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

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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 Prof. (Dr.) P. S. Choondawat, Former Head of the Department of Sociology, I had discussed the topic of study and related strategies of research and came to know about various areas (topics) of research incorporated by different students and finally selected the topic of my research.

I was personally interested in the topic of my proposed research as I myself belong to the Hindu *Karadiya* 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 and tools 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 found in different regions in India which have their own unique features (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 with time, occurrences and necessity.

The process of migration emerged due to other processes like industrialization, modernization and urbanization. Its impact is found on every structures and every institutionin 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 are nine chapters, whichhave been designed to cover as much information as possible about the *Karadiya* Rajput community of the *Bhal-Nalkantha* area. The study begins with an introduction and a vote of thanks to everyone who helped in the research.

**(2) Research Problem:**

In various aspects and areas (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. That is why it is important to study caste and its various aspects. Indian as well as foreign sociologists have done much research work on Indian castes. The process of changes in caste system constantly goes on.

Caste system is a unique feature of India. In the modern times, caste has to struggle hard in order to maintain its existence and in the process and in the process many changes continuously taking place which become topics of research.From such a perspective, theresearcher decided to select the topic, "A Sociological Study of the Changing Status of*Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region). Theresearcher himself belong to the Hindu *Karadiya* Rajput community and has deep interest to know more about his own community. Therefore, he decided to studythe community beginning from its origin and the changes that have taken place in itssocial, 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 ideasand 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 today.

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 various 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 othercommunities.

8. To examine the social system and institutions 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 marriageand 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 by 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 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.

Thus, data has been collected with the help of various research techniques and

methods about the Rajput community of the *Bhal-Nalkantha* region.

**(4) Hypotheses of the Study:**

Hypotheses is the essence of research. Every research is undertaken in order to examine its hypotheses. 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 hypothesis has to be drawn based on experiences, observations, information, understanding of the topic of research, thoughtfulness, logical procedures and so on. Such a hypothesesand based on knowledge of eventsof experiences or established principles. This is the meaning of hypothesis, whichhas 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.

In the present study the *Karadiya* Rajput community belongs originally to the *Kshatriya* community and what status the *Karadiya* Rajput community has vis a vis other Rajput communities. Therefore, the first objective 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 hypotheses was made to examine whether it has remained as it was or it has come down or whether there is any change in its status.
2. Castes have been undergoing change in all aspects. Thus, various changes have taken place in the 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* Rajputcommunity and other effects on it.
3. Another aspect was 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 socialsystem 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 plannedkeeping the above hypotheses at the centre.

**(5) Concepts (Definitions) of the Terms:**

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

**1. Caste:**

The Portuguese whoused 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 groupor 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 castesdepends 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 Uberoi 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 inits 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 Rajputnoted 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 Rajputfamily 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 (Field) of the Research:**

It is necessary to limit the area of research when the population is spreadacross 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, Sanandand Dhandhuka respectively. The area covering these four villagesis 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) Sample Method (Design):**

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 the *Karadiya* Rajput community of the *Bhal-Nalkantha* region of Ahmedabad district were closely 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 fieldworkto 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 reasons for them become matters of interest for the research and the researcher. Rajput community of the *Bhal-Nalkantha* region, too, is 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 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, Indiahas been studied here.

3. Many castes in the Rajputcommunity 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 (Study):**

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 'analyses.**"**

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 codebookand 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.

- Introduction

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

1.1 Introduction

1.2 Beginning

1.2 Beginning

1.3 Form

1.4 Form of Research

1.4.1 Pure Research
1.4.2 Applied Research
1.5 Fundamental Base of Research
1.6 Selection of Subject for Research
1.6.1 View Point behind Selection of the Subject
1.7 Problems of Research
1.8 Formation of the area of Research
1.9 Thoughts of Research
1.9.1 Value of Caste in Society
1.9.2 Sociological Meaning of Caste
1.9.3 Definition of Caste
1.9.4 Characteristics of Caste
1.9.5 Present Form of Caste
1.9.6 Meaning of Marriage
1.9.7 Meaning of Family
1.9.8 Meaning of Religion
1.9.9 Meaning of Education
1.9.10 Meaning of State
1.9.11 Meaning of Social Changes and Terminologies
1.9.12 Peculiarities of Social Change
1.9.13 Streams of Social Changes
1.9.14 Factors Inducing Changes
1.9.14.1 Contact with Civilized Society
1.9.14.2 Education
1.9.14.3 English Education
1.9.14.4 Modernization of Agriculture
1.9.14.5 Facility of Irrigation
1.9.15.6 Natural Resources
1.9.14.7 Religious Sects
1.9.14.8 *Panchayati Raj* (Village Level People's Rule)
1.9.14.9 Political Organization
1.9.14.10 Legalization
1.9.14.11 Courts of Law
1.9.14.12 Constitution of the Country

