

### CHAPTER - III

#### CHANGING KANDALGAON VILLAGE

A systematic study of Indian rural society and social change is of primary importance today. For several reasons, India is predominantly rural and to know Indian society in all its aspects is useful for planners administrators and also educationists.

Rural society in India has a typical economic, political and religious structure. The unique characteristics of this community are undergoing structural and functional transformation as a result of various forces. These transformations have been quickened after the achievement of independence. Through several methods, reconstruction of Indian rural society has been attempted and they have changed the life and activities of the people of rural society to a considerable extent. An investigation into the village life; in general covering such aspects as health, education, housing, ceremonial and customary practices and tenure of land, family, caste, leadership and panchayat and the changes that have been brought about in structure and function of the village organization is helpful for planning of rural society.

It is presumed that no single village could give a complete picture of Indian rural society because of the diversity of life found in rural India, urbanization is a powerful factor

bring about social change. It has its impact on the attitudes of men towards caste, property, health, education modes of living, housing, recreation and also labour.

In this chapter an attempt has been made to measure the extent of change taking place in Kandalgaon village on account of the impact of urban influence that is of Kolhapur city.

#### Change in Cultivation Pattern

Now-a-days we can see a great change in the cultivation pattern. Ragi, Jawar, Vari, Wheat, these were the crops in old days. But now-a-days situation has been changed. They are taking commercial crops in their fields. They grow sugarcane, chillis, ground-nuts, shalu Jawar, Hybrid Jawar, grass, vegetables like ladies fingers, pumpkins, tomatoes, brinjals, raddeshes, carrots, and flowers like "Galatha" and "Merigold".

The pattern of taking crops has also been changed due to the introduction of irrigation system in the village. In old days agriculture was dependent upon monsoon only. But now-a-days, in 1981, they have built up a canal for water supply. People can buy the water from this canal through irrigation department. Besides this people have also installed 158 pumpsets on their wells. Before irrigation facility was introduced there was 17 Hectors non-cultivated land in the village. But after introduction of irrigation system this area has been decreased to 7 Hectors.

In old days, the soil was ploughed, weeded and prepared for sowing. They tilled the field one to two times. Buffalo-urine was used as supporting manure. It was scattered on the fields. Besides this now-a-days they are using chemical

fertilizers like Urea, Indian Pottash, Pottashium Sulphate etc. and high yielding varieties of seeds. Villagers donot have their own tractors but in very few cases they lent tractors from Kolhapur city. And they use tractors in their fields. Village development officer visits the village once in a fortnight.

A number of landless labourers in this village was 42 in 1950, but now-a-days we can see that this number is decreasing and there are only 22 landless labourers now. Because most of the landless labourers have left their occupations and accepted occupations such as Centering, Plumbing, Services of Wireman, Electrician, Painting etc. This has all happened because of scope for employment opportunities available in Kolhapur city. These plumbers, painters, electricians daily visit Kolhapur city. Besides this 60 to 70 women, also visit city to sell their agricultural products, vegetables, flowers. In old days, area under the cultivation of vegetables and flowers was only 11 Acres but now-a-days, it has increased, it is 7 Hector 75 ar. In old days production of flowers and vegetables was on small scale or for familiar use. In those days they were not selling the product at the market. They used to give products to their relatives, neighbours as a gift, but now-a-days the production of flowers and vegetables has increased and they sell it at Kolhapur market. Excessive production of Jowar, groundnut, Shalu is sent to Kolhapur market for sale. Sugarcane is also sent to Kolhapur Sugar Mill. And they get money in cash for this.

We can say that Barter system in this village has collapsed now and cash-economy is taking it's place. We can conclude that their economy has changed from subsistence to commercial one.

### Change in Socio-Economic Structure

#### a) Change in Occupation

Agriculture played an important role both in earlier and present days. In these days besides agriculture, new occupations are raising their heads.

