CHANGING RURAL SCENE OF PUNJAB —A CASE STUDY OF VILLAGE AYALI KALAN

Project Assignment

SUBMITTED TO THE PUNJAB AGRICULTURAL UNIVERSITY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF JOURNALISM

by

SHEENA TIWANA
(L-83-BS-135-M)
Under the guidance of
DR. S. S. DOSANJ

Department of Agricultural Journalism, Languages & Culture
PUNJAB AGRICULTURAL UNIVERSITY
LUDHIANA
1985

ADVISORY COMMITTEE

1. Dr S.S.Dosanj, Head, Department of Agricultural Journalism, Languages and Culture (Major Advisor)

2. Dr A.N.Shukla, Head, Department of Extension Education

3. Dr Amarjit Singh, Associate Professor of English, Deptt of Agril. Jlsm., Languages and Culture

4. Mr Balwinder Singh, Assistant Professor of Journalism, Deptt of Agril.Jlsm. Languages and Culture

5. Dr Ranjit Singh, Joint Director, Communication Centre (Dean's Nominee)

Dean 6.9.85
Post-graduate Studies
PAU, Ludhiana

Dean PGS

17.10.85

CERTIFICATE

This is to certify that this Project Assignment entitled "Changing Rural Scene of Punjab" submitted in the partial fulfilment of the requirements for the degree of Master of Journalism (Minor Subject : Extension Education) of the Punjab Agricultural University, Ludhiana is a bonafide research work carried out by Miss Sheena Tiwana (L-83-BS-135-M), under my supervision and that no part of this Project Assignment has been submitted for any other degree.

The assistance and help received during the course of investigation have been fully acknowledged.

S.S. Dosanj

MAJOR ADVISOR
(Dr S.S.Dosanj)
Head, Deptt of Agril Jlsm.,
Langs & Culture
PAU, Ludhiana

ACKNOWLEDGEMENTS

I acknowledge with deep sense of gratitude the guidance of Dr S.S.Dosanj, Head, Department of Agricultural Journalism, Languages & Culture, PAU, Ludhiana, without whose advice, encouragement and constructive criticism, this work could not have been accomplished. I will always remember the warm personal attention I received from him during the period of my work.

The critical analysis and time to time guidance of Dr A.N.Shukla, Head, Department of Extension Education; Dr R.S.Tambar, Joint Director, Communication Centre and Mr Balwinder Singh, Asstt Professor of Journalism are acknowledged with appreciation.

I am grateful to Dr Amarjit Singh, Associate Professor of English for improving the manuscript.

I am indebted to the family of Dr B.S.Bhangoo for the hospitality and cooperation extended to me during the course of investigation of this project.

I acknowledge with profound gratitude the encouragement, help and affection, I received from the family of Dr G.S.Mangat.

My special thanks are due to Miss Neeraj Narula for the timely help she lended me during the course of work.

I appreciate the services of Mr Dildar Singh and Mr Pritpal Singh who typed the script.

Sheena Tiwana

(SHEENA TIWANA)

Department of Agril.Jlsm.,
Languages and Culture,
Punjab Agricultural University
Ludhiana-141 004 (India)

August 5, 1985

CONTENTS

Chapter I

INTRODUCTION

A systematic study of a village in Punjab is of great importance as the agrarian structure and socio-economic structure of the villages are undergoing a rapid transformation. The villages are no more what they used to be even a few years ago. Old traditions are fast disappearing.

The rural society in Punjab is no more simple, stable and peaceful. The unique characteristics of the community life have undergone a structural and functional transformation resulting in disintegration of joint family system, transformation of feudal working pattern to characteristic contractual system, mobility of occupations, etc.

Punjab is the most prosperous state of India. The prosperity of the state is mainly dependent on its agricultural economy. It has contributed tremendously in making India self-sufficient in food. The traditional modes of production have been considerably replaced by mechanised modes of production. Agriculture has become investment oriented. Those who have the capacity to invest have reaped the gains of Green Revolution; those with meagre resources and small holdings have suffered great setbacks. Many small and marginal farmers have been forced to lease out or sell out their lands

and migrate to cities in search of alternative occupation. Rural surveys have revealed that about 50 per cent people in villages still live under the poverty line. The increased agricultural production has brought prosperity to the large and medium farmers, and they have changed their living style considerably. They imitate urban way of life and tend to acquire all such facilities as are generally available in cities. The gross agricultural income has tempted the farmers to acquire valuable material assets but the higher cost of crop production made them take loans from different financial agencies. The inability of the family concerned to return loans has created social tensions and in certain cases disintegration of the joint family.

Access to improved means of communication and mass media has also contributed in bringing about a change in the attitudes of the villagers. Exposure to urbanised life style has also affected the attitudes of the village people towards caste system, education, housing pattern, recreation, family relations,etc. People have become career conscious and now they attach great importance to the education of their children. Listening to radio, viewing T.V. and reading newspaper are becoming a part of the habit with the villagers.

The state and centre governments have spent crores of rupees on various developmental projects in villages since independence. These projects of directed social change

may not have achieved the desired goals but these have definitely made the villagers conscious about the concept of development. People in the villages are fast discarding traditional ways of life and are responding positively to the adoption of modern techniques in agriculture. Now people have no hesitation in taking up new occupations for making a better living.

The study of a village has always attracted sociologists and anthropologists. Recently the journalists have also joined the company of social scientists for conducting research on rural life. But no serious and systematic study of a village has been conducted by the journalists so far. The journalists have studied different aspects of village life some times in isolation and some times in perspective. This is perhaps the first systematic study of the village of Ayali Kalan in Ludhiana district. It has the following objectives :

- To record socio-cultural history of the villages;
- To observe different changes in the village as a result of Green Revolution/access to mass media/improved means of communication and urban influence;
- To examine the impact of different developmental projects initiated in the village.

Locale

Ayali Kalan was selected for the convenience of the investigator as it is near to Punjab Agricultural University. Urban influenceshave affected the rural scene greatly. Since Ayali Kalan is only 10 km from Ludhiana city, it was thought proper to observe structural and functional changes in the village. The present study is one of the three similar studies conducted by the Department of Journalism. The selected [redacted] village fitted well in the scheme of the department to study the villages of Punjab in different set ups.

Limitations

Being a single student study it had the usual limitations of time, money and other resources. The results of the study may not be applicable to the whole state of Punjab because of the location variations of the villages. The results of the study may differ in details but overall findings may have a representative character showing the changes in the rural Punjab. Every effort has been made to get unbiased response from the respondents but emotional expressions affecting the data adversely could not be completely ruled out.

Research Methodology

Different research methods were adopted for

completing the present study. For recording the socio-cultural history of the village a few opinion leaders were interviewed.

To examine the impact of different developmental projects initiated in the village, Block Development Officer was consulted. Official reports of the office of the B.D.O. were also taken into consideration. The Agricultural Inspector under whose jurisdiction the village falls was also of great help in pinpointing the issues related to this objective.

To observe different changes in the village as a result of Green Revolution/access to mass media/improved means of communication and urban influence, a questionnaire schedule was prepared and relevant data were collected from 100 families. The families were selected on the proportionate random sampling basis. Out of the total sample of 100 families, 60 were Jat families, 20 Harijan and 20 others. Farmers were categorised as small, medium and large farmers. Farmers having upto 5 acres of land have been categorised as small farmers, whereas upto 10-acre holding medium and above 10-acre holding were considered as large farmers. Keeping in view that holdings are small in the village the investigator had to apply her own definition about these categories. After collecting the data master table was prepared and consolidated information was presented in different tables.

Some information was also collected using participant observation method. The investigator stayed in the village for a few days and visited it after regular intervals and collected information which was not covered in the questionnaire.

Chapter II

REVIEW OF LITERATURE

Village studies have become an integral part of modern anthropological, sociological and many other researches. In India, they have gained much importance particularly in the post-Independence period. Many studies have been conducted in India as well as abroad. Some such studies are :

Majumdar (1962) in his book "Caste and Communication in an Indian Village" took up cultural change and impact of community development programme on the rural life and aspiration. In this he selected three villages of Uttar Pradesh. He found that caste provided codes of conduct and the factor responsible for reduction of social distance between caste was influence of urban life.

Chauhan (1967) studied the village of 'Ranawaton Ki Sadri' located in Chittorgarh district of Rajasthan and found that most of the groups were interested in just adding a bit to their already existing measure of influence. They followed a positive approach with regards to their own promotion and a negative one in trying to withhold the same for others. He further noted that some persons among Rajputs,

the Jats and the Gadries, acquired predominance by being invited by other castes to help them in their inter-caste matters.

Ishwaran (1968) conducted a study in a South Indian village taking into account all the aspects of life like land and economy, work and recreation, family, marriage, etc. He found out that the impact of nearby urban centres tended to change village life. Work attitudes were determined by social values and religion was extremely important in a village. Every act had religious significance whether it was political, economic or social.

The political life had formal and informal aspects. He noted that the technological changes which might be a threat to the peace of the village were simply rejected.

Barnabas (1969) carried out a study about the life of a village in North India, understanding the changes and process of change taking place. The study revealed that the largest number of changes, both material and attitudinal were among the higher caste group; the lowest was among the scheduled castes. Little difference in percentages of people making changes was found between the younger and the older generation. Only in the case of the personal habits was the rate of change greater among the younger generation. The study concluded that the correlation between the attitudes and the status items was not as high as for the changes in the material aspects. The highest correlation was found

between the education and attitude changes. The higher the education, the greater the change in attitudes.

Sinha (1969) in his book "Indian Villages in Transition" made a comparative analysis of motivations, aspirations and attitudes of villagers in terms of impact of community development programme and for this he selected six villages - three developed and three under-developed situated around Allahabad. He remarked that there was no fundamental difference in the pattern of motivation and aspiration among the villagers from the progressed and less progressed area. The urge for collective effort was very less and outlook of the people was narrow and parochial.

Arora (1972), in his study "Social impacts of agricultural technology on farmers and agricultural labourers" concluded that with the impact of technology the aspirations for the white-collar jobs increased and the children no longer preferred farming. People had high aspirations for giving higher education to their children.

Aggarwal (1973) in his book "The Green Revolution and Rural Labour" concluded that the supply of agricultural labour in Ludhiana has decreased, due to the fact that nearly half of the traditional labour households in the villages have taken up non-agricultural employment. Even in the remaining households many younger men have abandoned agricultural work. The total earnings of the labourers have increased nearly four-fold.

Relationships between the farmers and labourers have become more formal and commercial. Most of the labourers now work for mixed hours and they don't hesitate in changing employers. It is rather the employers now who compete among themselves for the available supply of labour. Labourers no longer provide ritual services in exchange for gifts. Consequently, employer-employee relations have become strictly economic and wage rates are controlled, to a large extent, by forces of demand and supply.

To assess the different levels of development a study was conducted by Punekar (1973) in six villages of Konkan of Maharashtra. The study revealed that the need of the achievement was felt by some of the respondents which marked the beginning of the change in the social attitude. The prevalence of caste system caused the 'particularism' in the distribution of economically relevant goods.

The social and caste hierarchies affected the division of the villages. The relationships and the movements of the villagers were determined by them. The horizontal movements of the people were more frequent and were within their caste than vertical ones, i.e. among different castes. A favourable attitude towards new changes was observed among the villagers. The villagers were aware of the major needs and even felt the necessity of modern means of communication.

Venkatarayappa (1973) conducted study on six villages of Mysore with the objectives to examine different changes that have occurred due to influence of various forces, e.g. urbanisation, commercialisation, industrialization,etc. and different laws that have been framed in the benefit of the different weaker sections of the society.

The study revealed that due to urban influence and industrialization many job opportunities came up which altered the occupational structure of the village. Earlier the occupations were mainly agriculture, trading, dairying and working on the daily wages but they shifted to working in the industries like weaving, spinning, store-keeping, assembling scooters,etc. Many of them got engaged in road building, house building, carpentry or served a peons, watchmen,etc. in the nearby cities. But, the pattern of the occupational change had been based on the generations, e.g. the older men looked after the village lands and the younger one went in for city jobs.

Changes in the field of marriage were also observed. Marriage had become more expensive affair because in the earlier days bridegroom did not take or accept dowry as it meant some loss of dignity. But, today they accept it or even demand it.

Urbanisation introduced the use of vegetable and non-vegetarian food among the villagers. Since 1950 there has been great stride towards nuclearization of joint

families further causing the fragmentation of land holdings which the elders did not approve of.

Jammu (1974) studied nine villages of Punjab to examine the changes that have taken place in the social structure of rural Punjab. He concluded that various stimuli of change of centripetal and centrifugal nature have had considerable impact on the genetic and kinetic elements of rural social structure. He reported that the villages that are near the urban end produce primarily for the market. The products like grains, vegetables, fruit, dairy products are mostly sold in the city. Several new occupations came into existence, the relationships became contractual and impersonal and the village is no longer bound together as a social entity.

The broadmindedness of people reflects from the fact that now there is great tendency among elders for consulting the young ones before settling the issue of their marriage. A trend towards nuclear families is also prevalent. Caste-wise differences in the form of family showed that the incidence of nuclear family was the highest among commercial castes, whereas artisans, agricultural and priestly castes came next in descending order.

Willingness for inter-religious marriages was also observed in the commercial castes.

Sinha (1974) made an intensive study of motivation and level of aspiration in six villages around Allahabad. A

significant rise in the aspirations for income, house, agricultural produce, method of cultivation, domestic possessions, material possessions and the village facilities was observed. But in some areas like improvement in public health measures, participation in collective activities, the aspiration tended to decline.

Rangnath (1974) conducted a study to assess the changes in the pattern of the rural leadership in Uttar Pradesh. It was revealed that pace of change in the entire Indian social system increased since independence. The universal suffrage enhanced the importance of each individual. It gave rise to unprecedented political awakening among the masses.

He also observed that the traditional village leaders were either undertaking new functions and adjusting with emerging patterns or were being replaced after being rendered ineffective. The initiative and dominance in rural community now have been taken over by the active as well as mature section of people replacing the persons belonging to old age group. The numerical preponderance of castes was assuming increasing importance in the era of adult franchise. Instead of economic power, it is education status, that has gradually come to occupy the prominent role in the selection of leaders.

In his book "Indian Villages at Cross Roads" Lakshminarayana (1976) took up the problems of rural people

and the factors that facilitated change in a rural community. For this, he studied three villages in Mysore district and concluded that while accepting changes and opting for modernisation people did not all together forget their values and beliefs. New political structure was based on adult franchise and people were becoming politically aware but they had desire to preserve traditions.

Lokhande (1977) carried out a study on leadership pattern and social change in the community development block, Kanjhawala, in Union Territory of Delhi. It was observed that both the progressive as well as non-progressive village leaders had significantly higher socio-economic status than the non-leaders. The traditional leadership positively associated with caste and socio-economic status was still the dominant form of leadership in the village life. The leadership in the progressive village was of polymorphic type whereas in non-progressive it was monomorphic.

