

“A SOCIOLOGICAL STUDY OF THE CHANGING STATUS OF KSHATRIYAS IN GUJARAT” (WITH SPECIAL REFERENCE TO BHAL-NALKANTHA REGION)

Synopsis of the Thesis submitted to
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RESEARCH GUIDE:

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(1) Introduction:

A student of doctoral studies has to submit a thesis as a requirement for the degree of Doctor of Philosophy at The Maharaja Sayajirao University of Baroda.

During my meetings with Professor P. S. Choondawat, Head of the Department of Sociology, I had discussed the topic of study and related strategies of research, came to know about various topics of research being carried on by different students, and finally selected the topic of my research.

I was deeply interested in the topic of my proposed research as I myself belong to the HinKaradiya Rajput community and am closely familiar with the area called the Bhal-Nalkantha where I live and, therefore I have attempted to cover all aspects of life of the Hindu Karadiya Rajput community of the selected area.

In the proposed study, I decided to use techniques like fieldwork for data collection through questionnaires, personal interviews with a set of questions, participant observation in addition to literary sources available at libraries as well as historical method.

Indian society comprises of various castes and communities. It is not clearly established when the caste structure came into existence but scholars have tried to understand changes that took place its form, features and functions. In the context of Indian society, studies have been done since the British rule in India. There are different castes from region to region in India which have their own unique form and functions and which have undergone changes in them from time to time. These changes also affect the entire social system.

Varna system existed during the Vedic age which gradually resulted into caste system. During the British period in India many processes began which made the caste sluggish changing its form. Caste system is a dynamic system and it constantly changes according to time, occurrences and necessity.

The process of migration emerged due to other processes like industrialization, modernization and urbanization. Its impact is seen on every structures and every institution in society. The changes that take place can be clearly seen in the caste system. Many factors are responsible for these changes and, therefore, studies related to castes are important in Sociology.

In the proposed study, there nine chapters which have been designed to cover as much information about the Karadiya Rajput community of the Bhal-Nalkantha area as possible. The study begins with an introduction and a vote of thanks to everyone who helped in the research.

(2) Research Problem:

In various topics of Sociology, studies are done from different perspectives. Caste is an important part of the Indian society and studies of caste have been done from different approaches. In India, caste system is a complex and constructive network of many social relations in view of research studies. That is why it is important to study social fields and their various aspects. Indian as well as foreign sociologists have done much research work about Indian castes. Caste system never dies but the process of changes in it constantly goes on.

Caste system is a unique characteristic of India. In the modern age, caste has to struggle very hard in order to maintain its existence and in the process many changes continuously

take place which become topic of research. From such a perspective, the researcher decided to select the topic, “A Sociological study of the Changing Status of Kshatriyas in Gujarat (With Special Reference to Bhal-Nalkantha Region).” The researcher himself being a member of the Hindu Karadiya Rajput community and has deep interest to know more about his own community. Therefore, he decided to study the community beginning from its origin and the changes that have taken place in its social, religious, economic, educational, political and cultural field.

(3) Objectives of the Study:

Every research work is undertaken keeping in view certain definite objectives. These objectives maintain the direction and course of the research. The objectives of the present research are as under:

1. To examine the historical role of the Karadiya Rajput community, to get an extensive idea and history of the community.
2. To get general information at the primary level about the region under study for fieldwork as well as to get related idea about the region.
3. To examine the social status of the Karadiya Rajput community.
4. To study various aspects of social life of the Karadiya Rajput community in the past as well as that in the present.
5. To get information about the change that has taken place and those taking place in the community of this region due to factors responsible for changes.
6. To know the social changes that have taken place in the system of the Rajput community of this region as a result of factors like education, contacts, industrialization, transport, mass media, government schemes, laws and so on.
7. To know how the Rajput community of the Bhal-Nalkantha region differs from other communities, the changes that have taken place in other communities.
8. To examine the social system-institution of the Rajput community of the Bhal-Nalkantha region selected for the study and how it differs from other Rajput communities as well as other communities.
9. To get an idea about the life cycle, social life, social system, traditional concepts, thoughts, norms, customs and traditions of the Rajput community of this region.
10. To know the changes that have taken place in the family system of Karadiya Rajput community.
11. To examine the economic life and economic changes in the Karadiya Rajput community.
12. To examine the institution of marriage, dowry system, traditions, age for marriage and so on in the Karadiya Rajput community.
13. To examine the change in the Karadiya Rajput community due to religion as factor of change in their religious life.
14. To examine the level of education in the Karadiya Rajput community.
15. To get information about political, legal, traditional occupations, education, health and tendencies to use new tools of the Karadiya Rajput community.
16. To examine and understand the social, economic, religious cultural structure of the Karadiya Rajput community.