Though agriculture was their traditional occupation, the new generation has accepted many occupations like plumbing, centering, electricians service, building contracts, dairying, painting etc. Many families are still pursuing agricultural activities but landless labourers or land owners having little piece of land and low caste people have accepted new occupations.

#### b) Change in Balutedari System

We can see that the Balutedars like Mahar, Mang, Carpenter, Barber, Ironsmith and Chamar continue to work in the village, but they have also accepted new occupations.

1) Mahar Mahar's were treated as village servants due to their functions. During earlier days they had to help Talathi, Patil and Sarpanch in governmental work. They had to carry amount of taxes to the Taluka place and he had to help Talathi in his survey work, and to convey the government's orders to the people. He had to decorate each and every door of the villagers with mango leaves at the festival time.

But now-a-days we can see that Mahars have left this traditional occupation. In the sample survey we have interviewed ten households out of 29 households. And these households have accepted plumbing, wireman's service government service, private service, centering, painting and masonry work.

ii) Mang During earlier days, Mang Balutedars had to attend to particular type of duties in the village. They had to water the fields and trees and dispose off dead animals.

But now-a-days we can see that Mangs have left this traditional occupation. In the sample survey we have interviewed 5 households out of 5 Mang households. And these households have accepted occupations like plumbing, tiles-polishing, private service, centering, bicycle shop. Only one family is serving as a landlabourer.

iii) The Chamars Main occupation of the Chamar Community was shoe-making. In the sample survey we have interviewed 2 households of Chamars. And these households have left their traditional occupation of shoe-making. And they have accepted occupation: like agriculture, plumbing and centering.

iv) Carpenters In this village Carpenter does carpentary work as well as he works as iron-smith. He makes all agricultural instruments. Now-a-days, they are using 'Chamadi Bhata', 'hammer', 'ghan', 'aeyran', 'forceps', 'saw', 'leveler', 'sode', 'Randha', besides that welding machine, electric drilling machine and circle. In the sample survey we have interviewed one out of three households. Because one family of carpenter is divided into three families. And these three families are in the same occupation. Carpenters have not changed

their traditional occupations. But they have made many changes in their working pattern and working instruments.

v) Barber They perform activity of hair-cutting in this village. During earlier days they had to go from door to door for their business. But now-a-days all people visit his shop. He uses English scissors, Razor, Water cream, English Razor, Simple scissors plastic comb and face powder, etc.

During earlier days, the kalutedars received their remuneration in the form of grains. But now-a-days they get their remuneration in the form of cash.

#### Change in Alutedari System

We can see 'Gondhali', 'Mulani' and 'Gurav' or 'Priest' the three alutedars in this village. Gurav and Mulani have not changed their traditional occupations and they have not changed their duties. But Gondhali families carry on tailoring work and private business (pan shop) as well as their traditional occupation.

#### Change in Income and Expenditure

Income and Expenditure of this village are related to the types of occupations which the inhabitants pursue. Now-a-days, cash economy prevails in the village. Income and expenditure are related to each other. Low caste people have accepted new occupations and now-a-days, we can see that their standard of living is raised slightly. Upper caste people also have changed their occupations or modes of cultivation of land and therefore their standard of living has been raised to some extent.

In old days main occupation in this village was only agriculture. And it was dependant on monsoon. So there was no guarantee of income.

But now-a-days due to irrigation facility they can grow cash crops like sugar-cane, ground-nut, vegetables, flowers and they can earn their regular income.

In old days, they had no regular income. So money earned was spent on their daily necessities. They could not invest money. But now-a-days they can invest money in banks, or in gold or in renovation of house or in purchase of land.

#### Change in Indebtedness

Now-a-days income of the people has increased. So loans are demanded rarely. Due to contacts with their city-fellows, they have become familiar with functioning of Banks loan facility. So they demand loans from banks (such as Land Development Bank, Bank of India) and co-operative society.

