

**CHAPTER: IX**  
**FINDINGS OF THE STUDY**

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## 9.1 Introduction:

Social research is such a scientific process that demands qualities and qualifications from the researcher scientific point of view, impartiality, labour, energy, sincerity, passion and so on. From the different objectives of research, the main objective of this research is to earn the degree of Ph.D.

In this research, it is important to get data by different techniques and its analysis and interpretation. Equally important is to derive conclusions from this interpretation of the data. No research is complete with just the collection of data nor does it end with analysis and interpretation the collected data. Any research is complete only after the analysis and interpretation of the data collected is adequately done and conclusions are derived. Without carefully drawn conclusions, a research is like butter milk before churning the curds. Therefore, meaning of any research is not clear until the data is recapitulated and conclusions of the study are drawn.

In the ninth and final chapter of the present study, the findings of the study have been presented scientifically. These findings have been based on the theoretical frame work and secondary information in the same way as facts and data collected in the field work. In the present chapter, findings of the study have been presented after analysing the data.

*Karadiya* Rajput community holds a high position hierarchically in the ancient Indian social system as a *Kshatriya* caste. They hold a second position after the Brahmin. As said earlier, caste system has come down from the *Varna* system in the long course of time. Today, many castes and sub-castes are found in the *Kshatriya* community. In the whole of India and several parts of Saurashtra and Gujarat, different castes and sub-castes of the *Kshatriya* are seen.

In the contemporary social system of India, main four Verna are seen but every caste could be classified in a certain hierarchy. This is very important in sociological studies. The reason for mentioning this is that a situation arose to think about other hypotheses after fixing the social position of the *Karadiya* Rajput in the social system of the *Kshatriya* Hindu community. This was a challenge for the researcher because of the hierarchy of the other Rajput castes but the *Karadiya* Rajput community like other Rajput communities is high in the social system. It is leading and a vast

community in India and its definite status came to be fixed as the *Kshatriya* Rajput community.

At the end of the entire research activity, the hypotheses which were formulated in the beginning of the research process must be examined and certain conclusions or findings have to be brought out. In this study, some of the hypotheses which were formulated in the beginning have been proved to be true and some other hypotheses have proved to be wrong. An analysis of all these hypotheses has been presented here.

After finalizing the topic of research, ‘A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat’ (With Special Reference to *Bhal-Nalkantha* Region), the researcher studied the relevant literature. In order to collect data for research, the researcher used the interview schedule as a tool or method for data collection. We have seen the analysis and interpretation of the data collected through interview schedule, interviews of respondents and reading of the documents relevant to the study in the preceding chapters. Data collected by the researcher in the fieldwork and participant observation has also been discussed in different relevant chapters. Moreover, the usefulness of the study, limitations of the study as well as indication to possibilities of future research have been presented in this chapter.

Thus, problems arising out of social structure and its economic, physical, religious, political, educational fields, community life and thoughts about interrelations with other castes as well as changes have been also discussed in this chapter.

In this chapter, important findings regarding *Karadiya* Rajput living in the *Bhal-Nalkantha* region have been clarified which are given below:

## **9.2 Verifying the Hypotheses:**

### **(1) The impact of the present time is seen on caste system and as a result its present form has changed. This hypothesis has proved to be true:**

In the *Karadiya* Rajput community there is a clear impact of the modern time. In the contemporary time, students are given facilities of boys and girls schools, hostels, scholarships and so on by trusts and associations of the caste. In the past, marriages were arranged by elders whereas today sons and daughters are given freedom for choosing their own matches within certain limits. Directories and magazines of the caste are published with a view to strengthening unity and

caste organization. The changed form of the caste is also visible in the mass community marriages. As a result of many factors, many changes are found in different fields of the community.

**(2) Caste system is not stagnant but it is dynamic and changeable. This hypothesis seems to be true:**

In the *Karadiya* Rajput traditional caste, bad customs like child marriages, lower status of women, restrictions over women were seen in the community but today due to increase in education and implementation of governmental laws as a part of change in the community such bad customs have undergone a change hence new customs and changes are seen. In short, child marriages have been totally eradicated and there is a change in the status of women.

**(3) *Karadiya* Rajput caste of the *Bhal-Nalkantha* Region is undergoing a change and changes are found in its every field. This hypothesis seems to be true:**

Caste system is a peculiar form of the Indian social system. There a gradual change in the society in the course of time. In the community under study, total change is seen in the values and norms. Impact of modernity is found in the dress, language, food, customs-traditions and so on is found in the *Karadiya* Rajput community. A change is also seen in the practice of food and mutual relations with other castes. The system of marriages has also undergone a change. In short, changes are clearly seen in all fields of the Rajput community.

**(4) Importance of divided (nuclear) family instead of a joint family is increasing. This hypothesis seems to be true:**

In the caste covered in the study 74.5% families out of 100% families in the *Bhal-Nalkantha* Region of Ahmedabad district have been living in joint family system whereas 25.5 families live in divided (nuclear) families. In the past, most of the families preferred to live in joint families for a number of reasons. Today, however, the importance of divided families and its number in the caste covered in the study is increasing.

**(5) A change is seen in the status of women in *Karadiya* Rajput caste of the *Bhal-Nalkantha* Region:**

In the caste covered under study, when the respondents are asked about matters like women's participation in decision-making, their economic freedom, women's education and the like, it is found from the information collected that

there is a change in the status and consciousness among women in the community.

**(6) The concepts about marriage among the young men and women in the *Karadiya* Rajput caste has been changing. This hypothesis, too, has proved to be true:**

In the *Karadiya* Rajput caste, traditionally, the norms of selecting a match for a boy or a girl were different in the past. Especially, the social, economic conditions of the family besides other matters were given importance. Today, however, the young people of this caste have started giving importance to matters like education, jobs and professions when selecting a life partner. Moreover, the young people of the caste do not consider customs and old-fashioned concepts about marriage necessary and relevant. This change is seen in the young people of the caste quite clearly.

**(7) There is consciousness among women in the caste because of education. This hypothesis has proved to be true:**

At one time in the *Karadiya* Rajput caste, there was little education among women and it was like a dream for women to go to school. Today, however, women in this caste get higher education. There is a lot of consciousness among women in the community due to education. For example, women in this community are seen economically independent and in matters like selection of their life partner they are able to give their opinion effectively.

### **9.3 Conclusions of the Research:**

In the present research study, in all the foregoing nine chapters, a scientific research was undertaken by classification and analysis of different information like the history of the *Kshatriya* community and that of the Hindu *Karadiya* Rajput caste, literature related to them, a variety of information regarding the social and economic background of the 200 respondent families. Review of the reference literature is very important in every research study. Reference literature not only makes us familiar with the earlier studies but also provides the researcher a systematic pattern of the research that is very relevant to the study. Every detail beginning with the history of the *Karadiya* Rajput caste and the studies done on the said caste has been presented in those chapters. As a result of this discussions the present extensive research study has become possible. This study will be important if it proves to be useful in further

studies of the traditional caste system as well as in the studies of institutes like marriage, family system and so on.

In the present study, whatever data was collected scientifically has been presented with systematic analysis and evaluation. This final chapter is very important because it contains conclusions and suggestions. In this chapter, the purposes of the study have been verified and reviewed. In this chapter matters like the effect of institutes like marriage, family and religion on the social life in addition to the reaction of different institutes to the challenges of change accepting the traditions, too, at the same time in the modern time have been presented as some of the conclusions.

It is expected that the conclusions presented in this chapter may be helpful to the future researchers in their studies.

After verifying the hypothesis, the researcher comes to draw certain conclusions. These conclusions are usually universally acceptable. They could be useful in establishing a theory, too. The salient conclusions drawn from this study are as under:

**(1) Tendency of the caste towards divided (nuclear) family system despite living in the rural areas:**

Majority of the people of this caste lives in rural areas. A joint family is a distinct feature of the rural population but a tendency towards a divided (nuclear) family is found in this community. It could be concluded that this caste has a tendency towards a divided (nuclear) family.

**(2) Decreasing importance of the traditional profession:**

The main traditional profession of the Hindu *Karadiya Kshatriya* caste is agriculture but in order to get more income to secure more and more comfort and physical facilities, they have turned to other professions. Many families have taken up jobs having obtained good education and have entered businesses, too. Many persons have also begun to go abroad for better earning. This makes it clear that they have not been giving importance exclusively to the traditional professions.

The conclusions drawn from the research on the *Karadiya* Rajput community also suggest that importance of agriculture in the *Karadiya* community is

decreasing. These people have started to take up other professions instead of only agriculture.

**(3) The modernized new (changed) form of the community:**

Before a few years, relationship of the *Karadiya* Rajput community with other castes was very restricted because this caste was a warrior community and therefore, other castes kept only restricted relationships. Today, however, there has been much change in this kind of ideology. They come in contact with other castes because of jobs and businesses and therefore, their interactions with other castes have become normal. Moreover, they also invite members of other castes and communities on certain special and on social occasions. Some of the members of the caste also give permission to their children for inter-caste marriages, too, although it is found from the study that the number of such instances is very low. All these matters, however, show that the caste has started adopting the process of modernization.

**(4) Change in the status of women:**

During the middle age, it was believed that women must remain confined to the four walls of the house and must spend their life looking after the household duty only whereas, today, women have come out of the house and have begun to take jobs and businesses. They have become equal to men and have begun to take the same jobs as men. This shows that there has been a lot of change in beliefs about women.

**(5) Expectations about community halls, schools, hostels and so on:**

The caste has been moving towards modernization. The caste wants changes in the customs and traditions. At the same time, the caste has strictly adhered to them. People want to strengthen the caste and expect institutes like hostels, schools, community halls and other activities for the development of the caste.

**(6) Development of the caste with the help of organizations of the community:**

The *Karadiya* caste covered under study has organized '*Karadiya Rajput Samaj*'. Many activities are being organized by its different branches like the '*Yuvagroup*,' Women's associations and other sections. Moreover, there are branches of these '*Yuvagroup*' and Women's associations in almost every village and town and city. These organizations take up activities for unity, welfare and development of the community.

In this chapter, the conclusions or findings of the study are given below:

1. In the present study, four villages-Bhayla, Arnej, Modasar and Khasta, one each from four *talukas*-Bavla, Dholka, Sanand and Dhandhuka respectively of Ahmedabad district have been selected. Total 200 families have been selected at the rate of 50 from each village. Each village shares 25% of the total 200 respondents.
2. The all-200 (100.0%) respondent families from all the four villages, *talukas* of Ahmedabad district belong to the Hindu *Kshatriya Karadiya* Rajput community.
3. In the present study, classification of the sub-castes is: *Rathod*-21 (10.5%), *Parmar*-28 (14.0%), *Dodiya*-29 (14.5%), *Vala*-11 (5.5%), *Dabhi*-03 (1.5%), *Jadav*-04 (2.0%), *Padheriya*-13 (6.5%), *Chauhan*-12 (6.0%), *Chavada*-08 (4.0%), *Masani*-04 (2.0%), *Daya*-05 (2.5%), *Solanki*-38 (19.0%), *Vagharola*-05 (2.5%), *Vanar*-03 (1.5%), *Nakum*-04 (2.0%), *Gohil*-10 (5.0%) and *Dayma*-02 (1.0%).
4. In the present study, *Gotra* or the family lines of the respondents are: *Kashyap*-35 (17.5%), *Parashar*-18 (9.0%), *Vashishtha*-11(5.5%), *Bharadwaj*-76 (38.0%), *Gautam*-01 (0.5%), *Durvasa*-10 (5.0%) and *Vatsa*-10 (5.5%). 39 (19.5%) respondent families did not have information about their *Gotra* (Clans).
5. In the study, information about the religions of the respondents showed that all 200 (100.0%) families belonged to the Hindu religion.
6. Getting information about the marital status of the respondents it was found that: 192 (96.0%) were married, 03 (1.5%) unmarried, 03 (1.5%) widowers and 03 (1.5%) were widows.
7. Examining the educational information of the respondent families it was found: the respondents had Primary education (1-8 standards)-73 (36.5%), Secondary education (Standard 9-10)-61 (30.5%), Higher secondary education (standard 11-12)-17 (8.5%), Graduates-19 (9.5%); B.Ed., B.P. Ed., Postgraduate-11 (5.5%), ITI, Polytechnic, Diploma-02 (1.0%), PTC-03 (1.5%), Illiterate-07 (3.5%) and 07 (3.5%) respondents could not give any information.
8. About the traditional family profession, it was found: agriculture-188 (94.0%), private or government jobs-04 (2.0%), business-04 (2.0%) and others like farm labour or daily labour-04 (2.0%).