Gupta and Singh (1979) observed that the respondents of their study who had supplementary occupation of shoemaking owned more number of material goods than those who worked exclusively as agricultural labourers. The radio sets and/or transistors were owned by only 10 per cent of the respondents in the latter case against 40 per cent in the former. Similarly, the figures regarding the possession of cycle were 45 and 70 per cent in the two categories respectively. It was mainly because the families which had supplementary

occupation had higher average net family income which they could spend on lifting their standard of living by possessing more material goods.

Mehra (1979) in his study "Agricultural Development and Social Change in Rural Punjab" pointed out that there was a significant shift in the traditional occupation among all the castes but inequality between the lower and upper castes still existed in the minds of people.

In his study, 'Agrarian structure of Birbhum' Manabendu Chattopadhyay (1979) examined the economic structure of the rural society. He found that despite the changes in the modes of cultivation from tenant to hired labour based cultivation, the class composition of the agricultural population remained practically unchanged for the period of 40 years in the region of nine villages under study. Eviction of tenants and increased use of hired labourers in cultivation was primarily a reaction of the landowners to tenancy legislation and agrarian movements which held a threat to the owners of losing their land at the different points of time, particularly in 1970s. So, he concluded that such movements and legislation have not been able to transform the class composition effectively in the society.

Harnek Singh and Mehra (1980) conducted a study on 'Agricultural development and demographic change in Chimna village' of Ludhiana district, which brought out the

fact that the production of foodgrains increased manifolds within the past decade but the birth rate decreased only slightly. The study has also shown that the increase in the number of farming families has contributed to a reduction in the average size of holding per family, but has led to an increase in the per capita income. It also indicated that the small families have larger size of holding and higher per capita and per family income than large families.

Verma (1980), made a pilot study of 'Post-Independence change in village of Uttar Pradesh'. He noted that political leadership after independence lacked enlightened political vision. There was increase in economic crime, i.e. crime involving fraud concerning land, property and money.

A study undertaken by Aggarwal and Gupta (1981) revealed that in the wake of farm mechanisation, farmers gained more than farm labourers in terms of income, literacy rate and living standards. The farm labourers have become very conscious of such disparities and resultant exploitation. But this awareness did not lead to any kind of social-tensions. Some conflicts were observed among the farmers only and the few conflicts that were between the farmers and farm labourers were concerned with the fixation of wages or the repayment of the interest free loans taken by the bonded labourers from the farmers. Most of these cases occur when the farmers or the other influential persons instigate the farm labourers against their employer due to their personal rivalary with him or due to the scarcity of labour.

"Impact of advanced agricultural technology on the social and cultural life of rural people" a study by Balwinder Singh (1981) showed that advanced agricultural technology contributed to the disintegration of joint family system and led to rapid rise of individualism. Mechanisation also increased the income of farmers and wages of agricultural labourers. At the same time, it created new tensions in rural life.

Dhillon (1981) conducted a study in a progressive village of Punjab, primarily to assess the changing role of rural women and its impact on developmental planning. The study revealed that women's work in the household registered a little change. Negligible effort was made to adopt equipment for household work simplification. Exposure to the market led to adoption of readymade articles and services. Dairy had essentially been a women's responsibility. In the case of some activities her role was changing from doing to supervising. Women's contribution to agriculture was observed to be declining, as they were unable to cope with the technological advancement partly attributed to the man-centred extension approach and partly to social values. The study concluded that as change encompasses various socio-economic spheres, women's work also goes through certain changes - positive or negative.

Chatterjee (1982) conducted a study in Ranchi and Jamshedpur to see the attitudinal differences of farmers

and two generations of factory workers. Two main conclusions emerge from this study : first, attitudes become increasingly more modern by industrial-cum-urban experience, so that factory workers first generation were more modern than farmers and factory workers second generation were comparatively more modern than factory workers first generation. Second the industrial urban experiences weaken the traditional hold on attitudes to religion and family which still remain within the traditional range.

Bhandari (1982) in his study, "Social tensions and political consciousness as result of Green Revolution", concluded that modern agricultural technology disturbed the earning patterns of the village artisans like iron-smith and carpenters. The increase in agricultural production and per capita income of farmers and labourers was the result of technological development in the agricultural sector.

In her book, 'Agricultural Mechanisation in Rural Population' (a sociological study in Morena district), Rita Khanna (1983) examined the social and economic processes that started operating in Chambal region of Madhya Pradesh after Ayacut development programme was launched. The study covering five villages was carried out through interview schedule. It concluded that education in the family showed a definite increase with the economic betterment whereas female education remained as before, i.e. unchanged. But,

freedom of women increased substantially since the advent of mechanisation. Women now were free to go to market, melas, religious places,etc. Status of family shows a sharp and positive increase with economic betterment and acquisition of agricultural machines.

A study, 'Rural transformation in two districts of Andhra Pradesh', was conducted by Somayajulu and Mahanth (1984). Comparison in relation to structural changes and cropping pattern, mechanisation, infrastructure facilities, life styles, landlord-labour relationship and political awareness was studied. The authors concluded that traditional feudal or semi-feudal modes of production relations between the rich farmers and landless labourers, servants,etc. still persisted in many pockets of villages, while simultaneously commercialisation, modernisation, social and economic transformation in the two rural societies were taking place in all the walks of life. The Green Revolution had mixed effects, leading to greater inequalities rather than reducing them with the levels of living improved.

The study conducted by Reddy (1984) was an attempt at examining the dominance pattern and social distance among the castes of a medium-sized Karnataka village. A household schedule, an interview schedule and participant observations were the tools of the study. It concluded that no single caste was dominant in the village. The struggle for dominance was among the factional leaders of the village. The ritually

superior castes and the Harijans were most unwilling to have social relations with other castes; while the middle castes were more willing to have social relations with all castes other than the Harijans. A negative correlation was observed between the dominance ranking of castes and the degree of willingness to have social relations with the people of other castes.

Reddapa (1984) conducted a study in an Andhra Pradesh district to examine the interaction between socio-economic structure of a village and its economic activity and the nature of the inter-relationship between socio-economic structure and employment. The caste composition showed predominance of scheduled castes and other backward castes. A negative relationship existed between high caste and work participation especially among women. There was a straggering inequality of income distribution at the village level. While 30 per cent of the lowest income households account for only 6 per cent of the total income of all households, the 30 per cent of the high income households account for Rs. 67.37 per cent of the total income.

While conducting a study to see the pattern of utilisation of health care services in selected primary health centres by the rural population in Tamil Nadu, Srinivasan (1984) observed that 65.5 per cent of the respondents had utilized the health care services of the selected health centres. The people still preferred the traditional

practice of conducting delivery at home. Majority of the respondents had immunised their children against small pox and D.P.T. The study further revealed that majority of the respondents were not in favour of family welfare programme. The attitude of respondents towards modern medicine has changed in the recent years and they have nowunderstood the efficacy of allopathic medicine and have implict faith in it.

Chapter III

ABOUT THE VILLAGE

Ayali Kalan, a village of 2500 souls, is 600 years old. It is nine kilometers from Ludhiana, 1.6 km off the Ludhiana - Ferozepur highway. Ayali, literally means Bhedan Wale, i.e. shepherds who founded this village in 1385 and thus was derived the name Ayali.

The elders of the village tell a tale that the ancestors of the village were initially the residents of another village - Kanakwal. The scarcity of land there compelled the two brothers, Bhara Singh and Phate Singh to migrate along with their children, grand children and a few servants to a better place. They reached a village - Jhande - and were all set to settle there; but for 'something' inauspicious that happened the first night. The big vessel in which milk was kept for boiling - in local language 'Kahrni' - burst which was considered ominous and they left the place in disgust. The next day they reached place where the land was in abundance. They settled here and founded the village, Ayali, which was later on divided into two 'pattis' (subdivision) : Bharu and Phate - after the names of the two brothers.

The village has a historical importance also. The sixth Sikh Guru Shri Hargobind Ji halted at this place on his way from Khajrana (Ferozepur) to Kiratpur. Accompanied by Jodh Rai, Saleem Shah, Bhai Sadhu, Bhai Rupa and many others followers, the Guru stayed only for a few hours to leave for Kartarpur where he fought another war before reaching his destination. A Gurudwara - Thara Sahib - has come up at the place where the Guru had stopped for taking rest, and it is being run under the control of the Shiromani Gurudwara Prabandhak Committee. Besides this, there is another Gurudwara and a temple in the village.

Another place important monument is a well said to have been built overnight. The myth runs as that one Baba Sajjan from this village used to carry 'desi ghee' in a 'valtoha' every fortnight to Kiratpur, where it was used to prepare Parshad (sacramental food) to be distributed among the congregation. One day Baba Sajjan had altercation with his 'shreeks' (relatives who envy the fellow relatives) over sinking a well in his land and got late for his fortnightly devotion. Guru Hargobind, however, waited for him and performed the ceremony only on the former's arrival. On asking the reason for delay the devout Sikh narrated the whole story. But the Guru told him there was no 'shreek' of him; secondly, he had not to bother about the well as there was one already. By the time Baba Sajjan reached back his village, he was surprised to see a well sunk in his land.

The people too were astonished to see this kind of miracle. Though initially made of small bricks, the well was later on plastered for longer life. A few rooms have also been constructed for religious ceremonies. The day (Chet da chaudhwan) is celebrated with great enthusiasm now and the langar (community kitchen) is served to one and all.

Ayali has a total area of 1385 acres land quite fertile for growing cereals, oilseeds, legumes,etc. The water table is very high and tubewells can easily be installed. All the traditional wells have been replaced by energised tubewells now numbering 73.

The early exposure to education of the residents of Ayali, the adoption of the latest technology have been at a very fast rate. The first ever engine (Peter engine) was brought from Delhi to this village as early as 1952 and the first tractor was introduced in 1965 by a retired army officer who brought it all the way from Assam for Rs. 6000 only. The villagers now have 55 tractors. The farming had a real thrust in mid-sixties when new high yielding varieties were introduced. The proximity to the Punjab Agricultural University, Ludhiana added much to their knowledge about agriculture.

A primary school constructed a hundred years ago is still running without any aid from the government. The village has two middle schools one each for boys (established in 1945) and girls (started in 1950). One High school came

up in 1978. However, many people do not seem to be satisfied with the working of these schools and prefer to send their children to schools in Ludhiana city. Those who can afford, make use of the school bus provided by the English medium school situated in Aggar Nagar. About 30 boys and girls attend colleges and other training institutions of Ludhiana city.

The link road from the main Ludhiana-Ferozepur road was metalled in 1968 and two years later bus service was also introduced. In 1972 local bus service was provided which is a boon for the villagers who commute daily to the city. The village has pucca streets since 1971. The drainage system and other cleaning jobs are taken care of by 30-35 families of 'Jamadars' who migrated from Uttar Pradesh.

Electricity came to the village in 1965 and all the houses are electrified today. Most households possess radios, fans, chaff cutters and electric pumps. Some also have the luxurious items like refrigerator, television, electric churner, tape recorder,etc.

The advanced agricultural technology is quite expensive as many inputs are required. To cope with these requirements there exist two cooperative societies in the village, one established even before Independence. Since the advent of modern farm technology the work load of these cooperative societies has increased manifold, simultaneously increasing credit distribution. The Cooperative Societies

distribute fertilizers and loans for other agricultural inputs to farmers. In 1975, United Commercial Bank opened a branch in the village. It has facilitated the residents to take loans for various activities. Many residents have taken to subsidiary occupations like poultry, dairying,etc.

About 30 residents of Ayali have gone abroad and they keep sending imported things to their families. The families whose members are settled in foreign countries have imported tape-recorders, wrist watches and other garments. It has also been observed that the money received from abroad is mostly spent for buying land or plots near the city.

For health purposes, there is one Civil Hospital and a dispensary in addition to four private medical practitioners. It can be stated here that the land where the hospital has come up was donated by the late 'Lambardar' Sada Singh. The village has one veterinary hospital also.

Things of common use are bought by the villagers from the grocery shops, numbering 12. There are cycle repair shops, tailors' shops and shoemakers' shops. A few shops have been constructed in a row which give the impression of a small market. Most of these shops are on rent basis. Some residents are also members of Mahila Mandal and Youth Club which were opened about 12 years back.

The Jat Sikhs and Brahmans occupy the highest rank in the caste hierarchy. The high status of Jats is based on

their superiority in numbers, economic predominance and political power. The Brahman's superiority from the very beginning is based on their ritual position and partly Jat support. Jats constitute 60 per cent of the population of the village and own more than 90 per cent of the village land.

The Chamars (shoemakers) and Mazhbis (sweepers) occupy the lowest rank in the caste hierarchy. Their houses are segregated on the outskirts of the settlement.

The remaining 11 castes together occupy middle rank. Their relative positions within the group are almost indistinguishable but collectively their status is unmistakable. The castes represented in this group are carpenters, blacksmiths, potters, goldsmiths, tailors, Banias, Aroras and Khatris, Barbers, water carriers and Muslims.

In the recent years some significant changes have taken place in the position of the Harijans in the village. A Ramdasia was elected Secretary of the village Gurudwara through elections. A Ramdasia has always been a member of the management.

It has become a common practice for Harijan men and women to carry food to the fields for Jats as well as for the workers of the other castes. One Harijan family of this village has established a respectable size of the farm complete with tractor and other machinery. Another Harijan who retired from Army as Colonel has settled in Ludhiana and also owns property in Chandigarh.

Chapter IV

RESULTS AND DISCUSSION

The village life in Punjab is no more simple, stable and peaceful. The changes occurred during the last three decades have all together changed the face of the village. The pattern of adopting parental occupation is no more relevant to the changed way of village life. The schemes initiated by the government for the development of the villages and personal ambition to achieve comforts in life have brought a definite change in the traditional way of life.

In the wake of Green Revolution rural Punjab has changed fast. Like all other villages in Punjab, Ayali Kalan has also been linked with city through pucca roads. Local bus service is quite frequent. The bullock carts are no more effective means of communication. Cars, taxis, tampoos, scooters, motor cycles are in common use. Tractor-trolley is also a frequent means of transportation. Almost all the houses in village are pucca. Persian wheel has become obsolete. Farmers cultivating their land with plough is also a rare scene. Landscape of the village has changed to the extent that a person visiting the village after 20 years may not recognize it.

Fodder cutting with gadasa was usual practice a few decades ago, but these days gandasa may be used in committing a crime but not for cutting the fodder. Handmills and even bullock drawn kharras have become irrelevant. In the past, farmers used to have one crop pattern and for lack of water management they had to plough the land under the shadow of stars. By the sun-rise they would finish a working shift. In the early hours of the morning nobody could afford to sleep. Men would work in the field and women also started their day a few hours before the sun-rise. Working with the handmill for making flour for daily consumption of the family, churning of milk and brining the water from the village-well were the daily routine of the ladies and had to be finished before sun-rise. There was another compulsion for rising early in the morning as people had to go to the fields to respond to the call of nature. By the sun rise women were supposed to reach the fields for providing hazri-vela (breakfast) to the working men.

