

CHAPTER—VIII

MISCELLANEOUS OCCUPATIONS

Various miscellaneous occupations in rural and urban areas play a significant role in the day today life of the people. In these occupations members of public and defence services and all those working in the field of education, medical, law, engineering and transport are included. In addition to these fully and partly organized services, there are many people who earn their livelihood on self-employed basis. They either work in their own houses or in shops run by themselves. Some stick to hawking their goods and services. There are a few persons who are engaged in domestic services and work as cooks, bearers, gardeners and *chokidars*.

PUBLIC SERVICES

Prior to Independence, job avenues for Government services were meagre. There has been a considerable increase in the number of jobs in public services under State and Central Governments during the last two decades. Many new departments, corporations and boards were constituted to keep pace with the developmental activities. These agencies boost the development activities in the domain of agriculture, co-operation, animal husbandry and allied services. The total number of Haryana Government employees in the district as on March 31, 1990 was 17,081. Whereas the number stood at 13,598 in 1981. The classification of the Government employees is as follows :—

	Permanent	Temporary	Total	Female employees
1	2	3	4	5
<i>Class—I</i>	55	41	96	13
<i>Class—II</i>	469	81	550	96
<i>Class—III</i>	6,736	4,936	11,672	1,512
<i>Class—IV</i>	1,701	1,343	3,044	148

As on March 31, 1991, the total number of Government employees in the district was 17,833; Class I—permanent 88 and 13 as temporary; Class II—permanent 393, temporary 187; Class III—permanent 6,961, temporary 5,087; Class IV—permanent 1,548, temporary 1,483; contingency paid—1,385 and work charged 688. The percentage to the total employees is 6.4.

The persons in Government service are given dearness allowance related to some extent to the amount of the cost of living as recommended by Pay Commission from time to time. Class IV employees are provided with liveries with shoes and they are also helped by wheat loan, recoverable in instalments and this loan remains interest-free till payment. House-building and vehicle advances are given to Government servants. Advance is also given to the employees of the State Government to defray the expenditure of marriage of their daughters and sisters, dependent upon them. G. I. S. insurance cover is also existing for the employees. In addition to above incentives, family pension, if admissible, an ex-gratia grant and other facilities are now provided to the families of Government employees who die while in service. The amount of Rs. 45¹ as a medical allowance (monthly) is provided to the employees. The indoor treatment is free.

Some Government officers/officials are provided rent free accommodation. Since the number of Government owned houses is limited, only senior most employees are allotted these houses against a fixed deduction. Government employees who have not been provided with Government accommodation are paid house rent allowance according to slab system. The essential services like Governor's office, police, medical and public health are usually provided with residential accommodation.

Employees in public service are not restricted from forming associations or unions to voice their grievances and to safeguard their recognized service interest. Pensionary benefits are also available to the Government servants after a period of 20-year service and superannuation.

DEFENCE SERVICES

During the two World Wars, the area contributed a large number of recruits to the different branches of the defence services. A large number of soldiers from this district fought in NEFA and Ladakh areas when the Chinese invaded Indian territories in 1962 and against Pakistan when it started hostilities in 1965 and again in 1971. The following defence personnel received gallantry awards for distinguished services on these occasions :—

Recipient	Resident of village/tahsil	Award	Remarks
I	II	III	IV
Pakistan Aggression, 1965			
Rifleman Mahi Lal	Banchari village (Palwal tahsil)	Vir-Chakra	The award was given posthu- mously.

1. Now it is Rs. 60/-.

I	II	III	IV
Pakistan Aggression, 1971			
Flt. Lt. A.K. Datta	Fatehpur Biloch (Ballabgarh)	Vir Chakra	During service
Naik Ramesh Chand	Takri Gujar (Palwal)	Vir Chakra	Posthumously
P.O. PTI Jai Narain Sharma	Rehrana (Palwal)	Nav Sena Medal	Do

Only 16 persons belonging to the armed forces and hailing from this district were reported to be killed and wounded during the Pakistan Aggression of 1971. Most of the ex-servicemen are from the villages Tigaon, Banchari and Sihol. The total number of ex-servicemen as on March 31, 1991 was 6,800; they are granted several concessions from time to time by the State Government. Ex-gratia grants are granted or sanctioned to the personnel reported killed/disabled. In addition to ex-gratia grant, the families/personnel concerned are given monthly pension.