9. In the study, the profession of head of the family was found: agriculture-166 (83.0%), private or government jobs-18 (9.0%), business-12 (6.0%) and others-04 (2.0%).
10. Information about the families of the respondents showed: males-428 (42.6%), women-369 (36.7%), male children (below 14 years)-118 (11.7%) and female children (below 14 years)-90 (9.0%). Total members are 1005 from 200 (100.0%) families.
11. In the present study, types of families of the respondents were found: nuclear families-51 (25.5%), joint families-149 (74.5%).
12. The types of houses were found: mud houses-31 (15.5%), built by bricks-140 (70.0%) and brick-built (half)-29 (14.5%).
13. About the provision of kitchens, it was found: separate kitchens-181 (90.5%) and houses without a kitchen-19 (9.5%).
14. About the provision of drinking water it was found: houses with water taps-184 (92.0%), from their own wells-04 (2.0%), hand pumps-04 (2.0%), houses without any provision of drinking water-8 (4.0%).
15. About the bathroom facility it was found: 186 (93.0%) respondents had bathroom facility, in 14 (7.0%) houses there was no bathroom facility.
16. In 182 (91.0%) houses of the respondents, toilets were there and there were no toilets in 18 (9.0%) houses.
17. Examining the relation of the respondents with the head of the family, it was found: self-200 (19.9%), wife-181(18.0%), son-242 (24.0%), daughter-89 (8.9%), daughter-in-law-104 (10.3%), grandson-67 (6.7%), grand daughter-32 (3.2%), mother/mother-in-law-33 (3.3%), father/in-law-13 (1.3%), brother-16 (1.6%), sister-in-law-14 (1.4%), nephew-08 (0.8%), niece-06 (0.6%) out of total 1005.
18. Asking about the sex of the members of the families of the respondents, it was found: males-546 (54.33%) and females-459 (45.67%).
19. Asking about the age of the family members of the respondents, it was found: 0 to 05-77 (7.8%), 6 to 15-140 (14.0%), 16 to 25-192 (19.1%), 26 to 35-198 (19.7%), 36 to 45-166 (16.5%), 46 to 55-102 (10.1%), 56 to 65-72 (7.1%), above 66-43 (4.2%) and no information was found from 15 (1.5%).
20. The family members of the respondents were currently studying in: standards 1 to 8-115 (53.2%), standards 9 to 12-51 (23.6%), undergraduate-15 (7.0%),

postgraduate/B.Ed. /B.P.Ed.-10 (4.6%), ITI/Poly./Diploma-05 (2.3%), KG-05 (2.3%), PTC-01 (0.5%),MBA/CA-02 (1.0%) and no information was found from 12 (5.5%).

21. The 789 family members of the respondents left their study at: standards 1 to 8-263 (33.3%), standards 9 to 12-240 (30.4%), undergraduate-39 (5.0%), postgraduate/B. Ed./B. P. Ed.-18 (2.3%), I.T.I./Poly./Diploma-03 (0.4%), P.T.C.-10 (1.3%), M.B.A./C.A.-01 (1.0%), Ph.D.-01 (0.1%), illiterate-26 (3.3%), no information from 188 (23.8%) members.
22. Examining the reasons for leaving their studies, the 789 out of 1005 family members told they left because of: agriculture-104 (10.3%), household work-119 (12.0%), no interest in study-46 (4.5%), responsibility of the family-29 (3.0%), marriage-22 (2.1%), search for a job-03 (0.2%), failure-06 (0.6%), getting a job-46 (4.6%), achieving their aim-05 (0.4%), business/occupation-03 (0.2%), weak economic condition-28 (3.0%), migration-01 (0.01%), no facility of a school in the village-01 (0.01%), social reasons-58 (5.8%), 26 (2.6%) members were illiterate and 216 (21.5%) members were still studying. No information was found from 292 (29.0%) family members.
23. Examining the marital status of the total 1005 respondents and their family members, it was found: married-641(63.8%), unmarried-364 (36.2%).
24. About the age of marriage of the total 1005 respondents and their family members it was found: 13 to 17 years-67 (10.5%), 18 to 21-282 (44.0%), 22 to 25-181(28.3%), 26 to 30-41 (6.4%), 31 to 35-15 (2.4%), 36 to 40-01 (0.1%), 41 to 45-01 (0.1%), 51 to 55-01 (0.1%), 56 to 60-01 (0.1%). There was no information from 51 (8.0%) and respondents while 364 (36.2%) were unmarried family members.
25. Asking about the place of wedding of the respondents and their family members, it was found: 1 to 10 km.-82(8.2%), 11 to 25-km.-123 (12.2%), 26 to 50 km.-121 (12.0%), 51 to 75-km.-62 (6.2%), 76 to 100 km.-62 (6.2%), 101 to 150 km.-20 (2.0%), 151 to 200 km.-03 (0.3%). There was no information from 168 (16.7%) members and 364 (36.2%) were unmarried members.
26. Asking about the profession of the 1005 respondents and their family members, it was found: agriculture-481 (47.9%), private/government job-58 (5.8%), Business/occupation-22 (2.2%), animal husbandry-04 (0.3%), others-16 (1.6%). 216 (21.5%) members were associated simultaneously with study,

children were 208 (20.7%). Examining the secondary profession of the total 212 respondents and their family members it was found: agriculture-10 (4.7%), private/government jobs-09 (4.2%), business/occupation-12 (5.7%), animal husbandary-175 (82.5%), others-04 (1.9%), agents-01 (0.5%). 01 (0.5%) members were associated with stock market.

27. Examining the annual income of the respondents and their family members, it was found that 57 (22.5%) members possessed income of 50,000 to 2,00,000, 144 (57.0%) members possessed income of 2,00,000 to 4,00,000, 10 (4.0%) members had an income of 4,00,000 to 6,00,000, 03 (1.2%) members had an income of 6,00,000 to 8,00,000, 01 (0.4%) members possessed income of 8,00,000 to 10,00,000, 03 (1.2%) members possessed income of 10,00,000 to 12,00,000, 01 (0.4%) members possessed income of 12,00,000 to 14,00,000, 02 (0.8%) members possessed income of 14,00,000 to 16,00,000, 01 (0.4%) members possessed income of 16,00,000 to 18,00,000, 01 (0.4%) members possessed income of 18,00,000 to 20,00,000, 01 (0.4%) members had an income above 20,00,000. There was no information about 29 (11.4) members.
28. Examining the land possessed by the respondents and their family members, it was found: 64 (38.6%) members possessed 1 to 10 acres, 37 (22.3%) members possessed 11 to 20 acres, 29 (17.5%) members possessed 21 to 30 acres, 06 (3.6%) members possessed 31 to 40 acres, 05 (3.0%) members possessed 41 to 50 acres, 15 (9.0%) members possessed 51 to 60 acres, 03 (1.8%) members possessed 61 to 70 acres, 03 (1.8%) members possessed 71 to 80 acres, 03 (1.8%) members possessed 81 to 90 acres and 01 (0.6%) members had land between 111 to 120 acres.
29. In the present study, inquiring about the irrigated land of the respondent families, it was discovered: 25 (34.0%) members had land between 1 to 5 acres, 20 (27.0%) members had land between 6 to 10 acres, 13 (17.5%) members had land between 11 to 15 acres, 09 (12.1%) members had land between 16 to 20 acres, 04 (5.4%) members had land between 21 to 25 acres, 01 (1.3%) members had land between 26 to 30 acres, 01 (1.3%) members had land between 36 to 40 acres and 01 (1.3%) members had land between 51 to 55 acres.
30. In the present study, inquiring about the non-irrigated land of the respondent families under irrigation, it was discovered: 19 (26.7%) members had land

between 1 to 5 acres, 14 (19.7%) members had land between 6 to 10 acres, 05 (7.0%) members had land between 11 to 15 acres, 09 (12.6%) members had land between 16 to 20 acres, 04 (5.6%) members had land between 21 to 25 acres, 09 (12.6%) members had land between 26 to 30 acres, 01 (1.4%) members had land between 36 to 40 acres, 02 (1.8%) members had land between 41 and 45 acres, 02 (2.8%) members had land between 46 and 50 acres, 03 (4.2%) members had land between 51 and 55 acres, 01 (1.4%) members had land between 56 to 60 acres. 02 (2.8%) members had land between 61 and 65 acres.

31. In the present study, inquiring about the non-cultivated land of the respondent families, it was discovered: 02 (20.0%) members had 2 acres of non-cultivated land, 02 (20.0%) members had 3 acres, 01 (10.0%) member had 4 acres, 01 (10.0%) member had 5 acres, 02 (20.0%) members had 6 acres, 01 (10.0%) members had 8 acres and 01 (10.0%) members had 12 acres of non-cultivated land.
32. Asking the respondent families about their land given to other on sharing, it was discovered: 02 (18.18%) members had given land between 1 to 5 acres, 03 (27.27%) members had given their land between 6 to 10 acres, 01 (9.09%) member had given land between 11 to 15 acres, 01 (9.09%) member had given land between 16 to 20 acres, 01 (9.09%) member had given land between 26 to 30 acres, 01 (9.09%) member had given land between 46 and 50 acres, 01 (9.09%) member had given land between 56 to 60 acres and 01 (9.09%) member had given land between 71 and 75 acres on sharing.
33. It was found from the respondents that they held land as following: 64 (38.6%) members held 1 to 10 acres, 37 (22.3%) members held 11 to 20 acres, 29 (17.5%) members held 21 to 30 acres, 06 (3.6%) members held 31 to 40 acres, 05 (3.0 %) members held 41 to 50 acres, 15 (9.0%) members held 51 to 60 acres, 03 (1.8%) members held 61 to 70 acres, 03 (1.8%) members held 71 to 80 acres, 03 (1.8%) members held 81 to 90 acres and 01 (0.6%) members held 111 to 120 acres.
34. Inquiring about the farming tools, the respondents said that they had total 559 tools: iron ploughshares-47 (8.4%), wooden ploughshares-25 (4.5%), tractors-77 (13.8%), bullock carts-13 (2.3%), submersible motor pumps-38 (6.8%),

