SOCIO-ECONOMIC SURVEY
OF
AGRICULTURAL WORKERS IN FARID-KOT SUB-DIVISION, Bhatinda
( PANJAB )

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Thesis submitted in partial fulfillment of the degree of
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In the pages that follow, an attempt has been made to study the conditions of agricultural workers in Farid-Kot. The census of 1951 has drawn particular intention to the growth of the class of agricultural workers. From their negligible proportion in the 19th century, they have grown to a sizeable proportion of the rural population. The census of 1951 places them at 30%. In Farid-Kot which forms part of reorganized Panjab now, the proportion of agricultural workers to total rural population is in the neighbourhood of 10%. Although a small in proportion to other parts of the country like Kerala, Madras, and Bengal, the problems confronting the class of agricultural workers are the same. The following pages are written on the basis of the information collected in Farid-Kot.

The study is not confined to the economic aspects of the problem, namely, employment, income, wages, pattern of consumption, indebtedness etc., but includes such other aspects as the family conditions of living, position of women, children and social ceremonies. The study is based on the information collected through personal investigations and interrogation with individual families.

The 1st. Chapter explains the geographical and social set up of Farid-Kot. The growth of the class of agricultural workers and their place in the rural economy is particularly stressed.
The 2nd Chapter deals with employment and income. Both agricultural and non-agricultural employment has been mentioned. Income has been considered to be derived from two principal resources, namely, wages from agricultural work and miscellaneous sources including non-agricultural sources.

The 3rd Chapter logically follows the 2nd. It deals with the principal items of consumption expenditure, constituting the family budget. Indebtedness has been stressed to indicate what is the proportion of total expenditure on items of production. Generally speaking the pattern of expenditure, indebtedness in Farid-Kot confirms to the pattern elsewhere in the country.

The 4th Chapter deals with the impact of mechanisation on the class of agricultural workers. Though limited to the personal estates of His Highness and big landlords, it is interesting to mention that mechanisation has taken place although of a limited nature. It has led to the decrease in the demand for helpers.

Chapter 5th deals with the social life. Here the family life including conditions of living, position of women and children, state of dwellings and social ceremonies have been briefly mentioned.

Lastly conclusion follows. It is to be noted that the fixation of Minimum Wages for agricultural workers by the Government is a step in right direction. It needs
enforcement and enlargement with respect to certain of its provisions.

The data presented is based on the information collected through personal investigation and interrogation.

Because of the neglect hitherto shown to the problem of agricultural workers in the country, we can recall only a few standard monographs. The government of India, Agricultural Labour Enquiry on Intensive Survey of agricultural labour is the only standard work on the subject. I have been guided in preparing the study by the report. The Census Reports of 1901, 1911, 1921, 1931, 1941 and 1951, have been of invaluable help in this connection. A brief bibliography of the principal sources consulted appears at the end.
INTRODUCTION

CHAPTER I

In order to view the growth of agricultural labour in its proper perspective, we must first consider the demographic aspect of the problem. Increase in population has been accompanied by decreasing per capita cultivable area. This is most pronounced since 1921. Industrialisation seems to be insufficient to check the absolute increase in total population. The increase in the pressure on land has been accompanied by the fragmentation and sub-division of land and the growth of the class of agricultural workers. The following table, compiled on the basis of past censuses will make the relation of population to land per capita clear. It relates to the period 1901-1951.

<table>
<thead>
<tr>
<th>Census year</th>
<th>Total population in millions</th>
<th>Percentage growth over the previous census.*</th>
<th>Per capita land (acres)</th>
<th>Per capita topographically usable land.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>235.5</td>
<td>--</td>
<td>3.2</td>
<td>2.1</td>
</tr>
<tr>
<td>1911</td>
<td>249.0</td>
<td>+5.7</td>
<td>3.0</td>
<td>2.0</td>
</tr>
<tr>
<td>1921</td>
<td>248.1</td>
<td>-0.4</td>
<td>3.0</td>
<td>2.0</td>
</tr>
<tr>
<td>1931</td>
<td>275.5</td>
<td>+11.0</td>
<td>2.7</td>
<td>1.8</td>
</tr>
<tr>
<td>1941</td>
<td>314.8</td>
<td>+14.3</td>
<td>2.4</td>
<td>1.6</td>
</tr>
<tr>
<td>1951</td>
<td>356.9</td>
<td>-13.4</td>
<td>2.1</td>
<td>1.4</td>
</tr>
</tbody>
</table>
It has been calculated that agricultural labour force constituted 13% of the agricultural population in 19th century, it has increased to 30% in 1950-51. The magnitude of the problem was not greater till very late. Since independence, attention was directed to the solution of the problem of agricultural labour.

General background of Farid-Kot as The state acquired its State. name from a mythological story, related to the saint commonly known as "Baba Farid". So Farid Kot means the dwelling place of Baba Farid. It was a princely state before the formation of Pepsu. According to the recommendations of the State Reorganization Commission, it is merged with Panjab. It is a part of Panjab now. The state is a beautiful model of construction, it abounds in metalled roads and beautiful gardens. It has a majestic court and excellent royal palaces. The fort which is still under the possession of his highness gives a glimpse of the past glory.

Its population in 1911 was 1,30,294 souls. The number rose to 1,50,661 in 1921. In 1931 it increased 1,64,364 and in 1941 it stood at about two lakhs. The recent census in 1951 does not give separate figures for Farid-Kot. Since it is now a sub-division of District Bhatinda of Panjab state. The majority of population
Farid-Kot comprises of 136 surrounding villages. It has a total area of 27,6120 acres of cultivable land. Out of the total area 20,000 is owned by our His Highness in the form of his personal estate.
is of sikh jats, comprising about 60%. Muslims were about 28% and the rest 12%. In 1947 at the time of the partition all the muslims migrated to Pakistan and thus the state had a loss of skilled labour. Hindu and Sikh refugees from Pakistan have now settled in the houses left by the muslims.

It was all due to the personal interest of His Highness to ameliorate the conditions of the people and to turn the state a unique design. For this endless endeavour His Highness has been awarded prizes by the British Government. His Highness established a degree College along with other educational institutions and high schools in the state, now sub-division. Commerce College was also established there. To provide further educational facilities, Farid Kot was among those three places where training colleges were started. It was enriched further by an other Junior Anglo-Vernacular training school. So the small state became a centre of education, with the result that it attracted a large number of students from villages and from the neighbouring area.

In addition to education Farid Kot abounds in recreational places. A good Cinema was constructed, when cinemas were very rare in the neighbourhood. One artificial Hill site was attempted for the pleasure resort
of the people. Then in the adjacent places there were Birs'as Shikargahs where the honourable guests of the State were entertained. A special guest house among the gardens is the most attractive place.

