

CHAPTER: IV

PHYSICAL CULTURE (PHYSICAL RESOURCES OR PROPERTY) AND ECONOMICAL LIFE (ECONOMICAL STRUCTURE OR ECONOMICAL SYSTEM)

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4.1 Physical Culture (Physical Resources or Property):

4.1.1 Introduction:

Indian Hindu social system is age-old and caste is its important factor. From the age of the Veda till today social hierarchy and definite stratum are found in every caste in India. As the decisive factors, system of food, way of life, physical aspect, economic condition and kind of education, its level and the changes that have taken place as well as the factors responsible for them besides the crossing over of a fighting community into occupations like agriculture-all of these have been discussed here. Man seeks support from the surrounding natural elements for shelter and food. In addition to this, there are other necessities too out of which an economic system develops in due course of time.

Actually, there is an extensive factor which touches all the stages of life. Any country or a province depends economically on the geographical (physical) conditions such as climate, atmosphere, geographical resources, mountains, rivers, oceans, forests, etc. Any country depends on all these factors for its economic or physical system.

Economy is an important part of any social system. Economic system of every society plays an important role in structuring/ shaping social institutions. Economic condition of an individual depends on his vocation and property decides his social status.

In the past, traditional economic life was limited to livelihood only. So, mostly food grain was produced. *Bavato*, *Kodaro*, *Bajaro* (Millet), *Juar* (White corn), Wheat, Pulses and the like were main crops. Surplus products were stored which was available in time of natural calamities like floods or famine. It could be said that the proportion of cash crops was very small. The economic activities depended on barter system.

In the present study, a study of changes in the social life of the Rajput community has been proposed. Physical property is an important part of their life. Due to factors responsible for changes, many changes have taken place in matters like residence, furniture, clothes, cosmetics, food, drinks and so on. As a result of factors like British education, urbanization, modernization, westernization and others, many appliances like clocks, TV sets, VCD, Tape recorders, radio, cooking gas stoves, refrigerators, washing machines, electric irons, fans, air coolers, air conditioners, water heaters,

water filters, scooters, bikes, electric churners, ovens, domestic grinders, cupboards and so on have entered the houses in the rural area.

Generally, physical changes come faster than non-physical matters in any culture. For example, the Rajput people lived in houses with mud walls and locally made tiles on the roofs but there is a great change in this matter. People live in houses with walls made of bricks and roofs made of galvanize tin roofs in addition to roofs using Mangalore tiles. Today, they are found living especially in houses with roofs made of cement concrete. They have started making houses with many windows for more light and air. They have started using many facilities too in their houses today.

Thus, a new tendency is found in their residences in the Rajput community.

4.1.2 System of residence (Condition of habitation):

A residence is an essential requirement for human life; food, clothes and a house to live in are the primary requirements for man and a house among them is a very important requirement for human beings. It is an important necessity for man to protect himself from natural disasters. Residences are constructed as per geographical needs of every society but today it has become a status symbol of physical wealth for a family in the society. A rich house obviously adds to the social prestige of a family. Thus, houses are built to protect the residents from cold, heat or rain besides showing off one's wealth.

Table: 1

1.3 Table showing information about the village, Taluka and District of the respondent:

Sr. No.	Village	Taluka	District	Number	%
1	Bhayla	Bavla	Ahmadabad	50	25.0
2	Arnej	Dholka	Ahmadabad	50	25.0
3	Modasar	Sanand	Ahmadabad	50	25.0
4	Khasta	Dhandhuka	Ahmadabad	50	25.0
Total	04	04	01	200	100

The present study covers the *Bhal-Nalkantha* area of Ahmedabad district. One village each from four *talukas* of the Ahmedabad district and 200 families from these four villages were randomly selected. Data was collected from 50 families from each of the four villages selected by random sampling method.

4.1.2.1 Construction of a residence:

It is clear from the study that the houses of the Rajput community are mostly constructed with two or three rooms with a parlor called *osari* in the front. It is used as a living room as well as a bed room if required. The houses of a large family are constructed in a row of eight to ten houses. There is a kitchen on either right or the left side of the parlour with a water-stand in it which is used to put water pots on them. These water-stands are usually built of clay in a house with mud walls and they are made of bricks and cement in brick-walled houses. There is a small open gutter for the spilt water to flow out of the house. Water pots are made of metals like brass, copper or clay. Glasses or jugs are also put near the water-pots on the water-stands. Some water-stands are found with wooden carving also. Thus, the water-stands are in accordance with the construction of a house. This part of a house is also used as a living room and is called a 'joining room'. In the rear part of houses earthen barns to store grain are placed besides boxes, barrels and utensils made of brass and copper. A traditional hand-grinding apparatus, sometimes with a wooden carving are also found there. These old-fashioned tools are, however, gradually disappearing. The newly constructed houses are built by bricks and cement-concrete in a new design proving as if the saying- 'You can live without a husband but not without a house.'

A shed usually with a single slope is built attached to the wall of a residence where the domestic animals are kept. Most houses are built in the same pattern. Most houses in this area are built with a compound wall with a single entrance. The area in which the houses of Rajputs are built is known as 'Rajput *faliyu*' or '*Rajputwada*'.

“There is a saying about this,
A curve moustache and hair with locks,
A mare at the entrance and shoes in the feet,
That is the sign of a *Rajputwada*.” ⁽¹⁾

The houses of Rajputs in this area can be divided into two categories: (1) mud-walled houses and (2) brick-walled houses. Some houses are built with bricks and clay and a

roof of tiles made in Mangalore. The brick-walled houses constructed with cement and have concrete slabs with all modern amenities are also coming up.

In the modern time, the facility of a bath-room is considered essential. Social restrictions in this community, especially for women are very strictly observed. The social restrictions are observed properly if there is bath-room in the house the facility of a bath-room is found in accordance with the economic condition of a family. Traditionally, people take bath in the open which gradually came to be replaced by an arrangement called '*navaniyu*' with a covering of a cloth or by putting a cot to cover a person taking bath. Today, with the improvement of the economic condition and awareness due to education, people's attitude to build a bath-room in houses is changing. Earlier, women finished their bath early in the morning or late in the night when it was dark. Even today, Women of this community whose economic condition is not good take their bath behind a cot covered by a sari; no woman takes her bath in the open in the broad daylight. The facility of a bath-room is considered essential in the house. The forms of toilet are different as this community lives in the rural areas; most of the people go to toilet in the open. Women go to toilet in the dark either early in the morning or late at night. In this area, women go to toilet in the dark usually behind a heap of cow-dung. Women carry a load of cow-dung on their head and a small water-pot when they go to toilet. Today, however, the tendency for a toilet in the house itself is gradually developing.

This community also accepts electricity as a necessity today. It adds to the beauty of the house and is used as a tool of providing light in the house and also entertainment. In the present time, young and old, all accept electricity as an important facility and the tendency to consider electricity as a primary requirement has already developed. The impact of electrification on the Rajput community of this area is quite visible.

Table: 2

1.14 Table showing type of house of the respondents:

Sr. No.	Type of House	Number	%
1.	House with mud walls	31	15.5
2.	House with brick walls and concrete slab	140	70.0

3.	House with brick walls but without Concrete slab	29	14.5
	Total	200	100

Out of 200 families of the respondents, 31 (15.5%) families live in houses with mud walls, 140 (70.0%) families live in houses with brick walls and a cement concrete slab, 29 (14.0%) families live in houses with brick walls but without cement concrete roof. Looking at the number of families living below poverty line families living in houses with mud walls or in houses with brick walls but without a concrete slab are 30.0% of the total population while 70.0% live in houses with brick walls and a concrete slab. This shows that the level of physical property is high.

Table: 3

1.15 Table showing number of houses with a separate kitchen:

Sr. No.	Family Members	Number	%
1.	Houses with a Separate Kitchen	181	90.5
2.	Houses without a Separate Kitchen	19	9.5
	Total	200	100

As seen in the earlier table, 70.0% families live in houses with brick walls and a concrete slab. When asked whether they have a separate kitchen, it was found that 181 (90.5%) houses had a separate kitchen. This shows that 90.0% houses have a separate kitchen whether the house is with mud walls, with brick walls or with brick walls and a concrete slab.

Table: 4

1.16 Table showing arrangement of water supply in the houses of the respondents:

Sr. No.	Family Members	Number	%
1.	Water Supply by Pipeline (Water tap)	184	92.0
2.	One's Own Well	04	2.0
3.	From Someone else's Well	00	0.0
4.	Hand Pump	04	2.0

5.	Electric Motor	00	0.0
6.	No arrangement	08	4.0
	Total	200	100

When asked about the facility of drinking water in houses, it was found that 184

(92.0%) families get drinking water in their houses from *Panchayat* water-works by pipeline, 04 (2.0%) families get water from their own wells, 04 (2.0%) families get from hand pumps, 08 (4.0%) families arrange to get water from houses, hand pumps or wells in the neighbourhood.

Table: 5

1.17 Table showing number of houses of the respondents with a bath room:

Sr. No.	Details of Houses with Bath Rooms	Number	%
1.	Houses with Bath Rooms	186	93.0
2.	Houses Without Bath Room	14	7.0
	Total	200	100

The facility of bathrooms is found in 186 (93.0%) houses which 2.0% more than the facility of the drinking water, there is no provision for a bathroom in 14 (7.0%) houses. The number of toilets is 2.0% less as compared to the facility of bathroom as people have tendency to go out in the open for toilet.

Table: 6

1.18 Table showing the number of houses of the respondents with a toilet:

Sr. No.	Details of Houses with a Toilet	Number	%
1.	Houses with Toilet	182	91.0
2.	Houses Without Toilet	18	9.0
	Total	200	100

Out of the 200 families of the respondents, 182 (91.0%) of them have facility of toilets in their houses while 18 (9.0%) houses have no facility of toilets.

4.1.2.2 The arrangement of keeping the Cattle:

This community is engaged in the occupation of agriculture. Rajputs are farmers by tradition along with the occupation of animal husbandry as an occupation complementary to agriculture. This occupation is usually in the hands of womenfolk. They get daily income from it. Healthy habitat for animals is an important part of animal keeping. The arrangement to keep animals in the house, in the courtyard or sometimes in the shed is made keeping in view the geographical conditions. In the present time, a tendency towards a clean house is found developing and the arrangement to keep the animals is made like a house for them. They are kept in a courtyard or in a shed on the side of a house.

Traditionally, animals (cattle) were tied to a wooden peg or kept inside a house but, as a result of new knowledge and its expansion, there is a change in the method of the arrangement to keep the cattle in clean conditions. The impact of the seasons and the changes in the environment is also there on this arrangement. During the monsoon, the cattle are kept in a shed covered with a roof in the front of the house. People keep their cattle in the open on the outskirts of the village during the rainy season because of the mud. During the cold season, people keep them in the open. People have begun to understand the difficulties faced by the cattle in different seasons and situations and their tendency to build separate cattle sheds has grown today.

4.1.3 Furniture and appliances:

Furniture and new appliances are considered by people as a part of property. In the age of science today, man's need for tools and means as well as property is increasing. Man has been running blindly after physical property. People have started to make their lives more and more comfortable. Traditional life was simple and straight forward. Today, people are running more and more after physical wealth due to mutual contact, education, especially British education, urbanization, industrialization, communication and transport, modernization, westernization, mass media and competition.

Families covered in the study use various items made of different metals which mostly include copper, bronze, German silver, tin, aluminium, glass, plastic, China clay and earthenware. People use mattresses made of cotton and routine mattresses and quilts are made of rags. They use barrels made of clay or cement as well as barrels made of galvanized tin for storing grain. Traditional clay barns and big barrels

are disappearing now. Various types of cots and bedsteads are used for sleeping and taking rest; in villages usually cots with interwoven cotton strings found. People keep cots and bedsteads in accordance with their economic condition. They use cots interwoven with coir or cotton strings or thick flat strips made of cotton or plastic in addition to bedsteads although cots with cotton flat strips are generally used for guests. Cots with cotton strips are used mostly used because they are less expensive and durable; also they don't easily get dirty. People have started using smaller cots called settee or divan in the drawing rooms, tripods, sofa, dining table, dressing table, writing table, etc. due to urbanization, luxurious life style, education and high salaried jobs.

In the present time, there has been a total change in the life style of Rajputs. They have developed new tendencies and have begun to use new apparatuses and appliances which include, among other things, safes, fixed furniture, TV sets, LCD TV sets, tape recorders, radio, VCR and VCD apparatuses, computers, laptops, mobiles, refrigerators, electric mixers and grinders, cooking gas, oven, fans, irons, air-coolers (room coolers), air-conditioners, electric churners, clocks and watches, torches, water heaters, electric cooking ranges, water filters and vehicles like cycles, motorbikes and so on. Moreover, people have also developed fondness for items of luxury and fashion. They have begun using wall-clocks, wrist watches and alarm clocks of different types.

Thus, the tendency to use furniture and different types of appliances in routine life as well as status symbols is increasing day by day.

Table: 7

3.5 Table showing furniture possessed by the respondents' families:

Sr. No.	furniture	Number	%
1.	Wooden Cots (with strings)	664	12.3
2.	Wooden Cots (with strips)	206	3.8
3.	Iron cots	148	2.7
4.	Steel Cupboards	83	1.5
5.	Safe	232	4.3
6.	Steel Rakes	214	4.0
7.	Stove	154	2.9
8.	Gas Stove	174	3.2
9.	Iron (for pressing)	197	3.7

10.	Fans	588	10.9
11.	Radio	45	0.8
12.	Tape Recorder	26	0.5
13.	DVD/VCD	114	2.1
14.	TV	209	3.9
15.	Computer	30	0.6
16.	Fridge	125	2.3
17.	Washing Machine	11	0.2
18.	Domestic Grinder	50	0.9
19.	Sewing Machine	29	0.5
20.	Oven	01	0.01
21.	Mixer-Grinder	141	2.6
22.	Camera	31	0.6
23.	Phone (LL)/Mobile	409	3.6
24.	Wall Clock	389	7.2
25.	Chair	733	13.6
26.	Dining Table	19	0.3
27.	Sofa set	51	0.9
28.	Swings	56	1.03
29.	Cycle	68	1.3
30.	Scooter/Motorbike	149	2.8
31.	Motor car	35	0.6
32.	Other	05	0.09
	Total	5,386	100

It is clear in the information that the respondents' families have furniture and household items are being used by majority of families. As seen in the Table No.7 (3.5), items like TV, Fridge, Mixer-grinder, Gas stove and so on are found in most of the houses. Three out of every four persons have two-wheelers, the number of telephones and mobile phones is 409. However, the number of four wheelers is only 35 (0.6%). The number of air conditioners is only 5. This shows that even well-to-do families tend to buy expensive items for physical comfort only as many as required.

4.1.3.1 Appliances for domestic use:

People of this community in this area use utensils of different metals like copper, brass, bronze, stainless steel, aluminium in addition to earthenware and those made of glass for cooking, eating and other purposes on different occasions as well as in routine life.