17. To understand the overall changes that have already taken place as well as those taking place in the Rajput community.

18. To undertake research in the field of structure and change in the Rajput community of the Bhal-Nalkantha region which has not been fully studied so far and to undertake such a study.

Thus, data has been collected with the help of various research techniques and methods about the Rajput community of the Bhal-Nalkantha region.

(4) Hypothesis of the Study:

Hypothesis of is the essence of research. Every research is undertaken in order to examine its hypothesis. It is the basic element of the scientific method. A researcher has to construct a key statement or a thesis statement before beginning research and the research begins on the basis of this thesis statement. This hypothesis leads the researcher to make an empirical study.

As said earlier, it is necessary to construct a hypothesis in order to undertake research. A hypothesis or a tentative thesis has to be drawn on the basis of experiences, observations, information, understanding of the topic of research, thoughtfulness, logical procedures and so on. Such a hypothesis has to be arrived at on the basis of knowledge of events of experiences or established principles. This is the meaning of hypothesis which has been clarified by famous sociologists like Goode and Hatt, Lundburg, P. V. Young, Blake and others. Thus, the objective of research is to find answers to problems using scientific methods. Such a problematic statement can also be called hypothesis.

In the present study the Karadiya Rajput community belongs originally to the Kshatriya community and what status the Karadiya Rajput community is vis a vis other Rajput communities. Therefore, the first hypothesis is to find out their present status. The hypotheses for the present study were as follows:

1. After Independence of India, dynamism in the so-called lower castes has increased and it has been found out from various studies that status of the lower castes has been dynamically moving upward in the hierarchy. In this context, the status of the Karadiya Rajput community which was high and the hypothesis was made to examine whether it has remained as it was or it has come down or whether there is any partial change in its status.

2. Castes have been undergoing change in all aspects. Thus, total changes have taken place in the various castes which enjoyed good social and economic status in India, Gujarat, Ahmedabad and in the Bhal-Nalkantha region. Therefore, a hypothesis was constructed to examine the social, economic, political status of the Karadiya Rajput community and other effects on it.

3. Another hypothesis also was there to examine interrelations of the Karadiya Rajput community as an upper caste with other communities.

4. After Independence of India whether the Karadiya Rajput community has accepted equal status with other communities constitutionally or not and what they think about equality of other castes in India is another sub-hypothesis.

5. Yet another hypothesis is to examine the impact of the modern time on the social system and whether its form has changed.

6. Caste system is not static but it is dynamic and changing.

Moreover, many changes are visible in the Rajput community: the importance of the nuclear family is increasing in the Karadiya Rajput community, changes are seen in the status of women, the concepts about marriage are changing in the young men and women the habitation of the community, impression about it, to study its characteristics, collect information about inter-marriage group, to understand and examine social status as well as the educational condition, to examine economic condition, its means, get information about income and expenditure, to get information about religious matters like worshipping gods and goddesses as well as about religious oaths, community marriages or marriages of one's choice as a new change, new entrepreneurship, to examine different problems like education among women, dowry system, child marriages, superstitions and so on.

Thus, the proposed research project has been planned keeping the above hypotheses at the centre.

(5) Concepts (Definition) of the Terms:

The concepts taken in use in the present research are given as under:

1. Caste:

The Portuguese who used the word 'caste' for the first time defined the Indian caste as a 'unit of identification.' The concept given by them was cultural. The description of the hierarchy given by them was in accordance with the principles found in Hindu scriptures.

According to Herbert Risely, "caste is a group of several families. They claim to have descended from some human or divine ancient ancestors. They are involved in the same profession from generation to generation and as they say and those who are eligible to give their opinion also say that it is an independent group of a single race."

According to Blunt, "caste is an intra-marriage group or an intra-marriage organization which has a common name the membership of which is hereditary and which keeps certain control over its members regarding social transactions or contacts. It has a common traditional profession or claims to have common origin and generally is understood to create a group of the same form."

As Ketkar says, "caste is a social group which has two characteristics: (1) membership of the caste is limited only to persons who are born the members of the caste and those who are born this way belong to it, (2) the members are prevented from marrying outside the group by an unwritten law."

According to M. N. Shrinivas, "caste is a group living at the same place possessing a hereditary intra-marriage tradition. The caste has a traditional profession and its position in the local hierarchy is fixed. Control over relations with other castes depends on concepts of purity and impurity and generally the practice of taking meals together is especially within the caste only."