- winning fans-71 (12.7 %), grass cutter-41 (7.3%), pumps for spraying pesticides-152 (27.1%) and other farming tools-95 (17.0%).
35. Examining details of the production of the 166 respondent families, the following information was found: wheat-7848.2 quintals-47 (28.3%), Paddy-11832.4 quintals-62 (37.3%), Black Gram-4663 quintals-25 (15.0%), cotton-559 quintals-10 (6.0%), millet-20 quintals-01 (0.6%), White corn (*Juar*)-103 quintals-04 (2.4%), Cumin seeds-97.4 quintals-02 (1.2%), castor seeds-227.6 quintals-11 (6.6%) and other crops-10 quintals-04 (2.4%).
  36. The respondents and their families were involved in animal husbandry as their secondary profession had animals as following: cows-98 (28.7%), buffeloes-156 (45.6%), bullocks-80 (23.4%) and horses-08 (2.3%).
  37. When details of the furniture of the respondents of the study were obtained, it was found that they had 664 (12.3%) cots with strings, 206 (3.8%) cots with strips, 148 (2.7%) iron cots, 83 (1.5%) iron cupboards, 232 (4.3%) iron safes, 214 (4.0%) iron rakes, 154 (2.9%) stoves, 174 (3.2%) gas cooking stoves, 197 (3.7%) press irons, 588 (10.9%) Fans, 45 (0.8%) radios, 26 (0.5%) tape recorder, 114 (2.1%) DVD/VCD, 209 (3.9%) TV sets, 30 (0.6%) computers, 125 (2.3%) refrigerators, 11 (0.2%) washing machines, 50 (0.9%) electric home grinders, 29 (0.5%) sewing machines, 01 (0.01%) oven, 141 (2.6%) mixture-grinders, 31 (0.6%) camera, 409 (7.6%) telephones/mobile, 389 (7.2%) wall clocks, 733 (13.6%) chairs, 19 (0.3%) dining tables, 51 (0.9%) sofa sets, 56 (1.03%) swings, 68 (1.3%) bicycle, 149 (2.8%) two wheelers, 35 (0.6%) cars and 05 (0.09%) other items.
  38. Monthly income of the respondents was found: 5,000 to 10,000 of 05 (2.5%) respondents, 10,000 to 20,000 of 07 (3.5%) respondents, 20,000 to 30,000 of 13 (6.5%) respondents, 30,000 to 40,000 of 25 (12.5%) respondents, 40,000 to 50,000 of 33 (16.5%) respondents, 50,000 to 60,000 of 23 (11.5%) respondents, 60,000 to 70,000 of 29 (14.5%) respondents, 70,000 to 80,000 of 25 (12.5%) respondents, 80,000 to 90,000 of 09 (4.5%) respondents, 90,000 to 1,00,000 of 05 (2.5%) respondents, 1,00,000 to 1,10,000 of 04 (2.0%) respondents, 1,10,000 to 1,20,000 of 04 (2.0%) respondents and 02 (1.0%) respondents were found with income above 1,20,000. There was no information of 16 (8.0%) respondents and Annual income of the respondents was found as following: 50,000 to 1,20,000 of 05 (2.5%), 1,20,000 to

2,40,000 of 07 (3.5%), 2,40,000 to 3,60,000 of 13 (6.5%), 3,60,000 to 4,80,000 of 25 (12.5%), 4,80,000 to 6,00,000 of 33 (16.5%), 6,00,000 to 7,20,000 of 23 (11.5%), 7,20,000-8,40,000 of 29 (14.5%), 8,40,000 to 9,60,000 of 25 (12.5%), 9,60,000 to 10,80,000 of 09 (4.5%), 10,80,000 to 12,00,000 of 05 (2.5%), 12,00,000 to 13,20,000 of 04 (2.0%), 13,20,000 to 14,40,000 of 04 (2.0%), 14,40,000 and above of 02 (1.0%) respondents. There was no information about income of 16 (8.0%) respondents.

39. About the regularity of income of the respondents, it was found that 36 (18.0%) respondents had regular income, 144 (72.0%) respondents had irregular income, 08 (4.0%) respondents had regular as well as uncertain income and 12 (6.0%) respondents had not given information about their income.
40. Information about the estimated family expenditure showed: 50,000 to 1,00,000-01(0.5%), 1,00,000 to 1,50,000-02 (1.0%),1,50,000 to 2,00,000-02 (1.0%), 2,00,000 to 2,50,000-02 (1.0%), 2,50,000 to 3,00,000-03 (1.5%), 3,00,000 to 3,50,000-04 (2.0%), 3,50,000 to 4,00,000-11 (5.5%), 4,00,000 to 4,50,000-69 (34.5%), 4,50,000 to 5,00,000-71 (35.5%) and above 5,00,000-35 (17.5%).
41. The respondents who needed to borrow money were: 92 (46.0%) while those who did not need to borrow or take a loan were: 108 (54.0%).
42. It was found during the study that 79 (39.5%) respondents a debt while 121 (60.5%) respondents had no debt.
43. The amount of the debt of the respondents was: 5,000 to 25,000-06 (3.0%), 25,000 to 50,000-05 (2.5%), 50,000 to 1,00,000-16 (8.0%), 1,00,000 to 1,25,000-01 (0.5%) 1,25,000 to 1,50,000-04 (2.0%), 1,50,000 to 2,00,000-11 (5.5%), 2,00,000 to 3,00,000-04 (2.0%), 3,00,000 to 4,00,000-02 (1.0%), 4,00,000 to 5,00,000-03 (1.5%), 5,00,000 to 6,00,000-01 (0.5%), above 6,00,000-03 (1.5%). There was no information about respondents-23 (11.5%) and the number of respondents who had no debt-121 (60.5%).
44. The amount of debt borrowed by the respondents: from nationalise banks-15 (7.5%), cooperative banks/credit society-51 (25.5%), money lender-12 (6.0%), others (relatives)-01 (0.5%) and the number of respondents who had no debt-121 (60.5%).

45. The reasons for taking loans were found: agriculture-34 (17.0%), marriage-19 (9.5%), religious festivals-04 (2.0%), illness-13 (6.5%), purchase of animals-06 (3.0%) and other reasons-03 (1.5%) and the number of respondents who had no debt-121 (60.5%).
46. The respondents who saved were 172 (86.0%) and those who did not save were 28 (14.0%).
47. The objectives for savings were found from the respondents: for marriage of children-59 (29.5%), for children's education-42 (21.0%), for purchase of property-33 (16.5%), for welfare of family members-19 (9.5%), for provision of old age-16 (8.0%), other reasons (social service and the like)-03 (1.5%) and reasons not applicable-28 (14.0%).
48. For safety of their savings the respondents found: bank deposits-88 (44.0%), gold-51 (25.5%), purchase of land-11 (5.5%), savings in postal certificates-06 (3.0%), keep the savings with themselves-14 (7.0%), modernization of agriculture-21 (10.5%), insurance-04 (2.0%), stock market-02 (1.0%) and savings at a money lender's firm-03 (1.5%).
49. 44 (22.0%) respondents said that they found safety in jobs, 44 (22.0%) found unsafety in jobs, 108 (54.0%) were uncertain and 04 (2.0%) did not give information.
50. When asked about their professions, 155 (77.5%) respondents found it enjoyable, 30 (15.0%) liked them, 06 (3.0%) stressful, 06 (3.0%) found boring and 02 (1.0%) said it to be dull. 01 (0.5%) did not give any information.
51. When asked about the insurance of animals, 47 (23.5%) respondents had taken insurance of animals while 152 (76.0%) had not taken insurance of their animals. 01 (0.5%) respondents did not give any information.
52. The monthly income of the respondents was found: up to 1,500-32 (16.0%), 1,500 to 3,000-27 (13.5%), 3,000 to 5,000-09 (4.5%), 5,000 to 10,000-02 (1.0%), 10,000 to 20,000-02 (1.0%), milk to consume/those who did not to sell milk-29 (14.5%). 73 (36.5%) respondents did not have any animals while 26 (13.0%) respondents did not give any information.
53. When asked whether the respondents sold their milk to the dairy, 140 (70.0%) respondents said 'yes,' 58 (29.0%) respondents said 'no' while 02 (1.0%) respondents did not give any information.

54. Regarding information about the dairies, it was found: 44 (22.0%)-private dairies, 59 (29.5%)-cooperative dairies, 37 (18.5%)-private as well as cooperative dairies. 02 (1.0%) respondents did not give any information and it was not applicable to 58 (29.0%) respondents.
55. When asked about the damage, the respondents said: 40 (20.0%) respondents replied due to natural calamities, 21 (10.5%) said they had damage by diseases or illness, 43 (21.5%) said due to famine, 25 (12.5%) said due to lack of storage of water, 19 (9.5%) replied damage to their agriculture due to heavy rains, 16 (8.0%) said damage to their houses due to heavy rains, 29 (14.5%) said damage to their fodder due to heavy rains and 07 (3.5%) respondents said that they had no damage.
56. Asking about the help from the government, 77 (38.5%) respondents said 'yes' and 121 (60.5%) said they had not got any help. 02 (1.0%) respondents did not give any information.
57. When asked about the help from the government, the respondents said that they got help: for fodder-02 (1.0%), Cattle yards-01 (0.5%), monetary help-74 (37.0%). 02 (1.0%) respondents did not give any information while 121 (60.5%) respondents said it was not applicable to them.
58. When asked about the type of their land, the respondents said that they had land: black-24 (12.0%), wheatish-39 (19.5%), sandy-54 (27.0%), black and whitish (mixed)-46 (23.0%), black/whitish/sandy-02 (1.0%). 01 (0.5%) respondents had no information and 34 (17.0%) respondents did not have any land.
59. When asked about the cultivable land, 74 (37.0%) respondents had irrigated land, 71 (35.5%) said it was non-irrigated, 21 (10.5%) said it was both irrigated as well as non-irrigated while 34 (17.0%) respondents did not have any land.
60. When asked whether the respondents scientific methods in agriculture, 129 (64.5%) said 'yes' while 36 (18.0%) did not use any scientific methods and use traditional methods only.01 (0.5%) respondents did not have any information while 34 (17.0%) respondents were found landless.
61. The respondents said that 14 (7.0%) of them use organic manure, 41 (20.5%) of them use chemical fertilizers and 108 (54.0%) of them use other fertilizers and both the organic manure as well as chemical fertilizers. There was no

information from 03 (1.5%) respondents while 34 (17.0%) respondents did not have any land.

62. Examining the types of their families, the respondents said that 200 (100.0%) families were father dominated, no family was found mother dominated.
63. When asked about the age of engagement, 03 (1.5%) respondents said it was between 14 to 17 years, 122 (61.0%) of them said it was between 18 to 21 years, 69 (34.5%) of them said it to be between 22 to 26 years, no information was found from 06 (3.0%) respondents.
64. When asked about the age of marriage for boys, 11 (5.5%) respondents said it was between 16 to 20 years, 173 (86.5%) of them said it was between 21 to 25 years, 14 (7.0%) of them said it to be between 26 to 30 years, no information was found from 02 (1.0%) respondents. When asked about the age of marriage for girls, 09 (4.5%) respondents said it was between 13 to 17 years, 141 (70.5 %) of them said it was between 18 to 22 years, 48 (24.0 %) of them said it to be between 23 to 27 years, no information was found from 02 (1.0%) respondents.
65. Examining the tendency about their choice of marriage, 196 (98.0%) respondents said that they preferred to marry within the caste, 04 (2.0%) respondents did not give any information. No respondent agreed to marry outside their caste.
66. Inquiring about the choice of their marriage, 172 (86.0%) respondents said that they had married within the circle of their caste, 04 (2.0%) of them said they had married outside the circle of their caste, 20 (10.0%) both (married within the circle of their caste and married outside the circle of their caste) and 04 (2.0%) of them had no information.
67. Regarding inter-caste marriage, the respondents said 22 (11.0%) accept inter-caste marriage of their children while 175 (87.5%) of them do not accept inter-caste marriage. 03 (1.5%) of the respondents did not give any information.
68. Asking about whether they take consent of their children in choosing life partners for them, 134 (67.0%) respondents said 'yes' while 63 (31.5%) of them did not take their consent. 03 (1.5%) respondents did not give any information about this.

