and shifting of cropping pattern from food crops to nonfood related crops. Cattle population has been nearly halved over a period of ten years in the village Yelwat. This has led to the disappearance of village institution of designated cattle rears "Gurakhi" which has been adequately explained in the text.

In Anandwadi, the house structures are as per need of the villagers. The large farmers have *Wada* and other have as per their occupation and land size. The internal arrangement of these houses is convenient to their day-to-day life and requirements of livelihood. In this village, the
householders use the domestic appliances and equipments as part of their 
tradition. Unlike in Yelwat, it is a continuity of the tradition in Anandwadi.

In Yelwat, the space for kitchen is one of the problems faced by the 
occupants. The villagers have to find out an alterative place for cooking to 
avoid smoke, whereas in Anandwadi, the open space of the house is used 
for cooking which is convenient and exhausts the fumes.

Repairing of houses is also a serious problem in Yelwat. The newly 
designed quakeproof houses have been built using non-conventional 
materials and skills. The local artisans are unfamiliar with these designs. 
This is posing a problem for the house owners for repairs, maintenance 
and upkeep of their dwelling unit.

In Anandwadi, the issue of house design and its cultural 
compatibility does not arise. The houses are constructed by using the local 
material by local artisans as per their cultural ethos. These materials are of 
low cost and easily available. Due to this, the owner is able to repair the 
house without any hassle.

As mentioned earlier, cattle wealth in Yelwat is on decline owing to 
lack of grazing land in the vicinity of new settlement. The new housing 
design does not provide space for keeping cattle. Decline in cattle wealth 
has led to the extinctions of "Gurakh" system of cattle rearing in Yelwat.

The village Anandwadi has lot of open space for grazing and 
manpower is available for grazing the cattle. Moreover, the food crops are 
cultivated in the village on a large scale, which supply the fodder to the 
animals. This has promoted livestock rearing unaffected over decades in 
Anandwadi.

The village Chawadi provides a social space for community 
interaction and thus takes an important place in the community life. In the 
traditional village settlement, the location of the Chawadi is such that it is 
accessible to all households in the village. During resettlement of village 
Yelwat, the location of Chawadi was wrongly placed in a posterior corner 
of the settlement, which constrained smooth social interactions. In Yelwat, 
hardly any inhabitants are seen using Chawadi for social interaction.
Similar is the condition of spacing between the houses, which is too large for a closely-knit community.

In Anandwadi, Chawadi is in the middle of the village and accessible to all householders. Chawadi has an *otta*, on which the villagers sit or take the rest at the noon. This is a common place of the village used for gossips, gatherings etc. The close settlement of the houses has facilitated a feeling among the villagers. Unlike in Yelwat, people in Anandwadi do not feel insecure socially or loneliness and anonymity.