The relations between the His Highness and the people were very cordial. In order to win the popularity of the general public, His Highness used to celebrate the mass festivals. On an elephant's back he used to play Hāli (a sacred festival of Hindus). On the occasion of Basant he used to fly kites and participate fully in other important festivals such as "Dewali" and "Dashehra". Both the sections of the community were pleased by the conduct of His Highness. People lived happily and maintained good relations amongst themselves. The conduct of His Highness evoked praise and his popularity was tremendous.

The climate is hot and dry. In Hithar dust storms were frequent but now with the more canal waters and wells they are becoming less and less visitors. Climate has much improved since the introduction of the new canals. From the last two or three years, the whole of India faces flood calamities, but in this sub-division due to the rains good results have been achieved. Excess of heat is becoming less and less due to the rains. Remarkable feature about this area is that at dry time it is very hot but on the contrary it is not hot at night. It is due to sand.
Farid-Kot is a sub-division lying in the north of Ferozepur district between 30°13' and 30°50' north latitude and 74°31' and 75°5' longitude with an area of 633 sq. miles. It is almost surrounded by the Ferozepur district, Moga tehsil lying on the east, Ferozepur on the north and north west. On the south lies the Patiala. Farid-Kot farms a strip of territory 34 miles broad and 40 miles long, lying north west and south east and divided into three Parganas, Farid-Kot comprising its northern and Kotkapura its southern portion. The paragana of Jaitu which formerly belonged to Nabha state forms an island in the Kotkapura Paragana.

Agriculture of Farid-Kot sub-division as a part of the new Panjab; has a peculiar agricultural set up. Since the dawn of the formation of this state, Farid-Kot remained as capital throughout. Uncommon to other neighbouring areas, Farid-Kot sub-division has big tracts of land, some in the farm of "Model-farming" and big gardens which run to the size of 300 to 500 acres. All of them belong to the state of the His Highness. It will not be digression to give a brief background of the development of these plots of land.

On the dawn of the independence and with the accession of the states, Farid-Kot with other seven states was merged
with PEPSU (Now PEPSU too has been merged with the Panjab) The Maharajas were made devoid of their states - and hence of income. The addicted prodigal princes were not gratified with the pocket allowances or Privy Purses as fixed by the Central Government. So all the Shikargah's (Birs) of Farid-Kot were made cultivable and which started giving an additional income.

To get very rich fruit out of the fertility of land, the agriculture was intensely mechanized. Both for intensive and extensive purposes, machinery on a high scale was applied. The land was watered, cultivated, and harvested with the help of machinery which gave an unexpected yield. The bumper crops and additional income simply satisfied the greed of the Maharajas and did not help the masses in general. So briefly stating these plots of land which form an exclusive estate of His Highness are intensively mechanized.

An other notable feature of Farid-Kot sub-division agricultural land is that it has got two distinct brands of land i.e. AABI and BIRANI. Aabi is a persian word which means 'irrigated' land and Birani means not irrigated land. Most of the land is Birani which exclusively depend on the gestures of natural rainfall. There are sandy tracts of land owned by poor peasant proprietors. Even to "Sow seeds is to stake" the cost, Sometimes when it does not rain at all. Due to these contingencies
and precarious conditions, none dare to make any improvement. So in such category of land commercial crops are not grown. Simply land comes under the food grains.

The other quality of land i.e. AABI is quite the opposite of the above. It is irrigated and most fertile part of the land, capable of growing all crops such as cotton (long stapple as well), sugar cane, pulses and oil seeds etc. The tracts of land are mostly cultivated by healthy peasants. These lands are irrigated either by way of canals or by way of wells - Persian or tube-wells.

The third distinct feature of Farid-Kot rural area is that it has got a strange social structure. This social structure has influenced the economic structure as well. In the rural area the landed class consists of Jats and Rajputs while the landless class composed of Bawaries and Mazhbis. The latter form the cheap source of agricultural labour.

BAWARIAS are supposed to be the 'Abarijnals'. They have as they themselves admit, been driven out from some neighbouring area. These people have their own distinct dialect unintelligible even to Panjabis. They have different customs, traditions, dress and dances etc. They are notorious for thefts, dacoities and other crimes.

MAZHABIAS are strata of down tridden people. They are Sikh Harijans, whose main occupation is cultivation.
Bawarias and Mazhbis are listed as privileged scheduled castes. They provide most cheap labour known as "Siries". They receive the lowest wage in the area.

The two classes long since had remained worse than serfs. Bawarias are supposed to be habitual criminals. Due to this social treatment they have been subject to atrocities of all kinds. They, for example, could not leave the village even for a day unless they intimate in the nearest Police Station. These classes are the main supplier of agricultural labour.

Apart from the above two mentioned classes, there is an influx of labour from the neighbouring state of Rajasthan. These workers come not for permanent settlement but for a brief and temporary stay to earn their living. It will not be out of place to say a little about this migrated labour force. Their migration takes place only in busy season. The cause of their migration is the possibility of high wages and because the number of big holdings being comparatively large and irrigation facilities available, the opportunities for employment in agriculture were relatively substantial.
To define a thing means to circumscribe the extent of subject matter in a very narrow sense. It becomes inadaptable to the dynamic process of the society.

It is difficult to agree upon a completely satisfactory definition of agricultural labourers for they present an extremely wide variety of types, all of which should be considered in the definition.

Lady Louise E. Howard has defined agricultural labourers thus: "An agricultural employed worker is a person whose time not being occupied, or not wholly occupied, in cultivating land of his own, is willing to work on the land of another for some form of remuneration. The last five words mark the nature of the modern agricultural labour contract, and it should be remarked that the worker is assumed to be landless or in occupation of only a small parcel of land." (Agricultural Labourers in Modern India and Pakistan by Surendra J. Patel. Ph.D., p. 69)

Some authors have classified types of agricultural labourers on the basis of the length of the period of their employment, of the kind of skills, or the ways in which they receive their remuneration, in cash or in kind or both. Such classifications are useful but they are subject to a number of limitations and they are likely to prove rather confusing.
When agricultural labourers are classed on the basis of the length of the period of their employment such as employed on long term basis (presumably more than six months), and those employed on daily basis, Such approach makes it difficult to bring out very important differences between the clearly distinct types constituting each of the above groups.

Agricultural labourers when classified on the basis of the ways in which they receive their remuneration does not bring out important distinctions regarding employment on a longer or a shorter time basis.

Taking into consideration the defects in the above mentioned classifications, a further classification has been made into four main types:

1. Bonded or semi-free labourers;
2. Dwarf-holding labourers;
3. Underemployed landless labourers;
4. Full-time free wage labourers.

According to the set up of Farid-Kot economy and the composition of land holding an agricultural worker is a person who does not remain wholly occupied in cultivating land of his own and is willing to work on the land of another for reward.

The above definition though termed as working definition represents the true state of an agricultural worker at Farid-Kot. According to our definition it
means that either such a person wholly works on the land of another or partly remains occupied on his small parcel of land. Small piece of land taking conditions into account would be a holding below 30 acres of Birani land.

