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REPORT ON A TIME ALLOCATION STUDY
-ITS METHODOLOGICAL IMPLICATIONS

APPENDICES

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Methodology

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METHODOLOGY

1 Selection of State, District and Tehsil have already been described in Section-I. Selection of NSSO nucleus village used the following steps:

- (a) From the census of households conducted by the NSSO for their 27th round for each village, only those villages were considered which had a fair distribution of households across the three means of livelihood codes, namely:
 - 1) self-employed in agriculture
 - 2) rural labour; and
 - 3) others.
- (b) From the list of villages obtained in step (a), only those with a moderate number of households (150-200) were retained. This was necessary to avoid the risk of selecting a small village which might be a satellite of a larger village, or a large village which might have acquired the characteristics of a mofussil town;
- (c) The above list was examined for 'purity' of rural characteristics. The villages, that were on highways or near bus stops were rejected. A distance of 3-7 km from the nearest bus stop was a desired characteristic of the selected village.
- (d) The final selection of sampled villages was weighted in favour of those villages (in the list derived from (c) which were known to have a "normal" proportion in the labour force. This was done in order to avoid the risk of selecting those villages where women were not in the labour force for reasons of status or tradition.

2. The two nucleus villages selected were Mohtoli in Weir Tehsil, Bharatpur District and Kuita in P.S. Dubrajpur, Birbhum district.

Two villages were added to these nucleus villages both for providing minimum sample size for district level estimates, as well as a "cluster" of villages to capture sociological variations. Estimational value however, got cancelled as household selection was not random, but purposive.

The following is a detailed step by step enumeration of the ~~sampling~~ methodology:

Step-1

Census schedule O.1 was canvassed¹ in all households in all three villages in each district. The parameters on which information was obtained for the household and individual, respectively are:

1 Schedules attached

Household

- operated land (standard unirrigated)
- family size, sex, age. By inference the labour force was also available.

Individuals

- age, sex (demographic)

Occupational characteristics, viz. agriculture or non-agriculture or both, or non-worker (the reasons for non-participation were attending educational institutions, engaged in domestic work, age and physical disability).

Step-2

In each village, all households without females ^{were} excluded. The rest were classified into three categories, viz.

- A - Exclusively agricultural
- B - Exclusively non-agricultural
- C - Agricultural-cum-non-agricultural

A household fell into categories 'A' or 'B' only if all the working members were engaged in exclusively agricultural or non-agricultural occupations, respectively.

A, B and C were considered separate sampling frames. The sample size from each was 15 percent of each frame (viz. 0.15A, 0.15B, and 0.15C).

Step-3

In the 'A' households, the average family labour input per unit of operated land was computed from the participation and land data of those households that neither hired in nor hired out labour. Since this average was observed to decline with increasing land holding, an average was computed for each of the following landholding sizes:

In Bighas

- 0 - 5
- 5 - 10
- 10 - 15
- 15 - 20
- 20 & more

On the basis of the deviation from their respective average, all the households in 'A' were classified as 'Net Hirers Out' or 'Net Hirers In' of labour. The difference of the ratio (of the household average to the land class average) from unity denoted the percentage of net hiring out or net hiring-in of the household.

The strata of sampling of 'A' households was therefore as follows:

<u>Net Hirers Out</u>					<u>Net Hirers In</u>				
P 100	50 P	100	0 P	50	-50 P	0	-100 P	-50	P -100

Step - 4

The female participation rate in each household was calculated as $\frac{WF}{F_{total}}$, where WF was the number of 'gainfully employed' females, and F was the total number of females in the age group 5+. The village average female participation was computed as the quotient of all the working females and females over the age of 5 years. The deviation of the female participation of the household from the corresponding rate for the village, expressed as a percentage, was calculated.

Step-5

In order to weight the sample in favour of the 'poor' rural households with predominantly net hirer out status and households in which female participation was below average or low, a weighted 2-strata sampling/design was employed in 'A' households. (In 'B' and 'C' only one strata sampling was employed, as explained below).

Sampling from 'A'

- (a) In order to weight the sample towards 'poor' households, the lower bound of each class interval was increased by +101, so that the class interval of the households belonging to the 'Net Hirers Out' (NHO) category were assigned a higher 'P' value as compared to the negative 'Net Hirers In' (NHI) households. The weights were assigned by $\frac{np}{n}$, where n was the frequency in the class interval.
- (b) Having calculated the sample size of each strata, the sample size from each sub-strata was calculated, again weighted in favour of households with low female participation, as detailed below in sampling from B.

Sampling from 'B'

The sample was drawn from one stratum, represented by the deviation of the household female participation rate from the corresponding rate for the village as a whole, ranging from 100 per cent below average to greater than 100 per cent above average. The class intervals of the stratum were 50 100, 25 50, 0 25, -50 0, -100 -50, -100.

In order to weight the sample in favour of households in which female participation was below average, the upper bound of each class interval was incremented by +101, thus assigning a higher 'K' value to households with low female participation and viceversa. The weights were denoted by n_k , where n was

the frequency in the class interval. Thereafter the number of households to be sampled from each stratum indicated by this formula, were randomly selected.

Sampling from C

The procedure adopted for sampling from B was repeated for sampling from C.

Field Investigation

The investigators have recorded the time disposition of all members of selected households in the village in a day. The observation includes activities in the house and outside. The investigator spent two consecutive days on each selected household. While the activities of all members in the household age 5 and above were recorded, the focus was on the adult females and it was her activities that were observed. If there was more than one adult female, the investigators were asked to record as far as possible activities in the 'house' on the first day and activities 'outside' on the second.

Other rules devised on the ground were:

- (i) the members of a household who were in any form of 'regular' employment (usually males) their standard hours of work was recorded without observation. They were questioned about their activities which were recorded on a recall basis.
- (ii) those who were away for the day - marketing, visiting etc. were asked on return, or other members were asked and recorded. Whichever recording was on recall, the 'R' was marked against data. It was from this that we were able to device an estimate of 40-45% data as 'recalled'.

When observed members were concurrently engaged in more than one task then all the tasks were mentioned in Activity columns, at the recording stage.

Time of investigation

Our investigators visited the households usually between 7-11 in the morning and again 1 or 2 to 8 in evenings. They felt that the maximum activity both within and outside the household took place at these hours and in the day most persons have lunch and rest whether in the fields or in the homes.

It was intended to make 6 recordings (really 12 in the sense that the same household was visited twice), at regular intervals of approximately 2 months.

However, due to a number of reasons the rounds were not regular, particularly in Rajasthan. According to the sample size two investigators were needed in Rajasthan to complete the round in 2 months (sample size 52) and three were required in West Bengal (sample size 75).

However, when the field study was started only one investigator in Rajasthan and two in West Bengal were available, hence the first round took longer in both states. Secondly, in Rajasthan, during the 1977 March elections free liquor was being distributed and a rape case was reported. The NSSO officers advised us to suspend recording for a few weeks and asked the investigator to return to Delhi. Thirdly, the 1977 monsoons were particularly severe and the village was under floods so also the investigators room. Travel between the three villages became exceedingly difficult and again the investigator had to return to Delhi and suspend recording for a couple of weeks. These lapses were made up by three investigators recording time budget data in the next rounds, as well as the addition of one month, January 1978 being added to the schedule.

Chart I describes the Rajasthan schedule. West Bengal was/ relatively regular.

Rajasthan

I	20th Dec. - 7th May	- 4½ months
II	21st May - 4th September	- 5½ months
III	5th September - 4th October	- 1 month
IV	5th October - 25th October	- 3 weeks
V	25th October - 25th November	- 1 month
VI	26th November - 26th December	- 1 month

The first five rounds in West Bengal and the first four in Rajasthan had schedules where time intervals were given in the schedule and activities had to be recorded (schedules attached). This was later changed when activities were listed and the time had to be recorded. While the second schedule proved easier to fill for the investigator, and perhaps recorded time more accurately, it became difficult during coding to record such detailed minutes.

Initially the time interval schedule was necessary in order to pick up all the activities. The second schedule was closer to the standard methodology and provided comparability for two regions. It seems necessary in the pre-test and micro studies to have free style recording of activities rather than time especially since activities vary in different agro-climatic regions.

In our study better data was obtained from the first schedule, but perhaps because the investigators were not used to filling time the second kind, as it was only introduced at the last phase.

In both Rajasthan and West Bengal the census of households was canvassed by the ISS research staff with the help of the NSSO investigators from Jaipur in the case of Bharatpur and Calcutta in the case of West Bengal.

West Bengal

Rakha Roy	ISS
Soema Adhikari	ISS
A.N. Jha	NSSO

Rajasthan census

S. Almolu	ISS
Malini Chand	ISS
A.K. Chitra	NSSO
S.L. Sharma	NSSO

Time Disposition:

Rakha Roy	Dec. - Dec.
Soema Adhikari	" "
Hossanara Begum	Jan. - May
Aarti Das	June - Dec.

S. Almolu	Dec. - Dec.
Aditi Ghosh	Feb.
Vijayalakshmi	Aug. - Oct.
Sushcola	July - Dec.

The NSSO 32nd round schedules were canvassed on the sample households both in Rajasthan and West Bengal. They were canvassed by female investigators. There were 4 investigators in Rajasthan and 3 in West Bengal. Initially 2-3 schedules were canvassed per day, later 4 schedules. The exercise took approximately 5 days in Rajasthan 52 households and 8-9 days in West Bengal 75 households.

In Rajasthan the investigators were:

- Malini Chand
- Nalini Sekharan
- S. Almolu
- Sushila

In West Bengal they were:

- Soema Adhikari
- Rakha Roy
- Aarti Das

Malini Chand had gone to West Bengal to explain the schedule and how it is to be canvassed but was unable to canvass it due to the language. She was assisted in the explanation by Uma Das Gupta.

The schedules were canvassed in November, 1977 in Rajasthan and in Dec. 1977 in West Bengal.

In Rajasthan both men and women were interviewed, usually individually and during the day. They were interviewed both in the houses or in the fields wherever available. As Almolu was familiar with the sample households she knew where they would be available. Interviews were conducted during the day from about 9 a.m. - 6 p.m. with a break for lunch for a couple of hours.

The general impression about respondents policy to answer questions in relation to block 5 is that they have a tendency to report the similar pattern of activity for all 7 days. Regarding block 8 investigators felt that the respondents were not aware of opportunities, alternatives, options in terms of employment. Not having the knowledge they usually did not seek work.

On block 9 our investigators have ^a positive impression. They feel that respondents could answer these questions with confidence and in detail; but this ability was related ^{to} the fact:

- a) that they were extremely familiar with the investigators.
- b) the investigators already had a detailed profile of the women's work pattern. Therefore whether such a questionnaire can be answered in the absence of such familiarity is an open question.

Regarding the tendency for under reporting one of the perceptions of our investigators is that when they are first asked in block 4 or 5 they would like to report that they are non-workers because they presume that Government through these surveys will thereby provide them some employment. Therefore, if they say they need work and they are not working, they feel they will be counted as those to be supported.

This is one of the additional reasons that our investigators provided for not reporting.

Data Processing

Initially all the tabulations were done manually. Broadly the activities were divided into 3 categories

- 1) gainful
- 2) household chores
- 3) personal

Household Activities were further classified into

- 21 cooking
- 22 washing clothes and utensils
- 23 child care
- 24 fetching water
- 25 fetching fuel.

However, all children i.e. male and female (5-14) were grouped together for purposes of tabulation.

Tabulations were done to see variations in intensity of work according to seasons, landholding, religion and ethnicity; and by net hirer in/net hirer out households.

However, it was later felt that more detailed tabulations were required and that it would be useful to have the data coded and programmed.

The activities were coded - according to the same broad classification referred to above - but into 42 activities (see list of activities).

In Rajasthan with which we are more familiar, investigators had often recorded activities for a day expanding upto 17-18 hours. This wider coverage usually referred to personal activities, but occasionally it referred to gainful activities.

During computerisation it was decided to use a cut off period at both ends, going from 6 AM to 9 PM. In using this cut off point it is our estimate that we lost only 10% of observed recording by which most activities are likely to be "personal" (toilet, bathing, washing etc.).

Another aspect of recording was occasions when on day 1 one of the adult members of the household, normally is active in or around the household left the house for more than half a day and therefore was not available for observation recording. This led to a gap in the data on that person which as much as possible was overcome by the visit the next day.

However, since during coding for computer, only the first day's data was taken, it was important that wherever there was unusual phenomena the second day's recording was taken. Thus though the reference points were not 12 for computerisation, the second observation day was included whenever there was unusual aspect in the activity programme of an observed individual.

At the coding stage criterion were used as follows when activities were:

- i) gainful and "others", gainful was given priority;
- ii) household chores and personal, household chores given priority;
- iii) two of the same set on two consecutive half hour intervals than 1/2 values attached to each;
- iv) when two of same 'set' but not consecutive, first mentioned was taken.

Definitions

Census 1961

For the 1961 census the basis of work was satisfied if the person had some regular work of more than one hour a day throughout the quarter part of the working season - in the case of seasonal work like cultivation, livestock, dairying, household, industry etc.

In the case of regular employment in any trade, profession, service, business of commerce, a worker was regarded as one who was employed during any of the fifteen days preceding the day on which the household was visited.

An adult women engaged in household duties but doing no other productive work to augment the family's resources was considered a non-worker. If, however, she engaged in work such as rice pounding for sale or wages or in domestic services for wages for others or minding cattle or selling firewood or making and selling cowdung cakes or grass, etc., she was to be treated as worker.

Census 1971

Unlike the 1961 Census-1971 Census regarded worker as a person whose main activity is participation in any economically productive work by his physical or mental activity worker was regarded as one who not only ^{does} actual work but also supervision and direction of work.

In seasonal work such as cultivation, livestock, keeping plantation work, etc., the person's main activity was ascertained with reference to such work in the last one year even if he was not economically active in the work prior to enumeration. For example if person's main activity was agricultural labourer but in the work prior to enumeration he engaged himself as a sugarcane factory labourer, he was categorised as an agricultural labourer while the other work was treated as his subsidiary work.

A man or a woman who engaged primarily in household duties such as cooking for own household or performing 'own' household duties or a boy or girl who was primarily a student attending educational institutions, was not regarded as a full time worker even if he or she helped in the family's economic activity. On the other hand if a person was primarily engaged in some economic activity but at the same time also attended household chores or night school he or she was treated as a worker.

NSS 27th Round (1973-73)

For the NSS 27th Round a person was treated as currently working (during the reference period of one week) or usually working (over a long period) if he or she pursued some gainful activity during the period of reference. The labour time utilised for pursuing the activity may have been even one hour per day on an average. During a short period, the person attached to some gainful work who have not been attending to that work for a few days or even for the better period of reference due to sickness or for other reasons, such as, enjoyment of holiday, leave, etc. but nonetheless

he or she was considered as working. The current activity category codes 41-53 were assigned for all currently working persons (i.e. considered working during the reference period of one week). The usual activity category codes 11-17 were assigned for all usually working persons (i.e. considered working usually over a long period).

A person found to be engaged in his own farm/enterprise/profession, etc. or was in employment in others farm/enterprise/profession, etc. or was in casual employment in agricultural/non-agricultural activities or was working as a helper in household farm/non-farm enterprise during the reference week was termed Currently-working (or currently in gainful employment). Included in the above category were those persons who temporarily abstained from work on any day of the reference week or during the whole period of the week due to sickness or other reasons without having been disengaged or left from the work or employment.

Casually Working: A person found to be usually (i.e. over a long period) engaged in his own farm/enterprises/profession, etc. or was usually on casual employment in agricultural/non-agricultural activities or had been working in household farm/non-farm enterprise as helper was termed casually working (or casually in gainful employment).

NSS 32nd Round (1977-78)

For the NSS 32nd Round, a person considered to be working if he or she had while pursuing any gainful occupation worked for at least one hour on at least one day during the week preceeding the date of survey. A person was considered to be seeking and/or available for work if during the reference week no gainful work was done by the person but he or she had during the week made efforts to get work and/or was available for work during the reference week though not actively seeking work. Workers were further classified into 11 status categories.

For the second NSS 32nd Round participation rate in addition to those workers who fall in the 11 status categories (i.e. codes 0.1-71) all those who engaged in code 93 i.e. free collection of goods were also included as workers.

The activities 01 to 71 are considered 'gainful' and a person engaged in any of them is considered 'working' or 'employed', the activities 81-82 connote 'Unemployment'. The employed and the unemployed together constitute what is called the labour force and persons placed in these categories are said to be in OR to be participating in the labour force. The remaining activities, namely 91-99, are considered 'not gainful' and persons engaged in any of them are considered to be 'out of the labour force'.

NSS 32nd Round - Some key results on Employment and Unemployment -
V.M. Dandekar.

Comparative tabulation of information collected in Census
0.0 and Census 0.1.

	<u>Census 0.0</u>	<u>Census 0.1</u>
1. <u>Demographic</u>	1) Name of the head of household	1) Name, age, sex of all household members (5 years old and above)
	2) Family size:	
	a) females, males	
	b) adults, children (13 years and below)	
	3) Caste	2) Caste
2. <u>Occupation</u>	1) Number of adult working, males, females.	1) Occupation of each member (+5). Whether agriculture (A) non-agriculture (B) or non-worker (N)
	2) Means of livelihood, whether	
	- agricultural labour	Agriculture:
	- other labour	- poor peasant, hiring himself
	- self employed in agriculture	out: casual
	- owner cultivator	- attached bonded
	- tenant cultivator	- poor middle peasant, neither
	- self employed in non-agriculture	hiring in or hiring out labour
	- others	- middle & big peasant, not hiring in labour
		- cultivator only
		supervises work on farm.

Census 0.0

Census 0.1

- Landlord, only leases out land
- Non-agriculture
- Labour: casual, attached, bonded
- Self employed in household industry (pattern smithy, carpenter etc. 10 individual codes.)
- Self-employed in services (barber, washerman, religious services etc. 12 codes).
- N. Non-worker:

a) - casual

Attending educational institution

Domestic work

Physically disabled

non-availability of work

b) Willingness to work

not willing to work

Willing to work half/day

full day

Extent of irrigation of cultivated land

Land holding 1) owned land

2) Homestead land Not irrigated

3) Cultivated land 25% irrigated

50% irrigated

Fully irrigated

Consumption expenditure

1) Average monthly Not canvassed

Consumption
expenditure

Definitions that were used in Note

- 'Agricultural household' : A household in which all gainfully employed members are engaged in agriculture is defined as an agricultural household.
- 'Gainful employment' : The usual status participation of any member of the household in NSS categories of 'farm' activities viz. worked in other farm as exchange labour, and worked in other farm for salary or wages, is regarded as gainful employment.
- 'Gainfully employed labour force' : All persons of the age of 5 years and above engaged in gainful employment constitute the gainfully employed labour force.
- 'Labour Force' : All persons of the age of 5 years and above in the population constitute the labour force.
- 'Work participation rate' : The ratio of gainfully employed labour force to the labour force population is the work participation rate. This ratio may be regarded the rate of employment of the labour force population of age 5 years and above, derived from the definition of 'rate of employment' of the NSS 25th Round.
- : However, the NSS 25th Round definition includes all persons in the 'population'
- 'Female work participation rate' : The ratio of gainfully employed female labour force to the female labour force population is defined as the female work participation, rate.
- 'Labour-land ratio of household' : The ratio of gainfully employed persons in the household is described as the labour land ratio.

INSTITUTE OF SOCIAL STUDIES

List of Codes for field investigators for Schedule O.1

Occupational Characteristics Code

Agriculture

- | | |
|--|--------|
| i) Poor peasant, only hiring himself out | :01-07 |
| -Casual | :01 |
| -Attached | :02 |
| -Bonded | :03 |
| ii) Poor middle peasant, does not hire in or hire out labour | :04 |
| iii) Big and middle peasant, works on own farm, does not hire out his labour but hires in labour | :05 |
| iv) Cultivator, only supervises work in farm | :06 |
| v) Landlord, collects rent only | :07 |

Non-agriculture

- | | |
|---------------------------------------|--------|
| i) Non-agricultural labour(wage paid) | :20-26 |
| Permanent | |
| -Casual | :20 |
| -Attached | :21 |
| -Bonded | :22 |
| ii) Household Industry(self employed) | :23 |
| iii) Trade (self-employed) | :24 |
| iv) Services | :25 |
| v) Salaries (non-manual labour) | :25 |

Non-workers

- | | |
|---------------------------------------|------|
| i) Attending educational institutions | :40 |
| -half day | :40 |
| -full day | :41 |
| ii) Domestic Work | |
| -half day | :42 |
| -full day | :43 |
| iii) Physically disabled | |
| -old | :44 |
| - Not old | :45 |
| iv) Non-availability of work | |
| - Usually engaged in | : 46 |
| v) Other reasons | :47 |

<u>Willingness to work in gainful employment</u> (To be asked if respondent is a non-worker)	:50-52
Not willing to work	:50
Willing to work half day	:51
Willing to work full day	:52
<hr/>	
Quality of operated land	:60-63
Not irrigated	:60
25% irrigated	:61
50% irrigated	:62
Fully irrigated	:63

APPENDIX II

Background Information

Background InformationThe DistrictsDistrict BirbhumGeography

The district of Birbhum is the Northern most District of Burdwan Division and is situated at the Western boundary of the State of West Bengal.

Sex Ratio

In the Indian sub-continent males outnumber females. This is true for the West Bengal also, since 1901, when the ratio was 945. In 1971 there were 892 females for every 1000 males.

However, in the district of Birbhum females have always outnumbered males upto 1931. In 1951 the numbers were in equal proportion. But in the 71 Census more males have been enumerated than females, the ratio being 971 females per 1000 males.

Two major religions viz Hinduism and Islam are noticed. Hindus 72.17% and Islam 27.63%.

Work Participation Rates

Birbhum's overall participation rates are slightly less than the State figures. Birbhum has a work participation rate of 48.5 for males and 4.52% for females while West Bengal's work participation rates are 48.89 and 5.36.

In the rural sector labour participation by females has been lower in Birbhum than in the State, while 5.54% of the female population are workers in West Bengal, in the District of Birbhum only 4.52% females have been classified as workers. In the case of males the figures for West Bengal are 48.54% while that for Birbhum is 48.84% (1971 Census).

Most of the workers of this district are engaged in agricultural pursuits. Every 3 out of any group of 4 workers seem to be in the agricultural sector, either as a cultivator or as an agricultural labourer. In the State of West Bengal as a whole only 54% of the total working population are engaged in agriculture as against 78.8% in the district of Birbhum.

The proportion of cultivators both male and female is less in the district than the State. Male cultivators constitute 45.47% and female cultivators 15.85% of workers in West Bengal as against 41.57% and 12.35% in Birbhum.

The percentage of agricultural labour on the other hand is higher than the State average. Amongst the female workers of Birbhum, it is seen that their participation as agricultural labourer has been quite marked. 64% of the total working women of Birbhum are engaged as agricultural labourers against the State percentage of 37. Agricultural labourers comprise 41.82% of workers as against 22% for West Bengal.

Agriculture

As can be seen by the high percentage of agricultural workers in the district, agriculture forms the principal industry of the district.

Among 80% of the cropped area of the district covers rice. Birbhum is mainly aman rice producing area and three varieties of rice are grown - Aman, Ans and Boro with Aman occupying the maximum area.

Other crops include wheat, barley, jowar, bajra, maize, gram, sugarcane, mustard, condiment, jute and fruits.

District Bharatpur

The territory now known as District Bharatpur is composed of the former States of Bharatpur and Bolpur. District Bharatpur lies in Eastern portion of Rajasthan. It is bounded on the North and North West by Gurgaon District of Punjab. On the East by Mathura and Agra Districts of U.P. On the South by Morena District of Madhya Pradesh and on the West by Sawai Madhopur and Alwar Districts of Rajasthan.

It is an alluvial plain, with detached bare hills in the north and fairly well wooded hills in the south. The highest point of the district is 1,330 ft. above the sea level in Tehsil Weir.

Chambal is the only perennial river flowing in the district. Other non-perennial rivers are the Banganga, Ghambir and Kakan.

Work Participation

Bharatpur's overall participation rates are less than the State figures. Bharatpur has a work participation rate of 51.25% for males and 4.0% for females while the work participation rate of Rajasthan are 52.13% and 10.42%. This

is also true for the rural areas. While in Rajasthan the rural percentage of workers is higher than the overall percentage of workers, in Bharatpur it is lower. Female workers in Bharatpur are less than half the percentage of female workers in Rajasthan being 4.05% in Bharatpur and 11.47% in Rajasthan.

While the proportion of rural male cultivators in Bharatpur is higher (80.1%) compared to the local workers-of the State average (74.90), the proportion of female cultivators is lower (58.53) in Rajasthan, 32.4% in Bharatpur). Correspondingly the percentage of male agricultural labourers is lower in Bharatpur 6.6 than in Rajasthan (8.33%) but the percentage of female agricultural workers is higher - 22.7% in Bharatpur as against 18.72% in Rajasthan.

As in Birbhum most of the workers are engaged in agricultural pursuits, either as cultivators or as agricultural labourers. In Rajasthan as a whole 82.2% of the working population are engaged in agriculture as against 78.8% in District Bharatpur. Climatically the district is damp and moist. The minimum temperature ranging from 12°C to 15°C and maximum temperature varying between 30°C to 32°C. The rainfall is 66.98 cms. The rainy season lasting from July to September.

The Tehsils

Weir Tehsil

Weir's population constitutes 7.86 of Bharatpur's population. The overall literacy rates are lower than the district and state average, but are slightly higher in the case of males.

P.S. Dubrajpur

Dubrajpur covers 7.96 of the area of Birbhum

The Selected Villages

While there are many similarities between the three villages in Rajasthan and the three in West Bengal each village has a pattern and mode of life which is to some extent unique. The villages covered are inhabited by Hindus or tribal folk exclusively as well as mixed villages where Hindus and tribal folk live together. The West Bengal villages include members of more than one religion that is Hindus and Muslims.

The range of castes covered is wide. Each caste has a culture of its own which is to some extent different from the culture of the others.

There are differences in size between the villages chosen, the smallest being Etrampura in Rajasthan with a population of 266 with 48 households, the largest was Kuita with 202 households and a population of 979. (1971 Census).

Crops

In both areas the villagers are engaged in the cultivation of land. But while in West Bengal, rice is the basic crop, grown and used entirely for local consumption, the majority of the people have to buy rice from outside source in addition to what they grow. Potato and jute are grown in large quantities as cash crops. They are grown alternatively on the same fields, which are at higher level while Aman paddy is grown on the low lying land. Lentils are grown for the villagers own consumption. Vegetables are also grown.

In the villages of Rajasthan the main crops are jawar and bajra, which are generally adequate for household consumption. The chief cash crops of the region are groundnuts, maize and chillies. A few vegetables such as tomatoes and cauliflower are also grown.