Utensils	Use
(1) Silver utensils:	
(I) <i>Bedu</i>	for decoration
(II) <i>Khumaso</i>	for cooking on certain occasions

- | | |
|-----------------------------------------------------------|------------------------------------------|
| (III) <i>Pan Dani</i> | To offer pan to guests |
| (IV) <i>Kankavati</i> | for auspicious occasions |
| (v) <i>Diveliyu</i> | for lighting lamps |
| (2) Copper utensils: | |
| (I) <i>Beda</i> (a pair of copper or steel
water pots) | for filling water |
| (II) <i>Gasado</i> | for storing cooked food |
| (III) <i>Kalasyo (Loto)</i> | to fill water on auspicious
occasions |
| (IV) <i>Goli</i> (A big metal water pot) | to fill water |
| (V) <i>Khumaso</i> | to cater food |
| (VI) <i>Tambakundi</i> with handles | to carry water in the bath-room |
| (3) Brass utensils: | |
| (I) <i>Beda</i> (a pair of copper or steel
water pots) | for filling water |
| (II) <i>Bogharanu</i> | for cooking, filling water, milk, etc. |
| (III) <i>Tapelu</i> | for cooking, etc. |
| (IV) <i>Topiyo</i> (Top) | for cooking |
| (V) <i>Thali, Vataka, Glass, Chamacho</i> | for cooking, eating, etc. |
| (VI) <i>Buzaru</i> | to cover a water pot |
| (VII) <i>Goli</i> (A big metal water pot) | to fill water |
| (VIII) <i>Kalasyo (Loto)</i> | to fill water, cooking, etc. |
| (4) Bronze utensils: | |
| (I) <i>Thali</i> | for worshipping, eating, etc. |
| (II) <i>Khumaso</i> | to cater food |
| (III) <i>Chhaliya, Kachhora</i> | for eating |
| (IV) <i>Tansali</i> | for eating, using as a helmet |
| (V) <i>Vataka</i> (Bowls) | for eating and such other
purposes |
| (5) Utensil of Alluminium: | |
| (I) <i>Tapeli, Top, Topiya</i> | for cooking |
| (II) <i>Barani</i> (A Jar) | to fill milk, curds, <i>ghee</i> , etc. |
| (III) <i>Dabba</i> (Containers) | to store grain, pulses, etc. |
| (IV) Cooker and other attachments | for cooking |

(6) Utensils of Steel:

- | | |
|---------------------------------------------------------|------------------------------------------------|
| (I) <i>Dol</i> (A bucket) | fill and carry water, <i>dal</i> (soup), etc. |
| (II) <i>Thali, Vataka</i> , Glass, | for cooking, eating, etc. |
| (III) <i>Garani</i> (A sieve) | to strain tea, coffee, etc. |
| (IV) <i>Bedu</i> (a pair of copper or steel water pots) | for filling water |
| (V) <i>Pavali</i> (An open container) | to mix curds, churn butter-milk, etc. |
| (VI) <i>Tapeli, Tapela, Top</i> | for cooking |
| (VII) <i>Pan Danito</i> | offer pan, mouth-Fresheners,
etc. to guests |
| (VIII) <i>Garamo</i> (Casserole) | to keep chapatti and loaves, etc. |
| (IX) <i>Tanki/Kothi</i> (A tank/A barrel) | to store water |
| (X) Water filter | to get clean water |

(7) Glass Utensils:

- | | |
|------------------------------------|----------------------------|
| (I) Cup, Saucer, Glasses, Kettle | to drink tea, coffee, etc. |
| (II) <i>Barani</i> (A jar) | to store pickles |
| (III) <i>Kachhoru</i> (a big bowl) | for eating |
| (IV) Glass | to drink water |

(8) Iron Utensils:

- | | |
|------------------------------------------|-------------------------------------------------------|
| (I) <i>Lakkadiyu</i> | to deep fry |
| (II) <i>Lodhi/Tavi</i> | to bake <i>chapati</i> , loaves, etc. |
| (III) <i>Tavitho</i> | to roll <i>chapati</i> , loaves, etc. over
the pan |
| (IV) <i>Jharo</i> (A tool with a handle) | to take food items from a frying pan |
| (V) <i>Sanasi</i> (Pincers) | to take a hot pan down from
stoves |
| (VI) <i>Chipiyo</i> (A Tongs) | to hold cakes, <i>papadam</i> , etc. |
| (VII) <i>Funkani</i> (blowing pipe) | to blow the fire in a stove |
| (VIII) <i>Divo</i> (A Lamp) | for light in the house |

(9) Earthenware:

- | | |
|-----------------------------------------|-----------------------------------------|
| (I) <i>Nand</i> (A water pot) | to store water, churn butter-milk, etc. |
| (II) <i>Tavadi</i> (A shallow bowl) | to bake <i>chapati</i> , loaves, etc. |
| (III) <i>Kodiyu</i> (A very small bowl) | to light a lamp |

Besides these utensils, there are many other big and small items like plastic buckets, tubs, etc. which are in use.

4.1.3.2 Other domestic items:

Other items of domestic use include a large wooden box called *pataro* decorate with brass as well as other boxes, a wooden stand called *damachiyo* to put mattresses, quilts, etc. on it, craddles, wooden stands and wooden planks on the wall to put utensils on them, wooden and iron apparatus for pounding, *sambelu* (A heavy wooden handle for pounding grain, a *manchi* (A stand), a *ghanti* (A grinding apparatus), stoves, a kerosene stove, electric cooking stove, cooking stove with LPG cylinder and so on. Moreover, people have started using furniture like smaller cots called settee or divan in the drawing rooms, tripods, sofa, chairs, dining table, dressing table, writing table, etc. in addition to new apparatuses and appliances which include, among other things, safes, fixed furniture, TV sets, LCD TV sets, tape recorders, radio, VCR and VCD apparatuses, computers, laptops, mobiles, refrigerators, electric mixers and grinders, oven, fans, irons, air-coolers (room coolers), air-conditioners, electric churners, clocks and watches, torches, water heaters, electric cooking ranges, water filters and vehicles like cycles, motorbikes, tractors, jeeps, matadors, trucks, tankers, JCB and so on for domestic and commercial use in agriculture.

4.1.4 Food:

While studying physical culture of a community, a study of its tradition of food is necessary. The main occupation of this community is agriculture; therefore, their food is in accordance with their needs. Traditionally, they are habituated to take heavy breakfast called *shiraman* which usually includes a sour pudding called *ghensh*, hotchpotch of thick wheat flour called *thuli*, a loaf of millet and milk or tea and a wheat bread called *bhakhari*. Today, the rate of taking tea is gradually increasing which affects their intake of food. Most of the Rajputs are vegetarian but some young people take non-vegetarian food, too, but its proportion is very low. Their breakfast include items like snacks-*pakoda*, potato with spicy flat rice called *pauva*, besides snacks of different types. Traditional breakfast includes loaves of millet or wheat with *ghee* (boiled butter), vegetables, pulses, milk, curd, butter-milk, butter and so on. During the cold season, they take loaves of millet and *olo*(preparation from fresh green wheat). As wheat is the main crop of this area, food items of wheat flour like *sheero*, *lapashi*, *fada-lapashi*, *laddu* and varieties like *sev* (all of these are sweet items) and so on. People also eat fresh baked wheat called *oloor ponk* and a special item

made from pounded fresh wheat called *jadariyu*. They also make deep-fried small cakes called *puri* and *bhakhari* (crisp thick bread). In their lunch which is called *rondho*, most people eat jaggery and ghee besides loaves, vegetables, spicy butter-milk, etc. They also take tea in the afternoon after a little nap. Their evening meal called *valu* mostly includes *khichadi* (hotch-potch made from rice and pulses) loaves, vegetables spicy butter-milk called *kadhi*, milk, *ghee*, etc.

On special occasions or when guests visit them, the host prepares special sweet items like *sheero*, *kansar*, *lapashi*, *fada-lapashi*, *ladduor sev* (sweet noodles), *churamu*, *magas*, *mohanthal*, *shing-pak* (made from jaggery and peanuts) in addition to *khichadi*, *kadhi*, rice and soup (*dal*), different types of pickles, salad, and *dhebara* or *potaya*, sweet pan cakes called *pulla*, snacks called *bhajiya* and many other items due to influence of modernization. Today, when very close relatives visit them, people prepare or buy from market special varieties like *shreekhand*, *matho*, *basudi*, *gulabjamun*, *mangojuice* and other different types of sweets and so on. Besides these items, on festivals and on the days of fasting people eat different fruits like berries, mangoes, *jamun*, pomegranates, guava, watermelons, *cheeku*, *papaya*, apples, oranges, custard apples and so on.

Thus, majority of people in this area are vegetarian because of impact of religion, devotion to God and goddesses. Although there is a variety of food due to the influence of modernization, the number of non-vegetarian people is very small. Consumption of alcohol in this area is found very common. Traditionally, people use opium and hemp; the use of liquor is less. Educated youth is found consuming foreign liquor which they take privately and secretly. The reasons they give for this are boredom, fatigue and sleeplessness. They take liquor as part of culture and tradition or just for fun. Traditionally, people smoke *bidimade* locally from *Timaru* leaves and tobacco), or cigarettes, pipe and *hukkah*. Today, young people use tobacco and other mouth-fresheners in pouches or sachet called *gutka* or *padiki*. Most youngsters are found addicted to these bad habits. This community has give-and-take relations to a certain limited number of castes.

Table: 8

7.12 Table showing regular (routine) food of the respondents:

Sr. No.	Daily Food	Number	%
1.	<i>Dal</i> , Rice, <i>Roti</i> , Veg., curry, Milk, Jaggery	104	52.0
2.	<i>Roti</i> , Veg., curry, Milk, Butter Milk	67	33.5
3.	<i>Roti</i> , Veg., curry, Milk, Jaggery, Butter milk	13	6.5
4.	<i>Roti</i> , Veg., curry, <i>Ghee</i> , Butter, Jaggery	04	2.0
5.	<i>Roti</i> , Veg., curry, <i>Khichadi</i>	08	4.0
6.	No information	04	2.0
	Total	200	100

In the context of the present time of fast food when details of their food taken daily are examined, 104 (52.0%) respondents say that they eat *dal* (soup), *Bhat* (rice), *Chapati* (*roti*), vegetable curry, milk or butter milk, jiggery, 67 (33.5%) respondents say that they eat *Chapati* (*roti*), vegetable curry, butter milk and so on, 13 (6.5%) respondents say that they eat *Chapati* (*roti*), vegetable curry, jaggery or butter milk, 04 (2.0%) respondents say that they eat *Chapati* (*roti*), vegetable curry, butter and *ghee*, 08 (4.0%) respondents say that they eat *Chapati* (*roti*), vegetable curry, *Khichadi* (Hotchpotch) and so on. This is the staple food of the respondents living in this rural regional area. 04 (2.0%) respondents have given no information.

4.1.5 Items of make-up and Ornaments:

Human beings are naturally fond of ornaments. This fondness has traditionally come down from ancient time. Dignity and status of a caste is measured on the basis of ornament of gold and jewellery the people in the caste put on. People put on ornaments on special days like festivals, wedding in the family, fairs and such other occasions in accordance with their economic condition. Gold ornaments are found to a great proportion among the Rajput women.

Ornaments:

Sr. No.	Ornament	Metal	Use	Female/ Male
(1)	<i>Vedh</i> (Rings)	Silver/Gold	on fingers	Woman
(2)	<i>Chudiyo</i> (Bangles)	Silver/Gold	On wrist	Woman
(3)	<i>Vintio</i> (Rings)	Silver/Gold	On fingers	Woman/Man
(4)	<i>Zanzar</i> (Anklets)	Silver/Gold	On feet	Woman

(5)	<i>Chhada</i> (Anklets)	Silver/Gold	On feet	Woman
(6)	<i>Sankala</i> (Type of anklets)	Silver	On feet	Woman
(7)	<i>Kadala</i> (Solid Anklets)	Silver	On feet	Woman
(8)	<i>Madaliyu</i> (Talisman)	Silver/Gold	In neck	Children/ Woman /Man
(9)	<i>Valiyo</i> (Earrings)	Silver/Gold	On ears	Woman
(10)	<i>Chuni</i> (Nose ring)	Gold	In nose	Woman
(11)	<i>Butiya-Kanp</i> (Earrings)	Silver/Gold	In ears	Woman
(12)	<i>Doro-Kanthi</i> (Chain/ Chain with beads)	Silver/Gold	In the neck	Woman/Man
(13)	<i>Balaiya</i> (Ivory Bangles)	Elephant Teeth	On hands	Woman
(14)	<i>Mala</i> (Rosary)	Silver/Gold	In neck	Woman/Man
(15)	<i>Haar</i> (Necklace)	Gold	In neck	Woman
(16)	<i>Zudo</i> (An ornament worn at waist)	Silver	On waist	Woman
(17)	<i>Lukky</i> (Bracelet)	Silver/Gold	On hand	Man
(18)	<i>Lockit</i> (Armlet)	Gold	On arms	Woman
(19)	<i>Kadu</i> (Type of armlet)	Gold	On arms	Woman
(20)	<i>Kanthi</i> (Chain with beads)		In neck	Woman/Man
(21)	<i>Mangalsutra</i> (Type of necklace)	Silver/Gold	In neck	Woman
(22)	<i>Ser</i> (Chain worn at waist)	Silver	On waist	Man
(23)	<i>Chandalo-Tikko-Ful</i> (worn on forehead)	Gold	On forehead	Woman
(24)	<i>Tiladi</i> (Bindi)	Gold	On forehead	Woman
(25)	Pin (Hair-pin)	Silver/Gold	On hair plait	Woman
(26)	<i>Kandoro</i> (Heavy Chain worn at waist)	Silver	On waist	Woman
(27)	<i>Chotalo</i> (Decoration for Plait)	Silver	On hair plait	Woman

(28)	Chain	Gold	In neck	Man
(29)	<i>Magmala</i> (Beaded chain)	Gold	In neck	Woman/Man
(30)	<i>But/Butti</i> (Ear rings)	Gold	In ears	Woman
(31)	<i>Chudaliyo</i> (Small Bangles)	Gold	On hands	Woman
(32)	<i>Bangadi</i> (Bangles)	Gold	On hands	Woman
(33)	<i>Panjo</i> (Decoration for Paws)	Gold	On hands	Woman
(34)	<i>Dano/Chunk/Nathani</i> (nose rings)	Gold	In nose	Woman
(35)	<i>Zumar</i> (Hanging Ear rings)	Gold	On ears	Woman
(36)	<i>Thoriya/Loriya</i> (Ear rings)	Gold	On ears	Woman
(37)	<i>Achkan</i> (Type of Ear rings)	Gold	On ears	Woman
(38)	<i>Kokarava</i> (Type of ornament for ears)	Gold	On ears	Woman

People use different types of ornaments mentioned as above in the ways shown in the table.

Young men grow long hair but there are young men who keep their hair short and sometimes like those of soldiers. Women also wear ornaments made of glass and plastic. Widows give up ornaments; they put on only *chudis* (made of plastic or ivory although widows put on a pair of gold bangles now-a-days. Very old widows do not put on any ornaments.

Thus, in modern time, the importance of ornaments among men and women is gradually increasing. The fashion of silver ornaments is decreasing day by day while that of gold ornaments is increasing. The reasons for this are fondness or fashion, spreading of education, western education, improvement of economic condition, etc. Among some men and women the use of diamond ornaments is increasing gradually replacing gold and silver ornaments.