69. In choosing the bridegrooms, 32 (16.0%) respondents said they gave weightage to economic progress, 20 (10.0%) of them gave weightage to social status, 10 (5.0%) gave weightage to appearance, 17 (8.5%) gave weightage to professional skills, 40 (20.0%) to education, 72 (36.0%) gave importance to jobs, 06 (3.0%) to horoscope and 03 (1.5%) gave importance to dowry. In choosing the brides, 10 (5.0%) respondents said that they gave importance to economic progress, 32 (16.0%) respondents gave importance to social status, 85 (42.5%) respondents gave importance to outward appearance, 12 (6.0%) respondents they gave importance to professional skills, 35 (17.5%) respondents gave importance to education, 18 (9.0%) respondents gave importance to jobs, 05 (2.5%) respondents gave importance to horoscope and 03 (1.5%) respondents said that they gave importance to dowry.
70. The respondents gave information about the expenditure on the marriage of their son and daughter: For weddings of boys, 18 (9.0%) respondents incurred 1,00,000 to 3,00,000, 63 (31.5%) incurred 3,00,000 to 5,00,000, 67 (33.5%) incurred 5,00,000 to 7,00,000, 14 (7.0%) incurred 7,00,000 to 10,00,000, 10 (5.0%) incurred 10,00,000 to 13,00,000, 07 (3.5%) they incurred expenditure above 13,00,000, 13 (6.5%) incurred expenses according to their capacity, There is no information from 08 (4.0%) respondents. For marriage of girls, 07 (3.5%) respondents incurred 1,00,000 to 3,00,000, 33 (16.5%) incurred 3,00,000 to 5,00,000, 85 (42.5%) incurred 5,00,000 to 7,00,000, 27 (13.5%) incurred 7,00,000 to 10,00,000, 16 (8.0%) incurred 10,00,000 to 13,00,000, 07 (3.5%) incurred expenditure above 13,00,000, 13 (6.5%) incurred expenses according to their capacity. There is no information from 12 (6.0%) respondents.
71. In the present study, 09 (4.5%) respondents said that they believed in dowry, while 190 (95.0%) said that they did not accept the idea of dowry. 01 (0.5%) respondents have not given any information in this regard.
72. Regarding the reasons of dowry system, 09 (4.5%) said that, 03 (1.5%) they accepted it as it was a tradition, 01 (0.5%) as the respondents said or as the family believed, 01 (0.5%) if acceptable to the family of the bride, 03 (1.5%) dowry custom, 01 (0.5%) respondents believed it to be the symbol of prestige and social status. 190 (95.0%) respondents did not believe in the dowry

system and 01 (0.5%) respondents have not given any information in this regard.

73. 190 (95.0%) respondents did not believe in the dowry system gave reasons as: 12 (6.0%) did not demand it straight away, 06 (3.0%) believed that the dignity was at stake, 18 (9.0%) believed that good *samskara* (good bringing up) was the best dowry, 08 (4.0%) believed it to be a bad custom, it is very harmful to both parties and it breaks the relations. 21 (10.5%) believe it be an offense, 06 (3.0%) believe it irreligious, 20 (10.0%) believe it as a social evil, 05 (2.5%) believe it creates differences, 09 (4.5%) believe that it creates problems in married life, 11 (5.5%) believe that many families become debtors, 13 (6.5%) believe that it is not required in the modern time, 09 (4.5%) believe it bad due to education, 10 (5.0%) believe that there is a change in this system in past few years, 08 (4.0%) believe that dowry is bad and sinful, 07 (3.5%) believe that it harms self-respect, 14 (7.0%)) believe it to be a bad tradition and 13 (6.5%) are opposed to dowry because of awareness due to education. 01 (0.5%) respondent have not given any information and 09 (4.5%) respondents believe in the dowry system.
74. 111 (55.5%) respondents have said that they have to give dowry while 88 (44.0%) have said that they do not have to give dowry. 01 (0.5%) respondent have not given any information.
75. Out of the 111 respondents who believe that they have to give dowry, 08 (4.0%) say that they had to pay in cash, 103 (51.5%) had to give in kind, 01 (0.5%) did not give any information. 88 (44.0%) said that they did not believe in dowry.
76. 10 (5.0%) respondents accept the custom of divorce while 182 (91.0%) do not like the custom of divorce. There was no information from 08 (4.0%) respondents.
77. Examining the reasons for divorce, 43 (21.5%) respondents said it was due to family circumstances, quarrels or economic problems, 15 (7.5%) gave torture by a spouse or in-laws as a reason, 04 (2.0%) torture by father-in-law or mother-in-law, 62 (31.0%) said it to be the ego problem of a spouse, differences or discord between husband and wife, 11 (5.5%) said it was a problem of dislike, 01 (0.5%) said that the couple had no children. 05 (2.5%) believed to be a quarrel in both parties, 02 (1.0%) believed to be a problem of

- dowry, 01 (0.5%) believed if it was a love marriage, 03 (1.5%) believed if the spouse was a bad person, or uncommon relations, 09 (4.5%) believed if a spouse had extra-marital relations, 10 (5.0%) believed if a spouse was illiterate or had a different ideology, 01 (0.5%) believed a spouse to be backward socially, 02 (1.0%) believed it was to preserve social prestige, 01 (0.5%) believed it was for the sake of preserving family prestige and 07 (3.5%) believed divorces were given for personal or some other reasons. 23 (11.5%) respondents have not given any information.
78. About the method of giving divorce, 50 (25.0%) respondents said that they were given at the family level, 93 (46.5%) at the Community Board level, 20 (10.0%) in a court and 37 (18.5%) by mutual consent. About the preference of the method of divorce 68 (34.0%) preferred at the family level, 72 (36.0%) preferred at the level of Community Board, 17 (8.5%) in a court and 43 (21.5%) by mutual consent.
  79. Examining the expense on divorces, the respondents gave the following information: for boys, 19 (9.5%) according to economic condition of the family, 07 (3.5%) as decided by the community, 13 (6.5%) there is no expense, 08 (4.0%) there is no information, 19 (9.5%) spent 5,000 to 50,000, 05 (2.5%) 50,001 to 1,00,000, 09 (4.5%) spent 1,00,001 to 1,50,000, 91 (45.5%) spent 1,50,001 to 2,00,000, 29 (14.5%) spent above 2,00,001. For divorce of girls: 19 (9.5%) according to economic condition of the family, 07 (3.5%) as decided by the community, 13 (6.5%) there is no expense, 08 (4.0%) there is no information, 77 (38.5%) spent 5,000 to 50,000, 61 (30.5%) 50,001 to 1,00,000, 07 (3.5%) spent 1,00,001 to 1,50,000, 05 (2.5%) spent 1,50,001 to 2,00,000, 03 (1.5%) spent above 2,00,001.
  80. In the study, it was found that 04 (2.0%) believe in child marriages while 193 (96.5%) do not believe in child marriages. 03 (1.5%) respondents have not given any information.
  81. 139 (69.5%) respondents believe in widow remarriages while 58 (29.0%) respondents don't believe in widow remarriages. 03 (1.5%) respondents have not given any information.
  82. In the study, 127 (63.5%) respondents have said that they believe that women should have freedom while 70 (35.0%) respondents have said that they don't

believe in freedom for women. 03 (1.5%) respondents have not given any information.

83. In the study, 145 (72.5%) respondents expressed consent if women worked after getting education while 52 (26.0%) respondents did not agree with women's freedom to get education and jobs. 03 (1.5%) respondents did not give any information.
84. In the study it was found that 188 (94.0%) respondents said that women should cover their face as part of the tradition while 08 (4.0%) respondents said that women should not cover their face. 04 (2.0%) respondents have not given any information in this regard.
85. In the present study, it was found that 189 (94.5%) respondents said that they believed in community marriages while 07 (3.5%) respondents said that they did not approve the idea of community marriages. 04 (2.0%) respondents have not given any information in this regard.
86. According to the respondents, the following traditions were good: 14 (7.0%)-community marriages, 11 (5.5%)-widow remarriages, 30 (15.0%)-women education, 40 (20.0%)-religiosity, 19 (9.5%)-helping others/giving donations, 10 (5.0%)-social status, 13 (6.5%)-unity of the caste, 09 (4.5%)-liking for education, 10 (5.0%)-samskara (sacrament), 09 (4.5%)-change in dowry, 06 (3.0%)-Joint family tradition, 06 (3.0%)-respect for women, 09 (4.5%)-selection of a match by elders in the family, 07 (3.5%)-respect/obedience, 07 (3.5%) bravery.
87. According to the respondents, the following traditions were bad: child marriages were pointed out by 12 (6.0%) respondents, drug consumption was pointed out by 50 (25.0%) respondents, Non-vegetarian food was pointed out by 14 (7.0%) respondents, heavy expenses on socio-religious occasions were pointed out by 23 (11.5%) respondents, dowry system was pointed out by 15 (7.5 %) respondents, laj tradition (custom of covering of face by women) was pointed out by 07 (3.5%) respondents, restriction on widow remarriages was pointed out by 07 (3.5%) respondents, discrimination between men and women was pointed out by 08 (4.0%) respondents, restriction on girls' choosing their life partners was indicated by 7 (3.5%) respondents, restriction on women getting jobs was indicated by 10 (5.0%) respondents, indifference to education was indicated by 03 (1.5%) respondents, gambling was pointed

out by 15 (7.5%) respondents and animosity/orthodoxy/superstitions/blind following and so on were indicated by 26 (13.0%) respondents. 03 (1.5%) respondents have not given any information.

88. In the study it was found out that 128 (64.0%) respondents said that there should be changes in the social customs and norms while 64 (32.0%) respondents said that there should not be any changes in the social custom and norm.08 (4.0%) respondents have not given any information in this regard.
89. Regarding the changes in the social custom-norms, the number of respondents replied in the following manner: 03 (1.5%) no public mourning on deaths, 05 (2.5%) bad traditions should be eradicated, 07 (3.5%) child marriages should be stopped, 14 (7.0%)give importance to women education, 16 (8.0%)freedom to boys/girls, 03 (1.5%) traditional customs should change, 19 (9.5%) preference and encouragement to community(group)marriage and simple marriage,09 (4.5%) importance to widow re-marriage, 19 (9.5%) dowry should be eradicated, 05 (2.5%) *Purdah* system should be done away with,05 (2.5%)decrease expenses on social occasions, 05 (2.5%) rituals on deaths should be decreased, 04 (2.0%) divorces should not take place, 02 (1.0%) women should be given their rights, 04 (2.0%) opium, alcohol should be prohibited, 03 (1.5%) eradication of superstitions, 05 (2.5%) changes with the time should be encouraged. 08 (4.0%) they have not given information about changes and 64 (32.0%) respondents said that there should not be any changes in the social custom and norm.
90. Regarding good qualities of the Rajput people: 07 (3.5%) believe generosity to be a virtue, 02 (1.0%) believe honesty to be a virtue, 03 (1.5%) believe it to be sacrifice, 03 (1.5%) believe high thinking to be a virtue, 04 (2.0%) believe unique identity to be a virtue, 02 (1.0%) believe self-involvement to be a virtue, 05 (2.5%) believe sacraments (*samskara*) to be a virtue, 17 (8.5%) believe respect for social norms, good manners, discipline, temperance, keep one's word and so on to be virtues, 12 (6.0%) believe self-confidence and determination to be virtues, 03 (1.5%) believe sincerity for duties to be a virtue, 11 (5.5%) believe keeping a word to be a virtue, 24 (12.0%) believe bravery and fearlessness to be virtues, 05 (2.5%) believe ferociousness to be a virtue, 03 (1.5%) believe that self-dignity was a virtue, 04 (2.0%)believe benevolence to be a virtue, 13 (6.5%) believe donation, monetary help to be

virtues, 03 (1.5%) believe give and get respect to be a virtue, 03 (1.5%) believe protection of cows to be a virtue, 09 (4.5%) believe protection of religion to be a virtue, 24 (12.0%) believe tendency to help to be a virtue, 08 (4.0%) believe respect for elders to be a virtue, 13 (6.5%) believe protection of and respect for women to be virtues, 11 (5.5%) believe protection of community and nation to be a virtue, 09 (4.5%) believe encouragement to education to be a virtue and 02 (1.0%) believe willingness to join army to be a virtue. While the above were considered good qualities, the bad qualities were indicated as under: 24 (12.0%) believe opium, alcohol and so on were vices, 16 (8.0%) called gambling a vice, 02 (1.0%) believed that anti-social activities as a vice, 04 (2.0%) believe bad habits were vices, 03 (1.5%) believed bad company was a vice, 13 (6.5%) believed arrogance was a vice, 17 (8.5%) believed laziness was a vice, 05 (2.5%) believed non-vegetarian food to be a vice, 04 (2.0%) believed lack of unity to be a vice, 09 (4.5%) believed pride to be a vice, 07 (3.5%) jealousy and talking derogatorily about others were vices, 06 (3.0%) believed anger to be a vice, 07 (3.5%) superstitions (blind faith), 03 (1.5%) believed that narrow-mindedness was a vice, 28 (14.0%) quarrelsome nature and intolerance to be vices, 09 (4.5%) believed extravagant expenditure on social and religious occasions to be vices, 19 (9.5%) believed dowry, child marriages and divorces to be was vices, 04 (2.0%) believed that wrong and hasty decisions were vices, 03 (1.5%) believed that social discrimination was a vice, 03 (1.5%) believed exploitation of women to be a vice, 03 (1.5%) believed ignoring women education to be a vice, 04 (2.0%) believed that expectations from women bad company was a vice and 07 (3.5%) respondents believed indifference to education to be a vice.