Such a worker may be a full-time bonded labour or semi-free with dwarfish holding. It shall also include landless casual labour, which means the labour available in busy season and embraces all the agricultural labourers who migrate for seasonal work and come from neighbouring states.

Extent of Agricultural labour in Farid-Kot. It is not very easy in Farid-Kot economy to bracket a certain section of the community as agriculturist, and another non-agriculturist worker. Such a rigid division is not correct because one overlaps the other. According to our definition an agricultural worker is he who does not remain occupied on his own land and works partly over the land of others, or who is a full-time worker and works for another.

So according to our analysis all the field workers and plough-men, reapers, harvesters, weeders, sowers etc. are agricultural workers. This orbit shall further extend and include such workers as bankment workers, well-diggers and other skilled workers. Skilled workers means carpenters, masons, black-smiths, leather-makers.
Persons who seek partial agricultural labour on account of insufficient income from their occupations, such as domestic industries, collecting forest products, tending cattle are also included in this group.

Due to the above mentioned difficulties and corroborated with non-availability of any statistical data or any other authoritative survey we are not in a position to give any correct percentage of the population known as agricultural labour, because they are all overlapping other professions too. Roughly they can be placed at 10% of total rural population.

It would be interesting to mention here, by way of comparison the pattern of agricultural hierarchy in different zones.

<table>
<thead>
<tr>
<th>Different zones</th>
<th>Ag. land owners</th>
<th>Ag. tenants with land out</th>
<th>Total non-ag. land.</th>
<th>Ag. land.</th>
<th>Non-ag. labour.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. India</td>
<td>7.7</td>
<td>56.1</td>
<td>5.7</td>
<td>8.6</td>
<td>14.3</td>
</tr>
<tr>
<td>E. India</td>
<td>16.3</td>
<td>29.9</td>
<td>9.0</td>
<td>13.7</td>
<td>32.7</td>
</tr>
<tr>
<td>S. India</td>
<td>23.0</td>
<td>6.1</td>
<td>27.3</td>
<td>22.3</td>
<td>50.1</td>
</tr>
<tr>
<td>W. India</td>
<td>44.8</td>
<td>13.4</td>
<td>8.8</td>
<td>11.6</td>
<td>20.4</td>
</tr>
<tr>
<td>C. India</td>
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<td>22.0</td>
<td>14.6</td>
<td>22.1</td>
<td>36.7</td>
</tr>
<tr>
<td>N-W. India</td>
<td>42.2</td>
<td>25.0</td>
<td>2.7</td>
<td>7.1</td>
<td>9.8</td>
</tr>
<tr>
<td><strong>All India</strong></td>
<td><strong>22.2</strong></td>
<td><strong>27.2</strong></td>
<td><strong>15.2</strong></td>
<td><strong>15.2</strong></td>
<td><strong>30.4</strong></td>
</tr>
</tbody>
</table>

*Note:*

Taking India as a whole agricultural workers formed 30.4% of the total rural families, 25.8% casual and 4.6% attached. The proportion of casual workers families to total number of agricultural labour families was least in the north western zone where Farid-Kot falls. Generally speaking agricultural labour families are fewer in Panjab, because the size and quality of holdings were high.
CHAPTER II

EMPLOYMENT AND INCOME

It has already been mentioned that attached workers form a far greater proportion to total number of Agricultural families in Farid-Kot than casual workers. It has been estimated that attached workers families constitute 78%, while casual workers families only 22%. Preference by the Landlords to attached workers accounts for structural employment of casual workers. In certain villages they were found to migrate in search of employment to other states, while in some other villages, they were busy for about two months in the collection of wild barries and wild rice known as 'Swank', a part of which they consume and the remainder they sell. Rope making and weaving were other sources of employment. The miscellaneous sources account approximately 29% of their total annual income.

Of the total wages earned by casual workers from agricultural and non-agricultural labour, 90% accrued to men, 7.9% to women and the remainder to children. As regards wages from agricultural labour earned by men, harvesting and weeding were the most important followed by ploughing
and threshing respectively. These four operations together fetched 85.3% of the agricultural wages earned by men. In the case of women, preparatory and miscellaneous operations like plucking of chillies, picking of cotton etc. yielded 90.7% of their wages from agriculture.

Wages in cash paid on time basis and supplemented by perquisites covered payment on account of 75% of the total mandays worked by men and 52.4% of mandays worked by all casual workers. This was thus the mode of payment having the highest frequency. Perquisites consisted of two meals a day in addition to a break-fast of two chapatis (bread) and lassi (curd) or tea twice a day. Women were, however, mainly paid at time rates in kind without perquisites which accounted for 66% of the mandays worked by women and 16% of the mandays worked by all. These two modes thus covered 68.3% of the total mandays put in by all adult casual workers. Piece rates were prevalent mostly for women and children in threshing and some miscellaneous operations like plucking of chillies and picking of cotton accounted for about 6% of the total mandays worked.

The average daily wage rate for men engaged in agricultural operations was high as compared to that for women, the overall rates being Rs. 2-13-0. for men and Rs 0-13-8 for women. The reason why the wage rates of women were low was that they were primarily
employed on miscellaneous operations such as picking of cotton and plucking of chillies. Cotton or chillies are spoiled if they are not picked at a proper time. Thus while men went to the field early in the morning women went to work after finishing their house-hold work. The lesser number of hours put in by women was also responsible for the low wage rates.

Having studied the inner labour force, very curious proposition arises that the labour comes from the neighbouring states specially from the state of Rajasthan. We have got to reconcile these apparently contradicting facts that is the existence of surplus labour within the states and the immigration of the alike labour force from the neighbouring states.

The real causes of the availability of labour force from Rajasthan are that a large part of it is called "THAR", the great desert. We will find there huge tracts of land rendered uncultivable due to soil-erosion. Another peculiarity of Rajasthan state is that it is a great draught state. More than land it is difficult to find water. Rajasthan state abounds in vast sand tracts. It has got very little artificial means of irrigation but solely dependent upon the vagaries of Mon-Soon. So due to the above mentioned factors the agriculturist has no income to support his family and thus he sees towards the outside world.
In harvesting season in Panjab fields may be found to be tossing with golden crops. There is anxiety in the mind of the farmer to fetch the fruit of his labour at an early date. Also there is the fear of unexpected rains. So under these circumstances he is willing to pay even more than what he will pay ordinarily.