4.1.6 Clothes:

The basic needs for human beings are food, clothes and a residence. Clothes or dresses are important necessities.

4.1.6.1 Clothes for men:

Men and women of the Rajput community of this region differ in their dresses from other communities. A deep study of this community will make it clear that this

community differs in many aspects from other communities. In respect of dresses, too, the Rajput community could be differentiated from other communities.

Small children put on shorts, pants, shirts as per the modern fashions. Young men put on trousers, pants, jeans pants and shirts or tea-shirts of modern fashion. Aged men put on a *dhotiyu* (*dhoti*), a shirt called *paheran* or *khamis* on the upper part of the body and a turban or *fento* on the head. There is a tradition of keeping one end of the turban hanging while going to visit relatives or on the occasions like a wedding. The cloth of this turban or *fento* is usually printed with colourful flowery design like that of a sari or single colour. People used to put on a turban a *fento* in the past but that tradition is gradually decreasing except in the older generation. This tradition is, however, not completely lost. People prefer turbans of saffron, pink or green colour, especially, the elderly put on white turbans. To keep head without a turban is considered a social blemish or insulting. People put on a dhoti of three plaits with one end hanging up to the ankle. Educated persons do not prefer to put on a *dhoti* or a turban or *fento*; the tendency to put on a tie is increasing among the educated young men. Moreover, the tendency among young men to put on modern pants, shirts, tea-shirts and other fashionable dresses is increasing day by day. Rajput men put on a pair of *rajwadi* (royal) *mojadi* (pointed shoes), *Rajasthani mojadi* (decorative colourful pointed shoes), boots, *chappals* and expensive fashionable branded shoes.

Rajputs of this area carry different types of weapons for various reasons and grow beard and moustache for fashion and as a part of traditions. At the same time, however, for various reasons, youngsters do not prefer to grow beard and moustache. Thus, the fashion of traditional dresses of the older generation of Rajputs like a *dhoti*, a *khamis*, *pagadi* (a turban) or *fento* is gradually decreasing and is being replaced by modern dresses of new trends.

4.1.6.2 Clothes for women:

Rajput women usually put on a sari or *sadalo* (a printed sari), a petticoat with a large circumference and a blouse. This is the traditional dress of Rajput women. Their petticoat has a very large circumference but the younger educated women prefer a petticoat with a smaller circumference because of the influence of education and urbanization. Small girls wear frocks; young girls put on a *chundadi* or *odhani* (a decorative short sari covering head) and a petticoat. Some young girls put on a

Punjabi dress, a midi-skirt, jeans pants, etc. following the fashion. Today, there a tendency among young girls to put on dresses made of colourful silk, polyester, nylon, teri-cotton clothes of modern fashion. Rajput men and women used to put on mostly dresses made of cotton cloth. Elderly Rajput widows put on dresses of white, blue, brown or black colour even today. Middle-aged widows put on black clothes; they do not use any make up put on any ornaments.

Usually, women keep in mind the social taboos and traditional restrictions even in their dressing and putting on ornaments; they know the art of putting on attractive clothes and ornaments observing the principles of social conduct. Women in villages put on leather shoes called *sapat*; young girls and women put on modern high-hilled *chappals* with the latest design.

Table: 9

7.16 Table showing the dresses (clothes) of men and women respondents:

Sr. No.	Dress of Men	Number	%	Dress of Women	Number	%
1.	Pants-Shirt	186	93.0	Sari, Blouse	192	98.0
2.	Turban, <i>Dhoti</i> , (<i>Paheran</i>) (Traditional Shirt)	04	2.0	No information	08	4.0
3.	Pants, Shirt, <i>Dhoti</i> , <i>Zabbo</i> (Type of Shirt)	01	0.5			
4.	Pants/ <i>Lengho</i> (Trousers) Shirt	01	0.5			
5.	<i>Lengho</i> (Trousers), <i>Paheran</i> (Traditional Shirt)	01	0.5			
6.	No information	07	3.5			
	Total	200	100	Total	200	100

Regarding the clothing of men and women, it is found in the study that 186 (93.0%) respondents say they wear a pants and a shirt, 04 (2.0%) respondents say they wear a *dhoti*, a *paheran* (a shirt) and a turban, 01 (0.5%) respondents say they wear a pants, a shirt, *dhoti*, a *zabbo* (Type of a shirt), 01 (0.5%) respondents say they wear a Pants/*Lengho* (Trousers) Shirt and 01 (0.5%) respondents say they wear a *Lengho*

(Trousers), *Paheran* (Traditional Shirt). 07 (3.5%) respondents have given no information.

In respect to the clothes of women, it is found that 192 (98.0%) respondents say they wear a sari and blouse while 08 (4.0%) respondents have given no information. Thus, there is a total change in the traditional clothes of men and women in the community.

4.1.7 Conclusion:

From the study of the Rajputs of *Bhal-Nalkantha* area, it is found that their food, residence, clothing and furniture have been in accordance with the rural culture. There has been, however, some impact of other modern communities on these different aspects of their life style. In spite of geographical adversities, they have been making progress and at the same time maintaining their culture and traditions.

In this chapter of the said study, an effort has been made to understand the changes coming in the physical wealth (resources) of this Rajput community.

- (1) The Rajputs of this area have been traditionally residing in houses made of mud-walls or of brick-walled houses constructed with mud because of poor economic condition, illiteracy, orthodox traditions and so on. At the same time, the tendency of building houses of cement concrete with all modern facilities has developed due to improvement of economic condition as a result of education, especially western education, jobs, professions, etc.
- (2) The Rajput of this area live in their own houses whether small or big, independently.
- (3) Water-stands in the houses of this community are traditionally kept at the floor-level or are constructed from wood; today, however, they are built with cement-concrete at a height of about three feet.
- (4) Today, airy houses are found with doors and windows with modern design and necessary facilities; old-fashioned traditional houses have become out-dated and are found in pictures only.
- (5) Usually, the cattle were tied in front of the houses but, today, they are kept in separate cattle-sheds and in open yards built with bricks and cement; they are provided protection against heat, rain and mosquitoes in cattle-yards with a clean floor.

- (6) Most people, especially males are used to take their bath in the open but nowadays, the tendency has changed and they take their bath or go to toilet in the bath-rooms or toilets provided in the house.
- (7) Most people used to going to toilet in the open or in the fields for want of a facility of a toilet or a bath-room in the house but, in the present time, there is a tendency of constructing a bath-room and a toilet in the house itself.
- (8) Cots with the interweaving strings are used by most people but cots with cotton strips as well as cots made of iron are also found in use these days. Moreover, sofa, settee in the drawing rooms, double beds, beds with storage and so on are also found in some houses; traditional beds called *dholiyo* (a large decorative bedstead with heavy legs) is hardly seen nowadays.
- (9) Traditionally, people used utensils of copper, brass, bronze, German silver, aluminum and clay; nowadays, they prefer to use utensils of stainless steel, aluminum, tin or tat, glass and plastic.
- (10) There is a great change in furniture and appliances in this community. *Sofa* set, dining table, *divan* (settee), dressing table, *topoi*, chairs are found in many houses. Vehicles like bikes replacing cycles are also seen in the community. Modern appliances like TV sets, radio, tape recorders, VCR, VCD, LPG cooking gas stoves, refrigerators, mixer grinders, oven, air-coolers (room coolers), air-conditioners, telephones and so on. Mobile phones are also found being used by many persons. These were very rarely seen in the community in the past.
- (11) The vogue of putting on fashionable dresses and ornaments is increasing day by day due to the spreading of education, urbanization and media.
- (12) Electrification is seen everywhere in this area.
- (13) People used to take opium, hemp, alcohol, etc. in the past; nowadays they have been replaced by cigarettes, readymade pouches or sachets containing tobacco, mouth-fresheners, beer and liquor like whisky, brandy, etc. of foreign brand.
- (14) People used to eat loaves of coarse food grains like *bavto*, *kodaro*, *banti*; these have been replaced by new dishes like Punjabi food, Chinese, south Indian and Italian varieties.

4.2 Economical life (Economical Structure or Economical System):

4.2.1 Introduction:

In the present chapter, an attempt has been made to study the economic activities as well as economic structure of the Rajput community of this region. Economic system of a community is very important in every society. It plays an important role in shaping social organizations. A person's social status is based on his economic condition, profession and his property. Every individual or family has to take upon economic activity for livelihood. In the past, mostly the tendency to engage oneself in the traditional occupation was commonly found. Traditional economic life was limited to livelihood only, so, people were engaged in production of food grain like wheat, millet, *juar*, pulses, rice, etc. Additional stock of food grain was stored for events like natural calamities like famine and floods. Cash crops were found much less in comparison with other crops. Rajputs in the *Bhal-Nalkantha* area (the community under study) were mostly self-reliant. They used barter system for internal day to day transactions.

In this chapter, an attempt has been made to examine traditional vocations, present vocations, division of labour, the proportion of land, irrigation system, improved agricultural tools, the condition of animal husbandry, new crops, level of income, tendency of savings and other agricultural activities.

4.2.2 Rural Community and Economic System:

Britishers had made three changes in the rural economic system: (1) introduction of the *raiyatvari* system to collect revenue, (2) to collect revenue in cash instead of products and (3) changed the status of land as a private marketable commodity so that it could be bought and sold or mortgaged and as divisible. Before the British took over Gujarat, it was made up of self-reliant villages and towns. Majority of rural communities used to pay tribute or revenue in the form of agri-products collectively. The proportion of this tribute was decided on the basis of the total agricultural produce. "A traditional law of ownership of the land was made on the basis of the differences between the natives and the migrants that came later. According to that law, some special traditions developed due to the difference between services provided to the rural community and those provided to the royal families and superior officers." (2)

"The rural communities had to satisfy the demands of *talukdars*, *girasdars*, *bhayats*, awardees, rulers of small princely states, bigger princely states, *nawabs* and the feudal

lords who were responsible for collecting tribute.”⁽³⁾ “This power was administered under the supervision of the *Nawab* government of Junagadh in the Prabhas area in Saurashtra. Lastly, revenue system adopted by the British in 1860 A. D. developed in India.” ⁽⁴⁾“After this system had come force in 1765 A. D. the British implemented *raitvari* system in which the owner of the land came to be considered the possessor against which there was permission for mortgage and lease. Revenue had to be paid in cash only. As a result, rulers of small princely states called *Thakors*, *girasdars*, awardees, *talukdars*, partners and others who had the right to collect revenue were made the ‘present’ owners of land, a separate prestigious class of Rajputs-the *girasdars* emerged. This had an adverse effect on the production of these classes. The land owners in absentia made expenses beyond their capacity. As a result, there were many court cases between the money-lenders and the *girasdars* during the nineteenth century. Earlier, the *girasdars* was a prestigious class possessing privileges and the money-lenders could not take any legal actions.” ⁽⁵⁾ “The *giarasdars* had no idea of the consequences arising out of signing stamp-papers. They were frightened by the court judgements and surrendered to conditions that arose. They ignored court summons which was harmful to them only. They gave away in comprises a major part of their land to the money-lenders who became a threat in the district. The money-lenders made the land owner’s sign on stamp papers staking guarantees one after another and the original landings and borrowing were forgotten or set aside. These matters brought a total change in the traditional rural society.” ⁽⁶⁾

At the same time, there was a change in the status of the people of different communities/ castes in the rural society. Changes in the economic system also became speedy. In short, “the economic and social relations between communities of the older rural society after the implementation of the new revenue system changed. Certain groups of the rural society became weak economically and socially. New situations arose because of new classes of social groups that tried to get control over economic, social, political life of the rural society. As a result of this, however, several deformities also emerged in the whole system.” ⁽⁷⁾

If the rate of economic development of any area is to be accelerated, it is absolutely necessary to maintain regional as well as intra-divisional balances. “W. A. Lewis, Rozastin Rodan, Renis and Phoy besides several other experts of economic

development say that sub-regional imbalances are a consequence of economic development.” (8)

In any province, imbalances existing in various areas in it, emerge out of historical, geographical, physical as well as human factors. The same factors properly suit to the factors in the situation of the *Karadiya* Rajput community the *Bhal-Nalkantha* area. If we look at it from another angle, the imbalances existing in different sub-regions of the area have been making different effects for a long time on the economic system. Some of them are negative effects while some other are positive. Negative effects are very strong and extensive and, therefore, obstruct the development. That is why the economists giving a picture of the development of a region's economic system believe that the regional imbalances should be removed by human efforts as far as possible.

4.2.3 Traditional vocation, *jajmani* system and the form of the present vocation:

4.2.3.1 Traditional vocation:

4.2.3.1.1 Traditional vocation-agriculture:

The *Karadiya* Rajput community in the *Bhal-Nalkantha* area is a rural community; therefore, it has a traditional form of economic system. The main means of livelihood of this community is, directly or indirectly, agriculture. Thus, they are basically agricultural society. Along with agriculture they are also engaged in animal husbandry as their complementary vocation. The number of joint families in the *Karadiya* Rajput community is very large that need more hands for labour in the agricultural vocation. As a result, the level of literacy in the community is very low as compared to other Rajput castes and communities. These people make use of bullocks and bullock carts, but some of them also use tractors made by different companies. For irrigation, they use electric motors, submersible pumps or diesel pumps as well as engines to draw water from wells or ponds with the help of which they grow cash-crops, grain and pulses. The rain fall in this region as compared to other regions is good. The crops in this region include rice, wheat, millet, cotton, sesame, pulses like *mung*, black gram, etc. They also use new pesticides, chemical fertilizers, improved seeds as well as modern agricultural tools.

Thus, in the present time, due to the change in the community, the tendency towards jobs and business activities in addition to the traditional vocation of agriculture for

livelihood. The traditional profession of the families covered under the present study is agriculture.

Table: 10

1.10 Table showing traditional-family profession of the respondents:

Sr. No.	Traditional-Family Profession	Number	%
1.	Agriculture	188	94.0
2.	Job (Private/Govt.)	04	2.0
3.	Business	04	2.0
4.	Farm-labour/Daily Wages/Other	04	2.0
	Total	200	100

Out of the 200 respondents, 188 (94.0%) are associated with agriculture. This shows that the traditional profession of farming in the rural India is also maintained here. At the same time the complementary profession of animal husbandry is also found here. As 94.0% of the respondents are involved in agriculture, most of them are also involved in animal husbandry, too. At the local level, the cooperative structure gives scientific guidance and support to the farmers in the profession of animal husbandry but the absence of such structure it seems animal husbandry has not developed as it should have developed as the main occupation. Besides agriculture, 04 (2.0%) of the respondents are involved in jobs, 04 (2.0%) of them are involved in different businesses, 04 (2.0%) are found doing work on daily wages in farms and/or odd jobs.

Very few of the heads of the families of the respondents are found in occupations other than farming and animal husbandry.

Table: 11

1.11 Table showing profession of the head of family:

Sr. No.	Profession of head of the family	Number	%
1.	Agriculture	166	83.0
2.	Job (Private/Govt.)	18	9.0
3.	Business	12	6.0
4.	Other	04	2.0

	Total	200	100
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In Table No.10 (1.10) we found information about the traditional professions of the families of the respondents. An attempt was made to find if there was a change in the traditional ancestral profession in the present time. An interesting information revealed that 166 families are now associated with agriculture as compared to 188 families in the past. In other words, as many as 22 families have left agriculture and have moved into other occupations.