Old men sitting and gossiping in Darwaja, women moving in groups for fetching water from village-well, boys taking the cattle to the fields for grazing were the common village scenes only a few decades ago. Now the village has changed beyond recognition. Now men can afford to sleep in the early hours of the day and move to the fields after sun-rise. Almost all the houses have now the toilet facilities attached to the houses and there is no compulsion for the

ladies to go to the fields in the early hours of the morning under the cover of darkness. Village wells have lost their importance as almost all the households have hand pumps or motor pumps.

Despite the multiple cropping pattern farmers do not look busy at odd hours. With the installation of tubewells there is hardly any need to irrigate the fields at night with the help of lanterns called hurricane lamps. Tractors have added to the efficiency of the farmers and now they can afford to plough the land even after sun-rise. Improved water management and tractor technology have made the life of farmers comfortable, secure and regular.

Villages are passing through a transitional period. Not only have the modes of production undergone a tremendous change but the social relationship and working pattern in the villages have also changed considerably. In such a situation a systematic study of the structural and functional aspects of rural society has become very significant. It was not possible for the investigator to survey all the villages of Punjab to study the structural and functional changes in the rural sector. In view of the meagre resources the investigator has selected Ayali Kalan, for recording the change in the rural Punjab. The study of Ayali Kalan surely gives a representative picture of the changes that have occurred in rural Punjab during the last few decades.

The present study has been conducted with the following objectives :

1. To record socio-cultural history of the village;

2. To observe different changes in the village as a result of Green Revolution/ access to mass media/improved means of communication and urban influence;

3. To examine the impact of different developmental projects initiated in the village.

Agricultural Pattern

The study has revealed that in Ayali Kalan farmers have adopted the new farm technology in a big way. Mechanisation of agriculture is one of the most important factors which have made the Green Revolution a reality in Punjab. In Ayali Kalan for a total cultiviable land of 1151 acres there are 55 tractors and the entire land is irrigated by tubewells. Of the 42 farming families (comprising large, middle and small farmers) surveyed for the study about 59 per cent own tractors, 43 per cent have trolleys, 59 per cent possess threshers (see Table 1) and each family has tubewell facility for irrigating the land. The study has also revealed that all the farmers sow high yielding varieties. They are also conscious of the judicious use of the fertilizers, pesticides, insecticides and weedicides.

Before the introduction of modern technology the use of weedicide, insecticide,etc. was beyond the comprehension of the farmers. In the past farmers were least conscious of the seed technology and they seldom changed the seed.

Table 1. Agricultural Possessions of the Villagers

Possessions	Farmers			
	Small	Medium	Large	Total
Those who own tractors	3(10.71)	12(56.00)	10(83.33)	25
Those who own tractor-trolley	-	8(37.00)	10(83.33)	18
Those who own tube-well/electric engine	7(25.00)	20(100.0)	12(100.0)	39
Those who own seed drill	-	7(33.33)	10(83.33)	17
Those who own threshers	1(3.57)	14(70.00)	10(83.33)	25
Those who own spray pumps	-	-	4(33.33)	4

-Figures in the parentheses indicate percentages.

It is a well known fact that Punjabi farmers have remained crazy for procuring the seed of new high yielding varieties. In the late 60s and early 70s the seed of new high yielding varieties used to sell only by kg. Farmers would travel long distances and pay heavy premiums for procuring a few kg of new seed. The consciousness of the farmers about the seed technology can be observed from the

data presented in Table No.2 of this study. Among the large farmers 33 per cent change the seed every year, whereas 50 per cent after two years and 17 per cent after three years (see Table 2). The consciousness about the importance of seed among the medium farmers is also significant. Of the medium farmers 15 per cent changed the seed every year, 40 per cent after two years and 30 per cent after three years.

Table 2. Agricultural Practices of Farmers

Agricultural Practices	Farmers (%age		
	Small	Medium	Large
Harvesting :			
Combine users	-	55	67
Manually	100	45	33
Those who change seed :			
Every year	-	15	33
After two years	21	40	50
After three years	68	30	17
Whenever new variety comes	11	15	-
Those who buy seed from :			
University	61	100	100
Private	39	-	-

Fifteen per cent respondents of this category reported that they changed the seed whenever new variety is available. Out of the small farmers surveyed for the study, 21 per cent changed the seed after two years, whereas 68 per cent changed

after three years. From this category none changed every year and 11 per cent changed the seed whenever a new high yielding variety came in the market.

In the past farmers never differentiated between the seed crop and the general crop. They used to buy seed from any grain shop but now seed crop is taken with specific recommendations of the agricultural scientists. The data reveal that all large farmers procure seed only from Punjab Agricultural University. For the procurement of certified seed even PUNSEED is not considered a reliable agency. It has been observed in the present study, that from Ayali Kalan no farmer purchases seed from the PUNSEED. The result of this study in the context of procurement of seed may not be applicable to the whole state as farmers do purchase seed from PUNSEED. As Ayali Kalan is situated close to the PAU the farmers have easy access to the University so they get the required seed from this University. But the observation made in the study is representative of the fact that PAU has the highest credibility with the farmers and every body would prefer to procure seed from the PAU in first instance. The data have revealed that even all the medium farmers procure seed from the University. Out of the small farmers 61 per cent get the required seed from the University and the remaining 39 per cent get their seed from the progressive farmers. The fact is quite revealing that those farmers who can not get the required seed from the University resources

prefer to buy it from a progressive farmer who has obtained high yields from a particular variety.

Working Pattern and Occupational Mobility

With the introduction of modern agriculture technology not only the cropping pattern has changed but it has affected the working pattern also. In the past farmers used to employ the workers on a regular basis. The workers were paid more in kind than in cash. In fact the workers were called 'Seeris' who had definite share in the produce. Workers used to work with a particular family for generations. The relationship between the farmers and labour was based on human values. The wages of the workers could increase or decrease with the fluctuation of crop yield. In the times of hardship workers were helped. The working hours were never defined and the labour used to work according to the requirement and convenience of the land owner. In this working pattern the entire family of a worker used to be at the service of land owners. In addition to working in the fields labour used to meet the domestic obligations also. To see off a guest they were required to carry the baggage of the guest. In the working pattern human ties were so strong that workers would oblige the land owners even in settling the scores with their enemies. The personal enmities of the land owners leading to murders would invariably involve the workers also.

With the adoption of multiple cropping pattern farmers have become busy throughout the year. With the use of modern technology the need of labour in certain operations has been reduced considerably. At certain peak timings labourers are required more in number but for a short duration. Harvesting of wheat and transplanting of paddy require more hands. But labour is not required throughout the year. The village labour finding themselves under-employed have started adopting alternative professions. Some have migrated to cities. The human touch in the working pattern has lost its relevance completely. Seeri system no more exists in the village and labour families have no human commitment to a particular land owning family. The seeri system based on sharing the yield has been changed to contractual system. Now number of hours and the nature of work are clearly demarcated and defined. Wages in cash are also fixed. The labour families are free to change their masters and farmers are free to employ labour at competitive rates. In this competition the migratory labour has made in roads to the villages.

The investigator observed that village labour cannot cope with the situations specially at peak timings of transplanting paddy and harvesting of wheat, and majority of farmers employ migratory labour. The study has revealed that the local labour is not adequately trained for transplanting paddy. The migratory labour from U.P. and Bihar

is more efficient in this operation and is available on cheap rates. It has also been observed that local labour has some alternative employment and in hour of need they demand high rates. For harvesting and interculture, farmers prefer local labourers as they have more stamina for hard work. Many farmers get the harvesting done on contract basis. Under this system rates are fixed per acre for harvesting. Under the contract system the whole family (including women) works in the field. Except the harvesting operation generally women are not employed to work in the fields. The payment of the labour is now made in cash. The payment in kind has been discontinued.

As more farm operations are being mechanised the need for labour is on the decline. Harvesting is one operation when farmers feel shortage of labour. During harvesting the uncertainty of weather makes farmers finish harvesting in as short a period as possible. But now the use of combines and reapers is on the increase. The time is not far off when migratory labour will not be required for this operation. It has been observed (see Table 2) from the data that 67 per cent of the large farmers and 55 per cent of the medium farmers use combine harvesters. However, 100 per cent small farmers employ manual labour for this operation.

Since farming has been commercialised, the human relationship between the employer and the employee has

disappeared. The preference of the farmers for engaging migratory labour has further alienated the local labour from the social structure of the village. Most of the village labourers work in city and have minimum interest in the sociology of the village. With the emergence of contractual working pattern the landless labourers do not involve themselves in the feuds of land owners. It can also be observed that physical violence in case of settling old scores is also on the decline. Now legal battles are fought more often. This can be safely attributed to the change in the working relationship.

In the past commodities had exchange value. The workers (seeris) were paid in kind rather than in cash. The farm labour used to work under the seeri system but other allied services had the sepi system. The carpenter, iron smith, tailor, waterman, barber,etc. all worked under the sepi system. Under this system the services rendered by the professionals mentioned above were compensated twice a year at the time of 'Harri' and 'Sauni'. Certain quantity of wheat and maize was fixed for each service.

The carpenters were supposed to repair and make wooden agricultural tools and household furniture items. In Ayali Kalan there were four carpenter families and they had equal number of farmer clients to serve. There were two black smiths who used to perform the similar services as far the iron tools were concerned. In the village structure

farmers had the pivotal role to play whereas all other professions assisted the farmers and played only secondary role. The carpenters, black smiths, tailors, barbers and water carriers (Jheever) worked with sense of dedication and sincerity purely on human trust. Usually the wages were decided not on the quantum of work but on the capacity of the land owners to pay. Those who performed farming with one plough had to pay less quantity of wheat/maize than those who did the farming with more than one plough. The status of the farming family was judged from the number of ploughs they used per family. The work of the barber could never be measured or calculated. They were also paid in kind according to their needs and, of course, according to the paying capacity of land owners. The working system in the village existed purely on human interest whereas in the wake of Green Revolution it is cash and not the crop which has gained exchange value. Human relationship has ceased to exist and under the commercial relations payments are made according to the service received. With the introduction of new agricultural technology the carpenters and black smiths have lost the relevance in the working structure of the village. All the carpenters and black smith families in the village have taken up alternative jobs. A few of them have started manufacturing agricultural tools with the help of bank loans. Now the farmers have also become quality conscious and they get the required work done from a workshop

of their choice. The allied services in the villages are infact a shattered lot. Village tailor has no more monopoly over the clients. Such allied services can sustain in a village only if they can provide a quality work to the satisfaction of the clients. Sepi system did give the security to the allied professions in the village but now each one has to compete with the market for his survival.

Modern techniques of agriculture require hard cash for purchasing such important inputs as fertilizer, insecticides, weedicides, seeds, diesel, etc. The repair of tractors, tubewells, could also be got done only on cash payment. A progressive farmer ambitious of getting high yields needs hard cash to spend throughout the year. With the multiple cropping system and having comparatively high yields farmers do get cash by marketing the surplus produce but it is never sufficient for spending it throughout the year. This professional compulsion has made the farmers adopt side professions which could bring them additional cash for investing in crop productions. The landless labour not finding work throughout the year has also taken up subsidiary occupations. Government schemes to promote subsidiary occupations have also helped enterprising people to adopt such occupations as dairy, piggery, fishery,poultry, bee-keeping,etc. In Ayali, 66 per cent have taken up dairy, 4 per cent poultry and 2 per cent bee-keeping. The village being near to the city,milk seems to be an easily marketable commodity and dairy a profitable profession.

Governmental Schemes for Rural Development

While interviewing the respondents the investigator found that certain new professions have also come up in the village. These professions have been started under the government schemes to help the yellow card holders for bringing them above the poverty line. Under the Rural Development Agency the yellow card holders are sanctioned small loans upto Rs. 10,000 with 33 per cent subsidy to the landless labour and 25 per cent to the marginal farmers having less than 1 acre of land. Under this scheme a tea stall, a karyana shop, cloth shop, welding shop and two repair workshops have been started in the village. Twenty girls belonging to the families under poverty line were also sanctioned small loans for purchasing knitting, sewing machines under the self-employment programme. They were given Rs. 2000/- each including Rs. 666/- as subsidy. The enquiries of the investigator have revealed that these girls earn Rs. 200/- to Rs. 500/- each per month. It was also observed that 80 per cent of the beneficiaries returned the loan of the banks, whereas 20 per cent were declared defaulters. The investigation further revealed that the beneficiaries who were declared defaulters in fact got married and took the machines in dowry before they could return the loan. In such cases poor parents have to suffer.

The respondents in informal talks revealed that bank managers are not following the instructions of the

government for paying the loan of Rs. 5000 without insisting for the surety. There are certain cases who are needy and could benefit from the rural development schemes, but they are unable to provide sureties for getting the required loan. It has been observed that no person has been sanctioned loan by the bank without getting a proper surety. The beneficiaries of the loan schemes have a general complaint that procedure for getting the loan sanctioned is very complex and causes undue harassment. It was also observed that influential persons with the connivance of bank employees misuse the loan facility by adopting questionable means. They get the loan sanctioned (on low interest rates) on one pretext or the other but utilize the money for the purpose other than the mentioned for the loan. Because of such corrupt practices the target groups do not benefit from such schemes whereas resources meant for rural development on uplift of the poor are misused by comparatively well off persons.

Cooperative societies though not working under ideal conditions yet have considerably helped the farmers in bringing about the Green Revolution. Ayali Kalan has two cooperative societies. Upto early 60s these societies didn't do any noticeable work but in the late 60s farmers developed a great interest in the cooperative societies. These societies distributed loans liberally which helped the farmers in acquiring tools of modern agriculture

technology. Modern agriculture required high investment and the cooperative societies came to the rescue of the farmers. But for the cooperative societies farmers would not have dared to get the required loans from the unscruplous money lenders. These societies give loans upto Rs. 15000/- The procedure of giving the loan is very simple and farmers prefer to approach the cooperative societies than any other loaning agency. According to the Agriculture Inspector of the village 40 per cent members often misuse the loan, as they spend it on unproductive ceremonies rather than investing it for getting higher production. Many a time loan is drawn to favour a defaulter member for returning his instalment. According to his estimate 40 per cent of the loaned money is utilized on the purpose other than those for which the loan is drawn. Inspite of the short comings in the working of the cooperative societies these have helped farmers increase the output. As loan is easily available from these societies, farmers could modernise agriculture technology even when it required high investments.