Birbhum District, West Bengal

Thabgaon is the largest of the surveyed villages in Birbhum in terms of area (514 acres) and the smallest in terms of households and population.

Of the 514 acres, 100 acres i.e. about 1/5th of the area is irrigated by tanks. 313 acres is unirrigated and 75 acres is area that is not available for cultivation. Tubewells and wells provide drinking water for the villagers. The nearest town is Dubrajpur, 22 kms away.

Unlike the other two villages Thabgaon has its own primary school although older children have to go to the neighbouring villages of Chandidaspur to attend secondary school.

69.3% of households engage in agricultural occupations while 13.8% engage exclusively in non-agricultural occupations, chief of these being salaried occupation, manual or non-manual labour, 16% of the households engage in agricultural-cum-non-agricultural occupations.

While 51% of the population has less than 3.5 acres of land, it is in 35% of the households where the working members solely hire themselves out as agricultural labourers. There are only 7 landless households. There are some households where some of the members hire themselves out occasionally.

Approximately an equal number of households fall into the category of poor middle peasants who do not hire in or hire out labour. About 20% of the households own large tracts of land, most of them working themselves and also hire in labour.

The female participation rate in the village is very low. Only 2 females reported that they are working in the 1971 Census.

Selarapur is a large village. It is the only village in the surveyed villages of Birbhum having not only a Scheduled Caste population but a Scheduled Tribe population as well. Tribal women work in the fields along with men and in times of heavy work an entire household may be engaged in the field. The tribal element in the population may be the cause of the slightly larger number of women who are classified as workers in the 1971 Census.

As in Thabgaon the Muslims account for one third of the village population.

The total acreage of the village is 402, of which 76 acres are irrigated through tanks, 226 is unirrigated, and 50 acres is area not available for cultivation.

Rice and wheat constitute the staple food for all three villages although rice is the crop that is cultivated in the area.

The village has no medical and educational facilities. The children therefore go to the primary school in Thabgaon or to the Middle School in Chandidaspur.

As in Thabgaon agriculture forms the chief occupation for 62% of the households. 18% of the households engage in non-agricultural occupations exclusively while 20% engage

in agriculture-cum-non-agriculture. 41% of the households engage exclusively in hiring themselves out as agricultural labourers. This figure is a little higher than that found in Thabgaon. 40% of the households neither hire in nor hire out labour.

Kuita

Kuita is a large village with a population of 979 (474 males and 505 females) and has 202 households (231 in ISS Census 1976).

Like Salarpur and Thabgaon, Kuita has both Muslims and Hindus but it has fewer scheduled caste residents and no tribal folk.

In area Kuita is smaller than the other villages (382 acres) being only slightly larger than Ethrampura in Rajasthan (324 acres) and having 4 times the number of households. Only 75 acres of the village land is irrigated by tanks and 207 is unirrigated. 40 acres is area that is not available for cultivation.

In contrast to Thabgaon and Salarpur, fewer households (52%) engage exclusively in agriculture. The percentage of households engaged in non-agricultural occupations is higher than the other villages accounting for over 30% of the total households.

The proportion of households (50%) who hire themselves out exclusively as agricultural labourers is higher than that for Thabgaon and Kuita. A majority of the labourers report that although a few households reported that they were "attached" or "bounded", 25% of the households neither hired in nor hired out labour, whereas 20% of the households owned larger tracts of land and often hired in labour.

About 9% of the households were landless while another 20% owned only homestead land.

The female participation rate was very low as in the other villages. Only 21 females of the 532 reported as working (3.6%).

Bharatpur District, Rajasthan

Etrampura

Etrampura is the smallest of the three villages selected for the survey both in terms of population and the area covered. It is also the most homogenous in terms of caste and occupational categories.

The population of the village has risen from 252 (males 115, females 137) in 1961 to 266 (males 146, females 120) in 1971 and to 310 (Census conducted in 1976 by ISS). The households have risen from 44 (61) to 48 (71) to 577 (ISS 76). The village is almost entirely inhabited by Minas, a tribe. with the exception of 2 Brahmin households, the village is entirely inhabited by Minas, originally known to be criminals. The area of the village is 324 acres of which 112 acres is irrigated by wells. Only 12 acres of the village is not available for cultivation. The chief crop is Bajra.

Since there are no artisan households in Etrampura, it gets these services from the neighbouring villages. Etrampura does not have its own school. The children therefore go to primary schools in Mehtoli or Chentoli or to the middle school in Bhusawar town. Although about 40.9% of the household population has less than 10 bighas of land, there are very few households whose working members are solely agricultural labourers. This is due to the fact that only 4.5% of the households have land less than 5 bighas, and there is only one landless household. However, there are households where some members of the household hire themselves out occasionally. The majority of households, 58.2% fall under the category of poor middle peasants who do not hire in or hire out labour. There are a few households which practise exchange labour, while there are some big peasants who work on their own farm and also hire in labour. Unlike the 71 Census where female participation rate recorded was 0, the ISS Census revealed that the FPR (53%) was higher than the GPR (50%). Most households own livestock, generally cattle and goats. Milk, however, is consumed in the households, it is rarely sold.

Mehtoli

The nucleus village of the study is a large village, having 133 households with a population of 827 (ISS Census 1976). It is a multi-caste village with each caste more or less occupying a separate ward. There is a primary school in

Mehtoli. Although agriculture is the main occupation of the people of Mehtoli, artisan households also are found. In Mehtoli 73% of the households have land holdings greater than 10 bighas, and about 18% have less than 2 bighas, whereas 6.8% are landless. The female participation rate measured as the participation of the working force female population (all members of the age of 5 years and more) in gainful employment is 49%, which is lower than the corresponding rate for Chentoli, 70%. The general participation rate in Mehtoli is 54%.

Both Etrampura and Mehtoli are inhabited entirely by Hindus, unlike Chentoli which also has a couple of Muslim households, one of them being a blacksmith.

Chentoli

This village is the largest of the 3 villages in terms of number of households 155 (ISS Census 1976) and is the most diversified in terms of occupations and caste composition. Chentoli village is nearest to the main road connecting Bhusawar and Bharatpur. A large number of the people of Chentoli are manual labourers in the Rajasthan State Electricity Board in Bhusawar. Land holding in Chentoli presents a contrast to Mehtoli, in that 64% of the households have small land holdings of less than 10 bighas. Chentoli has the largest number of artisan households and among these are potters, ironsmiths, blacksmiths etc. Most artisans are either landless or do have little land. The females generally work as agricultural labourers. There are no shops in any of the villages although once a week a man comes by a cycle selling items like ghee and occasionally a man comes to sell gur, and other sweet meats. For all three villages the main crops are bajra and groundnut. A few vegetables are grown, chillies are grown as a commercial crop. Much of the land is unirrigated although recently several tubewells have been installed. Bullocks are used for ploughing.

PROFILE OF VILLAGES ALL HOUSEHOLDS

Table A-1

A profile of the Selected villages
ISS Census 76

State	Population		(A)	(B)	(C)	Sample Size		
	Male	Female	Agricultural Households	Non-agricultural Households	Agricultural-cum-Non-Agricultural Households	A	B	C
<u>Rajasthan</u>								
Etampura	174	149	35	2	-	8 (14.5)	1 (5.0)	-
Mehtoli	464	372	116	10	7	17 (14.7)	2 (20.0)	1 (14.3)
Chentoli	501	385	115	12	25	16 (13.9)	2 (16.7)	5 (17.9)
<u>West Bengal</u>								
Tanbgaon	291	281	74	13	17	11 (14.9)	2 (15.4)	3 (17.6)
Kuits	478	502	120	71	34	17 (14.2)	11 (15.5)	5 (14.8)
Selarapur	455	492	108	31	33	16 (14.9)	5 (16.1)	5 (15.2)

The Data in the above table is obtained from the ISS survey conducted in 1976.

Table A-2 Distribution of households across asset
holding -sample households/village

<u>Rajasthan</u>		
Land (in bighas)	<u>The villages</u>	<u>The sample households</u>
Landless Homestead	39 (11.3)	16 (30.7)
0.5 - < 2.5	23 (6.7)	3 (5.8)
2.5 - < 5	40 (11.6)	5 (9.6)
5 - < 10	70 (20.3)	13 (25.0)
10 - < 20	110 (31.8)	8 (15.4)
> - 20	63 (18.3)	7 (13.5)
	<hr/> 345 <hr/>	<hr/> 52 <hr/>

Table A-3

Distribution of households across asset holding-sample households/village

West Bengal		
Land (in acres)	<u>The Villages</u>	<u>Sample households</u>
Landless	64 (12.2)	12 (16.0)
Homestead Only	141 (26.9)	24 (32.0)
0.5 - <2.5	196 (37.4)	30 (40.0)
2.5 - <5	65 (12.4)	4 (5.9)
5 - <10	43 (8.2)	3 (4.0)
10 - <20	14 (2.7)	2 (2.7)
≥ - 20	1 (0.2)	
	<hr/> 524 <hr/>	<hr/> 75 <hr/>

Table A-4 The number of households in
each village

<u>Rajasthan</u>		<u>West Bengal</u>	
<u>Name of Village</u>	<u>No. of house-</u> <u>holds</u>	<u>Name of Village</u>	<u>No. of house-</u> <u>holds</u>
Etrampura	57	Thabgaon	110
Mehtoli	133	Selarpur	183
Chantoli	155	Kuita	231
	<u>345</u>		<u>524</u>

Table A-5 A Demographic Profile of residents of the
selected villages (Rajasthan)

<u>Age</u>	<u>Etrampura</u>		<u>Mehtoli</u>		<u>Chentoli</u>		<u>Total</u>	
	M	F	M	F	M	F	M	F
0 - 4	20 (12.0)	16 (11.9)	40 (9.6)	32 (11.2)	48 (10.8)	37 (10.9)	108 (10.5)	85 (11.2)
5- 9	23 (13.8)	18 (13.4)	49 (11.8)	29 (10.8)	53 (11.9)	33 (9.7)	125 (12.2)	80 (10.5)
10 - 14	22 (13.2)	14 (10.5)	59 (14.2)	37 (12.9)	65 (14.6)	43 (12.7)	146 (14.2)	94 (12.3)
15 - 19	15 (9.1)	16 (11.9)	40 (9.6)	20 (7.0)	33 (7.4)	31 (9.2)	88 (8.6)	67 (8.5)
20 - 29	21 (12.7)	17 (12.7)	69 (16.6)	71 (24.8)	68 (15.3)	70 (20.6)	158 (15.4)	158 (20.7)
30 - 39	17 (10.2)	17 (12.7)	58 (14.0)	26 (9.1)	63 (14.2)	43 (12.6)	138 (13.4)	86 (11.3)
40 - 49	18 (10.9)	15 (11.2)	32 (7.7)	28 (9.8)	50 (11.2)	36 (10.6)	100 (9.7)	79 (10.4)
50 - 59	16 (9.7)	15 (11.2)	36 (8.7)	30 (10.5)	25 (5.6)	17 (5.0)	77 (7.5)	62 (8.1)
60 - 69	11 (6.7)	7 (5.3)	22 (5.3)	11 (3.9)	27 (6.0)	26 (7.7)	60 (5.8)	44 (5.8)
70+	3 (1.8)	-	11 (2.7)	3 (1.0)	14 (3.2)	4 (1.2)	28 (2.7)	7 (0.9)
	166 (100.0)	135 (100.0)	416 (100.0)	287 (100.0)	446 (100.0)	340 (100.0)	1028 (100.0)	762 (100.0)

(Figures in brackets indicate percentages of population in each/age group to total population).

Table A-6 A Demographic Profile of residents of the
selected villages (W. Bengal)

<u>Age</u>	<u>Thabgaon</u>		<u>Selarpur</u>		<u>Kuita</u>		<u>Total</u>	
	M	F	M	F	M	F	M	F
0 - 4	36 (11.8)	32 (10.9)	48 (11.0)	42 (9.4)	65 (13.1)	56 (10.5)	149 (12.0)	130 (10.2)
5 - 9	41 (13.5)	53 (18.0)	62 (14.2)	64 (14.3)	69 (13.9)	89 (16.7)	172 (13.9)	206 (16.2)
10 - 14	48 (15.8)	54 (18.4)	58 (13.3)	67 (15.0)	62 (12.5)	78 (14.6)	168 (13.6)	199 (15.6)
15 - 19	34 (11.2)	40 (13.6)	49 (11.2)	53 (11.9)	52 (10.5)	70 (13.1)	135 (10.9)	163 (12.8)
20 - 29	51 (16.8)	40 (13.6)	67 (15.3)	81 (18.1)	87 (17.5)	90 (16.9)	205 (16.6)	211 (16.6)
30 - 39	34 (11.2)	33 (11.2)	65 (14.9)	58 (13.0)	67 (13.6)	51 (9.6)	166 (13.4)	142 (11.1)
40 - 49	25 (8.2)	21 (7.1)	38 (8.7)	33 (8.4)	42 (8.5)	45 (8.4)	105 (8.5)	99 (7.8)
50 - 59	19 (6.3)	10 (3.4)	29 (6.6)	24 (5.4)	29 (5.4)	30 (5.6)	77 (6.2)	64 (5.0)
60 - 69	10 (3.3)	10 (3.4)	15 (3.4)	16 (3.6)	15 (3.0)	23 (4.3)	40 (3.2)	49 (3.8)
70+	6 (2.0)	1 (0.3)	6 (1.4)	9 (2.0)	8 (1.6)	1 (0.1)	20 (1.6)	11 (0.9)
	304 (100.0)	294 (100.0)	437 (100.0)	447 (100.0)	496 (100.0)	533 (100.0)	1237 (100.0)	1274 (100.0)

(Figures in brackets indicate percentage of population in each age group to total population).

Table A-7 Sex Ratio in Selected States, District, Tehsil
Census 1971

<u>Rajasthan</u>		<u>West Bengal</u>	
	<u>Females per 1000 males</u>		<u>Females per 1000 males</u>
Rajasthan	922	West Bengal	941
Bharatpur District	840	Birbhum District	977
Weir Tehsil	865	Dubrajpur Tehsil	984

Table A-8 Sex Ratio in Selected Villages

Rajasthan

	<u>1971 Census</u>				<u>CHH,ISS 1976</u>			
	<u>Population</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 Males</u>	<u>Population</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
Etrampura	266	146	130	822	301	166	135	813
Mehtoli	714	401	313	781	703	416	287	689
Chentoli	815	454	361	795	786	446	340	762
Total	1795	1001	794	794	1790	1028	762	791

West Bengal

	<u>1971 Census</u>				<u>CHH,ISS 1976</u>			
	<u>Population</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>	<u>Population</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
Thabgaon	571	287	284	990	598	304	294	967
Selarpur	944	449	495	1102	884	437	447	1022
Kuita	974	479	505	1065	1029	496	533	1074
Total	2499	1215	1284	1061	2511	1237	1274	1030

Table A-9

Sex Ratio (Child) in Rajasthan and West Bengal by age Group

(a) Rajasthan

<u>Age Group</u>	<u>Census 1971 (Rajasthan)</u>			<u>CHH, ISS 1976 (3 Selected Villages)</u>		
	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
0 - 4	22,554	21,245	941	108	85	787
5 - 9	20,501	18,343	895	125	80	640
10 - 14	16,556	14,909	901	146	94	644
<u>Total</u>	<u>59,611</u>	<u>54,497</u>	<u>917</u>	<u>379</u>	<u>259</u>	<u>683</u>

(b) West Bengal

<u>Age Group</u>	<u>Census 1971 (West Bengal)</u>			<u>CHH, ISS 1976 (3 Selected Villages)</u>		
	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>	<u>Males</u>	<u>Female</u>	<u>Female Per 1000 males</u>
0- 4	36,486	36,994	1,014	149	130	872
5 - 9	32,671	31,775	973	172	206	1,196
10 - 14	28,328	25,849	914	168	199	1,185
<u>Total</u>	<u>97,485</u>	<u>94,628</u>	<u>970</u>	<u>489</u>	<u>535</u>	<u>1,094</u>

Table A-10

Households classified according to Family Size

(a) Rajasthan

<u>Family Size</u>	<u>Etrampura</u>	<u>Mehtoli</u>	<u>Chentoli</u>	<u>Total</u>
1 - 2	5 (8.8)	14 (10.5)	18 (11.7)	37 (10.7)
3 - 5	24 (42.6)	44 (33.2)	64 (41.3)	132 (38.3)
6 - 8	21 (37.6)	45 (33.8)	56 (36.4)	122 (35.4)
9 - 11	7 (12.9)	12 (9.3)	13 (8.6)	32 (9.3)
12 +		8 (6.1)	4 (2.6)	12 (3.5)
<u>Total</u>	<u>57 (100.0)</u>	<u>133 (100.0)</u>	<u>155 (100.0)</u>	<u>345 (100.0)</u>
Average Family Size	5.2	5.3	4.9	5.1

Note: Figures in bracket indicate percentages)

Table A-11

Households classified according to Family Size

(b) West Bengal

<u>Family Size</u>	<u>Thabgaon</u>	<u>Selarpur</u>	<u>Kuita</u>	<u>Total</u>
1 - 2	20 (18.2)	37 (20.2)	51 (22.1)	108 (20.6)
3 - 5	39 (35.5)	83 (45.4)	112 (48.5)	234 (44.7)
6 - 8	35 (31.8)	47 (25.7)	53 (22.9)	135 (25.8)
9 - 11	13 (11.8)	12 (6.6)	14 (6.1)	39 (7.4)
12 +	3 (2.7)	4 (2.2)	1 (0.4)	8 (1.5)
<u>Total</u>	<u>110 (100.0)</u>	<u>183 (100.0)</u>	<u>231 (100.0)</u>	<u>524 (100.0)</u>
Average family Size	5.4	4.8	4.4	4.8

Note: Figures in bracket indicate percentages.

Table A-12

Households classified according to Ethnicity and Religion

(a) Rajasthan

<u>Ethnicity</u>	<u>Etrampura</u>	<u>Mehtoli</u>	<u>Chentoli</u>	<u>Total</u>
Tribal	55 (96.5)	-	-	55 (15.9)
Non-tribal	2 (3.5)	133 (100.0)	155 (100.0)	290 (84.1)
<u>Total</u>	<u>57</u> <u>(100.0)</u>	<u>133</u> <u>(100.0)</u>	<u>155</u> <u>(100.0)</u>	<u>345</u> <u>(100.0)</u>

(b) West Bengal

<u>Religion</u>	<u>Thabgaon</u>	<u>Selarpur</u>	<u>Kuita</u>	<u>Total</u>
Hindu	55 (50.0)	95 (51.9)	14 (6.0)	164 (31.3)
Muslim	55 (50.0)	88 (49.1)	217 (94.0)	360 (68.7)
<u>Total</u>	<u>110</u> <u>(100.0)</u>	<u>183</u> <u>(100.0)</u>	<u>231</u> <u>(100.0)</u>	<u>524</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Table A-13

Distribution of Households According to Landholding

(a) Rajasthan

<u>Land (In Bighas)</u>	<u>Etrampura</u>	<u>Mentoli</u>	<u>Chentoli</u>	<u>Total</u>
Homestead	1 (1.8)	9 (6.8)	29 (18.7)	39 (11.3)
0 - 2.5	0	14 (10.5)	9 (5.8)	23 (6.7)
2.5 - 5	2 (3.5)	9 (6.8)	29 (18.7)	40 (11.6)
5 - 10	21 (36.8)	17 (12.8)	32 (20.6)	70 (20.3)
10 - 15	8 (14.0)	23 (17.3)	24 (15.5)	55 (15.9)
15 - 20	13 (22.9)	29 (21.8)	13 (8.4)	55 (15.9)
20 +	12 (21.1)	32 (24.1)	19 (12.3)	63 (18.3)
<u>Total</u>	<u>57</u> <u>(100.0)</u>	<u>133</u> <u>(100.0)</u>	<u>155</u> <u>(100.0)</u>	<u>345</u> <u>(100.0)</u>

Note: Figures in brackets indicate percentages.

Table A-14

Households Classified According to Landholding

(b) West Bengal

<u>Land (In Acres)</u>	<u>Thabgaon</u>	<u>Selampur</u>	<u>Kuita</u>	<u>Total</u>
Landless	12 (10.9)	24 (13.1)	28 (12.1)	64 (12.2)
Homestead only	23 (20.9)	65 (35.5)	53 (22.9)	141 (26.9)
0.4 - 2.5	34 (30.9)	52 (28.4)	110 (47.6)	196 (37.4)
2.5 - 5	27 (24.5)	22 (12.0)	16 (6.9)	65 (12.4)
5 - 10	10 (9.0)	15 (8.2)	18 (7.8)	43 (8.2)
10 - 20	4 (3.6)	4 (2.2)	6 (2.6)	14 (2.7)
20+	-	1 (0.5)	-	1 (0.2)
<u>Total</u>	<u>110</u> <u>(100.0)</u>	<u>183</u> <u>(100.0)</u>	<u>231</u> <u>(100.0)</u>	<u>524</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Table - A-15

Occupational Classification Comparative Data from Census 1961, Census 1971 and Census of Households ISS 76, for the Selected Villages

(a) Rajasthan

Occupation	Name of Village	Census 1961		Census 1971		CHH. ISS 1976	
		Male	Female	Male	Female	Male	Female
Cultivators	Etrampura	79 (100.0)	85 (100.0)	78 (100.0)	0 (0.)	84 (92.3)	57 (90.5)
	Mehtoli	155 (79.08)	3 (3.94)	159 (74.3)	0 (0.0)	149 (66.8)	80 (69.0)
	Chentoli	145 (60.92)	131 (72.78)	184 (79.0)	9 (56.3)	117 (49.4)	98 (57.6)
Agricultural Labourers	Etrampura	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	5 (5.5)	6 (9.5)
	Mehtoli	36 (18.37)	73 (96.05)	30 (14.0)	0 (0.0)	46 (20.6)	30 (25.9)
	Chentoli	68 (28.57)	41 (2.7)	17 (7.3)	5 (31.2)	68 (28.7)	61 (35.9)
Others	Etrampura	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	2 (2.2)	0 (0.0)
	Mehtoli	5 (2.55)	0 (0.0)	25 (11.7)	0 (0.0)	28 (12.6)	6 (5.2)
	Chentoli	25 (10.50)	8 (4.44)	32 (13.7)	2 (12.5)	52 (21.9)	11 (6.5)

Note: Figures in brackets indicate percentages.

Table A-16

Occupational classification Comparative data from Census 1961, Census 1971 and Census of Households ISS 76, for the Selected Villages

(b) West Bengal

<u>Occupation</u>	<u>Name of Village</u>	<u>Census 1961</u>		<u>Census 1971</u>		<u>ISS Census</u>	
		<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>
Cultivators	Selarpur	63 (28.77)	7 (25.0)	84 (31.58)	7 (9.59)	80 (34.3)	8 (14.5)
	Kuita	67 (30.45)	-	123 (45.72)	5 (50.0)	87 (30.3)	4 (16.7)
	Thabgaon	57 (40.71)	-	50 (42.74)	-	64 (41.3)	1 (10.0)
Agricultural Labourers	Selarpur	71 (32.42)	-	112 (42.10)	51 (69.86)	101 (43.3)	16 (29.1)
	Kuita	45 (20.45)	-	105 (39.03)	5 (50.0)	107 (37.3)	2 (3.6)
	Thabgaon	46 (32.86)	-	64 (54.70)	2 (100.0)	52 (33.5)	2 (20.0)
Others	Selarpur	85 (38.81)	21 (75.0)	70 (26.3)	15 (20.54)	52 (22.3)	31 (56.4)
	Kuita	108 (49.09)	2 (100.0)	41 (15.24)	-	93 (32.4)	18 (32.7)
	Thabgaon	37 (26.42)	3 (100.0)	3 (2.56)	-	39 (25.2)	7 (70.0)

Note: Figures in brackets indicate percentages.

Table A-17

Households Classified According to Occupations 1976 CHH, ISS

(a) Rajasthan

<u>Agriculture</u>	<u>Etrampura</u>	<u>Mehtoli</u>	<u>Chentoli</u>	<u>Total</u>
Casual agricultural labour	2 (3.5)	15 (11.3)	19 (12.3)	36 (10.4)
Poor middle peasant	28 (49.1)	35 (26.3)	33 (21.3)	96 (27.8)
Big & middle peasant	15 (26.3)	40 (30.1)	40 (25.8)	95 (27.5)
Casual agricultural labour + attached agricultural labour	-	-	-	-
Casual agricultural labour + poor middle peasant	2	18 (13.5)	15 (9.3)	35 (10.1)
Casual agricultural labour + big & middle peasant	1	-	-	1
Poor middle peasant + big & middle peasant	3	2	2	7
Poor middle peasant + cultivator, only supervisies work on farm	-	4	-	4
<u>Total</u>	<u>51</u> (89.5)	<u>114</u> (85.7)	<u>109</u> (70.3)	<u>274</u> (79.4)
<u>Non-Agriculture</u>				
Casual non-agricultural labour	-	2	3	5
Attached non-agricultural labour	-	-	-	-
Bonded non-agricultural labour	-	-	-	-
Household industry	-	7	3	10
Trade	-	-	2	2
Services	3	2	4	9
Service	-	1	-	1
Skilled labour	-	1	3	4
<u>Total</u>	<u>3</u> (5.3)	<u>13</u> (9.8)	<u>15</u> (9.7)	<u>31</u> (9.0)

Table A-18

	<u>Etrampura</u>	<u>Mehtoli</u>	<u>Chentoli</u>	<u>Total</u>
<u>Agricultural-cum-non-Agriculture</u>				
Casual agricultural labour + Household industry	-	-	3	3
Casual agricultural labour + Services	-	4	2	6
Casual agricultural labour + Service	-	-	5	5
Casual agricultural labour + Skilled labour	-	-	3	3
Poor middle peasant + Casual agricultural (non) labour	-	-	1	1
Poor middle peasant + household industry	-	-	4	4
Poor middle peasant + Services	1	-	2	3
Poor middle peasant + Skilled labour	2	2	8	12
Big and middle peasant + Services	-	-	2	2
Cultivator, only supervises work on farm + trade	-	-	1	1
<u>Total</u>	<u>3</u> <u>(5.3)</u>	<u>6</u> <u>(4.5)</u>	<u>31</u> <u>(20.0)</u>	<u>40</u> <u>(11.6)</u>
<u>Grand Total</u>	<u>57</u>	<u>133</u>	<u>155</u>	<u>345</u>

Note: Figures in brackets indicate percentages.