So this stressing need of labour raises its cost. The wages of labour are doubled, even more in some cases. If ordinarily the worker anywhere earns Rs 2/- a day, he is usually paid between Rs 4/- to 5/- per day in that period. Farmers are compelled to raise wages from another stringency that is they have not only to harvest the crop but also have to sow the cotton crops. In other words the work almost is three times high.
This rise in wages is due to increase in working hours which has been represented by a diagram which is shown on the following page.
<table>
<thead>
<tr>
<th>Month</th>
<th>Number of Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>April</td>
<td>0</td>
</tr>
<tr>
<td>May</td>
<td>1</td>
</tr>
<tr>
<td>June</td>
<td>2</td>
</tr>
<tr>
<td>July</td>
<td>3</td>
</tr>
<tr>
<td>August</td>
<td>4</td>
</tr>
<tr>
<td>September</td>
<td>5</td>
</tr>
<tr>
<td>October</td>
<td>6</td>
</tr>
<tr>
<td>November</td>
<td>7</td>
</tr>
<tr>
<td>December</td>
<td>8</td>
</tr>
</tbody>
</table>

**Notes:**
- **Busy Season:** Increased wages and increased working hours.
- **End of Season:** (June)
- **Beginning:** (April)

**Graph:**
- X-axis: Number of Houses
- Y-axis: Number of Houses
- Dashed line showing trend from April to December.
An increase in the wages of the agricultural labour does not mean any appreciation of human value but it is due to disturbed conditions of demand and supply and the labour thereby earns Quasi-rent. When the phase of busy season is over the worker comes to his first fate of starvation or semi-starvation.
A comparative study of wage rate and the working hours shall throw light that the ostensible increase in wage rate is merely a hoax. The worker with increased wages have to work for ten hours while formerly he worked only for six hours. So with increased wages the hours have too been extended by more than 1\frac{1}{2} time. Hence the net profit to the worker is \frac{1}{3} of the time for which he gets remunerations due to its inelastic character. The truth of the statement has been represented graphically on page \text{20}.
It is a point to be carefully noted that stay of this labour is very temporary. They are after the work and they get back as soon as the work is over. During this period these labourers get free food and shelter and in some cases generous and saint hearted people give them beds as well. This is a profit to them beyond their wages.

In the coming analysis we will discuss that "BAWARES", "MAZHIBIS", JATS" as the main source of agricultural worker. But in addition of the pre-mentioned categories there is another state of workers who emnate as agricultural workers. Though it is not a particular brand of labourers but because they spring up in Busy Season' therefore they can be termed as 'migratory labour', a seasonal labour. The only difference between Bawaries, Mahabis, Jats and the seasonal labour is that the very word indicates that the farmer is of permanent type, but the latter is that of temporary duration. Seasonal labour hence is an addition in labour force from allied occupations to make the supply curve of the labour force more elastic.

An ordinary worker in normal days cannot even with his suited labour earn more than ₹ 2/8/- or so. Hence the sharp rise in the wage of the agricultural labour lures the mind of all those who are bracketed as ordinary workers and earn ₹ 2/- a day or so. But here too
the supply curve of the labour force had been equally elastic as that of its demand curve and there would have been no rise in the wage standards of the agricultural workers, if no skill was required. An efficient handling of scythe is a qualification which debars many who are not intimated with this art. The supply of the labour that is skilled labour in this sense, more or less inelastic in relation to its demand. Busy season is an opportunity only for those who are acquainted with the art of agriculture. The unskilled worker who does not know the quick harvesting of the crops does not get any high wage except the prevailing rates of remunerations.

The following constitute seasonal labour:

1. Bricklayers.

The construction work in Farid-Kot area does attract the labour from villages. The labour migrates from the villages and works as a bricklayer with the masions with the prevailing wage rate of Rs 2/- a day. These labourers because have migrated from the villages know the harvesting and other agricultural works, avail the opportunity when arises. Canal construction work when got completed, then they will entirely depend on agriculture and nothing can be forecasted about their then standard of living.
2. **Rikshawalas**

Though not all the Rikshawalas but quite a large number of them who belong to rural area affect the elasticity of the labour supply curve in relation to demand in a favourable way.

3. **Rajasthan families:**

There are few families who indeed hailed from Rajasthan state, settled in Farid-Kot. These families ordinarily work as local grain carriers either on Rehrars' or on their backs, but during harvest season they make profit of the high wages.

4. **Miscellaneous:**

There are other sources as Milk sellers (who bring milk to city in drums and sell to the shop-keepers) vegetable sellers, and so many other people who do odd jobs. All they leave their work and get absorbed in harvesting the crops and collecting the cotton in winter season.

The supply of seasonal agricultural labour slightly favourably set the equilibrium. But it does not wholly relieve the increased pressure on the demand of the labour, nor do the workers who migrate get permanently absorbed. When the harvesting season is over, the seasonal labour returns and assumes their respective professions. But still we can not brush aside this seasonal labour which slightly favour the increased
pressure of demand. It has a whement series of sequences and other counter actions. When the large number of workers run away from their respective professions, it causes a number of changes for the adapting economy. The price of Milk rises, the remunerations of the brick-layers rise, Rikshapullars raise their prices and then there are so many other hardships which the civilians have to undergo as a result of that. But the labourers get more profit in the new temporary jobs.

Attached workers could be classified into four different categories, viz. (i) seeri, (ii) sanjhi, (iii) athris and (iv) kirsani-Kamini, according to the period of contract or the nature of work. Terms of contract varied according to category of workers.

There are two sects known as "Bawaria" and "Mazhibis" who form the main source of hired labour. On the whole there are these two general classes, but there is another third sect also which provide labour to agriculture. The third sect is the group of those families who were once the proprietors, but due to the passage of time they have become landless labour. Their present state may be said to be due to two factors namely indebtedness and sub-division of land.
Bawarias:

This community of Bawarias are not the original inhabitants of Farid-Kot. History shows that they were driven out from some neighbouring state by mighty conquerors. In their flight they came to Panjab and settled here and there.

They are dark in complexion, short in stature and frail in structure. But they are strong, stout and very enthusiastic about their work. They have common heritage of dialect customs and tradition. The language they speak is not intelligible even to Panjabees. Though they can speak Panjabi fluently.

Being aliens to this state these people were maltreated and recorded as habitual offenders. Their number had to be recorded in every village (not at present, this custom was prevalent in the very beginning) and they had to submit a leave application in the nearest police station. As a result of discrimination, they could not come on equal footing with other inhabitants. As a result they are now propertyless labour class.

These people have been liberated from all such restrictions and are now recognized as equal in status with other subjects. Our government had given them a life of emancipation and a right to acquire property. These people ordinarily reside in the "HITHAR" i.e. the western part of the state. In this part of the state
the majority of area comprises of Barani land i.e. un-watered land (with the construction of Harike Dam, some canals have been constructed and they supply six months water to a very small portion of total land.) The Bawarias owe some tracts of Barani land, otherwise in general they are landless class. Also those who possess some piece of Barani land are not certain about their income because the game is no less than a gamble. It is indeed a hazardous game to stake the seeds in such land.