The high yielding varieties respond to the fertilizer doses and give high yields. But for the cooperative societies farmers would not have procured the required fertilizer which was the basic need of the high yielding varieties. The cooperative societies grant loans 50 per cent in kind and 50 per cent in cash. In kind they provide fertilizers, insecticides, weedicides, etc. After getting the loan

sanctioned it becomes compulsory to lift the fertilizer required for a particular crop. Perhaps this is the reason that Punjab has the highest per acre consumption of the fertilizers in India. Surely the cooperative societies have a definite role in changing the outlook of farmers for making high investment in agriculture and bringing about Green Revolution.

In addition to the cooperative societies, banks are also convenient agencies for getting loans at reasonable rates of interest. In the pre-Green Revolution era private money lenders were the most popular agency for lending the money to farmers at high rates of interest. The farmers used to pay a heavy price for maintaining the confidentiality about his indebtedness. In pre-Green Revolution era farmers were afraid of approaching the cooperative societies and banks for getting loans even on low rates of interest as in this process it was difficult to conceal the debt. Farmers consider it a humiliation to be under debt as indebtedness affects their social prestige. The money lenders were considered the protecters of the honour of the person under debt. A deal between the farmer and the money lender was struck in complete secrecy. But in the late 60s farmers started getting loans from cooperative societies and banks, at first reluctantly and made heavy investments in agriculture. The good returns encouraged them for such high investments. Though practically majority of the farmers is under debt but

living standards have gone up. There is a marked change in the attitudes of farmers as now they do not approach the private money lenders in the first instance and prefer to get loans from the cooperative societies and banks. Many farmers do not conceal their position of indebtedness but many still feel shy of disclosing their debts. However, the inquiries have revealed that 55 per cent of the respondents have taken loans from the banks for their professional and personal needs. It was also revealed that 23 per cent of the respondents are in debt of the cooperative societies. It was a real surprise that none of the respondents was indebted to private money lenders. This is a big shift in the attitudes of the farmers for approaching the public agencies for getting loans instead of the private money lenders.

Working Pattern of Women

With the introduction of modern agriculture technology not only the working pattern of men has changed but work activities of village women have also been affected. Spinning, embroidery, weaving were the common activities among the village women in the past. Working in groups is no more in vogue. The inquiry reveals that only 2 per cent women do spinning. Weaving of daris and kheses which was so common has vanished completely. Only 2 per cent ladies reported that they weave nallas just as a hobby. In the

past women used to weave peedis and cots themselves. The study has revealed that only 4 per cent women now weave cots and 1 per cent peedis. The common village furniture,peedis, moorahs and colourful cots woven by 'sut' (thick cotton yarn) has been replaced by modern furniture-chairs, table, sofas and beds (Palang).

In the past women used to be busy from early morning till late at night. In addition to household chores they were supposed to take food to the fields for the men working there. They used to lookafter the cattle, clean the cattle sheds, prepare dung cakes, milk the cattle and prepare the feed for the animals. After serving the food to the family they used to sit in groups (Trinjan) for spinning and ginning the cotton and singing folk songs. They could relax only at work. The working pattern of women has undergone a tremendous change in the post-Green Revolution era. Spinning and weaving is outdated. Carrying food to the fields is also no more the practice. With the breakup of joint family system working in groups has come to an end. With an easy approach to cities the mill-made goods are more in fashion. With the change in housing pattern and with the mechanisation of farming operation number of cattle is reduced, those who have taken up to dairy have professionalised the work of looking after the milch cattle. Now the village women have more leisure. The old saying "Run Jatti Hor Sab Khan di Chatti" has lost its significance as now the farm women are no more overburdened with work.

The village women busy with the professional obligations of farming had seldom time to clean the house. The house cleaning was done only on auspicious occasions for important social ceremonies. As the houses were kucha so before the rainy season these required plastering (lep) with dung mixed clay soil. But as a routine only the kitchen area was cleaned regularly. Now women pay more attention to the general cleanliness of the house. Dusting and sweeping is done daily. They study has revealed that these days 95 per cent women do the dusting and cleaning of the house themselves daily. Only 5 per cent get it done from the servants.

In the past cloth washing was a casual activity. But these days ladies do the washing regularly. Data have revealed that in Ayali 97 per cent women wash the clothes daily and the remaining 3 per cent wash twice a week. Ayali Kalan being near to the city, the villagers have the advantage of adopting dairying as side profession. Among the families who have taken up dairying 78 per cent women assist the men folk in looking after the milch cattle. Occasionally 40 per cent of them help in cleaning the animal sheds also. Dung cakes are still used as fuel but only 40 per cent of the respondents prepare these themselves. The well off families consider such work as the job of menials, but women of the poor farming families and those of landless communities do not hesitate doing the job.

In the past selling of milk was considered a sin. There is an old saying "Dudh Vech Liya Jheha Put Vech Liya". The selling of milk was considered equal to selling of son. During the marriage ceremonies the villagers would send milk to the family concerned as a gift. But now milk is being sold by every family who has a surplus. In the summers the milk rates are so high that the village families do not keep sufficient milk even for their own consumption. Churning of milk used to be a routine practice with every family owning milch cattle. The present study has revealed that now only 65 per cent families do this job and out of these most of them do not do so in summers. Of the 65 families 20 per cent churn the milk in the traditional way, whereas 80 per cent do it with electric churner.

The time consuming work of weaving daris and embroidering phulkaris is no more popular. For a hobby women now do only cross-stitch which is less time consuming. This cross-stitch work is done for giving a better look to the interior of the house. The investigator observed during her visit to the houses that now village women have become more conscious about interior decoration. During informal talks with the respondents it was revealed that many of them can find time for a nap in the day which was never possible in the past.

The respondents in an informal talk reported that there was no occasion for furnishing and decorating the

house as in the past there used to be only one or two multipurpose rooms. A portion of the house was used for storing the animal feed. Almost all the pegs in the multi-purpose room were used for items pertaining to the farming operations. The construction of houses was done more from utalitarian point of view than aesthetics. Now the separate drawing rooms give the opportunity to women for furnishing and interior decoration.

Housing Pattern

The kuchha houses have vanished from the rural landscape in Punjab. Now in villages also people build pucca houses. Only 10-15 houses in Ayali Kalan are kuchha; all other are pucca.

In the past people used to build houses without any proper plan and without the help of expert mistris (mason). Animal sheds were invariably the part of the courtyard. There were no bathrooms and toilets attached to the house. There were only multipurpose one or two room houses. These rooms were used for sitting, sleeping, eating and storing of food grains, animal food and other household eatables. Eatables like ghee, butter, pickles, panjeeri,etc. were kept in a wooden sandook whereas clothes, quilts, kheses, daris, phulkaris,etc. were kept in another sandook, wooden or made of iron sheets. It was the utility and not the

aesthetics which mattered. There was hardly any scope for interior decoration. Small earthen pitchers were used for storing pulses, salt, chillies,etc. Bharolas made of clay were used for storing grains. All these items were dumped in the same rooms which were used by the family for all other purposes. A toilet in the house was unheard of as it was considered a necessity only in cities.

With the increased income and desire for comfortable life the farmers have been attracted towards urbanisation. A shift from kucha houses to pucca houses was an importan step towards urbanisation. The village houses are now modelled on city houses. Multipurpose rooms are no more in practice; instead village houses have also specific rooms. In the village now most houses have a drawing room and separate bedrooms. There is a tendency to have attached toilet also. Animal sheds are no more a part of the living area and animal feed is also not stored in the houses. Sandooks are fast vanishing. Godrej almirahs, VIP suitcases are becoming quite common. Instead of pitchers plastic jars are used for storing eatable and other consumable items. Open kitchens are now in addition to the covered kitchen. People have become very conscious of the interior decoration and general outlook of the house. In the past a crude decoration was done by painting the walls with some animal figures or flowers. People used to paint with some religious writings, figures, in front of their houses. These days

the houses are white washed from inside as well as outside. The walls are decorated with some wall hangings instead of crude colourings. The tasteful furnishing of the houses make them attractive.

Family System

Joint family system is generally considered an essential feature of the village social structure. Urban way of life contributed more to the one unit family system. Family members who took up service in the cities were the first to break from the joint family and set up a separate unit of their family. It was very rare that families broke up to separate units while living in the same village. In the post-Green Revolution era trend towards one unit family system is on the increase and joint family system in the village is fast giving way to a nuclear family system.

After the mechanisation of the farming profession it has become difficult for the small and medium farmers to support the joint family on the small piece of land. Diversification in agriculture has made necessary all the family members to engage themselves in profitable work to earn cash for reinvesting in agriculture. In large families a few family members had to move to the cities in search of alternative jobs. The educated members of the family having adopted service as their career broke from the joint families and set up separate family units. Under such professional

compulsion and circumstantial shift from traditional to new professions the joint family system is breaking up rapidly. They study has revealed that in Ayali the number of joint families has come down to 37% The survey has revealed that 44 per cent have set up nuclear units of family whereas 19 per cent are in the process of breaking up (see Table 3).

Table 3. Family System in the Village

	Nuclear	Mixed	Joint	Total
Small farmers	14(50.00)	6(21.42)	8(29.00)	28
Medium farmers	8(40.00)	5(25.00)	7(35.00)	20
Large farmers	2(16.66)	-	10(83.33)	12
Others	20(57.59)	8(20.00)	12(30.00)	40
Total :	44	19	37	100

-Figures in the parentheses indicate percentages

The position of Ayali Kalan seems to be a bit different from the traditional villages of Punjab. Being near to Ludhiana city the village has developed peculiar characteristics. Small dairy units have become a viable independent profession. Purchasing milk from the village and selling it in the city also yields considerable profit. Cultivation of vegetables on small units of land has also become a viable project. Members of the family who serve in the city retain the village as their base. It has been observed that members of the small and medium farmers'

families and members of the landless labour families are more under economic pressure to seek alternative jobs in the city. The farmers who have been categorised as large farmers in the study have land more than 10 acres. It has been observed that those large farmers who have not very large joint families consider joint family more a viable unit than the nuclear family. They seem to be conscious of not splitting the land further but they have evolved a new method of avoiding internal tussles of the joint family. They have built big houses having separate sets for each family unit under the same roof. In few cases even separate kitchens have also been established in the same house.

The data in Table No.3 show that 50 per cent of small farmers have set up nuclear family units, whereas the figures for the medium farmers and large farmers are 40 per cent and 16.66 per cent respectively. Being the peculiar situation of the village small farmers and non-farmers have a greater tendency towards nuclear family system. Of the landless labour and other occupation 57.59 per cent have adopted nuclear family system.

Under the pressure of circumstances the illiterate families have also taken to nuclear family system, in the same ratio as the highly educated families have. In the village 41.02 per cent illiterate families have set up one family units whereas among the graduates and above graduates the figures is 41.17 per cent. It may be surprising that

illiterate families in the village have the same percentage (see Table 4) of joint families as the highly educated family have. Generally the level of education affects the choice of the family for a particular family system. It is a generally believed that the more educated the family, the more is the trend towards the nuclear family system. The practical

Table 4. Impact of Education on Family System

	Nuclear	Mixed	Joint	Total
Illiterate	16(41.02)	9(23.07)	14(35.89)	39
Matric	21(47.72)	6(13.63)	17(38.36)	44
Graduates and above	7(41.17)	4(23.52)	6(35.29)	17
Total:	44	19	37	100

-Figures in the parentheses indicate percentages

observation of the investigator shows that in Ayali Kalan this belief is false. Education has proved not a very powerful factor in adopting for a particular family system. The economic compulsions and other circumstances like the situation of the village (near to the city) have proved more powerful than the educational level of the family in affecting the change in the family system.

The study has revealed that the level of education has not proved totally irrelevant in determining the family

system. When the respondents were asked to give their options in favour of the joint family system or the nuclear the response confirmed the hypothesis that the higher the level of education the higher is the trend towards the nuclear family system. Among the illiterate, 56.41 per cent opted for nuclear family system whereas among the matriculates 60 per cent showed their preference for the nuclear family. Among the graduates and above graduates 70.58 per cent registered their preference in favour of nuclear family system (see Table 5).

Table 5. Preference of Family System According to Education Level

	Illiterate	Matric	Graduate and above	Total
Joint	17(43.58)	18(40.18)	5(29.41)	40
Nuclear	22(56.41)	26(60.00)	12(70.58)	60

-Figures in the parentheses indicate percentages

Apart from economic pressures many other social factors have also contributed towards the breaking up of joint family system. With the spread of education and frequent visits to the cities have aroused ambitions of every individual for independent and comfortable life. Farming profession is no more simple needing only physical strength it needs now professional knowledge and skill.

Professional know-how about the modern farming can be gained from agricultural scientists, through farm literature and also from the extension service personnels. The authority of taking professional decisions no more rests with the head of the family if he happens to be illiterate. Getting loans from cooperative societies/banks and making investments and purchasing tools of modern technology need family decisions where educated children have a special voice. With the erosion of decision taking authority of the head of the family joint family system has suffered a serious setback.

Material Possessions

The material possessions of the village people clearly show a shift in the traditional way of life and the trend is towards urbanization. In the traditional way of life people used to eat either in the fields when at work or at home sitting in the kitchen area. Peedis and mooras were used for sitting purposes and people used to eat in 'Thals' or holding chapatis in their hands. The study has revealed (see Table 6) that 36 per cent people in the village have now dining tables. Status-wise among the large farmers 66.66 per cent own dining tables. The figure among the medium is 45 per cent. The small farmers might have meager resources but the data have revealed that 64.28 per cent use dining tables. From the personal observation and individual interview the investigator

has noticed that generally dining tables are given and received in dowry. Dining table has become a common item to be included in dowry irrespective of the economic strata to which the people belong. It has also been noticed that

Table 6. Material Possessions of the Villagers

Possessions	Farmers				
	Small	Medium	Large	Others	Total
Those who own cooler	-	1(5.00)	1(8.30)	-	2
Those who own electric Madhani	13(46.42)	18(90.00)	11(91.66)	1(2.5)	43
Those who own pressure cookers	19(67.85)	16(80.00)	12(100.0)	4(10.0)	51
Those who own Gobar Gas Plant	-	-	1(8.30)	-	1
Those who own smokeless chullas	-	3(15.00)	5(41.66)	-	8
Those who own refrigerator	7(25.00)	8(40.00)	10(83.33)	-	25
Those who own dining table	18(64.28)	9(45.00)	8(66.66)	1(2.5)	36
Those who own scooters	5(17.85)	15(75.00)	9(75.00)	1(2.5)	30
Those who own motor-cycles	1(3.57)	1(5.00)	3(25.00)	-	5
Those who own cars	-	-	2(16.66)	-	2

-Figures in the parentheses indicate percentages

among the small farmers the dining table has been purchased by those families whose one or other member is educated and serving in the city. Among non-farming families, who are mostly landless labour, 2.5 per cent have dining tables.

