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CONFIDENTIAL

**REPORT OF RESEARCH STUDY ON JAT COMMUNITY
IN THE NCT OF DELHI**

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**Submitted to the National Commission for Backward Classes,
Ministry of Social Justice & Empowerment, Govt. of India on 14th
November, 2005.**

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EXECUTIVE SUMMARY

Jat community in the National Capital Territory of Delhi is concentrated in the north, North West, South, South-West, and West districts of the region. These districts with an overwhelming Jat population are a traditional community, in spite of living so close to metropolitan Delhi. Agriculture, soldiering and cattle rearing have been the main occupation of Jats. Jats are brave, hard working and independent minded people. Educationally Jats are still a backward community. Barring a numbered few elite living in cities the majority of Jat children either does not go to school and when forced to do so, do not go beyond middle school.

The present study intends to explore socio-psychological parameters influencing social backwardness of the said community. From this perspective, this study focused on contemporary issues that influence the present condition of the Jat community and continue to interrupt access to opportunity to them.

The objectives of the study are as follows:

- ❖ To prepare database for Jat communities in the light of guidelines provided by NCBC.
- ❖ To facilitate decision making with reference to educational and socio cultural profile of the Jat communities.
- ❖ To enable future policy decision in the interest of progress of Jat community

On the basis of these objectives we formulated a structured questionnaire which was finalized after exploratory field visits and pilot survey. The questionnaire was formulated based on the guidelines given by the sponsor agency for conducting survey. Therefore the survey questionnaire was designed including four aspects: –

- a) Demographic b) Social c) Educational d) Economic State of community.

The household heads were interviewed; among them very few were females. The primary data was collected from the field and the secondary data from the available literature on various aspects.

After the collection of data by household survey, both quantitative and qualitative data was analyzed to describe the socio economic and educational profile of the Jat community in NCT of Delhi.

The Jat community in the five districts of National Capital territory of Delhi is a traditional society. In rural as well as in urban areas this community maintains a conservative way of life even if modernity has influenced their standard of living. The Jat community say that they are considered lowly by other communities specially Brahmins. At the same time they themselves follow *Varna* system within their own caste. Most of the Jats consider themselves as kshatriyas and are treated well in their society. The *Vaisyas* do not face any social stigma but the *Sudras* are treated as inferiors by their fellow people.

The *Kshatriyas* are the most dominant class, the richest and relatively more educated. But it is observed that the practice of *purda* is more prevalent among them. On the whole 60 percent of the Jat population follow this system. Though widow remarriage is accepted in the society it does reflect any better position of women in the society. The sex ratio of the community across the district is considerably lower; lowest being in the southwest. Surprisingly this district is the highest income-earning district in the whole region.

Education among the Jats is considerably high with 85.7 % literates. Even female literacy is fairly high ie 78.2%. But the dampening factor is the incidence of dropouts between sixth and tenth standard. The average drop out rate in the region is 9 % before tenth standard. Thus the

level of education within the Jat community is up to high school level in majority of the district. A particular trend here is the fact that higher the income higher is the drop out rate. In spite of access to educational facility higher education is missing. In discussions with the community the people say that due to lack of good schools at the primary level specially English medium schools they fail to compete in better public schools in the higher level.

The Jats are basically peasantry class and the hereditary occupation is agriculture and cattle breeding. This is reflection of the fact that they are by tradition considered in the lowest bracket of the society. It is generally understood that people engaged in agriculture is at greater risk as there is insecurity and at the same time prone to disaster. Except in the south district , all other district is dependent on agriculture. As a result these districts generate lower income. The average income of the community is Rs 5000. The occupational structure of the community also shows a slow shift to business and service sector. But due to low level of education maximum people are in lower end services like **(private bus drivers and conductors' mechanics, attendants, painters etc.)**

CHAPTER 1.

BACKGROUND

Introduction

The Jats constitute the most important element of rural population of northern India, concentrating mainly on fertile Indo-Gangetic plain, the modern states of Rajputana and the upper Yamuna Valley. In all these areas they are tied to the land and are agriculturists.

The Jats transcend the barrier of caste and religion and are divided into three communities, namely the Hindus, the Muslims and the Sikhs. About one third of them are Muslims, one fifth Sikhs and the rest are Hindu Jats. In India, the Jats are known by various names. In Delhi, Haryana and United Provinces they are known as Jats, in Punjab Jatts and in Rajasthan Jits. Jats are known for their valour, courage and honesty. They are true to their words and are always ready to fulfil their commitments. They are skilled farmers and stout soldiers.

In the present report an attempt has been made to analyze the demographic, educational, social and economic conditions of the Jats in the NCT of Delhi. The Jat community concentrated in the states of Haryana, western U.P., Punjab, Delhi and Rajasthan with a total population of 10 lakhs forms a major social group in the National Capital region. The National Commission of Backward classes entrusted the Indian Institute of Public administration to undertake a survey of the Jat Community in NCT to understand their condition in terms of social, educational and economic sphere. The study tries to explore the cultural as well as psychology reasons that brought them to their present state.

The present study intends to explore socio-psychological parameters influencing social backwardness of said community. Many efforts have been directed by the constitutional directives to ameliorate the condition of certain castes and communities characterized by certain disadvantages and disabilities, which have a basis both in history as well as their contemporary conditions. From this perspective, this study focused on contemporary issues that influence the present condition of the Jat community and continue to interrupt access to opportunity to them. .

Constitutional Aspects: Article 14 of the constitution requires the State not to deny any person equality before the law or the equal protection of the laws within the territory of India. Article 15 contains the rule of equal protection of the law in positive and affirmative terms. Clause (1) of Article 15 provides that the State shall not discriminate against any citizen on grounds of religion, race, caste, sex, and place of birth or any of them. Clause (2) of Article 15 declares that no citizen shall on grounds only of religion, race, caste, sex, place of birth any of them be subject to any disability, liability, restriction or condition with regard to (a) the access to shops, public restaurants, hotels and place of public entertainment (b) the use of wells, tanks, bathing ghats, roads and place of public resort maintained wholly or partly out of the State funds or dedicated to the use of general public. However, to ameliorate the condition of women and children a provision was made in clause (3) that nothing in this article shall prevent the State from making any special provision for women and children. Clause (4) of Article 15, which was inserted by the Constitution (First Amendment) Act, 1951, provides that nothing in this Article or Clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any specially or educationally backward classes of citizens or for the Scheduled Castes and Scheduled tribes.

Article 16 contained the rule of equality of opportunity in matters of public employment.

It reads as under:

The words "backward class of citizens" occurring in Article 16 (4) are neither defined nor explained in the Constitution. The word "backward class" occurring in Article 15 (4) is qualified by the words "socially and educationally" preceding the words "backward class of citizens". No qualifying words, however, have been used in Article 16 (4). The expressions "backward class of citizens" used in Article 16(4) therefore, is not be same as the expression "socially and educationally, backward classes "used in Article 15 (4). The word, "backward class" in clause (4) of Article 16 are very wide and take in its fold social backwardness, economic backwardness, political backwardness and even physical backwardness. To fall within the definition of the term "backwardness" used in Article 16 (4), the class/community/caste must be a socially backward class. Education backwardness, however, cannot be altogether ignored.

"The employment-whether private or public-thus, is a means of social levelling and when it is public, is also a means of directly participating in the running of the affairs of the society. A deliberate attempt to secure it to those who were denied the same in the past is an attempt to do social and economic justice to them as ordained by the Preamble of the Constitution".

(Justice Sawant in Indira Sawhney Para 384)

Two conditions are necessary to attract clause 940 of article 16: (1) a class of citizens who are backward; and (ii) the said class is not adequately represented in the services under the State.

First Backward Classes Commission popularly known as **Kaka Kalelkar commission** was constituted on 29th January, 1953. It consisted of 11 members; Kaka Saheb Kalelkar was its Chairman. This Commission submitted its report on 30th of March, 1956. It identified 2399 castes as socially and educationally backward classes. This report was, however, not accepted by the Central Government.

Mandal Commission Report

The President of India constituted the second **Backward Classes Commission, known as Mandal Commission**, on 1st of January, 1979 under the Chairmanship of Sh. B.P.. Mandal.

On the basis of the entire material collected, it evolved a criteria for determining social and educational backwardness and applied 11 indicators grouped under the heads "social" "educational" and "economic" and identified over 2500 castes comprising 52 per cent of the country's population as socially and educationally backward. On the basis of that criterion, the Commission prepared lists of Other Backward Classes for the States. The list prepared for Delhi includes 82 castes/communities. The Commission made the following recommendations:

- 27 per cent of posts in public services should be reserved for Other Backward classes even though their population was above 52 per cent of the total population. This percentage was fixed because of the decision of the Supreme Court of India, that the total quantum of reservations under Article 15 (4) and 16 (4) of the Constitution of India should be below Scheduled Castes and Scheduled Tribes.

- Welfare programme specially meant for Other Backward Classes should be given by the Government of India in the same manner and to the same extent as already done in case of Scheduled Castes and Scheduled Tribes.
- Other Backward Classes should be encouraged and helped to set up small-scale industries.
- Special education schemes with emphasis on vocational training should be started for Other Backward Classes.

Definition of backward class

“Class” according to the Oxford Dictionary (Vol. II) means a number of individuals possessing common attributes and grouped together under a general category or class name. Caste means one of the several hereditary classes into which Society of India from time immemorial has been divided. The members of each class being socially one, having the same religious rites and generally following the same occupation or profession. The examination of the meaning of the word class and caste shows that these two words are not synonymous with each other and they do not convey the same thing. True, caste neither can be sole criterion nor it can be equated with “class” for purposes of Article 16 (4). The caste is also a class and if it is found that the caste as a whole is socially backward resulting into educational and economic backwardness, it would fall within the expression, “backward class of citizens”.

Identification of Other Backward Classes

There is no standard or model procedure to be adopted for identifying backward class of citizens. However, one has to begin with some groups or sections who possess common attributes and are grouped together under a general category or class-name. A caste has all the attributes of a class; therefore, one can begin with caste, which represents explicit identifiable social castes. Caste, however, cannot be the sole criterion in Hindu Society. It becomes primary criterion in determining the backwardness of a class of citizens if it satisfies the primary test of social backwardness leading to educational and economic backwardness.