So the above circumstances give us light that they have no opportunity of making their livelihood except by working as hired labourers. The Bawarias contract to cultivate the land and the produce is to be divided as stipulated between the parties. The contract is made for a year. The "siri" is bound to do all sorts of work. He not only cultivates the land but does all sorts of farm work including such work as nursing the babies of the landlord. He himself, his family and even his children are reduced to the position of slaves. His wife has to serve as a cook, his children as dolls. So with the employment of one man his family serves for nothing. Decisions are made for the division of the crop. In general the custom is that if the land is "Chahi" i.e. irrigated by the well, the landlord gets 4/5 of the produce and simply 1/5 remains for the poor siri. If the
land is "Nahri" that is watered by the canal, then the produce shall be divided on the same basis. The bigger shall go to the landlord and the smaller to the siri. If the land is "Barani", customarily the produce shall be divided on the same ratio. But the difference is that in the former case the siri is entitled to pay the land revenue even, but in the latter case the poor man is exempted from the land revenue. It is a point to be noted that farmers of Barani land mostly do away without siri as the work is not so hard and complicated there. But the farmers of Nahri land can not do without siri. There is an exceptional case of not keeping any siri even for the cultivation of watered land. A family which abounds in male members and is dependent purely on land does without siri as it is not profitable if they engage one more man (i.e. siri). It should be noted that in all the contracts and stipulations the custom and practice is that the costs as of seeds, manures, water rate are to be born by the landlord.

The study of the means of this sect reveals to us that they are exclusively dependent upon agriculture. In many cases they also get their livelihood by cultivating the land of others by getting it on "Batai". So whether such a labourer works on "Batai" system or becomes "siri", he does not earn more than the bare necessities of life. Under-going all the hardships and making his whole family to serve the landlord, the means do not
suffice to provide him anything more than the bare standard of living. The poor man hardly makes both ends meet. Sometimes the children of the poor man go without meals. In monetary terms an average income goes to two rupees per day but on the average he has to support a family of seven to eight children. The poor man has no recreation available except sexual indulgence. The worker is customarily employed and contracted for work for the whole of the season i.e. Harvest to Harvest. While an agricultural worker gets Rs. 60/- per month, an ordinary worker even a bricklayer gets not less than that. But the only difference between the two is that one's employment is guaranteed for the whole of the season while that of another is of vagrant type.

Comparative wage study of a Brick-layer and an agriculture worker is on the next page.
<table>
<thead>
<tr>
<th>Rs. 75</th>
<th>Rs. 60</th>
<th>Rs. 50</th>
<th>Rs. 40</th>
<th>Rs. 30</th>
<th>Rs. 20</th>
<th>Rs. 10</th>
<th>Rs. 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.0</td>
<td>4.0</td>
<td>3.0</td>
<td>2.0</td>
<td>1.0</td>
<td>0.0</td>
<td>0.0</td>
<td>0.0</td>
</tr>
</tbody>
</table>

Comparative wage study of brick layer and an agricultural worker per month.
Mazhibis:

Mazhibis are those sect of people, whom the society brand as sweepers. This down-trodden class feels privileged to become an agriculturist. Thus engaged in agriculture they seem to be relieved of their orthodox job.

The "Mazhibis" are a sikh community, very proficient, stout and hard agriculture worker. They, like "Bawarias", have got no land of their own to cultivate. But being proficient in the art of agriculture, they exclusively depend upon agriculture. Their position is in no way better than that of the 'Bawaria'. They also get land either on "Batai" or become "saries" i.e. the contracted labour with certain conditions and stipulations. This class of people have neither capital nor dexterity to become small artisans. The peculiar feature of this class is that they frequently borrow money from the landlords. These people only know how to take loans but perhaps it is beyond their capacity to pay them back.

Father takes a loan, works in lieu of interest and capital throughout his life and when he dies the same loan with interest is transferred to his sons. Now sons take the place of their fathers. Thus the circle goes on.

With the advent of freedom and the enactment of the constitution these people have not remained untouchable. The wives of landlords take some sort of home work from
the "Mazhibi" worker and even their wives give some sort of assistance. Children of these people also do some sort of work in landlord's house and even on his farm. In some cases small children ranging between eight to ten years clean the utensils and wash cloths of the landlord's family. Thus they increase the income of their parents. Because they are the source of income to the parents. Because they are the source of income to the parents so their birth is considered as a blessing in disguise. As a result the families of such people are very large. They are similar in number to Bawarias.

With all sort of the above mentioned income of the Mazhibi, it is not difficult to guess standard of living. They are leading a very miserable and low life. Those who got services under the scheduled caste reserved service scheme are in a comparatively better position.

**Jat Tribes:**

The case of those Jat tribes who have become propertyless also is to be bracketed in the same category. There is one exception that these jats ordinarily do some additional jobs also which increase their income. They are in this way in a better position in comparison with the above mentioned two classes. They, apart from being solely agricultural worker do tame milk animals and also make ropes etc. It confers additional income and insures comparatively better standard of living. Their income
goes upto Rs. 80/- to 90/- per month. They get additional income while they make bargain of these milk-animals. It also brings profit to them when a calf turns out a bullock; it is all income because he has not to incur any extra expenditure on their maintenance. He will graze cattle either on "Shamlat" (common village grazing fields) or will get some fodder from the landlord when he works. In spare time he makes ropes which give income to the tune of thirty to fifty naya paisa per day.

The wives of these Jats are also a source of income. Though on a very very small scale they keep poultry-farms (number of hens and cocks and ducks does not increase more than ten in any case) yet it increases some income. Moreover, these ladies get cotton from the village community and after spinning it hand it over to owner. They are paid for that though it may be a very small sum ranging between twenty to thirty maya Paisa per 5 seers. Generally the work is done at night. They gather at a decided place and all sit in a circle and do the work even at late hours. This is called "Bhandar."

Some ladies have got their sewing machines and sews clothes at a very nominal rate. This is also a source of income. Another way is that in some families ladies sell "Ghee", though mixture is always there. Anyhow it gives some income.
Hence a comparative study of the different sects of agricultural labour reveals that except Jat Tribe who does something over and above being agriculturist, the rest does not get anything but the dire needs of life. Had this tribe not been suffered from the habits of drinking and litigation, it would have been in a much better position than of the two above mentioned classes.

The comparative earnings of different sects of agricultural labour has been represented graphically too on the coming page.
Comparison of Agricultural劳动

JAT, BAVARIA, MAZHBIS

Mean income of different categories of labor
We may briefly summarize the income of attached and casual worker families as discussed above.

The average annual income shows that wages from agricultural work accounted for about 70%, while wages from non-agricultural sources accounted for about 7%. Basket making, poultry-keeping, shoe making, cane crushing, cotton spinning, weaving of all kinds including "Duries" can be mentioned as principal non-agricultural occupations.

On an average the annual income of attached workers families was higher than that of the casual worker's family. It has been mentioned that due to restricted employment the casual workers had to supplement their income from sources other than agricultural. It has been found that approximately 68% of income of casual worker came from wages, of which about 6% from land and 32% from miscellaneous sources. In the case of attached workers, they earned about 80% of their income from wages, while income from other sources including land was about 20%.