The amount distributed was Rs. 62,112 under ex-gratia grant and family pension; the allocation under ex-gratia grant was Rs. 10,000 whereas allotment under family pension was Rs. 52,112. These grants are allowed in addition to whatever other assistance the children/dependents are entitled to in respect of stipends, scholarships or other financial assistance specially sanctioned by the Government or by any institution. These concessions are also extended to the personnel of the Border Security Force, Territorial Army and the Home Guards Organisation belonging to Haryana.

The cash rewards and annuity given to the winners of the Param Vir Chakra, Mahavir Chakra and Vir Chakra are detailed below :—

<u>Decoration</u>	<u>Reward</u>
(i) Param Vir Chakra	(a) Cash Rs. 22,500 (b) Annuity : Rs. 1,000 for 30 years. The annuity is given for the life of the serviceman or for the life of his wife/widow (if the decoration is earned posthumously or if the recipient dies before his wife) or for 30 years, whichever is shorter.

- (ii) Maha Vir Chakra
- (a) Cash : Rs. 15,000
 - (b) Annuity : Rs. 400 for 30 years. The annuity is given for the life of the serviceman or for the life of his wife/widow (if the decoration is earned posthumously or if the recipient dies before his wife) or for 30 years, whichever is shorter.
- (iii) Vir Chakra
- (a) Cash : Rs. 7,000.
 - (b) Annuity : Rs. 300 for 30 years. The annuity is given for the life of his wife/widow (if the decoration is earned posthumously or if the recipient dies before his wife) or for 30 years, whichever is shorter.

The winners of Ashoka Chakra, Kirti Chakra, Shaurya Chakra and Sena/Vayu Sena/Nav Sena Medal are given cash reward of Rs. 12,000, Rs. 5,000, Rs. 3,500 and Rs. 3,000, respectively without any annuity. It has also been decided to give a cash reward of Rs. 2,000 to the recipient of Mention in Despatches without any annuity.

The awardees of Param Vir Chakra and Maha Vir Chakra (Posthumous) of Chinese Aggression 1962, Indo-Pak Conflicts of 1965 and 1971 are given monetary grants of Rs. 22,500 whereas winners of Maha Vir Chakra Rs. 15,000 for the purchase of agricultural land or urban property.

These benefits are in addition to any *ex-gratia* grant/pension that may be admissible otherwise. In the case of more than one gallantry decorations, the awardee is entitled to full cash rewards for each decoration separately. In the case of posthumous decoration the rewards/annuities are given as under :—

- (i) Fifty per cent is given to the widow/dependent children with immediate effect.
- (ii) Fifty per cent is given to the parents provided they were dependent on the recipient of the decoration. Otherwise the whole annuity is given to the widow/dependent children;
- (iii) Where widow/dependent children and dependent parents do not exist, the payment of cash rewards and annuity are made to the dependent brother(s) and sister(s) provided they were residing with the deceased during his life time and in

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the case of females, annuity is to be paid till her/their marriages;

- (iv) Where the deceased is survived by his dependent parents only, then parents are given 100 per cent of such grant.