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Table A-19

Households Classified According to Occupation 1976, CHH, ISS

(b) West Bengal

	<u>Thabgaon</u>	<u>Selarpur</u>	<u>Kuita</u>	<u>Total</u>
<u>Agriculture</u>				
Casual agricultural labour	16 (14.5)	40 (21.4)	51 (22.1)	107 (20.4)
Attached agricultural labour	8 (7.3)	10 (5.5)	6 (2.6)	24 (4.6)
Bonded agricultural labour	-	-	1 (0.4)	1 (0.2)
Poor middle peasant	32 (29.0)	41 (22.4)	28 (12.1)	101 (19.3)
Big and middle peasant	6 (5.5)	9 (4.9)	14 (6.0)	29 (5.5)
Cultivator, only supervises work on farm	5 (4.5)	3 (1.6)	9 (3.9)	17 (3.2)
Landlord, who only leases out land	1 (0.9)	4 (2.2)	-	5 (1.0)
Casual agricultural labour + attached agricultural labour	4 (3.6)	-	5 (2.2)	9 (1.7)
Casual agricultural labour + poor middle peasant	4 (3.6)	7 (3.8)	4 (1.7)	15 (2.9)
Poor middle peasant + culti- vator, only supervises work on farm	-	-	2 (0.9)	2 (0.4)
Attached agricultural labour + poor and middle peasant	2 (1.8)	3 (1.6)	1 (0.4)	6 (1.1)
<u>Sub-total</u>	<u>78</u> <u>(70.9)</u>	<u>117</u> <u>(63.9)</u>	<u>121</u> <u>(52.4)</u>	<u>316</u> <u>(60.3)</u>

Table A-20

	<u>Thabgaon</u>	<u>Selarpur</u>	<u>Kuita</u>	<u>Total</u>
<u>Non-Agriculture</u>				
Casual non-agricultural labour	2 (1.8)	3 (1.6)	2 (0.9)	7 (0.2)
Attached non-agricultural labour	1 (0.9)	-	1 (0.4)	2
Bonded non-agricultural labour household industry	-	6 (3.3)	6 (2.6)	12 (2.3)
Trade	2 (1.8)	6 (3.3)	37 (16.0)	45 (8.6)
Services	1 (0.9)	-	-	1
Service	3 (2.7)	1 (0.5)	5 (2.2)	9 (1.7)
Skilled labour	2 (1.8)	10 (5.5)	5 (2.2)	17 (3.2)
<u>Sub-total</u>	<u>11</u> <u>(10.0)</u>	<u>26</u> <u>(14.2)</u>	<u>56</u> <u>(24.3)</u>	<u>93</u> <u>(17.7)</u>
<u>Agriculture-cum-non-agriculture</u>				
Casual agricultural labour + non-agricultural labour (casual)	-	1	-	1
Casual agricultural labour + attached non-agriculture labour	-	1	1	2
Casual agricultural labour + household industry	-	2	-	2
Casual agricultural labour + Trade	-	-	8	8
Casual agricultural labour + Services	-	1	1	2
Casual agricultural labour + Skilled labour	11	7	3	21
Attached agricultural labour + household industry	-	9	-	9
Attached agricultural labour + trade	-	-	1	1

Table A-21

	<u>Thabgaon</u>	<u>Selarpur</u>	<u>Kuita</u>	<u>Total</u>
Attached agricultural labour + skilled labour	3	3	3	9
Bonded agricultural labour + services	-	-	1	1
Poor middle peasant + house- hold industry	-	2	1	2
Poor middle peasant + Trade	1	2	10	13
Poor middle peasant + skilled labour	-	3	1	4
Big & middle peasant + house- hold industry	-	-	1	1
Big & middle peasant + Trade	-	-	4	4
Big & middle peasant + Services	-	1	-	1
Cultivator, only supervises work on farm + Trade	1	2	1	4
Cultivator, only supervises work on farm + 28	1	-	-	1
<u>Sub-total</u>	<u>17</u> (15.5)	<u>34</u> (18.6)	<u>35</u> (15.2)	<u>86</u> (16.4)
Non-worker households	4 (3.6)	6 (3.2)	19 (8.2)	29 (5.5)
<u>Grand Total</u>	<u>110</u>	<u>183</u>	<u>231</u>	<u>524</u>

Note: Figures in brackets indicate percentages.

Table A-22

Work Participation rates of the General labour force male, and female labour force population by land classes in the surveyed villages of Rajasthan (Census of Households October 1976)

<u>Operated Land</u> <u>(In Bighas)</u>	<u>Work Participation Rates</u>		
	<u>Males</u> 1	<u>Females</u> 2	<u>General</u> 3
Landless	67.0	74.1	70.5
0.1 - < 2	69.9	47.4	58.5
2 - < 5	67.0	67.4	67.1
5 - < 10	67.5	57.6	63.1
10 - < 15	66.5	53.9	61.3
15 - < 20	50.9	52.1	51.1
> 20	63.7	52.0	59.6
<u>Overall</u>	<u>62.7</u>	<u>52.4</u>	<u>55.8</u>

Table A-23

Work participation rates of the general labour
force population and male and female labour
force population by land classes in the surveyed
villages of West Bengal
(Census of Households December 1976)

<u>Operated Land</u> <u>(In Acres)</u>	<u>Work Participation Rates</u>		
	<u>Males</u>	<u>Females</u>	<u>General</u>
Landless	70.8	3.6	33.0
Homestead only	79.2	4.5	40.2
0.1 - < 1	69.3	2.5	36.7
1 - < 2	59.7	2.1	26.9
2 - < 3.5	56.5	6.0	30.2
3.5 - < 5.0	56.9	4.6	29.3
5.0 - < 7.5	48.9	1.8	23.3
7.5 - < 10.0	38.1	4.3	20.4
> 10	50.0	0.0	25.0
<u>Overall</u>	<u>63.5</u>	<u>3.2</u>	<u>33.4</u>

Work participation by 'hiring' status of households

The production relations canvassed in the household census 0.1 included the following categories. Only hirer-out of labour (NHO), neither hirer out, nor hirer in of labour (N) and only hirer in of labour (NHI). This information was available for each gainfully employed member of the household.

Work participation by usual hiring status

The distribution of households by the above categories of 'hiring' and work participation rates in each category are presented in Table 2. For purposes of Table 2a household was classified as a hirer-out household even if a single member reported as hirer-out of labour. Those households in which all gainfully employed members reported exclusively self-sufficient cultivation were classified as neither hirer-in nor hirer-out households.

Table A24: Work participation rates by categories of 'hiring'
(Rajasthan)

<u>Household category</u>	<u>No. of Household</u>	<u>Work participation Rates</u>		
		<u>Males</u>	<u>Females</u>	<u>Children</u>
1) Only hiring-out labour (agricultural labour)	70	73.4	61.4	66.2
2) Neither hiring in nor hiring out labour (self sufficient cultivator household)	87	59.7	60.0	59.8
3) Only hiring in labour	110	63.8	45.6	55.0

Table 2b : Work participation by categories of hiring (West Bengal)

<u>Household category</u>	<u>No. of Household</u>	<u>Work Participation Rates</u>		
		<u>Males</u>	<u>Females</u>	<u>Children</u>
1) Only hiring out labour (agriculture labour household)	157	77.9	3.76	40.2
2) Neither hiring in nor hiring out labour (self sufficient cultivator household)	97	50.6	1.69	25.9
3) Only hiring in labour	48	45.7	8.11	28.2

Land holding/Hiring Status

Land holding data for Rajasthan shows that for the three villages considered together, 8.4% of the agricultural households were landless, 14.8% of agricultural households owned less than 1-5 bighas of land, 54.1% of agricultural households owned 5-20 bighas of land and 22.5 of the households owned more than 20 bighas. Assuming landholding to be a sufficient explanation of agricultural production relations, we would expect to find all the landless agricultural households reporting as agricultural labour and the bulk of agricultural labour to be provided by landless and poor peasant households owning less than 5 bighas. While this is largely true in the case of West Bengal (Table 3b) Table 3a provides contrary evidence.

Rajasthan

Households reporting at least one member in agricultural labour account for 32.4% of the households in agriculture, although landless households constitute only 8.4% of the household population. Evidently members of landed households offer their services as agricultural labour. In fact it is observed that households owning more than 5 bighas of land account for

38.2% of all agricultural labour households.

West Bengal

Land holding data shows that for the three villages considered together 33.8 of the agricultural households were landless or owned homestead land only, 33.3% of agricultural households owned 0.1 - 2 acres, 21.3% owned 2-5 acres, 11.2% owned more than 10 acres.

Households reporting atleast one member in agricultural labour account for 52.3% of the households in agriculture of which landless households and those owning only homestead land constitute 33.8%.

The inference that suggests itself is that whereas landlessness induces agricultural labour (all landless households in Table 3a and b report agricultural labour of at least one member), land ownership does not preclude it.

Table A25: Incidence of Households with agricultural labourers and size of landholding (Rajasthan)

<u>Operated Land (In Bighas)</u>	<u>No. of Agricultural Households</u>	<u>Household reporting at least one member in agricultural labour</u>	
Landless	24	24	(100%)
0-2	19	17	(89.57%)
2-5	23	16	(69.6%)
5-10	58	25	(43.1%)
10-15	47	4	(8.5%)
15-20	49	3	(6.1%)
20 & Above	64	3	(4.9%)
<u>Total</u>	<u>284</u>	<u>92</u>	<u>(32.4%)</u>

Note: Figures in brackets indicate percentage of households reporting atleast one member in Agricultural labour to total of households in that land class.

Table A26: Incidence of households with agricultural labourers and size of landholding (West Bengal)

<u>Operated Land (In Acres)</u>	<u>No. of Agricultural Households</u>	<u>Households reporting at least one member in agricultural labour</u>	
Landless	28	28	(100%)
Homestead only	74	74	(100%)
0-1	66	41	(62.1%)
1-2	35	5	(14.3%)
2-3.5	35	8	(22.8)
3.5-5.0	30	2	(6.7%)
5.0-7.5	17	0	
7.5-10.0	8	0	
10	9	0	
<u>Total</u>	<u>302</u>	<u>158</u>	<u>(52.31%)</u>

Note: Figures in brackets indicate percentage of households reporting at least one member in agricultural labour to total number of households in that land class.

PROFILE OF SAMPLE HOUSEHOLDS

Table B -1

Sample Population Classified According to Age Groups

<u>Age Group</u>	<u>Rajasthan</u>			<u>West Bengal</u>		
	<u>Persons</u>	<u>Males</u>	<u>Females</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>
0 - 4	43 (15.6)	24 (16.3)	19 (14.7)	46 (13.9)	25 (14.7)	21 (13.0)
5 - 7	14 (5.1)	7 (4.8)	7 (5.4)	24 (7.3)	12 (7.1)	12 (7.5)
8 - 10	36 (13.0)	25 (17.0)	11 (8.5)	37 (11.2)	22 (12.9)	15 (9.3)
11 - 14	30 (10.9)	15 (10.2)	15 (11.6)	32 (9.7)	17 (10.0)	15 (9.3)
15 - 19	17 (6.2)	6 (4.2)	11 (8.5)	23 (6.9)	8 (4.7)	15 (9.3)
20 - 29	38 (13.8)	17 (11.6)	21 (16.3)	55 (16.6)	27 (15.9)	28 (17.4)
30 - 39	33 (12.0)	17 (11.6)	16 (12.4)	43 (13.0)	20 (11.8)	23 (14.3)
40 - 49	37 (13.4)	18 (12.2)	19 (14.7)	36 (10.9)	22 (12.9)	14 (8.7)
50 +	28 (10.1)	18 (12.2)	10 (7.8)	35 (10.6)	17 (10.0)	18 (11.2)
<u>Total</u>	<u>276</u> <u>(100.0)</u>	<u>147</u> <u>(100.0)</u>	<u>129</u> <u>(100.0)</u>	<u>331</u> <u>(100.0)</u>	<u>170</u> <u>(100.0)</u>	<u>161</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Sex Ratio in The Sample Households

<u>Rajasthan</u>			
<u>Total</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
276	147	129	877

<u>West Bengal</u>			
<u>Total</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
331	170	161	947

Child Sex Ratio

<u>Age Group</u>	<u>Rajasthan</u>			
	<u>Total</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
0 - 4	43	24	19	791
5 - 14	80	47	33	702
0 - 14	123	71	52	732

	<u>West Bengal</u>			
	<u>Total</u>	<u>Male</u>	<u>Female</u>	<u>Female per 1000 males</u>
	46	25	21	840
	91	49	42	893
	137	74	63	851

Table B -3

Sample Population Classified According to Family Size

<u>Family Size</u>	<u>Rajasthan</u>			<u>West Bengal</u>		
	<u>Persons</u>	<u>Males</u>	<u>Females</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>
1 - 2	6 (2.2)	2 (1.4)	4 (3.1)	16 (4.8)	8 (4.7)	8 (5.0)
3 - 5	54 (19.6)	32 (21.8)	22 (17.1)	143 (43.2)	75 (44.1)	68 (42.3)
6 - 8	125 (45.4)	65 (45.6)	60 (46.5)	89 (26.9)	44 (25.9)	45 (27.3)
9 - 11	72 (26.3)	39 (26.5)	33 (25.6)	56 (16.9)	29 (17.1)	27 (16.8)
12 +	19 (6.9)	9 (6.1)	10 (7.8)	27 (8.2)	14 (8.2)	13 (8.1)
<u>Total</u>	<u>276</u> <u>(100.0)</u>	<u>147</u> <u>(100.0)</u>	<u>129</u> <u>(100.0)</u>	<u>331</u> <u>(100.0)</u>	<u>170</u> <u>(100.0)</u>	<u>161</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Table B -4

Sample Population Classified by Ethnicity and Religion

<u>Tri Ethnicity</u>	<u>Ethnicity</u>		
	<u>Persons</u>	<u>Rajasthan Males</u>	<u>Females</u>
Tribal	37 (13.4)	22 (15.0)	15 (11.6)
Non-tribal	239 (86.6)	125 (85.0)	114 (88.4)
<u>Total</u>	<u>276</u> <u>(100.0)</u>	<u>147</u> <u>(100.0)</u>	<u>119</u> <u>(100.0)</u>

<u>Religion</u>	<u>West Bengal</u>		
	<u>Persons</u>	<u>Males</u>	<u>Females</u>
Hindu	100 (30.2)	55 (32.4)	45 (28.0)
Muslim	239 (69.8)	125 (67.6)	116 (72.0)
<u>Total</u>	<u>331</u> <u>(100.0)</u>	<u>170</u> <u>(100.0)</u>	<u>131</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Table B - 5 - 42 -

Sample Population Classified According to Land Ownership

<u>Rajasthan</u>				<u>West Bengal</u>			
<u>Land in</u> <u>Bighas</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>	<u>Land in</u> <u>Acres</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>
Landless	-	-	-	Landless	97 (29.3)	54 (31.8)	43 (26.7)
Homestead	39 (14.1)	16 (10.9)	23 (17.8)	Homestead	59 (17.8)	29 (17.0)	30 (18.6)
0 - 2	41 (14.9)	24 (16.3)	17 (13.2)	0.5-4.5	65 (19.6)	32 (18.8)	33 (20.5)
2 - 5	32 (11.6)	15 (10.2)	17 (13.2)	4.5-10	42 (12.7)	22 (12.9)	20 (12.4)
5 - 10	42 (15.2)	24 (16.3)	18 (14.0)	+ 10	68 (20.5)	33 (19.4)	35 (21.7)
10 - 15	37 (13.4)	20 (13.6)	17 (13.2)				
+ 15	85 (30.8)	48 (32.7)	37 (28.7)				
<u>Total</u>	<u>276</u> <u>(100.0)</u>	<u>147</u> <u>(100.0)</u>	<u>129</u> <u>(100.0)</u>	<u>Total</u>	<u>331</u> <u>(100.0)</u>	<u>170</u> <u>(100.0)</u>	<u>161</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

Table B -6

Sample Population Classified According to Type of Households

	<u>Rajasthan</u>			<u>West Bengal</u>		
	<u>Persons</u>	<u>Males</u>	<u>Females</u>	<u>Persons</u>	<u>Males</u>	<u>Females</u>
A0 1.02	96 (34.8)	54 (36.7)	42 (32.6)	110 (23.2)	56 (32.9)	54 (33.6)
A0 4.05	123 (44.5)	67 (45.6)	56 (43.4)	81 (24.5)	42 (24.7)	39 (24.2)
B	20 (7.2)	9 (6.1)	11 (8.5)	57 (17.2)	28 (16.5)	29 (18.0)
C	37 (13.4)	17 (11.6)	20 (15.5)	83 (25.0)	44 (25.9)	39 (24.2)
<u>Total</u>	<u>276</u> <u>(100.0)</u>	<u>147</u> <u>(100.0)</u>	<u>129</u> <u>(100.0)</u>	<u>331</u> <u>(100.0)</u>	<u>170</u> <u>(100.0)</u>	<u>161</u> <u>(100.0)</u>

Note: Figures in bracket indicate percentages.

SOME ADDITIONAL DATA ON VILLAGE PRICES/WAGES

Table C -1

Retail prices of selected items
from the nearest town (Bhusawan) 1977

<u>Items</u>	<u>Market price</u>	<u>Village price</u>
Sugar	Rs. 3.50 per kg	
Urad Dal	Rs. 4/- ""	
Moong Dal	Rs. 3.25 ""	
Cumin-seed	Rs. 18/- ""	
Aniseed	Rs. 4/- ""	
Turmeric	Rs. 8/- ""	
Loaf-sugar	Rs. 2.25 ""	
Custard oil	Rs. 10.50 "	
Milk	Rs. 2.50 ""	Rs. 2/- per kg } in } winter
Ghee	Rs. 25/- ""	Rs.23/- per kg)
	Rs. 26/- ""	Rs.24/- or Rs. 25/- per kg (in summer)

Table C -2

Assets of selected households

MAHTOLI (Rajasthan)

Name of Head of Households	Particulars		
	Utensils (In Rs.)	Furniture (In Rs.)	Bicycle (No.)
1. Manhuri	1000	100	1
2. Pyar Singh	300	150	-
3. Tulai	200	100	-
4. Gharsi	150	150	-
5. Hukmi	150	100	-
6. Khema	100	100	-
7. Shrawan	150	100	-
8. Lachman	150	50	1
9. Yadram	350	300	-
10. Mrs Shriram	50	50	-
11. Bhōti (w/O Ramji)	100	80	-

CHAINTOLI (Rajasthan)

1. Santo	150	30	-
2. Tibeā	550	100	-
3. Bisin	40	180	1
4. Suraj	250	80	1
5. Babu	200	40	-
6. Bahadur	150	120	1
7. Mamhuri	100	150	-

WAGE RATES IN VILLAGES 1977

<u>Particulars</u>	<u>Mahtoli</u>	<u>Chaintoli</u>	<u>Entrampura</u>
1. Ag. labour for ploughing	Rs. 8/- per bigha	Rs. 8/- per bigha	Rs. 7/- per bigha
2. Weeding	Rs. 2/- to Rs. 4/-	Rs. 2/- to Rs. 3/-	Rs. 5/-
3. Watering the field with traditional charas	Rs. 5/-	Rs. 5/-	Rs. 5/-
4. Mirch plucking	Rs. 2/- or 2- 2½ kg Mirch	Rs. 2/- or 1½ - 2½ kg Mirch	2 Kg Mirch
5. Winnowing	Rs. 2.50/Rs. 3/-	Rs. 2.50 - Rs. 3/-	-
6. Labour at harvest time:			
(i) Rabi	5 kg grain	5 Kg grain	5 Kg grain
(ii) Kharif	Rs. 5/-	Rs. 5/-	Rs. 5/-
<u>3.4.82</u>			
7. Transplanting	Rs. 4/ or 5/-	1/- to 1.25	-
8. Groundnut collector	2/- to 4/-	2/- to 3/-	-
9. To cow boys for cattle grazing	5/- per month for one buffalo	Rs. 10/- per month for one buffalo	-
10. Arhar Thakra	2/- to 3/-	-	5/-
11. Watering the field by making mud-rows (especially for Mirch)	5/- (day time) 6/- (night time)	-	7/-
Hours for work	7.00 AM to 7.30 - 8.00 PM 9.00 AM to 6.00 - 6.30 PM	- In summer season - In winter season.	

Appendix III

Muluk

APPENDIX III

MULUK - A Time Disposition Study

Muluk is a village near Bolpur town in Birbhum District (Sadar Sub-Division), West Bengal, with a population of 1452 of whom 762 are males and 690 females (Census 1971).

27.5% of the population belongs to the Scheduled Castes and 20% belongs to the Scheduled Tribes, together accounting for 47.5% of Muluk's population.

According to the 1971 Census Handbook of Birbhum District, the general participation rate* of the village is 23.2%. Of a total 337 workers in the village 329 are males and 8 are females of whom 6 are agricultural labourers. Thus while the male participation rate is 43.2% the female participation rate is as low as 1.16%. This is in spite of a high percentage of Scheduled Castes and Tribes in the population. The male workers are equally divided into cultivators and agricultural labourers.

A time disposition recording through direct observation of all activities was done for females of selected households in Muluk village for two months from the 14th July-13th September 1976. This involved a recording of the sequence and duration of an individual's activities over a specific day with a view of analysing reasons for differences in the allocation of time in the different households.

The survey was conducted by a female. She was given a free style Questionnaire with timings given one side and space for free recording of activities on the other. The investigator was located in the village for the 8 week period. This was to be a trial run for the 52 week observation that was to be carried out in villages in Rajasthan and West Bengal.

Five households were selected for the survey. The total population of the household was 39, of whom 10 were males, 15 females and 14 children. Only adult females were observed. 5(33.3%) of the observed females engaged in gainful activity either as wage labourers or as domestic workers (maid servants)

* Work participation rate is defined as the ratio of gainfully employed persons to total population.

Although the sample was not selected within the framework of a statistical design, the sampled households represented a cross section of occupations and resource positions that ranged from households that were landless to those that owned 125 bighas of land.

Table below gives the distribution of households according to certain characteristics.

Table -1

Name of House- hold	Occupation of head of household	Size of house- hold.			Owner- ship of land.	Owner- ship of live- stock.	Owner- ship of ploughs
		M	F	C			
1. Sardarni	Agricultural labour	1	2	4	No land	-	-
2. Meajhan	"	2	3	2	"	-	-
3. Patra	Milk business* cultivation	3	3	5	3 Bighas (leased land)	2	1
4. Tagore	Employer/ Owner of rice mill	2	4	2	30 bighas (own land)	4	2
5. Saha	Supervisor of cultivation	3	3	1	125 bighas (own land)	10	5

Table - 2

Work Participation Rates - Some Comparative Figures from West Bengal

I MULUK VILLAGE BIRBHUM DISTRICT Data from 1971 Census			II Data from 5 selected households. July-Sept., 76			III. 3 Selected villages * Time allocation Study** Birbhum Dist. Data from NSS 32nd Round Schedules Canvassed by ISS Investigators in sample households Nov. 1977			IV. Data from Time Allocation Study Phase I June-July, 1977		
Total Popu- lation	No. of workers	Percen- tage of workers	Total in sample	No. of workers	Percen- tage of workers	Total in sample	No. of workers	Percen- tage of workers	Total in sample	No. of workers	Percen- tage of workers
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
1452	337	23.2	39	14	35.9	317	107	33.8	293	163	55.9
Males											
762	329	43.2	10	9	90.0	116	95	81.9	98	90	91.8
Females											
690	8	1.16	15	6	40.0	115	4	3.4	99	30	30.3
Children	-	-	14	1	7.1	86	8	9.3	96	43	44.8

I. The 1971 Census definition of 'worker' was one whose main activity was work. In the case of seasonal activity, a person's main activity was ascertained with reference to such work as in the last year. In the case of regular work the reference period of one week was adopted.

Worker was defined as person who engaged in more than 1 hour on an average in gainful activity in the recorded week.

The NSS round also uses the time criterion in its definition of worker. A person is considered to be working if he while pursuing any gainful occupation worked for atleast one hour or at least one day during the week preceeding the survey, as in III.

* The villages selected were Kuita, Selarpur and Thabgaon in P.S. Dubrajpur, Dist. Birbhum.

** Time allocation study was conducted by the Institute of Social Studies sponsored by the Indian Council for Social Science Research.

While the NSS 32nd Round schedule and Time Allocation Study was canvassed on some set of households, difference in sample size were due to the fact that in the Time Allocation Study those not in village were not observed and excluded from the sample. The slightly lower number of children could be a 1 year difference in the reporting age.

Table - 3

Average No. of Hours spent per day by females in selected households.

	Land in Bighas	Personal	Gainful activity	Household chores
Sardarni	Landless	3.06	8.18	1.11
Meajhen	Landless	3.03	7.05	2.30
Patra	3(leased in)	4.37	-	8.56
Tagore	30	7.29	0.07	5.17
Saha	125	5.10	-	7.34

While it is recognised, the sample is too small for making generalisations some of the findings of the survey are presented below :

Determinants of female labour supply

Land :

It is households that can be grouped as belonging to the lowest income deciles such as agricultural labourers that females have to work for their living. They spend a large proportion of their time in gainful employment unlike the women of the land owning families. Thus it is land and resources associated with it that seem to be chief determinant of female labour supply.

Irrespective of age, marital status or family size all females from the Sardarni and Meajhen households had to engage in gainful work working either as agricultural labourers planting paddy, cutting grass or digging for 7-8 hours a day or work in others houses sweeping, washing clothes and utensils. One of the females of the landless households was engaged as a daily labourer indulging in the arduous tasks of carrying and breaking bricks, mixing cement for 10-11 hours a day. Females from landless households spent much less time in activities such as resting, gossiping, braiding hair and bathing than females from the landowning families. In the Tagore household the two daughters spent an average of 5 hours in attending educational institutions, 2 hours in resting and half an hour in cleaning, sweeping and washing.

It seems that in the poorer households as living becomes more difficult, women enter into the labour market, while in the more prosperous households they opt for leisure, attend educational institutions or spend more time in household chores.

Family Size

The larger the size of family the more the household work. At the same time the more the members, greater is the support a housewife gets. However, the time allocation of the selected households in Muluk did not suggest family size to be a determinant of female labour supply.

Thus while the Sardarni, Meajhen and Tagore's had the same family size they had very different time allocational patterns. The Sardarni and Meajhen households which were landless spend only 1-2 hours in household chores while the Tagore household owning 30 bighas spends an average of 5 hours. On the other hand while the Sardarni and Meajhen households spend 7-8 hours in gainful activity, the Tagore household spend only 0.7 minutes. This seems to show that it is

landholding rather than family size that determines time allocation of females and their labour supply.

Age :

Our sample revealed that while the females of the landless families have to work outside irrespective of age, within households there are differences in allocation of time in different household chores. Thus each household allocates its total time resources not only among activities, but also among members. Taking the case of the Patra household it was observed that while each woman engaged in household chores, Anna and Renuka ages 20,21 spent more time on the strenuous tasks of washing clothes and fetching water and fuel. The less strenuous task of cooking was left mainly to Usha (50).