With the adoption of suitable cropping system and mechanisation of the farming operations villagers also have become time conscious. The traditional way of cooking was highly time and fuel consuming. In modern agriculture, fuel is not that plenty as it used to be in the traditional farming system. Kitchens have also been modernised; in the covered and closed kitchens it is not possible to use the traditional fuel. It has also been observed that in each house there are educated girls or women. All these factors have made the use of pressure cooker quite common in the village homes. So it is one of the essential items in dowry. Among the large families, 100 per cent have pressure cooker. The data presented in Table 6 indicate that 80 per cent of the medium farmers, 67.85 per cent of the small farmers and 10 per cent of the non-farming families use pressure cookers in their homes. The use of pressure cooker in such a big number clearly shows that the villagers are adopting new ways of life.

The list of material possessions collected by the investigator shows that villagers are also heading towards comfortable and luxurious life. A few decades ago cold water from the pitcher used to be preferred by the villagers to the

iced water. Artificiality at all levels was considered a characteristic of city and condemned. The eatables cooked in the pressure cooker were never considered tasteful by the villagers visiting their city relatives. Now not only the use of pressure cooker is on the increase in the village but the use of refrigerator is also becoming popular with them. The study has revealed that 25 per cent of the village population own refrigerators. Among the large farmers 83.33 per cent have refrigerators whereas the figures with the medium and small are 40 per cent and 25 per cent respectively.

Only a few decades ago bullock cart was the most convenient conveyance available in the village. People had to walk because public conveyance was available only in the cities. Sardar Sher Singh Retd Subedar, 80, told the investigator that in his youth he used to visit Sarhind Mela along with his friends on foot. Now the village has been linked to the city by pucca road and local bus service is quite frequent. Rickshaw, three-wheelers, taxis are other modes of transport available to the villagers in addition to the local bus service. It seems people have become more time conscious and they prefer to be independent in matter of conveyance. The data show that 30 per cent of the village families own scooters. Among the large and medium farmers 75 per cent have scooters whereas among the small and non-farming families the figures are 17.85 per cent and 2.5 per cent respectively.

Dairy is very popular subsidiary occupation with the families of Ayali Kalan. The study has shown that 66 per cent have taken up dairying as side business. Most of the families do not churn milk during the summers as milk sells at high rate. It is surprising that churning milk with traditional madhani is becoming outdated. The study has revealed that 43 per cent of the families have electric madhanis. Out of the large farmers 91.65 per cent families use electric madhanis whereas figures with the medium, small and non-farming families are 90.00, 46.42 and 2.5 per cent, respectively (Table 6).

The study has revealed that in the village trend towards comfortable and better life is very clear. It is only a matterofwhat you can afford and what not. There is no prejudice or bias against luxurious comfortable and urbanised way of life rather it is other way round. People prefer city comforts. The study has revealed that 16.66 per cent of the large farmers own cars also. In addition to scooter 25 per cent of the large families own motor cycles whereas the figures for the medium and small families owning motor cycles are 5 per cent and 3.57 per cent. Among other comforts 8.3 per cent of the large families have coolers whereas figure for the medium family is 5 per cent in this context. The very fact that 8.3 per cent of the large farming families have Gobar gas plant clearly proves

that those who can afford try to get comforts with the latest technology. Among the large farming families 41.66 per cent have smokeless chullas, whereas among the medium farming families only 15 per cent have adopted this technique (Table 6).

The drawing rooms in Ayali are like the drawing rooms of any city house. Sofa sets, chairs, tables can be commonly seen in the drawing rooms. The brass utensils which were commonly used by the villagers are on the decline and use of crockery, steel utensils,etc. is increasing day by day. Tea sets and dinner sets can also be seen in many houses. Godrej almirahs and inbuilt wall almirah clearly show a departure from the old style of living where sandooks were used. Table fans, ceiling fans, sewing machines, radios, cycle, timepiece have become common household items. Even T.V. is not rare in the village; a few families own T.V. sets and many enjoy watching these.

Leisure Time Activities

With the change in working pattern, material possessions and eating habits, a marked change can also be observed in the leisure activities. Darwaja, Seth or big shady trees in the village nowadays have a deserted look. Darwaja used to be regular haunt of all the people where they could sit and chat for hours together. A few would

play chapat, others would gossip about the village and the world. Social problems, scandals, politics, religion, nostalgia about the past, all could be discussed at Darwaja gathering. In summers Darwajas used to be cool, airy and comfortable place for passing time. These days even the old people prefer to sit or rest under the fan. A few still visit Darwaja or Gurdwara for a short period more as a matter of habit than necessity.

In the past the old men used to make ropes in the leisure time. Rope making activity could be carried even while on pilgrimage. People had the tendency not to sit idle. These days the old people either supervise the work of migratory labour or do some baby sitting. Usually they take a round of Darwaja or Gurdwara along with small kids to help the housewives.

In the past youngsters used to do weight lifting, wrestling and play kabaddi,etc. in their leisure time. They used to consume butter, ghee and milk in plenty and to justify the consumption they would play such games, where more physical strength was required. These days butter, ghee and milk have become luxury rather than routine items of consumption. With the change in cropping pattern now youth has to be busy throughout the year. For relaxation and leisure spending activities, cards have become more popular with this age group. Drinking with friends which used to be an occasional activity in the past has now become

a leisure activity. Majority of the youth keeps itself busy in pursuit of education. The educated youth feels alienated from the village surroundings. Group battles have become only memory of the past. Viewing TV, movies and listening to radio have also been added to the leisure activities of the youth. Reading newspapers is done more as a leisure activity rather than a habit.

The investigator has observed that children in the village now do not play traditional games such as gulli danda, danda-duk, deeckrian, akhrot, reethe, etc. Plastic toys and electronic toys are becoming poular. Most of the children keep themselves busy attempting home work or play hide and seek which they have learnt from their counterparts in the cities. The young girls instead of embroidering phulkaris and daris, do cross stitch, tailoring or interior decoration. They also make decorative pieces of beads and listen to radio. The making of colourful hand fans and weaving of colourful peeris have become outdated. Comics, romantic novels and magazine reading are also making inroads in the village life and have become a good pastime with the educated girls and boys.

With the change in leisure activities the village life has moved from group activities to individualism. In the past the whole village used to be a commune-and-every face was familiar to each other. Guest of a family used to be treated as guest of the village. Social circle of the

inhabitants was very wide but with the structural changes in the community of the village the social circle of each family has narrowed down to relations or a few friends. While living in the same village now people find many unfamiliar faces. Life has become quite formal in comparison to old days when people had informal relations. In the past the whole village would know if somebody was to visit the city or a family had received a relative residing in the city. It is, no wonder if these days even in neighbour might not know about the arrival of guest or departure of some family member from or to the city. The community life is fast being replaced to individual way of living.

Dressing Pattern

The investigator has observed that not only the village landscape has changed within few decades but the villagers also give a changed look. Kurta-chadra, ghagra are no more common with the village men and women from which one could easily recognise the village character. Kurta-Chadra was replaced by Kurta-pyjama in the pre-Green Revolution era. Pants and shirt combination which was considered basically a part of the city dress is now becoming quite common with the villagers. Ghagra has also become out-dated and salwar-kameez has become a common dress with the village ladies. From the stuff and colour of the cloth one could recognise village character in pre-Green Revolution era.

Striped pyjamas, colourful check shirts of khadi or poplin used to be worn by the men folk in the village, whereas ladies would wear printed poplin (cheent) or khadi suit with malmal dupatta. In routine men would have 'mandasa' as the head wear but on formal occasions they would tie turbans. Ladies usually kept the head covered with dupatta. The uncovered head was considered disrespectful. These days men tie turban in routine also and women don't bother much about position of dupatta. It is very difficult these days to make a distinction between a city character and a village character from the pattern of dress. The villagers also use all kind of stuff as terricot, polyester, terri rubia, gebadine,etc. They have also developed an aesthetic sense regarding colour combinations. The educated girls in the village try to move with the fashion and wear readymade cardigans and printed Jaipuri suits. Jean culture has also caught the imagination of some of the educated boys. Pant, coat and ties have also been introduced as part of the dress in the village.

The use of cosmetics was the privilege of the city ladies whereas the village women used to be simple using only indigenous devices for make-up. Dandasa and kajal or surma were the only items used for colouring the lips and beautifying the eyes. These days even in the villages use of cosmetics has become quite common. Make-up is the privilege of only married ladies in the villages. Unmarried

girls even these days are not permitted to use cosmetics in the village, whereas their counterparts in the cities use cosmetics quite freely.

In the past people used to remain bare footed in routine and wore desi juti on formal occasions. While visiting fairs or relatives people would go on journey wearing juti. As soon as they moved out of the village boundary they would take off the jutis and walk bare footed till reaching the boundary of the village to be visited. After washing their feet at some well they would wear jutis and visit their relatives. On way back also juti would be worn within the village boundaries. These days things have changed tremendously. One can see the villagers wearing chappal/juti/shoes in routine also. On formal occasions they wear special shoes. High heal sandals as a special wear are also becoming popular with the village women. From head to toe village characters seem to have been transformed in the image of city dwellers.

Food habits :

Lassi used to be a common drink with the villagers. People used to take lassi early in the morning and with early meal as a substitute for water. A few decades ago tea was rarely taken, even for entertaining guests lassi or milk was served. People used to take tea once in the afternoon or when they would visit cities. Instead of sugar jaggery was

used. The use of sugar was very rare and was done for entertaining the honoured guests. Missi roti with curd, butter and lassi was the routine breakfast. In winters the left over makki ki roti with sag, curd, butter followed by lassi was also consumed in the breakfast. These days morning lassi has been replaced by tea. It has been observed that 98 per cent people take tea early in the morning and 2 per cent prefer milk. It is surprising that none reported to have been taking lassi in the morning. Missi roti is still enjoyed in the breakfast but prauntha seems to be more common these days. The data have revealed that 42 per cent usually eat prauntha in the breakfast, 25 per cent missi roti, 13 per cent left over (bassi roti) and 20 per cent bread (see Table 7). Taking of bread and prauntha in the breakfast indicates change of food habit in the villagers. In the past bread was never taken as part of any meal until and unless one is sick.

People used to take vegetables occasionally. The vegetables grown in the field for home consumption were cooked for days together continuously. It was the convenience or the utility which mattered with the village people rather than variety or taste for cooking dishes. The study has revealed that these days 95 per cent people in the village cook vegetables daily in one of the major meals. In the normal routine people like to eat vegetables in lunch and pulses in dinner. Now the vegetables are cooked for variety and taste and not merely as a matter of convenience.

Table 7. Food Habits

Sr. No.	Functions	Per cent
1.	Those who take early in the morning:	
	Tea	98
	Milk	2
2.	Those who take in breakfast :	
	Prauntha	42
	Missi roti	25
	Bassi roti	13
	Bread	20
3.	Those who take egg/meat :	
	Twice a week	7
	Once a week	11
	Occasionally	39
	Don't take at all	43
4.	Those who take vegetables :	
	Daily	95
	Twice a week	5
5.	Those who take rice :	
	Twice a week	7
	Once a week	23
	Occasionally	70

The consumption of eggs and meat was occasional in the past but now people eat these as part of the routine food. Those who take meat and eggs twice a week (7), or once a week (11) though are in minority yet it does indicate a change in the food habits as 39 per cent take eggs or meat occasionally as part of the food and not merely to celebrate any occasion.

Rice was never a part of the regular food as it was consumed either by the sick people in the form of khichri or as a sweet dish in the form of kheer. The data have revealed that now 70 per cent people eat rice occasionally as part of the regular food. The figures of those who take once a week or twice a week are 23 per cent and 7 per cent respectively. Among the soft drinks the traditional lassi has been replaced by Shikanjvi, cola drinks or squashes (see Table 8).

Table 8. Preference of Cold Drinks

Sr. No.	Those who prefer	Per cent
1.	Shikanjvi	67
2.	Campa Cola	3
3.	Thums Up	8
4.	Limca	12
5.	Squashes	10

Makki di roti which was taken regularly in the winters has been discontinued as a regular winter food. Now people take it occasionally as delicacy and not under compulsion. In the wake of Green Revolution now wheat is available for home consumption throughout the year. Generally people eat wheat throughout the year. During the

period when sarson da sag is available villagers do enjoy makki di roti twice or thrice a week.

In the past consumption of country liquor was considered a status symbol. It was served to honour guests or on certain occasions of happiness. Generally people used to consume home made liquor. Indian made English whisky was rare. After the Green Revolution and with the adoption of subsidiary occupations cash is generally available with the villagers. Now usually country made liquor is consumed. Comparatively well off families drink Indian made English whisky also. Consumption of home made liquor is prevalent only among the poor. The data show that 31 per cent usually consume country liquor, 20 per cent Indian made English whisky and only 19 per cent take home made liquor (see Table 9).

Table 9. Consumption of Intoxicants

Sr. No.	Functions	Per cent
1.	Those who drink home made	19
2.	Those who drink country liquor	31
3.	Those who drink Indian made English wine	20
4.	Those who don't drink at all	30
5.	Those who take these drinks :	
	Daily	21
	Twice a week	16
	Weekly	22
	Occasionally	11
6.	Those who take zarda	18
7.	Those who take opium or any other drug	11
8.	Those who smoke	14

Of the respondents who take liquor 21 per cent reported to be taking almost daily, 16 per cent twice a week, 22 per cent once a week and 11 per cent occasionally. It was also observed that migratory labour, local labour, and some marginal farmers make use of zarda, opium or tobacco. The investigator found the respondents to be reluctant in disclosing their habits about the consumption of intoxicants. However, 18 per cent admitted to be consuming zarda, 11 per cent opium and 14 per cent smoking tobacco.

During informal querries it was found that generally the guests are entertained with tea. The liquor and milk is also offered keeping in view the relation and status of guest. Halwa, kheer and savian are a few dishes which are prepared with meals for showing extra courtesy to the guests. Meat is also considered a prestigious dish and generally is cooked in honour of the guest.

With the structural changes (economic and social) in the village generally the food habits are not affected but the villagers which are near to the cities are easily influenced in all the aspects. The availability of cash throughout the year, surplus production of wheat and need for selling the milk and adoption of subsidiary occupation have resulted in changing the food habits of the villagers.

Power Structure

Caste and 'Baradari' were the powerful units in

the village power structure. High caste people had the privilege to rule over the low caste ones. It was considered a duty of the low caste to serve the land owners and the high caste groups. There were no elections but each baradari used to have their own 'mukhias'. Panches of the village would be only from the high castes and well off families. 'Lambardar' could be only from the land owning family. Lambardar was very important in the village power structure. Once nominated as 'Lambardar' one could retain the rank till one enjoyed the confidence of the district officials. 'Lambardar' used to be hereditary.

The low caste people could never dare to sit at the same level with the higher caste people. In mid-fifties the panchayats were given an elected status. The voting rights made the electorates conscious of their power for electing the panchayat. Though politically all the adults had the voting right with the distinction of caste and religion yet the low caste would never think themselves equal to the high caste voters. The power was virtually enjoyed by the powerful high caste groups in the village. Women and Harijans were also given representation on panchayats but they never wielded power.