The Post War Services Reconstruction Fund (raised during World War II) and Special Fund to Reconstruction and Rehabilitation of ex-servicemen (raised in 1964) were created by Government of India for the welfare of ex-servicemen. A brief history and scope of these funds is as under :—

Post War Service Reconstruction Fund.—The fund was raised during World War II for the benefit of ex-servicemen below the rank of non-commissioned Officers and their dependents. The money from this fund was to be used for collective benefit and those who had served in the rank of non-combatants in the Defence Services during World War II or thereafter. The fund is being mainly utilised for :

1. Grant of stipends to the sons/wards of beneficiary ex-servicemen;
2. Medical relief to T.B. and Leprosy patients;
3. Construction and maintenance of sainik rest houses;
4. Purchase of sewing machines for widows/wives of beneficiaries and disabled ex-servicemen (in extremely deserving cases);
5. Maintenance charges of ex-servicemen trainees in the Queen Mary's Technical School for disabled Indian Soldiers, Kirkee, Pune.
6. Maintenance of information rooms attached with Zila Sainik Board; and
7. Grant of re-union of ex-servicemen.

Special Fund for Reconstruction and Rehabilitation of Ex-Servicemen

The fund was created in 1964. The nucleus of the fund consists of contributions from the Government of India from the Defence Budget and Defence Fund and matching grants made by the State Government. The objects of the fund are :—

1. to award stipends to ex-servicemen for technical, managerial, vocational or agricultural training at a recognised training institution;
2. to sanction grants or loans to co-operative societies or other

associations of ex-servicemen for schemes and projects of resettlement, that is to say horticulture, animal husbandry, industry, transport, and the like;

3. to sanction scholarships or grants to dependents of ex-servicemen for higher studies in India beyond high school or higher secondary stage in technical, vocational or agricultural education;
4. to sanction expenditure on special measures of a collective nature for the maintenance of old and destitute ex-servicemen or widows of ex-servicemen;
5. to grant loans to individual ex-servicemen for starting industries or business undertakings; and
6. to do all other things to promote measures for the benefits of ex-servicemen and their dependents.

The income from the above funds is mainly utilised for grant of stipends to ex-servicemen/dependents and grant of loan to ex-servicemen for their rehabilitation. Ever since the operation of the Special Fund in the State, an attempt has been made to make a clear-cut demarcation in regard to the benefits to be given to ex-servicemen/their dependents from Special Fund and Post War Service Reconstruction Fund in order to avoid over-lapping and duplication. Stipends to ex-servicemen/their dependents eligible under the Special Fund Scheme are being given only from the Special Fund. Thus applications of dependents with academic qualifications of matric/senior secondary for technical, vocational or agricultural education are considered under the Fund. Applications of under-matric dependents studying in industrial training institutes and all dependents for general education are considered under the Post War Services Reconstruction Fund. The Zila Sainik Board, Faridabad looks after the welfare of serving and released/retired defence personnel. The total number of beneficiaries under Post War Services Reconstruction Fund was 4,930 as on March 31, 1991.

MEDICAL PROFESSION

There are some persons who are engaged in public health and medical services rendered by private hospitals, nursing homes, maternity and child welfare clinics. Such persons broadly are : individual *hakim*, *unani* and *ayurvedic*, allopathic and homoeopathic practitioners.

Private physicians play an important role. Many of them dispense their own prescriptions. A few of them charge a small consultation

fee, but generally, the cost of the medicines supplied during the treatment covers the consultation fee. Those who run the nursing homes make the fast buck by charging the exorbitant rates.

LEGAL PROFESSION

This profession includes law assistants, *munshis* (Mukhtars) and petition writers. Barristers, advocates, pleaders have been included in the chapter, *Law And Order And Justice*. Here only those persons who help the advocates are included. The petition writing also makes a good living by sitting in court compound. They do not plead the cases of the client but cater to the other needs. So far urban areas are concerned, cases of disputes between landlords and tenants under the East Punjab and Land Restriction Act, 1949, keep up cropping in addition to business disputes.

ENGINEERING SERVICES

The engineers play an important role in the development and well-being of the people in the fields of agriculture, industry and transport. The industrial development is particularly linked with road development, transmission of electricity and other engineering activities. There has, therefore, been an increasing demand for engineering personnel in the past few years, their services having been required for various development and nation building activities including construction and repairs of canals and bunds and sinking of tubewells. Many new electricity distribution units have been set up at different places in the district to extend rural electrification. The emergence of the district into prominence in the field of industry and transport has necessitated the commissioning of engineering services for the development of roads and buildings.