Dependency Ratio

The number of children in a household can also determine the female labour supply to a large extent. However, this was not revealed in our sample. However, it could be a factor in explaining why the Patra household which has 5 children spends a much greater time in household chores (8.15 hours) especially child care in contrast to other landed households which spend 5 to 7 hours.

Limitations

A major limitation in the recording of time disposition in Muluk was that it was limited to the adult women in the house-holds. It is recognised that since time allocation of one member is influenced and in turn influences other members of the household. The exclusion of men and children from the observation prevented any sort of correlation between the activities of all the members.

The activities of the women were recorded for at least 7 days continuously in each household. However, it was not clear how the investigator observed the activities of 6 women in 2 to 3 households simultaneously. It is possible that the investigator used the data for previous days. In this case the 'observation' technique which was the core of the methodology was violated.

The recording extends from 5 a.m. to 6 a.m. only. The activities of the women beyond these hours are lost to the survey.

The observation was done for too short a time to be able to observe any sort of seasonal variation in the time allocation of the different women.

There was no standard number of weeks for which the different households were observed. The Tagore household being observed for only four weeks while the others were observed for 6 weeks. Again not all the adult women were observed during each period- 3 Tagore women being observed from 23-30th July and only one from 1-20th August.

CODESPERSONAL

1. Eating, sleeping, attending educational institutions
2. Leisure activities/gossip
3. Attending educational institutions

GAINFUL

4. Working as wage labourer/maid servant
5. Cultivation/Supervision on own farm etc.

HOUSEHOLD CHORES

6. Cooking and related activities
7. Child care
8. Fetching water and fuel
9. Washing and sweeping floors.

GAINFUL ACTIVITIES OBSERVED of an agricultural labourer

1. Digging
2. Planting paddy
3. Cutting grass
4. Plucking greens - 7-8 hours

of a daily labourer

1. Carrying bricks
2. Breaking Bricks
3. Mixing Cement
4. White wash preparing - 10 hours

of a maid servant

1. Sweeping
2. Cleaning
3. Collecting cow dung
4. Fetching water
5. Washing clothes
6. Child care

AVERAGE TIME SPENT PER DAY (IN HOURS)SARDARNI

	<u>SHANTI</u>	<u>PHATUNA</u>
Relationship to head of household	: Wife	: Daughter
Education	: Illiterate	: Illiterate
Occupationa	: Maid Servant	: Maid
Age	: 34	: 15

1.	2.56	3.17
2.	-	-
3.	-	-
4.	10.10	6.26
5.	-	-
6.	-	1.0
7.	-	0.43
8.	-	0.5
9.	-	0.34

MEAJHEN

	<u>PAKU</u>	<u>SUNDARI</u>	<u>TALAKURI</u>
Relationship to household	: Wife	Daughter	Daughter
Education	: Illiterate	Illiterate	Illiterate
Occupation	: Agr. labour	Daily labourer	Daily labourer
Age	: 45	22	18

1.	3.08	2.38	3.04
2.	0.08	0.04	0.04
3.	-	-	-
4.	7.26	6.51	7.38
5.	-	-	-
6.	0.47	0.31	0.38
7.	-	1.13	-
8.	0.47	0.21	1.04
9.	0.38	0.47	0.56

AVERAGE TIME SPENT PER DAY (IN HOURS)PATRA

	<u>USHA</u>	<u>RENUKA</u>	<u>ANNA</u>
Relationship to head of household :	Wife	Daughter-in-Law	Daughter-in-Law
Education :	Illiterate	Upto Class III	Upto Class III
Age :	50	31	20
1	5.09	3.38	4.34
2	0.25	-	0.05
3	-	-	-
4	-	-	-
5	-	-	-
6	6.33	4.21	3.58
7	-	1.04	-
8	0.02	0.09	2.03
9	1.12	3.54	2.03

TAGORE

	<u>SATYAVATI</u>	<u>BANUSREE</u>	<u>TRIPTI</u>
Relationship to head of household :	Wife	Daughter	Daughter
Education :	Class III	Class IX	Class X
Occupation :	Domestic work	Student and domestic work	Student and domestic work
Age :	44	22	20
1	4.23	4.17	5.04
2	-	0.13	0.13
3	-	4.23	4.00
4	-	-	-
5	-	0.21	-
6	5.47	0.56	1.13
7	-	-	0.08
8	0.26	0.13	0.26
9	2.21	2.00	2.17

AVERAGE TIME SPENT PER DAY
(IN HRS.)

SAHA

	<u>Tarulata</u>	<u>Durgabala</u>
Relationship to head of household :	Wife	Mother
Education :	Class III	Illiterate
Occupation :	Agr. Labourer	Domestic work
Age :	38	60
1	3.40	6.36
2	-	0.04
3	-	-
4	-	-
5	-	-
6	6.03	4.37
7	-	-
8	1.28	1.40
9	-	-

MULUK

CENSUS 1971

Area of village in hectares :	244.44 (555 acres)
Occupied Residential Houses :	271
No. of households :	271
Population :	1452 Male: 762 Female: 690

Scheduled Castes	218	188
Scheduled Tribes	151	140
Literate and educated persons	181	48
Total workers	329	8
Cultivators	149	6
Agricultural labourers	158	1
Livestock, forestry	-	-
Mining Quarrying	-	-
Household industries	-	-
Other than household industry	3	0
Construction	-	-
Trade and Commerce	2	-
Transport storage and communication	-	-
Other services	17	1
Non-workers	4338	682

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MAHILA HAAT
A PROJECT PROPOSAL

PART I. THE POTENTIAL: INTRODUCTION TO THE EMPLOYMENT SYSTEMS¹

There are at least eight large employment systems in rural and urban India, in which significant numbers of women, with a large percentage of poor women, are currently engaged; four of these systems are in the agriculture and allied subjects category - agriculture, dairying, fisheries, small animal husbandry - and four in the village and small industries category - khadi and village industries, handlooms, handicrafts, sericulture. Considerable employment opportunities exist in these systems, and they are likely to increase in the future.

Table 1

Approximate Employment Figures in the Eight Employment Systems

<u>Employment System</u>	<u>Women</u> (million)	<u>Men</u> (million)
I. Agriculture and allied activities		
1. Agriculture ²	1.87	75.47
2. Dairying ³	75.00	5.00
3. Fisheries ⁴	1.00	1.80
4. Small animal husbandry ⁵	15.00	2.00

1 'System' according to the Concise Oxford Dictionary is a "complex whole, set of connected things or parts, organised body of material or immaterial things, method, organisation, considered principles of procedure, body of theory or practice."

2 Census of India, 1981, the number of women cultivators under main workers is taken here.

3 Dairy India, 1985.

4 Department of Fisheries, Government of Tamil Nadu.

5 Manorama Yearbook, 1985.

II. Village and small industries

1. Khadi and village industries ⁶	1.70	1.99
2. Handlooms ⁷	2.98	4.48
3. Handicrafts ⁸	0.54	2.20
4. Sericulture ⁹	0.80	1.20

It is true that many of these figures are guesstimates, but they do reflect the size of the systems. The over-riding fact remains - if women's overall working conditions in these eight employment systems were improved; if women's access to inputs, credit, raw materials, marketing support was increased; and, if women's membership of producer-organisations was significantly enhanced - over a hundred million women would benefit considerably.

Now let us examine these eight systems in detail.

What do they have in common?

All of them are located in Ministries of importance and significance. All of them have significant Seventh Plan outlays - crop husbandry, Rs.3311.80 crores; dairy development, Rs. 505.70 crores; fisheries, Rs.499.19 crores; animal husbandry, Rs.570.98 crores; khadi and village industries, Rs.636.25 crores; handlooms, Rs.512.26 crores; handicrafts, Rs. 122.86 crores; sericulture, Rs. 309.96 crores.

5, 6, 7, 8 Seventh Plan document and Manorama Yearbook, 1985.

Table 2
Seventh Plan Outlay
(Rs. Crores)

	Centre	States	Union Territories	Total
Crop husbandry	1305.00	1948.44	58.36	3311.80
Animal husbandry	95.00	434.94	41.04	470.98
Dairy development	315.00	187.70	3.00	505.70
Fisheries	170.00	305.42	23.77	499.19
Khadi and village industries	540.00	96.25		636.25
Handlooms	168.00	344.26		512.26
Handicrafts	66.00	62.86		122.86
Sericulture	70.00	239.96		309.96
Women's Economic Programmes under Ministry of Social and Women's Welfare	102.50	27.18		129.68

In contrast to the eight employment systems, the entire outlay on Social Welfare, which includes welfare and development of children, welfare and development of women (e.g. functional literacy for adult women, working women's hostels), welfare of handicapped, social defence is Rs.272.97 crores in the Centre and Rs.191.87 in the States and Union Territories. Of this, the percentage of the share of employment, income-generating and economic activities for women is only 12.8 per cent.

All of them give employment to significant numbers of men and women. All of them have largely male bureaucracies and largely male producer organisations. All of them have a

significant number of operations performed exclusively by women, though this may vary from State to State.

Employment System	Operations performed exclusively by women
Agriculture	Rice transplanting, weeding, nursery-raising, sowing, weeding of vegetables ¹ .
Dairying	Cleaning animal and animal shed, collecting dung, watering animals, grazing, feeding and watering, fetching water and fodder, milking, tending sick animals ²
Fisheries	Salting, drying, smoking, preservation, vending
Small animal husbandry	Carding, spinning of wool
Khadi	Carding, spinning
Handlooms	All pre-processing prior to weaving
Handicrafts	Lace-making, certain types of embroideries
Sericulture	Rearing, spinning, reeling ³

¹ Directorate of Extension Education, Birsa Agricultural University.

² Indian Women - A Study of their Role in the Dairy Movement, pages 50, 28 to 35.

³ An assessment of Women's Roles - The Karnataka Sericulture Development Project, Institute of Social Studies Trust, New Delhi, 1982, pages 13 to 20, and, Women's Programme in Tamil Nadu Sericulture, An Evaluation, A. R. Rajapurhit, December 1985, pages 19 to 21.

PART II. KHADI, VILLAGE INDUSTRIES, HANDLOOMS,
HANDICRAFTS IN INDIA

Size

		Exports (Rs. Crores)	Proposed 1989-90
		1984-85	
Khadi]		
Village Industries]		3.65	5.90
Handlooms		348.86	485.00
Handicrafts		1700.00	2591.00
Sericulture		129.05	190.00
Total:		2181.56	3271.90

		Production (Rs. crores)	
Khadi]		
Village Industries]		170.00	300.00
Handlooms		758.56	1700.00
Handlooms		2880.00	3680.00
Handicrafts		3500.00	5400.00
Sericulture		316.57	510.00
Total:		7625.13	11590.00

Khadi and Village Industries

Size The Khadi and Village Industries Commission was set up in 1957. It operates through 26 State Khadi and Village Industries Boards, 1,114 registered institutions, and 30,000 industrial cooperatives of artisans, and covers 1,50,000 villages. In 1980-85, the production of khadi was worth Rs.170 crores, and village industries Rs.758.56 crores, making a total production of Rs.928.56 crores. The target for the Seventh Plan period is Rs.2,000 crores. By 1984-85, 3.63 million persons were getting employment through the KVIC system, 1.6 million women (46 per cent) and 1.99 million men. The persons getting employment are expected to increase to 5 million by 1989-90. The system has

a lot of problems, but because of its employment potential does have the whole-hearted support of the government.

Gender Issues, Pilot Projects. In spite of the sector employing 46 per cent women, the staff of the Boards and registered institutions are 90 per cent male and the members of the artisans cooperatives are 80 per cent male. There are no women in any posts of decision-making importance. The Mahila Vikas Sangh project is in some ways a 'khadi pilot project.' It does not seem useful to have pilot action projects at this stage, for khadi only. But khadi should certainly be included in all centres of women's development.

Handlooms

Size The All-India Handloom Board was set up in 1952.

	1979-80	1984-85	1985-90
Employment (lakh persons)	61.50	74.66	23.47
Production (million metres)	2,900	3,600	4,600

Gender Issues. The handloom system has many problems; a high percentage of producer-organisations are dormant. Women do virtually all pre-weaving operations; but they are subsumed within the household. It is not clear what can be done about this issue, when the cooperative system itself is weak in many States. It does not seem useful to have pilot action projects at this stage, for women in handlooms. But handlooms should certainly be included in all centres of women's development.

Handicrafts

<u>Size</u>	<u>1979-80</u>	<u>1984-85</u>	<u>Proposed</u> <u>1989-90</u>
Production (Rs. crore)	2,050	3,500	5,400
Exports (Rs. crore)	854	1,700	2,591
Employment (lakh persons)	20.3	27.40	35.80

Gender Issues. The five major export-oriented crafts are jewellery, hand-knotted woollen carpets, art metalware, hand-printing, textiles and wood-ware. The carpet industry has a high proportion of child labour. The other four are traditionally almost completely male occupations. Lace and lace goods, and embroidery, is one significant area of handicrafts where women predominate. The All-India Handicrafts Board has done a fairly good job of extension; it has recently done a market survey of West European countries for lace and lace goods, and is doing marketing on a reasonably sustained basis. But the women-dominated crafts suffer from being almost entirely in the hands of middle-men; the women are mostly home-based and piece-rate workers, with all its attendant problems. In spite of it being a large sector, the problems of women crafts-persons, because of the home-based nature, have so far been tackled only by non-governmental women's organisations - Sewa-Mithila (paintings, lac bangles, sikki work), Sewa-Ahmedabad (cane and bamboo, block-printing), Sewa-Delhi (embroidery, zardosi), Working Women's Forum (lace).

Mahila Haat is the first initiative in the employment system

of khadi, village industries, handloom and handicrafts, for women's producer groups.

PART III. MAHILA HAAT

All details about Mahila Haat have been given in the report of the Mahila Haat Workshop April 13 to 15, 1986 (Appendix 1).

We give below our recommendations for the funding of Mahila Haat:

- our first recommendation is that Mahila Haat should be registered separately as a new n.g.o. ✓
- our second recommendation is that a financing committee should be set up, which will find core support for Mahila Haat (for space, core staff, administration etc). Until this is done, ISST should continue to coordinate Mahila Haat projects, and we recommend that Tara Appachu be full-time and be responsible for Mahila Haat.
- Our third recommendation is that project support grants, in the interim period, be given to Mahila Haat through ISST.

Projects of Mahila Haat

Mahila Haat should have the following three projects:

- (1) Rural mahila weekly haat Project
- (2) Direct marketing support project
- (3) Sample room and facilitation centre project

For (3), space is crucial. Until this is obtained, it cannot be started. Equally crucial, is the identification of professionals knowing how to run a sample room and facilitation

centre, which has not been done yet.

Therefore, in this document, we are giving budget details of (1) and (2) alone.

(1) Rural Mahila Weekly Haat Project

The need to develop a rural, and local market has been stressed in the report of the Mahila Haat workshop, April 13 to 15, 1986, since this was constantly emphasised by participants.

We herewith enclose a survey report which Community Services Guild and I wrote in 1983 (Appendix 2). We need to do somewhat similar surveys, but more comprehensive, in four or five project areas. The surveys should be done by women's voluntary agencies, or its equivalent, because, they will be doing follow-up pilot projects. I have identified the following:

(a) Birsa Agricultural University's Women's Cell. This has three women sociologists (MA Sociology) who have organised 9 Mahila Mandals in Kanke block, Ranchi district. They are already working with women vegetable producers who go to the weekly haats nearby. I visited Pithora weekly haat with them on April 23, 1986. Nibha Bara, Valeria Lakra and Celine Kerketta would be very interested in doing this; this survey will focus on agricultural products.

(b) Manju Nandwal, who came to Mahila Haat workshop, from Xavier Institute of Social Service (Tribal Handicrafts Marketing Cell). I visited her also and was quite impressed with her work. She is working in Angara block of Ranchi district. In XISS, Manju's Supervisor is Kabita Mukherjee, who has already done very

interesting work in introducing processed foods into rural markets (mahua and ragi bread, pumpkin halwa, dried cauliflower etc). This survey would focus on food products.

(c) Sewa-Munger, which has already experimented with setting up weekly haats.

(d) Since these three are in tribal areas, we would like to try one or two in non-tribal areas in Bihar, e.g. Warsaliganj block (Mahila Vikas Sangh), Madhubani block (Sewa-Mithila).

In the Mahila Haat workshop, we talked about surveys in three States. We are not convinced that such micro-level studies in three States would be useful. We think it would be more useful to do 4-5 surveys in one State, and have the workshop in that State.

Costs. 1 Surveys

Salaries (all women)

2 Supervisors and Report-writers

x Rs. 2000 x 8 months = Rs. 32,000

10 Investigators

x Rs. 1000 x 4 months = Rs. 40,000

Stationery

= Rs. 5,000

Typing

= Rs. 2,000

Contingencies

= Rs. 1,000

Travel (Coordinators, Supervisors)

= Rs. 5,000

Total = Rs. 85,000

=====

II. Workshop (Ranchi)Travel of participants

4 Haatwalis) from each survey area = $8 \times 3 = 24 \times \text{Rs. } 100 = \text{Rs. } 2,400$
 4 Producers) (from outside Ranchi)

Travel of Resource Persons (from Delhi) = $6 \times \text{Rs. } 2500 = \text{Rs. } 15,000$

Stay during workshop $40 \times 100 \times 3 = \text{Rs. } 12,000$

Stationery and other expenses = Rs. 2,600
related to workshop

Total = Rs. 32,000
 =====

During the workshop, based on the surveys, five pilot projects will be developed for further funding.

Surveys	= Rs. 85,000
Workshop	= Rs. 32,000

Total	= Rs. 117,000
	=====

(2) Direct Marketing Support Project

What came across most strongly was that almost all groups desired direct marketing support.

We propose the following sub-projects:

(a) Mahila Khadi Shop

(b) Linkage with Alternative Marketing Organisations

(a) Mahila Khadi Shop. Bharati Sharma, has expressed interest in working as Coordinator of the Mahila Khadi Shop. She is an excellent design professional, she has recently travelled in Bihar and visited some of the WPGs, she has an excellent understanding of on-the-ground women-in-development issues as well. I am enclosing her proposal as it is (Appendix 3); the Advisory Committee of Mahila Haat should discuss matters further with her: We give below a budget,

based on her proposal, and our discussions with her.

Rationale

There are a number of products now made completely by women's group; in the Khadi sector, particularly in Bihar-- blankets, tasar silk, applique embroidery using tasar on tasar, woollen carpets, etc.

These products are currently being sold successfully in Khadi retail outlets in Bihar. But a new market outlet in Delhi should be developed now, so that, as production increases, both the channels can be used (Khadi retail outlets in Bihar and a new market outlet in Delhi).

the Khadi sector in Bihar is completely male-dominated. Poor women's interests are often not considered by the men, and not considered by some of the male-dominated institutions, though they are certified institutions of KVIC.

The women's groups in Bihar should be registered as all-women's khadi cooperatives, so that the poor women themselves are in control over the products. The cooperatives should apply for certification from the KVIC, so that they can continue to sell through the same khadi retail outlets. This suggestion has been accepted by Mahila Vikas Sangh, and the registrations as all-women's khadi cooperatives will initially be carried out in two or three groups supported by Mahila Vikas Sangh, (Nauhatta, Warsaliganj, and Jamui) as experiments, and khadi certification will be obtained for them, as well as for Sewa-Munger.

This being the case, our second suggestion is on a new market outlet in Delhi.

Why should there not be a Mahila Khadi Shop in Delhi? This shop can get some assistance from KVIC; and get rebate facilities during festivals etc.

The Mahila Khadi Shop can be located either within the Khadi Gramodyog Bhavan (near Regal), or in the Bihar State Emporium, or in the khadi showroom in Baba Kharak Singh Marg called Gramshilp. KVIC or All India Handicrafts Board may help us in this, so that we get space in a good location, free of rent.

The Mahila Khadi Shop can focus on new and attractive designs and products, with a new and attractive display. We can have both khadi and village industries products made by women's organisations, which have got certification for khadi (not necessarily only in Bihar, it can have products from all over the country).

In addition to income-generation, the Mahila Khadi Shop, will, help to

(1) encourage the KVIC to consider women's issues like technology for women, higher wages for spinners, etc.

(2) encourage the KVIC to appoint more women functionaries in future appointments.

(3) encourage the KVIC to make an effort to make khadi beautiful.

(4) make the general public aware of the potential of khadi products, etc.

Budget for Mahila Khadi Shop

Space			Free
<u>Working Capital and Assets (non-recurring)</u>			
Stock	Rs.	3,00,000	
Goods in pipeline	Rs.	1,50,000	
Interior furnishings	Rs.	80,000	
Air-conditioning	Rs.	30,000	= Rs. 5,60,000 -
<u>Recurring</u>			
(1) Publicity and sales promotion (1 year)	Rs.	30,000	
(2) Salaries (1 year):			
Cutting Master	Rs.	36,000	
Sample Tailor	Rs.	10,800	
Design/Quality Control Assistant	Rs.	24,000	
Consultant	Rs.	75,000	
Helpers + Sales Asstts.	Rs.	36,000	
(3) Materials (1 year)			
Material for prototypes	Rs.	25,000	
Blocks and screens	Rs.	25,000	
Reference materials	Rs.	20,000	
Miscellaneous	Rs.	12,000	
(4) Travel (1 year)	Rs.	18,000	
(Rs. 3000 x 6 visits)		-----	= Rs. 3,11,800
			=====

(b) Linkage With Alternative Marketing Organisations (AMOs)

Another approach is to link WPGs with Alternative Marketing Organisations. Ms. Kirrin Gill, is a young Indian professional, who has worked with SERRV in USA. Her experience has been that

(1) Many WPGS do not know how to work with AMOs and need help on-the-ground, to work with them, even in simple matters like filling up forms.

(2) There is a wide network of active AMOs in Europe and USA, and, until they develop local markets, AMOs can sustain many groups.

She would develop this project from scratch. She has worked and got trained in SERRV, and will be free to join work in October 1986; she has already made some linkages between Sewa-Mithila Swallows Project and SERRV, Save the Children Fund.

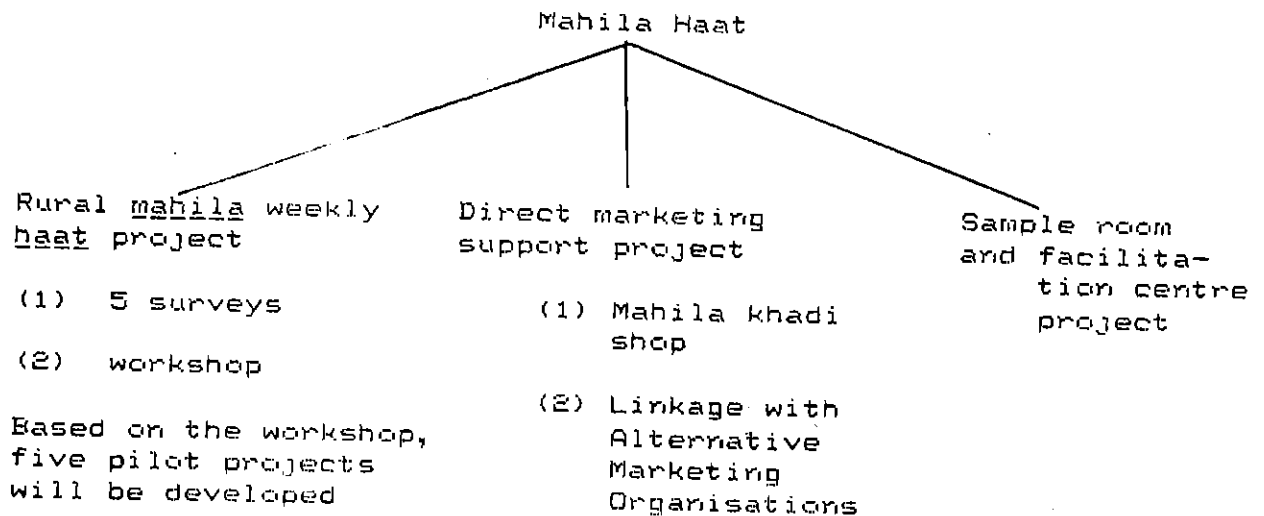
Budget: 3 years

Salary: Rs. 2,000 x 36 = Rs. 72,000

Travel: Rs. 2,000 x 36 = Rs. 72,000

Stationery and postage Rs. 200 x 36 = Rs. 7,200

This project will only make linkages, to enable the WPGs to deal directly with AMDs. That is why, the office costs are minimal - the WPGs will take care of the other costs from their budgets.



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REPORT OF MAHILA HAAT WORKSHOP
HELD AT, AND HOSTED BY,
THE INSTITUTE OF SOCIAL STUDIES TRUST,
5 DEENDAYAL UPADHYAY MARG,
NEW DELHI 110 002
APRIL 13, 14 and 15, 1986

by

Viji Srinivasan

April 1986

Summary

1. What came across most strongly was that in spite of having Central Cottage Industries Emporium, All-India Handicrafts Board, State Emporia, Dastkari, as marketing resources, of the 28 groups, only four reported that they did not have a marketing problem. Of these four, two did marketing through KVIC's retail outlets, and one had a Bombay market.
2. The next strong impression was that 'organising', a 'sangathan' was crucial for poor women's groups; all the groups who had tried 'organising' had extremely positive experiences.
3. A revolving fund was urgently needed for many groups.
4. The last but not least urgent need expressed was to develop pilot projects to experiment with building up a local market, in the rural areas, for rural poor women's groups.

Abbreviations

AIHB:	All India Handicrafts Board
BCT:	Bhagavatula Charitable Trust
CCIC:	Central Cottage Industries Corporation
CSWB:	Central Social Welfare Board
DWCRA:	Development of Women and Children in Rural Areas
HHEC:	Handicrafts and Handlooms Export Corporation
ISST:	Institute of Social Studies Trust
KVIC:	Khadi and Village Industries Commission
SEWA:	Self-Employed Women's Association
WPGs:	Women Producer Groups
WWF:	Working Women's Forum

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Report of Workshop
on

MAHILA HAAT
April 13, 14 and 15, 1986

I. Introduction

The Institute of Social Studies Trust initiated the concept of Mahila Haat and has done a lot of preparatory work in the form of site visits and a survey. This resulted in a workshop at Delhi on April 13, 14 and 15, hosted by ISST.

Walking into the basement of SMM Theatre Crafts Building, which had been hired for a month, was a heady, exhilarating experience. Here were brightly lit up stalls with women salespersons and producers exhibiting a wide range of products--tasar from Central Bihar; reed mats, and fibre-craft from Tamil Nadu; tribal women's textiles from the Chota Nagpur plateau in Bihar; agarbathis from gas victims of Bhopal in Madhya Pradesh; wooden toys and block-printed saris from Andhra Pradesh; block-printed textiles from Gujarat; chikan work from Lucknow in Uttar Pradesh; batik textiles from Tamil Nadu, fibre craft from Uttar Pradesh; bead-work, block-printing and jari-work from Madhya Pradesh; and processed food products from Maharashtra. It was so exciting that we said to ourselves "We have to go on now; we can't stop."