#### Change in Housing Pattern

Mang, Mahar have abandoned their traditional type of houses and they have built houses like houses of high caste families. In old days they were using low-height doors but now-a-days they are using six feet doors.

They use cow-dung to keep the floor and wall dirtless. But now-a-days in very few houses we can see that they have painted innerside and outside of the walls and rough tiles are used for flooring. Most of them have renovated their old houses and they have used rough tiles for varandah and sitting room. In sample survey we have seen that 15 out of 60 houses



have tiles for their varandah and sitting room. There were glazed tiles in one house.

The houses in the village are mostly built up with mud. But in Kandalgaon there are 10 to 15 houses built up of modern R.C.C. patterns and walls of the houses are painted also. But there are many old houses which are still cleaned with clay. Front sides of the very few houses are painted and they have been painted with holy symbols from Hindu Culture. But now-a-days people have learnt to paint the houses at marriage ceremony. We can see this picture in Harijan and Mangwada also. Modern types of steel bolts have replaced the old fashioned heavy iron bolts, in R.C.C. buildings and in the houses which are newly renovated.

The kitchen of the houses has two or three stoves built of mud. The kitchen is usually small. There are gober gas plants in 40 households out of 350 households. And they use this gas for cooking and cutings as fertilizer for fields.

The houses do not have curtains but there is a limited furniture like iron bed, iron or wooden chairs. And a very few houses have wooden or iron safes. In our survey we have seen only one house with a dining table in its kitchen. But only menfolk in the house use the dining table.

In old days they used mostly earthen and aluminium utensils. But now-a-days they use utensils made up of stainless steel, aluminium and brass also. A wooden plank is set on the wall for putting utensils. Sometimes now they use aluminium plank also. In old days they were using earthen cups and saucers. And now-a-days they are using cups and saucers made up of china clay.



According to our sample survey of 60 households there are 28 households which have both television and radio sets, and 32 households have only television sets. 16 households have radio sets. 12 households have tape-recorders in their houses. Only 7 households have no means of entertainment at all. Facility of electricity is provided to the village since 1971, but the tendency of purchasing electrical appliances has been increasing since 1985.

Now-a-days, use of vehicles is increasing. It has been their daily need. We have noticed that formerly there was at least a bicycle in each and every house. Now many houses have Laxmi, M.80, M.50, Luna, Bajaj scooters and only two houses in the village have jeeps with them.

#### Change in Spatial Segregation of Caste

The changing patterns of behaviour, the influence of urban life have no doubt, their impact on life of the villagers. So we have to use the concept of spatial separation of caste groups in the light of social change which is taking place.

In old days, different caste groups lived in different parts of the village. But now-a-days, there is slight change because we have seen at the time of survey two of the harijans were putting up new houses in the Maratha lane. Maratha people are not putting any type of restrictions on them. High caste people are also building houses in the outer part of the village.

#### Change in Inter-caste Relations

There are no ethnic linguistic and cultural barriers

between the different castes in the village. They belong to common ethnic linguistic and cultural heritage. Rules regarding social distance are not observed. Now they have been relaxed. High caste people accept food and water from lower caste people. They visit houses of people of lower-caste on occasions. They take food there. Lower caste people are also accepted by the high caste people. They are served with tea, water, in the same pots. Separate utensils are not kept for them. Now-a-days they need not have to wash their tea-utensils. They enjoy 'pan tobacco, bidis' together. They all travel together by bus, car or jeep. Lower caste people as neighbours are accepted by higher caste people. There is no ban on their entrance to Hindu temples.

#### Changes in Inter-Personal Relations

Actually members of both generations that is old and new visit the city. The members of old generation accept changes suggested by the younger generation. And generally there are no conflicts between the members of two generations. For example Menu suggested by the younger generation is prepared by the women in the house or modern type of furniture brought by youngsters is accepted by the older generation.

We can see direct inter-personal relations among them. Every person in the village knows everything about every other person in the village.