According to Nesfield, "(it is) such a group of community which disapproves any relations with other groups and which cannot marry with persons other than their own community or keep relations of taking meals with them."

2. Marriage:

According to Westermarck, "marriage is a sexual relation of one or more males with one or more women which has been approved by social tradition or by the law of the state. The rights and duties of the persons involved in such relations and children born by these relations."

Another scholar, Patricia Uberai says that, “marriage is a relation between a man and a woman approved by the community. Generally, economic cooperation, residence and sexual relation are included in this relation and it also decides the legality of the children born by such a relation.”

3. Family:

A family, according to Robert Bierstedt, “is an approved, legal and regularized tradition of reproduction and child rearing.”

In the opinion of Young and Mack, “a family is a group of two or more individuals related by marriage, blood or adoption that lives together.”

4. Religion:

Religion, as James Fresar says, “means a belief that divine powers exist which are more powerful and which control nature and man-a belief on the basis of which he worships them.”

Scholar named Ogburn and Nimkoff say that, “religion is such a method of beliefs, emotional tendencies and actions with the help of which a human group tries to cop up with the ultimate problems of human life.”

5. Education:

According to Mahatma Gandhi, “education brings out the best in the mind, body and soul achieving an all-round development of a child or man.”

In the opinion of Swami Vivekananda, “education means the manifestation of total personality of an individual.”

6. Social Change:

Kingsley Davis says that, “social change means changes in the social organization or social structure and its functions.”

Maciver and Page opine that, “we will call social change to the changes in the network of our social relations.”

According to Johnson, social change means, “If we look at it in its primary meaning, the change coming in the social structure.”

Thus, social change is a natural and universal process found in every human society, and that is why, a sociologist concentrates on understanding social change in the realistic study of any society. Different factors constantly affect social relations, social institutions and the social structure as a whole. These factors bring change in the society. Thus, social change is a natural and universal process seen in human life.

7. The Kshatriya (Rajput):

“The Kshatriya is one who has valour, generosity and luxury.”

“Kshatat kil trayate iti Kshatriya (One who saves from an injury or torture is the Kshatriya).”

“The term Rajput has come from ‘Rajputra’ which means a person or man belonging to the ruling family. Garasiyo, a male from a ruling family and so on. Another meaning of the Kshatriya is a ‘warrior’ or a ‘brave man.’”

8. Karadiya Rajput:

The definition of Karadiya Rajput is that a person who, as defined by the scholars of the Pali and the Prakrit languages, is a Kardiya, a word which means one who works hard, toils land, does labour and supports himself.

Kardi + ya is Kardiya that is, Karadiya Rajput.

Karodiya is one of the 103 family lines of the Rajput noted in The Bombay Gazetteer.

The Baroda Gazetteer seems to have taken information about the Rajput family lines published in 1923 from the 1901 edition and it has given the 'Karadiya' family line in the list of Rajput family lines.

There is no 'Karadiya' word in some of the old Gujarati dictionaries, in the Sarth dictionary of Gujarati Spelling of 1949, the word 'Karadiya' has been given and its meaning is given as 'a Rajput of that community.'

(6) Area of the Research:

It is necessary to limit the area of research when the population is spread across a large area so that research (study or fieldwork) becomes easy for the researcher and a deep study of every unit in its analysis is possible.

The proposed Gujarat, due to certain limitations research includes four villages named Bhayla, Arnej, Modasar, and Khasta from four taluka towns called Bavla, Dholka, Sanand and Dhandhuka respectively. The area covering these four villages is called Bhal-Nalkantha region. Although the Karadiya Rajput community lives in the whole of, the Bhal-Nalkantha region has been selected as the area of the research.

(7) Methods (Tools) of the Study:

In order to achieve the objectives of the study and collect necessary data, the researcher has designed tools and methods beginning with the review of the related literature. For research in any field in sociology, selection and use of appropriate tools and methods are necessary.

The researcher uses certain techniques for his study. Selection of a technique depends on the area of research, data related to research, topic of research and the time of research. The proposed research is a sociological study of the Karadiya Rajput community in which families of the Karadiya Rajput community living in the Bhal-Nalkantha region have been included. The researcher and the respondents belong to the Karadiya Rajput community and therefore the study has been a topic of interest for them. The researcher himself has been born and brought up in this area and so on the basis of the data of the families made a selection of the families by random selection method, used interview technique for filling in the questionnaires and completed the study by collecting primary data.