TRANSPORTERS

Transport workers include people working on railways, ferries, buses, motors and those who drive taxis and auto-rickshaws. Cycle pullers mostly appeared on the scene after Partition. Most of them earn Rs. 1,200 to Rs. 1,500 per month. Due to the vicinity of Delhi, the taxi drivers make sizable income by carrying passengers from Faridabad to Delhi because people visit the district for industrial purpose. Gone are the days of tongas. Faridabad is an industrial town. Auto three-wheelers are there in good strength.

Transport workers, viz. drivers, conductors, cleaners, workers in the workshops etc. have been employed by transport companies. They are provided incentives like uniforms, bonus and overtime allowances. Their economic and social lot is better than that of rickshaw pullers. They can

form separate unions for safeguarding their interests. There are a few private motors cars and jeeps. Their owners usually do not keep chauffeurs but drive their vehicles themselves.

For the carriage of goods, men driven *rehris* and hand carts are also used. These are employed when the load is light and destination distance is short.

PERSONAL SERVICES

Among these are included barbers, washermen and tailors.

Barber.—The profession also included hair dressers and related workers. In urban areas the old practice of a family barber became extinct with the growth of money economy. People pay cash to barbers for service at home or go to hair-cutting saloons for this purpose. Hair-cutting charges vary from Rs. 8 to Rs. 10 and shaving charges from Rs. 3 to Rs. 5. The barbers in Faridabad have their own unions which enjoin upon their member to follow certain rules and a code of ethics concerning their economic and social conditions.

There are a few lady dressing saloons in the district as the number of ladies desiring hair dressing is not much. Moreover, the proximity of Delhi does not encourage such saloons for ladies desiring hair dressing prefer going to Delhi.

In villages, the old practice of a family barber is vanishing slowly, however, he can still be seen on certain social ceremonies. He also attends to his *yajmans* (patrons) at their residence and gets remuneration in kind at the time of harvesting.

Washermen.—The profession included *dhobis*, launderers, dry cleaners and ironmen. Washermen mostly serve the urban areas, for the villagers do their washing themselves. The *dhobis* in the district hail mostly from Delhi and Uttar Pradesh. They collect clothes for washing from the residence of their customers and generally charge Rs. 2 per article of clothing. The launderers run regular shops and do not undertake home delivery. They charge higher rates than the *dhobis*. Still, because of their quick and efficient service the launderers are gaining popularity over the *dhobis*. The laundry owners either use washing machines or employ *dhobis* for washing and additional persons for ironing. The laundry business has affected the common *dhobi* who prefers employment with the launderers. The laundry owners switch over to dry cleaning in winter. Dry cleaning has no doubt become a profitable business as the existence

of several such establishments shows. Dry cleaners charge according to a schedule of rates fixed by themselves. A woollen suit is dry-cleaned for Rs. 25 to Rs. 30.

Tailors.—These services included cutters, furriers and related workers. In urban areas the tailors make coats, pants, shirts, bush-shirt, *pyjamas* and blouses while tailors in rural areas generally make trousers, *kurtas*, pants, shirts for the farmers and suits for ladies. With the passage of time, the style of clothes has undergone a complete change. The *ghagris* and *chandnas* are being replaced by salwars and *kurtas* in rural areas. In urban areas the girls prefer *kurtas/kameez* and *pyjamas/salwars*. Some college girls wear pant and bush-shirts on some special occasions.

In ancient times, tailoring was a caste profession. Like the family doctor, there used to be the family tailor. He would visit his family clients and take the 'family order' wholesale on the eve of school re-opening or festivals. The tailor in olden days was the counsellor to the family for cloth purchases. But all that changed with the times. The family tailor faded away. Tailoring that started as a craft in the hands of a few has not only become a profession but also an industry with the onset of ready-made garments. The people prefer to readymade garments for babies and school-going children.