Economic power to a certain extent influences the interpersonal relations. If the father is the earning member, he is likely to be more powerful in the household than a father who is dependant on his earning son.

The inter-personal relations among womenfolk do not seem to have undergone marked changes. Conflicts arise between the mother-in-law and daughter-in-law in case of joint family. Breakdown of joint family is often due to conflicts among womenfolk. And the conflict between co-sisters is often more severe than that of between mother-in-law and daughter-in-law.

#### Changes in the institution of family

"A joint family usually consists of two or three generations having filial ties with one another. The house in which a joint family lives is usually large, it may have additional lay-outs to accommodate the members of the family. The house is the place where people eat, take rest, and sleep. It is the place where important social and religious functions are held."

The property of the family is of two types movable and immovable. The immovable property includes the house and the land. The movable property consists of agricultural implements, live stock, vehicles, utensils, jewellery, radio, dresses etc.

The division of property of joint family is not carried out smoothly. There are frictions, quarrels, and the usual tendency on the part of every one is to have the lions share in the property of family.

Nuclear family comes into existence, after a division of joint family. It consists of husband, wife and their children. A nuclear family is a small unit. The average number of members of the family is five or six only. The nuclear family has limited possessions. In this village, we find a few joint families and a large number of nuclear families.

Hold of the head of the family is lessened day-by day. Because the father as an earning member is likely to be more powerful in the household than a father who is dependant on his earnings son.

Due to the urban influence newly married couple didnot want to stay together in joint family. Causes of partition of joint family among the members of family are quarrels between daughter-in-law and mother-in-law, and co-sisters and matters about money-problem, and distribution of land.

#### Family Planning

In Kandalgaon village, people are not well aware of the population problem in the country. But now-a-days we have seen that the number of children in the family is reduced to some extent. In old days they felt that there must be eight or nine children in the house. But now-a-days they feel that there should be two or three children only in a family. But still they continue to wait for at least the birth of one son in a family.

#### Change in the Institution of Marriage

Marriage is an important social institution. It brings together the kins-folk. It is an event which dramatises the elegance of village existence. It adds spice, colour and gaiety to the routine life of the village. New friendships and ties are formed. Every household in the village proudly remembers the marriages which are celebrated.

Changes have been occured in the institution of the marriage. Marriage is today an expensive affair. Dowry is a sum of money given to the groom's party by the parents of

the bride. This is a custom practised in recent years by all communities. In the former days, the bridegroom took a little amount of dowry. But now-a-days, amount is increasing in case of higher education, landed property. Ornaments are also demanded from the bride-grooms parents at the time of marriage.

The age at marriage among the Maratha families after 1970, is 18 for bride and 21 for groom. And age at marriage among the lower caste families after 1970, is 16 for bride and 19 or 20 for groom. This change has occurred so far as the age of the bride and groom is concerned.

The bride and bride-groom are dressed in the traditional ways. But now-a-days the bride-groom wears the chain, gold ring, and wrist watch. Bride's dress is also changed. Now-a-days she wears costly sarries in the Maratha families. Other castes use the dresses according to their economic capability.

House is decorated at the time of marriage. Some of them paint the house too. They use mango leaves to decorate doors. They put up a little branch of mango tree at the right hand side of the outer or front door. A day before marriage holy ceremony is performed. At that time they make sweets in the house. Kin relatives are invited.

In old days marriage ceremony was celebrated for five days in higher caste families and three days in lower caste families. But now-a-days it lasts for one day only in all castes. All people in the village are invited for marriage ceremony. A rich household brings musical orchestra to the place where marriage takes place. Marriage ceremonies are held in the courtyard of the bride or groom or in rare cases they

use hall for celebration in Kolhapur city. After marriage ceremony sweets are distributed among the invited people. Marriage ceremonies are performed with elaborate arrangements such as spreys pan-supari etc.