91. Family problems: 59 (29.5%) believed internal quarrels, differences, 19 (9.5%) lack of education, 47 (23.5%) lack of family unity and false pride, 27 (13.5%) unemployment, 32 (16.0%) addiction and 16 (8.0%) have not given any information. While about the problems of the community, 59 (29.5%) respondents said they were due to differences, enmity, jealousy, lack of unity, rivalry and so on, 47 (23.5%) said they were due to lack of unity, 32 (16.0%) believed them due to dowry, divorce, torturing of women, bad customs, 27 (13.5%) said unemployment, 19 (9.5%) believed addiction to be one of the

reasons, 16 (8.0%) respondents have not given information. About the problems of the village, 32 (16.0%) respondents believed wastage of water, 59 (29.5%) said they were due to problems of village development, roads, lack of leadership, 27 (13.5%) gave the lack of education as a reason, 47 (23.5%) gave reasons like casteism, jealousy, censure, lack of unity, enmity and so on, 19 (9.5%) gave addiction as a reason for the problems of the village. 16 (8.0%) respondents have not given any information.

92. About the benefits of urbanization, 41 (20.5%) respondents said that their life standard has come up, 52 (26.0%) their living standard has come up (improved), 68 (34.0%) of them said their tendency to education has changed, 32 (16.0%) respondents have said change has come in their traditional customs, 07 (3.5%) have not given any information. About the disadvantages of urbanization, 59 (29.5%) respondents said that there is a loss of old values, 42 (21.0%) problems due to urban migration, 66 (33.0%) of them said there was an addition to the level of addiction, 24 (12.0%) indicated problems of adjustment. 09 (4.5%) respondents have not given any information.
93. According to the study, 135 (67.5%) respondents accept the idea of family planning, 61 (30.5%) respondents disapprove family planning while 04 (2.0%) respondents have not given any information.
94. 200 Out of 135 (67.5%) respondents who approved the idea of family planning, gave reasons as, 74 (37.0%) respondents said small family is a happy family, 10 (5.0%) believed there was increase in savings and income, 12 (6.0%) said it controlled the population increase, 18 (9.0%) said it was possible to give better bringing up and education to children; 18 (9.0%) said it was good for maintenance of family, 01 (0.5%) said it was good for some problems, 02 (1.0%) division of property could be solved, 04 (2.0%) respondents have given no information. While 61 (30.5%) respondents do not approve the idea of family planning.
95. 22 (11.0%) respondents said that problems arose due to joint families, 123 (61.5%) respondents said they faced no difficulties in joint families. 04 (2.0%) respondents have not given any information in this regard. 51 (25.5%) respondents are from nuclear families.
96. Examining the reasons for problems due to joint families, 06 (3.0%) respondents said there was lack of physical facilities, 04 (2.0%) gave the

reason as differences in the family, 03 (1.5%) said it to be differences in decision making, 01 (0.5%) differences in attitudes, 01 (0.5%) said to be economic reasons, 05 (2.5%) gave the social restriction as a reason, 02 (1.0%) respondents gave the family quarrels as a reason while 04 (2.0%) respondents have given no information. 123 (61.5%) respondents have found no problems with joint families. 51 (25.5%) respondents are from nuclear families.

97. In the study it was found that 08 (4.0%) respondents found problems in the nuclear (divided) families, 39 (19.5%) respondents did not find any problems with the divided families. 04 (2.0%) respondents have not given any information in this regard. 149 (74.5%) respondents are from joint families.
98. Regarding the reasons for problems with the nuclear families, the respondents gave the following reasons: 01 (0.5%) respondent said it to be the difficulty in family responsibility, 01 (0.5%) said that grandchildren do not get good *samskara* (sacraments) from grandparents, 01 (0.5%) said parents do not get benefit of service from their son and daughter-in-law, 01 (0.5%) said there was lack of guidance from elder in troubles, 01 (0.5%) difficulties in bringing up children, 01 (0.5%) said it to be the lack of family bond, mutual love, feeling of togetherness and so on, 01 (0.5%) said it to be the lack of help, cooperation, mutual affection, 01 (0.5%) difficulty in decision making and increase in expenses. 04 (2.0%) respondents have not given any information. 39 (19.5%) respondents did not find any problems with the nuclear families. 149 (74.5%) respondents are from joint families.
99. In the study it was found that 193 (96.5%) respondents believe in the rituals performed on the occasions of death while 05 (2.5%) respondents do not believe in such rituals. 02 (1.0%) respondents have not given any information.
100. In the study it was found that 141 (70.5%) respondents believe in the *pretbhojan* (community meal given on death in the family) given on the occasions of death while 57 (28.5%) respondents do not believe in such rituals. 02 (1.0%) respondents have not given any information.
101. For reasons of *pretbhojan*, 59 (29.5%) respondents said it was due to the custom of the community, 37 (18.5%) respondents believed it was for the welfare of the departed soul, 17 (8.5%) of them said it was as per the writings in the scriptures, 28 (14.0%) respondents said it was a family tradition. While

- 02 (1.0%) respondents have given no information while 57 (28.5%) respondents do not believe in the pretbhojan.
102. In the study it was found that 179 (89.5%) respondents believe in the mass mourning performed on the occasions of death while 16 (8.0%) respondents do not believe in such rituals. 05 (2.5%) respondents have not given any information.
  103. Regarding the sources of entertainment, the respondents said that 52 (26.0%), 13 (6.5%) got from listening to radio/tape recorder, 62 (31.0%) from watching TV/VCR, 21 (10.5%) from cinema, 46 (23.0%) from mass public prayers and 06 (3.0%) from other sources.
  104. Regarding the delivery of a child, 38 (19.0%) the respondents said that it is done at the house of husband, 70 (35.0%) respondents said that it is done at father's house, 91 (45.5%) of them said that it is done at a hospital and 01 (0.5%) respondents gave no information.
  105. In the study, it was found that 36 (18.0%) respondents said that they got the delivery done by a midwife, 56 (28.0%) of them said they got it done by a trained nurse, 107 (53.5%) said that they got it done by a doctor and 01 (0.5%) respondents gave no information.
  106. When asked about their family gods, 47 (23.5%) respondents said that their family god was Ram, 34 (17.0%) respondents said Shri Krishna, 39 (19.5%) respondents said that it was *Shri Mandavrayji*, 46 (23.0%) said it was Lord Shiva (Lord Shankar), 01 (0.5%) *Shri Ganapati*, 01 (0.5%) said it was Lord *Kshetrapal (Shri Sadavdev)*, 03 (1.5%) said it was *Shri Bharadwaj*, 19 (9.5%) Lord *Shri Swaminarayan*, 01 (0.5%) respondents replied that their family god was *Shri Ghogabapaji* and 09 (4.5%) respondents gave no information. About their family goddesses, 10 (5.0%) respondents said their family goddess was *Shri Sindhurmata*, 09 (4.5%) said *Shri Nageshwarimata*, 27 (13.5%) said *Shri Ekaldevmata*, 27 (13.5%) said *Shri Bootbhavanimata*, 27 (13.5%) said *Shri Harisiddhiamata*, 01 (0.5%) said *Shri Veraimata*, 30 (15.0%) said *Shri Motrimata*, 01 (0.5%) *Shri Karnimata*, 34 (17.0%) said *Shri Khodiyarmata*, 05 (2.5%) *Shri Mahakalimata*, 01 (0.5%) said *Shri Adhyashaktimata*, 01 (0.5%) *Shri Chamundamata*, 04 (2.0%) *Shri Bahucharmata*, 05 (2.5%) said *Shri Vahanvatimata*, 10 (5.0%) said *Shri Varahimata*, 04 (2.0%) said *Shri Randalmata* and 04 (2.0%) respondents gave no information.

107. About the religious symbols, 49 (24.5%) respondents said a shield, 48 (24.0%) said a sword, 44 (22.0%) said it was the Sun, 08 (4.0%) said it was a trident (trident-pointed spear), 09 (4.5%) said it was a temple, 22 (11.0%) respondents said symbols like *oum*/letters like *shri/shri1* and a quarter/swastika/words like '*labh-shubh*'/five red marks, 02 (1.0%) said a cow, 02 (1.0%) said a snake, 16 (8.0%) respondents have not given any information.
108. In the study, it was found that 37 (18.5%) respondents said they worshipped the Sun as a totem, 47 (23.5%) respondents said they worshipped the tree called *Khijado*, 38 (19.0%) of them said a sword, 49 (24.5%) of the said it was a trident while 29 (14.5%) respondents said they had no information.
109. In the study it was found that in order to please gods and goddesses, 18 (9.0%) respondents said they offered liquor, 22 (11.0%) offered *Prasad* (a coconut, sweets and so on), 42 (21.0%) said they offered *naivedhya*, 09 (4.5%) of them said they offered *chavanu* (a mixture of snacks) and liquor, 12 (6.0%) *shrifal* (coconut), 19 (9.5%) of them said they offered a coconut/*penda* (sweets prepared from milk), 21 (10.5%) respondents said they offered a coconut and performed *hom-havan* (worship by altar), 07 (3.5%) of them said they offered bird and beasts, 38 (19.0%) respondents said they offered nothing. 12 (6.0%) respondents said they had no information.
110. It was found in the study that in the event of illness of a family member or a snake-bite or a scorpion-bite, 122 (61.0%) respondents said they took the her/him to hospital, 06 (3.0%) of them said they took her/him to a *bhuva* (an exorcist), 68 (34.0%) of them said they took her/him both to hospital as well as to an exorcist, 04 (2.0%) respondents did not give any information.
111. In the study it was found that 188 (94.0%) respondents said they had to perform the ritual of *Barmu* (a community meal on the 12th day of a death in the family, 02 (1.0%) respondents said it was not necessary and 10 (5.0%) respondents said they had not information.
112. In the study about the expenditure on the occasions of 12<sup>th</sup> and 13<sup>th</sup> day of a death in the family, 35 (17.5%) respondents said it was between 5,000 to 35,000, 84 (42.0%) said it was between 35,001 to 70,000, 32 (16.0%) said it was 70,001 to 1,05,000, 16 (8.0%) of them said it was between 1,05,001 to 1,40,000, 09 (4.5%) of them said it was between 1,40,001 to 1,75,000, 06