In the wake of Green Revolution the working and social structure of the village have moved towards materialistic and individualist norms. The human values and working relationship between the landowning and the

landless class has also changed. The economic struggle has made land owning and landless classes conscious of their status and rights. Harijans and other low caste people started asserting themselves especially when seeri and sepi system changed to contractual and daily wage system. The Harijan leaders because of the number of voters can influence now also wielded considerable power in the village power structure. The power groups in the village treat the Harijan opinion leaders with courtesy and respect. The educated Harijan youth now do not consider themselves as menials and servants of the high caste people. They have developed a sense of equality. In schools, colleges they mix up with the high caste boys/girls without any inhibition. During the elections high caste people can be seen visiting their Basti/Vehra and accepting even tea or water from them which was most unusual in the past.

Fairs, Festivals and Ceremonies

Once the villagers were very fond of fairs and festivals. Having no other regular means of entertainment they always looked forward to these. Mela Chapar, Serhind Mela, Roshni Jagraon, Maghi Muktsar, Basant Panchami, Dusehra, Diwali Amritsar and Holla Mohalla of Anandpur Sahib were a few important fairs the villagers were keen to participate in. The excitement of visiting a fair would make the villagers to start preparations at least a week

earlier. For participating in the fairs the men would get their turbans and the women their dupattas dyed. The colourful headgears were a unique feature of the fairs and festivals.

The fairs always gave the villagers a respite from strenuous work. People would travel in groups on foot or on bullock carts. The bullock carts were tastefully decorated. Ladoo, Jalebis were the favourite sweets which people used to eat in the fair. Generally on the important fairs many business transactions were also made. Animal markets were usually a part of the fair. People used to make purchases for the households on such occasions. Many times new clothes were got prepared only on such occasions.

Apart from these fairs many other festivals were celebrated in the village. Lohri, Baisakhi, Gurpurbs, Diwali, Ram Naumi, Shivratari,etc. Birthday of Sikh Gurus and celebration of Ram Naumi and Janam Ashtami attracted the whole village community. Gugga Puja was performed by the women of all castes and religions. Chet Chaudan and Teean were celebrated in the village with great enthusiasm. Participation in the fairs and celebration of festivals are not uncommon even these days. But surely they are on the decline.

In the past the one crop pattern provided lot of leisure to the villagers. People in the villages did not have easy approach to the markets. The fairs and festivals

provided both pastime and markets to the villagers. With the network of roads and improved communication facilities, markets have come closer to the villages. In the past one or two multipurpose shops used to serve the village. But at present there are more than a dozen which provide all daily necessities in the village itself. Animal markets are specially arranged these days and they are no more part of the fairs and festivals. With easy approach to cities people have many other alternatives for entertainment. Radio and T.V. are new additions to the village life which provide entertainment. Occasionally people see movies also. Fairs and festivals no doubt are still attractions to the villagers but the enthusiasm is not the same. The urge to participate in fairs and festivals has also registered a decline. With the multiple cropping pattern farmers have become busy throughout the year. So they have less time for these festivities. Non-farming communities have taken up odd jobs in the cities and they find little time to visit far off places for participating in festivals.

With the decline of moral and ethical values the cases of eve-teasing and Gunda-Gardi have increased. The village women are fond of wearing ornaments or jewellary while participating in fairs and festivals. The incidents of chain and ear-ring snatching have terrorised the women - hence a decline of women participation in fairs and festivals. In response to a question whether the participation in fairs

and festivals is on decline, 94 per cent of the respondents replied in the affirmative.

In informal talks with the respondents the investigator has observed a marked change in the performance of social ceremonies also. The social ceremonies which used to be complex and spread over days together have now become simple and less time consuming. Birth of a son is even now a matter of rejoicing. But people have made many ceremonies a simple affair. These days distribution of sweets is enough to announce and celebrate the birth of a son. The singing and dancing are no more considered essential for celebrating the birth of a son. Taragi ceremony which used to be essential in all the families now seems to be altogether discarded.

Marriage used to be a complicated affair and ceremonies were spread over a long time. Roke ceremony was performed very early when the prospective bridegroom and bride were children. From the very beginning girls were made conscious of the fact that they belong to some other house. The girls would keep themselves busy in preparing certain items of dowry. Phulkaris, and Bagh would consume years of labour. Mostly 11 to 21 sets of bedding were given in dowry and girls used to weave daris themselves. Even after performing the marriage the girls were not sent to in-laws. Usually the marriage was performed quite early before the girl reached the age of puberty. The barat on marriage ceremonies was entertained for two or three days.

Marriage was considered more of a community activity than a family affair. The burden of the family for entertaining the barat was shared by the village community collectively. Milk, wheat, jaggery,etc. were contributed to the family concerned free of charge. Each family in the village would also lend new bedding for the barat. Few years after the marriage 'Muklava' ceremony was performed when the bride was taken to her in-laws. The marriage ceremony is no longer a prolonged affair. Early marriages are not in fashion and the whole ceremony is completed in a day. Marriage has now become a family affair. Ceremonies have been made simple but marriages have become more expensive these days.

As the girls have regular schooling they have little time for making Baghs and Phulkaris. Now the items of dowry are purchased from the market. Radio, cycles, sewing machines are no more prestigious items of the dowry. T.V., scooters, refrigerator and other electric gadgets of household use are considered a status symbol. In a few cases a car is also included in the dowry items.

In performance of the social ceremonies people have become more time conscious. But for asserting their status in the public they have made the social ceremonies more expensive. The death of great grand father or mother is mourned with celebrations as usual. In the past ladoo, jalebis were the most acceptable sweets to mark the occasions.

But these days expensive sweets and good number of other items are served on such occasions.

A change in the participation of fairs and festivals and performance of ceremonies clearly shows that community life in the villages is fast moving towards individualism. It has also been observed that people have become more time conscious.

General Awareness

In the past illiteracy was widespread in villages. Only a few decades ago in the villages people had to search for an educated person for writing or reading a letter. Ayali Kalan being near to the city, had a primary school even in the pre-independence days. Higher education used to be very expensive and out of reach of the villagers for many other reasons also. In a joint family only one of the members could aspire and get education upto middle or matriculation. College education was very rare. The present study has revealed that the majority of people in the village is now educated. The data have revealed that only 39 per cent are illiterate whereas 61 per cent are matriculate or graduates. The break up of the educational status of respondents is as under :

Illiterate	-	39 per cent
Matriculates	-	44 per cent
Graduates	-	14 per cent
Above Graduates	-	3 per cent

In the past inter-communication was the only reliable means of communication. People used to exchange information at Sath or Darwaja. These days newspapers, radio, T.V., magazines have become convenient means of communication from which the villagers get the latest information about the outside world. The study has revealed that 88 per cent read or listen to newspapers. There are shops in the village market who subscribe to a number of newspapers for the use of customers. Of the respondents 36 per cent subscribe to the paper of their choice; 17 per cent read the newspaper at public places, 27 per cent listen to some one reading the paper, whereas 8 per cent borrow from their neighbours or from co-passengers while travelling in the bus.

Ajit, a Punjabi daily, seems to be most popular with the readers as 33 per cent read it or have it read to them. The vernacular papers especially of Punjabi language are very popular with the readers. But English papers have also started attracting the villagers. Out of 88 respondents who depend upon newspapers, four read Indian Express and five The Tribune. Jagbani has the readership of 15 whereas the figures for Akali Patrika, Punjab Kesri, Punjabi Tribune and Hind Samachar are 11, 6, 5 and 9 respectively. Out of the magazines Kaomi Ekta has 10 readers, whereas Manorma, Eve's Weekly and Women's Era are read by 2, 1 and 1 respectively (see Table 10).

Table 10. General Awareness

Sr. No.	Functions	Per cent
1.	Those who read newspapers	61
	(a) Those who subscribe newspapers	36
	(b) Those who borrow newspapers	8
	(c) Those who read at public places	17
2.	Those who listen to somebody reading newspapers	27
3.	Those who read or listen to :	
	Indian Express	4
	The Tribune	5
	Jag Bani	15
	Ajit	33
	Akali Patrika	11
	Punjab Kesri	6
	Punjabi Tribune	5
	Hind Samachar	9
4.	Those who read magazines :	
	Manorma	2
	Eve's Weekly	1
	Women's Era	1
	Kaomi Ekta	10

In addition to reading or listening to newspapers and magazines people in the village make use of radio and T.V. for information. The data have revealed that 93 per cent listen to radio news (see Table 11), whereas 57 per cent also listen to Khetibari programme. Out of the

respondents 62 per cent reported to be listening to entertainment programmes also. The study has revealed that 9 per cent families have T.V's. The people who have cordial relations with the T.V. owning families too view T.V. programmes. Of the respondents 22 per cent reported to have been viewing the entertainment programmes on T.V. The news is watched by 9 per cent whereas agricultural programme is viewed by 15 per cent. The investigator discovered that the villagers are well informed about the socio-economic problems of the villages and political situation in the state. People are quite familiar with the names of political leaders of different shades. People also pass political judgements. The investigator observed that it was not only the mass media which add to the awareness of villagers but their frequent visits to the city add to their general knowledge. The study has observed that 31 per cent visit cities daily, 9 per cent twice a week, 23 per cent once a week, 31 per cent fortnightly, 6 per cent monthly. Forty per cent people in the village are movie-goers. There are 60 per cent who have not seen a movie so far. Darwaja and Gurdwara, once very popular are no more important information centres. However, a few do visit these places for getting themselves informed about the village happenings. The people interested in Akali politics go to Gurdwara quite frequently.

Villagers are no more an ignorant lot. They are fast developing scientific outlook for getting better yields.

Table 11. General Awareness

Sr. No.	Function	Per cent
1.	Those who listen to radio :	
	Only for news	93
	For Khetibari Programmes also	57
	For entertainment programmes also	62
2.	Those who view T.V. :	
	For news	9
	For agricultural programmes	15
	For entertainment programmes	22
3.	Those who visit city :	
	Daily	31
	Twice a week	9
	Once a week	23
	Fortnightly	31
	Monthly	6
	Occasionally	-
4.	Those who see movies in town :	
	Fortnightly	6
	Monthly	9
	Occasionally	25
	Never	60

They prefer to read literature concerning agriculture and consult scientists and procure required inputs rather than simply praying to God. They have known the importance of water and soil management. They adopt plant protection

measures and make judicious use of fertilizers. The farming community has become quite conscious of their rights. They often protest against the low support price, supply of adultrated fertilizers. They are always ready to demonstrate anywhere in the state for demanding higher support price for the major crops. The non-farming communities have also become more enterprising. Now they are more conscious of their career and job and in general the whole village community is motivated for a better and a comfortable life.

Attitudinal Change

With the structural changes in the working pattern and social relationships the attitude of villagers towards social values and problems has considerably changed. In settling marriages family background mattered more than the personal qualities of a girl or a boy. Barber of the village (called Raja) used to play the mediator in making the matches. Full enquiries were made about the family background of the girl/boy but parents did not see the boy or the girl before the marriage ceremony. Mediator was trusted in such matters. In addition to the village barber a relative or prohit of the village also acted as a mediator. Sons and daughters were never consulted while deciding about their marriage. This was purely feudal outlook which gave 100 per cent weightage to the status of a family.

These days the feudal outlook has considerably changed and in addition to family status the personal qualities of the prospective bride and bridegroom are also given serious consideration. There was a time when even parents did not bother to see the boy/the girl before the marriage ceremony. But now mediators are not trusted to that extent and parents see the prospective bride/bridegroom before fixing a marriage. In many cases now the boy and girl are also allowed to see each other before the final decision. This is a major attitudinal change in the feudal society. The very fact that now personal qualities of the boy or the girl are given equal weightage is a clear sign that the feudal values are being transformed to that of bourgeois culture.

For the present study when the respondents were asked whether they were in favour of consulting their children for settling their marriage 79 per cent answered in the affirmative. Out of illiterate respondents 67 per cent favoured the idea of consulting the children whereas among the matriculates and graduates 82 per cent and 100 per cent gave positive reply (see Table 12).

Under the feudal values the authority of the head of the family was considered final. Decisions regarding family affairs were taken by the head of the family. Dissenting voice within the family was never tolerated. But now heads of the family have become very considerate and

Table 12. Attitudes Regarding Marriage

Attitudes Regarding Marriage	Education		
	Illiterate	Matric	Graduate and above
Those who give son/daughter free hand in selection of partner	-	2(5)	5(29)
Those who do not give free hand to son/daughter in selection of partner	39(100)	42(95)	12(71)
Those who approve of inter-caste marriage	24(62)	4(9)	-
Those who disapprove of inter-caste marriage	15(38)	40(91)	17(100)
Those who favour consulting son/daughter before setting their marriage	26(67)	36(82)	17(100)
Those who do not favour consulting son/daughter before setting their marriage	13(33)	8(18)	-
After consultation the final verdict should be of :			
i) Father	15(58)	12(33)	2(12)
ii) Son/daughter	11(42)	24(67)	15(88)
Those who think dowry should be abolished	31(79)	35(80)	-
Those who think dowry should be discreation of girls parents	8(21)	9(20)	17(100)
Those who approve of divorce	21(54)	30(68)	17(100)
Those who disapprove of divorce	18(46)	14(32)	-
Those who approve of remarriage	19(49)	36(82)	15(88)
Those who disapprove of remarriage	20(51)	8(18)	2(12)
Those who approve of honey-moon	9(23)	36(82)	15(88)
Those who disapprove of honey-moon	30(77)	8(18)	2(12)

-Figures in the parentheses indicate percentages

they consult their educated children on all family matters. Even in case of disagreement they yield to the arguments of their children. With the modernisation of agriculture the educated youth has built up confidence with their parents and have convinced them about their wisdom. With the spread of education and role played by the educated youth in enhancing the agriculture production the parents have started giving weightage to the opinions of their children. When asked that in case of difference of opinion for settling the marriage whose verdict would prevail: fathers' or that of the children, 63 per cent agreed to accept the verdict of their children. The study has shown that not many parents are in favour of love marriages. Only 5 per cent among the matriculates and 29 per cent among the graduates agree to give a free hand to the children in respect of their marriage.

Intercaste marriages were never approved in the village community life. Even now, not many approve the idea of intercaste marriage. Among the low caste change of thinking seems to be there. It can be attributed to the fast mobility of profession among them. Their exposure to city life might also have influenced them. Those who have stability in the professions are more in favour of confining their relationship to the baradari only. Out of the illiterates 62 per cent do not mind the intercaste marriage whereas among the matriculates and graduates the figures in favour of intercaste marriages are 9 per cent and zero per cent.