The National Capital Territory of Delhi is spread over an area of about 1483 Sq. kms. Its maximum length and width are 51.90 km. and 48.48 km. respectively. Out of the total area of 1483 sq. kms, 797.66 sq. kms. is rural and 685.34 sq. kms. is urban. There are two Tehsils viz. Delhi Tehsil and Mehrauli Tehsil. There are three local bodies, namely, MCD, NDMC and Delhi Cannt. For Development purposes, rural area is divided into five Community Development Blocks, namely, Alipur, Kanjhawala (Nangloi), Najafgarh, Mehrauli and Shahdra. There are 231 villages in Delhi of which 209 villages (199 inhabited and 10 un-inhabited villages) are still having their rural character while 22 villages have been largely urbanized.

Population NCT Delhi has increased by 18 lakhs during the three years. The main reason for the abnormal increase seems to be: (1) the populations in urban areas has reached a saturation point and migrant population is setting in rural areas, (2) Rents/rates of property in urban areas are much higher than the rural areas and (3) many industries have been set up in rural areas and a large number of working force has shifted to nearby rural areas.

It is observed over the years that the level of education of the Jat community was lowest among the four communities i.e. Gujjars, Ahirs, Sainis and the Jats themselves. According to the

Jat community they are engaged in manual or in class III and class IV jobs. Drop-out at school level is very high among the children of this community. Higher education among the Jats like other OBC is nearly absent. Surprisingly all the other classes have been declared OBCs except the Jat community. In the economic standing the Jat community is in relatively better position

Prof. K L Sharma, Member of five member team constituted in 1993 is of the opinion that the socio economic condition and education status of the Jats as a community is not different from that of some other communities included in the list of Backward Classes. Jats as a community in Delhi have remained backward over the years. This committee recommends the Jat Community to be considered under OBC.

Review of Literature

For the study purpose books, journals, magazines and abstracts have been consulted. But due to availability of very few books the literature review has remained sketchy. Brief summary of the reviews of literature are presented here:

Jats occupy prominent position in Haryana, western Uttar Pradesh, Punjab, Delhi and eastern Rajasthan, being the largest group in north western India. They are divided into twelve clans and about three hundred *gotras*. Though the origin of Jat is shrouded in mystery, they are believed to be an Indo-Aryan tribe, connected to the Vedic civilization (4500 BC- 2500 BC) that existed along the Saraswati river. Even today the highest density of Jat population is along the dried beds of Saraswati, starting from Haryana, going on to Punjab and ending up in Rajasthan. They play a predominant role in this region. Agriculture, soldiering and cattle rearing have been the main occupation of Jats. Jats are brave and hardworking and independent minded people. The Jats led a fairly autonomous political life.

“A Social history of Jats” accounts for strong identity consciousness and how did the Jat leaders gained regional prominence, perceive the world around them and how did they come to terms with it?The role of various institutions in the articulation and promotion of specific Jat identity is discussed. In this respect, the part played by the *gurukuls* is examined in some detail. It analyses the different ways in which a Jat identity was formed and shaped in rural south east Punjab (present day Haryana), and the historical phases in its evolution.

Some nationalist historians also considered the Jats as non-Aryans, but they wrote only of the Bharatpur Jats. Jats were the earliest occupants of land from where they were ousted by the Rajputs of Malwa, who in turn were displaced by the Parimhars, Bhattis, Rathores and Tanwars.

G C Dwivedi in his book, “The Jats and their role in the Mughal Empire”, argues that during the Mughal period, the rule of state was limited. With the exception of Bharatpur, no Jat kingdom was founded. The first opposition to Aurangzeb’s autocratic rule came from the Jats of Mathura. In 1669, the sturdy and hard working peasantry of Jats under the leadership of the Gokul, Zamindar of Tilpat, rose against and killed the imperial faujdar Abdun Nabi. It took more than one year for the powerful Mughal forces to subdue the Jats. Gokul was killed and his family forcibly converted to Islam. But this did not deter the Jats and they once again rose in rebellion in 1685 under the leadership of Raja Ram. Akbar’s tomb in Sikandar was plundered by them in 1688. Finally the Jats were defeated and Raja Ram slain in 1691. But the brave Jats again got organized under the leadership of Churaman and revolted. They continued the strong-armed resistance against the Mughals after Aurangzeb’s death.

About the Jat, Crooke says: “The Jat take a high rank among the cultivating races of the province. He is simply a slave to his farm and his absorption in religious out-of-door work at all seasons has had its effect on his character and his physique. He never dreams of taking any

service, except in the army, he is industrious beyond compare, if his crops fail it is sheer hard luck. When he is not busy in his field, he lets out his cart for hire, or busies himself in collecting manure, which he manages with a great care and skill. His fault is quarrelsomeness, and in litigation, he never knows when he is beaten. In the life of the village he is a general butt... This is reflected in the proverbial wisdom of the countryside: - 'Meddle not with the Jat in wilds, or the kirar at his mart, nor a hungry Turk; if you do so you will risk your life.'"

M C Pradhan in the book "The Political System of Jats of Northern India" looks at a different aspect that the Jats strictly practiced caste endogamy and clan exogamy. For purposes of marriage certain prohibited degrees of kinship have to be avoided. As a rule, four *Gotra* exogamy is followed. A *gotra* is an exogamous patrilineal clan whose members are thought to share patrilineal descent from a common ancestor. A person is not permitted to marry into his or her caste, *Gotra*, nor with the mother's, nor with the father's mother, nor usually with the mother's mother. The got rules in effect prohibit marriage with first cousins of either parallel or cross variety. Among the Jats, *gotra* is synonymous with clan. The *gotra* membership is ascriptive and all children belong to their father's *gotra*. The *gotra* affiliation remains unaffected by marriage.

Satya P Sharma in his book "Marriage, family and kinship among the Jat and Thakurs of North India" and Chowdhary Prem in his book "Jat domination in South East Punjab: Socio-economic basis of Jat Politics", argued about gender relations within Jat society. The question of control of women's reproductive and productive labor is intrinsically linked up with the control of her sexuality. The decision for its bestowal was crucial to patriarchal consideration of status as well as control and authority. For instance, bestowal of the daughter in marriage was certainly financially draining, yet, the forging of appropriate endogamous marital links was closely linked

with status considerations and status formation. Any break in this however minor, was considered to be very threatening. Selection of a life partner by a female shows her independence in asserting her sexuality and her preference in relation to sexual partnership; in bestowing her reproductive and labor potential on the basis of her own choice.

Such choice was not available in a patriarchal social set up where her sexuality was sought to be controlled. Absence of sexual choice not only restricted women's mate selection but also made women; an unwilling and willing accomplice cast boundary maintenance. The importance of the reproductive role of the women can be gathered from this local proverb: 'A Jat woman, Persian wheels are never superfluous. One populates the village, the other water the fields'.

Nonica Datta in her article "Arya Samaj and the Making of Jat Identity" intend to examine the relationship between Jat identity and the Arya Samaj. In the first section, it discusses the Arya Samaj within Jat society, and examines how the Jats interpreted its ethos through their own cultural anxieties and beliefs. The importance of the Arya Samaj in making of a system of beliefs in south east Punjab has been highlighted. In the second section, it analyses how Jat identity crystallized and became manifest through the community narratives constructed by its leaders, particularly between 1912-1919.

Nonica Datta in another article "Jats: Trading Caste Status for Empowerment" emphasizes that the Jats of North India, who through the Arya Samaj movement used to clamour for Kshatriya status, are now demanding to be included among the OBCs. The demand will not add up to much in terms of government jobs, but what is at stake for the Jat leadership is not the proportion of jobs but political and social empowerment.

The **All India Jat Sangharsh Samiti** in their request for inclusion of Jats in the list of OBC's of the National Capital Territory of Delhi presented the following facts as the statement of case. We reproduce the document here to understand the why the Jats think themselves as backward classes.

Historical Background of Jats

Historians at different times have described Jats no better than Shudras. We have reproduced the statement of case submitted by the Samity to the government. A few excerpts from history are given below:

“Then there was born a child in the city of Mathura to Vasudeva by the sister of Kansa, at that time ruler of the town. They were a Jat family, cattleowners, low Shudra people”.

(Page -10 History of Jats by Kalika Ranjan Quanungo)

“-----Mohammed Bin Qasim asked the Ex-Miniser of Dahir who was made Wazir by the conqueror, what was the position of Jats in the time of his Late Master”. He replied “They were not allowed to wear soft cloths, used to wear a black blanket underneath (Lungi) and threw a sheet of coarse cloth over their shoulders----. They used to take their dogs withthem when they went out doors so that they might by these means be recognized”.

(page -10 History of Jats by Kalika Ranjan Quanungo)

“.....grass, fibre and silk these six are best beaten, and the seventh is the JAT”.

“A Jat like a wound is better when bound”.

“Socially, the Jat occupies a position which is shared by the Ror, the Gujar and the Ahir, all four eating and smoking together. He is of course far below Rajputs for the simple fact that he practices widow marriage”.-----The Baniya with his sacred thread, his strict Hinduism and his twice born standing, looks down upon the Jat as Shudra”.

“---- The social standing of Jats, Gujjars and Ahirs being practically identical, I donot see why they should have even separated-----“.

The Ahir-----in Punjab are almost exclusively agricultural and stand in quite the first rank as husbandman, being as good as Kamboh and some what superior to the Jat. They are of the same social standing as Jat and Gujar who eat and smoke with them”.

(Page-185 “Punjab Castes” by Denzil Ibberston)

“The Jat in these parts of the country is naturally looked upon as of inferior race-----“

“The Jat is such a fool that only God can take care of him”.

(Page- 109 “Punjab Castes” by Denzil Ibbetson)

“The Jat, the Gujar, the Ahir and Gola are all four hail fellows well met” – Jats and Gujjars---- were the wretches that really inflicted the chief hardships and were guilty of chief operators in the country”.

(“The Tribes and Castes of North Western India” by W. Crook).

Social Background of Jats

From the earlier times, Jats are given no higher status socially, than Shudras. They even today remain in attendance to higher casts like Brahmins & Rajputs and cannot sit with them in equal footing on any occasion.

In villages where the cast system is dominant, Jats are regarded and treated at par with Ahirs, Gujjars, Sainis, and Naisand Kumhars. They continue to be looked down upon by higher casts, and have neither been and will never be accorded an equal status in the society. It is strange that while Ahirs, Gujjars and Kumhars have been granted the status of backward classes, Jats have been denied rightful status along with other classes of their ethnic group antipathy. Neither their social system has undergone any change nor has any progress been made towards equalization of classes. Intra group violence and anit paltry prevails. The deep-rooted abhorrence, hatred and social stigma amounting to untouchability continue. Jats still are and will continue to remain so. Therefore, separating them from their own society (ethnic group) would be highly unjust.