The workshop began at 10 a.m. It was equally exciting. The women participants were in a majority, sat in front, and men, fewer in number, sat at the back. And the women spoke! Out of

all the groups, only the gas victims organisation in Bhopal had a male speaker, and even there, a woman also spoke. In session after session, it was women producers and organisers who took the lead, and, out of the workshop and informal consultations, Mahila Haat was given shape and form, credibility and legitimacy.

II. The Sessions

I give below, a report about the different sessions.

Session 1, April 13: Introduction to Mahila Haat

It began with Ela Bhatt, who has won international recognition for her work with poor, self-employed women, leading the singing of the "Ekta ka geet", the solidarity song.

"The colour of our blood is the same
So, who are the rich, who are the poor?
The poor are poor
Because you became rich
And you became a monarch
But still the colour of our blood is the same"

Ms. C.P. Sujaya, Joint Secretary, Ministry of Human Resources Development, chaired the session. Ms. Tara Appachu, of the Institute of Social Studies Trust, welcomed the gathering, and specially the women from the different producer groups. "In the course of our research, we realised that the problems of Women Producer Groups are common. This was further emphasized in the course of a year of continuous interaction with all of you. We felt that WPGs needed a place to meet. That is how Mahila Haat was developed", said Tara. Then, the members of Mahila Haat's Advisory Committee introduced themselves - Mr. K. B.

Johar, Central Cottage Industries Corporation; Dr. Parameswara Rao, Bhagavatula Charitable Trust; Ms. Ela Bhatt, SEWA; Ms. C.P. Sujaya, Joint Secretary, Department of Women and Child Development; Mr. Gopikrishna, General Secretary, S.M.M. Theatre Crafts Trust; Ms. Viji Srinivasan; Mr. L. C. Jain, Consultant; Poonam Muttreja, Dastkar. Tara then requested two volunteers, to join the Advisory Committee on behalf of the Women's Producer Groups (WPG).

She went on to give a summary of the minutes of the meeting of the Advisory Committee held on April 12, 1986. The Committee had made the following suggestions for a future course of action.

- Develop a roster of products and problems from WPGs
- Facilitate a link between WPGs and the market
- Conduct surveys of rural weekly haats in four areas of the country, followed up by a conference with producers, designers and local haatwalis, and form a sub-committee which will finalise methodologies and finances for the haat surveys (volunteers from WPGs to do the haat surveys in their areas, requested)
- Foster alliances and collaborations with DWCR (Development of Women and Children in Rural Areas), AIHB (All-India Handicrafts Board), Dastkar, CSWB (Central Social Welfare Board), National Vocational Training Institute, KVIC (Khadi and Village Industries Commission), Naika, Central Cottage Industries Corporation, Ministry of Welfare, Sewa-Bharat.
- Set up a sample room with samples from all WPGs displayed a design cum product development centre, to strengthen WPGs, and for taking orders (guidance and directions will be got from Handicrafts and Handlooms Export Corporation - HHED - which has got the country's best sample room). This will be a clearing-house of information where even poor women can get collective advice on improving raw material purchase, and marketing links to the mainstream markets.

Conception and Aspirations of Mahila Haat Next, Ms. Devaki

Jain gave an excellent presentation on the history and major objectives of Mahila Haat:

For Mahila Haat, this particular meeting is a very critical moment. ISST has been nursing this project for over one and a half years. Rekha, Nalini and many of our sisters have nursed this project. And I say it is critical because while we were nursing this project, nurturing it, we were wondering if it would ever be born. In a way it was just as well that it was not born. For, if it had been born out of our office, we would have felt we created it and put it on top of your heads.

Now all of you are here, I see this as a consultation with Women's Producer Groups, to decide what Mahila Haat should be. There are three questions we are struggling to answer, as initiators; you will give us clarity.

- What is Mahila Haat? What should it be? What does it define itself to be, compared to other structures of this kind?
- What role can it play?
- Who will manage it? Who will make it play this role? We thought yesterday that the people who play this role should be the women producers themselves.

Where, in our vision, would it go? The dream for Mahila Haat would be a federation of member-organisations. The members should be WPGs from Delhi and all over India, so that ISST will be another form of Sewa, or WWF, a service organisation, which would facilitate and start the process as initiators, but all of you, as clients, would take the process over.

Then it would have a focal point, hopefully in every part of India. But, you will ask, Why is it now in Delhi? This is merely to have a chance for exchange of information. And that is why it is so important that you decide its clarity, its kind of membership, its kind of role. Even the Managing Committee ultimately, should be from the group.

We should take a few steps along this route - so that at the end of these few days there will be self-definition, and a work programme. Then we have to create it into projects, projects have to be given money, human resources, space - and then it will be on its way.

What is the genesis of Mahila Haat? There are three sources of inspiration. The first inspiration was ISST's experience, where, we had been really studying women workers - in large-scale projects and in small income-generating projects.

The studies became the case-studies in Women's Quest for Power - the Madhubani painters, which has now become Sewa-Mithila - the dairy workers which has now become a huge project in Andhra Pradesh, with women dairy workers.

The second inspiration was an evaluation of the CSWB's socio-economic programmes, ten years ago. The groups were producing objects kept in rooms, and cupboards were full of unsold goods. So we thought of a market facilitation centre.

But Mahila Haat would not be a shop, for that there is Dastkar; but it would be a stronger and more continuous place, to link WPGs to shops.

When Kamaladevi Chattopadhyay and L.C. Jain started CCIC, it became a successful merchandising place. So, we, with the agreement of the then M.D., sent 150 telegrams to different WPGs through the Chairmen, CSWB. Only two answered.

Why? Why could we not make the fit? WPGs had small stocks, they didn't know how and where to send the samples, they didn't know how to send a person to Delhi... they didn't have working capital... it is a macro-problem for micro-units.

The third inspiration was the Sewa-Bharat experience. There are ten Sewas all over India, who came to a Sewa-bharat workshop in Delhi, and there was an Exhibition. The most wonderful thing happened at that moment - when the women came, they bought each others' goods. The Lucknow Muslim chikan-workers bought lac bangles from Madhubani, the Madhubani women bought the Lucknow kurtas - the quality and the price were what the poor could afford. This was a big mind-opener. Why don't we have a genuine women's stock exchange - where women producers can periodically come and trade with each other, at one class level - kurtawalis, banglewalis, chunniwalis and juthiwalis can come to one point and barter, exchange and trade.

Back for a moment to the rural weekly haats. Here we will do surveys of haats of products and their sources - where are products coming from? Delhi and Bombay? All right. We women will produce these products. Then we will

identify product gaps - these products are needed, ~~but not~~ being produced; we women will produce those products also. But that is not enough! The Bombaywala has a very strong distribution network! We can't enter it! We need 'organisation' to create the space in that market! We will have a conference of local women producers and haatwalis. Mahila Haat is an employment support system.

Finally, Mahila Haat can, and should, create consumer preference, a consumption ethic - a Gandhian ethic - buy in order to support poor women! Create work! Create employment! A sisterhood through buying! And sharing through sisterhood.

Thus Mahila Haat could be a focal point for different movements. The Prime Minister is inaugurating a hawkers' conference on April 15; I see a very strong connection between the hawkers' movement and Mahila Haat; a very strong connection between the Self-employed Commission and Mahila Haat; I see a very strong connection between the CSWB's women and work bulletins and Mahila Haat; I see a very strong connection between Mahila Haat and the non-aligned movement; I see this movement-connection, because I've seen in the past that micro-groups need to be organised and mobilised into a net pulling system - otherwise all programmes addressed to them get dispersed, if they are depending on government focal points. Mahila Haat should be an n.g.o. focal point.

You have to give it rebirth, make it walk, make it work, for at least five years, create a responsible structure, and create a movement.

Ela Bhatt translated Devaki Jain's speech into Hindi. In addition she expanded on the concept of the self-employed "We are 89% of the workers of India. But we are economic producers in our own right - hawkers, home-based producers and labourers selling labour. The majority of the self-employed are women. But we are invisible; we are treated only as reproducers. That is why we have invited the Prime Minister, we are asking him to declare April 15 as Self-employed Worker's Day and to appoint a Commission for the Self-employed."

The other sessions were conducted in Hindi and English, and sometimes in Tamil and Telugu.

Session 2, April 13: Marketing

Ms. C. P. Sujaya continued to chair this session.

Mr. K. B. Johar, Managing Director, Central Cottage Industries Corporation, was the speaker. He began with outlining a few questions, and introducing the subject of marketing for WPGs:

"The first principle is that all your products cannot be sold only in the cities. There has to be a local market. This is why we will do haat surveys in four areas. The sample room in Delhi is not for a retail outlet, but to take orders."

"The second is, that in the case of Mahila Haat, marketing is an exchange of goods and money, for employment, and for improving the quality of life of poor women."

"So, we need to hear from you!

What are your products?

Where are you selling your products?

What are your problems?

What is the total value of the products you have brought to Mahila Haat?

Is there a demand for your products?

Do people like it?

Is it an important product?

Can its design be improved?

Can its quality be improved?

If we wish to broaden our market, what changes should we bring in?

What are the market's requirements?

For which market-group or segment is it?"

A discussion followed, during which the following problems were highlighted:

- With regard to marketing, almost all the WPGs said they had problems of marketing
- In KVIC retail outlets in Bihar, women salespersons are not being appointed
- Even in CCIC, there is often a long delay in getting payments
- For some WPGs, transport is a problem
- Because WPGs pay higher wages than 'middlemen' or 'traders', the products become more expensive and even CCIC refuses to buy them
- Similarly, because WPGs make payments for raw materials against bills only, whereas 'traders' don't, the products of WPGs become more expensive

The following suggestions were made:

- There is need for a revolving fund, which would give loans to WPGs when they have orders to fulfill, but don't have working capital
- Almost all WPGs said that there should be a 'permanent' shop in Delhi, a 'permanent' sample room in Delhi, a women producers khadi shop in Delhi
- CCIC should be requested to give a small counter within it for Mahila Haat, so that consumers will get an opportunity to see the different products made by poor women
- There should be lobbying efforts with KVIC, to appoint women salespersons in their retail outlets, and for KVIC's recruitment policy to be made more women-oriented
- All government programmes for women's income-generation should reserve 30 per cent of the budget, for marketing support

- There should be lobbying efforts with CCIC to buy products of genuine WPGs, even if more expensive than similar products made by 'commercial' organisations, if the higher price is due to minimum and high wages for artisans, and purchase of raw materials against bills.

The groups which specially mentioned marketing problems were: Tribal Handicrafts Marketing Cell (lac), Ankur (garments), Sewa (woollen shawls), Swallows (batik textiles), Sewa-Munger (embroidery), Ruhsa (cotton lungis); Ruhsa, for example, had an unsold stock of Rs.3 lakhs.

Many groups stressed the need to build up local markets (Women's India Trust was a keen advocate, Sewa-Munger was trying to set up weekly haats in their area of operation).

Session 3, April 14: Raw Materials

This session was chaired by Vidyaben of Sewa-Munger. Manoshi Mitra was the resource person. Mr. L. C. Jain introduced the subject:

"The problem of raw materials is an organic part of the lives of small producers and their organisations, the problem is entwined with their lives. They don't have capital, so they buy raw materials in very small quantities; raw materials become very expensive, so the products become expensive, and cannot compete with bigger production units (they do not get higher wages). Small producers also do not have storage space; they store it on the streets, and are then subjected to harassment by municipal authorities.

Elaben took me to Ahmedabad to see the bamboo-workers. The big factories take contracts for bamboo forests; the CCFs are given promises of jobs after retirement, for example, WIMCO takes whole forests on long-term leases for 30 years! The big factories also get bamboo at very cheap prices - If Ela's bamboo-workers pay Rs.7 for a particular quantity of bamboo, the big factories pay 70 paise for the same quantity. Originally, the small producers had priority, but this is no longer true.

Under these circumstances, Mahila Haat (or some forum) has to lobby for: (a) a reservation of 10 per cent for the local artisans, of all raw materials, (ii) bank credit, (iii) a reasonable price (after all there is a dual pricing policy for sugar) which will enable their products to be competitive (we have done a survey of 200,000 artisans in 200 blocks which showed that people liked their products, the only problem was the high cost of raw materials).

The reason why I keep on saying "Raise your voice" is because the Government keeps on promising, but doesn't do it - for example, the cotton yarn for handloom weavers is 30 per cent higher than the mill-owner's yarn; the Government said that the National Corporation would be set up and would supply Rs.250 crores worth of handloom yarn, but, in reality, supplied only Rs.2 crore worth, last year."

Therefore the women's movement, and WPGs have to raise very strong voices and press the Government for a policy package for basic raw materials - for a price agreement and quota agreement by the Government - 10 per cent of raw materials will be first retained in the local area, and, made available to local workers at a reasonable price.

In the brief discussions which followed, the following additional suggestions were made:

- A revolving fund for raw material purchase
- Impress on government, the need for special grant assistance for groups who wish to grow their own raw materials (e.g. arjun plantations to grow cocoons).

The groups which talked about problems of raw materials were, Women's India Trust (fruits), Vanvasi Seva Kendra (wood, wool, cocoons), Mahila Vikas Sangh (cocoons), Sewa-Lucknow (cotton textiles), Tribal Handicrafts Marketing Cell (cotton yarn), CODES (reeds for mats).

Session 4, April 14: Organising (Sangathan)

Vidyaben continued to chair the session, Manoshi Mitra continued as chairperson; Kanta Tyagi, of Kanya Ashram, Niwali, was the first speaker.

This session revealed that almost all the groups, in one way or another, had tried 'sangathan' and felt it to be an important programme instrument. Group after group related their positive and moving experiences.

Kanta Tyagi: "I went for a year, to Niwali, with Rs. 10,000; I have spent 34 years. It is in a very remote area of Madhya Pradesh, within the jungle. No one even knew Hindi in the area; the moneylenders, traders, police, excise officials, all threatened us and tried to frighten us. But we persevered in sangathan, we had sammelans under trees; we, tribal women, broke up the liquor pots, we held open people's courts and tried the vyaparis. The government knows the value of sangathan."

L.C. Jain: Kanta Tyagi has struck a very vital and very timely note. When we disperse, the power which we feel now should not disperse; there should be an associated power of women through sangathan - which is, as Kanta Tyagi expressed, the only countervailing force in the face of exploiters, an indifferent and corrupt bureaucracy, an oppressive police force, to get development programmes and government schemes going, in the area of work.

Namrata (Sewa) - Our women garment-workers were being paid Rs.7 for stitching 12 petticoats; out of this Rs.7, Rs.3 would be spent in transport etc. After sangathan and a union, and their grievances being sent to the government, it has gone up to Rs. 17 per dozen.

It is not only Sewa's membership who benefitted; the wages went up for all garment-workers - this is the ripple-effect of Sangathan.

Shabana (Sewa-Lucknow) - Due to sangathan, the mahalans, after our long dharna are paying 20 per cent more for chikan-work. But it was a long struggle.

Hira Devi (Mahila Vikas Sangh) - Six of us, all women, were trained in Ranchi; then we surveyed all villages in the area. The people are very poor - the men had no clothes, only langotis, women collect firewood in the jungle miles away; if they can't sell it, they sleep hungry. We went from house to house, organising them; many thought we were dacoits, many thought we were family planning workers. We nearly left our jobs - there was not even drinking water available in these villages. Now there are four spinning-cum-weaving centres, and they are very happy.

Amarjyoti Nilayam - "Why education for women? They are going to wash vessels," said the men in our area (Uttar Pradesh). The women cover their heads all the time. "Why?", we ask. "Otherwise our husbands will die", they say. They are forbidden

from going anywhere, they are married when they are children.

Only now they are being sent to our Centre ... they have not been out of their villages. After a lot of persuasion, the men let them come to Varanasi with us - they saw everything with wonder... change has slowly come into their lives ...

Vilaya Kumari (CROSS) - Women agricultural labourers are so much exploited... they are bonded labourers ... they are not even permitted to feed their babies during working hours ... I am spitting on the floor, by the time the spit dries up, you must return after feeding your baby, says the landlord's wife. Only organising has helped them.

ECI - But women need supportive services also... we have opened balwadis.

Ela Bhatt - Sewa's experience also has been that we cannot do 'struggle' alone, there has to be 'development' also. For example, our patchwork women (chindi-workers) formed a union and fought against extremely low piece-rate wages. They were victimised and thrown out of employment altogether. So we had to begin a production unit - now 200 chindi workers are in the cooperative. But, now the 400 chindi-workers who are not in the cooperative, they also benefit, they also got the strength to ask for higher wages, even without sangathan. They know that they can join the cooperative if they are victimised and they can ask for higher wages and for work throughout the year quoting Sewa's example. It has automatically increased bargaining power; but sangathan and development had to go hand in hand.

"We believe that there should be national organisations of women workers. For example, there should be one national textile organisation for tasar spinners and weavers, batik workers, block-printers, rag patch workers, then only people in power will listen to us. Organising is like a receptacle; it is absolutely needed; but then it can be filled with anything - water, liquor, sugar.

The government has plenty of programmes - IRDP, DWCRA - but they will never work without organising. We need primary membership at village level, then state-level membership, and then national-level membership. We will have success only if we have strength.

Radha Bhatt (Laxmi Ashram) - We are in a small village on top of the Himalayas - nobody knows us or our products, which we brought to Delhi some years ago - we are a small women producers' group - with a lot of problems of raw materials, transport, marketing.

Barter is the best economics. Why not a group in Kausani, a group in Bihar, a group in Bombay, support each other?

We should make first for local markets; but the world is changing and we have to exist ... so I suggested Mahila Haat to Devaki ... and she has done it finally.

We, WPGs, should have one platform, our voice should be strong.

The country's development is going in the wrong directions

- the government's policies and emphasis on industrialisation, the consequent exploitation, and, centralised decision-making; and the current should be reversed, a true meaning should be given to development, the current should be brought back to rural women who know their problems and priorities best; Mahila Haat should do this and take development into the right direction."

Shiraz Valsada (Kashtapari Sangathan) - "This is a mass movement in Thana district of Maharashtra in which women have taken a major role in land-based issues - the whole issue of land alienation (moneylenders and traders have taken over a lot of tribal land) - and of 'encroachments' (when tribal families who lost their land to moneylenders began subsistence food production in forest areas, the repression by foresters was unbelievable)) Our women are militant and have got into direct confrontations with landlords, police, foresters - these are outsiders. But with their own men, they are victims of an unfair division of labour, wife-beating, witch-hunting. Even the women's art, the Warli paintings, have been snatched by the men."

L.C. Jain - "I went to see Sewa's vegetable-vendors, the vendor has tied her child to the cot, at her home, by a thread around the child's ankle. When the policeman harasses her for selling tomatoes in an 'unauthorised' place, and asks for a bribe of tomatoes, the blood goes to her head; and, she and 200 vegetable-vendors surround him and ask "how many tomatoes do you need", but immediately she calms them down, for the thought flashes through her mind that if I do not reach home today, who

will untie my child?

Vidyaben (Sewa-Munger) - "All of us, women producers' groups, are like flowers in a garland; and Devaki united us into Mahila Haat."

Session 5: April 15, Designs and Training

Jolly Rohatgi and Poonam Muttreja made presentations.

Poonam Muttreja - "Eighteen years ago, there were no trained designers in India who would provide design training in villages. Now that situation has changed dramatically."

"In Dastkar, we have tried out three methods of training in design.

(a) A design workshop for 15 days with all the members of the group. For example, Laila Tyabji did this with the Vasna patchwork cooperative in Ahmedabad. She helped them to understand the market, as well as colour, fabric, quality, costing. The experience has been very positive."

(b) "During Exhibitions, we have worked with craftspersons, at the Exhibition itself. Here we have worked on the premise that the craftspersons know best - they know the raw materials, they know production, they know skills, they know the rural markets, and they have dealt with all this for generations. So we don't try to change the entire design and production. We just try and strengthen them. The experience here has been both positive and negative. Some learn quickly and add their own ideas and innovate much further. Some don't even feel the need."

(c) "We invited one craftsperson from each group to design. This has not been a good experience. They didn't share designs with the group; one even left the cooperative!"

Jolly Rohatgi - "I agree with Poonam that the craftsperson is a much better designer than us. I also agree that the group should be involved."

"My experience has been that design has a lot of inter-relationships with the method of production. For example, in blue pottery, those working with the clay are in a sense labourers and the artists control the product. How does one solve this equality question? Who should control the product? Should everyone involved know the whole process?"

"The democratic approach also, often doesn't work. If we ask, many women say, cutting and tailoring!"

"Designing is also very much related to the market. In the local market, the market and production are both controlled by the craftsperson and the customer and the craftspersons are intimately related. In the national market, the market is only slightly removed from the craftsperson's vision. But in the export market, the craftsperson is completely dependent on the design and has only skills.

I feel that the designer should give control to the craftsperson, and this should be the aim of service organisations.

It is often assumed that designing is not required for the

local market. But this is not the case. In the local market, a lot of big industries have crept in, with a lot of second-rate, low-quality, but low-priced goods e.g. Chai glass. A design cell for this market, has to be very special, and the products hand-made, stronger, longer-lasting, higher quality, low-cost, in fact, very cost-conscious. An alternative design cell is thus needed, with a lot of inventiveness, because the means of production have become so diverse and divided that the craftsperson is no longer in control."

III. Conclusion

Meanwhile, all the WPGs had been requested to write their suggestions for Mahila Haat. Based on these suggestions and on the discussions in the different sessions, the Recommendations were drawn up and presented at an evening session. They were also presented on the last session, and again to Mrs. Margaret Alva. Since we feel that the Recommendations are an important part of this report, we are presenting it here itself, rather than as an Appendix.

IV. Recommendations

We are women's non-governmental organisations who are working with women producers who are making

- handicrafts
- garments
- household goods
- utilitarian products
- food products

Our work is essential for the nation. Besides, handicrafts is a very large sector earning a lot of foreign exchange. In 1984-85, Rs.1,700 crores was the foreign exchange earned; in 1984-85, the production of handicrafts in the country was Rs.3,500 crores. Over 27 lakh persons get employment in India in the handicrafts sector.

But, we face a lot of problems, and we know that our women producers are facing a lot of problems. So we feel that there is an urgent need to set up an organisation which will cater to the needs of women producers all over the country. Therefore we support the formation of Mahila Haat.

1. For whom?

It is recommended that Mahila Haat is for women's non-governmental organisations (n.g.os.), producer groups who are producing

- handicrafts
- garments
- household goods
- utilitarian products
- food products

It is also recommended that Mahila Haat's women producer groups should be groups working with poor women.

2. What is Mahila Haat's Objectives?

It is recommended that the two objectives stated by the Institute of Social Studies Trust

- to extend, increase, regularise women's incomes
- to set up a network of women's producer groups

should be taken now, as a starting point, and the advisory

committee should add to these objectives.

3. What would be the programmes of Mahila Haat?

It is recommended that the first programmes of Mahila Haat should be

- Sample room
- Rural weekly haat project

3a. Sample Room and Facilitation Centre

It is recommended that the Sample Room and Facilitation Centre should be located in Delhi. Samples should be bought from all the producer groups and a permanent and growing Sample Room and Facilitation Centre should be set up. This Centre should provide the following services:

- raw material procurement advice
- design-cum-product development advice
- credit services
- marketing support
- network and exchange of information among groups, foster "barter" among groups
- policy support

3a.1. Raw Materials

It is recommended that the Facilitation Centre should provide advice in raw materials procurement as well as provide policy support. It should help groups to get raw materials at a price which will enable their product prices to be competitive. It is also recommended that there should be a special fund for WPGs wishing to grow their own raw materials.

3a.2. Design-cum-product development advice

It is recommended that the Facilitation Centre should set up spearhead teams of designers, technology, equipment, etc, who

would travel to the different producer groups and assist them on the spot. Of special need is advice on new designs, design training, product development - shape, size, utility etc. - improved production techniques, pricing, management, appropriate technology.

3a.3. Credit Services

It is strongly recommended that the Facilitation Centre should have a revolving fund, through which loans should be given to all producer groups for bulk purchase (and consequently cheaper price) of raw materials etc. (which can be returned as soon as the goods are sold). Apart from this, the WPGs should be linked to financial institutions.

3a.4 Marketing Support

It is in this area that most groups strongly expressed the need for assistance. It is recommended that Mahila Haat should undertake the following activities:

- publicity (e.g. on television)
- sample room and booking of bulk orders, linkage with CCIC, HHEC, AIHB
- exhibitions
- quality and price control advice
- studies defining market and consumer type
- market research
- marketing training
- linkage with alternative marketing (trading) organisations abroad (Third World shops)
- assistance in setting up a women khadi producers shop
- assistance in assessment of product in terms of appropriateness for village level, state capital level, national level or export level markets
- promotion of artisans' organisation.

3a.5. Network and exchange of information

It is recommended that a number of workshops should be held in the first year. In subsequent years, other methods should also be devised for this purpose. It is also strongly recommended that the 'organising' strategy, the 'sangathan' should be considerably strengthened at the village level, and all the village level organisations be federated into national level 'sangathans'.

3a.6. Policy support

There is a wide range of requests for policy support, and we recommend that Mahila Haat should study each one of these problems in depth and should present the studies to the concerned authorities:

- mat-weaving groups face heavy competition from powerlooms mats; even Government departments buy from powerloom mats
- a 'consumption ethic' needs to be built up 'buy from poor women', a counter in CCIC, television programmes, etc.
- groups have sales tax problems
- groups paying minimum wages should be given preference by CCIC and by other government agencies, even though, because of their paying the minimum wage, their products are more expensive
- groups should get preference in allocation of raw materials
- Khadi women's groups should be allotted a separate shop by KVIC
- Existing KVIC shops should make it a policy to appoint staff members.

3b. Rural weekly haat project

All the participants felt that there was a need to systematically build up local sales, in and around their own villages. Many have tried building up village-level sales, but not systematically.

So, it was decided that four or five areas will be chosen as pilot projects, where the local n.g.o. is interested. A survey will be done of the village markets in and around the project village.

Some of the project villages will have permanent markets, and some, periodic markets. All these will be surveyed; also, in the survey, would be:

- detailed list of products
- who makes these products?

men	women	children
:	:	:
rural urban	rural urban	girls boys
		:
		rural urban
- who buys these products? (by sex, class, caste)
- about the women marketeers
 - credit
 - bank
 - moneylender
 - other
- support services
- possible interventions
- problems of women marketeers
- volume of sales of each product
- what are products that do have a market in the haats, but are not being sold now, and can be introduced.