Moreover, for secondary data, the researcher has used library method, historical method, schedule of personal interview, observation method, random sample method, sources like government documents and records of research, census reports, community reports, books, journals, articles and so on in order to enrich the study as well as to make it more mature.

(8) Samples:

In research, the process of selecting samples of some units as part of the aggregate is called random sample method. The objective of this sampling method is to know about the entire population with the help of certain samples selected randomly. The selection of 200 families was made randomly by lottery method at the rate of 50 families from each of the

four villages selected from four taluka towns of the Bhal-Nalkantha region in Ahmedabad district.

(9) Observation Method:

Observation method is considered to be the basic method for research in all sciences. In the absence of observation research is not possible at all. Observation is an essential method for research in both pure and applied sciences.

In the present study, families of Karadiya Rajput community of the Bhal-Nalkantha region of Ahmedabad district were observed during visits to them. Behaviour, style of living, customs, manners, clothing, food, language, speech, their curiosity, ambitions and so on have been observed minutely and as a result of this, an attempt has been made to give the research work has been given a new direction, new turn and has been made more informative.

(10) Interview Method:

In the present study, interview method has been used as part of fieldwork to fill in questionnaire in order to collect accurate, true as well as reliable, extensive and deep data about the hypothesis. Initially, a questionnaire was designed with reference to the topic of research. First of all, a head of a family who was ready to respond was selected from each of the four villages and a pilot study was carried out. During this process, the questionnaire was finalized by making necessary changes in the questions wherever required. With the help of this questionnaire, primary and general data was collected by visiting personally families of the Karadiya Rajput about the economic, social, religious, political, educational changes and also changes regarding health as well in their tendencies and practices that had taken place in the community.

(11) Significance of the Study:

Social research adds to the knowledge in Sociology in addition to giving information whether changes are taking place in the democratic political system. Caste is an institution that is changing from its traditional form in the changing society. In the flow of change, the basic traditions, norms and customs besides economic, social, religious, educational, political, cultural aspects are not left out from this flow of change. In the present time, changes in the caste and the reasons for them become matters of interest for the research and the researcher. Rajput community of the Bhal-Nalkantha region, too, is not untouched by this flow of change. The changing view in the traditional profession, also the view of the livelihood, increasing level of divided or nuclear families, changes in the field of marriage, traditional customs and norms as well as values and also in the status of women have been examined in the research.

In the present study, conclusions about the realistic status of the Karadiya Rajput people of the Bhal-Nalkantha region have been presented. This gives direction to the policy makers about how to move forward in the Egalitarian society.

(12) Limitations of the Study:

Every researcher tries to make her/his study complete in every respect. Yet, some shortcomings are found in them. Some limitations are bound to be found in every research study. The limitations in the present study are given below:

1. Only the Karadiya Rajput community of the Bhal-Nalkantha region in Gujarat in India has been studied in this study excluding other communities.

2. Karadiya Rajput community living only in the Bhal-Nalkantha region in Gujarat, India has been studied here.
3. Many castes in the Rajput community are found but only Hindu Kshatriya Karadiya Rajput caste has been selected for study.
4. Many taluka towns and villages are there in the Bhal-Nalkantha region of the Ahmedabad district but only 200 families at the rate of 50 villages from four villages from four talukas have been studied here.

(13) Classification and Analysis of the Data:

Analysis of the data collected during the study is necessary for its truthful interpretation. According to Y. D. Keskar, “the process of arranging collected data in groups or divisions on the basis of equality and inequality is called ‘analysis’.”

First of all, the researcher made a schedule of questions and visited four villages one each from four talukas. He made necessary changes in the questions for collecting data during his visits and finalized the schedule of questions. He collected data by visiting the 200 families selected by the random sampling personally.

1. Classification and analysis of the collected data were done by preparing a code book and code sheets.
2. Statistical tabulation of the collected data was done.
3. Collected data was stated in different types of tables.

The data collected during the entire research was divided into the following nine chapters after its classification and analysis.

(14) Planning of the Research:

The present study is a sociological study of the Karadiya Rajput community. The data collected during the research has been presented in the following chapters.

1. Chapter-1: Research Methodology and Planning of the Research:

In this chapter, introductory beginning, form, background of the research methodology, selection of the research topic, research problem, deciding the research area, concepts of research, fieldwork for the area of research, selection of the research units, methods of fieldwork (study techniques), data collection, review of reference literature, hypothesis of research, significance of research, objectives of research, interpretation of data, data analysis and classification, tabulation, main aspects of research, limitations of study, experiences of fieldwork and conclusion have been discussed in detail.