A simple calculation shows that out of the 188 families associated with agriculture, 166 families are now involved in agriculture as their main profession. In the present time, the scope of education has increased and there also an increase in the number of members of the families. As a result, there is surplus human capital in the families where children have received education. The families which have good income from agriculture may have joined businesses other than agriculture.

Apart from this, 18 (9.0%) respondents have obtained jobs and 12 (6.0%) respondents have joined different occupations. There is a change from agriculture in other occupations other than jobs and trading the level of which is 02 (2.0%) only.

Table: 12

2.8.1:2 Table showing main and subordinate profession of the respondents and their family members:

Sr. No.	Main Profession	Number	%	Subordinate Profession	Number	%
1.	Agriculture	481	47.9	Agriculture	10	4.7
2.	Job (Private/Govt.)	58	5.8	Job (Private/Govt.)	09	4.2
3.	Business	22	2.2	Business	12	5.7
4.	Animal Husbandry	04	0.3	Animal Husbandry	175	82.5
5.	Other	16	1.6	Other	04	1.9
6.	Study	216	21.5	Agent	01	0.5
7.	Children	208	20.7	Stock Market	01	0.5
	Total	1005	100	Total	212	100

As per the information received from the respondents, 481 (47.9%) members are involved in agriculture as their main profession while 58 (5.8%) have taken jobs. 22 (2.2%) members have their own businesses and 16 (1.6%) have their own small or big activities for their livelihood. The number of families whose main occupation is animal husbandry is 4 (0.3%). Thus, majority members of the respondents' families are in the profession of agriculture. 561 (55.9%) members are involved in agriculture, jobs as well as businesses. 216 (21.5%) members are students while 208 (20.7%) members are children.

Besides their main profession, members are also occupied in their subordinate occupations. Majority of the members are involved in animal husbandry who are 175 (81.5%), 12 (5.7%) members have a business as their subordinate occupation, 10 (4.7%) members have been doing agriculture as their subordinate vocation, 9 (4.2%) are in jobs, those involved in miscellaneous activities are 4 (1.9%) and those working as agents or in stock market are 1 each to the tune of 0.5%. Thus, it is clear from the study that majority of the *Karadiya* members in this region have agriculture as their main business with animal husbandry as subordinate occupation but in the modern time these occupations have been affected by many factors.

Table: 13

3.1.1 Table showing Agricultural land of the respondents:

Sr. No.	Agricultural Land (in Acres)	Number	%
1.	01 to 10 Acres	64	38.6
2.	11 to 20 Acres	37	22.3
3.	21 to 30 Acres	29	17.5
4.	31 to 40 Acres	06	3.6
5.	41 to 50 Acres	05	3.0
6.	51 to 60 Acres	15	9.0
7.	61 to 70 Acres	03	1.8
8.	71 to 80 Acres	03	1.8
9.	81 to 90 Acres	03	1.8
10.	111 to 120 Acres	01	0.6
	Total	166	100

As per the data collected in the study, the situation of the cultivable land is very interesting. On the one hand, villages and cultivable land are breaking and the urban areas as well as industrial area are increasing fast on the other. The data collected from the area under study give a different picture altogether. A glance on the numbers suggests that 64 families (38.6%) out of 166 families have land from 01 to 10 acres while 37 (22.3%) families have land from 11 to 20 acres. 29 (17.5%) families have land from 21 to 30 acres, 06 (3.6%) families have 31 to 40 acres of land, 05 (3.0%) families have 41 to 50 acres of land, 15 (9.0%) families have 51 to 60 acres, 03 (1.8%) families have 61 to 70 and the same number of families have 71 to 80 and acres of land and 03 (1.8%) families have land between 81 and 90 acres of land. Just 01 (0.6%) family has 111 to 120 acres of land.

Thus, the respondents have land ranging from 1 acre to 120 acres of cultivable land. 102 that are 61.0% families out of 166 families have land ranging from 10 to 120 acres. The area covered under study, however, has less facility of irrigation, less rain and so much of land is salty. Moreover, the farming is done in the traditional way so it is natural that agricultural production is low in comparison with production in other fertile areas. The picture of possession of land as well as ownership is quite good.

Table: 14

3.1.2 Table showing Land of the respondents under irrigation:

Sr. No.	Land under Irrigation (in Acres)	Number	%
1.	01 to 05 Acres	25	34.0
2.	06 to 10 Acres	20	27.0
3.	11 to 15 Acres	13	17.5
4.	16 to 20 Acres	09	12.1
5.	21 to 25 Acres	04	5.4
6.	26 to 30 Acres	01	1.3
7.	36 to 40 Acres	01	1.3
8.	51 to 55 Acres	01	1.3
	Total	74	100

74 respondents have facility of irrigation in their cultivable land. 167 families out of total 200 respondents, that is, 83.5% respondents have cultivable land. If we take the number of respondents for 100.0%, 44.3% families, meaning less than 50% families have land under irrigation. The rest of families have to depend on the monsoon rains for farming.

Table: 15

3.1.3 Table showing non-irrigated land of the respondents:

Sr. No.	Non-irrigated Land (in Acres)	Number	%
1.	01 to 05 Acres	19	26.7
2.	06 to 10 Acres	14	19.7
3.	11 to 15 Acres	05	7.0
4.	16 to 20 Acres	09	12.6
5.	21 to 25 Acres	04	5.6
6.	26 to 30 Acres	09	12.6
7.	36 to 40 Acres	01	1.4
8.	41 to 45 Acres	02	2.8
9.	46 to 50 Acres	02	2.8
10.	51 to 55 Acres	03	4.2
11.	56 to 60 Acres	01	1.4
12.	61 to 65 Acres	02	2.8
	Total	71	100

As seen in the earlier table, 71 families have land without any facility of irrigation. They have no facility of irrigation and have to depend on the monsoon rains only.

Table: 16

3.1.4 Table showing uncultivated land of the respondents:

Sr. No.	Uncultivated Land (in Acres)	Number	%
1.	02 Acres	02	20.0
2.	03 Acres	02	20.0
3.	04 Acres	01	10.0

4.	05 Acres	01	10.0
5.	06 Acres	02	20.0
6.	08 Acres	01	10.0
7.	12 Acres	01	10.0
	Total	10	100

10 families out of total respondent families, some of the land is left uncultivated for some reasons. So, the farmer families have to bear loss in the agricultural production when they leave a part of cultivable land without cultivation. As per the collected data, big farmers cannot cultivate all of their land or some family members are engaged in business or jobs and they cannot manage their land completely. Land from 2 to 6 acres, 8 acres and up to 12 acres is found left without cultivation.

Table: 17

3.1.5 Table showing land of the respondents given on partnership basis:

Sr. No.	Land Given on Partnership Basis (in Acres)	Number	%
1.	01 to 05 Acres	02	18.18
2.	06 to 10 Acres	03	27.27
3.	11 to 15 Acres	01	9.09
4.	16 to 20 Acres	01	9.09
5.	26 to 30 Acres	01	9.09
6.	46 to 50 Acres	01	9.09
7.	56 to 60 Acres	01	9.09
8.	71 to 75 Acres	01	9.09
	Total	11	100

11 respondents are seen to cultivate their land on partnership basis. In the rural Gujarat, in situations when family members are not enough for agricultural works or in cases where the land is too large, there is a trend to give land on sharing basis. This is found from the data collected from all four villages covered under study.

Table: 18

3.1.6 Table showing total land held by the respondents:

Sr. No.	Total Land (in Acres)	Number	%
1.	01 to 10 Acres	64	38.6
2.	11 to 20 Acres	37	22.3
3.	21 to 30 Acres	29	17.5
4.	31 to 40 Acres	06	3.6
5.	41 to 50 Acres	05	3.0
6.	51 to 60 Acres	15	9.0
7.	61 to 70 Acres	03	1.8
8.	71 to 80 Acres	03	1.8
9.	81 to 90 Acres	03	1.8
10.	111 to 120 Acres	01	0.6
	Total	166	100

166 respondents out of total 200 of them possess cultivable land. If we look at the details in the table, we find that 01 (0.6%) respondent has land up to 120 acres, The number of respondents having land from 50 to 90 acres is 29. It is seen that land is getting divided among family members in view of the breaking of joint families but in the area under study the joint family system still exists in the area under study. 64 (38.6%) is the highest number of respondents who have land between 01 to 10 acres.

Table: 19

3.22 Table showing type of land held by the respondents:

Sr. No.	Type of Agricultural Land	Number	%
1.	Black	24	14.5 (12.0)
2.	<i>Goradu</i> (Whitish)	39	23.5 (19.5)
3.	<i>Retal</i> (Sandy)	54	32.5 (27.0)
4.	Black-Whitish	46	27.7 (23.0)
5.	Black- <i>Goradu-Retal</i>	02	1.2 (1.0)
6.	No Land	34	(17.0)
7.	No information	01	(0.5)
	Total	200	100

34 (17.0%) respondents out of the 200 of them do not possess land at all. About the type of land, 54 (32.5%/27.0%) say they have got sandy land, 46 (27.7%/23.0%) families have got black/wheat-coloured land, 39 (23.5%/19.5%) families have wheat-coloured land, 24 (14.5%/12.0%) land holders have got black land. Majority of families have got land but 34 (17.0%) families do not possess any land. The highest number of landholders, 54 (27.0%) have got sandy land, 02 (1.2%/1.0%) families have got mixed (sandy/black/ wheat-coloured) land. 01 (0.5%) families have given no information.

Table: 20

3.23 Table showing provision of irrigation in the land of the respondents:

Sr. No.	Land under Irrigation or Not	Number	%
1.	Irrigated Land	74	44.6 (37.0)
2.	Non-irrigated Land	71	42.8 (35.5)
3.	Both (Irrigated & Non-irrigated Land)	21	12.6 (10.5)
4.	No Land	34	(17.0)
	Total	200	100

In response to the question whether the respondents have land under irrigation or not, out of 166 (83.0%) families which possess land 74 (44.6%/37.0%) families have land under irrigation while 71 (42.8%/35.5%) families have land without any irrigation and these families have to rely on monsoon rains only. 21 (12.6%/10.5%) families hold some land which is under irrigation and some without irrigation while 34 (17.0%) families have no land at all.

4.2.3.1.2 Agricultural Tools:

Farmers of this community covered under study in this area use big and small agricultural tools throughout the year in various agricultural activities. These tools include a bullock cart, a tractor with a trolley when required), wooden or iron ploughshares, a yoke, a pair of net to cover the mouth of bullocks, a pair of strings called *jotarto* bind bullocks to a yoke, a thick rope called *ras*, a wooden or iron par, a stick with a pointed nail at one end used to poke bullocks, sickles, a spade, a pick-axe, an axe, a flat long wooden heavy log called *samar* to flatten the soil after sowing and so on.

4.2.3.1.3 Animal Husbandry:

As we have seen, the traditional vocation of the Rajputs of this area is agriculture; every family undertakes animal husbandry, too, along with it. The cattle include cows, buffaloes, bullocks, horses, etc. People keep cows for their religious importance but cows and buffaloes provide milk other milk products like curds, butter, *ghee* and butter-milk; bullocks for farming and horses for riding and taking rounds to the fields or visit places. Moreover, the dung of these animals is used by women to make cakes for burning in traditional stoves most of the dung is used as organic manure of a very quality.

During the heyday of the milk revolution, dairy industry developed on a large scale. Per head share of agricultural income is very good. At the same time, these Rajput farmers due to limited land and shortage of irrigation undertake animal husbandry as a complementary vocation and make use of their spare time in order to earn additional income. Traditional animal keeping is not undertaken as per scientific knowledge but they are carefully fed. They are given enough fresh grass and hay. In addition to this, the cattle are given cotton seeds, crushed cotton seeds, oil, coarse grain, *rajako* grass (a type of grass available fresh throughout the year), jaggery and so on.

Thus, along with agriculture the vocation of animal keeping also provides daily income and women meet with their household expenses from this income. Animals are a great help in providing milk and milk products like ghee, butter, curds, butter-milk as important part of daily food as well as making tea and coffee. Today, a new tendency of animal keeping is found among the Rajputs of this area.

4.2.3.2 *Jajmanisystem* (System of mutual dependence of castes system):

It is necessary to understand the *jajmani* system in order to understand the inter-caste structure and the economic system of the *Karadiya* Rajputs of the *Bhal-Nalkantha* area. *Jajmanisystem* is a system indicating the mutual economic dependence of the rural Rajput community. Every caste has its own traditional vocation and every caste provides service to other castes. In this system, all castes in the villages of the *Bhal-Nalkantha* area give and take the services mutually. In return of their services, they get cash, gifts of different types or in the form of food grain-a system known as *grahakvatu* (mutual relationship between two families of two different castes). The family of a caste which gives service is called *parjan* (service provider) and the one

which takes service is called *yajman* or *jajman* (host). Every caste understands its responsibility through traditional vocation.

4.2.3.2.1 Brahmin (Brahmins):

Traditionally, a Brahmin provides services to the community by performing religious rituals and rites like the reciting of the *Katha* (story) of *Satyanarayan*, the last rites on death, rituals at wedding, to suggest an auspicious time (*muhurat* or *muhurt*) for an auspicious occasion, rituals at a betrothal and so on. In this community, too, Brahmins are highly respected and are considered sacred people. Brahmins are addressed as *gorbha* and are welcomed respectfully on all occasions. After an occasion gets over, they are given gifts of clothes, money, grain, pulses, *ghee*, jiggery, etc. Brahmins are given a grand dinner in addition to gifts like flour, grain, jaggery, ghee, etc. to prepare his meal at home. In the festival of *rakshabandhan* (a festival on which a sister binds a holy string on the wrist of her brother for his protection and well-being), a Brahmin also ties such a string on the wrist of men and women in return of which they are given gifts as well as money. In addition to this, Brahmins give their services by suggesting proper time for an auspicious occasion like naming the new-born and a number of other different services. Surnames like *Dave*, *Pandya*, *Raval*, *Upadhyay* and *Joshi* and so on are found in the Brahmin community.

4.2.3.2.2 Suthar (Carpenters):

Suthars (carpenters) are also called *Mistry* in Gujarat. They are traditionally engaged in the vocation of wood-work. They prepare different items of furniture, doors and windows, door-frames, and the like. They worship *Vishwakarma* (Lord Brahma, the creator) and have a deep faith in this god. There are different surnames and branches in this caste. The number of carpenters is very small as compared to other castes. Generally, two or three carpenter families are found in every village. Framing houses for the upper castes, agricultural tools, other domestic tools like cots, churners, ploughshares, a *Samar* (a log-wood for flattening the ploughed soil) and so on. In addition to making different tools, they also repair them. People of this caste are also respectfully called on auspicious occasions like weddings and are an important part of the rural society especially for the Rajput farmers.

They are eligible for reservation in jobs as per provision under a government commission called the *Baxi Panch* Commission. Their urban migration has increased because of better earning as a result of contacts, demand of their traditional vocation,

expertise, awareness as well as urbanization. As a result, there is a shortage of carpenters and their services in the villages and farmers are facing problems in getting their agricultural tools made and repaired.