All this has led to the classification of tailoring and tailors according to the nature of work. There is the highly specialised professional at one extreme catering to an elite clientele and on the other hand a wage earner in a garment factory doing one form of machine stitching all the time as ordered by his supervisor for the 'assembly line' type of tailoring. In between these extremes, there are individual tailors, master tailors attached to companies, tailors specialising in men's, women's and children's garments.

Tailors who run their own shops are usually referred to as master tailors and employ a number of tailors, sewing boys and helpers. Almost all are cutters, who have acquired their tailoring skill not through long years of apprenticeship under some master tailors. 'Employee tailors' usually work on a piece-rate basis, if the type of garment they are asked to stitch is the same. If, however, they are given different garments, then they are paid a daily wage.

The nearness of Delhi causes the import of the latest sartorial designs, and the standards of tailoring in urban areas has, therefore, undergone much change. Some cloth merchants accommodate a tailor

or two in a corner of the shop. This combined facility promotes quick sales of cloth apart from bringing them some additional benefit from the tailoring charges. The tailoring charges vary from place to place and shop to shop depending upon the stitching skill of the tailor and the standard of living of the people. The usual charges for stitching garments in urban areas are very high.

SELF-EMPLOYED PERSONS

Now-a-days society is changing very fast. The communication and well-developed facilities make many persons interested to engage themselves in self-employment.

The scope of work of self-employed persons is very wide. It includes *julahas* (weavers); *mochis* (cobblers), sweepers, *thatheras*, shoemakers, potters, hand-cart peddlers, hawkers, *pandas* (priests) and all other persons who work for their living or provide their individual services on demand. There are shops of all kinds, *halwai* shops, *pan bidi* shops, shops manufacturing or selling aerated water (soft drinks), shops dealing in grocery and vegetables and fruit shops. Bakeries sell their products directly or through agents. Goldsmiths manufacture gold and silver ornaments. Shops dealing in general merchandise, oilmen's stores and consumer goods and novelties also cater to the needs of the people. Changing concepts and circumstances make scope for new occupations. Take for example, the eating houses or *dhabas* are coming on roadsides and on the national highways and state highways. Many truck driver enjoy food there. The growing habit of eating outside has led to the establishment of a large number of tea stalls, snack bars, and a few coffee houses and restaurants where bearers are employed to serve refreshment. Likewise, a desire to wear standardised clothes has promoted the opening of shops dealing in ready-made garments. The increasing use of bicycles, auto-cycles, cycle rickshaws, scooters and motor cars has been responsible for attracting people to take to the business of cycle and auto-repairing. Quacks, street singers, beggars, and jugglers who do not remain at one station but keep on moving from one place to another for their livelihood may also be called self-employed persons.

The time-old *julahas* (weavers), *mochis* (cobblers), potters and sweepers are spread throughout the district and serve the rural community. Most of them in the rural areas help families in their agricultural activities and perform their customary professional services on the occasion of marriages and other ceremonies. The *mochi* (cobbler) with his equipment hanging by the shoulder in a box may usually be seen hawking

for his service in the streets. Cobblers usually attend to the repairing, mending and reconditioning of shoes. Others who make new shoes have their own shops. The potters make ordinary vessels mostly for the use of villagers. The earthen pitchers and *surahis*, because of their property to cool the water, are sold in large number during the summer season both in the urban and rural areas. The sweepers engaged in cleaning houses in urban areas get few rupees per month in addition to a *chapati* daily or weekly and occasionally small gifts, in cash or kind on festivals and ceremonial occasions. In recent years, owing to better employment facilities and privileges, some sweepers have been shifting over to services in Government offices and private organisations.

Hand-cart pedlars and hawkers go about the town and villages hawking their goods. The goods which they sell include among others, articles of daily use, vegetables, fruits, eatables, general merchandise, crockery, cloth and toys.