The surveys would then be presented at a workshop, where pilot projects on rural weekly haat interventions would be hammered out; then the pilot projects would in the course of three years work, test out models for horizontal expansion.

The highlight of the workshop was that Mrs. Margaret Alva suddenly arrived, in spite of having regretted earlier.

"What you are doing is something I have dreamed of doing for women of India. Women in this country have to be removed from the concept of inequality. Women can change their own economic

status. We women are creative, we only need infrastructural support to allow us to contribute. My dream is to set up a National Development Corporation for Women. Women like me feel proud to work with women like you", she said.

List of WPGs who came to the Workshop

- | | |
|--|------------------|
| (1) Amarjyoti | (Orissa) |
| (2) Annapurna Mahila Mandal | (Maharashtra) |
| (3) Bhagavatula Charitable Trust | (Andhra Pradesh) |
| (4) Bharatiya Grameen Mahila Sangh | (Andhra Pradesh) |
| (5) Charmadyog Association | (Rajasthan) |
| (6) CODES | (Tamil Nadu) |
| (7) Community Services Guild | (Tamil Nadu) |
| (8) CROSS | (Andhra Pradesh) |
| (9) Gaspidth Mahila Sangh | (Madhya Pradesh) |
| (10) Gouri Handicrafts Cooperative Society | (Orissa) |
| (11) Jeeva Sevalaya | (Tamil Nadu) |
| (12) Kasturba Varvasi Kanya Ashram | (Madhya Pradesh) |
| (13) Mahila Vikas Sangh | (Bihar) |
| (14) Ruhsa | (Tamil Nadu) |
| (15) Sewa-Bhopal | (Madhya Pradesh) |
| (16) Sewa-Delhi | (Delhi) |
| (17) Sewa-Jaago | (Gujarat) |
| (18) Sewa-Lucknow | (Uttar Pradesh) |
| (19) Sewa-Munger | (Bihar) |
| (20) Snehalaya | (Uttar Pradesh) |
| (21) Sumangali Sevashram | (Karnataka) |
| (22) Svavalamban | (Delhi) |
| (23) Swallows Handicrafts | (Tamil Nadu) |

- | | |
|--|---------------|
| (24) Tajpur Mahila Mandal | (Punjab) |
| (25) Tribal Handicrafts Marketing Cell | (Bihar) |
| (26) Uttarshahartali Handicapped Society | (West Bengal) |
| (27) Vanvasi Seva Kendra | (Bihar) |
| (28) Women's India Trust | (Maharashtra) |

RURAL WEEKLY HAATS -

A micro-level survey of the weekly haats at Omalur (Tuesdays) and Muthunaickenpatti (Fridays), in Omalur block, Salem district, Tamil Nadu State, resulting from a survey of Puliampatti, a small village in the same block

Community Services Guild
and
Viji Srinivasan

October 1983

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Summary

1. The survey of rural weekly haats grew out of discussions in a group of women activists who felt that it was crucial for rural women's employment-generation, that women producers' groups should develop local rural markets.
2. Jha's paper "Rural Marketing - the State of the Art" suggests a useful framework for understanding rural marketing.
3. An important deficiency of all rural marketing's existing literature is that there are no sex breakdowns.
4. The micro-survey of Puliampatti village revealed that 319 families out of 340 respondents had spent 30 per cent to 40 per cent of their spending in rural weekly haats the previous week.
5. Out of 122 haatwalis (sellers) in the weekly haats, 120 respondents went to different weekly markets as vendors, on six days in the week, providing a source of continuous employment.
6. Thus there is substantial buying and selling in rural weekly haats, even in villages near towns like Salem. There is a lot of scope for import-substitution and for linking WPGs with haatwalis (sellers). But the haatwalis will require supportive services such as credit.
7. To do this effectively, four or five surveys need to be done in a State, and suitable strategies and interventions should be discussed at a workshop.

B. At this workshop, pilot projects can be developed and tested in the five project areas, to be demonstration projects for effective rural marketing centres.

RURAL WEEKLY HAATS -

A micro-level survey of the weekly haats at Omalur (Tuesdays) and Muthunaickenpatti (Fridays), in Omalur block, Salem district, Tamil Nadu State, resulting from a survey of Puliampatti, a small village in the same block

PART I. INTRODUCTION

The women are wearing beautiful antique silver jewellery in their ears, so heavy that the earlobes are distended by an inch; they wear bright purple pink, orange handloom saris, no blouses; their dark skins set off the bright-coloured saris to perfection. They stand under the shade of a huge banyan tree in the midst of Omalur weekly market. They are hoarse with shouting; they are selling all the goods necessary for cattle-owners - an incredible array of coloured ropes, tassels and brasstips for horns, bells for hanging around their necks. Other women sell mounds of kumkum (bindis in powder form); pure and made only from turmeric and colouring, the mounds of fine powder are orange, bright-red and maroon. Some women sell rice; their rice is of various qualities, both raw and parboiled; hand-pounded and mill-polished. Some women, poor and destitute, go around sprinkling water on the fruits, vegetables, and leaves, of all the stallholders. The men give them 10 paise each and the women give 5 paise! Some of the women sell karuveppalai, the strong-scented curry leaves for sambars, chutneys, fresh and large-leaved from the hills; they had spent the better part of a whole day walking to the hills. There is an exciting array of spinaches and sag of different kinds, the Tamilian keerais. The most valuable products being sold by women predominantly, are vegetables. The other products are cheap products - I wonder, for example, how much kumkum they could sell, considering the competition from synthetics, and what could be the day's income ... or from the varieties of dried fish with twinkling eyes ... or from salt crystals ... or huge bundles of semi-dry grass for cattle.

But the men sell saris and dhotis, eversilver and brass vessels, draught cattle and milch cattle (there is a whole separate cattle section), meat of various kinds, pulses, oil, oilseeds ... the saris and dhotis are mostly handloom ... the dhotis have the favourite border of red and black, the colours of MGR's party ... the saris are multi-coloured checks and stripes in glorious combinations of peacock-blue and bright orange, deep brown and green-blue (the colour of the god Ram, say the shop-

owners) ... the brass vessels are gleaming ... the ever-silver vessels also gleam, but in steely-grey rather than the colour of bronze and copper ... whole pigs are roasted ... the oilseeds are of infinite varieties - the brown grainy til, the dark-red mustard and the new varieties of sunflower seed ... I and my colleagues and research investigators look at each other ... the gender bias ... will it make our complex survey still more complicated?

1. Genesis

The genesis was at a meeting of women activists working on the problems of poor rural women's employment-generation. One of them read out from a paper: "The only way to generate non-agricultural employment on a significant scale in rural areas is through import-substitution. We should survey our rural markets and see what is brought in. We should also see what is bought by the rich and middle-class of the village. Then we should set a target -- twenty per cent of what is coming from outside must be locally produced -- and mobilise public opinion. We should encourage purchase of local products -- "let us buy our own village products, let us keep our money within the village." We should also identify product gaps. We should exhibit new village products at public meetings and bazaars. For weeks no one may notice our products. Or they may criticise them. We should not get discouraged. Eventually some interest will be shown. And gradually we can build up our own local rural market and our own import-substitution. This is what large-scale industrialists do -- they substitute for national imports. But it is far more difficult and risky at the village level. To work at the village level requires a certain 'madness'!"

We were all activists looking for a conceptual framework within which to articulate program strategies for poor rural women's employment-generation, specially from the point of view of marketing. We were also interested in the artisanal sector; we felt strongly that artisans, who produce clothing, shelter, utility articles such as mats, bamboo baskets, processed food products, leather articles (particularly footwear), etc. do not receive sufficient and appropriate support services relative to their contribution and numbers. In addition, we felt that it is of no use developing a national or international market for small women producers' groups (WPGs), since this would mean that the WPGs lose control over their market, and be dependent on the fluctuations of these external markets. At the end of the discussion we came back to the same possible intervention -- develop local rural markets for women producers' groups.

¹ Report of the BRAC study tour of Rural Industries in India, October 30 to November 25, 1979.

2. Review of literature

We then did a review of existing literature.

The first thing we did was to look at definitions of marketing, particularly for n.g.os.

"Marketing for Non-profit Organisations" by Philip Kotler gives the following definition:

"Marketing is the analysis, planning, implementation, and control of carefully formulated programs designed to bring about voluntary exchanges of values with target markets for the purpose of achieving organizational objectives. It relies heavily on designing the organization's offering in terms of the target markets' needs and desires, and on using effective pricing, communication, and distribution to inform, motivate, and service the markets."

Kotler further goes on to say:

"Marketing, far from being a management tool of exclusive interest to business establishments, has great relevance to the problems and challenges facing the nonprofit organization. All organizations depend upon exchange relations to attract resources that they need, to convert them into useful products and services, and to distribute them efficiently to target markets. Marketing is a systematic approach to planning and achieving desired exchange relations with other groups. Marketing is concerned with developing, maintaining, and/or regulating exchange relations involving products, services, organizations, persons, places, or causes.

"At the same time, styles of marketing vary from aggressive to minimal to balanced marketing. Aggressive marketing emphasizes promotion as an element in the marketing mix; minimal marketing emphasizes products; and balanced marketing blends all elements into an effective mix that brings about high transactional efficiency and consumer satisfaction.

"When systematic marketing is introduced into an organization, two distinct benefits may be achieved. First, the organization may increase the satisfaction that it delivers to the target market as a result of understanding its needs better and developing better-matched products and services. Second, the organization may improve the efficiency of marketing activities through a better knowledge of how to formulate prices, communications, and distribution.

"Finally, the administrator is concerned with ethical questions raised by marketing. Critics may charge that marketing is a waste of money, that it is intrusive, and that it is manipulative. It is important for administrators to be sensitive to these criticisms and avoid marketing practices or expenditures that cannot be defended. At the same time, marketing is an efficient way of accomplishing communication and distribution tasks facing organizations; it researches people's attitudes primarily to serve them better; and it usually advances causes that are in the public interest."

3. Framework for Understanding the State of the Art

In the course of the review of existing literature, I was given Jha's paper "Rural Marketing -- the State of the Art."

In this paper I found the very interesting diagram:

Domain of Rural Marketing	Dimensions of Transactions				
	Participants	Products	Modalities	Rules of the game	Outcome
Rural to Rural	C 11	C 12	C 13	C 14	C 15
Rural to Urban	C 21	C 22	C 23	C 24	C 25
Urban to Rural	C 31	C 32	C 33	C 34	C 35

(C stands for cell)

I then looked for other literature on rural marketing and came to almost the same conclusions as Dr. Jha:

(1) In terms of participants, C 11, C 21, C 31, existing literature almost ignores the majority of the rural population, cell C 11 particularly.

(2) In terms of products, existing literature concentrates on goods and ignores basic needs, also ignores services, cell C 12 particularly.

(3) In terms of modalities, existing literature again does not say much about cell C 13, particularly criteria for development of existing rural market centres.

(4) In terms of rules of the game, existing literature does not say much about cell C 14: who are the existing facilitators of transactions? What is the nature of the relationship between the transactors and facilitator?

(5) In terms of outcome, the existing literature does not say much about cell C 15, particularly the rural poor. Are they satisfied or dissatisfied with the transaction? What is the impact on subsequent transactions?

An important deficiency of all rural marketing existing literature was that there were no sex breakdowns.

4. Choice of village

In consultation with experts we¹ decided to do a micro-level survey in one village in Tamil Nadu. It was decided that we would choose a village where people knew us, where we would be accepted, and people would talk. We would record all the transactions of all families in that village for a week -- transactions involving assets (land and livestock), transactions involving credit, transactions involving time (services), transactions involving labour. We would try to get some understanding of the cells C 11, C 12, C 13, C 14, C 15 -- the participants, products, modalities, rules of the game and outcome in rural-to-rural transactions.

We chose Puliampatti village for the following reasons:

(1) It was a village where I had worked before. People knew me.

(2) In this village, Mary Arpudam, a field worker of the Community Services Guild (an n.g.o. working in Tamil Nadu) lived with a family, and worked with a women's group in the village. I and my husband could both live with her in the village and we could establish working relationships with the women.

(3) It had both Vanniyar (the land-owning caste of Salem district of Tamil Nadu) and Adi-Dravida (the Harijans of Tamil Nadu) families.

(4) It was located on the Salem-Bangalore highway, and was only 21 kilometers from Salem. Therefore it is easily accessible from Salem and the market is susceptible to urban influences -- fairly typical of Tamil Nadu.

We used a survey schedule as a basic tool. We pretested it on 30 families and then modified it. We then administered it to all

¹ The activists of Community Services Guild.

340 families in Puliampatti 4 field investigators of the Community Services Guild, 2 male, 2 female. We were able to supervise the administration of the schedules. We encouraged the investigators to talk to the respondents and to record on the schedule, as well as in separate notebook, all their observations and records of conversations. I myself talked to 25 per cent of the respondents and recorded my observations and conversations.

We had anticipated reluctance on the part of the respondents to talk about certain things e.g. sale of land, level of borrowing. We found none. That was not the constraint. The main constraint was that July 1 to 18, 1983 was the wrong time. There was a serious drought in Tamil Nadu; there were no festivals during the period, it was not the month for weddings, it was not the time for harvests; people just did not have purchasing power.

Soon we discovered that out of 340 respondents, 301 responded that they went to periodic markets in the vicinity of Puliampatti village (the weekly markets). So we had to modify the strategy and do a small study of two of the periodic markets in the area, Dmalur on Tuesdays and Muthunaickenpatti on Fridays. We used the same methodology -- a survey schedule as the basic tool, modified it after pretesting, administered it to 122 respondents (by me and the same 4 investigators) but also recorded observations and conversations in notebooks.

PART II. SURVEY OF PULIAMPATTI VILLAGE

The first results of the survey were:

1. Number of families

Puliampatti village has 340 families spread over the main village and 10 hamlets.

2. The caste breakdown of the hamlets is as follows:

<u>Hamlet</u>	<u>Number of Families</u>	<u>Name of Caste</u>	<u>Classification by Govt. of Tamil Nadu</u>	<u>Occupation</u>
Pungamarathu Kattu Valaivu ¹	24	All Vanniyar	Backward Class	Land owni cultivation
Raman Kattu Valaivu	8	All Vanniyar	-do-	-

1 The word Kattu Valaivu in Tamil means "a bend of the field".

<u>Hamlet</u>	<u>Number of Families</u>	<u>Name of Caste</u>	<u>Classification by Govt. of Tamil Nadu</u>	<u>Occupation</u>
Palanur Medu	41	All Vanniyar	Backward Class	Landowning, cultivation
Puliampatti main village	58	Vanniyar, Navithar, Kuyavar, Valluvan, Vannar	Mixed	Mixed
Veluamuthu Kattu Valaivu	23	All Vanniyar	Backward Class	Landowning, cultivation
Melakkara mettu patti	58	All Vanniyar	-do-	-do-
Munian Kattu Valaivu	13	All Vanniyar	-do-	-do-
Krishnan Kattu Valaivu	12	All Vanniyar	-do-	-do-
Vyan Karadu	20	All Vanniyar	-do-	-do-
Adi Dravida huts and colony	72	Adi Dravida	Scheduled Caste	Agricultural labourers, stone crushers
Arunthathiyar colony	11	Arunthathiyar	Scheduled Caste	Leather work (artisan)

	340			
	===			

3. The caste breakdown of Puliampatti main village is as follows:

<u>Name of Caste</u>	<u>Number of Families</u>	<u>Classification by Govt. of Tamil Nadu</u>	<u>Occupation</u>
Vanniyar	44	Backward Class	Landowning, cultivation
Vannar	5	-do-	Washing clothes (artisan)
Navithar	6	-do-	Barber (artisan)
Valluvan	2	Scheduled Caste	Astrologer (artisan)
Kuyavar	1	Backward Class	Potter (artisan)

It is interesting to note that the artisans (washerfolk, barbers, astrologers, potters) all live in Puliampatti main village or in the Arunthathiyar colony (leather workers) and service the Vanniyaars living in all the hamlets (Kattuvalaivus).

4. The population breakdown by caste is as follows:

Name of Caste	Number of Families	Population		
		M	F	Total
Vanniyar	243	611	519	1130
Vannar	5	12	10	22
Navithar	6	16	13	29
Valluvan	2	4	18	22
Kuyavar	1	2	2	4
Adi Dravida	72	188	158	346
Arunthathiyar	11	34	31	65
	340	867	751	1618

5. Religion. All the families are Hindu. Only one Vanniyar family is Christian.

6. Literacy:

	Population			Literates			Percentage		
	M	F	Total	M	F	Total	M	F	Total
Vanniyar	611	519	1130	301	203	504	49.26	39.1	44.60
Vannar	12	10	22	4	1	5	33.3	10	22.72
Navithar	16	13	29	12	6	18	75	46.15	62.06
Valluvan	4	18	22	2	8	10	50	44.4	45.45
Kuyavar	2	2	4	2	1	3	100	50	75
Adi Dravida	188	158	346	75	29	104	39.8	18.35	30.05
Arunthathiyar	34	31	65	7	3	10	20.5	8.6	15.38

7. Area under cultivation. The area under cultivation is 413 acres out of which wet land is 149 acres and dry land 264 acres. The total number of wells is 70, pumpsets (diesel) 9, pumpsets (electric) 1.

Out of this 413 acres, 10.35 acres of dry land is owned by Adi Dravidas, 1 acre of dry land by Navithars and the rest by Vanniyars. Even the 402.36 acres owned by Vanniyars is owned by 57 families and the rest of the 186 families are landless. This was not so ten years ago. Ten years ago, 106 Vanniyar families owned land.

8. Artisans' skills. Everyone knows that village artisanal skills are getting destroyed/have declined. The micro-level study showed that each skill has declined in a different way. (a) Of the two Valluvan families, one is a female-headed household. She has become a tailor. The second works in a tamarind unshelling godown. Both have left the traditional skill of astrology, though they do it at times. Other Valluvan families have left the village. One point which is of interest is that the Valluvans are the only Scheduled Caste which has traditionally lived within the Vanniyar village and continues to live there. There has been no institutional arrangement to substitute for this skill. (b) Of the 11 Arunthathiyar families, only 2 even knew the traditional leather-working skills. Out of these 2, only one old man knew tanning. He knew the barks of trees etc. All the others are agricultural labourers. The Arunthathiyars are in a very sad situation now. They are numerically not as large as the Adi-Dravidas and are therefore not having the same bargaining power. The Arunthathiyars did not even have ration cards. The Adi-Dravidas had housing built for them by the Government of Tamil Nadu under the Harijan Housing scheme ten years ago. The Arunthathiyars do not even have pattas to the land on which their thatched huts are built. Yet the Arunthathiyars considered themselves superior to the Adi Dravidas. "We do not eat beef, the Adi Dravidas do," they said.

What has happened is that institutional arrangements have substituted for the leather workers' skill -- tanning factories, etc. There is also a big leather periodic market at Omalur on Saturdays where large amounts of hides are brought and sold.

Another thing that has happened is that economic pressures have forced Vanniyars to take to leather work. 11 Vanniyar male respondents said that they removed dead carcasses of all animals except cows (goats, sheeps etc). I actually saw a Vanniyar family applying salt on a big goat skin. This is something they would never have done in the past.

However, the two Arunthathiar families which did know leather work retained the traditional pannaiyar (landlord) relationship. They provided all the paris (leather buckets for lifting water from the well) and footwear required by the 5 Vanniyar families they were each associated with, in return for which they received 15 vallams (60 measures or 96 kilograms) of ragi per year from each family. Inside the houses of both these families I saw a good stock of ragi -- the barter system still exists. (c) Of the 5 Vannar (washerfolk) families, 4 males had monthly salaried jobs -- one in a poultry farm, one as a clerk, one in an oil mill and one in Dalmia magnesite factory nearby. One Vannar female had a job as an 'ayah' in the noon-meal feeding programme. The others continued washing clothes. Of these, three used donkeys, two had bought them from relatives at Rs.35 and Rs.38 each and one used her uncle's donkey. The Navithar families were in transition from the traditional arrangement to an institutional arrangement. Many Vanniyar families paid per number of clothes while some paid 100 measures (96 kilograms) of ragi per year. On interesting feature was that 4 Adi Dravida families paid Navithar families Rs.20 per year as used to be done long ago. (d) There was only one Kuyavar family (potter) in the village. The other families had all left. I was told that 10 years ago there were 7 Kuyavar families. This Kuyavar family also was in great distress and said they sold only in the periodic markets and there was very little demand for their products. the Kuyavar female was an 'ayah' in the hospital and was paid Rs.60/- per month. In this case there has been no substitute of an institutional arrangement, but the substitute of other materials e.g. plastic, aluminium. (e) In the Navithar caste (barber), out of 6 families, 1 male is a pandal contractor, 1 has ancestral land and a cycle shop and a barber's saloon, 4 others have saloons. The males also come to the periodic markets and give haircuts and shaves to persons right there. The females continue their traditional occupation of helping at child birth, giving post-natal baths to mother and baby. The haircut/shaves is institutionalized, but by the same caste. Even then, interestingly some Vanniyar families and 2 Adi Dravidas made the yearly payment of grain and money respectively. The payment to the females of grain and handloom saris at childbirth continues by the Vanniyar families.

9. Rural spending. Is rural spending within the village or not? Is it a romanticism to say that there is a local rural market for rural crafts?

We tried to answer these questions. From our micro-study, a lot of rural spending is in the village. It is not a romanticism to say that there is a local rural market for rural crafts. Puliampatti is on the main road. There is a bus every half an hour to Omalur and to Salem. The bus fare is Rs. 1.70 to Salem.

And yet, out of the 340 respondents, 319 reported that they spent 30 per cent to 40 per cent of their spending in the previous week, in rural weekly markets in the vicinity.

I went to Puliampatti with the hypothesis that most of the spending is in Salem. I was surprised. A lot of the spending is in rural weekly markets.

It is interesting to compare this with Dr. E. Harriss' study:-

"Data on purchasing patterns for consumption goods of 80 cultivating households and 80 landless families shows that, whereas in households earning more than Rs.1,500 per year, 3% of all cash purchases were made at rural weekly markets in households earning Rs.750-1500 per year such purchases comprised 7% of the total and in those with under Rs.750 p.a. 15%. This last group also trades in villages and with individual rural itinerant peddlars to the greatest extent. The tendency is, therefore, clear."

10. Employment pattern. Out of 72 Adi Dravida families, 16 males and 12 females had got employment (on a monthly salary basis) in the Dalmia magnesite factory in Puliampatti itself. The males earned Rs.500 to Rs.600 per month -- they were appointed on a permanent basis. The females were casual labourers (for stone crushing) but they also got Rs.400 to Rs. 500 per month. These families were somewhat better off. 74 Adi Dravida males and 59 Adi Dravida females were still agricultural labourers. They got wage employment 82 days in the year, whereas previously they had got wage employment 106 days in the year (Source: Office of the Panchayat Commissioner, Puliampatti). What was happening was that the Vanniyar land-owners preferred to hire the Vanniyar landless for wage employment, and the Vanniyar landless were happy to do this. 2 Adi Dravida females were employed as helpers in the noon-meal scheme getting Rs.60 a month; 2 Adi Dravida females had petty shops and 1 Adi Dravida female was a mango-seller. 5 Adi Dravida males had monthly salaried jobs outside, not in Dalmia magnesite factory, but as a mechanic, a welder, a peon, a Health Inspector and in a sugar mill. These families were also somewhat better off.

11. Credit

With regard to credit, none of the 72 Adi-Dravida families had got a bank loan. 5 had debts of Rs.2,000 each, 8 had debts of Rs. 1,000 each, 1 had a debt of Rs. 725, 1 had a debt of Rs. 600, 3 had a debt of Rs. 500, 1 had a debt of Rs. 400, 1 had a debt of Rs. 300, 1 had a debt of Rs. 200. Out of these 23, all were from Vanniyars; only 3 were the 'Kandu' system which has a lesser rate of interest. The others were all at rates of Rs. 10 interest per Rs. 100 per month.

PART III. SURVEY OF WEEKLY MARKETS AT OMALUR VILLAGE AND MUTHUNAICKENPATTI VILLAGE

1. Mini-review of literature.

We looked at available literature on weekly markets (periodic markets). There are three theses at the Geography Department of Madras by V. Geetha, S. Nagarajan and L. Tirunavukkarasu. Unfortunately none of these give sex breakdowns of vendors/customers, nor caste breakdowns, nor change over a period, say over a five-year period. Then there is the very interesting work of Dr. Hans George Bohle, Department of Geography, Gottingen University, West Germany who has substantially written up a huge study of periodic markets in Tamil Nadu including Salem District. There is also the study of Dr. B. Harriss of periodic markets in North Arcot.¹

2. Definitions and Descriptions

A periodic market is a place where farmers, vendors and consumers gather in order to sell or buy merchandise. Usually these markets are held once a week or twice a week. When such a market is developed into a place where transactions take place daily, it becomes a regular public market and hence ceases to be a periodic market. Periodic rural markets are commonly known as shandies (சாந்தி) in Tamil Nadu and haats in Bihar. Through these rural periodic markets, farmers sell their surplus production (after keeping what is required for their family) and in turn buy their daily necessities. Thus a rural periodic market is still in effect, partly, a process of barter. For many farmers, who have very limited quantities to sell, and who cultivate commodities for which there are no nearby institutional marketing outlets, a rural periodic market is one of the most remarkable and important first-hand low cost marketing outlet for local products.²

In these periodic markets, some farmers (male or female) sell their excess supplies direct to the consumers, thus bypassing all middlemen. Some others, in addition to their own commodities, would buy from his/her neighboring farmers, in order to sell at the periodic markets. In both these cases, the quantities involved are small. However, the larger farmers, and

¹ B. Harriss (Centre of South Asian Studies, Cambridge, U.K.), Social Specificity in rural weekly markets - the case of northern Tamil Nadu, India

² Periodic Rural Markets in the Kurunegala District of Sri Lanka, Occasional Publication 18, Agrarian Research and Training Institute, Colombo, Sri Lanka, by SMP Senanayake.

collectors at village level rarely sell their products directly to the consumers at the periodic markets. They bring their produce to the periodic market and sell them to buyers for re-selling at the same periodic market or at the nearby towns such as Taramangalam. There are some other buyers (usually wholesalers) who buy produce and take it to other rural markets, but usually to the urban market centre at Salem (Sevvaipettai) in order to sell on retail or on wholesale basis. In this way there is a cross flow of commodities among rural markets and also with other areas.

Our survey was of two weekly, periodic markets near Puliampatti village, Omalur (Tuesdays) and Muthunaickenpatti (Fridays). We interviewed and administered the schedule to 122 vendor respondents (82 female and 40 male) but also asked some questions of all the 504 vendors at Omalur weekly market. Out of the 122 vendor respondents, 60 were interviewed at Omalur market and 62 at Muthunaickenpatti market.

