

Jhitkari Village: A Brief Study

Capt. Dr. Anjula Rajvanshi

Associate Professor

Dept. of Sociology

*Raghunath Girls Post Graduate College,
Meerut*

Email: dr.anjularajvanshi@gmail.com

Ms. Rohini Bhatia

Guest Faculty

Dept. of Economics

*Raghunath Girls Post Graduate College,
Meerut*

Abstract

Jhitkari village is connected with Sardhana of Meerut, UP. The socio-economic condition of the village is quite good. Villagers are aware of their benefits, latest technologies, transportation systems, communication items, education & medical facilities. Most of the villagers have their own house, agricultural land, vehicle and facilities. They have a government school of 01st to 8th class for education. Online shopping and digitalization is the indicator of modernization. They are using the latest technologies for agricultural procedures. Per capita income is too good. The migration of villagers for earning money is a normal phenomenon. Participation in political activities, villagers are active. Overall Jhitkari villagers are moving for the up to date and developing the condition.

Reference to this paper
should be made as follows:

**Capt. Dr. Anjula Rajvanshi,
Ms. Rohini Bhatia,**

*India: Poverty and
Inequality,*

RJPSSs 2018, Vol. 44,
No.1, pp.190-199,
Article No. 26,

Online available at :
[http://anubooks.com/
?page_id=2012](http://anubooks.com/?page_id=2012)

Introduction

India is famous for its village communities. A larger, around 75%, portion of India's population lives in rural areas and engages in agricultural activities. Indian rural communities are more concerned and sensitive about the cultural heritage of the country. Sociologists always take an interest to do a study of rural areas, their specialty i.e. caste, joint family, kinship, jamjar system, etc.

Indian villages are the indicators of social progress and advancement. They help in strengthening our social bonds and bringing stability to the society. Villages help the society to preserve culture, cultural heritage, love-worship-faith on karma & nature. Villagers have faith in joint-big families, local self-government institution, democracy, the Panchayati system, as a unit of society, Primary- neighborly relation & family relation, ancient culture of the society, simple living and economically sound life and group feeling, etc.

Rural Sociology studies on village and village society. In a general way, Rural Sociology is the branch of Sociology. In rural society, just as in the other society, specific kinds of social relations are discernible. In every society, we find social institutions, social structure, social activities, social change and social control. But they are not identical in urban and rural societies. Thus, Rural Sociology has become an independent branch of Sociology, devoted to the study of these institutions in the rural context. An acquaintance with the nature of Sociology will serve as an introduction to Rural Sociology.

In our study, we visit the Jhitkari village of Sardhana in Meerut, UP, India. Jhitkari is a large village located in Sardhana Tehsil of Meerut district, Uttar Pradesh with 454 families residing. The Jhitkari village has a population of 2555 of which 1361 are males while 1194 are females as per population census 2011. In Jhitkari village population of children with age 0-6 is 299 which makes up 11.70% of total population of the village. The average sex ratio of Jhitkari is 877 which is lower than the Uttar Pradesh state average of 912. The child sex ratio for the Jhitkari as per census is 812, lower than Uttar Pradesh's average of 902. The literacy rate of Jhitkari village was 70.21%. In Jhitkari male literacy stands at 79.52% while the female literacy rate was 59.72%. As per the constitution of India and Panchayati Raj Act, Jhitkari village is administrated by Sarpanch (Head of Village) who is elected representative of the village.

Govt. Primary, private primary, private secondary schools are available in this village. Sugarcane, Wheat and Paddy are agricultural commodities grown in this village. 10 hours agricultural power supply in summer & winter. Tap water supply is available all the time. Hand pump and tube wells/boreholes are other drinking water sources. Sub Post office is available in his village. A mobile network is also available.