4.2.3.2.3 *Luhar* (Blacksmiths):

Luhars (blacksmiths) in Gujarat are also known as *Panchals*. They work with iron and steel and traditionally make and repair tools of iron. There are different family names and branches in their caste, too. Just like the carpenters, they, too, worship Vishwakarma (Lord Brahma, the Creator). Their population also is very small; only one or two families of this caste are found in every village. They make new iron tools for farming like putting an iron ring on the wheels of a bullock carts, sharpening the iron tools and so on in addition to repairing them. The members of this caste have turned to modernization in their trade due to education, jobs, etc. They are also eligible for reservation in jobs and educational institutions. As a result, there is a shortage of *Luhars* in villages because of their urban migration and going into other better paid jobs and the farmers in villages are facing problems in getting their agri-tools made and repaired. This caste is also very important in villages but, these days there is a change in the traditional ideas, relationships and professional matters.

4.2.3.2.4 *Kumbhar* (Potters):

Kumbhars (potters) also provide their services on certain occasions to the rural communities especially the Rajput farmers in the villages in this area. They fetch water on weddings. Men of this caste make different items out of clay like local tiles for roofs, pots of various shapes and sizes, pots for worshipping Lord Ganesh on auspicious occasions, pots with holes for the *garba* festival and so on and ripen them in fire in a kiln. Women of this caste sell these items. They are given food grain in return of these items. There is a tradition of gifting a *sari* on the festival of Diwali by a bride from her parents. Moreover, potter men and women also provide traditional sundry services but these traditions are changing day by day due to different factors.

4.2.3.2.5 *Darji* (Tailors):

This caste sew clothes of the upper castes in addition to clothes useful in agriculture like long-spread called *mod*, long pieces of cloth called *faliyu*, etc. As well as repair clothes. They are given money or food grain in return for their services. In the past tailors were asked to sit for a week to ten days at the house of a client before a wedding in order to tailor clothes for the family members and used to get meals daily at the client's house in addition to money for his service. This tradition is, however,

disappearing day by day. Tailors also prepared religious flags on festivals for temples in the village. They prepared small stuffed horses from pieces of cloth used on the occasion of taking a vow especially when children were victims of an epidemic. They accepted money or grain in return for their sundry services. Some of these traditions have almost disappeared and some have been decreasing day by day.

4.2.3.2.6 Valand (Hajam) (Barbers):

Hajams (Barbers) are also known as ‘*Nai*’ or ‘*Rat or Raj*’ in villages. A male barber is addressed as ‘*Rat or Raj*.’ Barber men and women give services on auspicious as well as bad occasions, on festivals and several social and religious occasions. The status and role of the barber community are different in the rural social set up. They go personally to nearby villages to deliver marriage invitations on behalf of a host farmer in whose house wedding was fixed. This process goes on for almost a week. He is given meals at the house of close relatives of the host family and gets money in reward for his service. In addition to this, they used to provide services like cleaning utensils on weddings or such other occasions, fan the people assembled at gatherings, carry the suit case of a bride when she is sent for the first time to her husband’s house, cutting hair and shaving moustache on the occasion of deaths in the upper castes and so on. Other services of barbers include: to go to send off a newly-wed bride to her husband’s house and bring her back to her parents; to go to a bride’s house to deliver special items like dry fruits and strings of decorative pieces of sugar on the festival of *Holi* as a tradition and so on. They receive money grain or gift for these services. In addition to this, male barbers perform services of cutting hair, shaving, etc. as a daily job when client go to them. This is how they earn their livelihood. They are also respected and have a good status in the rural society.

4.2.3.2.7 Raval (Raval Yogi):

The *Raval* caste is also known as ‘*Raval yogi*.’ The status and role of the *Raval* caste in this area are different. Males mostly play a trumpet on weddings, sell vegetables, play a small drum called *dakalu* and special prayer songs for goddesses at the time of a worship called *mandavo*, fetch soil on the back of donkeys and so on. The women of this caste perform the role of *rudali* (weeping or singing death-songs) on deaths and also work as a mid-wife to assist a child birth. They eat their meals on those days and are also given food grain, money, etc. for their services.

4.2.3.2.8 Vankar (Weavers):

This caste provide clothes useful in agriculture (farmers) like long clothes called *chariyu* to bind green grass towels for assistants to farmers woven by them or buy them from market. Weavers mostly buy cotton thread from the market and weave such cloths. They are given grain or money for these services.

4.2.3.2.9 Chamar (Cobblers):

People of this caste are also known as *charmakar*. They mostly drag the dead cattle or the farmers. Moreover they sell the leather and meat of the dead cattle, sewing new footwear and repair them making strings called *nadi* and *jotar* useful in farming, etc. They go to fields at harvest and get grain from the farmers. All these tradition are now disappearing.

4.2.3.2.10 Bhangi (Scavengers):

This community cleans the streets and area around houses of farmers and upper caste; some of the men and women also clean the cattle yards and cattle shades for which they get grain or money. They clean an open area when there is public show in the village like *bhavai*, *ramleela*, puppet show or performances by acrobatic by a community called *nut*. They weave baskets for carrying grain and also windowing baskets. Once in a year or whenever required they make *indholi* (useful in carrying water pots) for people. They also used to perform the role of an announcer to inform people of an occasion in the village. Farmers give them clothes, grain and money for this services.

All these dependent communities are given grain, clothes and /or money on good and bad occasions, religious or social occasion, festivals and such other occasions. This *Jajmani* (dependents) system is found extant in one form or the other with some changes even today. These dependent castes now provide services on contract and the level of their services has also decrease. They expect today more rewards for their services and do less work. All these castes provide services to one another some of these castes like carpenters, potters, tailors, barbers, blacksmith, *ravals* are found in a small number like two or three families living traditionally in every village. These castes are also given by farmers food items like deep fried cakes, sweets like *lapsi* on occasions like *Diwali*, *Janmashtami*, *Rakshabandhan*, *Holi* and *Dhuleti*. Due to education, awareness, high prices, etc. all these traditions are day by day disappearing. These castes are now migrating to towns and cities at *taluka* and district head quarter for jobs or developing their vocation and for other reasons. In short, the

question arises whether or not these traditions will be there in future. These castes now consider it low in providing these services and feel it to be shameful and exploitation and there is a great change in these services.

4.2.3.3 The form of modern vocations:

The traditional vocation of the Rajputs of the *Bhal-Nalkantha* region is farming and animal husbandry as its complimentary vocation. However, due to factors like these spreading of education, contacts with the outer world, awareness, urbanization, modernization, westernization, a change is seen in the tradition form of vocation. They tend to take up jobs, other trades, shops, different types and PSU jobs, jobs in textile mills, factories, horticulture and modern methods of farming, cow sheds and shades for buffaloes and the like.

Due to the impact of education, urbanization and industrialization, there is a change in the traditional vocations. The educated persons prefer jobs but they also continue their traditional vocations and try to balance their economic condition in today's high prices.

It is found from the economic life of the Rajputs in the *Bhal-Nalkantha* area that those farmers who have taken up a job also prove to be good farmers. Today, production level has come down due to uncertainty of rain, paucity of irrigation and pests in all the three seasons. Yet, those farmers who have facility of irrigation continue farming along with jobs because of good return in cash crops.

A special feature of the Rajput in this region is seen that until the younger brothers and sisters get married, the eldest son, even if he is living separately, does not get his share in land or other properties. After all the brothers and sisters get married, the relatives like maternal or paternal uncles and aunts and parents if they are alive, divide the property equally among all the members.

Due to education, members of the community covered under study are found working in the police department as DYSP, ACP, PSI, PI and in the army, as teachers, professors, engineers, in the *taluka* and district *Panchayats*, as TDO, DDO, *tahesildars* (*Mamalatdar*), doctors, in the secretariat, in the forest department; cooperative department as well as many other jobs such as contractors and so on.

Table: 21

3.24 Table showing respondents doing farming scientifically:

Sr. No.	Farming done Scientifically	Number	%
1.	Yes	129	77.7 (64.5)
2.	No	36	21.7 (18.0)
3.	No information	01	0.6 (0.5)
4.	No Land	34	(17.0)
	Total	200	100

129 (77.7%/64.5%) respondents out of 200 of them do farming scientifically and 36 respondents (21.7%/18.0%) respondents are doing farming traditionally. 01 (0.6%/0.5%) families have no information while 34 (17.0%) respondents are landless.

4.2.4 Facility of Irrigation:

In this region, in some areas there is a facility of irrigation. The proportion of irrigated and non-irrigated land is different in different sub regions. The land is mostly black and sticky but whitish land is equally found here. For generations, the farmers have been taking crops that could be grown in both these type of land. Although farmers cannot get expected production due to uncertain rainfall, they have turned to provide irrigation. In the irrigated land, farmers can take or three seasons and the production is also secure. So, the farmers get good profit despite expenses in seeds, fertilizers, crop protection, deterrent labor and irrigation. Obviously, farmers turn to providing irrigation these days.

Traditional tools like dragging water from a well with the of a leather bag by bullocks, oil engine, etc. are now outdated. There are some farmers who use oil engines even today. Today, however, people have turned to cash crops by using electric motors, submersible pumps and so on.

Moreover, the farmers use different varieties of improved seeds, chemical fertilizers, pesticides, pumps for spraying pesticides, automatic sowing tools, plough, fans to winnow, cutters and so on, obviously to save time, energy and expenses.

The farmers in this region mostly use ponds, wells, dams and canals for irrigation. In the past, most of the work in the farming was done by the family members and that is

why the level of education and jobs is much low in the older generation. People themselves do all the work of farming by tradition but today, because of education, mechanization and improvement in economic condition, farmers tend to give their farms on lease or on an annual share. Farmer's inactivity, inability, laziness and attraction to new jobs etc. are also responsible factors for this tendency.

4.2.5 Crop -Production:

The community covered under the study tried to develop their vocation of agriculture in the present time. In the tradition farming, the economic calculation was not important; they worked to get enough for their needs. Today, farming is done scientifically and with modern techniques. They have started keeping account of income and expenditures. In this region, the main crops include irrigated and non-irrigated wheat, gram, rice, cotton, *jwar*, millet and different pulses, sesame, cumin seeds as well as fresh green grass called *rajako* used as fodder. They use the stalks of millet, *jwar* and *rajako* for fodder. They also get good price for they fodder when they sell them to other farmers. Some farmers also grow lemon trees, guava and pomegranate. Today, there is a new wave of growing orchids in farm houses. Moreover, farmers also grow different vegetables like tomato, eggplants, okra, guar, cabbage, beans, chili as well as fruits like sweet watermelon and melon, etc.

Table: 22

3.3 Table showing agricultural production of the respondents' families:

Sr. No.	Name of the Crop	Agricultural Products	Number	%
1.	Wheat	39,241	47	28.3
2.	Paddy	59,152	32	37.3
3.	Gram	23,315	22	15.0
4.	Cotton	2,795	10	6.0
5.	Millet	100	01	0.6
6.	<i>Juar</i> (White corn)	515	04	2.4
7.	Cumin	487	02	1.2
8.	Castor	1,138	11	6.6
9.	Other	50	04	2.4
	Total	1,26,793	166	100

As per the details of the agricultural products of the four villages, crops like wheat, paddy, gram, millet, *juar*, lentil and so on in addition to cash crops like cotton, sesame, cumin, mustard, castor and the like.

As per the information from respondents of all the four villages, annual crop production include 7,848.2 quintal wheat by 47 (28.3%) farmers, 11,830.4 quintal Paddy by 62 (37.3%) farmers, 4,663 quintal gram by 25 (15.0%) farmers, 559 quintal of cotton by 10 (6.0%) farmers, 20 quintal of millet by 01 (0.6%) farmers, millet 20 quintal by 01 (0.6%) farmers, *Juar* 103 quintal by 04 (2.4%) farmers, cumin 97.4 quintal by 02 (1.2%) farmers and other crops 10 quintal by 04 (2.4%) farmers. Taking into account the landed property of the 200 respondents, the agricultural production seems to be low. Reasons for this low production could be given as the decreasing liking for farming, diseases of the crops, lack of knowledge, environmental changes and so on.

4.2.6 Farming tools:

Farming is getting mechanized due to education, modernization, improvement in economic condition, science and technology. The tendency to use modern tools has developed today. As a result, there is more production for less labor.

The farmers of the community covered under study used bullock carts, a plowshare, sowing tool, other farming tools. These tools are gradually disappearing and have been replaced by tractor, trolley, thrasher, automatic sowing apparatus are seen frequently but some farmers still use bullock carts and traditional tools even today. Well-to-do farmers have sold off their bullocks and carts or put them aside in a corner.

Table: 23

3.2 Table showing agricultural tools of the respondents:

Sr. No.	Agricultural Tools	Number	%
1.	Iron Ploughshare	47	8.4
2.	Wooden Ploughshare	25	4.5
3.	Tractor	77	13.8
4.	Cart	13	2.3

5.	Submersible Elec. Motor	38	6.8
6.	Winnowing Fan	71	12.7
7.	Grass Cutter	41	7.3
8.	Nap sack Pump	152	27.1
9.	Other	95	17.0
	Total	559	100

Respondents' families use traditional as well as modern agricultural tools. Although wooden ploughshare and bullocks are used in farming, use of tractor and iron ploughshare has comparatively increased. This is clearly seen in the details given in table No. 23 (3.2). It is also noticeable that use of submersible pumps is made for irrigation by very few families.

4.2.7 Agricultural seeds:

A great change has come in the agricultural irrigation and animal husbandry fields due to agriculture colleges and universities, research centre, means and communication, transport, education, etc. The farmers-Rajputs in this region use improved seeds along with modern-latest farming and irrigation techniques because obviously the yield is better and timely from improved seeds which can resist pests.

The farmer buy these seeds from agro centres and stores of pesticides agriculture service centres, marketing yards, buying and selling unions, cooperative societies or from rural field workers. Some farmers also use seeds from their own product of grain after cleaning them and selecting the best seeds.

4.2.8 Fertilizers (use of fertilizers):

In the traditional rural society, animal keeping is found as a complementary vocation to agriculture. There are several solid reasons behind it. Cows, buffalos, bullocks, horses, are useful in different farming activities. Milk production gets them additional income as well as is useful in their food. Dung of these cattle was used as organic manure as well as in running a *gobar* gas. Today, however, the use of chemical fertilizers is increasing in place of organic manure. The adverse effect of these chemical fertilizer is clearly seen on the health, longevity of animals and human being. Organic manure is like pure *ghee* while chemical fertilizers are like vegetable ghee. But chemical fertilizers are necessary for protection of the crops as well as

better yield. A saying is well known about this: Filling, water and fertilizers/manure, fetch grains.

A variety of crushed oil seeds like cotton seeds, compost and crushed hay along with chemical fertilizers like DAP, super phosphate, NPK, sulphate of potash, just the of potash, sulphur, gypsum are used by the farmers. Some of the farmers still hesitate to by these fertilizers and adopt modern techniques because of ignorance, illiteracy, lack of scientific attitude, difficulty in buying fertilizers, weak economic condition and the like.