Education among Jats

A survey of Jat community would reveal that educationally Jats are still a backward community. Barring a few elite living in cities the majority of Jat children either does not go to school and when forced to do so, do not go beyond middle school. It would be an interesting feature to note that of the children who go to school a sizeable chunk leaves their studies before reaching the middle school level. A survey is necessarily called for to realistically assess their social, educational and economic standards.

Economic Status of Jats

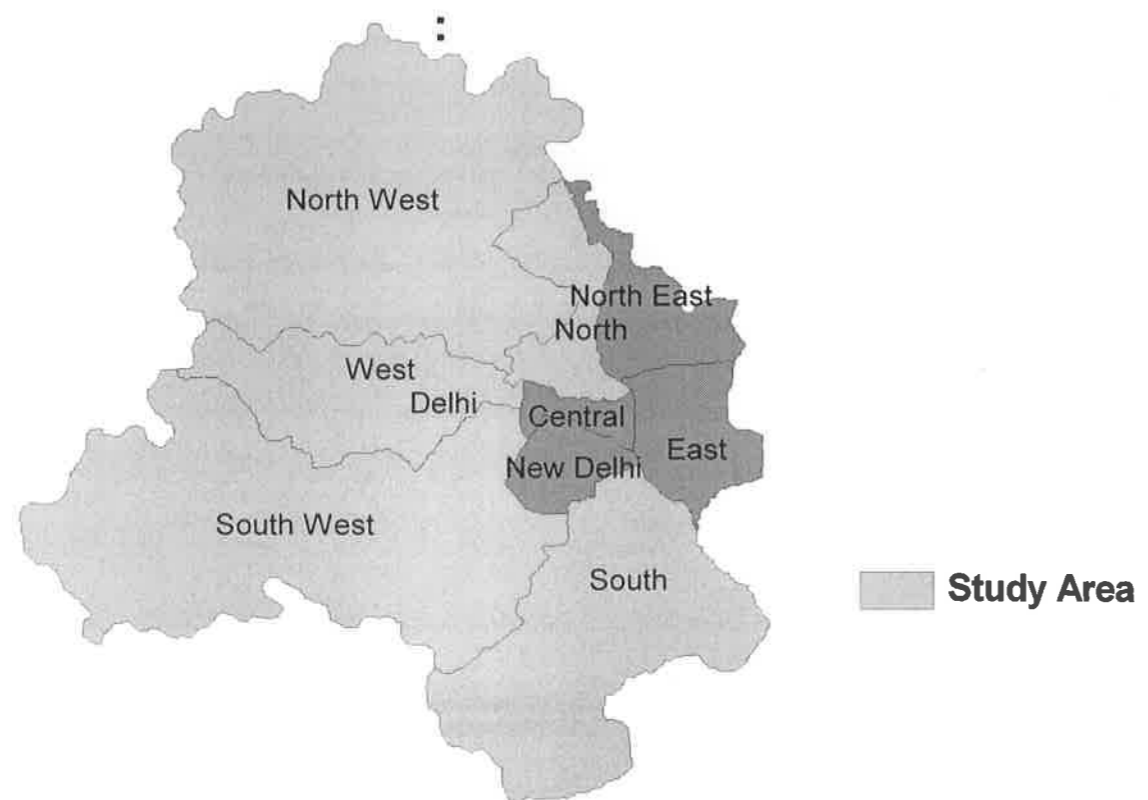
Jats primarily belongs to farming class. Agriculture was their mainstay. With the development of the country and its capital city DELHI, their land has been acquired by Govt. Colonizers and individual buyers have left the community high and dry. Their condition is no better than the aborigines and tribals of M.P. Today, Jats the one time owner of agriculture land are looking for shelter for themselves. In the villages, the land has either gone to big businessmen or divided among brothers. Jat farmers have been reduced to manual labourers. They own a very small piece of land, each which is just not sufficient to make ends meet. From times immemorial Jats are looked down upon by the society and over the years their condition has only worsened. Today, in and around Delhi, they are social wretches doing manual and menial work. They are mainly dwelling in villages, slums and un-authorized colonies.

History is replete with social stigma amounting to “untouchability” against them. Even Ahirs and Gujjars were and are placed on a superior footing and are earning handsomely but Jats with the acquisition and division of their land have been practically socially ostracized paupers. Jats, Ahirs and Gujars belongs to the same ethnic group. Origin, decent, habits, customs and living is the same. Separating Jats from their ethnic group is unfair which defies all logic.

Socially, economically and educationally, Jats could at the best be compared with Scheduled Caste and Scheduled Tribe. Their present day position in education and social spheres is far below those classified as Other Backward Classes.

THE STUDY AREA

NATIONAL CAPITAL TERRITORY OF DELHI



CHAPTER 2

RESEARCH METHODOLOGY

Appropriate methodology, design and tools help researcher to derive at the scientific data. Survey research method has some limitations. To overcome these we formulated a detailed questionnaire with sub topics of relevance to the subject. To supplement the limitation of structured questionnaire we used intervention techniques with probing and open comments. Further, we selected a few local persons of repute, important personalities in the politics and government to enlighten us. Some of the issues required explanation and discussion at length. There was much apprehension regarding general perception of Jat Community as "rich". We encountered "this aspect" from village head, school teachers, local businessmen to the most appropriate data. We analyzed this separately under qualitative analysis.

A total sample of 2000 households was collected. The household heads were interviewed; among them very few were females. The primary data was collected from the field and the secondary data from the available literature on various aspects. The sources are books, magazines, journals, newspapers and articles and the experienced people.

After collecting information from the above sources, the questionnaire was prepared, keeping in view education, occupation, income, family, housing condition, health, general aspects, and political aspects. The pilot study was conducted using questionnaire a sample on 70 households. Before finalizing the questionnaire some ambiguous questions were deleted and some more questions were added. We drafted revised questionnaire and sent it to the

Commission to ensure objectivity and validity of proposed questionnaire formulated. After Incorporating modifications suggested by the Commission, the final questionnaire was administered individually in the fields. These questions were both open and close ended. We needed descriptive response and in-depth information for our analysis so the questionnaire was not pre-coded. We have followed the guidelines issued by the National Commission for Backward Classes while preparing the final questionnaire.

Objectives:

The objectives of the study are as follows:

- ❖ To prepare database for Jat communities in the light of guidelines provided by NCBC.
- ❖ To facilitate decision making with reference to inclusion of Jat community in OBC list
- ❖ To formulate future policy decision in the interest of progress of Jat community.

Sampling Technique

The focus of the study is to understand the socio economic profile of the Jat community keeping this in view the sampling technique and the sample size was selected so that it gives a complete picture of the community.

The methodology and sampling technique that we have followed is based on the following research design. To have a preliminary understanding that in a large population study, such as the present one preliminary pilot study is essential in order to test research variables and foresee flaws and handicaps which might be encountered in the full-scale study. Such foreshadowing of difficulties requires utmost care in the execution of the preliminary study. If the pilot study does not succeed in disclosing the significant difficulties, which should be

guarded against, the full-scale study modelled on it may perpetuate and even augment these difficulties. But we have taken full care of these problems. We also identified the accessible population. The Pilot survey helped us in understanding the ground situation, design and sampling size accordingly.

Pilot survey was carried out in order to examine, observe, inspect, research design, questions and probing in a general way keeping the objectives of the study in mind. Informal interviews were conducted with village heads, respected individuals of the selected area in the field. Questionnaires were drafted, and most importantly it was presented in the field. First of all we identified the areas to be visited for the field work. We divided these regions into 5 districts/areas: 1-North, 2-South, 3-North-West, 4-South-West, and 5-West. We propose to select 10% of the total Jat households in a village to have manageable size. Total 46 villages were surveyed for data comprising of 5 districts/areas. In order to collect information for diverse and widely scattered groups of the population, we have resorted to the sample survey. There are different techniques of selecting sample. We used Quota/purposive sampling method for selection of sample through random method. It may, be explained here that where no other technique works, Quota sampling is used for a large population which is diverse and scattered. The size of sample was decided based on logical assumptions, time constraints and rationality. The scientific assumptions of sample survey are: 1) they contain within themselves, but on a smaller scale, the same characteristics, phenomena, relationships and processes which the larger group does; 2) they afford a more consistent investigation of the fabric of group life, its attitudes, values and opinions. Our sample survey is based on administering questionnaire, personal interview and observation.

We went by selected districts to collect data as well as observe the general landscape, social atmosphere and the living style and culture of the community. We also supplemented these data from area representatives through interview. This was in addition to sample survey conducted to ensure objectivity and cross checking of information that was recorded in the questionnaire.

The Tools

The present study on survey of Jat Community in the National Capital Territory of Delhi was conducted through a thorough household survey with the help of a Questionnaire having 34 variables.

The main instrument of data collection is obviously the questionnaire. However some exploratory visits to the fields and in-depth interview with the members of the community were held. With the guiding principle of the commission in mind the survey questionnaire was designed including four aspects: –

a) Demographic b) Social c) Educational d) Economic state of community.

To translate these parameters into database, questions were formulated to elicit information from the respondents. In arranging the questionnaire, demographic questions were put in the first category, to simply situate the respondent within their own social milieu as well as to put them at ease. For example, questions were put about the name of the village, size of the family and its composition. Question were included to seek information about social, educational and economic status of the respondents and their families.

The social position of any community is determined generally by the caste in the Indian context. Thus questions were designed to find out the caste of different sections of the Jat community and also about the differential treatment by other castes. The responses will thus bring out whether or not they suffered social stigma – either through the attribution of lowly status or practice of untouchability against them.

Questions also probed the various 'social practices' like *pardah* system, widow remarriage or superstitions to determine the complete social profile of the community. Castes and communities are identified with their traditional or hereditary occupation. Respondents were required to answer questions on whether there is any change in their traditional occupation. Such changes in occupational pattern can also be the result of lacking of significant resource base. Observations as well as responses from interviews may determine this fact.

As for 'educational status' questions were formulated to explore the extent of literacy among the household members. Educational status was looked into in terms of literacy and illiteracy among male and female members and also the level of education, the kind of schools where children of the family are receiving education, pattern of dropping out from regular education.

The 'economic variables' related questions were designed to find out the income of the family from service, agriculture as well as business. The questions were also explanatory to determine the occupational structure.

There are certain aspects in the questionnaire, which can be put under both social as well as economic aspects. Such questions were put under the heading the value of assets.