Our study is based on the informal visit and non participant observation method. We have collected primary data from six villagers i.e. Mrs. Anju (40yrs), Mrs. Nidhi (42yrs.), Mr. Yogendra (40yrs), Mr. Ajeet (45yrs), Mr. Abhishek (19yrs), Mr. Vikrant (18yrs). We have collected secondary data from Books, Journals, Magazines, the Internet and Inflightnet, etc.

Objectives of the study are -

We want to know –

- (i) Socio-economic background of Jhirkari Village.
- (ii) Changes
- (iii) Villager's suggestions

Causes of Changes in Village

Due to modernization, globalization, digitalization, urbanization, rationalization, westernization, sanskritisation, industrialisation, media, transportation system, social sites and mass communication system, villagers are aware of modern trends, latest technology, savings, living standard, purchasing power, language, culture, dressing sense, education, competitions, government and non-governmental efforts, medical facilities, roads quality, housing structure, agricultural development, variety of crops, knowledge of seeds and pesticides, water & electricity facility, fulfillment of daily needs, Panchayat system, concept of increasing per capita income, small – cottage industries and skills courses.

In our study, we find that due to about causes we seen the changes in caste system, jamjar system, family, marriage, functions, food habits, clothing, housing, sanitation, economic field, education, medical, political, cultural, religious area.

Review of Literature

A number of village studies have been conducted by Indian sociologists as well as a foreign sociologists. Indian society is closely linked to the institutions of the cast and joint family, community sentiments

we felling social solidarity and simplicity. Regarding village solidarity Mandelbaum has remarked villagers live close to each other; they see each other and interact more frequently than they do with people of other villages. They share the same familial life space and share also common experiences of feminine of harvesting bounty, of flood or epidemic, of village fast, or festivals. A village is usually an administrative and revenue unit. Thus any difference provides some common experience in the school, in the post office, in revenue collection. A man commonly has the closest economic associate within his village- as patrons or clients or workers or customers- with whose help make his livelihood. He further pointed out that supernatural beliefs and spiritual and religious performances are also significant in developing village solidarity.

Mayer and R.D Singh wrote that faith and belief in spiritual and supernatural forces play a key role in the development of village solidarity and unity among the residents of the village. According to Sharda Nand Singh (1991: 6), *This social solidarity has been based upon rituals, ceremonies, festivals, belief in the supernatural and other socio-cultural factors. Consequently, the organization of community life in the Indian villages has been based upon traditional sections, belief in supernatural powers, social rituals and social ceremonies. These factors and forces have been of vital importance in determining the structure and organization of the village community. He further explained in the light of the concept of social structure given by different sociologists and the concept used in the analysis of the structure of the village under study, the objectives of the present study were spelled out in a systematic manner. As the study aims and analyzing the structure of a village, the different institutions found in the village community and regulating social relations and role patterns of the community members have been included in the objectives of the present study. The institution of marriage and family is included in the objectives of the present study. A comprehensive understanding of these intuitions need the role of parents, partners and community members in the settlement and performance of marriage, relationship between husband and wife as well as parents and children, the rituals and norms involved in the performance of marriage, and in regulating the relationship among the members of a family, the respective roles of male and female members and fathers, mothers, husbands, wives, sons and daughters, their*

interrelationship and the social values governing the establishment of the marital relationship as well as restraining individuals in having material relations with each other. In this way, along with the analysis of the institutions of marriage and family, the roles and patterns of social relationships in these institutions are also included in the analysis of the village structure. Moreover, with a view to understanding the changing taking place in this structural aspect, the roles, patterns of social relationships and norms and values related to the institution are to be analyzed not only in the context of the present age but also in the context of the past practices in the traditional society.

According to B H Baden –Powell (2009:436), *As regards the social and economic advantages of the village grouping of agricultural society, I find it impossible to make any choice between the two forms. That the ‘village’ formation (of either kind) facilitates revenue management, and is favorable to arrangements for police, sanitation, irrigation, and other matters of public administration, will not be doubted. But the advantages which can be claimed do not appear to me to depend much, if at all, on the internal constitution, whether joint or several. No doubt, in past days the joint – village was especially well adapted to confront the class of difficulties and dangerous peculiar to the times; though I suspect that the successful maintenance of so many villages intact was more dependent on the character and spirit of the casts and clans which furnished the proprietary families, then on the special features of their joint holding.*

Sardar K.M. Panikkar and other Sociologists take an interest to study the patterns of social relationships, economic activities, rituals, group organizations, social stratification, and patterns of social mobility and inter-group relations in the traditional manner.