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Expenditure and Indebtedness

Expenditure \( \frac{1}{2} \) The meager scale of income does not permit the farmer to spend it lavishly.

The pay scale of Rs. 60/- around about can not afford him to develop the prodigal attitude towards life. The general items of his expenditure are two times dry meals and the coarse clùth to cover their bodies. A family consisting of 10 members and with a monthly income of Rs. 60/- can not assure even the bare necessities of life.

We have not to draw a very complex schedule of the expenditure items of this semi-starved and half nakad entity. He has two main items of expenditure mainly food and clothing. For fuel and other requirements he gets free of cost. For education, health, entertainment he has no square in his expenditure chart. The farmer along his family is nurtured on cereals and gets no fats nor nutritious food.

They do not have the average number of callories which amounts 2000 callories a day and costs ordinarily not less than Rs. 5/- a day. This is why it is commonly said that 35% of the people remain semi-starved and 60% of total population are badly fed. The food which the
farmer gets is meant indeed to keep his body and soul together so that his existence could fetch money for the feudal lord.

A brief explanation of various items in expenditure may be given below.

**FOOD**: The agricultural worker's family spends the major part (85% approximately) of the total expenditure on food. This illustrates fully the famous Engel's Law of Consumption. As mentioned earlier the diet consists of cereals, vegetables and Dals. He took chapaties at breakfast and also tea. He took chapaties made of "Birra" (mixture of wheat and grain) in summer and Bajra or Jawar or Maize in winter as lunch. The chapaties were eaten with Dal and vegetable curry. The same was taken at dinner time. Next to cereals came milk and milk products. The expenditure on meat, fish and eggs was almost negligible.

The annual expenditure on clothing and footwear may be placed round 7%. This item consisted of Dhoti, Sari and Juta.

The third important item of expenditure may be said to consist of fuel and house rent. It was observed that fuel was obtained free. With regard to housing, since the bulk of agricultural workers in Farid-Kot consists of attached workers, they had their own houses.
These houses were Katcha thatched as common in Farid-Kot as elsewhere.

Finally the miscellaneous items may be said to consist of Tobacco, liquor, soap, and medicines. Among them the first two were the most prominent. They may be placed round 2 and 3% of the total expenditure.

INDEBTEDNESS: Custom as observed is a great driving force in the Panjab. The people must attain the sources and observe all the formalities. Naturally, for the richly demonstration of those customs, money is required. Where from the money could come? The wretched state of life and the poor economic support does not empower the peasant to emnate wealth from any corner of the house. He must then fall an easy prey and go to the money lender.

Once the grand show is over then the sad state of affairs pours in the life of the peasant. The money lender gets the peasant entangled with strange terms and stipulations. The daily quarrels, and threats of the money lender, stiffle the life of the peasant. The peasant is compelled to further cut his standard and spare something for the interest.

The report on Intensive Survey of Agricultural Labour in PEPSU shows that agricultural labour families generally
lived a hand to mouth existence and many a time they had to incur debts, specially during the slack season. The details about the extent, purposes and distribution of debts for different types of agricultural worker's families is given under. As many as 80.6% of the agricultural labour families were in debt; the percentage of indebted families in the case of attached and casual workers families was 84.8% and 60.7% respectively. Indebtedness was mainly due to past borrowing of the forefathers. Moreover attached workers who predominated were generally advanced loans by employees in order that the latter might exercise a definite hold upon them. It further shows that about 63% debts was incurred for consumption, 35% for social purposes, and the rest for production. The average debt for indebted family was Rs. 221.00 for casual workers families and Rs. 339.00 for the attached workers families, the overall average being Rs. 318.00 (P. 112).

These all figures with some variations may safely be applied to Farid-Kot.

Briefly we may summarize the above as following. It has been observed that debt was contracted during the slack season. About 85% of the agricultural worker families were in debt. Heavy indebtedness may be accounted for the indiscriminate borrowing of forefathers. It has been observed that the attached workers were given loans by their employers with a view to exercise control over
them. It has been found that about 65% of the debt was incurred for consumption, while about 30% for ceremonies etc. The rest for production. As regards the sources of loan about 70% came from employers, about 15% from money-lenders, while the rest from miscellaneous sources. It may be mentioned in passing that the cooperative societies were the least important source (approximately 1%).

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CHAPTER IV

EFFECT OF MECHANIZATION ON LABOUR

In the case of Farid-Kot sub-division mechanization of agriculture has got to be studied in a peculiar set up of the economy. We have to make an over all view of the economy and then to decide for that.

Farid-Kot comprises of 186 surrounding villages. It has a total area of 27,6,120 acres of cultivable land. Out of the total area 20,000 is owned by our His Highness in the form of his personal estate. There are 180 tractors in all, it includes 50 tractors of His Highness and 12 tractors of Government. The above mentioned statistics can be represented in the tabular form.

<table>
<thead>
<tr>
<th>FARID-KOT VILLAGES</th>
<th>TRACTORS</th>
<th>AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>One among those 8 states which merged and formed a PEPSU now a part of Panjab.</td>
<td>Farid-Kot has as many as 186 villages, out of which 86 villages comprise of Birani land.</td>
<td>Total no. of tractors is 180. Out of which 50 goes to His Highness, 1 to Cooperative, &amp; the rest goes to landlords and others.</td>
</tr>
</tbody>
</table>
There are 75% of the peasants in the Farid-Kot subdivision who have their holding ranging between 5 to 20 standard acres. There are five percentage of the peasants who have their holding between one to five standard acres. The other 18% among the peasants have their holding between 20 to 50 standard acres. The rest 2% hold land between 50 to 200 standard acres. In the 2%, 1% hold up to 500 acres (i.e. of course the case of H.H. and his brother) who own land in the form of big plots expensive to 500 acres even.

**TABULAR REPRESENTATION OF THE SIZE OF HOLDING**

<table>
<thead>
<tr>
<th>% of Peasants</th>
<th>Size of holding in Acres</th>
<th>Exceptional case</th>
</tr>
</thead>
<tbody>
<tr>
<td>5%</td>
<td>1 to 5 Acres.</td>
<td>His Highness upward even more than 500 acres.</td>
</tr>
<tr>
<td>75%</td>
<td>5 to 20 Acres.</td>
<td></td>
</tr>
<tr>
<td>18%</td>
<td>20 to 50 Acres.</td>
<td></td>
</tr>
<tr>
<td>2%</td>
<td>50 to 200 Acres (even upwards)</td>
<td></td>
</tr>
</tbody>
</table>

Study of the above statistics does not favourably ground for the operation of the intensive use of the machinery but inspite of all these impediments, the machinery successfully and profitably function in some of the farms. Though seemingly there is a contradiction in our analysis, but it will prove a fancy when we will study the
causes behind. The brief survey of the holding in Farid-Kot reveals holding of doll's size. It is only in exceptional cases of H.H. or other big landlords that the farms extend to the size of hundreds of acres. They hold land in large size and integrated farm, which sanction the use of machinery as economically advantageous too. The high cost of machinery too does not go out of the excess of the mighty landlords as is not the case with the ordinary agriculturist who does not possess the above mentioned qualification.