The Jat community is basically a peasant class. Thus inquiry was made into the nature of land – the quantity of agricultural land, whether such land is under ceiling or not. The assets of the

family that household goods like T.V, refrigerator vehicles determine the economic status. On the other hand, the kind of dwelling structure they live in (mud or concrete) is reflection of both social and economic position of the families and hence the communities. The final set of questions is the 'village variables' to find out the availability of various facilities like schools (government or private) health care, water and sanitation at the village level. The village level questions also explore the perception of each family regarding number of literate and illiterates in the villages, number of graduates and professionals and also the drop out rate in the village. The response to these questions will be able to find out the gap between the reality of educational status and the perception of the people regarding the same.

Plan of Analysis

Social structure is a basic concept for a proper understanding of a society. In social structure some of the aspect like social, economic and educational aspects are very important for the development of society. It is not possible to understand the social structure and social relations without understanding the difficult components of society. In any society unless they function properly it is impossible to bring out an overall social development. In social structure caste also plays an important role. In this report an attempt has been made to understand how these various systems are functioning in a particular caste group. For this purpose following information is collected through the interview / questionnaire method.

Age - Age is one of the important characteristics of human being. It not only indicates the physical and psychical maturity of man but it also indicates his knowledge, wisdom and experiences. The analysis intends to get the age profile of the Jat community. Table 2 .1 gives the age profile of the community

Table no. 2.1 Age Profile

District	% population under age group 0-10	% of population under age group 11-20	% of population under age group 21-30	% of population under age group 31 and above
North	15.2	20.9	30.0	33.9
North-West	19.0	19.9	25.3	35.8
South	12.0	23.7	16.0	48.3
South - West	21.7	19.2	22.5	36.7
West	19.3	21.7	19.8	39.2

Marriage - Marriage is a social institution which allows men and women to lead a family life. Marriage is an important event in the life of male and female individuals. Here an attempt is made to study the kind of marriage practices that are being followed among the Jat community under this study - Whether child marriage is there or not? What about divorce and remarriage? etc.

The marriageable age for both the males and females varies. In the past the females are used to get married at early ages to aged males. Apart from this the child marriages were also taking place. But in modern days, because of literacy developments, westernization and modernization a lot of change is being taking place in marriageable age of both the sexes. An attempt is made in the present study to study the trend of the marriageable ages

Education - Education plays an important role in the society. Education is the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group. It is the means through which it brings the change in the behavior of

man. Its main function is the transmission of the cultural heritage. But this is not its sole and primary purpose. It is also the enrichment of experience as a basis for the development of new social patterns adopted to and modify the changing cultural patterns wherever they need. Besides this, education should also provide situations, at all age levels but within the maturity and ability of the individual to stimulate a creativeness of mind which can explore new horizons and bring the vision of the future into a living reality.

The level of literacy is also one of the significant indicators of social appraisal. It provides equal opportunities to the individuals for their economic and social development. It also provides the efficient human resources needed for development in various fields. Therefore, it is one of the important indicators of the level of development.

Dropouts have been calculated among the Jat community. All may not have the opportunity to become educated. In certain people due to number of reasons the education may be disturbed.

The Family - Among the innumerable social groups and institutions, family is unique and occupies the most important place in the society. It is a small social system or natural unit of a society. Therefore the study of family is the immediate concern of a researcher who is interested in the study the social structure of a community

The joint family in India is a basic unit in the Indian rural society where all the efforts of the members are required for agricultural produce. In the similar way, among the Jats also the joint family system also exists among the Jats.

Despite the passage of time and changes it has undergone, the joint family in some form or the other continues to exist as a basic social system carrying forward the process of socialization and cultural continuance.

The size of the family varies from family to family depending upon its socio-economic activities, which varies from region to region. Here an attempt is made to study the size of the family in different districts of the study area. For e.g. in Table 2.2 the average family size is given.

District	Average size of the family
North	5.5
North West	5.7
South	5.2
South West	5.7
West	5.7
Total	5.6

Housing and Assets - Housing constitutes one of the most universal forms of material culture in human society. It also represents an important element in all capital formation whether for the individual or for the nation. Here is also a social aspect. Housing plays an important part in ensuring the continuity of community life. It is the house which gives the family its organization, stability and continuity.

During the study we found that almost all the family owns the house. Some have *pucca* house and some have semi-*pucca* houses. In modern era due to the development in technology and purchasing power people are getting more amenities for a happy life. The importance given to amenities and assets are increasing.

Status of Women - The importance of women received special and varied attention in religious as well as secular literature in India. In the Rigvedic period women enjoyed freedom and independence. She enjoyed respect and recognition. In the later period the status of women deteriorated slowly. In the epic period many taboos were imposed on women. Sati was thrust

upon her. But during the British rule the practice of Sati became a crime against individual and society.

Basically the Hindu social system proceeds on the assumption that the daughter never belongs to her family of birth. A girl born in a family is, according to old thinkers, like an ornament held in pawn to be surrendered to the rightful owner when the time comes i.e., when she attains rightful age for marriage . In this study an attempt has been made to know whether the status of women has improved or not.

Economic Variable - Most people today are engaged in economic activities to earn livelihood. Occupation and its pattern is the indicator of man's prosperity. The status of the community in society and lifestyle depend upon their occupation.

In the traditional social structure caste and occupations were intimately related as membership of caste comes by birth and occupational mobility from generation to generation was impossible. Rather, it was a matter of pride to follow the generational occupation. Change in occupational structure in Indian society is a recent phenomenon.

Occupational conditions cannot be isolated from economic conditions. The economic position determines the purchasing power of a community as well as their style of life and thinking.

The economic levels and occupational structures have been studied and the findings are shown in the analysis.

Data Collection

The research investigator's main function is to collect data in an accurate manner without committing errors. Impartial collection of data with an open mind and presentation of the facts,

are also important in the research surveys. Before administrating the schedule, rapport was established by making a few visits to the field area. In the beginning the principal investigator conducted group meetings in every village where she explained the purpose of study and aims and objectives, and the researcher gathered information from the people in general about various aspects concerning the topic. The investigator separately met the key persons of the village and explained the aim of collecting the data and sought their fullest cooperation in conducting the research work. After convincing them and getting acquaintance, the data collection started. The respondents were assured that the information given by them would be kept secret and it would be used for research purpose only. In most of the families the respondents were courteous by offering refreshments to the investigators. This enabled the researchers develop rapport to conduct an easy survey. The research work was carried on for more than three months by visiting in intermittent periods. Field survey consumed a considerable time. In certain cases when the respondents were absent in the houses, the investigators met them separately at their convenient places like business place or at the *chaupals* during their leisure time. Informal investigation was conducted to verify the accuracy of the information of the respondents. Respondents took interest in the present research and helped the researchers by giving the necessary information without any bias and hesitation. The information was also collected from their area leaders and organizations to know about their social activities. The participant and non-participant observation were followed for collecting information on social and religious activities. Different persons helped the investigators overwhelmingly from Jat community while conducting the survey.

The interviews were conducted personally by going from door to door. As the questions were simple and easy, collection of data was smooth.

Difficulties Encountered in the Field

As the study was a unique one for the respondents, most of them show great enthusiasm in giving information. At times research team has had to face many unwarranted queries. In certain places interviews were held for too long. Some educated and rich persons showed reluctance and asked for some other time and some refused to be interviewed. In the case of getting annual income particulars most of the people have not revealed their correct income due to reasons best known to them. In the first place respondents felt that researchers are from the income tax department etc. However, cross-questions were put to them and elicited the maximum information. Even in the case of assets owned by the household and income of the family, respondents have not given correct information.

During data collection we were able to ponder on sensitive issues of gender relations, among the Jat Community from stray references. The choice before us was either to ignore the importance of this evidence that it was scanty and inconclusive, or to use this scanty inconclusive evidence in order to underline the importance of gender relations in the life of agriculturist society however limited it might be. One of the major observations was that the Jat community tends to suppress any discussion on gender relations and the control of women's sexuality from public as such evidence goes against the notions of "honor" (*Izzat*) so central to the everyday life of these societies.

CHAPTER 3.

ANALYSIS OF DATA

This chapter is the most important from our study point of view. The data collected with the help of the questionnaire is analyzed through comparative analysis among different variables. At the same time observations and informal discussions with the respondents gave better understanding of the life of the community as can be called as qualitative analysis.

Jat community in the National Capital Territory of Delhi is concentrated in the north, North West, south, South West, and West districts of the region. These districts with an overwhelming Jat population live as a traditional community in spite of living so close to metropolitan Delhi. The Jat community still follows a joint family though slowly it is breaking up. The average family size of the Jats is 5.6, which is little larger than the normal size of family in the country. (See Table 2.2) As it is found that at least two to three generations live together under one household. The Jat community appears to be an old community. Table 2.1 shows that maximum population of the Jat community is in the age group of 31 and above.

Social Profile of Jat community

Historically, it is argued that the Jats and Rajputs were of one race. But a certain section of the people having risen in the social scale started associating themselves as the original Rajputs and hence Kshatriyas. These Rajputs disassociated themselves from the so-called Jats or descendent of *jata* of Lord Shiva. In the book "People of India" edited by K.P Singh, different

authors have identified several other divisions among the Jat community. In Punjab and Rajasthan there is a social division, which separates the Jats as *Deswali and Pachhade*. The *deswalis* claim to be the original Jats. There is also a division according to *gotra* as *Shiv gotra* and the *Kashib gotra*. The former regarded themselves superior and descendent from *Jata* of Lord Shiva but derived from Rajput ancestry. Historians opine that it is more of social division than of ethnic.

During the survey the overall response in respect to the social status was not very clear. The community as a whole responded that they are not treated well by other castes and considered lowly especially by upper caste Hindus like Brahmins and *kshatriyas*. But when they were asked whether they ascribe themselves to any *varna* as they are Hindus, the response is in the positive. According to their perceived notion of *varna*, most of the community said that they feel themselves closer to the *khsatriyas*. It is evident that with changing times many Jat families lost their superior position and now considers themselves as *Vaisyas* and *Sudras*. In contemporary times and in our study thus we found a very thin line between these divisions.

Jats in the National Capital territory of Delhi, as a community follows a caste hierarchy or close to *varna* system where those belonging to the *Sudra varna* are treated lowly by other Jats of different *varnas* say *khsatriyas* (see table no 5.1). As comparison to other castes the Jat community as whole is also treated lowly and in the present situation especially by the Brahmins and also by Rajputs. They are not considered as *kshatryias* or of the same status as them. There is social stigma like being called *gawars* or unwise and seen as of low status. Apart from the *varna* system there is *gotra* division among the Jats like Chitania, Chadel, Bambolia, Taporwadia Nain, Bahadu, Ladhowal, Rinwan and many more specially in Punjab and Rajasthan.