We can notice a great change in the dresses ornaments of the invited people and guests and relatives. They use cosmetics, perfumes and ornaments, costly dresses, at the time of marriage. We can experience change in the pattern of giving presents to the parties in marriage. In old days they used to give ornaments utensils, water container of brass or copper. But now-a-days they use modern types of articles like stainless steel water-containers, electronic clocks, watches, posters, bags, steel buckets as presents.

'Rukhavat' is an essential thing in the marriage ceremony. Rukhavat is offered by bride's party to groom's party. In old days 'Rukhavat' contained household utensils and idols of God or Goddess only. But now-a-days, we can see that there has been a greater change in the pattern of Rukhavat. Household utensils, idol of Goddess or God, show-pieces, electrical instruments, wall hangings, pillow-covers, bedsheets, bed, are offered in 'Rukhavat'.

The Marathas invite a 'Brahmin Priest' from the city. And lower caste people invite 'Gurav' from the village for the celebration of marriage.

Usually they prepare vegetarian and non-vegetarian food in marriage ceremony. Usually menu for the dinner party consists of 'Bundi Ladu' or 'Jilebi' in all castes. And now-a-days there is no separate arrangement for lower caste people

at the time of dinner party.

Formerly, the people in this village used to give their daughters in marriage in nearby villages. Now-a-days they do not mind going a little away in search of matrimonial alliances for their daughters and sons.

Today people prefer the youths working in LIC, Banks, Military services and other services as their sons-in-law to other youths who are engaged in agricultural activities only.

#### Change in Educational System

There is a provision of free primary education upto 7th standard since 1938 in Kandalgaon. There are two Anganwadis conducted by Grampanchayat. Primary School is conducted by the Zilla Parishad, Kolhapur. The school building has four rooms. It has seven classes and six teachers. According to school record there are 220 boys and 196 girls in the primary school in 1992. Students have to go to city for taking high school and college education. We can notice that among the children taking high school education at Kolhapur, number of boys is greater than the number of girls. There are 34 boys and 13 girls taking high school education at Kolhapur. Girls are allowed to take high school education since 1985-86. There are only 7 boys in the village taking college education upto now. There are no girls who take college education.

In old days girls were not allowed to take education but now the situation has been changed. The girls are allowed to take education at least upto 7th standard. Now-a-days attitude of new generation towards education is changing because of proximity to the city. And they think that boys and girls must

take education. Younger generation is interested to provide education to their children in English Medium Schools also. While interviewing the villagers we have noticed that younger generation is worried about the absence of English medium school in the nearby area.

According to census 1961 there were 210 male and 27 female literates. According to Census 1981 literate persons were 468 males, 121 females. This shows that there has been a growing tendency among the villagers to be educated.

#### Change in food habits

The daily food of the villagers consists of baked jawar flour, turned into unleavened bread and roasted without oil, on a iron-sheet, heated on stove, curry made of pulses and chillipowder, fried chillies with garlic, onion, sweet oil and mustard. They use vegetables like tomatoes, ladies-fingers, brinjals and curry of pokala, methi, harbhara, chandan-batva, ambadi. Servicemen curry chapattis and fried vegetables in their tiffins. Sometimes they make soup of tomatoes instead of curry. They make dishes like Shrikhand, Khir of noodles, vegetarian or non-vegetarian pulav. Sometimes they make shira, onion mixed fried rice as their breakfast.

Many people sit on the floor or mat at the time of taking meals. Very few rich families have dining tables at their homes, but very few members in the house use the same.

At the time of survey the women in the village told us that their sons and husbands who visit city daily ask them to prepare modern dishes at home which they have tasted in the



hotels at city. So they are preparing new dishes like Pulav, Biryani, Chicken soup, Dosa and Vada. Therefore, we can say that this change is taking place because of urban influence and proximity to the city.

#### Drinking Habit

Very few people in the village are drunkards. Mostly we see the habit of tobacco smoking or chewing among the members of old generation. And younger generation has developed the habit of eating 'Gutkha' 'Mava' and 'Panparag'. There are two panshops in the village. A few members of the younger generation have developed the habit of cigarettes smoking.