- (3.0%) 1,75,001 to up,06 (3.0%) said it was as per the capacity of the family.12 (6.0%) respondents have given no information.
113. In the study it was found that 91 (45.5%) respondents said they were associated with Shiva sect, 42 (21.0%) said that they believed in *Swaminarayan* sect, 23 (11.5%) believed in *Swadhyay Parivar*, 17 (8.5%) believed in *Gayatri Parivar* and 26 (13.0%) respondents said that they believed in other sect. 01 (0.5%) respondents have given no information.
  114. In the study it was found that 96 (48.0%) respondents said they had accepted a mentor (a religious *guru*), 101 (50.5%) said that they had no mentor, 03 (1.5%) respondents have given no information.
  115. Out of the 200 respondents, 96 (48.0%) of them had accepted *guru* who said that 32 (16.0%) of them had *guru* called *Lalji Maharaj*, 02 (1.0%) said their *guru* was *Shri Atmaprakashdasji Swami*, 03 (1.5%) said their *guru* was *Shri 1008 Vishwambhar Bharati Bapu*, 01 (0.5%) of them said *Param Pujya Shri Bajrangdas Bapu*, 03 (1.5%) of them said their *guru* was *Purushottamlalji Maharaj*, 03 (1.5%) of them said their *guru* was *Ramdas Bapu (Kanj)*, 02 (1.0%) respondents gave name of *Hariprasadji* as their *guru*, 02 (1.0%) said their *guru* was *Anandbhashya Maharajshri*, 01 (0.5%) respondents said their *guru* was *Jagadguru Rameshwaranndachryji*, 01 (0.5%) said their *guru* was *Sachchidanandji*, 03 (1.5%) said their *guru* was *Swami Shingadawala Bapu*, 02 (1.0%) of them said their *guru* was *Paliyad Bapu*, 01 (0.5%) of them said their *guru* was *Ramprasannachryaji*, 02 (1.0%) respondents said their *guru* was *St. Munidas Bapu (Sanand)*, 04 (2.0%) of them said their *guru* was *Ramlakshmandasji Maharaj*, 02 (1.0%) of them said their *guru* was *Mahant Shri Tulsidasji Maharaj*, 19 (9.5%) respondents said their *guru* was *Maniramdasji*, 08 (4.0%) of them said their *guru* was *Ranchhodasji (Bhagat's Village-Sayla)*, 02 (1.0%) said their *guru* was *Shri Ajendraprasadji*, 01 (0.5%) said their *guru* was *Shri Rakeshprasadji*, 02 (1.0%) said their *guru* was *Amarabapu*.03 (1.5%) respondents have given no information and to 101 (50.5%) have no *guru* so this question is not applicable to them.
  116. In the study, the respondents who had joined different sects gave following information: 22 (11.0%) of them participated in *satsang*(religious discussion), 02 (1.0%) participated in worship, 29 (14.5%) believed in giving donation, 19 (9.5%) of them prayer/*devdarshan*, 01 (0.5%) went to temples regularly, 08

(4.0%) participated in *prabhatferi/bhaktiferi* (visits to people for religious discussion), 38 (19.0%) participated in programs like *bhajan-kirtan-dhun* (singing public prayers), 37 (18.5%) respondents participated in and volunteered in programs of worship/*Patotsava*, 01 (0.5%) participated in programs like visit the *swadhyaya* centres, 03 (1.5%) participated in programs of listening to cassettes of lectures by *shri Panduran Sashtri*, 12 (6.0%) respondents participated in Youth centres/ reading of scriptures, 06 (3.0%) respondents worked to inspire people towards religion, 13 (6.5%) respondents said they participated in programs of constructive activities, rural development, spreading education, free people from drug addiction and so on, 01 (0.5%) said they participated in programs of cleanliness, 07 (3.5%) respondents said they participated in no activities and 01 (0.5%) respondent have given no information.

117. In the study the respondents said that their faith in a particular faith was helpful in generating good qualities. 30 (15.0%) respondents said it gave *samskara/sincerity*, 03 (1.5%) of the said it brought unity, 29 (14.5%) said it gave knowledge, change in thoughts, 03 (1.5%) said it led to spirituality, 31 (15.5%) said it made them experience peace, 01 (0.5%) said it gave them relief from pain, 02 (1.0%) said it brought pleasure to mind and made life pleasant, 23 (11.5%) said it made their religiosity stronger, 06 (3.0%) said it increased their determination and improved quality of their life, 05 (2.5%) said it helped in development of community and village, 03 (1.5%) said it brought balance in life and increased their concentration, 08 (4.0%) said it improved socio-economic condition, 03 (1.5%) said it improved the level of education, 14 (7.0%) said it brought in them fraternity, respect and love for others, 25 (12.5%) said it led to freedom from addiction, 04 (2.0%) said it made them truthful, 03 (1.5%) said it generated kindness and benevolence in them, 02 (1.0%) said it kept them away from censure, 02 (1.0%) said it eradicated bad customs and 02 (1.0%) respondents said it brought social prestige and status and 01 (0.5%) respondent has given no information.
118. In the study, the respondents said that 41 (20.5%) of them believe in a tactic called 'seeing grains' in order to find out the cause of illness, misfortune and so on while 158 (79.0%) respondents said they don't believe in this superstition. 01 (0.5%) respondent has given no information.

119. Out of 200 respondents, 41 (20.5%) of them who said they use the tactic of seeing grains, 16 (8.0%) of them use it at the time of installing *Mataji's Mandavo*, 03 (1.5%) use it for family problems, 01 (0.5%) respondents use it to get relief from ghosts, 02 (1.0%) of them use it to curb black magic, 03 (1.5%) use it on religious occasions, 04 (2.0%) of them said they use it when there is a trouble in the family, 01 (0.5%) of them said they use it at the time of wedding, 02 (1.0%) said they had faith in it, 03 (1.5%) respondents said they use it when an ill person does not get recovery, 04 (2.0%) of them said they used it occasionally, 02 (1.0%) of them said they used it for economic reasons, 01 (0.5%) respondent has given no information. This point is not applicable to 158 (79.0%) respondents who do not use this tactic.
120. It was found in the study that 114 (57.0%) respondents went to an exorcist while 85 (42.5%) respondents do not go to an exorcist while 01 (0.5%) respondent has given no information.
121. The respondents gave the following reasons for going to a *bhuva* (an exorcist): 74 (37.0%) of them said they go to an exorcist at the time of installing *Mataji's Mandavo* (kind of celebration of worship), 10 (5.0%) of them said they went to an exorcist on good occasions, 14 (7.0%) religious occasions, 03 (1.5%) of them said they went to an exorcist for relief from ghosts and black magic, 09 (4.5%) of them said they went to an exorcist on *Navaratri*, 01 (0.5%) of them said they went to an exorcist when there was economic or any other trouble and 03 (1.5%) said they went to an exorcist when somebody has taken a vow. 01 (0.5%) respondent has given no information. This point is not applicable to 85 (42.5%) respondents who do not go to an exorcist.
122. The respondents said that before they begin their day 88 (44.0%) of them perform worship, 58 (29.0%) go to a temple, 43 (21.5%) pray to their *ishtadev* (main god), 11 (5.5%) after taking blessing from their elders.
123. The respondents in the study said that at the time of a trouble in the family 53 (26.5%) of them give importance to religious rites, 27 (13.5%) of them give importance to astrology, 113 (56.5%) take guidance from the elders and 07 (3.5%) give importance to other reasons.
124. It was found in the study that the respondents wanted to give their children education as following: 21 (10.5%) respondents sent their sons to primary/secondary/higher secondary school, 11 (5.5%) sent to PTC college,

24 (12.0%) sent their sons to Arts/ Commerce/ science college, 22 (11.0%) sent them to B.Ed./M. Ed., 19 (9.5%) to Postgraduate departments, 22 (11.0%) sent their sons to Medical college, 71 (35.5%) to technical institutes, 01 (0.5%) to other institutes. 09 (4.5%) respondents have given no information. While 45 (22.5%) of the respondents sent their daughters to primary/secondary/higher secondary school, 67 (33.5%) sent daughters to PTC college, 17 (8.5%) sent their daughters to Arts/ Commerce/ science college, 16 (8.0%) sent them to B.Ed./M. Ed., 14 (7.0%) to Postgraduate departments, 15 (7.5%) sent their daughters to Medical college, 16 (8.0%) to technical institutes, 01 (0.5%) to other institutes. 09 (4.5%) respondents have given no information.

125. According to the respondents said that education is necessary. 32 (16.0%) respondents said it is necessary for socio-cultural adjustment, 102 (51.0%) said it is necessary for employment, 56 (28.0%) of them said it is necessary for wider perspective, 04 (2.0%) believed it is necessary for other reasons while 06 (3.0%) respondents have given no information.
126. Regarding college education for women, 88 (44.0%) respondents encouraged college and professional education to women in the family while 107 (53.5%) respondents do not encourage such education to women. 05 (2.5%) respondents had no information in this regard.
127. About the reasons for higher and professional education for women, 39 (19.5%) respondents said it was necessary for economic stability, self-reliance, development, 23 (11.5%) said it was necessary for bright future and better bringing up of future generation, 08 (4.0%) of them said it was necessary for knowledge and one's rights, 02 (1.0%) respondents said it was useful in increasing prestige of both families, 03 (1.5%) respondents said it was for getting a good match, 02 (1.0%) respondents said it to was necessary for equality of sons and daughters, 04 (2.0%) said it was necessary for a change, 02 (1.0%) respondents said they use it in order to increase the respect of women, 05 (2.5%) of them said they use it for self-respect of women. 05 (2.5%) respondents have given no information. 107 (53.5%) respondents do not encourage higher education so this is not applicable to them.
128. In the present study it was found that 132 (66.0%) respondents want to give higher education to women while 56 (28.0%) respondents believe that higher

education to women should not be encouraged. 12 (6.0%) respondents have no information.

129. In the present study it was found that total 1005 men and women out of 200 respondents 09 (0.9%) of them were illiterate men, 17 (1.7%) of them were illiterate women, 188 (18.7%) had no information and this point is not applicable to 791 (78.7%) members who were literate.
130. In the study it was found that education for boys 03 (2.2%) in KG, 68 (50.7%) were in primary school, 22 (16.4%) were in secondary school, 11 (8.2%) in higher secondary school and 24 (18.0%) were in higher education. 06 (4.5%) respondents have given no information. Regarding education for women, it was found that 02 (2.4%) were in KG, 47 (57.3%) primary school, 13 (15.9%) secondary school, 05 (6.1%) higher secondary school and, 09 (11.0%) were in higher education. 06 (7.3%) respondents have given no information.
131. It was found that 196 (98.0%) respondents have got the vaccination done to their children while 02 (1.0%) respondents have not got vaccination done to their children. 02 (1.0%) respondents have given no information.
132. In the present study 68 (34.0%) respondents said that they believed in traditional methods to cure their illnesses while 131 (65.5%) respondents don't believe in traditional methods of curing diseases. 01 (0.5%) respondent has not given any information.
133. It was found in the present study that 12 (6.0%) respondents believe in and practice untouchability while 187 (93.5%) respondents do not believe in and practice untouchability. 01 (0.5%) respondent has not given any information.
134. Out of 200 respondents 187 (93.5%) of them do not believe in untouchability while 12 respondents believe in untouchability. On examining the reason for believing in untouchability, 07 (3.5%) of them gave the reason as social restrictions, 03 (1.5%) said it was the social tradition, 01 (0.5%) of them said it was necessary to keep distance, 01 (0.5%) of them said it was necessary to keep up *samskara* (sacraments) in the next generation, 01 (0.5%) respondent has given no information. 187 (93.5%) respondents do not believe in untouchability so this is not applicable to them.
135. Out of 200 respondents 171 (85.5%) of them easily mix with people of lower communities while 28 (14.0%) of them do not mix easily with the people of lower castes, 01 (0.5%) respondent has given no information.