3. Frequency

Of the 122 respondents (82 female, 40 male), 120 went to weekly markets as vendors on six days in the week. The weekly markets in and around Puliampatti reachable by walk or bus were as follows: Monday; Karuppur; Tuesday, Omalur; Wednesday, Mecheri; Thursday, Taramangalam, Suraimangalam; Friday, Pagalpatti, Muthunaickenpatti; Saturday, Kollapatti, Kallankurichi, Omalur (leather hides only); Sunday, Vellalampatti, Reddiyur, Pappanpatti, Kottipuram. Thus the weekly markets were providing a source of continuous employment to women and the landless.

4. Land Ownership

Of the 122 respondents, 116 were landless. The 6 who had some land, were selling items requiring more capital such as stainless steel vessels, saris and dhotis. Not only this, but on quick questioning of the 504 vendors in Omalur weekly market, 491 were landless.

(Compare with B. Harriss -

"Then, significantly, more traders are landless at the periodic markets than in urban commerce. 54% of weekly market traders have no land and 40% of such traders also do agricultural labouring jobs whenever possible.

"It is now evident that these markets give livelihood opportunities to a small number of the large "reserve army" of the socially, sexually and economically disadvantaged")

5. Caste Breakdown

Out of the 122 respondents, 112 were Vanniyars, 6 were from forward castes such as Boyar, Naicker, Vellalar, Chettiyar. The 4 others were 1 Kuyavar female selling mud pots, 2 were Paraiyans (a Scheduled Caste) selling bamboo mats, and 1 was an Adi Dravida male selling beef. Again out of a quick questioning of the 504 vendors in Omalur weekly market, 488 were Vanniyars. The Adi-Dravida male selling beef sold it only to Adi Dravidas, and after 6:30 p.m. at the weekly market or at the Adi Dravida colony. Vanniyars bought bamboo products from the Parayans, but sprinkled turmeric water on them before taking them home. (It is interesting to compare this with B. Harris -

"Traders in North Arcot district's weekly markets are very significantly of lower caste than a cross section of urban traders in Arni market town. Cultural practice accounts for this. The disposal of cattle is traditionally handled by harijans': cattle are traded at periodic markets: therefore 'harijan' traders are relatively concentrated there. But also it is evident from the survey of the economy of Arni that low caste people find it very difficult to obtain urban employment and do not enter urban commerce except on a petty scale in commodities such as fruit which are "jacketed" and whose interior contents are, therefore, unpolluted by contact.")

This was not the case at Omalur. Selling of pig's meat, mutton, which used to be done by Adi Dravidas are now being done by Vanniyar males -- there were 8 Vanniyar males at the weekly market at Omalur selling pig's meat and mutton. They roasted the whole pig right there. Even at the cattle section of the market, the vendors were mostly Vanniyars. A few were Adi-Dravida (those who wanted to dispose off their cattle), but the facilitators were all Vanniyar.

1 B. Harriss

- o "Significantly more traders are female at the weekly markets (25%) than in town (1%). Women traders at weekly markets are the most indigent category, forced to trade because of the death, illness or disappearance of earning male family members. Though not as extreme as in North India, there is, nonetheless, considerable social sanction against women in trade."

Note: At Omalur, Muthunaickenpatti, and Puliampatti, there was no evidence of any social sanction against women in trade.

Increasing landlessness among the Vanniyars seemed to have increased the numbers of Vanniyar vendors at the weekly markets, including the number of Vanniyar females,¹ and this trend seemed to be edging out the lower castes. On this issue, vendors repeatedly said "Who will buy from the Adi-Dravidas?"

Even at the specialized weekly market for leather, at Omalur, on Saturdays, the Arunthathiyar vendors were only 5 in number. The other 49 vendors were Vanniyars and 3 Adi-Dravidas.

There were about 500 hides sold at this market.

6. History

Out of the 122 respondents, 83 had been coming to the weekly market for 20 years or more and had inherited it from the mother-in-law in the case of females and father in the case of males. The other 39 had started it during the past 5 years.

7. Credit

Regarding credit, out of the 122 respondents, 95 borrowed from Vanniyar males or females who practised what was called the 'kandu' (காந்து). This meant that if Rs. 100 was borrowed, it had to be returned in 8 weeks at Rs. 12.50 per week, including both capital and interest. The 'kandu' moneylenders also went to all the 14 weekly markets mentioned above, so that they were able to collect on the spot. In Puliampatti village there were 5 female Vanniyar 'kandu' moneylenders -- Chellammal, Marakkal, Pappa, Chinniaponnu, Pappa and 1 male Vanniyar 'kandu' moneylender -- Krishnan. Thus the 'kandu' moneylending business was also virtually controlled by the Vanniyar moneylenders. Out of the 122 respondents, 50 had less than Rs. 100 capital.

8. Imports

The weekly markets are increasingly being used by outsiders to push their products. The major outside products identified were school text books (this is beneficial for the consumers); wire bags (these are made out of plastic wire which is knotted in a particular way to become a sturdy bag, which, I noticed was carried by both males and females of all castes. It was not so five years ago. It has become very popular now -- it is sturdy, can be washed, is light and easy to carry and long-lasting. Other outside products were ready-made children's garments, bra, petticoats. These can be easily made in the village.

9. Difficulties

Regarding difficulties, women vendors reported the following:

(1) Heat: There were no shades provided by the panchayat office which was in charge of the periodic market. Many brought umbrellas and other temporary shelters (80 out of 82 women respondents).

(2) Distance: they walk several miles and then walk back several miles in the evening. If the goods are not sold, they have to carry them back in the evening, or engage in "distress" sales (70 out of 82 women respondents).

(3) Lack of credit: they were not getting as much credit as they needed; they had no knowledge of banks (75 out of 82 women respondents).

(4) Lack of child care facilities: they had to leave very small children at home (40 out of 82 women respondents).

10. Import-substitution

Another interesting aspect is that Vanniyar women had started going to the hills nearby e.g. Kalrayan hills, etc. to get 'free' products such as Karuveppalai (கருவேப்பலை), a spicy leaf. 8 Vanniyar women who brought these and sold them at the weekly markets, got very good profits. However, they had to spend 2 days going to the hills and child care and family care was a problem. But earlier the leaves had come from Salem.

When asked about the possibility of products being made in the village, by village artisans, 62 Vanniyar women answered in the affirmative; they even thought this was a way of expanding their business. They quoted the example of wire bags, bra, petticoats, children's dresses, which could be made in their own village. Bakery products and sweets could also be made in the village, they said. They also said that handloom weaving and leather footwear making could be revived in the village. Of the 37 Vanniyar males, no one was interested. The Vanniyar men were more confrontational towards the Arunthathiyars than the Vanniyar females.

11. Services

There were services in the weekly markets as well. There were three or four Vanniyar women water pourers (they were widows, destitutes -- who else would want this job? they said), who kept on going around the market with a pot of water,

498 Vanniyar Vendors at Omalur Market

Exclusively Female Vanniyar	Exclusively Male Vanniyar	Both Male and Female Vanniyar	Other Forward Caste Males (not listed under Backward Classes or Scheduled Castes)
<u>Groceries/Provisions and Food grains:</u> Salt, red chillies, betel nuts, rice, onions <u>Perishables/Eatables:</u> vegetables, Karuveppalai (the spicy leaf (கருவேப்பலை) greens, flowers, betel leaves, grass bundles* for cattle, green chillies, roasted corn, boiled tapioca, dried fish <u>Others:</u> Kunkum (the red powder applied on the forehead by women), turmeric (the yellow powder applied on the thread around the neck and on the body by women)	<u>Groceries/Provisions and Food Grains:</u> matches, bidis, cigarettes <u>Perishables/Eatables:</u> mutton, pig's meat, sweets, tea shop, sodas/cold drinks <u>Others (household utensils):</u> Stainless steel vessels, brass vessels. <u>Others (cloth garments):</u> saris, dhotis (handloom) ready-made garments (bras, petticoats, children's clothes) <u>Others (miscellaneous):</u> medicinal roots, cots, iron products, torches, rubber/plastic footwear, cheap jewellery, human hair, wigs	<u>Groceries/Provisions and Food Grains:</u> pulses, general groceries, tobacco <u>Perishables/Eatables:</u> water-melon, mangoes, coconuts, puffed rice, roasted Bengalgram, lemons, garlic <u>Others:</u> Slaked lime for whitewashing houses ribbons, bangles, beads, ropes, bells etc. for cattle aluminium rolls	<u>Groceries:</u> general groceries (Chettiar) <u>Perishables:</u> pig's meat (Boyar), betel leaves (Sozhia Vellalar)
<u>Services:</u> Pouring water <u>Livestock:</u> nil	<u>Services:</u> Lock repair, coating of lead on brass vessels, barbers <u>Livestock</u> cattle* * goats**	<u>Services:</u> nil <u>Livestock:</u> chickens	<u>Services:</u> lock repair (Chettiar)

*Some were Adi-Dravida females.

**A few were Adi-Dravida males.

sprinkling it on the perishables, and giving drinking water to customers. The vendors paid them 5 to 25 paise each. The Navithar males had small barber shops on one side where men had shaves and haircuts. Coating of lead inside brass vessels (கனகம்) and repairing locks were some of the other services done by Vanniyar males.

12. Conclusion

All the respondents said that "Now because of the drought, no one has money in their hands." In spite of that, the markets were very crowded. People were continuing to buy necessities. It was only the livestock market which suffered -- people were not buying assets such as land, livestock during this period. The respondents also said "The agricultural labourers, Scheduled Castes come in the evening, after they have got their wages." There was a discrepancy here which I could not figure out, since during that period, there was almost no demand for agricultural labourers because of drought. Perhaps they did other work such as stone-crushing.

The weekly market is a very exciting institution. It is an institution which exists in many parts of India, including remote areas. For example, Vanvasi Seva Kendra, an n.g.o. working in Rohtas district of Bihar reports on periodic markets in Nauhatta block as follows: Nauhatta, Saturday; Chutia and Chunhatta, Sunday; Paruka, Tuesday; Jadunathpur, Thursday.

Comparative studies of periodic markets in different parts of the country might be useful.

PART IV: CONCLUSIONS

1. There is a lack of proper information on rural marketing and there is a need for sponsoring many studies. Several activist organizations all over the country are engaged in employment-generation projects for the rural poor, particularly for women, Scheduled Castes, tribals, artisans. There is a great need for one umbrella organization interested in rural marketing to encourage project feedback from all the activist organizations.

2. In spite of a wealth of information on artisans, there is lack of literature on types of interventions which have effectively assisted artisans. There is need for one umbrella organization interested in rural marketing for the artisanal sector and women producer groups, to sponsor studies on successful interventions, and the range of interventions possible (see Appendix 1).

The development of effective rural marketing centres using the existing rural weekly haats and developing models of rural marketing centres which will draw on the strengths of the rural weekly haats can be done after we have more studies. But some of the strategies we perceive now are:

- capturing markets: by exploring existing rural weekly haats and consumer demands in the villages
- expanding markets: by mobilizing consumer taste through exhibitions, etc. at the rural weekly haats, e.g. "are our leather chappals not better than plastic chappals?"
- creating markets: by producing new lines of products and stimulating a demand through exhibitions, etc.
- assisting vendors at rural weekly haats by a mobile bank team for cheap credit
- reserving markets: by lobbying for protective legislation (e.g. against capital-intensive investments and for quotas for government procurement from women producers).
- assisting artisans in off-season, having a warehouse where 80 per cent can be advanced against stock of, say leather goods, rakhis, handloom saris, which can be sold only after the harvest, during the wedding season, during festivals such as Rakhi, Ramlila (Dussehra). Another way of assisting artisans is by enabling rural marketing centers to sell certain articles e.g. leather footwear, on instalment basis.

3. My final conclusion is that we need to do more work in at least four major areas: more studies, more on-the-ground experimentation by activists, more conceptualisation by academicians, more public policy advocacy. The reason we say is this:

When I went to Puliampatti village we expected to find that most of the respondents were buying products at Salem. We found instead that the weekly markets were flourishing; very few families bought products at Salem. We expected to find that women had been edged out of rural marketing; we found instead that more and more women were engaged in rural marketing. And yet, they had tremendous problems and virtually no support services.

We did not expect to find the leather-workers-the Arunthathiyars in such a situation. And we thought of all the possible interventions -- effective rural marketing centres, experimental production, consumer education at the weekly markets, awareness of rights, village-level lobbying ... Therefore, the need for more on-the-ground experimentation by

activists.

What are the effects of national policies on the rural poor and on poor women producers' groups? What are the effects of large-scale development programs on the rural poor and on rural poor women? We need to find out with specificity.

How are these to be conveyed to larger audiences? And how are national policies to be formed? By conceptualization, by an inter-disciplinary team of academicians. As we move to four pilot projects for interventions in rural marketing, we should clearly know the framework within which we are proposing to carry out these interventions (e.g. Jha's framework).

Though a micro-survey, our survey clearly points out the complexities of the weekly markets. There is an opportunity for Vanniyar women to set up stalls of their produce and capture a share of the weekly markets. But there is no chance whatsoever of the Adi-Dravida women doing this. Maybe even the Vanniyar women need 'facilitators' from among the Vanniyar men; maybe they need to get their support. Perhaps the Vanniyar women need bank credit. How is this to be done? Through mobile bank counters? What will be the response of the Vanniyars, men and women, who are now providing the credit through the 'kandu'? What are the modalities? Why is the 'outcome' of the weekly markets so satisfying to both parties? Because of variety, of freshness, of an 'excitement', of an opportunity to meet?

There should therefore be an attempt to conceptualise a framework for our work in rural marketing, similar to Jha's work, so that we know who the existing facilitators are - who are they - of what caste, of what gender? We may be able to predict the 'outcome', if we know what the 'modalities' are, what the rules of the game are; maybe we will find it hard to predict the outcome, and we may discover it only through our pilot action projects. But we should make a serious attempt.

Public policies also need policy advocacy -- in which process, all should be involved -- the rural poor women themselves through pressure groups, activists, and, academicians of all disciplines.

We should conduct more specific surveys in at least four rural areas in India - what is the value and volume of trade in the rural weekly markets? What percentage of this comes from outside the villages? What percentage of this comes from metropolitan cities? Which products can be made in the village itself by the women's groups? We should also conduct surveys of product gaps - ask the customers - what else would you like to be sold in these weekly markets?

And then, we should have pilot projects with strong consumer education cells. The pilot projects will pave the way for policy support. In addition, pilot projects will show the route to build up a strong, steady market for women artisans and producers, which will remain within their control and empower them.

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TYPES OF INTERVENTIONS¹

Design, Technology and Project Development)	
Preservation/Documentation)	
Diversification)	
Surveys: Markets/Skills)	
Raw Materials)	
Markets)	
Credit)	
Transportation)	
Storage)	
Bulk Buying	)	Required for
Financing	)	All Artisan
Capital: Credit/Subsidy/Grant	)	Development
Payment System: e.g. Cash-n-delivery)	
Organizing)	
Producer Groups)	
Craft Guilds)	
Occupation-wise Unions)	
Support Groups)	
Pressure Groups, Awareness of Rights)	
Marketing)	
Packaging/Labelling)	
Quality Control/Standardization	)	Required for
Consumer Education Programme	)	all Artisan
Markets: Rural/Urban/Export	)	Development
Developing the Rural Markets)	
Developing Alternative Markets)	
Training)	
Occupational Skills: New/Upgraded)	
Management Skills)	
Means of Production/Equipment	)	Required When
Production Management	)	Developing New
Supervision	)	Skills/ or When
Cost-Accounting	)	Organizing Pro-
Stock Control	)	ducer Cooperative
Production Systems)	

¹ Courtesy Marty Chen.

Macro Economic Analysis)
Market Trends)
Artisan Groups: Socio-economic)
Production Trends)
Census of Rural Artisans	) Required for
Seasonal Nature of Demand	) Analyzing and
	) Promoting Artisan
Public Policy Advocacy	) Sector
Price Policy)
Sector Reservation)
Quota System)
Financing)

Experimental Production¹:

- test production: BRAC found that for most schemes (other than those based on existing skills, technologies, and markets) a period of trial-and-error was necessary to work out the problems of production. BRAC decided to subsidize this experimental phase of production (a period which can last anywhere from one month to six months or a year depending on the scheme).
- test marketing: During the experimental period and before expanding into large-scale production, BRAC staff test the markets with samples produced. BRAC found that prior to test production, without a product to show, only preliminary market surveys were possible.

BRAC found that comprehensive market survey (before new products and skills have been developed or old products and skills revived) tended to discourage investments. BRAC considers comprehensive market surveys necessary after test production and before production is expanded to a large-scale. BRAC conducts three types of market surveys:

- preliminary, informal surveys: prior to test production to determine the fit between existing and/or potential markets and existing and/or potential skills
- comprehensive, formal survey: prior to production on a large-scale with samples from test production
- on-going surveys: during expanded production as products and skills are diversified.

¹ Marty Chen, A Quiet Revolution.



PULIAMPATTI VILLAGE



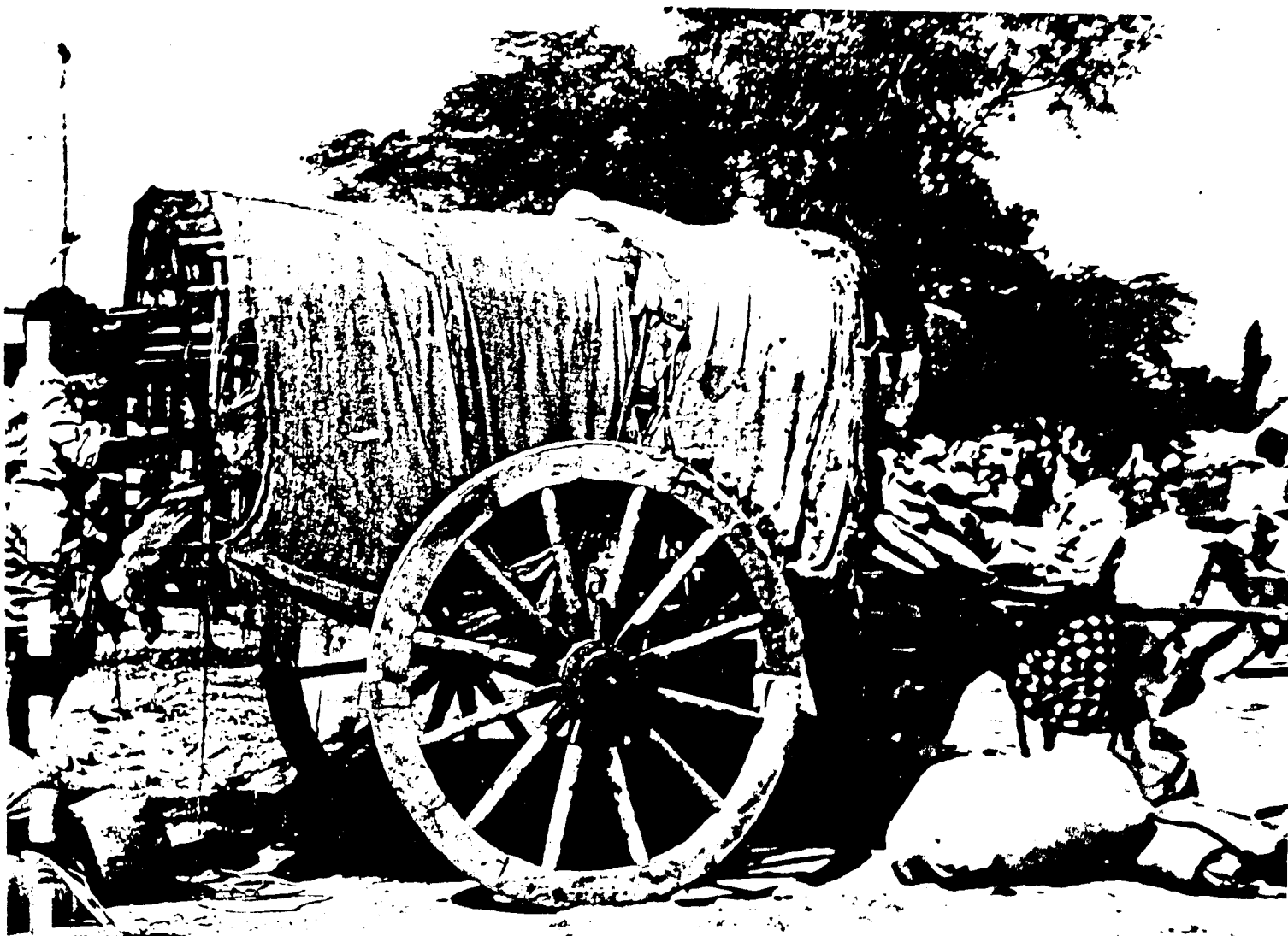
PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



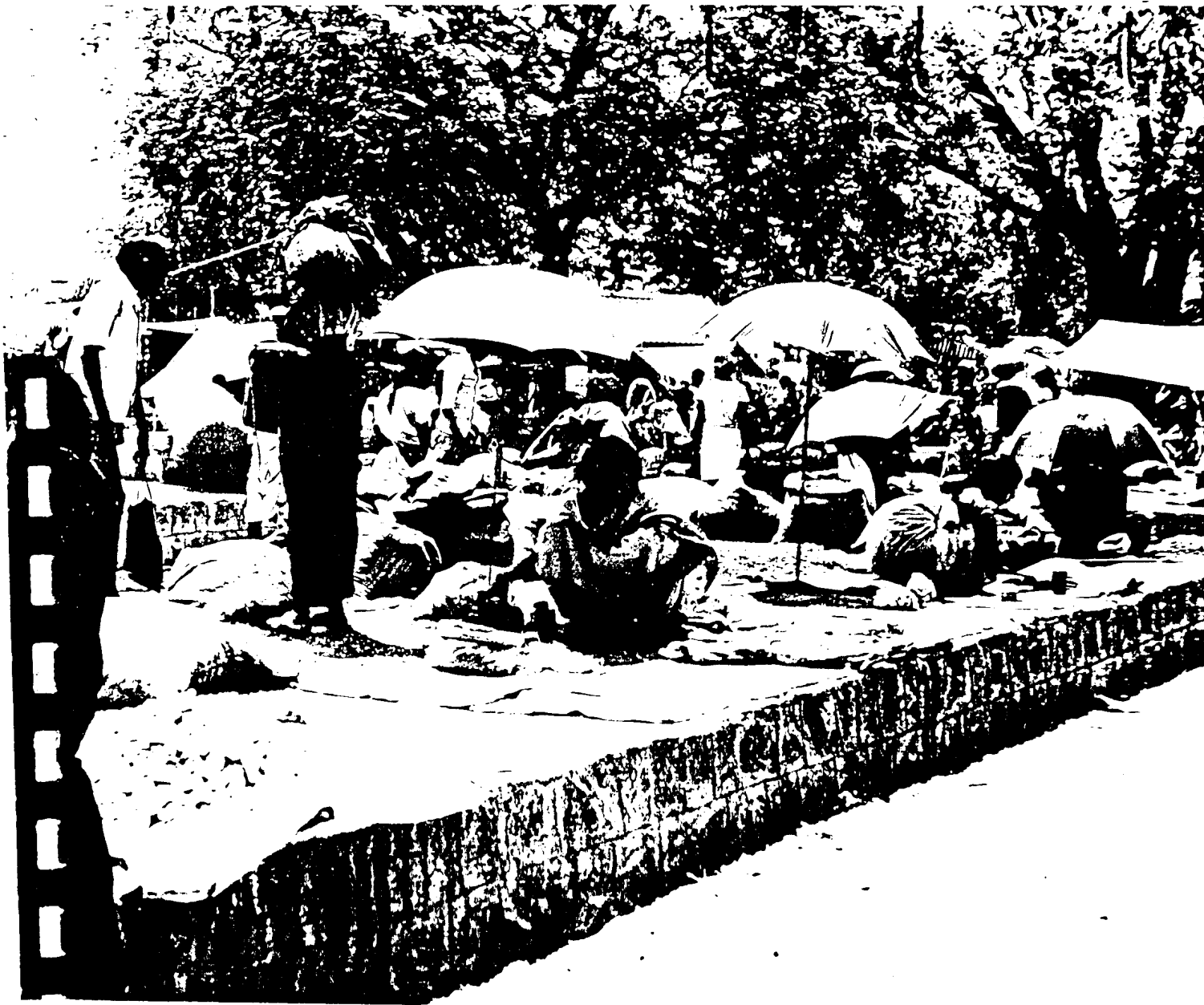
PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



PERIODIC MARKETS



PULHAMPATTI VILLAGE



PERIODIC MARKETS

The Scope of Professional Consultancy would Cover

1. Initial research. Selection and collection of material.
2. Product and Design Development.
3. Fabrication of first prototype.
4. Selection of fabricators such as printers, embroidery, tailoring units etc. Selection of existing centers for specific products or components of products.
5. Will assist a committee in pricing the various products.
6. Checking in Delhi the products for Design and Quality before they are introduced for sale.

I see my role as being intensely in product design etc. in the first six months and I assume that all organisational help will be available from the very beginning of the assignment.

A space will be required for stocking merchandise that comes in from production. Someone will have to keep a record of the movement of this materials to printers, tailors, etc.

Bharati Sharma

(BHARATI SHARMA)
2nd May 1986.

BHARATI SHARMA, G-104 SAKET, NEW DELHI-110017. Phone 664064, 66290

PROJECT:- SHOP FOR WOMEN'S KHADI CO-OP.

...

The Mahila Khadi Shop should have products which are well designed and executed. The quality at all costs has to be maintained since it is the quality and design which will procure a higher profit and will establish a reputation for the Mahila Khadi Shop. At no point should any product which does not conform to the standard be sold just because it is made by women.

The main products being made by the women is silk. The shop should concentrate on silk products.

The shops estimates and other calculations are based on the assumption that the Shop will have a sale of Rupees 12 Lacs per year. To have a sale of 12 Lacs a rotating stock of Rs. 3 lacs will have to be kept in stocks.

A space of 500 sq. ft. to 600 sq. ft. will be required in a good commercial area. A space near the State Emporiums on Baba Kharak Singh Marg will be ideal.