#### Change in Dress Habit

Now-a-days, old people wear cotton dhoti and cotton or polyster shirt with tight turban. Middle aged people wear shirts and pair of trousers or cotton pyjamas. They do not use turbans but they sometimes use summer caps. Teenagers attending college in the city wear iron-pressed shirts, pair of trousers, T-Shirts. But those who are not attending the college use polyster half shirts and cotton pyjamas.

Old women wear traditional nine metre long 'Dhanvadi' or 'Rackavi' saree and traditional type of blouse known as 'Choli'. Middle aged women wear six metre or nine metre long printed cotton or polyster sarees and cotton or polyster blouses. Married young women wear modern type of blouses. They get sewed their blouses from tailors in the village or tailors at Kolhapur. Some women have learnt to sew blouses

and other clothes. Young girls wear modern type of dresses like 'Midies', 'Chudidhar', 'Maxies'. Ladies use silk sarees or Jarisarees at the time of festivals or functions.

In day-to-day life they use a few ornaments (Mangalsutra, bangles etc.). But at the time of festivals or on special occasions they use modern type of ornaments like 'ear-rings' (round or heart shaped) 'Laxmihar' 'Shridevi' (which is ear-ornament). Mangalsutra young girls or newly married girls use 'Painjan'. The women of old generation used to wear the traditional ornaments. The old and middle aged women usually wear green bangles but school-going girls wear modern type of plastic bangles. Old women use 'Big-Bindis', but middle aged women use smaller 'Bindis' than those of old women. Young married women use modern type of small Bindis.

Old generations do not use cosmetics and perfumes. Younger womenfolk and college going boys use cosmetics, perfumed toilet soaps, shampoo, and scented hair oil to keep them selves tidy-clean and fresh. But the use of cosmetics is limited.

Old women wear knot and middle aged women wear a braid which is tied into a knot round the head and smeared with oil. But young married and 'unmarried' women make modern hair styles which they have seen in the city. They use modern types of pins, rubber-bands, Dokadan , modern Bindis etc.

Old men and middle aged men have traditional hair cut. But a new generation accepts modern types of hair style which they have seen in the city. They invariably possess plastic hair-combs in their pockets.

Old persons use traditional Kolhapuri Chappals. But the middle aged men and youths do not use traditional Kolhapuri Chappals. They use modern types of chappals or shoes. The chappals or footwears are purchased in the city shops. Some of them wear 'cre-pe-soled' chappals. But most of them use leather chappals or typed soled.

On the whole, the difference between the two generations of the womenfolk with regards to the dress is not on a large scale. There is a change no doubt but the change is not of revolutionary character.

Old women use traditional pouch for keeping their money. And younger women use modern type of leather purse for keeping their money. And middle aged women (those who sell flowers and vegetables at the market) use traditional type of pouch for keeping their money.

#### Change in Religious Life

People of this village are quite religious. They worship God daily. Some of them visit temple daily. They offer coconut and sugar to the God in the temple. At the time of harvest, first crop is offered to God. They participate in 'Navaratri' and 'Hanuman Jayanti' celebrations. But no animal sacrifice takes place in the temple.

The villagers still believe in supernatural powers and they follow the customs relating to the supernatural powers. Some months ago, the buffaloes in the village died due to horn disease. So the villagers decided to stop all the activities in the village for one day. On that day all transactions in the village were stopped and they did not

allow anybody to leave the village. They did not allow even a bus to enter the village.

They used to keep the idol of Lord Ganpati in their house for whole year until recently when they bring new idol of lord Ganpati during Ganpati Utsav, the idol of the previous year is ceremoniously drowned in the water. And the newly brought idol is installed for the whole year.