The family, which is the basic unit of the society, shows that the average family size of is almost 6 persons which is little above the national average which is five. The families are mostly headed by men in 98 percent of the families. The position of women in the family and hence in the society is not highly regarded as is reflected in the high rate of *pardah* system and also the prevalence of child marriage across all *varnas* and districts. The system of child marriage continues as the dowry system still dominates the social milieu. On the other hand the Jat community is open to widow remarriage and divorce.

Table no. 5.1 : Caste wise Hierarchy and Social treatment

Position in caste hierarchy	% of families that are treated inferior	Percentage of families that are treated normally	% of families that are treated well
Kshatriyas	6.6	21.7	71.7
Sudras	92.2	0.8	7.0
Vaisyas	34.2	26.5	39.3
Total	29.7	19.2	51.1

Looking at the table 5-1 we can see that most of the Jat families who consider themselves to be closer to *Kshatriyas* are treated well by the society, with 71.7% of them answering that they are treated well . 92% of Sudras feel that they are treated inferiors by the society. The response is mixed among Vaisyas, with 34% of them responding that they are treated badly, 39 % saying that they are treated well and remaining saying that they are treated normally.

Table No. 5.2 : District wise prevalence of Social Practices

District	% of families that practice child marriage	% of families that practice purda	% of families that practice Divorce and widow remarriage	Total number of families
North	83	13	89	482
North West	44	74	96	748
South	2	98	88	161
South West	37	90	98	456
West	4	96	98	128
Total	46	66	94	1975

The Jats being a traditional society continue to maintain social practices like child marriage and purdah system. Throughout the districts, we did not find any particular trend in respect to child marriage. While child marriage is particularly high in North district, it is negligible in West and South districts. In the South district female literacy is the highest which may be an influencing factor on the lower incidence of child marriage but this does not hold true for North district where female literacy is also as high as 71 %. The practice of Purdah on the other hand is significantly high in all the districts except in North district. While the practice of Child marriage and purdah system point out the low status of women, 94% of the families in the community accept divorce and widow remarriage.

Figure No 5.1 : Social practices in districts

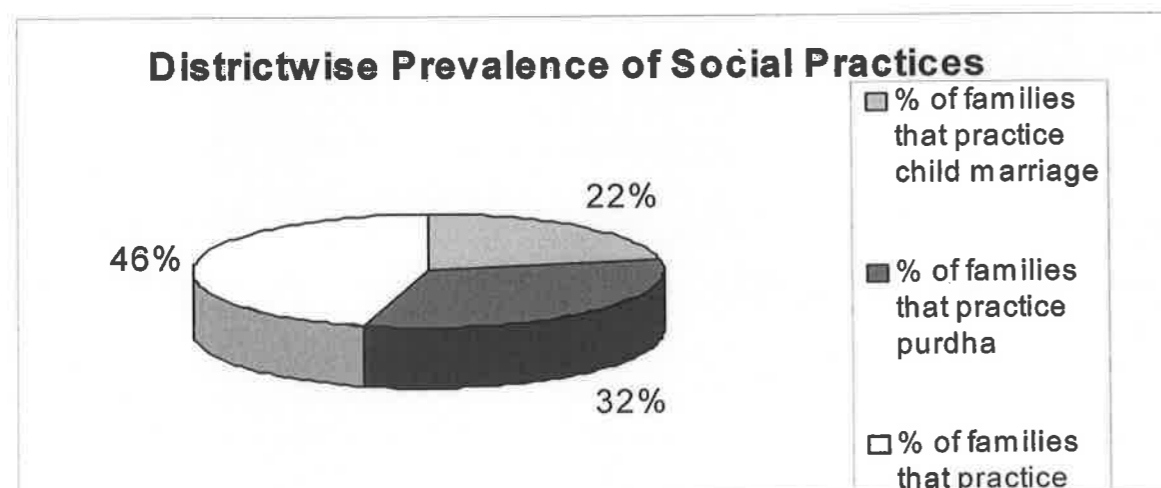


Table No. 5.3: Caste Hierarchy and Purda System

Position in caste hierarchy	Families that do not practice purda	Families that practice purda	% of families that practice purda
No idea	23	2	8.0
Kshatriya	235	790	77.1
Sudra	128	243	65.5
Vaisya	284	270	48.7
Total	670	1305	66.1

In Table 5.3 it is evident that practice of purdah is more prevalent in families who associate themselves to Kshatriyas, with 77% of them responding that they practice purdah. This is followed by Vaisyas and then Sudra Jats with 65% and 48% respectively. On the whole 66% of the families surveyed practice purdah.

Table No. 5.4 : Widow Remarriage and Child Marriage (rural /urban)

Rural/Urban	% of families practicing widow remarriage and divorce	% of families practicing child marriage
Rural	95.3	51.41509
Urban	92.8	13.26165

The percentage of families practicing widow remarriage and divorce seems to be high among Jats, with 95% if rural families and 92% urban families practicing this. Child marriage seems to widely prevalent in Rural areas with 51% of the families responding in affirmative. In Urban areas it's comparatively less with 13% of the families responding in affirmative (Table 5.4)

Looking in the following graph Figure no. 5.2 and 5.3 it is clear that there is no particular trend between income and the social practices like widow remarriage. Widow remarriage has been practiced among the Jats since a long time. In spite of the fact that there is lower status of women in the society in general there is this custom of widow remarriage. Across the districts the widow remarriage and purda system does not show any relationship. This discrepancy in

status of woman and widow remarriage needs to further probed to define any concrete reason. However it would be totally an assumption to relate this fact to low sex ratio , one of the worst in the country.

Figure No . 5.2 Widow Remarriage And Income Profile

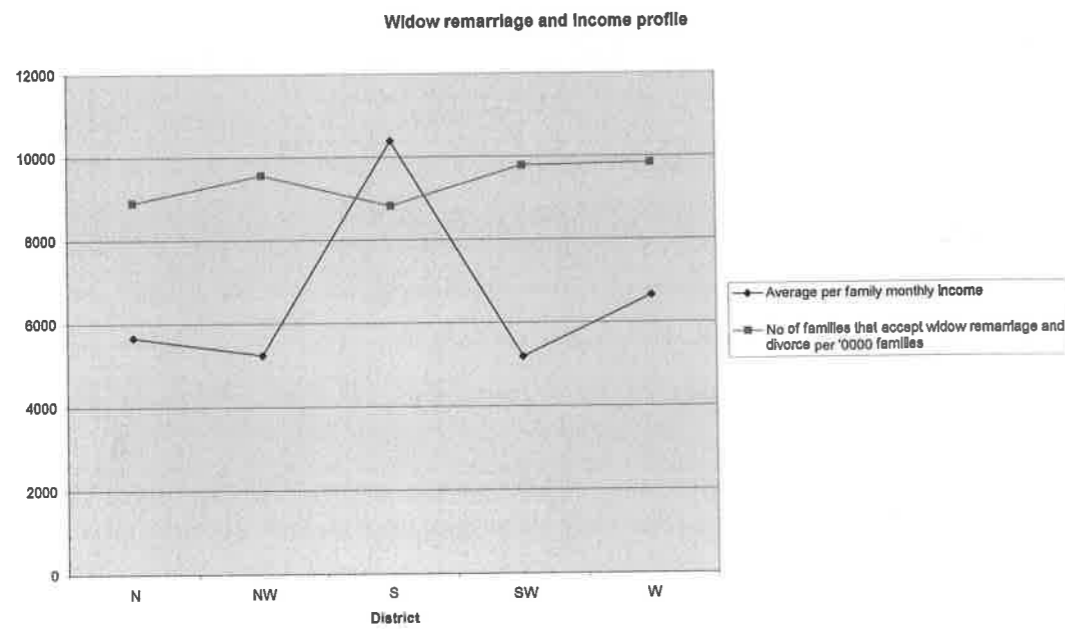


Figure No 5.3 : Child marriage and Income Profile

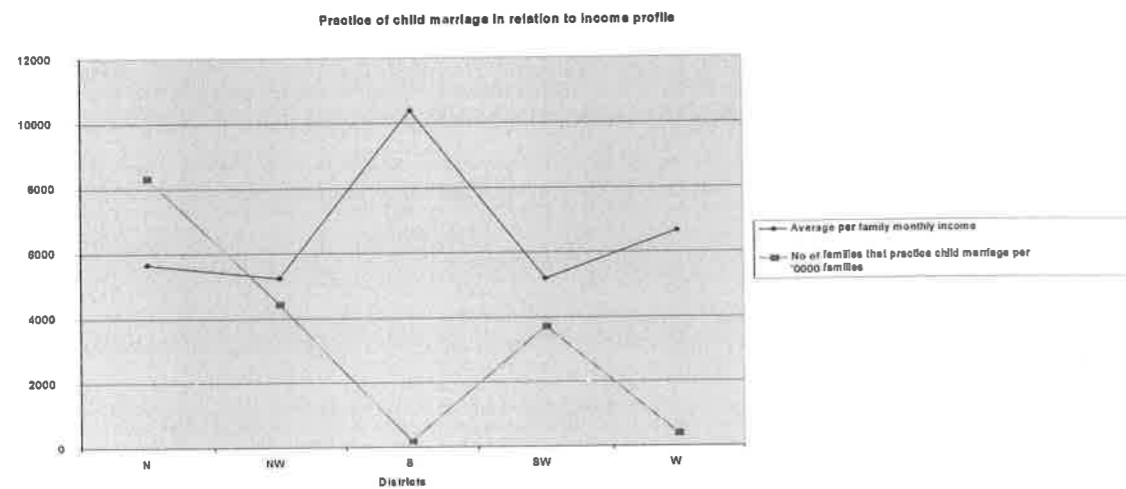


Table No. 5.5 : Sex Ratio

District	Male female sex ratio (Females per '000 males)
North	959
North west	859
South	807
South west	917
West	865
Total	892

The sex ratio among the respondent families is 892 female per thousand males. The sex ratio among Jats seems to be very adverse to females. The lowest sex ratio is in Southern districts (807), which is mostly urban. Then this is followed by North West and West districts.

The Jats basically belong to peasantry class and the hereditary occupation is agriculture and cattle breeding. This is the reflection of the fact that they are by tradition considered in the lowest bracket of the society. It is generally understood that people engaged in agriculture is at greater risk as there is insecurity and at the same time prone to disaster. A government job however secures the life in a better way and provide many other facilities. This determines not only the economic condition of the family or community but also the social standing in the society. Though there is a gradual shift from the traditional occupation, that is agriculture, the percentage of people in the government jobs is quite low. Thirty seven percent the population in the study area are now engaged in agriculture. The remaining population has taken to business and services, working as casual labour. The high end services cater only 2.4 % population while 19.1% people are in low end services like peons or as DTC driver, teacher in primary school. We will discuss the occupational structure as the economic aspect in detail.