It is recommended that the shop should stock

Printed silk sarees	-	23%	Rs. 69,000.00
Woven silk sarees	-	12%	Rs. 36,000.00
Silk garments	-	15%	Rs. 45,000.00
Silk yardage	-	10%	Rs. 30,000.00
Cotton garments	-	15%	Rs. 45,000.00
Cotton yardage	-	5%	Rs. 15,000.00
Other items (Bags, Mats, Quilts, etc.)	-	20%	Rs. 60,000.00

Rs. 3,00,000.00

The Actual Stock in terms of quantities will be:

Item	Approx Ave. Cost	Value of Stock	Quantity
Printed Sarees	Rs.550/-	Rs.69,000/-	125 Pcs.
Woven Sarees	Rs.500/-	Rs.36,000/-	72 Pcs.
Silk Garments	Rs.600/set	Rs.45,000/-	75 Sets
Silk Yardage	Rs.80/mt.	Rs.30,000/-	375 Mts.
Cotton Garments	Rs.250/set	Rs.45,000/-	180 Sets
Cotton Yardage	Rs. 15/Mt.	Rs.15,000/-	1000 Mts.
Other Items		Rs.60,000/-	

The staff required for the shop will be 2 helpers and 2 sales assistance. One of the sales person will be incharge of the shop. One of the helpers should be able to help with sales if required. The salary for helpers will be between Rs.450 to Rs.600 and for the Sales Women between Rs.800 to Rs.1200. The overheads including rent, salaries, interests etc. should not exceed 15% if possible. A mark up of 40% should give a profit of 20% to 25%.

An additional amount of Rs.80,000/- will be required for a fairly simple interior. Further in case the area is to be air-conditioned another sum of approximately Rs.30,000/- will have to be made available. A separate budget provision will have to be made for publicity and sales promotion.

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paper 27

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Report on a Time Allocation Study

Some Tables and Inferences

Devaki Jain

Asian Development Centre

Boston University

March 1984

- vi) that resource base of households as well as their religion/culture, size of family, number of infants all affect female labour participation more than male. The degree, the ranking of one over the other, would perhaps vary with region, land ownership patterns - as well as the perception of opportunity. In other words, the supply side factors play a more important role in female labour supply than in male labour supply. The

demand side, market pull, wage rates, wage differentials, type of work also play their vital role, the two are also interdependent, but to a lesser extent than amongst males.

- vii) that more than women, children and their work is under reported. Yet children including those between 5 and 9 are strongly influenced by all the parameters described above i.e. culture, asset base, seasons, distribution pattern and employment opportunities. In fact children are even more vulnerable to these influences, as they are constantly being rearranged according to the pulls and pushes on the adults.

For example, responding to the strong cultural phenomena in West Bengal inhibiting women, including young girls from taking "male type" work, male children become very active. In our data this is even reflected in higher attendance figures for females than males in schools.

In Rajasthan the participation rate and the intensity of work per day of female children is almost as much as female adults. Not quantifying this large labour force would certainly cast doubt on analysis of trends and shifts in labour utilisation - apart from the straight forward social issue of noticing the phenomena in order to do the right thing by it. As an aside, it can be mentioned that our review of literature on child workers in India and region * including the information drawn from this investigation, leads us to believe that unless adults are provided higher wages amongst the working class, children will be put to work. They are the most adaptive, cheapest most exploited, potential, labour force.

14. Jain D., Chand M. Rural Children at Work. Preliminary Results of a Pilot Study. The Indian Journal of Social Work, Oct. 1979 Vol 2, No.2, Tata Institute of Social Sciences.

2.0 VILLAGE SURVEY (1976) QUESTIONNAIRE METHOD

- 2.1 As we have said in Section I, while the main purpose of the study was to collect time allocation data, the census of all households, using a standard employment/un-employment Block questionnaire (Appendix I - Methodology) yielded some insight which helped in the interpretation of the time allocation data. Hence some tables and comments pertaining to that survey are given below. (A profile of the districts, the villages, their population as derived from our field survey and the census is given in Appendix II).
- 2.2 Table 2.1 gives participation rates for West Bengal and Rajasthan, the sample districts and villages from the decennial census as well as the village survey (ISS 1976), and the rate derived from the time disposition study.

Table 2.1 Percentage of gainfully employed males/females to total males/females

	1961		1971		ISS Census 1976		Time Dispo- sition study	
	M	F	M	F	M	F	M	F
<u>Rajasthan</u>	58	36	52	10	-	-	-	-
Bharatpur	58	23	51	4	-	-	-	-
Etrampura	69	69	53	0	55)	47)	-	-
Mehtoli	60	30	53	0	54)54*	40)46*	70*	71*
Chentoli	59	60	51	4	53)	50)	-	-
<u>West Bengal</u>	54	9	49	5	-	-	-	-
Birbhum	52	9	49	5	-	-	-	-
Selarpur	60	7	59	15	53)	12)	-	-
Thebgeon	60	1	41	2	58)54*	4)7*	69*	29
Kutia	53	0	56	2	51)	3)	-	-

* Figures represent the average participation rates for the three villages.

All calculations are the percentage of gainfully employed males/females to total males/females in the population.

It will also be noticed from Table (2.1 that there is a very large difference between the FPRs of the two States.) An attempt will be made to explore this not only because it was one of the objectives of the ICSSR study but also because this exploration provides some insights in identifying reasons for under-enumeration.

- 2.3 In Table 2.2 comparison with a few more States is made, the additional 4 states being chosen on the assumption that Madhya Pradesh and Bihar are 'closer' in agro-climatic typology to Rajasthan; and Andhra Pradesh and Orissa to West Bengal. We find that there is an "Eastern Region" phenomena. Orissa, Bihar and West Bengal have lower FPR relative to Rajasthan and Madhya Pradesh.

Table 2.2 Percentage of rural females working according to current day status to total female of age 5 years and above for all-India and certain States.

All India	23
West Bengal	9
Orissa	17
Bihar	14
Rajasthan	36
Madhya Pradesh	33
Andhra Pradesh	34

Source : Study Report Based on NSS 32nd Round (1977-78) Survey Results on Employment and Unemployment made by FAO Part I, Page 66, Table 20, Reference I.

Figures rounded to the nearest decimal.

- 2.4 X It can be observed that the participation rates derived from our Census were not always higher than those derived from the 61 census in spite of the fact that female investigators canvassed the schedule. However, the participation rates derived from the time disposition studies data were higher, the difference being particularly marked for the females in the West Bengal villages.
- 2.5 (1) Can this behaviour be related to crop? Table 2.3 gives FPR figures for rice intensive districts in the same 5 States (1961).

Figures for Bihar and Orissa are near 15 percent whereas West Bengal 9 percent, Andhra 34 percent, Madhya Pradesh 33 percent. This relative closeness of West Bengal to Orissa and Bihar even though West Bengal still has an extremely low FPR, leads to the view that whatever the crop the FPR in that region is low.

Table 2.3 Participation Rates in Rice Intensive Districts-1961

State	District	Male	Female
West Bengal		55	9
	Bardwan	54	9
Orissa		61	27
	Sambalpur	65	40
Bihar		56	27
	Shahbad	53	20
Madhya Pradesh		60	44
	Raipur	62	53
Andhra Pradesh		62	41
	W. Godavari	63	32

Source : Census 1961 figures rounded to the nearest decimal.

- 2.6 [From the 32nd Round special tabulations some clues emerge. Table 2.4 shows West Bengal females are much less visible in manual work in agriculture, but very visible in non-agriculture compared to Bihar or Orissa females (see Col. 7 and 12).
- 2.7 On the other hand they are like their Bihar/Orissa sisters in preferring work at home relative to Madhya Pradesh or Rajasthan women (Table 2.5).

Table 2.5 Percentage of Rural Females Normally Engaged in domestic Duties Available for work, if work is provided at their residences for all India and Certain States.

	All ages
All India	23
West Bengal	27
Orissa	26
Bihar	31
Rajasthan	18
Madhya Pradesh	9
Andhra Pradesh	25

Source : Reference I, Page 103, Table 38.

- 2.8 Does this pattern of low appearance in the identifiable or traditionally defined labour force change across classes? In our village survey data Table 2.6(a)(b) it will be noticed that while land does not affect male participation very much in Rajasthan, it is a significant factor for females in Rajasthan and males in West Bengal (In fact throughout the study this strange similarity characteristics between female labour in Rajasthan and male labour in West Bengal persist, especially markedly in children). The FPR in Rajasthan and MPR in West Bengal amongst landless is greater than average general participation rate.

Table 2.6a Work Participation rates by land classes & sexes in the surveyed villages (Census of Households - Villages (3) 1976 Census.

Rajasthan (October 1976)			
Operated land (in bighas)	Males	Work Participation Rates	
		Females	General
Landless	67.0	74.1	70.5
0.1 - 2	69.9	47.4	58.5
2 - 5	67.0	67.4	67.1
5 - 10	67.5	57.6	63.1
10-15	66.5	53.9	61.3
15-20	50.9	52.1	51.1
-20	63.7	52.0	59.6

Table 2.6b West Bengal (Dec. 1976)

Operated land (in acres)	Males	Work Participation Rates	
		Females	General
Landless	70.8	3.6	33.0
Homestead only	79.2	4.5	40.2
0.1-1	69.3	2.5	36.7
1 - 2	56.5	6.0	30.2
3.5 - 5.0	56.9	4.6	29.3
5.0 - 7.5	48.9	1.8	23.3
7.5 - 10.0	38.1	4.3	20.4
- 10	50.0	0.0	25.0

- 2.9 It appears that in the Eastern Region the dominant reason for low FPR is not so much the agronomy and other economic factors, or measurement failure but some cultural modes inhibition against women "working like men". West Bengal exhibits this inhibition even more than its neighbours, Orissa and Bihar.
- 2.10 In Rajasthan the FPR moves steadily inversely to land ownership class, whereas MPR does not show this effect. Finally among landless, FPR is greater than MPR. The pressure of landlessness however does not seem to bring out females in West Bengal into the easily identified workers categories. What they are doing under this pressure, namely more intensive work in household chores, comes out better in time allocation study section, though the sample is too small to generalise.
- 2.11 The importance of income or asset in determining FPR also emerges strongly in the FAO Study (Ref. 1) though it finds income more powerful than land (Table 2.7a and 2.7b).
- 2.12 Notice strong inverse relationship between percentage females engaged in free collection and income levels - poor women are **compelled** to go in for free collection whereas **as they get better off** they do sewing/tailoring, tutor children (col. 4 and col. 5). Land possessed (Table 2.7 does not move inversely as neatly with Col. 2, though the association in Col. 3 and 4 of health

Table 2.7a Percentage of females engaged in rural India carrying out the different specified activities to total females engaged in domestic duties by household monthly per capita expenditure class.

Household monthly per capita expenditure (Rs. 0.00 Class)	Percentage of Females Engaged in				
	Free collection	Working in kitchen garden or HH poultry etc.	Sewing, tailoring or weaving	Tutoring of Children	Bringing Water from other Villages
0.00 - 9.99	56.17	30.40	-	-	3.96
10.00 - 19.99	63.26	30.44	4.14	0.60	3.96
20.00 - 29.99	53.71	28.45	4.38	0.58	4.28
30.00 - 39.99	46.86	29.09	4.43	0.57	3.76
40.00 - 49.99	41.63	29.47	7.39	0.76	3.49
50.00 - 69.99	37.19	32.00	9.47	1.17	3.32
70.00 - 99.99	31.46	33.30	10.68	1.36	3.38
100.00 - 149.99	24.89	33.00	13.00	2.12	2.64
150.00 - 199.99	24.16	35.16	16.88	2.32	2.95
200.00 & above	18.32	36.50	16.89	2.69	2.10
<u>Total</u>	<u>37.09</u>	<u>31.55</u>	<u>9.38</u>	<u>1.19</u>	<u>3.37</u>

Table 2.7b Percentage of females in Rural India Carrying out the different specified activities to total females engaged in domestic duties by household land possessed classes*

Household land possessed class (acres 0.00)	Percentage of females engaged in				
	Free collection	Working in kitchen garden or HH poultry etc.	Sewing, Tailoring or Weaving	Tutoring of children	Bringing Water from other Villages
0.00 without owned home- stead	28.25	11.71	5.43	2.46	1.89
0.00 with owned home- stead	39.41	17.60	5.85	0.38	4.69
0.01 - 0.49	41.93	24.76	9.03	1.19	3.12
0.50 - 0.99	46.71	35.67	7.32	0.88	2.39
1.00 - 2.49	40.34	33.78	8.07	1.13	3.24
2.50 - 4.99	36.27	35.36	10.11	1.30	3.11
5.00 - 7.49	31.94	34.66	11.29	1.25	3.64
7.50 - 9.99	30.98	36.00	11.09	0.96	3.22
10.00 - 14.99	28.00	33.47	10.33	1.13	4.74
15.00 - 19.99	27.05	32.55	11.01	1.19	5.53
20.00 & above	24.61	31.64	8.86	1.58	4.12
Total	37.09	31.55	9.38	1.19	3.37

* Table 33 from page 97 and Table 34 from page 98.

Table 3.1 : Work Participation Rates

Secondary Data : The States					Primary Data : The Selected Villages				
	1	2	3	4	5	6	7	8	9
	Census 1961	Census 1971	NSS 27R '72-'73	NSS 32R '77-'78	ISS Census 1976	NSS/ISS 32R 1977			Time Disposition 1976-77
				(i) (ii)		(i) (ii)			
<u>Adults (15-59)</u>									
<u>Rajasthan</u>									
1) Person	81	55	-	71	83	81	72	96	87
2) Males	95	92	90	89	89	89	90	93	94
3) Females	64	15	66	52	75	71	49	98	80
<u>West Bengal</u>									
4) Person	56	48	-	52	72	51	50	71	62
5) Males	90	84	81	87	87	91	91	91	93
6) Females	19	8	17	15	57	10	12	62	34
<u>Children (0-14)</u>									
7) Children	15	6	-	-	-	28	14	34	56
8) Males	16	8	-	-	-	29	14	20	45
9) Females	14	3	-	-	-	27	14	48	69
<u>West Bengal</u>									
10) Children	4	3	-	-	-	4	11	17	45
11) Males	6	5	-	-	-	7	18	18	60
12) Females	2	1	-	-	-	1	2	23	30

is usually done by women, though unpaid, when done by family members. It is possible that this explains the coincidence between peak for 'house-work' and peak for gainful activity.

- 4.7 Graph D1 and D2 describe the actual participation rate of males and females not only across seasons, but in half-day measures of intensity. The majority of male workers (70%+) in our sample both in Rajasthan and West Bengal are full day or $\geq 1/2$ day workers and show no changes across seasons. Male $< 1/2$ day workers are not only few, less than 20% but also do not have much variation across seasons.

Whereas, female ≥ 4 hour workers in Rajasthan who are in the range of 50% or more do exhibit cycles in participation rates, so too female $< 1/2$ day workers in both Rajasthan and West Bengal are at a lower range of operation than their sisters in Rajasthan, but do have leans and peaks.

- 4.8 In other words female workers respond to seasonality or put in another way, exhibit greater unsteadiness in participation rates across seasons than males whether it is full day or $1/2$ day workers. But in terms of intensity of work there are no clear cycles.
- 4.9 The NSSO 32nd Round gives percentage rural females working over 4 rounds. Table 4.1 again gives data for the selected States. There is not much variation over the rounds.

Table 4.1 Percentage of rural females working according to Current Day Status to total female of age 5 years and above by sub-round for all India certain States

	Sub - Rounds			
	July-Sept	Oct-Dec	Jan-Mar	Apr-Jun
All India	24	23	22	21
West Bengal	10	9	7	10
Orissa	23	17	14	15
Bihar	16	15	13	13
Rajasthan	36	38	39	31
Madhya Pradesh	36	35	30	30
Andhra Pradesh	34	34	38	30

Source : Reference 1, Page 66 Table 20.

- 4.10 Could this difference in profile between Graphs D1 and D2, and the NSSO Table, suggest that only those who are in the 'formal' labour market have been counted by NSSO; and since there are more females in casual labour market there may be a large number of uncounted working females whose entry and withdrawal goes unnoticed due to poor enumeration methodology? It would have been useful to have similar data for males from the 32nd Round. Then it could be seen if there is measurement failure in reality. But such data was not available.

(II) LAND

- 4.11 It will be recalled (Section 2) that in the Rajasthan (R) villages FPR was clearly inversely related to land ownership. In the West Bengal (WB) villages such a clear relationship was observed only amongst males.

In terms of intensity of work however the patterns are different. The landed females in the R sample show twice the intensity in terms of hours compared to the landless (LL). They also work more intensively at household activity. See Table 4.2. Graph E further illustrates the same point.

Table 4.2 Average Time disposition in hours per day of children and adults according to land-holding.

	Children (5-15)				Adults (15+)			
	Males		Females		Males		Females	
	LL	R	LL	R	LL	R	LL	R
<u>Rajasthan</u>								
Size of Sample	57	146	67	116	165	235	178	202
Gainful employment	2.7	2.7	3.8	5.6	6.5	8.8	3.8	6.2
Household activity, Child activity	4.5	5.7	4.0	5.6	0.5	0.8	4.8	6.4
<u>West Bengal</u>								
Size of Sample	121	187	112	163	209	340	223	386
Gainful employment	4.2	3.5	2.7	1.2	7.5	6.5	2.3	1.7
Household activity	3.5	3.8	5.0	5.4	0.3	0.2	5.3	5.6

The Muluk profile of time disposition underlines the same point (Appendix III).

(III) NUMBER OF INFANTS

- 4.12 Table 4.3(a) and (b) emphasise the phenomena of female children substituting for their mothers in gainful activity, when there are young infants at home, contrary to the pattern where female children stay home to look after the young siblings. The adult female participation rate declines with the increase in the number of infants.

In terms of allocation of time between alternative activities it might be noticed from Table 4.4(a) and (b) that female children of households with 2 or more infants spent more time in gainful activities.

Table 4.3a
RAJASTHAN
Percentage of workers classified by number of children (0-4) in the household

	Children (5-15)				Adult (+15)			
	Males		Females		Males		Females	
	Total	No. of workers	Total	No. of workers	Total	No. of workers	Total	No. of workers
0	33 (51.5)	17	46 (58.6)	27	144 (73.6)	106	117 (66.6)	78
1	87 (42.5)	87	73 (64.3)	47	114 (72.8)	83	126 (80.9)	102
2	69 (39.1)	27	48 (75.0)	36	84 (73.8)	62	74 (78.3)	58
3	14 (14.2)	2	16 (75.0)	12	58 (63.7)	37	63 (57.1)	36
4	-	-	-	-	-	-	-	-
5-9	-	-	-	-	-	-	-	-
Total	203 (40.8)	83	183 (66.6)	122	400 (72.0)	288	380 (72.1)	274

Figures in brackets indicate the percentage of workers.

WEST BENGAL

Table 4.3b Percentage of workers classified according to number of children (0-4) in the household

	Children (5-15)				Adults (+15)			
	Male		Female		Male		Female	
	Total	No. of workers	Total	No. of workers	Total	No. of workers	Total	No. of workers
0	120 (53.3)	64	121 (37.1)	45	265 (65.6)	174	272 (45.2)	123
1	136 (48.5)	66	99 (15.1)	15	186 (58.6)	109	210 (43.3)	91
2	46 (39.1)	18	49 (32.6)	16	53 (94.3)	50	88 (35.2)	31
3	6 (83.3)	5	6 (0)	0	25 (72.0)	18	39 (30.7)	12
4	-	-	-	-	-	-	-	-
5-9	-	-	-	-	-	-	-	-
Total	308 (49.7)	153	275 (27.6)	76	549 (78.5)	431	609 (42.2)	257

Figures in bracket indicate percentage of workers

Table 4.4b

WEST BENGAL

Time disposition of children and adults classified
by number of children (0-4) in the households.

	Children				Adults			
	Male		Female		Male		Female	
	0-1	2-9	0-1	2-9	0-1	2-9	0-1	2-9
No. of children 0-4								
Total in sample	256	52	220	55	451	98	482	127
Agriculture	1.10	0.78	0.23	0.21	4.09	3.89	0.47	0.14
Allied	2.61	1.90	0.31	1.21	0.96	0.82	0.41	0.33
Non-Agriculture	0.32	0	1.13	0.80	1.76	2.16	1.39	0.62
Gainfully Employed	4.03	2.68	1.67	2.22	6.81	7.32	2.27	1.09
Household activities	0.73	0.34	2.18	1.48	0.17	0.12	3.16	4.71
Child activities	2.80	3.86	3.08	3.72	0.07	0.04	0.32	0.77
HHA & CHA	3.53	4.20	5.26	5.20	0.24	0.16	3.48	5.48

Table 4.5a Percentage of Workers Classified by Ethnicity
(Rajasthan)

	Children (5- < 15)				Adults (≥ 15)			
	Males		Females		Males		Females	
	Total	No. of workers	Total	No. of workers	Total	No. of workers	Total	No. of workers
1 Tribal	44	14 (31.8)	34	26 (76.4)	71	45 (63.4)	51	41 (80.4)
2 Non-Tribal	159	69 (43.3)	149	96 (60.4)	329	243 (73.8)	329	233 (70.8)
Total	203	83 (40.9)	183	122 (66.6)	400	288 (72.0)	380	274 (72.1)

Table 4.5b Percentage of Workers Classified according to Religion
(West Bengal)

	Children (5 - < 15)				Adults (≥ 15)			
	Males		Females		Males		Females	
	Total	No. of workers	Total	No. of workers	Total	No. of workers	Total	No. of workers
1. Hindu	100	53 (53.0)	98	17 (17.3)	179	130 (72.6)	162	56 (34.5)
2 Muslim	208	100 (48.0)	177	59 (33.3)	370	301 (81.4)	447	201 (44.9)
Total	308	153 (49.5)	275	76 (27.6)	549	431 (78.5)	609	257 (42.2)

Figures in brackets indicate percentage of workers.

Table 4.6a Average Time Disposition in hours per day of activities according to ethnicity (Rajasthan)

	Children (5 - < 15)				Adults (> 15)			
	Males		Females		Males		Females	
	Tribal	Non-Tribal	Tribal	Non-Tribal	Tribal	Non-Tribal	Tribal	Non-Tribal
No. of Sample	44	159	34	149	71	329	51	329
Agriculture	0.81	1.30	4.02	2.22	3.61	4.79	4.36	2.59
Allied	0.90	1.31	1.69	1.67	1.81	1.08	1.78	1.31
Non-agri.	0.00	0.14	0.00	0.03	0.02	0.97	0.00	0.08
Gainfully employed	1.71	2.75	5.71	3.92	5.44	6.85	6.14	3.98
Household activities	0.03	0.09	1.50	1.40	0.10	0.11	3.50	3.87
Child activities	5.10	4.56	1.78	2.98	1.55	0.14	0.42	0.99
H.C & C.A.	5.13	4.65	3.23	4.38	1.65	0.25	3.92	4.86

Table 4.6b Average Time Disposition in hours per day
of activities according to Religion

	Children				Adults			
	Males		Females		Males		Females	
	Hindu	Muslim	Hindu	Muslim	Hindu	Muslim	Hindu	Muslim
No. of sample	100	208	98	177	179	370	162	447
Agriculture	0.89	113	0.31	0.19	3.48	4.33	0.85	0.23
Allied	3.46	203	0.50	0.50	1.21	0.82	0.27	0.46
Non-agriculture	0.04	0.37	0.08	1.55	1.69	2.02	0.49	1.50
Gainfully employed	4.39	3.53	0.89	2.24	6.38	7.17	1.61	2.19
Household activities	0.18	0.90	2.62	1.72	0.23	0.10	5.45	4.97
Child activity	3.62	2.68	3.50	3.05	0.14	0.02	0.38	0.43
HC&CA	3.80	3.58	6.12	4.77	0.37	0.12	5.83	5.40

Table A-22

Work Participation rates of the General labour force male, and female labour force population by land classes in the surveyed villages of Rajasthan (Census of Households October 1976)

<u>Operated Land</u> <u>(In Bighas)</u>	<u>Work Participation Rates</u>		
	<u>Males</u> 1	<u>Females</u> 2	<u>General</u> 3
Landless	67.0	74.1	70.5
0.1 - A 2	69.9	47.4	58.5
2 - A 5	67.0	67.4	67.1
5 - A 10	67.5	57.6	63.1
10 - A 15	66.5	53.9	61.3
15 - A 20	50.9	52.1	51.1
20	63.7	52.0	59.6
<u>Overall</u>	<u>62.7</u>	<u>52.4</u>	<u>55.8</u>

Table A-23

Work participation rates of the general labour
force population and male and female labour
force population by land classes in the surveyed
villages of West Bengal
(Census of Households December 1976)

<u>Operated Land</u> <u>(In Acres)</u>	<u>Work Participation Rates</u>		
	<u>Males</u>	<u>Females</u>	<u>General</u>
Landless	70.8	3.6	33.0
Homestead only	79.2	4.5	40.2
0.1 - < 1	69.3	2.5	36.7
1 - < 2	59.7	2.1	26.9
2 - < 3.5	56.5	6.0	30.2
3.5 - < 5.0	56.9	4.6	29.3
5.0 - < 7.5	48.9	1.8	23.3
7.5 - < 10.0	38.1	4.3	20.4
> 10	50.0	0.0	25.0
<u>Overall</u>	<u>63.5</u>	<u>3.2</u>	<u>33.4</u>

Table A24: Work participation rates by categories of 'hiring'
(Rajasthan)

<u>Household category</u>	<u>No. of Household</u>	<u>Work participation Rates</u>		
		<u>Males</u>	<u>Females</u>	<u>Children</u>
1) Only hiring-out labour (agricultural labour)	70	73.4	61.4	66.2
2) Neither hiring in nor hiring out labour (self sufficient cultivator household)	87	59.7	60.0	59.8
3) Only hiring in labour	110	63.8	45.6	55.0

Table 2b : Work participation by categories of hiring (West Bengal)

<u>Household category</u>	<u>No. of Household</u>	<u>Work Participation Rates</u>		
		<u>Males</u>	<u>Females</u>	<u>Children</u>
1) Only hiring out labour (agriculture labour household)	157	77.9	3.76	40.2
2) Neither hiring in nor hiring out labour (self sufficient cultivator household)	97	50.6	1.69	25.9
3) Only hiring in labour	48	45.7	8.11	28.2

Table 4.4a

RAJASTHAN

Time disposition of children and Adults Classified by number of children (0-4) in the households.

	Children				Adults			
	Male		Female		Male		Female	
	0-1	2-9	0-1	2-9	0-1	2-9	0-1	2-9
No. of children (0-4)								
Total in sample	12.0	83	119	64	258	142	243	137
Agriculture	1.31	1.04	2.40	2.84	4.71	9.38	2.99	2.46
Allied	1.50	0.82	1.56	1.90	1.10	1.42	1.40	1.15
Non-Agriculture	0	0.27	0.02	0.02	0.70	1.01	0.06	0.09
Gainfully Employed	2.81	2.13	3.98	4.76	6.51	11.81	4.45	3.70
Household activities	0.05	0.13	1.51	1.25	0.14	0.08	3.85	3.79
Child activities	4.64	4.75	2.58	3.08	0.49	1.25	0.66	1.59
HHA & ChA	4.69	4.88	4.09	4.33	0.63	1.33	4.51	5.38