#### Change in Recreation

We did not notice anyone reading fictions in the village. A few persons read dailies like 'PUDHARI' or 'SAKAL'. According to the sample survey only five households are subscribing to daily 'PUDHARI'. There is no library or reading room in the village. There is no movie house. Of course they go to the city to watch movies. Occasionally they visit Kolhapur in order to see Marathi plays.

There are two youth clubs in the village. They celebrate 'Shivajayanti' and 'Ganesh Utsav'. Sometimes cricket matches are also held between the members of the youth clubs. There is one ladies club as well, but an average woman in the village does not know anything about the same.

Facilities of recreation for women are limited. They indulge themselves in gossips. Some of them listen to radios and view television programmes. Some of them visit cinema theatres in Kolhapur city.

At the time of survey we saw, children in Harijanwada were reading latest comics which were bought from the city by their parents.

### Change in attitude due to Urbanization

Two decades of urbanization have had some influence on the village life. Most of the villagers, have visited the city several times. One can experience the importance of city in the life of village youths because they earn their livelihood in city. The youths in the village can experience certain degree of freedom from the rules and norms age-old caste groups in the city.

The villagers have started to share the urban values consciously or unconsciously. They have come to know the facts of science in their own ways. They know that the taboos in their village-life are no more important in the city life.

Of course, villagers moralise on these changes and probably fear the declining influence of old traditions in many walks of life; but they are not frustrated. They think that change is inevitable, whether villagers have desired it or not, they have become a part of urban life.

On the plane of human relations we see that villagers come in contact with the urbanites. The sellers of fertilizers, seeds, teachers, and post-agents, pigmi-agents have shown the ways of urbanites. For better or worse, the urbanites have had their impact on the villagers.

The urbanites are quick in their process of thinking and acting. They are time-conscious. Time, indeed, is the central point of their pattern of living. The rural people on the other hand are slow in their actions. But now they are also becoming conscious about time because of means of transport and communication. This does not mean the mental superiority or

inferiority of urbanites or ruralites but it does imply the existence of different patterns of life.

Though there is much difference between the two attitudes of old and new generations regarding behaviour patterns but the members of the old generation allow younger members in the family to accept new ideas and use of modern articles or objects and techniques.

Middle aged women and men, often use 'English Words' in their conversations, for example 'Public' 'Permission' 'Office' 'Licences' 'Mistake' 'Mistress' etc. We have noticed that three or four houses in the village are aware of higher education. Slightly, because boys from houses are taking college education at Kolhapur.

Formerly, villagers were using trunks made up of tin while travelling. But now-a-days they use modern type of bags, baskets, marubags, big-shoppers. A few of them use 'VIP' or 'Aristocrat' bags as well.

Old and middle aged villagers use traditional 'tobacco-tooth paste' to clean their teeth. But youths and school-going boys, and girls use modern types of pastes and tooth brushes also.

There is a change in the names of boys and girls. In old days girls were named as 'NAKOSHI', 'BABY', 'INDIRA' or 'DHONDU' and boys as 'BALU', 'MARJITI', 'SHANKAR' etc. But now-a-days, they are named after 'SAGAR', 'RAHUL', 'SWAPANALI', 'SWAPNIL', 'ROHIT', 'KEDAR' or 'RUPALI' etc.

In old days, the women were doing nothing except household work, fieldwork. But now-a-days, they practise occupations such as poultry farming and dairy farming. Some women have

learnt tailoring work also. And they sew clothes for themselves and others also. Young girls and women make articles such as wall hangings, paintings, and flowers of cloth and purses.

Today, the life of the village is at cross roads. The villagers face many diverse problems. They are agreed on the increasing complexity of life in the present period. The people are also waking up. Their social consciousness has certainly been more rationally understood than it has been in the past. They have become conscious about political events in the country and their rights as citizens of the country.

Above all this, all villagers are aware that they have become the part of the larger world, whether they accept this larger world or not, they can no longer remain isolated from it and their lives are influenced by it.

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