2. Chapter-2: Historical and Geographical Background of the Research Area (Introduction of the Research Area):

In this chapter, historical and geographical introduction of Gujarat, that of Ahmedabad, of the Bhal-Nalkantha area and the conclusion have been discussed.

3. Chapter-3: The Origin, History and introduction of the Rajputs (Kshatriyas):

In the present chapter, introduction, origin of the Rajput (the Kshatriya) and their history, the origin and history of the Karadiya Rajput community, the peculiarities of the Karadiya Rajput people, life of the Karadiya Rajput people and conclusion to the discussion are included.

4. Chapter-4: Physical Culture (Physical Resources or Property) and Economic Life (Economic Structure or System):

This chapter contains discussion of the Physical Culture (Physical Property) and Economic Life (Economic Structure or System) of the Karadiya Rajput community of the Bhal-Nalkantha region.

5. Chapter-5: Social Life (Social Structure or Social Organization):

In this chapter, introduction to the social life-family system, social status of the community, marriage system, social customs and norms and so on have been discussed. It ends with a conclusion to the discussion of the social life of the Karadiya Rajput.

6. Chapter-6: Religious and Cultural Life:

In this chapter begins with an introduction to the religious and cultural life of the Karadiya Rajput community. It discusses the meaning and significance of religion, tendency towards their worship, various gods and goddesses, worship of Nature, worship of ancestors, religious beliefs about birds and beasts, worship of agricultural tools, worship and religion in different aspects of life, the Hindu traditions of samskara, superstitions, beliefs about the soul and ghosts, black magic and the role of the Bhuvan (the exorcist), beliefs regarding dreams, beliefs regarding the good and the evil, beliefs about the good and bad omen, tendency to visit temples, tendency to have a Guru (a religious mentor), tendency towards fasts and religious vrata (vows), tendency towards non-vegetarian food, beliefs regarding tattoos, rites on the occasion of death, ritual of chaulkriya or babari (shaving of the first male child's head), the sati tradition, beliefs about the good and bad deeds and heaven and hell, tendency towards untouchability, religious festival and celebrations, folk-vrata (vows), temples, madh (monastery), group prayers and story-telling from the scriptures, pilgrimages, different sects, folk literature of the Bhal-Nalkantha area, programs for entertainment, folk dances and fairs, changes in the religious and cultural life. The chapter ends with a conclusion to the discussion.

7. Chapter-7: Community Board, Leadership and Political Life (Organization):

In this chapter, introduction, form and functions of the Community Board, traditional leadership and political awareness, socio-political position of the Kshatriya in the Bhal-Nalkantha area, change in the caste system during the British rule, change in the caste system after the Independence, new forms of the caste in the modern India, change in the Kshatriya community as a traditionally dominating community, change in the position of the Kshatriya as a dominating community and so on. The chapter ends with a conclusion to the discussion.

8. Chapter-8: Education, Health, Changes (Trends or Streams) and New Tendencies (Attitudes):

In the present chapter, introduction, education, health, changes, new tendencies and a conclusion to the discussion of these matters are included.

9. Chapter-9: Findings of the Study:

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%), granddaughter- 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 03 acres, 01 (10.0%) member had 04 acres, 01 (10.0%) member had 05 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%), winnowing 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 them selves-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 wheatish (mixed)-46 (23.0%), black/wheatish/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 out side 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 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. About the problems of the family, community and village, the respondents replied as 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 Chamunda mata, 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 om/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 12th and 13th 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 (Kani), 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 Rameshwarannachryji, 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 Gammat-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/Aj Tak 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 Rajput in village Bhyla (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) Rajput men 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 /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 them.

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Moreover, an effort has been made to present in tables and pictures the subject appropriately and the schedule of interview, guide for a questionnaire and the reference books have been presented as appendices.


Signature of the Guide

(Dr.P.S.Choondawat)

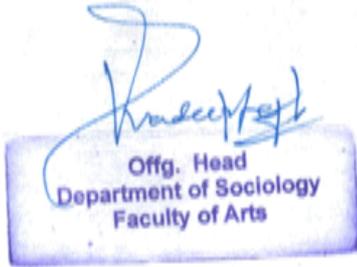
Signature of the Researcher

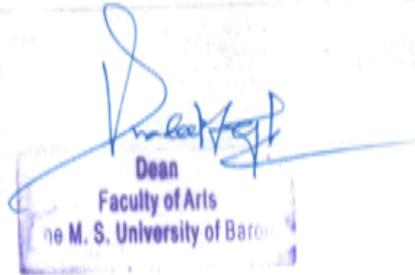


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