K N Venkatarayappa (1973) studied six villages of Mysore states i.e. Lalithadripura, Mosunabauyanahalli, Dhanagalli, Kaggalipura, Belavadi and Belagula in between October 1963 to December 1964. He explained about the customs and rituals of selected villages that customs are the core of the culture of a people. Customs come into existence by way of doing a thing at a particular time of crisis or acute necessity. Customs act as a solution for the problems of human society. Such acts are repeated in a similar situation by more and more people for their certain remedy. Certain customary practices so derived, after a time remains in their bare

framework, when they are continuously repeated even in situations differing from their origin. The study of customs takes one to their religious, economic, or domestic origins. At the same time, one can trace the element of change also one goes on exploring the field of study. Changes may be ascribed to economic, political, religious, or social causes. But more than that, a community, with change customary practices, refreshes itself every now and then absorbing new trends, taking into its fold alien elements of culture, enriching itself and others and becoming a cherishable heritage of its people. Volumes can be written about the customs and traditions of a people. If they are flexible and adaptable, they grow rich by assimilation. But rigidity in following customs, even after they have outlived their purpose and utility, may create cultural – barriers, which act as obstacles strongly resisting the innovation and changes. Resistance to progressive ideas and programs, social-backwardness which cannot be remedied by social reforms and developmental programs may be due to these cultural barriers. So, from this point of view, the study of customary practices becomes very important, either as an indicator of, or as an obstacle, to change. Here one can take up the study of customary practices during birth, marriage and death ceremonies. These are the situations when the social structure is re-arranged either by the entry of a new member to the family in the form of a spring, or by a new union formed out of a marriage.

K L Sharma (1997) studied the empirical and experiential inputs from rural society in Rajasthan. He provides a critical appraisal of the culturological explanation of cast social mobility and change in his study, the relevance of structural-historical perspective alone can help in a thorough understanding of feudalism, peasant movements, land tenure systems, cast and class nexus, stresses in cast stratification and rural-urban divides and ties. He collected his originally written essays in this volume i.e. rural society in India. The volume imparts the message that the problems relating to landlessness underemployment and unemployment, poverty, health, education, migration, and mobility are more fundamental than the ones concerning untouchability, pollution-purity, rituals and religious practices.

Rajendra Kumar Sharma (2004: 63-69) explains the village life in India and the west. He quotes Prof. Lewis Research in his book *village life in northern India*. Prof. Lewis has made a comparative study of an Indian village Rampur, near Delhi, with a Mexican village tepoztlan.

S B Singh Parmar (1987) has studied to analyze the changes taking place in the structure of the Hindu family in its rural setting.

An R Desai (1969: 2-3) explained in his book **Rural Sociology in India** that *Statistician, Economists, sociologists, social workers and government agencies have, hitherto, overwhelmingly, focused their attention on the studied of the phenomena and problems of the urban society, though by far the greater portion of the Indian humanity lives in the rural area amidst conditions of immense material and cultural poverty. The study of the Indian rural society, which varies from state to state, from even district to district, due to their extreme geographical, economic, historical, ethnic and other peculiarities, hitherto made has been spasmodic , insufficient and often superficial. Such a study cannot give an authentic, composite picture of the variegated landscape of the rural life, nor can it serve as a guide for evolving a scientific program of reconstruction of the rural society, so essential for the renovation of the entire Indian society. Desai realized that a concrete and comprehensive study of the rural society in all its aspects, ecological, morphological, institutional and cultural, has hardly begun.*

Tapan Kumar Panda (2014) realize that traditional and cottage industries are facing various changes in modern times to develop agricultural techniques. Now a day's landlords are facing the crisis of experienced labor, financial guidance and cheap & best raw materials. Most of the rural laborers are migrating to towns, cities and metropolitan cities.