Except in very small villages, a tea-stall of some kind has made its appearance almost in all parts of the district, its appearance depending on the clientele, local and otherwise, which patronises it. The smaller ones, managed by a single person and serving nothing but tea, are generally shabby. The bigger ones which also serve other hot and cold beverages and some edibles are more presentable in appearance and are managed by more than one person. A few modern-type restaurants have also sprung up in the urban areas and these engage cooks and bearers according to the size and requirements of the establishment.

The rapid and continuous increase in the number of bicycles both in the urban and rural areas has made the vocation of bicycle repairing much popular. No high skill is required for this job; bicycle repairers are, therefore, found in every nook and corner of the district. Although slack during the rainy season, the business remains brisk throughout the year, particularly during the summer when persons with bicycle-repair tools can be seen here and there in the corner of a street or under the shade of a tree by the roadside. On the other hand, the auto-mechanics have their repair shops only in urban areas.

In every town and big villages one comes across shops dealing in general merchandise. The goods on sale comprise toilet articles (as combs, hair-brushes, mirrors, etc.), soaps, oils, tooth-pastes, tooth-brushes, shoe-polishes, hosiery articles, ready-made garments and sundries of daily use. They have flourishing business in the sense that with the rise in the standard of living there is an increasing demand for such consumer goods and in fact new shops keep coming up into existence.

Every town and big village of the district has a number of *halwai* shops. In the old days their familiar sweetmeat preparations were *laddus* and *jalebis*. An increasing contact with other parts of the country has introduced some new sweetmeat preparations like *gulab jamans*, *rasgullas*, *barfi* and various kinds of *halwas*. *jalebis*, *imritis*, *laddus* and milk-cake are popular. In urban areas sweetmeats prepared from milk are more popular. These shops are generally one-man units employing two or three or even more persons according to the requirements of the establishments. This business provides employment throughout the year.

Pan-bidi stalls in urban areas are tiny booths which are a familiar sight throughout the district. These one-man units in towns which usually sell cigarettes and these become social centres for people who stop to listen to radio broadcasts and recorded film music and talks about current events. Now many such shops have T.V. arrangements.

Not so long ago, every place of some significance had a unit which manufactured aerated drinks for local consumption. Now bottled drinks such as *campa-cola*, *Maha cola* and *tree-top* are available, their number is on the increase. In the last few years bottled soft drinks have become very popular and it is fashionable to drink these with a straw put into the bottle. In fact soft drinks are freely offered in all big functions and marriage celebrations.

A grocer supplies the basic necessities of daily use. A number of such shops can be found in every locality. Although these are one-man establishments, generally a helper is also engaged. Every town has a number of shops selling vegetables and fruits. Enterprising persons with small capitals carry vegetables and fruits on their *rehris* (hand-carts) and sell these to customers at their doors. The other persons purchase the fruits and vegetables from the main market and store them in their fridges and use according to their requirements.

It is not unusual to come across a bakery even in a small town. The bakeries have gained popularity owing to the demand for their ready products. Such establishments are mostly one-man units. The proprietor engages one or two persons for preparing products as bread, cakes, biscuits, pasteries, etc. The bakery units sell their products in wholesale as well as in retail. Usually the grocers and hawkers buy these products in wholesale and retail them to their customers along with other articles.

Different types of gold and silver ornaments are made by the goldsmiths. The ordinary goldsmith cannot afford to purchase his stock of precious metals like gold and silver. These precious metals are, therefore, supplied to them by the customers who place orders for ornaments. However, richer goldsmiths have their own stock and they prepare ornaments even without taking the metal in advance from the customers. This business gets a boost during the period when marriages are celebrated.

In rural India, gone are the days when women sing songs while grinding grains on the grinding wheels. Some rich persons have the electric flour *chakki* in their house. The Faridabad district is not an exception to this. However, with the passage of time, flour mills have come to be established in urban areas and in some cases in rural areas as well. The new pattern of living has necessitated such a change. Grinding of grains like wheat, *jawar* and *bajra*, grinding chillies, etc., constitute the main work of these flour mills.