At the same time political representation in the community is negligible that is less than 1% councilors. Number of ministers or MLAs is even lower. Political representation in

significant number increases the possibility of better facilities and information and hence opportunities

Educational Profile

For understanding the educational profile of the Jat community it is very necessary to look into three most important dimensions: –

- Educational level of the families
- Male – Female education level
- Drop out pattern of the school going community

The general literacy level of the Jat community is impressively high, 85%. In this, the male and female literacy stands at 92 percent and 78 respectively. (Table no. 5.6)

Table no - 5.6 : Literacy rate in districts

District	Female literacy rate	Male literacy rate	Literacy rate
North	81.1	93.9	87.6
North West	79.4	94.2	87.4
South	81.7	97.6	90.5
South West	72.5	87.1	80.1
West	77.9	88.8	83.7
Total	78.2	92.4	85.7

Comparison between the Jat community and the general population in the NCT of Delhi show the education level or literacy rate in the favour of the Jat community. In the National Capital Territory as a whole and in individual districts of Delhi , while the literacy rate of the general population is 83.7 %, it is 85.7 % for the Jat community. Only in the South West district the literacy rate of the Jat community is less than the general population. The Literacy rate among

the scheduled caste population in National Capital Territory is lower than the Jat community as can be seen in the census data below.

Literacy Rate of Total, General, Scheduled Caste and Scheduled Tribe population of State / District: 2001

Name	Total	General	Scheduled Caste	Schedule Tribe
N.C.T Delhi	81.7	83.8	70.8	NST
North	80.1	81.9	71.2	NST
North west	80.6	83.4	68.3	NST
South	82	83.9	71.9	NST
South west	83.6	85.7	71.4	NST
West	83.4	85.9	68.6	NST

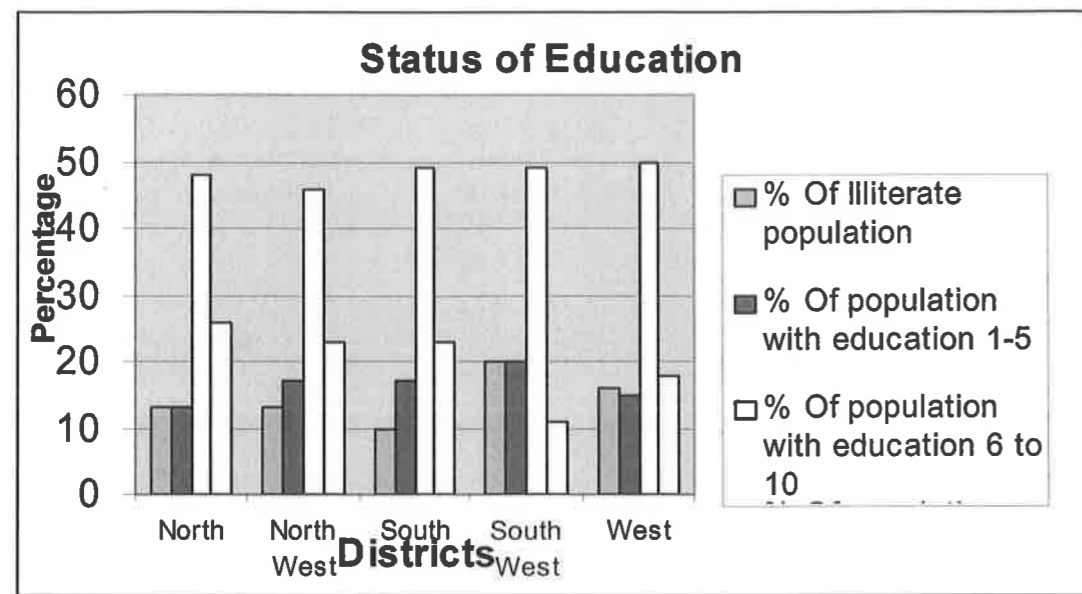
Source: Primary Census Abstract, NCT of Delhi; Census of India, 2001

This however gives a very misleading picture of the educational standing, as the level of education is not taken care of. Though the literacy rate is high the status of education is not very encouraging. We find that with a broader top in the age profile, the level of education is mainly high school and above (see table no 5-7) and drop out rate is fairly high.

Table 5-7: Level of Education

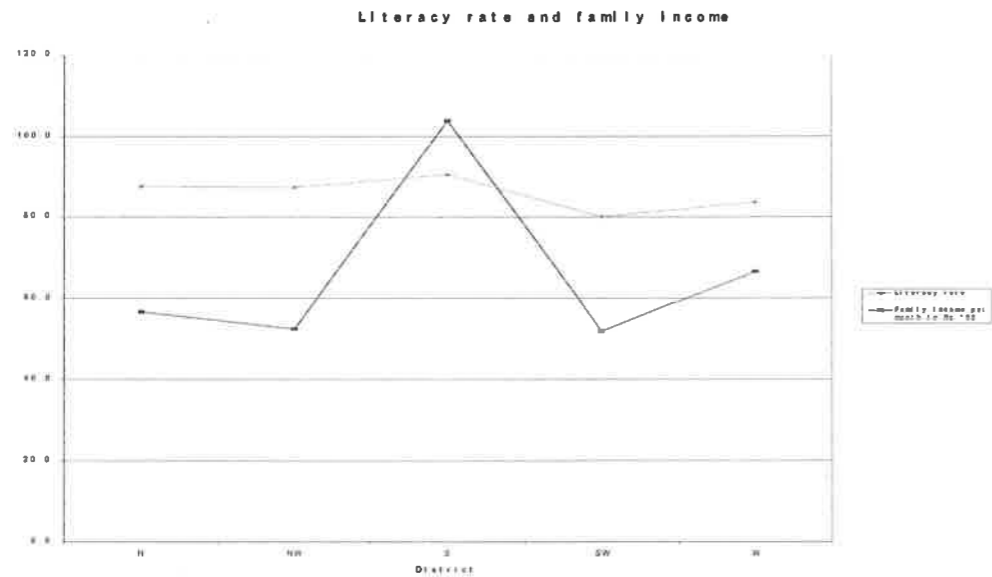
District	% Of Illiterate population	% Of population with education 1-5	% Of population with education 6 to 10	% Of population with education 10+2 and above	Total Population
North	13	13	48	26	2421
North West	13	17	46	23	4175
South	10	17	49	23	790
South West	20	20	49	11	2564
West	16	15	50	18	717
Total	15	17	48	21	10667

Figure No. 5.4: Status of Education in Districts



The education level seems to be confined to high school level. As an obvious consequence, the education has bearing in the occupational pattern of the people as we find in the pattern of distribution of population in different categories of occupation.

Figure No. 5.5 : Literacy Rate and Income Profile



The maximum percentage of people engaged in middle order and lower order services are found in the districts where the level of education is high and secondary school. For example in the north district 47 % of the literates are in the high school level and secondary level passed. Looking at the graph, (Figure no. 5.5) this is the trend in literacy and income in various districts. The districts with higher per family monthly income clearly have higher literacy rates. If we look at the job profile and literacy rate among families, as expected it can be seen that families **with big business (travel business, real estate show rooms) higher end services (teachers advocates, gazetted officers and professionals)** and medium sized business are higher than to other occupations. This is followed by families involved in **middle order services (DTC) drivers and conductors, constables, jawans peons in government offices etc)** the lowest literacy rate is found in families of casual labourers, families in petty business (**tea stall, pan stall small telephone booths etc)** and **lower end services (private bus drivers and conductors mechanics, attendants painters etc.)** (See Table 5.8)

Table no 5. 8 : Job profile and Literacy rate

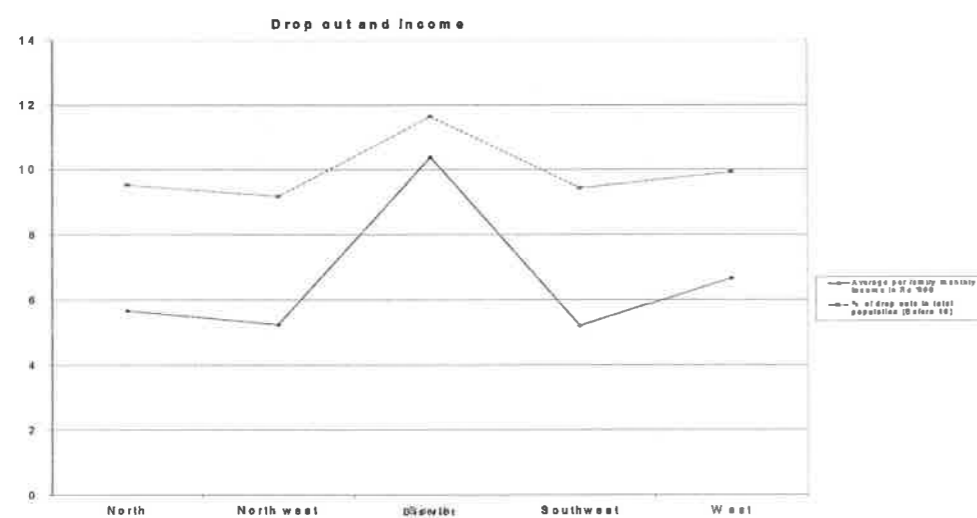
Occupation	Literacy rate
Casual labour	84.4
Lower end services	86.7
Petty business	87.7
Middle order services	89.1
Agriculture	89.6
Medium sized business	90.2
Higher end services	90.6
Big business	94.1

Table 5.9 : Dropout rates and Income Profile

District	% of drop outs in total population (Before 5)	% of drop outs in total population (Before 10)	Average per family monthly income	District	Average per family monthly income in Rs '000	% of drop outs in total population (Before 10)
North	1.9	9.5	5663	North	5.662552	9.5
North west	2.2	9.2	5239	North west	5.239457	9.2
South	2.4	11.6	10383	South	10.38261	11.6
Southwest	3.1	9.4	5189	Southwest	5.189035	9.4
West	2.3	9.9	6652	West	6.651563	9.9
Total	2.3	9.6	5842	Total	5.841855	9.6

An important aspect of the educational condition of any community can be understood from the drop out rate of school going children. In the graph, comparing drop out rates (below class 10) with incomes in the district: Ratio of drop outs to total population seems to be higher in districts with higher incomes.

