



## **CHAPTER – III**

### *Research Set up*

### CHAPTER III : RESEARCH SETUP

#### CHAROTAR PATIDAR SAMAJ HISTORY

Patel Charotar were known as Patidar who defined "GOR" as Samaj or Union for their organisations "Gor" known in Patel Community of Charotar District in Gujarat arrived from Sanskrit "Gotra". These Gor or groups of villages were formed for arranged marriage relationship system within the fold of their own Gor. Now old barriers of such group and confine wedding relationship within own groups is diminishing or ignored and Social Reforms are adopted by many individuals in today's progressive lifestyle. Yet these Gor or groups are not dismantled but has enlarged their groups and added more villages in their Gor. In some villages only few families have joined different Gor....More

Patidars of Gujarat are the descendants of Aryans. Aryans were settled on the Pamir's High Lands near River AMU in Central Asia. From these Aryans, one group went towards Europe, the second to Iran and third came to Punjab, India via Afghanistan. Around 250 B.C. a social order came into existence amongst Aryans with four classes (Chatur Varnya) namely (1) Brahmin (2) Kshtriya (3) Vaishya and (4) Shudra. In the beginning, while these classes were in the process of being established, the present Patidars were Kshtriyas and settled in Punjab. Thereafter, Kshtriyas were further subdivided into three kinds known as (1) Rajan-Raj (2) Kshtriya (3) Kurmi-Kshtriya. Rajan were the leaders of several small groups and were called Kings. Kshtriyas work was to fight the battles, engage in war and help the kings in administration all the year round. Kurmi Kshtriyas were helping in war with the enemy or invasion from outside but in peace time were doing agriculture in the fertile region of Seven River's Valley-Sapt Sindhu together with animal husbandry on a large scale.

Sri Ranchandraji's (Lord Ram) two sons, Lav and Kush invaded Punjab and defeated its king. Thereafter, in the Region in which Lav established peace and order, it was called Leya and similarly the Region of Kush was known as Kushad-Kharad. In this way the present Patidars (Kurmi Kshatriyas of that period) are not the direct descendants of Lav and Kush.

The word Kurmi in Sanskrit Dictionary - "Bhuhu Ashy Iti Kurmi" means who ever has the land is a Kurmi. As the time went by the word Kurmi derogated into Kunby and later on to Kanbi. So Kurmis of the Leya Region of Punjab were called Lauva.... Kanbi while those coming from Karad region were called Kadva Kanbi. Kurmis left.... Punjab because of frequent aggression from outside.

During the period between 400 A.D. to 700 A.D. many Lauva Patidar Families (Loh - Kurmis) of North India, Rajasthan and North Gujarat came and settled in Adalaj. When Siddhraj conquered Malva Desh, he invited thousands of Kanbi families to Patana. Ramji Patel brought with him some six hundred Patidar families and settled in Adalaj. This is how Adalaj became the first main settlement of Lauva Patidars in Gujarat. From 500 A.D. Patidars of Adalaj spread to Bhal, Dashkoi and Khambat Regions and in the sixth century further from Khambat, spread all over Kaira District. During this period Ramji Patel accompanying so many Kurmi families from Adalaj went to Charotar Region. These Kurmi families broke the wild virgin land of Charotar, ploughed it and made arable and most fertile and there settled permanently carrying on agriculture. From 1430 A.D. the down fall of Champaner began and from thereon Patidars of Champaner reached right upto Valsad via Vadodara. Few went to Kanam-Vakar Region.

In Gujarat, the word Patel is 300 years old. During this period, there was one Patel named Vir Vasandas from Piplav (Dist. Kaira) who used to have good relation with the Moghul Emperor Aurangzeb. He organized the Conference of the entire Kanbi Community in 1759 (1703 A.D.) under the auspices of Bahadur Shah

a Shajada of Aurangzeb and in this gathering persuaded him to enter the word "Patidar" instead of "Kanbi" in Badshah's Revenue Records. Patidar means one who has the land. Thereafter, he influenced Moghul Emperor in Delhi and Moghul Subah (Governor) of Gujarat to authorize Patidars to collect Land Revenue. The Patidars who were given this authority were called "Amin", while during the reign of Peshwas those authorized to collect the Revenue were called "Desai". Like wise amongst Patidars in addition to surname Patel there began surnames like Amin and Desai. Vir Vasandas was the first Amin of Gujarat.