Electric fans, radios and watches have now become a part and parcel of the life of practically every family in the urban areas and have also gained no less popularity among the rural masses. Shops selling these articles and repairing them are naturally to be found in most of the towns. Their fixed capital ranges between Rs. 5,000 to Rs. 15,000 depending mostly on the volume of the business. The profit margin of these establishments ranges between 25 per cent and 30 per cent. Repairing charges depend on the parts replaced.

Religion has been a full-time occupation and the main source of income for some persons, among whom the most numerous are the priests. The priests conduct worship and perform rites in accordance with religious scriptures and recognised practices in a temple, church, *gurdwara* or mosque, and make their living in return for their services. They are called Poojari, Padre, Granthi and Mullah according to the faith to which they belong. Some Hindus practise the art of astrology and palmistry. The astrologers prepare horoscopes of persons showing position of stars at the time of birth and interpret horoscopes to tell past events in their lives and predict the future. The palmists interpret lines and other symbols on palms of persons. The astrology makes the people passive. According to Swami Vivekanand, 'man is the maker of his destiny'. So, people should avoid such things.

As elsewhere, beggars are to be seen everywhere. Some of them expose their crippled or wounded limbs to evoke pity for alms. At bus stands women and children are often seen showering their bless-

ings and goodwill continuously in order to strike a generous chord in the heart of the giver of alms. Others try to entertain the people by singing before they beg for money. Common jugglers usually earn their living by showing feats of jugglery and other tricks to an audience they manage to collect. Occasionally, one may find a *bandarwala* or *richhwala* entertaining the people by showing the feats of monkeys or the bear he has trained for the purpose. The snake-charmer also belongs to this category. He collects alms by instilling awe in the minds of the people by showing a snake or two. What these people collect in return for the entertainment they provide is anybody's guess.

The quack who exhibits his medicinal stuff on the roadside and uses his powers of oratory to extol the potency of his medicines, is also a familiar sight everywhere. He is usually successful in palming off his stuff to the ignorant, credulous people and before long moves to another station to avoid receiving complaints about his ineffective preparations.

The proximity to Delhi has made the district a potential source of milk supply for the people of Delhi. In the villages practically every family has one or two buffaloes the milk of which it sells to the contractors of the Delhi Milk Scheme or to the cooperative societies.

DOMESTIC SERVICES

A domestic servant is paid between Rs. 120 and Rs. 150 per month in addition to board and lodging. A single domestic servant engaged in a household may be required to buy eatables in the market, cook food at home, clean the used dishes and plates, scrub utensils, sweep the house, make the beds and in fact do anything also at the behest of the master. It is a hard life full of chores. Some women also work as part-time domestic servants in a number of houses for cleaning utensils, sweeping and helping the house wives in their daily chores. Such a part-time domestic worker gets about Rs. 80 to Rs. 100 per month.

In Urban areas, the upper middle class and the more well-to-do people often employ domestic servants. If both the partners are in service, a domestic servant is employed to look after their house and children. The increase in the number of women working in offices, industrial establishments and schools has increased the demand for domestic servants. On the other hand owing to the opening of other avenues which provide increasing opportunities of employment elsewhere and particularly the establishment of industrial establishments at Faridabad, Ballabgarh and other towns, the domestic servants have become scarce in relation to their demand.

In rural areas, hardly any family employs servants for domestic work. Most rural women attend to their domestic work themselves with pride. The *halis* besides attending to agricultural operations, do domestic chores for their masters. These persons who are generally landless labourers are paid at fixed proportion of the harvest. If engaged on cash wages, they generally receive Rs. 40 to Rs. 50 daily.

For want of accurate data, the study had to resort to a considerable amount of estimation. The data about most of the traditional crafts, like those of masons, carpenters, blacksmiths are not easy to procure. But the general picture of a plethora of occupations requiring little training of skills is strikingly revealed.