Personal estate of His Highness. As referred earlier, the H.H. of Farid-Kot after the merger of Farid-Kot was reduced to the position of an ordinary aristocrat. He was shorn of all the powers and deprived of the income too. But the prodigal attitude of this prince compelled him to discover new sources of income.

H.H. was in possession of the large tracts of fertile land in the farm of "Birs". These "Birs" were meant to be the happy resort during the British period and were used as hunting grounds. These "Birs" could easily be turned into cultivable lands and for the purpose of growing crops. Soon after, this idea was put into practice and, plans were made, for the purchase of tractors.

On the arrival of the gigantic machinery with all its appliances and steel blades cleared the fields and turned the land into modern "Krishna Farm," "Brar Farm," and
"Sandhu Farm" etc., etc. The part of the land was spared for fruit growing purposes and big gardens were laid out which now fetch a very huge amount of money, which is near about Rs. 1,00,000/- yearly. These gardens are named after the son of H.H. and are called "Tikka Gardens." To maintain these gardens light garden tractors are used and to keep the trees safe from diseases spraying machines are also used.

The other farms are cultivated with the latest agricultural appliances and fetch the maximum income. Because the entire process is done through machinery very few of agricultural labour is required. Except some technical hand no additional labour is required even in harvest season; so called "The busy season." Because even the crop is harvested by harvesters, and big steel blades.

The working machinery along with ploughs, harvesters, reapers etc. demonstrate a drastic change which the art of agriculture had undergone. The scythe reapers go on labouring and wait for the wind to separate the grain from the chaff. But the latest machinery which H.H. has imported fame shorn the proudly tossing crops, can humble the huge mighty trees and can clear the jungle. The machine has further reduced the dependency on nature and itself produced a great whirling wind to separate the grain from the chaff.
In case of H.H. the entire machinery due to the scale and size of the farm remain occupied throughout the year. But in cases of those landlords who have simply tractors and other simple farm appliances they cannot keep the machinery engaged for the whole of the year. Once the big piece of land is cultivated the tractors become idle. The landlord as an entrepreneur cannot wear the piled up over-head expenses.

So the landlord has not only to avoid the over-head cost but also gain something for the investment. Even though not very intensly machanized, ordinary appliances shall not cost less than Rs. 10,000/- With this huge investment the landlord himself requires machinery that not more than three or four months a year. For the remaining eight to nine months the machinery shall be spared for others. The investment on machinery is exploited to its fullest extent. The landlord then further gives the machinery for hire to work upon the fields of others who need it.

We will go in further details, how the machinery proves an asset to the landlord. The same tractor shall work on the fields of others and earns something for his masters. The landlord when completes the ploughing of his own land, contracts with other similar farmers to get their land ploughed on rent basis. The acreage rate of ploughing land shall be determined and driver shall go and plough the
land. It gives pure profit to the landlord.

The ordinary prevailing rate for ploughing the land is Rs. 8/- per acre. Even if wages of the tractor driver and other wear and tear charges are deducted, the landlord pockets a net profit of Rs. 5/-. This business has proved highly profitable to the contracting parties, and the tractors go on working even late at night. The contract is made a day earlier and over night the soil is upturned. The farmer and his cattle are saved of drudgery. The farmer is benefitted because working for the same time elsewhere he can earn greater returns than actually he should have devoted to the cultivation of the same plot.

The ploughing of land is an item which lasts for a smaller duration and does not ensure full time employment till the harvesting season, the landlord has got to find other engagements so that the cost of the machinery should not prove a burden. In the meanwhile period the tractor becomes a public carrier. Though under the vehicle's Act of Indian Government, only licenced vehicles recommended for such purposes can do this job. But the landlord gets a cheap rate transport stipulations with the canal contractors and others.

Then during the harvest season there is a great rush of work. The grain has to be taken to the market. The chaff has to be sold, and wood have to be disposed off. Moreover in order to maintain the fertility of the soil
advanced cultivators take the manure to their respective fields and thus render helps to other. There is an increase in the average transport charges of the tractors in the busy season. This busy season proves busy season even for machinery which have got so many alternative uses. On the average one tractor has to serve fifteen villages. The farmers always prefer quick transport by paying a little more and avoiding wastage which an ordinary bullock cart does. So the tractor becomes profitable only on the above mentioned grounds and when used for multi-purposes.

Effects on labour. Though the full description as to where the labour force was channelised when it did not find employment is not our problem but a few words about the sequences of this partial mechanization shall be very appropriate to be dealt on this occasion. To say, its effect on labour conditions, in proverbial language it has driven an other nail in worsening the detrioriated position of the Farid-Kot agricultural worker.

It is the pathetic tale of the workers that how they, when the "Birs" were turned as cultivable fields, were deprived of their livelihood. These "Birs" used to serve as permanent meadows rich with animal life where the peasant and others could feed their cattle. They also served as source for fuel to the poor. The news that those jungle shall produce golden crops, when turned to be fit
for cultivation brought boundless joy to the farmer. The farmers contended to serve their master His Highness which could provide two times meals to them simply. They built high hopes, even invited and obliged their distant relatives to come in anticipation of work. But contrary to their expectations gigantic soulless machinery substituted the living man and snatched the mouth-piece of hundreds. The swarming masses had a lingering hope that perhaps after the clearance of the forests they might get opportunity of cultivating the land, but that too proved a fallacy. The entire cultivating process of thousands of acres of land created a demand for few technicians. The unskilled strata of labour remained uninvited and unoccupied.

The human wrath, when denied even the sweated meals, demonstrated in various aspects of life. It came in degenerated form which affected and pilfered the entire economy of Farid-Kot. How and where this unwanted labour went and got absorbed is difficult to answer.
CHAPTER V

FAMILY AND LIVING.

Structure of the family. The survey of the conditions of the agricultural labour shall be incomplete if we do not give the inner structure of their families. It is painful to observe the torturous and wretched state of their dwelling. The squeezed pale faces of the children deeply affect those who come in contact with them.

Semi-starved or under-starved poor people live in very bad houses. It is not very difficult to guess the standard of living of the family of a person who is wrestling with the time and society in order to earn two square meals. Recreation available to them is nothing except, drinking illicit distilled wine and sexual indulgence which is always open to them.