Five hundred years ago all the Patidars were farmers, all were equal and no body was of higher or lower class (Kul-Family). There were no classes, circles or groups in give and take of girls in marriage. All the Patidars, Kadva as well as Lauva according to their convenience were arranging girl's marriages in whole of Gujarat. Ahmedabad City was founded in 1413 A.D. Prosperous and educated Patidars from villages went to Ahmedabad and started settling there. Over the course of years Patidars of Ahmedabad City became wealthy and prosperous and therefore being counted as of Higher Social Strata and Family (Kul). Patidar farmers from villages rushed to the City in search of suitable Boys to give their daughters in marriage resulting into a competition and an emergence of a Custom of Dowry and Dahej (Matrimonial property to the Girl in marriage). The farmers from the villages had to incur heavy expenditure as a result of which the birth of a girl was considered to be a bad Omen. At last, Village Patidars awoke and around 1700 A.D. only Lauva Patidars decided not to give in marriage their daughters in Ahmedabad. But during the same period one inequality arose i.e. some big families of the villages received Grants of Aminat and Desaigiri resulting in a big increase in their income. A wealthy and prosperous class came into existence with whom in turn, the ordinary villagers rushed and compete to give their daughter in marriage. The amount of Dowry and Dahej (Matrimonial property including Jewellery,

Clothes & wherewithal) gradually increased. After 1800 A.D. those villages which were considered to be of Higher Social strata and of noble families (Kulvan) ceased to give their daughters in marriage outside their certain villages and which over the period established as a Custom.

Thus created a big inequality in give and take of girls in marriage and in fact in 1869 A.D. Nadiad, Vaso, Sojitra and other fifteen villages created their own Circle (Gor). In 1888 Patidar Panch met in Dakor with 10,000 representatives present. This panch made a tremendous effort to remove the said inequality but Patidars could not agree amongst themselves. As a result the Circle (Gor) created some 20 years back by Nadiad etc. was firmly established and also thereafter, other two Circles (Gor) were created. Following in another twenty years some fifty large and small Circles (Gors) of Lauva - Patidars were created in Gujarat. It is said that the size of Patidar's Heart in comparison with other Gujarat is bit bigger but his tongue is more sharper and with that kind of nature both good and bad results have come.

## **Aims and Objectives**

### **1. Unity for common interest**

- To raise profile of the youth team and all activities that they undertake
- To allow the members of the community to recognize and be proud of the achievements of the youth.
- To encourage the elder generation to participate and mentor the Youth groups throughout their activities.
- To support one another.
- To encourage new members to join the youth team and unite under one umbrella.
  
- Exchanging ideas with other youth groups in London and Europe and U.S.A.
- Build the youth database.
- Organize annual events and key date events

### **2. Future Aims**

- It is vital to ensure that community cohesion becomes stronger for the future generation
- To empower the youth to take control and stand up to what they believe in of their future as well as that of the community.
- To explore new areas and opportunities to any new and innovative ideas.
- Recognition, encouragement and reward our youth members

### **About Anand District**

Anand is the administrative centre of the district, in the state of Gujarat, India, administered by a Municipality.

It is heart of the region known as Charutar, comprising of Anand and Kheda District. It lies between Ahmedabad and Vadodara on the Western Railway. It is a railway junction where most of the super fast trains halt. It has rail lines running to Khambhat and Godhra in the Panchmals covering Dakore, a major pilgrim.

The National Express Highway from Ahmedabad to Vadodara passes through Anand, apart from other highways.

Anand hosts the milk city, famous for Amul Dairy and White Revolution. Amul has overseas market at Mauritius, UAE, USA, Bangladesh, Australia, China, Singapore, Hong Kong and South Africa. It also hosts the National Dairy Development Board of Anand and Anand Agricultural University, which has recently come up with positive utility of tobacco.

It also hosts the Sardar Patel University in Vallabh Vidyanagar, a centre for spreading learning to rural folk.

The university has the widest number of courses offered to students and it has been growing in leaps and bounds. It is one of the pioneering universities to have volunteered for NAAC accreditation receiving a four star rank and one of the few university to have launched cultural diversity initiative with Ford Foundation. It is one of 2 universities in INDIA having their own radio station and UGC scheme of live lectures using satellite.

Anand has seen rapid urbanization, especially along Anand Vallabh Vidyanagar Road belt.

It is well on track to becoming a Municipal Corporation with the inclusion of various peripheral villages.

It has a population of 250000 as of 2008 census, having 48% male population and 52% females. It has an average literacy rate of 92%, higher than the national average of 59.5% (55% of the males and 45% of female literates) 11% of the population is under 6 years.

The district of Anand and Kheda had witnessed various freedom movements involving non violence and Satyagraha. Borsad, Umreth, Adas, Anand and Karamsad are few of the villages / towns to have joined in the movement under Gandhiji and Sardar Patel.

Anand district is over flooded with temples and spiritual organisations associated with diverse sects like Gayatri Pith and Arobindo Ashram. The domineering one is the Swami Narayan Sect, which is subdivided into splinter sects.