Marriage without dowry was unheard of in the village society. Nobody could think of abolishing the dowry system. The very fact that villagers gave more weightage to the status of family, they approved the dowry system. Marriage without dowry even these days may not be possible, but, people have started thinking strongly against this custom. Almost everybody considered it a social evil. It has been observed that 66 per cent are in favour of abolishing of the dowry system, whereas 34 per cent think that it should not be demanded and left to the discretion of the girl's family.

Honeymoon was never heard of in villages. Now 60 per cent approve of the honeymoon custom; this marks a change in the thinking process of villagers.

In case of a dispute between husband and wife, divorce was never resorted to. In case of severe differences the wives were deserted but never divorced. Now 68 per cent respondents don't think divorce a calamity rather they approve of it in case of severe differences. But 32 per cent still feel that divorce is alien to our culture.

Remarriage of widows or deserted women was unheard of in the village community. However, within the family some adjustments were made as 'Chadar Pauni' in case of widows. In this custom the widows were considered remarried to the surviving brother of the dead husband. Now the people not only adjust to the idea of divorce but

they also seem to have agreed to the remarriage also. Seventy per cent respondents approve the idea of divorce and remarriage of widows. Even among illiterate respondents 49 per cent approve of remarriage, whereas the figures for the matriculates and the graduates are 82 per cent and 88 per cent respectively.

In the past family planning was considered unnatural so condemned. The use of artificial means for family planning was considered immoral and against the will of God. Family planning department had to propagate for years together to bring attitudinal change in the villagers. The spread of education and breaking of joint family system have also contributed to the general awareness about the need for family planning. The mass media also have played a role in it. It is not surprising that now 94 per cent approve of the family planning (see Table 13). Sixty per cent feel three children as the limit of the family. Thirty-four per cent consider two children sufficient, whereas 6 per cent don't want to put any limit as according to them it is only the God's will which matters in case of birth and death.

In the past family was never considered complete without a son. Even now people attach a great importance to the birth of a son. Even today 91 per cent feel the family is incomplete without a son. The very fact that 9 per cent of the respondents consider a family can be complete without a son is a marked change. Even on the religious grounds the birth of a son was considered must

Table 13. Attitudes Regarding Family and Family Planning

Attitudes regarding family and family planning	Education		
	Illite-rate	Matric	Graduate and above
Those who approve the family planning	33(85)	44(100)	17(100)
Those who disapprove of family planning	6(15)	-	-
Those who think family is complete without a son	-	3(7)	6(35)
Those who think family is not complete without a son	39(100)	41(93)	11(65)
Those who think one child is ideal	-	-	-
Those who think two children ideal	4(10)	18(41)	12(71)
Those who think three children ideal	29(75)	26(59)	5(29)
Those who think more than three children ideal	6(15)	-	-
No conflict between mohter-in-law and dauther-in-law	2(5)	10(23)	5(29)
Those who favour mother in conflict	18(46)	8(18)	-
Those who favour wife in conflict	19(49)	26(59)	12(71)

-Figures in parentheses indicate percentages

for a family. The investigator has observed in informal talks with the respondents that birth of a girl though not celebrated is not more considered a calamity. People welcome atleast one daughter in a family.

With the breaking of joint family system the conflicts between mother-in-law and dauther-in-law are on the decline. With the modernisation of agriculture, spread of education and mobility of profession, the authority of heads of the family has also been eroded considerably. Mothers-in-law have also lost their control on the household matters. In the past in case of conflicts between a mother-in-law and a daughter-in-law usually the mother-in-law dominated with the support of her son. The study has revealed that these days daughters-in-law dominate against their mothers-in-law with the support of their husbands. In 17 per cent cases it has been reported that conflict between a mother-in-law and a daughter-in-law does not exist. In case of conflicts it has been observed that in 57 per cent cases dauthers-in-law get the support of their husbands whereas only in 26 per cent cases sons still favour their mothers. This trend discards the joint family system and the centralised authority of the parents.

The study has revealed that villagers have become enlightened and are in favour of educating their children. All the respondents are in favour of educating their children. In the past people were highly prejudiced against female education. Giving higher education to girls was not favoured. Now 84 per cent are in favour of giving higher education to girls. Among the illiterate respondents 72 per cent think that girls be given higher education whereas figures for the

the matriculates and graduates are 89 per cent and 100 per cent respectively (see Table 14).

Table 14. Attitudes Regarding **Education**

Attitudes regarding education	Education		
	Illiterate	Matric	Graduates and above
Those who favour educating children	39(100)	44(100)	17(100)
Those who favour higher education for girls	28(72)	39(89)	17(100)
Those who do not favour higher education for girls	11(28)	5(11)	-
Those who favour sending girls to hostels	12(31)	42(95)	17(100)
Those who do not favour sending girls to hostels	27(76)	2(5)	-
Those who favour sending girls to co-education institutions	21(54)	39(89)	17(100)
Those who do not favour sending girls to co-education institution	18(46)	5(11)	-

-Figures in the parentheses indicate percentages

In the past people were not in favour of sending the girls to schools even in the neighbouring village. Sending them to cities or allowing them to stay in hostels was out of question. Now 71 per cent don't mind sending their daughters to hostel for studies. Among the graduates 100 per cent have favoured the idea of sending the girls to hostel

for higher education whereas the figures for the illiterate and matriculates are 31 per cent and 95 per cent respectively.

All the villagers like to send their daughters to the girls institutions. Even for co-educational institutions the educated parents have no objection. The illiterate parents still feel uncomfortable sending their daughters to co-educational institutions. Among the illiterate only 54 per cent have no objection in sending their daughters to co-educational institutions. The figures for the matriculate and graduate parents are 89 per cent and 100 per cent respectively.

Mostly the villagers are God fearing. During hardships they pray to God and promise some offerings to get the problem solved. Though education has played its role in making the people self-reliant and self confident, still so far faith in God is concerned, the difference between illiterate and educated people is negligible. Among the illiterate 92 per cent have faith in God for solving their problems. For matriculates the figure is 95 per cent and even 88 per cent of the graduates depend on God's grace (see Table 15).

Though the people are God fearing yet they have developed a scientific temper and they are no more fatalist as they used to be in the past. Earlier they used to consult the village prohit for starting any new venture. Prohit would tell the auspicious day for starting the new

Table 15. Attitudes Regarding Beliefs

Attitudes regarding beliefs	Education		
	Illiterate	Matric	Graduates and above
Those who consult Prohits	4(10)	3(7)	-
Those who promise offerings to God	36(92)	42(95)	15(88)
Those who consider some days bad/good	28(72)	7(16)	-
Those who believe in omens	9(24)	5(11)	-
Those who do not consult Prohits	35(90)	41(93)	17(100)
Those who do not promise offering to God	3(8)	2(5)	2(12)
Those who do not consider some days good/bad	11(28)	37(84)	17(100)
Those who do not believe in omens	30(76)	39(89)	17(100)

-Figures in parentheses indicate percentages

venture. But today they do not consult the Prohit before taking up to new venture. Among the graduates none consults the Prohit on such occasions as starting a new work, going on journey or taking decision about the marriages of their sons/daughters. Among the illiterate only 10 per cent consult Prohits and among the matriculates only 7 per cent still repose their confidence in the institution of Prohit. No wonder the traditional prohits in the village had to look for alternative means of livelihood. Among the illiterate

72 per cent still consider some days of the week good or bad whereas figure for the matriculates is only 16 per cent. All the graduates consider all days alike.

Before modernisation of professions and developing a scientific temper people strongly believed in omens. People will not go on a journey if somebody had sneezed at the moment of departure. People considered it a bad omen if black cat crossed the way. Meeting a person carrying pitcher full of water was considered a good omen while meeting a pandit early in the morning was considered a bad omen. The study has shown that even among the illiterate only 24 per cent still believe in these omens. Among the matriculates the figure is 11 per cent whereas among the graduate none believes in these omens.

Chapter V

SUMMARY AND CONCLUSION

In the wake of Green Revolution rural Punjab has changed fast. Like all other villages in Punjab, Ayali Kalan has also changed beyond recognition. It has been linked with city through pucca roads. Local bus service is quite frequent and carts are no more an effective means of communication. Cars, taxis, tempos, scooters, motor-cycles are in common use there. Almost all the houses in village are pucca ones. Farmers cultivating their land with plough is also a rare scene. Landscape of the village has changed to the extent that a person visiting the village after 20 years may not recognise it.

The pattern of adopting parental occupation is no more relevant to the changed way of life. The schemes initiated by the government have also brought a definite change in the traditional way of life in the villages.

Despite the multiple cropping pattern farmers do not look busy at odd hours. With the installation of tube-wells hardly there is any need to irrigate the fields at night. Tractors have added to the efficiency of the farmers and now they can afford to plough the land even after the

sun-rise. Improved water management and tractor technology have made the life of farmers comfortable, secure and regular.

Villages are passing through a transitional period. Not only the modes of production have undergone a tremendous change but the social relationship and working pattern in the villages have also changed considerably. In such a situation a systematical study of the structural and functional aspects of rural society has become very significant. The study of village Ayali Kalan surely gives a representative picture of the changes occurred in the rural Punjab during the last few decades. The present study has been conducted with the following objectives :

1. To record the socio-cultural history of the village;

2. To observe different changes in the village as a result of Green Revolution/access to mass media/improved means of communication and urban influence;

3. To examine the impact of different developmental projects initiated in the village.

The main findings of the study are as under :

Agricultural Pattern

The study has revealed that in village Ayali Kalan farmers have adopted the new farm technology in a big way. All the farmers sow high yielding varieties. They are also conscious of the judicious use of fertilizers, pesticides,

insecticides and weedicides. Before the introduction of modern technology, the use of weedicides, insecticides,etc. was beyond the comprehension of the farmers. In the past they were least conscious of the seed technology and they seldom changed the seed but now different crops are raised with specific recommendations of the agricultural scientists. It has been observed in the study that PAU has the highest credibility with the farmers and every body prefers to procure seed from the PAU in first instance. But, those who cannot get the required seed from the university resources, prefer to buy it from the progressive farmers who have obtained high yields from a particular variety.

Working Pattern

With the introduction of modern agricultural technology not only cropping pattern has changed but it has effected the working pattern also. In the past workers were employed on regular basis and were paid in kind, not in cash. The workers were called 'seeris' who had definite share in the produce. They used to work with a particular family for generations together. The relationship between the farmer and the labourer was based on human values and the working hours were never defined. In addition to working in the fields labour used to meet the domestic obligations also.

With the use of modern technology the need of labour has reduced considerably. At certain peak timings labourers are required more in number but for a short duration. So, the village labour finding themselves under-employed have started migrating to cities and have adopted alternative professions. 'Seeri' system has changed to contractual system. Now number of working hours and the nature of work are clearly demarcated and defined. The wages in cash are also fixed.

During the harvesting season the uncertainty of the weather makes the farmers to finish harvesting operation as quickly as possible. So, many farmers get harvesting done on contract basis and many others get it done with combine harvesters.

Loans and Government Schemes

The hard cash needed for the expensive farm inputs and for repair of the farm machinery etc. has compelled the farmers to adopt side professions which could bring them additional cash. Besides farmers, the landless labour not finding the work throughout the year has also taken up subsidiary occupations. The government schemes to promote subsidiary occupations have also helped enterprising people to adopt such occupations as dairy, piggery, fishery, poultry, bee-keeping,etc.

Certain new professions have come up which have been started under the government schemes to help the yellow card holders for bringing them above the poverty line. Under the Rural Development Agency these people are sanctioned small loans upto Rs. 10,000 with 33 per cent subsidy to the landless labour and 25 per cent to the marginal farmers. Under this scheme a tea stall, a karyana shop, a cloth shop, a welding shop and two repair workshops have been started in the village.

It was observed that influential persons with the connivance of bank employees misuse the loan facility. So because of the corrupt practices the target groups don't benefit from such schemes.

In addition to these the cooperative societies and banks offer the facility of providing loans at reasonable rates of interest. Now the farmers do not approach the private money lenders at the first instance.

Working Pattern of Women

With the introduction of modern agricultural technology work activities of the village women have also been affected. Spinning, embroidery, weaving were the common activities among the village women, which are no more in practice these days. Nobody takes food to the fields today. With the break-up of joint family system working in the groups, i.e. 'Trinjan' has come to an end.

These days ladies give more attention to the general cleanliness and washing of the clothes. Churning of milk is also done with electric madhanis by the majority of ladies. These days they really concentrate on interior decoration.

Housing Pattern

The 'kacha' houses which used to be special characteristic of the village have vanished from the rural landscape. Multipurpose rooms are no more in practice; instead village houses have also specific rooms. Almost each house has a drawing room and separate bed room. There is a tendency to have attached toilet also. Animal sheds are no more a part of living area today. 'Sandooks' which were used for storing different items are fast vanishing. Steel almirahs, suitcases are becoming quite common in each household. Instead of pitchers plastic jars are being used for storing eatables and other consumable items.

These days the houses are white washed from inside as well as outside. The walls are decorated with some wall handings instead of crude colourings. A tasteful furnishing of the houses also gives them a different look from the past.

Family System

Urbanisation has shaken the family system. Family members who took up jobs in the cities were the first to break

from the joint family and set up a separate unit of their family. In the post-Green Revolution era trend towards single unit family system is on the increase. The number of joint families has come down to 37.

It has been observed that large farmers who do not have very large joint families consider joint family more a viable unit than the nuclear family. But in the lower strata the professional compulsions and circumstantial shift from traditional to new professions have led to the breaking up of joint family system at a very fast rate.

The study has revealed that higher the level of education more they prefer the nuclear family system. The authority of grand old man is breaking and the educated young argue and challenge his authority.

Material Possessions

The material possessions of the village people clearly show a shift in the traditional way of life and trend is towards urbanisation. Village furniture - 'peedis','moorahs' and colourful cots woven of 'sut' (thick cotton yarn) - has been replaced by modern furniture chairs, tables, sofas and beds. The increased income with the adoption of subsidiary professions has made it possible for the farmers to have luxury items such as coolers, electric madhanis, refrigerators, scooters, motor-cycles, pressure cookers, dining tables, television sets,etc.

It has been observed that the large farmers have the maximum possessions. 16.66 per cent of the large farmers have cars also.

Leisure Time Activities

'Darwaja', 'Sath', big shady trees in the village now-a-days give a deserted look. Old people either stick to their rooms or do some baby sitting these days and youth has taken to playing cards. Drinking with friends which used to be an occasional activity in the past has become a leisure activity with this age group.

Dressing Pattern

There is a discernible change in dressing pattern of villagers. The young men now-a-days wear pants and shirts, whereas old people still wear 'kurta' and a pant shaped 'pyjama' made of synthetic fabrics. Men wear turbans in routine also. Women wear 'salwar-kameez', generally of synthetic material.

The use of cosmetics is catching up among the married ladies in the village. But unmarried are still not allowed to use it.

The traditional 'jutti' is worn by elders only. Youngsters wear shoes and women sandals.