Family Size. The workers as driven by their circumstances, go on enlarging the size of their families. Wrecklessly enough the sexual intercourse is both a pleasure and profit to them. They are unaware of the responsibilities of the parenthood and consider child as their asset. Births continue till the fertility of the women is exhausted. It is not very uncommon to find the surviving members numbering upto 10 or 12 of a full family. If we include the dead also the number will
expand. From religious point of view child is also preferred. To parents, a child is simply a blessing of God. God pleases and sends child.

Children. The farmers' progeny is the nurturing the diet for the feudal lords to gratify their lust for wealth. The only lot of the farmers' child is that he is born in debt, grows in debt and dies in debt. Till the time the child stands on his legs, he must take the cowherds of the feudal lord. The child is expected to assist the family work and thus serve the same man.

Because it brings a little addition to farmers' income so he is not sent to School. The poverty stricken peasants who are conscious to educate their children have reluctantly to submit before yawning hunger as a result the child remains illiterate throughout. It is because the farmer can not forego the present compressing needs for the sake of the future.

Marriages and other ceremonies. True the workers can not spare anything from the dwarfish earning but still the marriage and other ceremonies are performed with feasts and festivities. Even sometimes wine too is served. The ornaments are purchased and similar other necessaries are procured. It involves a lot of expenditure. The people in majority are custom bound. Howsoever
poor they may be, but they must accomplish the ceremonies strictly adhering to the customs.

Apart from marraige expenditure, there are death expenditure as well. The poor fellow might have died of starvation (which is very often the case) but on his death relatives and neighbours must get sweets.

Houses. The dwelling sells of agricultural worker who works as "Siri" are worst. The worker along with his family and younger children has to accommodate the cattle of the landlord in the same premises. Thus he sleeps in close proximity to the cattle and their excreta. This has an adverse affect on their health. Due to such unhygienic dwellings farmer becomes an easy prey of diseases. Because of costly medicines, proper treatment becomes out of the reach of the majority of labourers. So mostly die unnatural deaths.

Casual workers who come from outside, come only in the harvest season. Most of them pass their nights in the fields without any difficulty. There are very few people who go with the farmer and sleep in his house.

Women. Women of Jat tribes are of great help to their husbands; While picking cotton, chillies and doing other odd jobs, they are additional source of their income. Their most important job
is to prepare meals both times and do other household affairs. The jobs of other classes of agricultural workers are in no way different. In very fare cases they are helpful in increasing the income of the family.

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CHAPTER VI

Conclusion

On the basis of our study of conditions of agricultural workers in Farid-Kot, the following conclusions emerge:

1. Fixation of minimum wage would improve the economic conditions of agricultural workers.

2. Preference should be given to agricultural workers in the allotment of land after reclamation of cultivable wastes and land obtained through Bhoodan.

3. With a view to increase employment and possibilities of fresh openings rural industries and other small scale industries should be set up.

4. Cooperative Societies should be formed with a view to include and help the under-privileged group in villages.

I: Fixation of Minimum Wages for agricultural workers was contemplated by the Minimum Wages Act (XI), 1948, as extended to agricultural workers. The Act aimed at the fixation of minimum wages for different kinds of agricultural work. Panjab was one of the states in which it was operative. Its full impact still remains to be felt. What is needed is that a revision of rates for different kinds of work be under-
taken and its compliance be insisted upon.

II: What ever reclamation has taken place, it has been confined to "Birs" or the "Shikargahs" of His Highness. These tracts were formerly meant for the game-shooting. They have been converted into cultivable land by H.H. If they would have been distributed among the landless, the position of the agricultural workers would have considerably eased. Lands which are being collected through the Bhooman movement should be distributed amongst the landless agricultural workers.

III: Development of cottage and other agricultural industries like rope making, oil pressing, cane crushing, Poultry keeping, fruit growing etc., will both keep the people engaged as well as be a source of income to them. If organized properly it may help relieve pressure on land.

IV: The building up of a Cooperative sector as a part of the scheme of the planned development is one of the central aims of national policy. The fields which mark themselves out as being especially appropriate for the cooperative method of organisation are agricultural credit, marketing and processing, all aspects of production in rural areas, consumer's cooperative stores, cooperative of artisans, and
labour and construction cooperatives. In these fields the objective is to enable cooperation increasingly to become the principal bases for the organisation of economic activity. Cooperation where succeeds, it brings large gains to the community, but human factors involved in it are complex and in some ways it is much more difficult for the cooperative form of organisation to succeed than it is for a completely socialised enterprise or for individual enterprise. It is, therefore, necessary to take effective measures to enable cooperation to succeed, wherever possible and especially in fields which are assigned to it in the scheme of National Development.

Basically, in rural areas the purpose of cooperation is to evolve a system of cooperative community; organisation which touches upon all aspects of life. Cooperation should, therefore, mean an obligation towards all families in the village community and the development of land and other sources and of social services in the common interest of the village as a whole.

In the villages of our sub-division there are better chances for the organisation of cooperatives. It is one of the most suitable and advantageous method to improve the lot of our worker.
Since better living is the result of better farming and better business, we may refer to the factors that constitute better livings. The following deserve special consideration:

1. Rural Housing.
2. Education.

Good housing is one of the pre-requisites for the efficiency of worker. The condition of the houses is explained in the last chapter. Now we are only to deal here with schemes of the improvement of the houses.

The scheme of low income housing group should be extended to agricultural labourers as well. They should be advanced loans on a very nominal interest. If it is possible government should create a full fledged Ministry of housing in the States. Its work should be to get the houses constructed and then handed over to the deserving people.

To improve the present condition of the houses, government should extend more sanitation facilities through the Public Health authorities to the rural areas. People should be made conscious of the importance of cleanliness.

To whip the conscience of the agricultural labour and to make conscious of his rights, education is the pre-requisite. The agricultural worker is just a
thumb-driven cattle who must have the preliminary education to become a man from an ass. Unless and untill he is not given the education to make himself fit for the life, we can not expect any sort of development of our economy.

At least primary standard schools must be opened in every village and education upto this standard should be made compulsory. In regard to the rural education, a village does not attract good teachers. Some extra facilities should be provided to village teachers.

As far as we are concerned with adult education and the female education; we can safely rely on the community development and extension services schemes.

I feel no need to draw a sketch of the in-sanitary and un-hygienic conditions prevailing in the area. Not to speak of poor people, even the rich people are not attentive to this precious mode of life.

To improve the sanitation, there must always be a close relationship between the public and Health authorities and rural people. Health authorities are not only meant for the people who reside in cities.

It is to be borne in mind that the principles of hygiene which are so familiar in western countries can not be forced upon the people bound by ancient customs many of which are linked up with the religious practices.
The policy should be by a well considered propaganda to try to foster in the people a public health conscience. This work should be taken up by the Provincial Health authorities.

The problem of agricultural workers in Farid-Kot is a part of all India problem. It needs imagination, tempered with practical usefulness of the measures to be adopted for the solution of this problem. As long as pressure of population on land remains what it is at present, it would be difficult to provide a complete solution to the problem.

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