### **High Schools in Anand District**

Anand district has 8 talukas. These talukas have a total of 230 schools with the largest number of schools in Anand taluka, followed by Borsad while Umreth and Petlad have the next place, followed by Khambhat, Sojitra respectively and Tarapur has the least number of schools according to the enlisted schools in the district record.

However, the distribution of schools based on rural and urban is uneven. Certain talukas have only rural background. Urban and rural habitat schools are well balanced in Anand Taluka.

The urban schools have better infra-structure while most rural schools provide poor infra-structure. The teacher student ratio is higher in urban schools qualification of teachers also have disparities.



The rural schools in the near by vicinity of urban zones that is in peripheral villages, have somewhat good school infrastructure. A few of the old principals take keen interest and are committed, though not all.

Some of the minority community schools both in urban and rural areas are in a dilapidated condition.

Quite a few missionary school principals and minority community school principal have a vision about the contribution of counseling, in the development of students.

Majority of the schools have the vernacular medium of instruction.

Only a few schools adopt English as the medium while some schools have both the mediums running concurrent media of instruction.

Just a handful of schools have the modern sophisticated approach, the scientific aptitude like fair intake through parent child interview, having PTA, maintaining individual child record and counseling facilities, provision of good library facility and aiming at holistic development that is inclusion of extra curricular activity training.

Split up details of number of students school wise is attached as annexure – I.

#### **(Socio – Economic) Ecological Environment of the research set up.**

Anand district is now a rapidly 'growing to be' cosmopolitan town. It has changed a lot within the past decade.

Amidst all the yearning for development, there is a lopsided change culturally that can be sensed at a subtler level.

### **Highlighting features that are paradoxical**

- While institutes for higher education is mushrooming, rural culture of caste and creed discrimination is deep rooted giving room for discrimination.
- The attitude and approach of students are primitive towards education while their life style has tried to incorporate pseudo sophistication. Lack of exposure, unplanned career choice, irrespective of aptitude and ability makes them a failure.
- High capitation fee and dearth of competent teachers and administrators need to exploitation of students unintentionally.
- There is dearth of quality schools, although every nook and corner has schools sprouting.
- A large number of teacher community aspire high for their offspring's, compelling them to be doctors, engineers, MBAs, professors, irrespective of competence and interest. Parents need to realize that being 'ordinary' like they themselves are needs to be accepted.
- The socio-economic disparity and associated pomp cum dominance of specific native community is obvious in the Charutar area as against the majority of middle class and lower class people.
- The craze for studying abroad / setting down amongst native affluent and the thrust for studying in foreign land, irrespective of performance is unparalleled. This in turn poses problem for aspiring middle class students, owing to peer pressure.
- While there is an awesome admiration for English as a language, the mass lacks communication skills in English, causing inferiority complex, disinterest or resistance to scholastic performance.

- In spite of being conferred the status of city; the surrounding villages of Anand still have dogmatic approach believing in superstition, rituals. The Gurukul culture of certain sects tries to blindly influence students who are allured by western values.
- While there is increasing pseudo posh-ness in-terms of shopping malls, cafeteria and cyber-nets and snooker pools, there is little scope for IT industry and promising industry providing employment excepting NDDB, Amul, Elecon and GMM, all of which are over staffed.
- Restricted ethnic support and splinter religious group support to specific community has advantages and disadvantages.
- There is dire need for recreation centres and quality infrastructure exposing students to meaningful leisure time activity. There is a dearth of library, reading rooms, classic story book stores. The youths tend to while away the time instead of indulging in constructive recreation at affordable price.
- Although there is hype about self employment, women empowerment, there is a paucity of decent part time jobs.
- Influx of foreign students who are carefree and affluent provide negative role model to the simple youngster.
- Hasty unplanned career counseling programmes and sub standard over seas consultants, having vested interest of non professionals and retired teachers misled students.
- With the high rate of essential commodity as against the limited resources, under qualified housewives ladies resort to providing tuitions as a means of sustenance, only to render limited exposure.
- 'Tuition' culture adopted by affluent students kill the innovative initiative, spirit of perseverance and self help of students.

- Stereotyped life style pulls back students from going out of the state ironically.
- The status of women is controversial, while Anand reports maximum number of inter vitro fertilization and surrogate mothers, there is still high degree of child marriage and dowry death.
- Rustic girl students who are unaware of the complex vices, get prone to being led away by peer pressure, when they live in hostels.
- In the rural sector, majority of the parents uphold the notion that marriage within the caste at an early age is the end all of a woman's life mission, although influence of satellite programme inspires the girl students to pursue high education. The conflict stifles the students in turn.

## **Conclusion**

The hodge-podge of contradictory values life style, disparity in living standard access to amenities, often prompts students to get frustrated to the extent of running away from home or, committing suicide or becoming addicts.