136. Out of 200 respondents 173 (85.5%) of them read newspapers, 26 (13.0%) respondents do not read any newspapers, 01 (0.5%) respondent has given no information.
137. Out of 200 respondents 89 (44.5%) of them read *Sandesh* newspaper while 18 (9.0% of them read *Divyabhaskar*, 11 (5.5%) respondents read Gujarat *Samachar*, 09 (4.5%) read *Sandesh* and Gujarat *Samachar*, 21(10.5%) read both *Sandesh* and *Divyabhaskar*, 8 (4.0%) read Gujarat *Samachar* and *Divyabhaskar*, 07 (3.5%) read all three *Sandesh*, *Divyabhaskar* and Gujarat *Samachar* and 10 (5.0%) read *Divyabhaskar*/Gujarat *Samachar*. 01 (0.5%) respondent has given no information while 26 (13.0%) do not read newspapers so this is not applicable to them.
138. Out of 200 respondents 139 (69.5%) of them watch films in theatres, 59 (29.5%) respondents do not watch films in cinema and 02 (1.0%) respondents have given no information.
139. Out of 200 respondents 10 (5.0%) watch TV, 06 (3.0%) watch Hollywood films/action movies, 29 (14.5%) of them watch Hindi films, 22 (11.0%) watch Gujarati films, 16 (8.0%) watch comedy films, 23 (11.5%) religious films, 01 (0.5%) romantic films, 07 (3.5%) watch patriotic films, 13 (6.5%) watch social, Family programs, 12 (6.0%) watch social and religious films, 02 (1.0%) respondent has given no information. 59 (29.5%) respondents do not like to watch films so this does not apply them.
140. Out of 200 respondents 77 (38.5%) of them like to listen to radio while 120 (60.0%) do not like to listen to radio. 03 (1.5%) respondents have given no information.
141. In the study it was found that 09 (4.5%) respondents like to listen to *Vividhbharati* program, 11 (5.5%) like to listen to FM radio, 16 (8.0%) of them like to listen to News, 10 (5.0%) film songs, 02 (1.0%) like to listen to Sports, 10 (5.0%) listen to *Krishijagat* (agricultural programs), 17 (8.5%) of them listen to *Bhajan* (religious prayers) and *Gazals*, 02 (1.0%) listen to other cultural programs. 03 (1.5%) respondents have given no information while 120 (60.0%) respondents do not listen to radio.
142. Out of 200 respondents 186 (93.0%) of them like to watch TV while 13 (6.5%) do not like to watch TV. 01 (0.5%) respondents have given no information.

143. It was found that 07 (3.5%) respondents like to watch Gujarati films, 11 (5.5%) of them like to watch Hindi films, 09 (4.5%) Of them like to watch Star cricket, 13 (6.5%) of them like to watch serials, 06 (3.0%)of them like to watch award programs, 05 (2.5%) of them like to watch *Krishi* (agricultural) programs, 17 (8.5%) of them like to watch channels called *Samskar* and *Astha*, 04 (2.0%) of them like to watch *Doordarshan* channel, 01 (0.5%) of them like to watch Metro channel, 02 (1.0%) of them like to watch HBO, 03 (1.5%) of them like to watch Star Movies, 05 (2.5%)of them like to watch Star *Utsav*, 04 (2.0%) of them like to watch Star Plus, 11 (5.5%) of them like to watch ETV Gujarati News, 11 (5.5%) of them like to watch Zee Cinema, 19 (9.5%) of them like to watch Stock Market, news, 03 (1.5%) of them like to watch *Gammatt-Gulal* (comedy programs), 06 (3.0%) of them like to watch comedy films/serials, 02 (1.0%) English films, 07 (3.5%) of them like to watch Discovery channel, 02 (1.0%) of them like to watch National Geography channel, 05 (2.5%) of them like to watch Sony films/serials, 12 (6.0%) of them like to watch news 24/TV 9/*AjTak* news, 07 (3.5%) of them like to watch Ten Sports, 01 (0.5%) of them like to watch Set Max, 02 (1.0%) of them like to watch reality shows, 01 (0.5%) of them like to watch Colors channel, 05 (2.5%) of them like to watch historical serials, 01 (0.5%) of them like to watch whatever they like, 04 (2.0%) of them like to watch information programs, 01 (0.5%) respondents have given no information. 13 (6.5%) respondents do not watch TV so this does not apply them.
144. Out of 200 respondents 184 (92.0%) of them have visited the capital of the nation while 12 (6.0%) of them have not visited the capital either of the state or the nation. 04 (2.0%) respondents have given no information.
145. In the study it was found that the respondents are familiar with the following officers of their area: 76 (38.0%) of them are familiar with the *Talati* (Village Secretary), 73 (36.5%) of them are familiar with *Gramsevak* (Rural worker), 32 (16.0%) are familiar with *Mamlatdar* (*Tehsildar*) and 17 (8.5%) are familiar with Extension Officer. 02 (1.0%) respondents have given no information.
146. Out of 200 respondents 178 (89.0%) of them have opened accounts in banks while 15 (7.5%) respondents have not opened bank account and 07 (3.5%) respondents have given no information.

147. Out of 200 respondents 49 (24.5%) of them have an account in Dena bank, 39 (19.5%) of them have an account with Ahmedabad District Cooperative Bank, 02 (1.0%) of them have their account with *Nagarik* Bank, 01 (0.5%) of them have an account with Kalupur bank, 04 (2.0%) of them have accounts with Dena Bank/Ahmedabad District Coop. Bank/State Bank/BOB, 06 (3.0%) have accounts with Dena Bank/ADC bank, 03 (1.5%) of them have an account with Dena Bank/ADC Bank/SBI Bank, 01 (0.5%) of them have an account with HDFC Bank, 37 (18.5%) of them have an account with Union Bank, 21 (10.5%) of them have an account with SBI Bank, 01 (0.5%) of them have an account with SBI/Union Bank, 12 (6.0%) of them have an account with ADC/SBI Bank, 02 (1.0%) of them have an account with ADC/SBI/HDFC Bank. 07 (3.5%) respondents have given no information. This is not applicable to 15 (7.5%) respondents as they no bank accounts.
148. In the study it was found that 104 (52.0%) respondents take in their routine food items like *dal*/rice/*roti*/vegetables/milk/jaggery and so on, 67 (33.5%) of them take vegetables/*roti*/milk/butter milk, 13 (6.5%) of them take vegetables/*roti*/milk/jaggery/butter milk, 04 (2.0%) of them take vegetables/*roti*/ghee/butter and jiggery, 08 (4.0%) of them take vegetables/*roti* and *khichadi* (hotchpotch) and 04 (2.0%) of them have given no information.
149. Out of 200 respondents, 07 (3.5%) of them said they take non-vegetarian food while 187 (93.5%) of them said they did not take non-vegetarian food. 06 (3.0%) respondents have given no information.
150. Out of 200 respondents, 57 (28.5%) of them said they smoked and took *pan/masala* (beetle-leaf) with tobacco while 140 (70.0%) respondents did not smoke and took *pan* (beetle leaf) and also chew tobacco and 03 (1.5%) respondents have given no information.
151. Out of 200 respondents, 17 (8.5%) of them took alcohol while 180 (90.0%) respondents did take alcohol and 03 (1.5) respondents have given no information.
152. Out of 200 respondents, 01 (0.5%) of them said that they took liquor, opium and so on regularly, 16 (8.0%) of them said they took only occasionally, 03 (1.5%) respondents have given no information. This is not applicable to 180 (90.0%) respondents as they did not take liquor or opium.

153. Getting information about their dress and clothing, out of 200 respondents 186 (93.0%) of them said that men put on shirt-pants, 04 (2.0%) of them said men put on a turban, shirt and a *dhoti*, 01 (0.5%) of them said they put on pants-shirt/*dhoti* and *Zabbo (kafani)*, 01 (0.5%) said that they wore shirt-pants/trousers, 01 (0.5%) of them said a trousers and a shirt, 07 (3.5%) of the respondents have given no information and women dress and clothing, out of 200 respondents 192 (98.0%) said that they wore sari-blouse and 08 (4.0%) of the respondents have given no information.
154. Out of the four villages selected for study, in the total population of the Rajputin village Bhayala (*Ta. Bavla*), 521 (54.6%) were men and 433 (45.4%) were women, in village Arnej (*Ta. Dholka*) 482 (54.8%) were Rajput men and 398 (45.2%) women, in village Modasar (*Ta. Sanand*) Rajputmen were 613 (54.0%) and 524 (46.0%) women and in village Khasta (*Ta. Dhandhuka*), Rajput men were 441 (55.4%) and 355 (44.6%) women. Total men of all four villages were 2057 (54.6%) and women were 1710 (45.4%).
155. When asked why they were called Rajput, 64 (32.0%) of the said they were brave, fearless, duty-bound, sentimental, thoughtful, believed in self-dignity, kind, true to their word and self-confident, 14 (7.0%) of them said because they had unique qualities, manners and their appearance, 61 (30.5%) of them said they were *Kshatriya* and traditionally belonged to a high caste, 13 (6.5%) of them said because they believed in protecting country, religion and culture, 17 (8.5%) of them said that they were born in the *Rajput* family line, 08 (4.0%) of them said that they had their own history. 23 (11.5%) of the respondents have given no information.
156. It was found in the study that 184 (92.0%) respondents said that they felt that their identity was changing while 11 (5.5%) of the respondents felt that their identity was not changing. 05 (2.5%) of them have given no information.
157. Those who believed that their identity was changing gave the following reasons for the change: 57 (28.5%) believed it due to education, 38 (19.0%) believed it was due to profession, 52 (26.0%) said it was due to modernization, 13 (6.5%) said it was due to migration, 24 (12.0%) said it was due to impact of factor like religion, 05 (2.5%) respondents have given no information. This is not applicable to 11 (5.5%) respondents as they have replied this question negatively.

158. Those who found that their identity was changing, 75 (37.5%) respondents said it was in the economic field, 78 (39.0%) found it in the social and cultural field, 34 (17.0%) found the change in the religious field, 13 (6.5%) respondents have given no information in this regard.
159. It was found in the study that 155 (77.5%) respondents felt that *Rajput* people should preserve their identity, 27 (13.5%) respondents said it should change. 18 (9.0%) respondents have given no information in this regard.
160. In the study about reasons for preserving their original culture 12 (6.0%) respondents said it was necessary for maintenance of the traditions, 22 (11.0%) respondents said it was necessary for protection of culture, religion and the incredible heritage, 05 (2.5%) said it was necessary to maintain culture, family pride, religion and principles, 03 (1.5%) in order to preserve family line, family, community, 05 (2.5%) respondents said for civilization and identity, 05 (2.5%) of them said in order to help and welfare of others, 14 (7.0%) respondents said it was necessary to preserve culture which is pride of the Rajput, 03 (1.5%) believed it was necessary for preserving the Rajput dharma (duty) which is the best dharma because the Rajput community lives with dignity, 08 (4.0%) respondents said it is the pride and dignity of the culture, 03 (1.5%) of them said Rajput must remain Rajput, 06 (3.0%) said their children might be inspired to protect their culture if they are aware of their culture, 34 (17.0%) of them said the original culture of the Rajput is dignified, high and unique, 06 (3.0%) courage, perseverance and patience amongst Rajputs', to move forward and not take a back-step is the basic trait and nature of Rajputs', 03 (1.5%) of them said it was necessary to preserve religious customs, 08 (4.0%) of them said the objectives of the Rajput culture are great and benevolence and generosity are the essential qualities, 04 (2.0%) of them said the original *samskar* and culture should be maintained, 05 (2.5%) believed that the Rajput and their culture aim at good objectives, 05 (2.5%) of them said modernity should be welcomed but not at the cost of their original culture, 04 (2.0%) of them said the Rajput must be proud of being the Rajput and preserve their pride which has been protected by their ancestors by shedding their blood and 18 (9.0%) of the respondents have given no information. 27 (13.5%) respondents have said that they should change so this not applicable to them.