Table: 24

3.25 Table giving information about the respondents using fertilizers:

Sr. No.	Type of Fertilizer	Number	%
1.	Manure	14	8.4 (7.0)
2.	Chemical Fertilizer	41	24.5 (20.5)
3.	Both Type of Fertilizers	108	64.7 (54.0)
4.	No information	03	1.8 (1.5)
5.	Not Applicable (Landless)	34	(17.0)
	Total	200	100

Out of 200 respondents, 108 (64.7%/54.0%) of them use chemical fertilizers as well as manure in their land. 41 (24.5%/20.5%) respondent families use chemical fertilizers only while 14 (8.4%/7.0%) use only manure. 03 (1.8%/1.5%) respondents have given no information while 34 (17.0%) respondents are landless.

For the last few decades, use of chemical fertilizers has increased to a certain extent which is found in the data collected in the survey. It could be concluded that due the increase in the use of chemical fertilizers the traditional farming is gradually declining.

4.2.9 Animal Husbandry:

Society dominated by agriculture is the Indian culture. The traditional occupation of the Rajput people of this area is also agriculture as well as animal husbandry as a secondary occupation. They keep animals like cows, bullocks, buffaloes, horses and so on. They use cows and buffaloes for milk and bullocks in farming and horses in

order to take a round to the farms or while visiting their relatives in nearby villages. They use the cow dung of these animals as manure or in *gobargas* for cooking. In the time of 'White revolution' there is a good development of dairy technology. The contribution of an organization called National Dairy Development Board (NDDB) is very important. In villages some people collect milk through District dairies or sometimes through their private dairies. The rates of the cow milk and that of buffaloes are different. Some dairy owners give price of milk depending on the fat or for their bulk. At places cows like Jersey, Holstein Physian (H. F.), cross breed cows, *Kankarej*, *Gir* product in addition to *Jafarabadi* buffaloes are found. Farming by bullocks is decreasing these days and it is replaced by tractor or mini-tractors made by different brand or companies. Many reasons are responsible for such a change. Some progressive farmers insure their crops in addition to their cattle. Thus, farmers get milk, *ghee*, butter, buttermilk and so on from animals and use these items in their daily food. So, animal husbandry is an inseparable part of agriculture in this community.

Table: 25

3.4 Table showing the number of cattle possessed by the respondents' families:

Sr. No.	Type of Cattle	Number	%
1.	Cows	98	28.7
2.	Buffaloes	156	45.6
3.	Bullocks	80	23.4
4.	Horses	08	2.3
	Total	342	100

Agriculture and animal husbandry are complementary to each other. This has been also clearly seen in the data collected from the four villages. Milk giving cattle like cows and buffaloes are 254 (74.3%) while bullocks which are used in farming are as many as 80 (23.4%). It has also been found that even today eight families have horses, too, which is the traditional mark of the *Karadiya* Rajput community.

Table: 26

3.17 Table showing insurance of their cattle:

Sr. No.	Insurance of Cattle	Number	%
1.	Yes	47	23.5
2.	No	152	76.0
3.	No information	01	0.5
	Total	200	100

In response to the question whether they have insured their cattle, 47 (23.5%) respondents said that they have insured their cattle while 152 (76.0%) families said that they have not insured their cattle. It was found from the information that on one hand, 1/4 respondents are debtors, more than 2/3 respondents have not insured their cattle on the other. 01 (0.5%) respondents have given no information.

Table: 27

3.19 Table showing the arrangement of Dairy for selling milk:

Sr. No.	Arrangement of Dairy	Number	%
1.	Yes	140	70.0
2.	No	58	29.0
3.	No information	02	1.0
	Total	200	100

140 (70.0%) respondents say that there is a dairy in the village for selling milk while 58 (29.0%) families say that there is no dairy in their villages. 02 (1.0%) families have given no information.

Table: 28

3.19.1 Table showing type of dairy for the sale of milk:

Sr. No.	Type of Dairy	Number	%
1.	Private Dairy	44	31.4 (22.0)
2.	Cooperative Dairy	59	42.1 (29.0)
3.	Private as well as Cooperative Dairy	37	26.4 (18.5)
4.	No information	02	(1.0)
5.	Not Applicable	58	(29.0)

	Total	200	100
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When asked if there was a dairy in their village, 44 (31.4%/22.0%) families said they had a private dairy in their village, 59 (42.1%/29.0%) families said they had a Cooperative dairy in their villages. 37 (26.4%/18.5%) families said that they had both private as well as Cooperative dairy in their villages. Gujarat is the state where cooperative activity has developed to its fullest extent but in this *Bhal-Nalkantha* area located in the centre of the state the cooperative activity hasn't developed. 02 (1.0%) respondents have not given any information while the question isn't applicable to 58 (29.0%) respondents.

4.2.10 Annual cycle:

There are certain routine activities in the economic system of the *karadiya* Rajput in the *Bhal-Nalkantha* area. Farmers take different farm activities to be done at regular intervals which they call "annual cycle". This cycle of regular works is arranged throughout the year in the following order:

4.2.10.1 Chaitra (April-May):

During this month, activities related to economic and agricultural planning. Tilling the fields, flatten them, making banks and sloppy bunds to ease watering, cutting trees, cleaning the hedges, buying and selling cattle, to irrigate summer crops, preparing farming tools, making new houses or repairing houses, buying seeds, fertilizers, tractor (if required) and preparing papers for loan from a bank or a credit society, preparing new wells, grazing cattle, repairing the cattle-sheds and cattle yards, repairing the roofs, hiring a farming companion for the year, entertaining guests and visiting relatives, organizing weddings, buying necessary items in bulk and celebrating religious-social festivals-are some of the activities performed during this month.

4.2.10.2 Vaishakh (May-June):

During this month, some of the activities taken up by the farmers are: to spread manures in the fields, clean the fields; to buy and prepare seeds; to prepare ploughshares, sowing tool, land flattening tool called *samar* and other tools; buy seeds of *rajko* (a kind of fodder); to till fields and break big pieces of soil; to get clothes of the family members sewed. To prepare papers to file them in credit society or a bank for loans and so on.

The third day is called *Akha Trij*. This is a very important day in the farming communities and their social system. On this day, a farming assistant called ‘*sathi*’ is hired for the year; farmers and other male members visit the nearest field and perform a symbolic tilling. On this day, arranging engagements, weddings, bringing a daughter in law formally or sending off a daughter to her husband’s house and perform a ceremony called ‘*Jiyanu*’ (giving gifts to a daughter and sending her with her new born) are some of the occasions farmers arrange on this day, farmers also take up activities like performing a religious ritual called *Katha* (narration of the story of lord Satyanarayan), formally dividing parental property, arranging engagement of sons and daughters. Farmers who left their village for jobs or study come back to their native villages in order to participate in these activities.

4.2.10.3 Jeth (June-July):

During this month, some of the activities taken up by the farmers are: to prepare for the crop of cotton; to patrol the ready crops of *Juar* and millet; to enjoy and organize weddings; to buy-sell cattle; to fetch home pieces of wood from the fields; to spray fertilizers and pesticides in the monsoon crops; to sow paddy in a large bulk in beds to replanted when the fields are full of water; to secure admission for children in schools and colleges; to utilize the amount of a bank loan in farm activities; to get vaccination of the cattle done; to fetch dry stalks of cotton plants or bundles of hay home and arrange/pile up them in the yards; to sing songs for the season and so on. People also visit religious and other places during this time. Those who work or study elsewhere go to their respective places.

4.2.10.4 Ashadh (July-August):

During this month, monsoon has already set. Farmers perform filling and cleaning weeds from the rows of crops. They spray fertilizers and pesticides in the monsoon crops. They take care of the cattle which fall prey to diseases because of dirt and water and provide protection against mosquitoes during these seasons. They protect the crops against theft and attacks from birds. They prepare nursery-beds for paddy. Some of the activities they take up are: To buy fertilizers from the agro centres or credit societies, get weeds eradicated from fields, get the roofs of the houses prepared, planting new trees, to call or attend meetings of co-operative societies, celebrate religious festivals like *Rathiyatra* and *Gurupat* and so on.

4.2.10.5 Shravan (August-September):

This month is full of many religious festivals and celebration of festivals creates a special religious atmosphere in this month.

Some farmers who have grown crops of vegetable like okra, gourd and beans are ready; they use in their food and sell the surplus vegetables in the nearby markets. They plan trees and sow crops like castor, chili, eggplants, tomato, etc. Some of the activities they undertake are: To remove weeds from the crop, till between the rows of crops, provide fertilizers and spray pesticides in the crops, fetch fresh grass from the fields for their cattle and so on.

During this month, there are festivals like *Rakshabandhan*, *Janmastami*, *Nagpancham*, *Randhanchhat*, *Shitlasatam*, among others. Moreover, farmers pay gifts for their services to castes like Brahmins, *Sadhu-Bawa*, blacksmiths, carpenters, potters, gardeners, *Ravals*, barbers, *Harijans* and others as per tradition. During this month fairs people participate in fairs which are held at many places.

4.2.10.6 Bhadarvo (September-October):

During this month, crops like millet, *juar*, etc. and vegetable like okra, cucumber, gourd, beans are ready. They sell off the surplus vegetables and get cash return. Crops of millet and *juar* are harvested. Cotton plants are at blooming stage. Farmers provide fertilizers and spray pesticides in the crops of cotton and paddy. Irrigation is also provided if required. Pods are picked up from crops like *mung*, *guar*, different types of beans, etc. There are programs like *Bhavai*, *Ramleela* and *Bahuroopi* (role playing) in the village performed by traditional community like *Turior Nayaks* and others. Festivals like *Kevdatrij*, *Ganeshchaturthi*, *Rishipanchami*, etc. are celebrated.

4.2.10.7 Aso (October-November):

During this month, farmers harvest crops of paddy and pulses (beans), till the farms after taking the monsoon crops and provide manure in the farms. They inquire about the rate of paddy and sell it in the market nearby when the rates are high. After harvesting millet, *juar*, paddy, beans, etc., they sow winter crops. They sow wheat and gram in black soil. They pluck cotton from cotton plants; water the crops if necessary and pick up guava, pomegranate, lemon, etc. from the plants of these fruits.

During this month of *Aso*, celebrate with a great zeal festivals like *Navaratri* (nine nights) and *Diwali* and feel relaxed. These celebrations show a combination of economic matters and entertainment.

4.2.10.8 Kartak (November-December):

After *Diwali*, wheat and gram are sown till the middle of this month after irrigating the fields of black soil. If there is an unseasonal rain after *Diwali*, there is no need of watering the fields. Mostly, the work in this month is at a slow pace; farmers pluck cotton from plants, remove weeds and harvest paddy planted late.

During this month, women especially decorate the floor of the house, compounds and *otla* with a mixture of cow dung and brown clay. They buy new cloths and get them sewed. Festivals like New Year, *Bhai Bij*, *Labhpancham*, *Tulsi Vivah*, *Dev-Diwali*, etc. are celebrated with great job. The famous fair for three days and night at a village called Vautha is at the confluence of seven rivers. During this month, a worship called *Purvajiyu* to pay homage to ancestors and other Gods and Goddesses in order to fulfill their wishes who are believed to be obstructive and harmful. In order to, appease the Dead, a dinner of sweets, *Daal*, *Bhat*, *Puri* and *Subji*, is provided to the family members and Brahmins.

4.2.10.9 Magsar (December-January):

During this month, the crops of wheat, fennel seeds, cumin seeds, castor seeds, cotton, etc. are irrigated. The ready bunches of castor seeds and cotton are plucked from the plants. The rows of crops are tilled and cleaned. People also organize weddings in the family. Farmers also sell off agri-products in the market.

4.2.10.10 Posh (January-February):

During this month, weeds are cleared off from the crops of wheat, cumin seeds, castor seeds, etc. and the fields are irrigated. In some crops, fertilizers and pesticides are sprayed. Farmers sell off yield of cotton, castor seeds, etc. in the market and buy clothes, items necessary for the house, cotton seeds and the crushed cotton seeds for the cattle in bulk, get rice from paddy at a factory, pluck dried beans from the plants and get pulses from them to be used throughout the year.

People celebrate the festival of *Makarsankranti* (Kite flying) during the month of January.

4.2.10.11 Maha (February-March):

Crop of gram gets ready during this month. People enjoy the baked fresh green gram called *Olo*. Farmers water their farms of crop of wheat, castor and cotton, cut *Rajko*

(fresh green fodder) for cattle in the morning. Some farmer sell off berries in the nearby places.

Preparations are made for the forth-coming season of weddings. The festival of *Shivratri*, is celebrated with a great religious fervour; some deeply religious people also attend a fair held at temple of Bhavnath near Junagadh.

4.2.10.12 Fagan or Fagun (March-April):

In this month, farmers harvest the crops of wheat and gram. In this region, the crop of wheat is abundantly taken and therefore, it is the staple food of people here. So they make big loaves (thicker and bigger *rotis*) and eat them with a *subji* of beans or gram daily. The summer crops are also harvested in this month. Farmers clean the field, pick up the roots of cotton plant with a plucker or by pulling with a tractor after plucking the last yield of cotton from the plants. They leave the stalks of cotton plants for drying for a few days and then carry them home in a trolley or a cart. They use this dried stalks for firewood. After tilling, they leave the fields open to the sun.

Moreover, Rajputs and farmer celebrate the festival of *Holi-Dhuleti* with great enthusiasm. The brides who have come to their husbands' house for the first time, are sent to their parents houses. Farmers pay off their loans back to banks or credit societies. Some farmers who cannot secure loans borrow money on interest from money lenders.

Thus, this annual cycle is interwoven in the joint life of the Rajput farmers in this region; its impact is clearly seen on their social, economic and cultural aspect of life. People hardly make any change in the annual cycle despite seasonal, geographical and social conditions although they do make changes in this routine cycle if absolutely required.

Table: 29

3.20 Table showing troubles due to Natural calamities for the respondents:

Sr. No.	Damage due to Natural Calamities	Number	%
1.	Damage to Lives or Agriculture	40	20.0
2.	Epidemic or Illness	21	10.5
3.	Scanty Rains	43	21.5
4.	Lack of Storage of Water	25	12.5

5.	Damage due to Floods	19	9.5
6.	Damage to House	16	8.0
7.	Damage to Fodder	29	14.5
8.	No Difficulty	07	3.5
	Total	200	100

During different natural calamities, it is found that 40 (20.0%) families suffer from damage to lives or agriculture, 21 (10.5%) families suffered illnesses, 43 (21.5%) families say that they have damage to crops in case of scanty rains, 25 (12.5%) families say they suffered damage to crops due to lack of storage of water and 19 (9.5%) families said they suffered due to floods sometimes, 29 (14.5%) families suffered damage to fodder, 16 (8.0%) families suffered damage to house while 07 (3.5%) respondents said that they did not suffer any damage.

Table: 30

3.21 Table showing government help in natural calamities:

Sr. No.	Government Help	Number	%
1.	Yes	77	38.5
2.	No	121	60.5
3.	No information	02	1.0
	Total	200	100

Normally, Government gives help to people affected by natural calamities. In response to the question whether they get help from the government, 121 (60.5%) respondents say that they haven't got any help from the government while 77 (38.5%) families say that they have got help from the government. 02 (1.0%) respondents have given no information.