Figure no. 5-6 : Drop Out Rate And Income Profile



Comparison between income and dropouts before Vth and Xth standards in school education computed across the districts (See Table no. 5.9) is highest. The dropout rate in various districts in relation to income shows a particular trend. Across the districts, south district has the highest drop –out rate before Xth standard (11.6%) followed by North and South West. Drop out rate before Vth standard is highest in South West followed by South district. Significantly the South district having the maximum drop-out cases has the highest income which means they have access to the educational facilities more than the others. At the same time South district has the lowest sex ratio, the highest acceptance to purda system. This shows that in spite of financial prosperity, the Jat Community mainly *Kshatriyas*; 78% of population in South district are *Kshatriyas*) continue to follow the traditional way of life. Status of women is considerably low as the society is dominated by men.

Economic Profile of the Jat Community

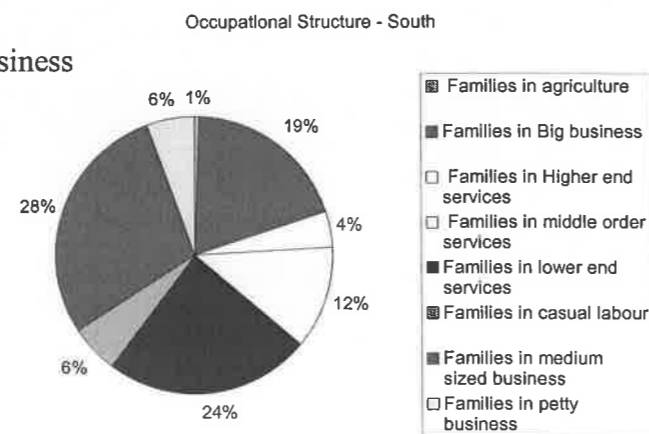
While the social and educational profile of the Jat community is described it is necessary to discuss their economic standing. In order to understand economic status of the Jat community, we used to structure questionnaire, observation and household assets possessed by the community. It is important to mention here that economically sound families had all modern assets like car, refrigerator, T.V., washing machine, etc. But response to direct question on income made them conscious and prompted to give arbitrary figure. Figures recorded in questionnaire in the income category is as mentioned by the respondents. But here also the trend is very clear, the higher income, urbanization and education have positive correlation.

The average monthly income of the Jat community is more than Rs5000 which puts them in the low income category. (See Table 5.9) However we felt that the actual figures in the

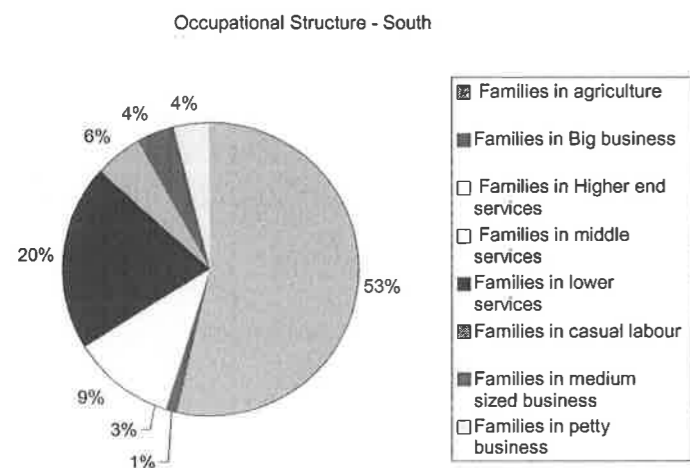
income are much higher. Due to apprehensions of the respondents, the researchers felt that the income related figures are not entirely true. This income is in parity with the income in the rural areas and in the districts as a whole except in the south. 70% of the families have monthly income less than Rs. 5000.

Thus this clearly concludes that where agriculture is the main source of income in all the districts except in the south district.

In the south district we find that 28% of the population is engaged in medium sized business followed by lower end services. A fairly large percentage of population, that is 19% of them are engaged in big business. This has directly influenced the income pattern of the population. This district is the



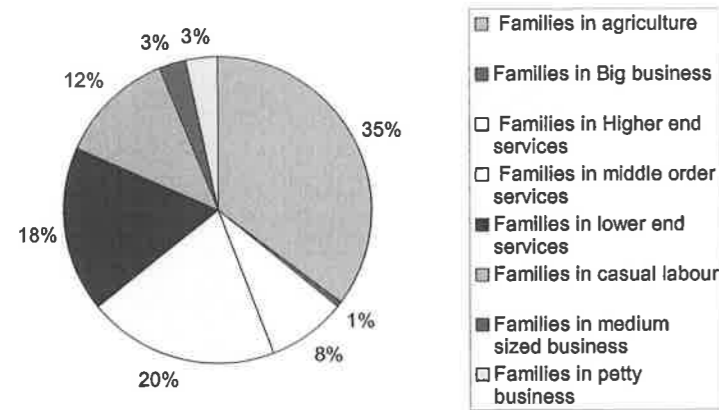
highest income earning district establishing the fact that agriculture has failed to generate income for the people in rural areas. It is in this district that the land holding is nil and people earn their living by engaging in other occupation.



South west district has agriculture based economy with of the 53% population engaged in agriculture. Per family monthly income is therefore only Rs 5189. Even those areas which are closest to the city remains the most deprived in basic

infrastructure and facilities.

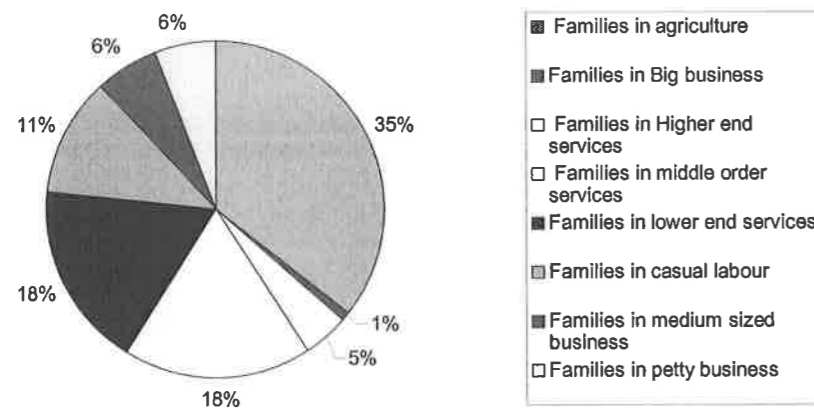
Occupational Structure - North



In the North and North West and west districts the occupational structure is same as maximum number of population is engaged in agriculture. In these districts though the literacy rate is good , but the level of education is low as nearly 50 % of the population

have education upto high school level or even lower. Thus these people are doing lower end services or petty business apart from agriculture.

Occupational Structure - North West



Occupational Structure - West

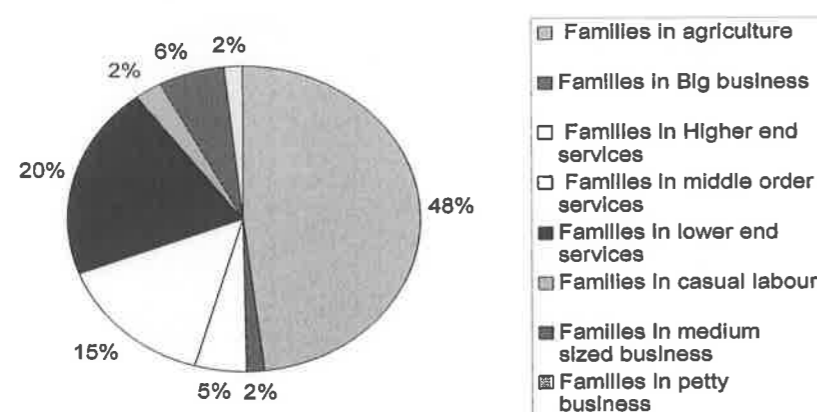


Table No. 5.10: Per capita Monthly Income

District	Average per capital monthly income
North	5663
North west	5239
South	10383
South west	5189
West	6652
Total	5842

The income generated in the rural and urban areas show a great disparity as evident from per capita monthly income. (See Table 5.11) In rural areas per capita monthly income is a little more than Rs. 5,000/- and whereas it is more than 8,000/- in urban areas. This disparity is due to the fact that the population in rural areas is dependent on agriculture.

Table 5.11 Income disparity in Rural and Urban areas

Rural/Urban	Per capita monthly income
Rural	5396.9
Urban	8546.6

Comparing the income pattern with the occupational pattern it becomes clear that business is the highest income generating occupation. In the south district where the per capita income is more than Rs10000, only 06 % of the people are agriculturists, 19 percent are in big business and 28.6 % in medium size business. (See Table 5.12) People have directed towards business in this district is result of the fact that the average size of agricultural landholding is nil.

Table no 5-12 : Job Profile and Per month Family Income

	Agriculture	Big business	Higher end services	Middle order services	Lower end services	Casual labour	Medium sized business	Petty business
% of families	37.6	2.4	5.1	15.6	19.1	9.1	6.7	4.5
Per month family income	3752	16883	15602	8379	4987	2420	9532	4282

The average agricultural land holding is minimum in the South district. As a result of which the main source of income for the people in this district is mainly business.(see Table no. 5.13)

Table 5-13: Average agricultural Land Holding.

District	Average size of agricultural land holding (in acres)
North	2.2
North West	2.1
South	0.01
South West	1.9
West	1.7
Total	1.9

The economic condition of the Jat community is fairly good in the National Capital Territory. However in the South District people with engagement in business, the income is very good. In the occupational distribution in different districts we find this particular trend clearly.

At the village level we tried to understand the same set of variables. Though the responses were perceptive yet they brought forth some interesting facts on educational infrastructure and political situation of the villages. The overall response to the availability of drinking water and sanitation is insufficient. 90 % of the villages said that the drinking water supply is poor to average. While in the village of Nangak Thakram there is supply by Delhi JAL Board, in Ghewara, people opined that that only 20 % of the population get water. In Mundera Kalam , Jaunti ,Auchndi , Jharoda Kalam, Tateswar , Banker, the water supply condition is poor. In other villages is average. The road conditions as observed and as told by the people are that it is poor. Educational facility is available in all the villages. There are few private schools apart from the government schools but the standard of education is low

There is a general perception that the Jats politically inclined. During the course of interview we came to know that most of the repondents are not active members of any political party. Very meager percentage of the people is having active role in politics. In all of 45 villages we found, 4 ward members, 5 Councillers, 6 MLAs , and 2 Ministers.

On asking whether the Jat community would like their younger generarion to take part in political organization the overall response is in the negative. Most of them would not like their dependents to participate in political organizations, he responded negatively.