161. Regarding the reason for change in the Rajput community, 02 (1.0%) respondents said it should change keeping the time in mind, 07 (3.5%) of them said there are changes in the world due to urbanization/modernization and changes in the environment, 01 (0.5%) of them said it was necessary to accept better qualities, 02 (1.0%) said it is good to bring change in the community, 03 (1.5%) of them said it was necessary to maintain equality and create awareness, 02 (1.0%) of them said it was necessary to change the vices in the community, 02 (1.0%) of them said it was necessary to make progress by giving importance to justice to education. 02 (1.0%) of them said it was necessary to permit freedom to sons and daughter so that they could create their own identity, 03 (1.5%) of them said it was necessary to change bad traditions and customs, 01 (0.5%) of them said it was necessary to be happy by adjusting with time, 01 (0.5%) of them said it was necessary to change in order to respect government rules, 01 (0.5%) the Rajput are hot tempered so they waste time and money in court cases. 18 (9.0%) of the respondents have given no information while 155 (77.5%) respondents have said that they should not change so this does not apply to them.

#### **9.4 Usefulness of the Research:**

Sociology accepts efforts of examining all matters of the society scientifically and methodically. In the contemporary time, industrialization, urbanization and westernization, western education, the increased scope of mass media and so on have changed society. What changes have come up in the caste system, economic, social, religious, cultural, educational and the like in the *Karadiya* Rajput caste in the modern time and the factors responsible for these changes-all this could be found out through research study.

In all research studies, time and energy are important factors and the researcher has to keep this in mind. Every researcher naturally wonders about the usefulness of his research but everyone gets to know the history of community, extensive and correct information, the latest knowledge and so on. Society gets benefits from research but an individual-a scholar or a researcher-fulfills his/her curiosity at the same time. It definitely adds to knowledge in the sociological field by contributing one more feather to the ever-expanding ocean of knowledge and also adds to the knowledge of

every individual. It is not, however, always possible that society gets benefitted directly but the knowledge of society definitely increases.

Importance of knowledge could be noted in two ways: 1) on the basis of relevance and 2) on the basis of its utility. In the academic world, its importance is evaluated on the basis of its relevance.

The present study is useful in many ways:

- (1) It gives an objective description and analysis of the different aspects of the *Karadiya* Rajput community like caste system, economic life, social life, religious life, cultural life as well as aspects of life like education, politics, health and so on. Thus, research contributes to provides to the readers who come to know these people a scientific view point about different aspects of their life;
- (2) This study makes clear what development and changes have taken place in the areas like economic, social, religious, educational and other aspects as well as the factors responsible for these changes.
- (3) On the basis of this study, it is possible to know the tendencies towards education and professions in the *Karadiya* Rajput community.
- (4) On the basis of this study, it is possible to find out the missing links to the future development of the *Karadiya* Rajput community.
- (5) This study will open new directions for research for the new researchers, scholars and curious readers.
- (6) With the help of this study, social reformers, religious leaders and governments will get information about the factors countering development of the community and they will find new directions for its development.

#### **9.5 Limitations of the research:**

Every research study or survey demands time and energy from the researchers. Some limitations, however, are found in every research in spite of giving enough time and energy in the study for some reasons. Limitations of researchers' time and energy restrict the study to an extent. The researcher fixes the scope of his research because study of a very large community is very difficult. Moreover, there are many components in every community and it is not possible to examine all the components. Thus, limitations of time and energy on the part of the researcher restrict the study to that extent. These limitations are as under:

- (1) This study is limited to the *Karadiya* Rajput community living in the *Bhal-Nalkantha* area only although members of the *Karadiya* Rajput community are found living all over India. So, this study is limited to the *Karadiya* Rajput community living in the *Bhal-Nalkantha* area of Ahmedabad district only.
- (2) In *Bhal-Nalkantha* area there are communities like *Vadher* Rajput, *Khawas* Rajput, the *Nadoda* Rajput besides the *Karadiya* Rajput community but the present study has been limited to the *Karadiya* Rajput community only.
- (3) There are many branches and sub-branches in the Rajput community but the present study is limited to the *Karadiya* Rajput community. This is also a limitation of the present study.
- (4) The *Karadiya* Rajput community is found in North India, Rajasthan, Madhya Pradesh and many other states like Gujarat but the present study is limited to the *Karadiya* Rajput community living in the *Bhal-Nalkantha* area of Ahmedabad district in the state of Gujarat.
- (5) The present study covers the post-Independence period that begins in 1947 to the present time in the terms of the changes that have taken place in *Karadiya* Rajput community. Thus, the present study an effort has been made to examine the changes that have taken place in *Karadiya* Rajput community during the post-Independence period.
- (6) As this thesis was to be prepared for a special purpose and in a definite lime limit, only some aspects of the *Karadiya* Rajput community have been studied. Intensive study of all aspects of the life of the *Karadiya* Rajput community has not been done.
- (7) This study cannot cover the *Karadiya* Rajput community living all over India or in the state of Gujarat but it is limited to living in *Bhal-Nalkantha* area of Ahmedabad district only and it indicates the changes that have taken place in the various field of life of living in that particular region only.

#### **9.6 Future Research Problems (Indication to Possible Problems for Research):**

In continuation of the present study, some of the problems that could be explored for further research by researchers are indicated as under:

- (1) This study is limited to the *Karadiya* Rajput community living in *Bhal-Nalkantha* area only. Studies of the community living in other areas of Gujarat could also be done on the same line as the present study.

- (2) This study covers only the *Karadiya* Rajput community and examines their life specifically. There are other castes of the Rajput like the *Kathi*, the *Garasiya (Darbar)*, the *Nadoda*, the *Jinkara*, the *Bhathi* and many other Rajput castes. These castes have similarities with that of the *Karadiya* Rajput people. Comparative studies of these castes could be done on the same line as the present study.
- (3) The scope of the present study could be expanded to cover the entire community living in whole of the Gujarat state as well as in all other areas of India.
- (4) This study covers examination of the status of women only partially; there is a possibility of undertaking an interesting full-fledged study of the status of women in the *Karadiya* Rajput community.
- (5) In this community, the level of education is very low in comparison with other communities. Education among women is much less than that among men. A new study could be undertaken in this regard, too.
- (6) People of this community have migrated from rural to urban areas for jobs and/or businesses. Studies of these migrant *Karadiya* Rajput people could also be very interesting and useful to society.
- (7) This community has a political background and, therefore, research studies could be undertaken from a political angle, too.
- (8) Intensive studies to examine the impact of modernization and the changes that have been caused by this impact in different aspects of their life and the reasons responsible for them the *Karadiya* Rajput community could also be undertaken.
- (9) On the same line as the present study, further comparative studies of the changes in other castes and sub-castes could also be done.
- (10) Sociological studies of changes in castes or problems related to them at the micro- level or macro-level could also be beneficial.
- (11) In social sciences, when an actual research project gets completed, many topics and different other aspects emerge as possible issues and problems for further research. This project has also opened new directions for further special studies.

- (12) This study throws light on the life of the *Karadiya* Rajput community. Comparative studies of the *Vadher*, the *Nadoda*, the *Jinkara*, the *Khawas* and other castes of the Rajput and the *Karadiya* Rajput community.
- (13) Studies could also be undertaken of the economic, social, religious, cultural, political, educational and other aspects of the *Karadiya* Rajput community living in urban as well as rural areas and the impact of the rural and urban life on the *Karadiya* Rajput people in addition to examination of the form of community found in rural as well as urban areas.
- (14) In Sociology, it is challenging that caste has broken down. In this regard, it is doubtful whether caste system in the Indian society will sustain itself or not in the future. Research studies could be undertaken about the present form, problems and changes of the caste by examining through various norms and institutes like family, marriage system, hierarchy besides economic, political and other aspects.

### **9.7 Conclusion:**

The process of social changes is an on-going phenomenon. The process of change keeps itself alive in different fields at different places. In fact, a change is an order of life. It is an essential feature of every community whether it is simple or complex. A change is a transformation of a situation, form or shape due to extraordinary factors in a planned or accidental manner. When there is a change in the pattern or style of any tradition, it called a transformation.

According to Johnson, a change found in the structure itself is a social change fundamentally. In social changes, relationships among individuals and groups resulting from these relationships, status or roles of members of groups undergo changes constantly. There have been total changes in social structure due to changes in the economic, social, religious, cultural and political changes. The process of change is very slow in the religious matters. There is little change in the ideology of the main religions in the world for years although much change is found in the life style, thoughts and clothes of their followers and so on.

Impact of values is found on every aspect human life and, therefore, change in values is very effective. At the same time, it is found that changes in values do not come very fast. Sometimes there is distance between generations. A change in values is as

important as the one that is found in different aspects of human society. Therefore, its importance in the study of changes is more than any other change in different fields.

A change the way of thinking also affects different fields in human life. The book called *Unto the Last* by Ruskin, a great philosopher had a deep impact on the thinking of Mahatma Gandhi. In the same way, total change in the ideology of the human society has been noted in history due to thoughts of Carl Marx, Dale Carnegie and Napoleon.

Members of a caste should try to eradicate problems in the caste which are irrelevant and counter-productive in the contemporary time like custom and traditions, superstitions and so on. They should, however, try to eradicate them with respect to humanity, tolerance and internal strength. Old traditions and customs which are not in accordance with the present time should be eradicated and customs and norms which are relevant to the present time should be developed instead. Community leaders should try to eradicate activities that are countering the development of the caste in order to cope up with the present time.

Many factors have played an important role in bringing changes in the *Karadiya Rajput* community. Economic changes have brought change in the educational field. As the scope of education increased, old superfluous and expensive norms and customs have decreased. Changes in the interrelations among the members of a family have also taken place and in respect of women, they have begun participating in activities outside home changing their traditional roles.

In short, a change in an on-going process which cannot be prevented although all changes are not always beneficial or helpful to development. Sometimes, it is a curse on the human society. Thus, changes are positive as well as negative but it is in the hands of man how to make a change beneficial to human society. If people try to turn a change beneficial to society together, its good results are assured.

In this study, view point regarding the *Karadiya Rajput* community is made quite clear. In the contemporary time, this study will contribute to research studies regarding caste system and related studies taken up by scholars and also to broaden the narrow view point about caste could be expanded. This study is a humble effort to understand problems in the interest of the nation, establish unity, understand the

research problem sociologically. It is possible that there many aspects of the life of *Karadiya* Rajputcommunity might have been left out in this study. In short, many perspectives prevail among the scholars and researchers about caste. In the present study, an effort has been made to help researchers and scholars to understand the form of caste, the social structure of the *Karadiya* Rajput community living in the *Bhal-Nalkantha* region as well as to make their view point about their caste clear. This study has also been undertaken with a hope to draw conclusions about their problems and suggest possible solutions to them as well as help the leaders of the caste, high officials connected with the welfare and development of various castes, social workers and reformers, thinkers, NGOs and so on.

At the end of the study, it could be concluded that there has been much change in the *Karadiya* Rajput community in economic, social, religious, cultural, educational and political matters. Joint family system is a distinct feature of this community but its importance is decreasing day by day and tendency towards a nuclear family system is developing gradually. It is true that there have been certain limitations to the study which have been noted here but, as said earlier, the present study will be helpful to scholars, political leaders, people connected with the welfare and progress of different castes, government as well as non-government organizations and scholars who want to take the research further.

Once again, I take opportunity to reiterate suggestions which I felt as a researcher will be useful for further deep research in the future.

- (1) Social change in the Rajput community
- (2) Status and role of women in the Rajput community
- (3) Problems of old age in the Rajput community
- (4) Impact of education in the Rajput community
- (5) Studies of the different sub-castes of the Rajput community

Thus, it depends on fate if studies are done on the topics above but I will happy if my followers will work on any of the above topics.