Table: 31

3.21.1 Table showing type of help from the government to the respondents:

Sr. No.	Type of Help	Number	%
1.	Fodder	02	2.6 (1.0)
2.	Cattle Camps	01	1.3 (0.5)

3.	Monetary Help	74	96.1 (37.0)
4.	No information	02	(1.0)
5.	Not Applicable (No help)	121	(60.5)
	Total	200	100

77 (38.5%) out of 200 respondents have received help from the government, the most respondents, 74 (96.1%/37.0%) of them have got financial help, 02 (2.6%/1.0%) have got help in the form of fodder while 01 (1.3%/0.5%) families have got help through cattle camps. 121 (60.5%) respondents have got no help of any kind. 02 (1.0%) respondents have given no information.

4.2.11 Daily routine:

Generally, there is hardly any change in the routine of the Rajput community in the *Bhal-Nalkantha* area but the routine of those engaged in jobs, business and farmers sometimes change is seen.

Those involved in jobs or business take break just after finishing the morning chores; for lunch they take lunchbox with them and return home in the evening. After dinner at night they gather at the centre square called *choro* and enjoy chatting and gossiping with each other. They watch TV programs, cricket, etc. and go to bed at around 10 pm.

Farmers get up early, take breakfast after morning chores. After taking bath they light up a lamp and incense-sticks in a small temple in the corner of the house and also go to temple in the village with wheat or rice in their hand. After breakfast, they go to fields and work there. Women milk cows and buffaloes make preparations for cooking, clean the house and cow-shades, bathe children and send them to school and such other activities. Farmers come home from the fields, take lunch and rest in the afternoon. They again go back to fields after having tea and snacks or a loaf. They come back home in the evening take dinner of vegetables loves, hotch-potch (*khichdi*) and milk. After dinner farmers in the neighbourhood gather and chat enjoying a *hukah* for an hour or so and then go to bed.

4.2.11.1 Daily Routine (Males)

Sr. No.	Time	Daily Routine
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1.	05:00 a.m.	Waking up in morning
2.	05:00 to 06:00	Morning chores
3.	06:00 to 07:00	Bath, prayer, going to temple, etc.
4.	07:00 to 08:00	Morning tea and breakfast
5.	08:00 to 12:00	Looking after cattle, go to field, weeding, watering, fertilizers, pesticides, ploughing, gathering wood sticks, harvesting crops, buying and selling of crops, etc.
6.	12:00 to 12:30	Lunch
7.	12:00 to 14:30	Rest
8.	14:30 to 18:30	Work in field and taking care of cattle, etc.
9.	18:00 to 19:00	Evening prayer
10.	19:00 to 20:00	Dinner
11.	20:00 to 22:00	Watching TV, gossiping at <i>choro</i> , planning regarding forth-coming agriculture season with family.
12.	22:00 to 05:00	Go to bed for sleep

4.2.11.2 Daily Routine (Females)

Sr. No.	Time	Daily Routine
1.	04:30 a.m.	Waking up in morning
2.	04:30 to 05:00	Morning chores
3.	05:00 to 05:30	Bath, prayer, cleaning house, etc.
4.	05:30 to 06:30	Fetching water for home, milking cattle and carry the milk to local dairy
5.	06:30 to 07:00	Cook breakfast for family
6.	07:00 to 08:00	Bathe children
7.	08:00 to 09:00	Cleaning the kitchen utensils and other Household work
8.	09:00 to 10:00	Feed the cattle
9.	10:00 to 11:00	Cook lunch for family and send children to school
10.	11:00 to 12:00	Serve lunch to the family members
11.	12:00 to 15:00	personal grooming, make flour, light rest, make tea, feed the cattle

12.	15:00 to 18:00	Household work, help gents in field, carry home fodder for cattle from field
13.	18:00 to 19:00	Milking cattle, cook dinner, carry milk to the local dairy
14.	19:00 to 20:00	Serve dinner to the family and clean kitchen utensils
15.	20:00 to 21:00	Arranging bedding for family for night
16.	21:00 to 22:00	feed the cattle, chatting with family members and entertainment
17.	22:00 to 04:30	Go to bed for sleep

4.2.12 Division of Labour:

Division of labour in the Rajputs of *Bhal-Nalkantha* area is based on sex and age just like the other people, castes and communities in India-Gujarat.

4.2.12.1 Males:

The males in this region take up farm activities, animal husbandry as well as some related activities at home. To work in the fields, drive tractors, spray fertilizers and pesticide, etc. graze and water the cattle, to go to the farms in the morning and work there till lunch, to irrigate the farms, house, take care of the cattle, to insure crops and cattle, buy or sell cattle, to attend social functions, entertaining guests and so on and to bring home clay when required are some of the activities the males take up daily. Those engaged in jobs or business work for the whole day; on holidays, they go to farms, visit relatives. They go to market to buy grain, grocery, clothes, sometimes buy or sell ornaments, etc.

4.2.12.2 Females:

The females mostly undertake activities like clean the house, fetch water, clean the cow-sheds, compound and cattle yards to give food and fodder and water to cattle, milk the cows and buffalos, go to the daily of the village to sell surplus milk, do cooking for the family, feed the family members, clean utensils, wash clothes, cook at night, prepare beds, get children ready and send them to school, prepare tea and snacks in the morning and in the afternoon, play required roles at the birth, weddings, and death in the community, help the male members in buying property and items for wedding in the family, look after the family members and children, do some small transactions and so on. They also participate together with the males in the economy, social and religious activities.

4.2.12.3 Children:

Both boys and girls help their parents, look after younger brothers and sisters besides activities like fetch water, do cleaning, go to the dairy to deliver milk, go to school, take cattle for grazing in the spare time, remove weeds from crops, go for shopping of sundry items, help father in his farm activities, animal keeping, help in the domestic activities on holidays and so on.

Girls do only domestic works like helping mothers in cleaning utensils, washing clothes, house cleaning, cooking and so on.

Today, however, we find changes in the traditional life style, habits and the way of life due to a number of factors.

4.2.13 Annual Income:

As compared to other upper castes, progressive movement on the Rajput communities is slower. Expensive bad habits like tea, alcohol and opium are commonly found in the community. The level of literacy is also very low as compared to other upper castes. Women are not permitted to take up works other than domestic activities like cooking, other household jobs and animal husbandry. Most of the family members are engaged in the traditional vocation i.e. farming, land gets divided into small parts. Due to property, bore-well, wells, etc. farming has become tradition vocation. The economy is based on consumerism rather than earning. Most of the farmers have some land but inequality is found among the farmers with almost equal land for which laziness, addictions, bad traditions/customs, lack of women's participation in division of labour could be some of the reasons.

Today, however, an increase in the level of education is seen due to a number of factors like contacts, education especially western education, political awareness, government schemes, modernization and so on. Tendency towards a number of big and small business activities in addition to agriculture has developed. Migration to nearby *Taluka* headquarters or cities is taking place. Several farmers are selling off their precious land to mill-owners, industrialists or investors.

Table: 32

2.9 Table showing annual income of the respondents and their family members:

Sr. No.	Annual Income	Number	%
1.	50,000 to 2,00,000	57	22.5
2.	2,00,000 to 4,00,000	144	57.0
3.	4,00,000 to 6,00,000	10	4.0
4.	6,00,000 to 8,00,000	03	1.2
5.	8,00,000 to 10,00,000	01	0.4
6.	10,00,000 to 12,00,000	03	1.2
7.	12,00,000 to 14,00,000	01	0.4
8.	14,00,000 to 16,00,000	02	0.8
9.	16,00,000 to 18,00,000	01	0.4
10.	18,00,000 to 20,00,000	01	0.4
11.	20,00,000 and above	01	0.4
12.	No Information	29	11.4
	Total	1005	100

As seen in the earlier tables, the level of joint family system is very high in all the four villages under study. As seen in the table N0.2.9, the number of families earning between Rs. 50,000 and 2,00,000 is 57 (22.5%). The highest number of the families is 144 (57.0%) that earn between 2,00,000 and 4,00,000, 10 (4.0%) members earn between 4,00,000 and 6,00,000, 3 (1.2%) members earn between 6,00,000 and 8,00,000, 1 (0.4%) members earn between 8,00,000 and 10,00,000, 3 (1.2%) members earn between 10,00,000 and 12,00,000, 1 (0.4%) members earn between 12,00,000 and 14,00,000, 2 (0.8%) members earn between 14,00,000 and 16,00,000, 1 (0.4%) members earn between 16,00,000 and 18,00,000, 1 (0.4%) members earn between 18,00,000 and 20,00,000, 1 (0.4%) members earn 20,00,000 and more. 29 (11.4%) members have given no information probably their income was very small.

Thus, it is clear from the information that 253 families, those in the middle income group are in the first place, the second are poor and the rich are found in the third place. The division between the Haves and Have-nots are quite obvious.

Table: 33

3.6 Table showing present monthly and annual income of the respondents' families:

Sr. No.	Monthly Income	Number	%	Annual Income	Number	%
1.	5,000 to 10,000	05	2.5	50,000 to 1,20,000	05	2.5
2.	10,000 to 20,000	07	3.5	1,20,000 to 2,40,000	07	3.5
3.	20,000 to 30,000	13	6.5	2,40,000 to 3,60,000	13	6.5
4.	30,000 to 40,000	25	12.5	3,60,000 to 4,80,000	25	12.5
5.	40,000 to 50,000	33	16.5	4,80,000 to 6,00,000	33	16.5
6.	50,000 to 60,000	23	11.5	6,00,000 to 7,20,000	23	11.5
7.	60,000 to 70,000	29	14.5	7,20,000 to 8,40,000	29	14.5
8.	70,000 to 80,000	25	12.5	8,40,000 to 9,60,000	25	12.5
9.	80,000 to 90,000	09	4.5	9,60,000 to 10,80,000	09	4.5
10.	90,000 to 1,00,000	05	2.5	10,80,000 to 12,00,000	05	2.5
11.	1,00,000 to 1,10,000	04	2.0	12,00,000 to 13,20,000	04	2.0
12.	1,10,000 to 1,20,000	04	2.0	13,20,000 to 14,40,000	04	2.0
13.	1,20,000 and above	02	1.0	14,40,000 and above	02	1.0
14.	No information	16	8.0	No information	16	8.0
	Total	200	100	Total	200	100

If we look at the Table No.33 (3.6) above, it is seen that only 12 (6.0%) families have monthly income of Rs.20,000 and annual income of Rs. 2,40,000. No families have been found to have income less than this. 162 (81.0%) families have monthly income of Rs.20,000 and above and annual income up to Rs.12,00,000. 10 (5.0%) families have monthly income of 100,000 or 1,20,000 and annual income of Rs.13,20,000 or 14,40,000. It is seen that income from agriculture can be as much as income from business. 16 (8.0%) families have not given any information regarding their income.

Table: 34

3.7 Table showing type of income:

Sr. No.	Type of Income	Number	%
1.	Regular	36	18.0
2.	Irregular	144	72.0
3.	Both (Regular/Irregular)	08	4.0
4.	No information	12	6.0
	Total	200	100

Regarding the type of income of the respondents, out of 200 families 36 (18.0%) families have regular income and 144 (72.0%) families have irregular income while 08 (4.0%) families are getting sometimes regular and sometimes irregular income. 12 (6.0%) families have given no information about their income.

On one hand economists consider agriculture as an important industry and majority of the families of the respondents are associated with agriculture; on the other hand, it is also true when the farmers say that there is very low income from agriculture in the present time. As a result, it is clearly found in the information that farmers are turning to other professions for better income.

Table: 35

3.8 Table showing the expenditure incurred in the previous year by the families of the respondents:

Sr. No.	Family Expenditure	Number	%
1.	50,000 to 1,00,000	01	0.5
2.	1,00,000 to 1,50,000	02	1.0
3.	1,50,000 to 2,00,000	02	1.0
4.	2,00,000 to 2,50,000	02	1.0
5.	2,50,000 to 3,00,000	03	1.5
6.	3,00,000 to 3,50,000	04	2.0
7.	3,50,000 to 4,00,000	11	5.5
8.	4,00,000 to 4,50,000	69	34.5
9.	4,50,000 to 5,00,000	71	35.5
10.	5,00,000 and above	35	17.5
	Total	200	100

From the table above, it is clear that families of the 200 respondents spend money on food, fuel, clothes, children's education, medical treatment, social and religious events, cosmetics and pleasure activities, addiction, as well as other expenses during the year. Of all the respondents, 35 (17.5%) families spend more than 5,00,000, 71 (35.5%) families spend from 4,50,000 to 5,00,000, 69 (34.5%) spend 4,00,000 to 4,50,000, 11 (5.5%) respondents spend 3,50,000 to 4,00,000, those who spend

3,00,000 to 3,50,000 are 04 (2.0%), 03 (1.5%) respondents spend 2,50,000 to 3,00,000, 02 (1.0%) families spend 2,00,000 to 2,50,000, 02 (1.0%) respondents spend 1,50,000 to 2,00,000 and families which spend 50,000 to 1,00,000 are 01 (0.5%).

Table: 36

3.18 Table showing respondents' income from milk and milk products:

Sr. No.	Monthly Income	Number	%
1.	Up to 1,500	32	16.0
2.	1,500 to 3,000	23	13.5
3.	3,000 to 5,000	09	4.5
4.	5,000 to 10,000	02	1.0
5.	10,000 to 20,000	02	1.0
6.	Used in food in the family (don't sell)	29	14.5
7.	No Cattle	73	36.5
8.	No Information	26	13.0
	Total	200	100

Animal keeping is a complementary profession along with agriculture. 101 (50.5%) families get additional income from animal husbandry. 02 (1.0%) respondents get 5,000 to 10,000 and another 02 (1.0%) respondents get from 10,000 to 20,000, the rest 68 (34.0%) respondents get income of 1,500 to 5,000 but a large section of 73 (36.5%) families have no cattle at all. 26 (13.0%) families have given no information. Usually, farmers are associated with the profession of animal husbandry but here as many as 99 (49.5%) families are not involved in the occupation of animal husbandry.

4.2.14 Situation regarding debts and loans:

Rajput of *Bhal-Nalkantha* area take loans and incur debts in order to meet with heavy expenses for their children's higher education prompted by new ideology, expenses for social and religious occasions like celebration of 12th and 13th day of the death of an elderly family member, celebration of a recitation of the *Garudpuran*, increasing expenses on weddings due to competition with others, dowry, religious celebration of an occasion called *Mataji's Mandava* and such other occasions in addition to modernization of agricultural activities and other agricultural needs.

Tendency to borrow loans from different nationalized banks and cooperative credit societies is increasing day by day. Some farmers also borrow from money lenders and businessmen at a very high rate of interest.

Table: 37

3.9 Table showing respondents' requirement for loan:

Sr. No.	Requirement of Loan	Number	%
1.	Yes	92	46.0
2.	No	108	54.0
	Total	200	100

In response to the question whether they require loans, 92 (46.0%) respondents said that they required loan while 108 (54.0%) respondents said that they did not require any loans. Thus, in this study of the area in Gujarat which could be considered to be at a very small level, it is clear that almost 50.0% families have to take loans and surprisingly enough, that too in Gujarat which considered a model state for development. This shows the bad side of the rural area in Gujarat.