1.9.14.13 Transportation and Communication
1.9.14.14 Industrialization and Urbanization
1.9.14.15 Westernization
1.9.14.16 Role of Media
1.9.14.17 Government Welfare Schemes
1.9.14.18 Co-Operative Activities
1.9.14.19 Programmers for Community Development
1.9.14.20 Contribution of Non-Government Organizations
1.10 Field Work in the Area under Study
1.11 Selection of Research Units
1.11.1 Selection of Family
1.11.2 Selection of Respondents
1.12 Research Methods of Field Work (Study Destinies, ResearchMethods Used For Research)
1.12.1 Library Method
1.12.1.1 Primary Information
1.12.1.2 Secondary Information
1.12.2 Historical Method
1.12.3 Questionnaire Method
1.12.4 Field Work Method
1.12.5 Observation Method
1.12.6 Surveillance Method
1.12.7 Interview/Visit Method
1.12.8 Genealogy Method
1.12.9 Diary Writing Method
1.12.10 Photograph Method
1.13 Research Method
1.13.1 Meaning and Definition of Research
1.13.2 Use and Importance of Social Research
1.13.2.1 Share in the Development of Science
1.13.2.2 Provides Training to Researchers of New Generation
1.13.2.3 Useful in Making Predictions
1.13.2.4 Helpful in Controlling Practical Problems
1.13.2.5 To Understand Reality as Subjective