Food Habits

Soft drinks have made in roads replacing the traditional 'lassi'. The guests who were entertained with milk or 'lassi' a decade back are now offered tea or 'shikanjavi' or squashes.

The consumption of bread and rice as a part of regular food reflect the influence of urbanisation. Vegetables, eggs and meat are common in menu these days.

It has been observed that 70 per cent villagers take liquor. These days usually country made liquor is consumed and comparatively well-off families drink Indian made English whisky.

Power Structure

In the wake of Green Revolution the working and the social structures of the village have moved towards materialistic and individualist norms. The human values and working relationship between the land owning and landless class have also changed. The economic struggle has made land owning and landless classes conscious of their status and rights. The educated Harijan youth now do not consider themselves as menial and servants of the high caste people. They have developed a sense of equality.

Fairs, Festivals and Ceremonies

Participation in the fairs and celebration of festivals are not uncommon even these days in the village but surely they are on the decline.

The social ceremonies which used to be complex and spread on days together have now become simple and less time consuming but expensive.

General Awareness

The education has spread in a big way. In the village 61 per cent people are literate today. These days newspapers, radio, T.V., magazines are the common means of communication. People in the village read Ajit, Jagbani, The Tribune, Indian Express, Punjab Kesri, Akali Patrika,etc. Besdies these, Eve's Weekly, Manorma, Women's Era, Kaomi Ekta,etc. also have their readers there.

It was observed that people are well informed about socio-economic problems of village and political situation in the state.

Attitudinal Change

With the structural changes in the working pattern and social relationships the attitudes of villagers towards social values and problems have considerably changed. Now the villagers consult their children before settling their

marriages. They have positive attitude towards the divorce, remarriage of widows and divorcees, family planning and higher education of girls. They don't mind sending girls to hostels or co-educational institutions for higher education. The villagers also approve of honeymoon which earlier was considered a part of the city culture only.

Educated people have discarded the institution of 'Prohits' and have started considering all the days alike. But people in the village are still God fearing and they still pray to God in days of hardships and promise offerings. The majority of the people have developed scientific temper with the result that they have stopped believing in omens also.

BIBLIOGRAPHY

1. Aggarwal, B.K., and Gupta, A.K., Socio-Economic Disparities and Social Tensions in Rural Punjab : A Case Study, Social Change, 11 (1) : 15-22, March 1981

2. Aggarwal, Partap Chand, The Green Revolution and Rural Labour : A Case Study in Ludhiana. Shri Ram Centre, New Delhi, 1973

3. Arora, D.R., Social Impacts of Agricultural Technology on Farmers and Agricultural Labourers. Ph.D. dissertation, PAU, Ludhiana, 1972

4. Barnabas, A.P., Social Change in a North Indian Village, The Indian Institute of Public Administration, New Delhi, 1969

5. Bhandari, Deepak, Social Tension and Political Consciousness as Result of Green Revolution : A Case Study of Village Chimna, M.Sc. thesis, PAU, Ludhiana, 1982

6. Chatterjee, Lipi, Attitudinal Modernity of Factory Workers and Farmers. Social Change, 12 (2) : 24-26, June 1982

7. Chattopadhyay, Manabendu, Agrarian Structure of Birbhum, Social Change, 9 (3) : Sept. 1979

8. Chauhan, Brij Raj, Rajasthan Village. Vir Publishing House, New Delhi, 1967

9. Dasgupta, Biplab, New Agrarian Technology and India. The MacMillan Company of India Ltd., New Delhi, 1980

10. Deb, P.C. and Singh, Karam, Technology and Social Change in Rural Punjab, Department of Economics and Sociology, PAU, Ludhiana, 1972

11. Deb, P.C. Institutional Services, Farm Mechanisation and Community Structure in Punjab. PAU, Ludhiana, 1975

12. Dhillon, Gurmeet, The Changing Role of Rural Women in Social Change. Social Change, 11 (2) : 21-30, June 1981

13. Dube, S.C., India's Changing Villages. Allied Publishers, Bombay, 1958

14. Frankel, F., Agricultural Modernization and Social Change. Mainstream, Vol.8, Nov. 1969

15. Grewal, S.S., Kaul, J.L. and Rangi, P.S., Growth of Punjab Agriculture - Problems and Prospects. PAU, Ludhiana, 1977

16. Gupta, A.K. and Singh, Harnek, Cottage Industries and the Rural Poor : A Case Study in Ludhiana. Social Change, 9 (3) : Sept. 1979

17. Ishwaran, K., Shivapur : A South Indian Village. Routledge and Kaganpaul, London, 1968

18. Jammu, Parkash Singh, Changing Social Structure in Rural Punjab. Sterling Publishers, New Delhi, 1974

19. Khanna, Rita, Agricultural Mechanization and Social Change in India. Uppal Publishing House, New Delhi, 1983

20. Kokate, K.O. and Dubey, V.K., Communication and Rural Development. Kurukshetra, 30 (16) : 14-17, May 1982

21. Lakshminarayana, H.D., Indian Villages at Cross Roads. National Publishers, New Delhi, 1976

22. Lokhande, M.R. and Singh, S.N., Leadership Pattern and Social Change. Social Change, 1 (1) : 14-19, March 1977

23. Madan, G.H., Changing Pattern of Indian Villages with Special Reference to Community Development. S.Chand Publishers, Delhi, 1964

24. Majumdar, D.N., Caste and Communication in an Indian Village. Asia Publishing House, New Delhi, 1962

25. Mehra, P.L., Agricultural Development and Social Change in Rural Punjab. Ph.D. dissertation, PAU, Ludhiana, 1979

26. Punekar, S.D. and Golwalkar Alka, R., Rural Change in Maharashtra : An Analytical Study of Change in Six Villages in Konkan, Bombay. Popular Prakashan, Bombay, 1973

27. Rangaswamy,P., Ramaswamy,A.S. and Guruswami,P.A., India's Changing Farmers. Kitab Mahal, Allahabad, 1972

28. Rangnath, Changing Pattern of Rural Leadership in Uttar Pradesh, Sidhu Publications, New Delhi,1974

29. Reddapa,M., Socio-Economic Structure and Poverty : A Village Study. Social Change, 14 (4) : 31-41, Dec. 1984

30. Reddy,G.Narayana, Dominant Caste and Social Interaction in Karnataka Village. Social Change, 14 (4) : 25-30, Dec. 1984

31. Sachchidananda, Social Dimensions of Agricultural Development, National Publishing House, Delhi, 1972

32. Shukla,N.K., Social Structure of an Indian Village. Cosmo Publishers, New Delhi, 1976

33. Singh,Balwinder, Impact of Advanced Agricultural Technology on Social and Cultural Life of Rural People : A Case Study of Village Dakha. M.Sc. thesis, PAU, Ludhiana, 1981

34. Singh,Harnek and Mehra,P.L., Agricultural Development and Demographic Change. Social Change, 10 (3-4) : Sept.-Dec. 1980

35. Singh,D.N., The Impact of Agricultural Innovations on Village Life. Kurukshetra, 22 (6) : 15, 1973

36. Sinha,Durga Nand, Motivation and Rural Development, Minerva Publishers, Calcutta, 1974

37. Sinha,Durga Nand, Indian Villages in Transition, Associated Publishing House, New Delhi, 1969

38. Somayajulu,U.V.N. and Mahanth,K., Rural Transformation in two Districts of Andhra Pradesh. Social Change, 14 (4) : 41-46, Dec. 1984

39. Srinivasan,S., Health Care Services in Rural Tamil Nadu. Social Change, 14 (3) : 30-36, Sept. 1984

40. Upreti,H.C. and Upreti,Nandini, Inter-Caste Relationship in Rural Areas : A Study. Kurukshetra, 30 (5) : 7-14, Dec.1, 1981

41. Venkatarayappa,K.N., Rural Society and Social Change. Bombay Popular Prakashan, Bombay, 1973

42. Verma,H.S., Post-Independence Changes in Rural India. Inter-India Publications, Delhi, 1980

APPENDIX

CHANGING RURAL SCENE OF PUNJAB - A CASE STUDY OF VILLAGE AYALI KALAN

-o-

Famil Data

1. What type of family do you have?	Joint/Nuclear/Mixed
2. What is your major occupation?	Farming/Service/Carpenter/ Black Smith/Gold Smith/ Others
3. Subsidiary occupation :	Dairy/Poultry/Fishery/Bee-keeping/Any other
4. Number of earning members:	
5. Education of the respondent:	Illiterate/Matric/Graduate/ Above
6. No. of your children :	Male : Female :
7. No. of school going children:	
8. No. of college going children:	
9. No. of children of school going age but not going to school :	
10. Has any member of the family gone abroad? (Mention the country)	Yes/No
11. Does he/do they help the family financially?	Yes/No
12. Is any member working in the city?	Yes/No
13. Does he help the family financially?	Yes/No

14. Have you taken loan from any organization? — Bank/Cooperative Society/Money Lender/Any other

15. How much amount is it? — Less than Rs.5000/5000-10000/10000-20000/More

Possessions

1. Do you have :

Cooler/electric madhani/pressure cooker/Gobar Gas Plant/smokeless chullha/refrigerator/dining table/scooter/motor-cycle/car/tractor/tractor trolley/tubewell-diesel/electric/seed drill/spray pump/thresher.

2. Number of animals :

i) Milch

ii) Drought

3. How many crossbred cows do you have :

Land

1. Irrigated area

2. Unirrigated area

Source of Irrigation

Wells/Tubewell/Canal/Diesel

Cropping Pattern

Please indicate your cropping pattern:

Sr. No.	Crop	Area	Variety
i.			
ii.			
iii.			
iv.			

2. How do you harvest your crop?	Reaper/Combine/Manually
3. How often do you change your seed?	Every year/after two years/ three years/no change
4. If you change from where do you get the seed?	University/PUNSEED/Private

Working Pattern

1. List the agricultural operations you do yourself:

2. Which operation you get done from the labour?

3. Do you go to the fields before sunrise/after

4. Do you have labour :

   i) On contract basis - Number
   ii) Daily paid - Number on average
   iii) Permanent - Number
   iv) Do you prefer local labour/migratory
   v) Do you pay the workers in cash/kind/both

For Women

Which of the following functions do you perform:

1. Chakki/Charkha
2. Weave daris/nallas/khes/cots/peedis
3. Embroidery, if yes, specify
4. Spin in group
5. Take food to the fields
6. Churn milk
7. House cleaning
8. Cleaning of animal sheds
9. Looking after cattle
10. Do you get your warm clothes dry cleaned,

11. Do you use dung cakes?
    If yes, do you prepare yourself?

12. How often do you wash your clothes? — Daily/Twice a week/ Weekly

13. Which operations you perform in the fields?

Food Habits

1. What do you take early in the morning?	Tea/Lassi/Milk
2. What do you take in breakfast?	Prauntha/missi roti/ bassi roti
3. Do you take vegetables?	Daily/Twice a week/ weekly/occasionally
4. Do you take egg/meat?	Twice a week/once a week/occasionally
5. In a year you take makki ki roti for:	months/occasionally/ whenever you feel like
6. How often do you take rice?	Twice a week/once a week/ occasionally
7. Do you drink?	Yes/No
If yes, do you drink :	House made/country liquor/ Indian made English whisky
8. How often do you drink?	Daily/twice a week/weekly/ occasionally
9. Do you use zarda?	Yes/No
10. Do you take opium or any drug?	Yes/No
11. Do you smoke ?	Yes/No
12. Which soft drink do you prefer:	Shikanjvi/Campa Cola/ Thums Up/Limca/Any other
13. To entertain guests what do you prefer?	Tea/soft drink/liquor/milk/ lassi/halva/kheer/meat/Any other

General Awareness

1. Which newspaper/magazine do you read or listen to somebody reading?

2. Do you subscribe/borrow/read at public place (Lib./shop)?

3. Do you listen to news/khetibari programmes/ entertainment programmes on radio?

4. Do you view TV? Yes/No For news/agricultural programme/entertainment

5. How often do you visit the city?

   Daily/twice a week/once a week/ fortnightly/monthly/occasionally

6. How often do you see movies?

   Once a week/fortnightly/monthly/ occasionally/never

7. Do you sit and chat at common place?

   Darwaja/Gurdwara/Chopal/Any other

Attitudes

Family

1. Do you prefer? Joint/Nuclear family

2. Where is your residence? In Lal Lakeer/Out of Lal Lakeer/ Farm side

3. Do you approve of family planning? Yes/No

4. How many children are ideal? One/Two/Three/more

5. Do you think even without a son family could be complete? Yes/No

6. In case of any conflict between mother-in-law/daughter-in-law whom does the son generally favour? — No conflict/Mother/Wife

Marriage

1. Will you give your son/daughter free hand in selecting his/her partner? — Yes/No

2. Do you think there is any necessity to consult them for fixing up their marriage? — Yes/No

3. If consultation is necessary whose verdict should prevail? — Father/Mother/Son/Daughter

4. For a good match if everything other than caste is suitable, will you agree to the marriage of your son/daughter? — Yes/No

5. Do you think dowry should be :

   Abolished/should not be demanded/should be discretion of girls parents/it is must and can be demanded

6. In case of constant conflict between husband and wife do you approve of divorce? — Yes/No

7. Do you approve of remarriage in case of widow/divorcees? — Yes/No

8. Do you approve of honeymoon? — Yes/No

Education

1. Are you in favour of educating children? — Yes/No

2. Are you in favour of higher education for girls? — Yes/No

3. Are you in favour of sending girls to:

   (a) Hostel : — Yes/No
   (b) Co-education institute: — Yes/No
   (c) Girls institutions — Yes/No

Sex Equality

1. Do you think girls should have equal right to inherit property from father/father-in-law/ No right? Yes/No

2. Do you celebrate the birth of a daughter? Yes/No

Beliefs

1. Do you still consult prohits for deciding the auspicious date for arranging marriage/ starting a new venture? Yes/No

2. Do you promise offerings to God for getting your wish done? Yes/No

3. Do you consider some days auspicious/bad? Yes/No

4. Do you believe in omens? Yes/No

Festivals

1. Do you celebrate festivals?

   Lohri/Basant/Holi/Hola/Baisakhi/Dussehra/Diwali

   Religious: Gurpurb/Ram Jaumi/Shivratri/Ashtmi/Others

2. Do you observe Karva Chauth fast? Yes/No

3. Do you perform Gugga Puja? Yes/No

4. Which are the fairs/festivals celebrated in village?

5. Name the fairs/festivals you participate of attend?

6. Which are the festivals you attend outside the village?

   Chapar/Sirhind Mela/Roshni Jagraon/Maghi Muktsar/ Basant Panchami Patiala/Diwali Amritsar/Holla Mohalla/Any other

7. Do you participate regularly/often/occasionally?

8. Do you think participation in fairs and festivals is on decline since the last 10 years? Yes/No