According to Dr. Jayesh Kumar and Barot (2010 : 26-27) *the rural social lifestyle is of a different kind than that of the urban society the economic life of the rural society is simple, industrious , gender-oriented and the work distribution depends on the age of a concern person. Moreover, the economic life of the rural society depends on agriculture, animal husbandry, trade and home industries. The economical system of the village is mainly for an earning purposes. Indian village societies remain changeable for ages. Since British rule, Indian rural society is influenced by various factors and processes. In the post-independence era, this process of the change has become rapid. There was an emphasis on social development and sponsored the social change in a rural area just to trigger up the whole process in the post-independence era. There is a change in a*

rural society due to land improvement, community cooperation and development panchayati raj, agricultural improvement, green revolution, social laws, communication, education, industrialization, urbanization, NGO activities.

Study of A R Beals of Gopalpur village in Mysore, Mayer of Ramkheri village, R D Singh of Senapur village, M N Srinivas of Ramainpura village in Mysore, S C Dubey of Shamirpet village in Hyderabad, Epstein of Wangala village in Mysore are the memorable and most readable amongst new sociologists. Some non - sociological research done by Harrold Mann, Gibert Slater, Wiser, D R Gadgil, R k Mukherjee, C M Vakil, GS Ghurye, M N Srinivas (Rampura, Mysore) , Adrian Mayer, Andre Beteille, F G Bailey (Orissa), A R Beals (Gopalpur, Namhalli), G M Carstairs (Fathehpura & another two Villages of Rajasthan), A-C Mayer (Ramkhery, MP), ms Cathleen Gough(Kumba Pettai of Tanjore in South India), Gitel steed (In a Hindu village of gujrat), Kessinger (Viyalatpur), etc. is also considered to understand rural society.

Findings

In the village Jhitkari (Sardhana), Meerut, Uttar Pradesh, I found –

1. Villagers have personal identification (caste, age, marital status, educational qualification, occupation, individual income and family income, owner of agricultural land – property- etc.)
2. Economic life (Mobility in occupation, economic relations, acceptance of new agricultural innovations, types of occupations migration, saving conditions, etc.)
3. Role of kinship in marriage, religious activities, festivals, acceptance of traditions – customs – culture, roles – attitude- social relations, etc.
4. The education system and conditions.
5. Cause and conditions of mobility for earning money and facilities.
6. Stratification inter-cast relationship and inter-caste marriages
7. Political awareness and participation
8. Knowledge of governmental and non-governmental schemes, planning, programs, efforts and facilities.
9. Awareness about media of mass communication and social sites(Facebook, Instagram whatsApp, tik-tok)

10. Online shopping road & transportation facilities, water facility, animal husbandry, fully well equipped constructed and semi constructed houses, shops, cottage and small industries.

11. Aadhar, Post office, Bank and finance facilities.

12. Coaching classes of different competitive exams like, UP Police, Delhi Police, Railway, SSC, etc.

13. Knowledge of ceremonies, rituals and religious performances.

14. Awareness regarding scientific achievements and technical development.

15. Medical facilities and highly qualified doctors, medical stores.

16. Villagers past their leisure hours different activities like gossips, discussions, radio /FM listening, playing cards – ludo- carom- chess, visit to religious places and functions

17. Village panchayat.

Suggestions

Government should start programs related to job, schooling facility after 8th class, medical facilities, job and business opportunities, counseling centers, schemes & benefits for villagers, updated transport facilities, media coverage, celebrities visits, business atmosphere, market & publicity for local & traditional items, variety of banks and Post office, saving facilities, court & police booth, traditional & cultural events, local FM & news channels, basic facilities, Barat Ghar, etc.

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