

## **Appendix I**

### **Questionnaire for research work on**

**“Modern Education and Social reforms among Kanbis and Patidar  
women of Baroda State during the first half of the 20<sup>th</sup> century”**

**by Ruma Bhattacharya**

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**Under the guidance of**

**Dr. Rajkumar Hans**

**(To be filled by the elderly ladies of patidar caste)**

Respected Madam,

As my research work is related to the history of education and social reforms among patidar women during the first half of 20<sup>th</sup> century, I would like to gain certain information from you. As caste wise information is rarely available in Government records after 1941 (especially after 1931) your co-operation is necessary.

The opinions you express and the information you give, shall be used for research purpose only and will be kept highly confidential. Please feel free to express your views frankly.

Thanking you,

Ms. Ruma Bhattacharya

Questionnaire

- 1. Name:
- 2. Age:
- 3. Address:

Ph. No.:

- 4. Caste Division: Lewa/Kadwa
- 5. Various surnames used by the people of the caste:
- 6. Present marital status: single/married/widowed/divorced
- 7. Your age during marriage:
- 8. Age difference with husband:
- 9. No. of children:  

Sons                      Daughters
- 10. No. of brothers:                      No. of sisters:
- 11. Name of the school you have studied:
- 12. Educational Qualifications:

	Std.	S.S.C.	H.S.C.	Graduate	Post Graduate
Self					
Husband					
Father					
Mother					
Brother					
Brother					
Sister					
Sister					

- 13. Nuclear or joint family (before marriage):

14. Nuclear of joint family (after marriage):
15. No. of persons in family:
  - (a) Parents house:
  - (b) In-laws house:
16. Occupation of:
  - a) Self:
  - b) Husband:
  - c) Father:
  - d) Mother:
  - e) Sister:
  - f) Brother:
17. Did you enjoy freedom to express your views on personal desires and ambitions? Yes/No
18. Were your activities limited to the four walls of your house? Yes/No
19. If Yes than what kind of social opposition did you face from  
Society:  
Family:
20. How society used to view the outdoor activities of women?
21. What kind of outdoor activities you used to do?
22. Were you involved in any social work? Yes/No
23. If yes than what kind of social work you used to do?

24. Were you a member of any women organization established by Chimnabai II? Yes/No
25. If yes than please mention the name of the organization and the kind of work you were doing there:
26. Were you a member of any patidar caste association? Yes/No
27. If yes than what kind of work you used to do?
28. Was your husband a member of any patidar caste association?
29. If yes than what kind of work he used to do?
30. Can you name any association of your caste in Baroda city or State? Yes/No
31. If yes than please give names:
32. Did the activities of your caste association also include social work for women? Yes/No
33. If yes than what kind of social work your caste association used to undertake for women?
34. Can you name some educated ladies of your caste? Yes/No
35. If yes, please mention their names:
36. Was women education popular? Yes/No
37. If no, then which custom restricted their education?
- a) Child Marriage
  - b) Purdah

- c) Lack of interest
- d) Social opposition
- e) Others

38. Did you face any opposition to go to school? Yes/No
39. If yes than what kind of opposition you faced from family and society?
40. Please write in detail your parents approach towards your education.
41. Do you think that women should be educated? Yes/No
42. If yes than up to what level?
- Primary/ Secondary/ Higher Secondary/ Graduation/ Post Graduation/ No limits
43. On whose education you have spent more?
- Daughter/Son/Equal for both
44. Did you ever motivate your girl child for higher education?
- Yes/No
45. If no, than what was the reason?
46. Can you name some aged patidar women of Baroda who are educated?
- Yes/No

Name	Ph.	Educational Level				Medium of
	No.	S.S.C.	H.S.C.	Graduate	Post	

					Graduate	Instruction

47. Was the practice of endogamy (i.e., marriage within own social circle) was strong at the time of your marriage? Yes/No
48. Is endogamy strong now? Yes/No
49. Do you prefer endogamy? Yes/No
50. If yes than give reason:
51. Have you ever heard of inter-caste or inter-communal marriage when you were young? Yes/No
52. Did it happen in case of your own children? Yes/No
53. If yes than did you protest? Yes/No
54. What kind of social opposition was faced by a boy or a girl also who choose to marry out of caste?
55. Was your caste influenced by the special Marriage Act passed by Sayajirao III in 1903, which provided wider scope in the choice of life partner? Yes/No/No idea
56. Was a person outcasted if married out of caste? Yes/No
57. Are you aware of the curious custom of celebrating marriages in the whole caste once in nine, ten or eleven years?  
  
Yes/No

58. Do you support such marriage system? Yes/No
59. Can you provide more information about the above mentioned custom?
60. Was dowry Compulsory during the time of your marriage?  
Yes/No
61. Is it compulsory today? Yes/No
62. Was dowry given or received in your own marriage?
63. What kind of dowry your parents paid at the time of your marriage?
- a) Cash (how much):
- b) Kind (which items):
64. Do you support the system of dowry? Yes/No
65. If yes than please express your views in support of your statement.
66. Do you think that the practice of dowry was strong enough in the past comparing to the present day?
67. Do the associations of your caste used to act against the practice of dowry?
68. Have you ever heard of widow marriage within your caste?  
Yes/No
69. Do you support marriage of widow? Yes/No
70. How are marriages of widows viewed in your own caste?





71. Should parents feel unhappy when a girl child is born?
72. Are you aware of the practices of female infanticide (killing of innocent girls) once practiced among your caste? Yes/No
73. Do you support the practice? Yes/No
74. If yes than give your comment.