Table: 38

3.10 Table showing the number of respondents as debtors:

Sr. No.	Respondents as Debtors	Number	%
1.	Yes	79	39.5
2.	No	121	60.5
	Total	200	100

One more question was added in the questionnaire after getting information about the respondents' income, expenditure and debt in order to understand the matter in more detail. The question was whether they were debtors, 79 (39.5%) respondents accepted that they were debtors while 121 (60.5%) respondents said that they were not debtors. In response to the two separate questions, whether they required any loan and whether they were debtors the responses are contradictory. Generally speaking, the act of taking a loan is considered socially derogatory and social prestige is very important in

the rural society. So, while the number of debtors is lower than the number of respondents who needed loans, it is clear from these numbers that the families in rural society seem to be in financial difficulties.

Table: 39

3.10.1 Table showing the total amount of debt of the respondents' families:

Sr. No.	Amount of Debt	Number	%
1.	05,000 to 25,000	06	7.6 (3.0)
2.	25,000 to 50,000	05	6.3 (2.5)
3.	50,000 to 1,00,000	16	20.2 (8.0)
4.	1,00,000 to 1,25,000	01	1.3 (0.5)
5.	1,25,000 to 1,50,000	04	5.0 (2.0)
6.	1,50,000 to 2,00,000	11	14.0 (5.5)
7.	2,00,000 to 3,00,000	04	5.0 (2.0)
8.	3,00,000 to 4,00,000	02	2.5 (1.0)
9.	4,00,000 to 5,00,000	03	3.8 (1.5)
10.	5,00,000 to 6,00,000	01	1.3 (0.5)
11.	6,00,000 and above	03	3.8 (1.5)
12.	No information	23	29.5 (11.5)
13.	Not applicable/No debt	121	60.5
	Total	200	100

Debt obviously affects social prestige. The number of respondents who had to incur debt was 79 but in response to the question about the amount of their debt, 06 (7.6%/3.0%) families said that they had debt of 5,000 to 25,000, 05 (6.3%/2.5%) families said that it was 25,000 to 50,000, 16 (20.2%/8.0%) families said that their debt was 50,000 to 1,00,000, 01 (1.3%/0.5%) families had shown their debt from 1,00,000 to 1,25,000, 04 (5.0%/2.0%) families said that they had debt from 1,25,000 to 1,50,000, 11 (14.0%/5.5%) families had shown their debt from 1,50,000 to 2,00,000, 04 (5.0%/2.0%) families said that they had debt from 2,00,000 to 3,00,000, 02 (2.5%/1.0%) families said that they had debt from 3,00,000 to 4,00,000, 03 (3.8%/1.5%) families said that they had debt from 4,00,000 to 500,000, 01 (1.3%/0.5%) families said that they had debt from 5,00,000 to 6,00,000, 03

(3.8%/1.5%) families said that they had debt of 6,00,000 and more, 23 (29.1%/11.5%) out of 79 (39.5%) respondents have given no information about their debt while 121 (60.5%) respondents have said that they had no debt.

Thus, if we look at the picture in totality, 56 (28.0%) out of 200 respondents have debt from 5000 to 6,00,000. In other words, $\frac{1}{4}$ of the total respondents are debtors.

Table: 40

3.11 Table showing where the respondents have taken loans from:

Sr. No.	Name of the Bank	Number	%
1.	Nationalized Bank	15	19.0 (7.5)
2.	Cooperative Society/Bank	51	64.5 (25.5)
3.	Money Lender	12	15.2 (6.0)
4.	Other (Relatives)	01	1.3 (0.5)
5.	Not applicable (No Debt)	121	(60.5)
	Total	200	100

Generally, it is seen that a farmer and farming are connected with debt. Just as, 79 out of 200 respondents are found to have got a loan from a nationalized bank, cooperative bank or society or from a money lender. Although the percentage of such debtors is 39.5% while those who haven't taken any kind of loan are 60.5%. Thus, it can be said that the financial condition of the farmers of this area is better due to good amount of production and good market.

Table: 41

3.12 Table showing reasons for respondents' debt/loans:

Sr. No.	Reasons for debt	Number	%
1.	Agriculture	34	43.0 (17.0)
2.	Wedding	19	24.0 (9.5)
3.	Religious Occasions	04	5.0 (2.0)
4.	Illness	13	16.5 (6.5)
5.	Purchase of Cattle	06	7.6 (3.0)

6.	Other	03	3.8 (1.5)
7.	Not applicable (No Debt)	121	(60.5)
	Total	200	100

79 out of 200 respondents gave different reasons for their debt. 34 (43.0%/17.0%) respondents incurred debt for agricultural necessities, 19 (24.0%/9.5%) respondents borrowed money for purpose of wedding in the family, 04 (5.0%/2.0%) respondents took loan for religious occasions, 13 (16.5%/6.5%) families took loan for expenses of illness in the family, 06 (7.6%/3.0%) families borrowed money for purchase of cattle and 03 (3.8%/1.5%) took loan for household expenses and 121 (60.5%) respondents have said that they had no debt.

It is found that in the most cases, debt was incurred for requirements of agriculture and animal husbandry. This shows that these farmers are traditionally involved in the profession of agriculture and animal husbandry but they have to take loans in order to keep their professions going.

4.2.15 Tendencies towards saving:

In Rajputs of *Bhal-Nalkantha* area, traditional tendencies towards saving are found changing. In the past, people saved their money in buying ornaments, land or investments in agriculture whereas today there is a change in these habits. There is a very popularly saying in this area: Food eaten in the childhood is useful in the young age, food eaten in the young age is useful in the old age. In the same way people believe in saving for the future. These people save money out of their personal income or income from farming and other businesses for their future on the same principle: “Earn when you are young and eat peacefully in the old age”.

As part of their savings they are found investing in post office saving schemes, different policies of LIC, gold, lending to others on interest, savings schemes of different banks, taking insurance of crop and cattle and such other investments.

Table: 42

3.13 Table showing savings of the families of the respondents from their income:

Sr. No.	Provision for Savings	Number	%
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1.	Yes	172	86.0
2.	No	28	14.0
	Total	200	100

172 (86.0%) respondents' families out of total 200 have made provision for savings from their income while 28 (14.0%) families have not made provision for any savings from their income. This exemplifies the Gujarati saying that 'saving of one paisa is income of one paisa.'

Table: 43

3.13.1 Table showing reasons for making provision for savings from their income:

Sr. No.	Purpose/Reasons for Saving	Number	%
1.	For Wedding of Children	59	34.3 (29.5)
2.	For Children's Education	42	24.4 (21.0)
3.	Purchase of Property	33	19.2 (16.5)
4.	For Future of Family Members	19	11.0 (9.5)
5.	Provision of Old Age	16	9.3 (8.0)
6.	Other (Social Service)	03	1.8 (1.5)
7.	Not applicable	28	(14.0)
	Total	200	100

It is seen in the above table No. 43 (3.13.1), 86.0% out of the total respondents are used to make savings. Most of the respondents 59 (34.3%/29.5%) save for the wedding of their children, 42 (24.4%/21.0%) respondents want to save for children's education, 33 (19.2%/16.5%) families want to save for purchase of property, 19 (11.0%/9.5%) families want to save for future needs of the family members, 16 (9.3%/8.0%) families want to save for requirements of old age and 03 (1.8%/1.5%) families want to save for other need like social service. It is worth-noticing here that respondents' families want to save specially for children's wedding and education. It could be said that these families associated with traditional agriculture want to save for their children's education with a hope that it will bring social change. 28 (14.0%) families have shown no tendency for saving.

Table: 44**3.14 Table showing the safest method of saving according to the respondents:**

Sr. No.	Safest Method of for Saving	Number	%
1.	Bank Deposits	88	44.0
2.	Purchase of Gold	51	25.5
3.	Purchase of Land	11	5.5
4.	Postal Savings Certificates	06	3.0
5.	Keep Savings in Home	14	7.0
6.	For Modern Agricultural Equipment	21	10.5
7.	Insurance	04	2.0
8.	Stock Market	02	1.0
9.	Deposit with Money Lander	03	1.5
	Total	200	100

Different methods for safe saving are used by the respondents: 88 (44.0%) respondents save in bank deposits, 51 (25.5%) families save in gold, 11 (5.5%) families save by purchasing land, 21 (10.5%) families save to buy modern equipment to improve their farming, 29 (14.5%) families save in postal savings certificates, by keeping the saving at home, in insurance, in stock market and by keeping with money lenders.

Table: 45**3.15 Table showing respondents' safety/unsafety their present profession:**

Sr. No.	Safety/Unsafety in present Job	Number	%
1.	Safety	44	22.0
2.	Unsafety	44	22.0
3.	Uncertain	108	54.0
4.	No information	04	2.0
	Total	200	100

When asked whether they feel safe or unsafe in their jobs, 44 (22.0%) respondents said that they feel safe in their jobs and the same number of respondents, that is, 22

(22.0%) feel unsafe. Thus, equal number of respondents feels safety and unsafety in the present time. Majority of respondents, that is, 108 (54.0%) of them are not certain about their jobs while 04 (2.0%) have given no information in response to this question.

Table: 46

7.11 Table showing the respondents' bank accounts:

Sr. No.	Whether Having a Bank Account	Number	%
1.	Yes	178	89.0
2.	No	15	7.5
3.	No information	07	3.5
	Total	200	100

When asked about their transactions whether they use modern methods of banking or traditional methods, 178 (89.0%) respondents say that they have opened their accounts with banks of the state or national level while 15 (7.5%) respondents have not opened any bank account. However, it is found that even in the rural area people are conscious of modern facilities. 07 (3.5%) respondents have given no information.

Table: 47

7.11.1 Table showing names of banks where the respondents hold accounts:

Sr. No.	Names of Banks	Number	%
1.	Dena Bank	49	27.5 (24.5)
2.	ADC Bank	39	21.9 (19.5)
3.	<i>Nagarik</i> Bank	02	1.1 (1.0)
4.	<i>Kalupur</i> Bank	01	0.6 (0.5)
5.	Dena Bank/ADC Bank/SBI/BOB	04	2.2 (2.0)
6.	Dena Bank/ADC Bank	06	3.4 (3.0)
7.	Dena Bank/ADC Bank/SBI	03	1.7 (1.5)
8.	HDFC Bank	01	0.6 (0.5)
9.	Union Bank	37	20.8 (18.5)
10.	State Bank of India	21	11.8 (10.5)
11.	SBI/Union Bank	01	0.6 (0.5)
12.	ADC/SBI	12	6.7 (6.0)
13.	ADC/SBI/HDFC	02	1.1 (1.0)
14.	No information	07	(3.5)
15.	Not applicable (Haven't opened a bank	15	(7.5)

	A/C)		
	Total	200	100

Looking into the details of the banks in which the 178 (89.0%) respondents hold their accounts, 49 (27.5%/24.5%) of them hold their account with Dena Bank, 39 (21.9%/19.5%) of them hold their account with Ahmedabad District Cooperative Bank, 02 (1.1%/1.0%) of them hold their account with *Nagarik* Bank, 01 (0.6%/0.5%) of them hold their account with *Kalupur* Bank, 04 (2.2%/2.0%) of them hold their account with different Banks like Dena Bank, ADC Bank, SBI and BOB, 06 (3.4%/3.0%) respondents hold their account with SBI and Dena Bank, 03 (1.7%/1.5%) of them hold their account with different Bank like Dena Bank, ADC Bank, SBI Bank, 01 (0.6%/0.5%) of them hold their account with HDFC Bank, 37 (20.8%/18.5%) of them hold their account with Union Bank, 21(11.8%/10.5%) of them hold their account with SBI Bank, 01 (0.6%/0.5%) of them hold their account with SBI Bank and Union Bank, 12 (6.7%/6.0%) of them hold their account with ADC and SBI Bank, 02 (1.1%/1.0%) of them hold their account with ADC Bank, SBI and HDFC Dena Bank while 15 (7.5%) respondents have not opened their accounts with any banks. 07 (3.5%) respondents have given no information.

4.2.16 Tendencies towards new business attitude (activities):

Rajput farmers of *Bhal-Nalkantha* area are traditionally engaged in the vocation of agriculture but, tendency towards entering into other vocations in addition to the traditional vocation of agriculture is increasing day by day due to contacts, education, media and communication, industrialization, urbanization, development, economic improvement, etc. today, the vocation of agriculture is becoming more and more expensive day by day. Factors like the problem of finding labourers, getting less prices of products, pests in the crops, problems of floods or famine also prompt farmers to turn to other vocations or jobs, such as contracts of building roads and buildings, shops, jobs in government and non-government departments, ONGC, etc. jobs in the police department is considered a high status for the Rajputs. Moreover, women also get good income for keeping cows and buffalos. Agriculture is getting mechanized; for irrigation, people use submersible pumps, electric motors instead of drawing water by traditional methods, threshers instead of traditional methods of getting grain, windowing fans, get three crops as far as possible and so on. The system of jointly using agricultural tools, bullocks, etc. are disappearing gradually; they

prefer to spend money to get their work done. Tendency to develop business or agricultural activities by borrowing loans is increasing day by day.

Table: 48

3.16 Table showing the respondents' attitude towards their jobs:

Sr. No.	Attitude to present Job	Number	%
1.	Enjoyable	155	77.5
2.	Routine	30	15.0
3.	Stressful	06	3.0
4.	Boring	06	3.0
5.	Dull	02	1.0
6.	No information	01	0.5
	Total	200	100

In response to the question, how they felt about their job, 155 (77.5%) respondents said that they enjoyed their jobs and 30 (15.0%) of them said that they liked their jobs. 06 (3.0%) respondents said it was boring and the same number of them said that it stressful. 02 (1.0%) respondents said their job was dull while 01 (0.5%) of have given no information.

4.2.17 Conclusion:

With its traditional concepts, thoughts, tendencies, values and systems, the picture of the Rajputs of *Bhal-Nalkantha* area looks very different today because of the factors like education, especially western education, contacts, awareness, modernization, westernization, science and technology, jobs and business activities, improvement of economic condition, etc.

As part of the physical culture (physical resources), the residences of Hindu *Karadiya* Rajputs of *Bhal-Nalkantha* area, (conditions of habitation), furniture and new appliances, traditions of food, lifestyle, tools of makeup and ornaments, clothes of men and women, etc. have been discussed at length. The traditions and concepts continued to be the same for several years before and after independence but, in the modern time, many changes are seen their physical culture (resources) due to education, especially western education, awareness, modernization, westernization,

jobs and employment, business, improvement of economic condition and many other factors despite all these, it can be said that these culture and traditions are found more or less unchanged but, at the same time, it is also true that this culture and traditions of the Rajputs could be found only in history or in audio-visual instruments only.

Moreover, as part of the economic life (economic systems, economic structure) of the community and the area, under study like matters connected with economic life, economic structure, the rural society and its economic system, traditional occupation, *Jajamani* system, form of modern occupation, system of irrigation, production of crops, farm tools, seeds, fertilizers (and their use), animal husbandry, annual cycle, daily routine, division of labour, annual income condition of loans and debts, tendencies towards savings, tendencies towards new business activities, etc. have been discussed in great detail. It is found from the field work and study that the situation regarding economic matters is quite different from that of the castes due to factors of change like education, western education, awareness contacts, modernization, westernization, modernization of agriculture, science and technology, agricultural researches, strong economic condition, etc., changes and new forms different from those in the past are seen today at the same time in place of traditional concepts, thoughts and culture, new economic system-matters are seen in the present time, and yet, in the society-castes of these area old system is not completely broken, people this area seem to be keeping pace with the new system.

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