When asked about their participation (voting) in elections, they answered in the affirmative. This shows as citizens they want to exercise their political right in elections but they don't want to take initiative as active participants in any political party.

However there is strong opinion of the community on some issues, which have now taken a serious political turn. They raised their concern regarding lack of good schools in their area. The children does not access to the public schools.

Their traditional occupations is agriculture but their land (Munirka residents) was acquired by the government in 1956 from RK Puram to Dhaula Kuan at the rate of 10 paise per square yard and they were not given one government job from a family plus a plot or a shop as they were promised. So they claim that government betrayed with them. Due to this reason, till today they are struggling for their survival. They don't have any job, business etc. Today most of them rent out their houses. They say that there is not a single scheme initiated by the government for the Jat community while they are the original inhabitants of Delhi.

Some of the political representatives from the Jat Community are as follows and we interviewed some of them.

Rohtas Singh Tokas (Prdhan) , Munirka

Shri Amar Singh , Ex Block chairman , Najafgarh

Narain Singh, MCD Councillor, Bawana.

Raj Karan Khatri, MCD Councillor Narela,

Rajesh Gehlot, Ex Deputy Mayor, Delhi,

Dr. Bijender Singh, MLA (Congress) Nangloi Jat, North West

Vijay Singh Lochab MLA (Congress) Mahipalpur

Yashwanti Dagar Councillor

Qualitative Analysis

While administering the questionnaire a lot of discussion took place among the respondents regarding the present condition of Jats in Delhi. Observations in the field also revealed a very isolated, unhealthy standard of living of the community. Most of the people cited the Government being responsible for non-availability of good school, poor transport

infrastructure and physical structure in the vicinity of Jat residential areas. In the rural –urban transition zones like Masudpur, Mahipalpur where G.D. Goenka Public school is situated , children of Jat community are not accepted for admission. Lack of good English medium school at the lower level and lack of guidance from parents, the children of the Jat community fail to compete in the higher level in better school or so called elite school. Due to poor road connectivity they can't go to schools which are far off. There is no proper road in the villages although it is in the heart of city of South District.

There is acute water shortage in the villages, drinking or otherwise. Therefore despite having some acres of agricultural land they are not able to cultivate any crop.

Sewerage system is in awful condition, as we observed during our fieldwork. For days (15 days or more) the MCD cleaner does not visit the area for lifting garbage. As a result, there service lane is littered with filths and water logging. The people continue to live in such unhealthy condition.

Crime and Disorder : In the villages of Kair and Mitron of South West District, the rate of crime and anxiety was prominent. Respondents (adults) described the situation or their life as the breeding ground for criminals. They say that adolescent boys easily fall prey to criminal activities, as there is no engagement. After finishing school (10+2) most the boys sit idle and indulge in drugs, alcohol and petty crimes like stealing cars. Some of the children in those villages are in prison for such criminal offenses. The adults say that they cannot control the situation because except agriculture there is no alternative employment for their children. This situation puts the adult member in lot of anxiety and stress.

ANNEXURES

Annexure 1. List of Villages in different districts of NCT

Sl. No.	Village	Distt.	Samples
1.	Nizampur	(North-West)	42
2.	Tikri Kalan	West	58
3.	Dichaon Kalan	South-west	60
4.	Chand Pur Kalan	North-west	22
5.	Dhansa	South-west	54
6.	Badu Sarai	South West	13
7.	Nanak Heri	South-west	12
8.	Mitron	South-west	40
9.	Majra Dabas	North-west	41
10.	Kair Gaon	SouthWest	30
11.	Bakkargarh	South-west	08
12.	Lad Pur	North-west	62
13.	Hiran Kaona	West	25
14.	Masood Pur	South-west	20
15.	Sarmaspur Khalsa	South-west	40
16.	Issapur	South-west	62
17.	Baprola	West	20
18.	Kanjhawala	North-West	51

19.	Bakkarwala	West	30
20.	Ujjwa	South-west	40
21.	Munirka	South	100
22.	Ber Sarai	South	13
23.	Mahipal Pur	South	80
24.	Nangal Dewat	South	12
25.	Khera Kalan	North	121
26.	Khera Khurd	North	68
27.	Naya Bans	North	10
28.	Holambi Khurd	North	10
29.	Tatesar	North	25
30.	Auchandi	North-west	58
31.	Ghewra	North west	68
32.	Nangal Thakran	North-west	62
33.	Jaunti	North west	74
34.	Jharoda Kalan	North west	61
35.	Mundela Kalan	South west	36
36.	Neelwal	West	27
37.	Narela	North	50
38.	Bakner	North	120
39.	Mohamad Pur	North	12
40.	Hiranki	North	11

41.	Mukhmail Pur	North	51
42.	Katewara	North-west	40
43.	Mungesh pur	North-west	36
44.	Sawda	North west	18
45	Mohammadpur	South	12

Annexure 2 Proforma For Survey of Jat Communities of NCT Of Delhi

1.1 GENERAL

1. Caste-- JAT
2. Synonyms/Sub-caste, if any-----
3. Name of the district: (I) North (ii) South (iii) North-West (iv) South-West (v) West
4. Name of the village_____
5. Total Jat Household_____
6. Total Population of Jats----- (i) Male----- (ii) Female-----
7. Name of the household head_____
- Sex: (I) male (ii) female
8. Number of Members in the Family----- (i) Male----- (ii) Female-----
9. Age group of the family member:
- (i) 0-10 (ii) 11-20 (iii) 21-30 (iv) 31-above
10. Relation with the household Head:
- (i) son _____ (ii) daughter _____ (iii) brother _____ (iv) brother in law _____
- (v) sister in law _____ (vi) cousin (vii) others _____

1.2 SOCIAL

1. Position in Social/ Caste hierarchy
- (i) Brahmin (ii) Kshatriya (iii) Vaishya (iv) Shudra
2. How they are treated by others-----
3. Social Customs

(i) Child Marriage----- (ii) Divorce and Widow Remarriage-----

(iii) Other Social Customs/ Superstitions/ Social Stigma etc. if any-----

4. Traditional/ Hereditary Occupation-----

5. Current Occupation-----

1.3 EDUCATION

1. Education attained by the head of the family

(I) Illiterate (ii) i-v (i) vi-x 10+2&above

2. Education attained by the housewife of the family

(i) Illiterate (ii) (ii) i-v (a) vi-x 10+2 & above

3. Education of the family members:

(i) Illiterate _____ (a) male _____ (b) female _____

(ii) Literate _____ (a) male _____ (b) female _____

4. Education attained by the family members:

(i) I-v _____ (ii) vi-x _____ (iii) 10+2&above _____

1.3.1 D. ECONOMIC

1. Income source of the family:

(i) Service Salary (monthly) _____

(a) Teacher (b) Gazetted (c) LDC (d) UDC (e) DTC driver

(f) military/constable/security guard (g) others s fy _____

(ii) business monthly income _____

(a) Big business (b) small business (c) joint business

(d) Bittle shop (e) agri-business (f) vender/ hawker

(g) Selling milk (h) rent from house (I) others

2. Total Income of the Family: -----

E. VALUE OF ASSETS OF THE FAMILY

1. Agricultural Land:-

(i) Quantity in acres ----- (ii) Whether comes under ceiling---Yes No

2. House site-----

3. Equipment/s - (i) Motor Vehicle (two wheeler)

(ii) Motor Vehicle (four wheeler) (iii) T.V. (iv) Refrigerator

(v) Phone

4. Livestock -----

5. Quality of House (I) Pucca -----(ii) Semi Pucca ----- (iii) Kutchha-----

F. VILLAGE VARIABLE

1. Locality or Residence:

(I) Urban----- (ii) Rural----- (iii) Slum-----

2. Literacy:

(i) Percentage of Male Literacy -----

(ii) Percentage of Female Literacy-----

(iii) Percentage of Illiteracy-----

3. Schooling

(i) Male going to School----- (ii) Female going to School-----

(ii) Number of SSC passed----- (iv) Number of Graduates-----

(v) Number of Students in Professional /Technical Courses -----

(vi) Dropout rate for male----- (vii) Dropout rate for female-----

4. Health Facility Available -----

5. Educational Institution-----

(i) Govt. ----- (ii) Private-----

6. Water and Sanitation Facility-----

7. Road Service -----

G. POLITICAL REPRESENTATIVE FROM THE COMMUNITY

1. Ward Member 2. Councillor M.L.A M.P

5. Minister

Annexure 3 Families that accept Divorce And Widow Remarriage

Rural/Urban	% of families that accept widow remarriage and divorce
R	94.690265
U	90.322581

Annexure 4 Practice of purda Rural and Urban

Rural/Urban	% of families that practice purdha
R	62.971698
U	85.663082

Annexure 5 District wise , practice of child marriage and income

District	% of Families that practice child marriage	Average per family monthly income
N	83.19502	5663
NW	44.25134	5239
S	1.863354	10383
SW	37.0614	5189
W	3.90625	6652
Total	46.02532	5842

Annexure 6 . Acceptance of Widow Remarriage And Divorce And Income Profile

District	% of families that accept of widow remarriage and divorce	Average per family monthly income
N	89.00415	5663
NW	95.58824	5239
S	88.19876	10383
SW	97.80702	5189
W	98.4375	6652
Total	94.07595	5842

Annexure 7 Practice of purda and income profile

District	% of families that practice purdha	Average per family monthly income
N	12.86307	5663
NW	74.19786	5239
S	98.13665	10383
SW	89.69298	5189
W	96.09375	6652
Total	66.17722	5842

Annexure 8 Literacy Rate and income profile

District	Average per family monthly income	Literacy rate
N	5663	87.6
NW	5239	87.4
S	10383	90.5
SW	5189	80.1
W	6652	83.7
Total	5842	85.7

Annexure 9. Occupational structure in different district

District	% of Families in agriculture	% of familie in Big business	% of Families in Higher end services	% of families in middle order services	% of families in lower end services	% of families in casual labour	% of families in medium sized business	% of families in petty business
West	48.0	1.6	4.7	15.0	20.5	2.4	6.3	1.6
South-West	53.7	0.9	2.9	8.6	20.5	5.5	4.0	4.0
South	0.6	19.3	4.3	11.8	24.2	5.6	28.6	5.6
North-West	35.4	0.9	4.5	18.0	17.8	11.4	6.1	5.7
North	35.3	0.6	8.3	19.9	17.6	12.0	2.9	3.3
Total	37.6	2.4	5.1	15.6	19.1	9.1	6.7	4.5

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