1.13.2.6 Helpful in Social Policy and Construction of Planning

1.14 Data Collection

1.14.1 Secondary Information

1.14.2 Primary Information

1.15 Review of Available Literature

1.15.1 Studies Related to Caste Made by Indian Sociologists and Social Anthropologists

1.15.2 Studies of Cultural Life and Reforms

1.15.3 Studies Done on Social Reforms in Rural India

1.15.4 A View of Studies on Caste of last Fifty Years

1.15.5 Ph. D. Theses

1.15.5.1 Ph. D. Thesis–1 Brief Summary

1.15.5.2 Ph. D. Thesis–2 Brief Summary

1.15.5.3 Ph. D. Thesis–3 Brief Summary

1.15.5.4 Ph. D. Thesis–4 Brief Summary

1.15.5.5 Ph. D. Thesis–5 Brief Summary

1.15.5.6 Ph. D. Thesis–6 Brief Summary

1.15.5.7 Ph. D. Thesis–7 Brief Summary

1.15.6 M. Phil. Theses

1.15.6.1 Synopsis of M. Phil. Thesis-1

1.15.6.2 Synopsis of M. Phil. Thesis-2

1.15.6.3 Synopsis of M. Phil. Thesis-3

1.15.6.4 Synopsis of M. Phil. Thesis-4

1.16 Research Hypothesis

1.17 Importance of Research

1.18 Objectives of Research

1.18.1 Finding of Facts and Scrutiny

1.18.2 To Find out Relation between Facts

1.18.3 To Establish Scientific Principle

1.19 Analysis and Interpretation of Data

1.20 Tabulation

1.21 Main Aspects of the Research (Constitution of the Report of Research)

1.22 Limitations of the Study

1.23 Experiences of Field Work

1.24 Conclusion

References

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

2.1 Introduction

2.2 Historical and Geographical Introduction to Gujarat

2.2.1 Historical Introduction to Gujarat

2.2.2 Geographical Introduction to Gujarat

2.2.2.1 Geography

2.2.2.2 Location (Borders)

2.2.2.3 Natural Divisions

2.2.2.4 Land

2.2.2.4.1 North Gujarat Division

2.2.2.4.2 South Gujarat Division

2.2.2.4.3 Central Gujarat

2.2.2.4.4 Saurashtra and Kutch area

2.2.2.5 Minerals

2.2.2.6 Forest and Forest area

2.2.2.7 Mountains

2.2.2.8 Climate, Temperature and Rain

2.2.2.9 Rivers

2.2.2.10 Religions

2.2.2.11 Languages

2.2.2.12 Facts and Figures

2.2.2.13 Glory of Gujarat (Important Places of Gujarat)

2.2.2.13.1 Architectural and Historical Places

2.2.2.13.2 Holiday Camps and Picnic Spots

2.2.2.13.3 Pilgrim Centres

2.2.2.13.4 Handicrafts

2.2.2.13.5 Hill Resorts

2.2.2.13.6 Hot Water Springs

2.2.2.13.7 Lakes

2.2.2.13.8 Wild Life Sanctuaries

2.2.2.13.9 Irrigation Schemes

2.2.2.13.10 Airports

2.2.2.13.11 Industrial Centres

2.2.2.14 Art and Craftsmanship of Gujarat

2.2.2.14.1 Handicraft

2.2.2.14.2 Weaving

2.2.2.14.3 *Jari*

2.2.2.14.4 Muslin

2.2.2.14.5 Doorstrings(*Toran*)

2.2.2.14.6 Embroidery

2.2.2.14.7 Ornaments

2.2.2.14.8 *Lakh*-Work

2.2.2.14.9 Carpentry

2.2.2.14.10 Religious Paintings

2.2.2.15 Folk Art of Gujarat

2.2.2.15.1 Folk Dance with Sticks (*DandiaRas*)

2.2.2.15.2 *Mer*Dance

2.2.2.15.3 Interweaving Dance (*Gofgumfan*)

2.2.2.15.4 *Garba* Dance

2.2.2.15.5 *Tippan* Dance

2.2.2.15.6 Folk Instruments

2.2.2.16 Fairs and Festivals

2.2.2.17 Additional (Other) Details

2.2.3 Conclusion

2.3 Historical and Geographical Introduction to Ahmadabad District

2.3.1 Introduction

2.3.2 Geographical Structure

2.3.3 Location

2.3.4 Soil

2.3.4.1 Black Soil

2.3.4.2 Mixed Soil

2.3.4.3 Wheatish Soil

2.3.4.4 Soil for Paddy (Soil for*Kyari*)

2.3.4.5 Rocky Soil

2.3.5 Minerals

2.3.6 Forests and Forest area

2.3.7 Mountains

2.3.8 Climate, Temperature and Rains

2.3.9 Rivers

2.3.10 Lakes

2.3.11 Ponds

2.3.12 Irrigation

2.3.13 Area

2.3.14 Facts and Figures

2.3.15 Conclusion

2.4Historical and Geographical Introduction to *Bhal-Nalkantha* area

2.4.1 Preface

2.4.2 Location of *Bhal-Nalkantha* area in the Map

2.4.3 Song of *Bhal-Nalkantha* area

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6.26.3*Dev Diwali* (God's Diwali) and *TulsiVivah*(God's Wedding with
*Tulsi*)

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Calendar)

6.26.5*Makarsankranti*

6.26.6*MahaShivaratri*

6.26.7*Holi*

6.26.8*Dhuleti*(Second day of *Holi*, Festival of Colours)

6.26.9*Ramnavami*(Lord Ram's Birthday)

6.26.10*AkhaTrij (*Auspicious Day to begin the season of sowing)

6.26.11*Ganesh Chaturthi* (Festival of Lord Ganesh)

6.26.12*BhimAgiyaras*

6.26.13*Vat* (*Vad*) *SavitriVrata*

6.26.14*AshadhiBij*

6.26.15*Guru Purnima*(Day to worship religious *Guru* or Mentor)

6.26.16*Diwaso*

6.26.17*Nag Pancham*

6.26.18 *RakshaBandhan*

6.26.19*BolChoth*

6.26.20*RandhanChhath*(Day of Religious Cooking)

6.26.21*SheetalaSatam*

6.26.22*Janmashthami*(Lord Krishna's Birthday)

6.26.23*Naum*

6.26.24*Rishi Panchami*

6.26.25*Pitrupaksha*(Forefathers' Days)

6.26.26*Navratri*

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6.35.11*Nat/Bajaniya*(Acrobats)

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6.35.13*Malla* (Acrobats)

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6.36.3*Garabo*(A pot with holes and lamps inside)

6.36.4*Garabi*(A Variety of *Garaba*Song)

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**(15) Conclusion:**

In the Indian social system, caste is a solid structure. Caste system is also an important identity of India. As an important institute of Indian social system its impact on equality, inequality, social and economic matters is seen for a long time. Critics consider this institute responsible for inequality and a large class opposes it. Members of this class say that the caste system should break down. Some others say that caste system is breaking down or, in the opinion of some other critics, the six characteristics of the traditional Hindu caste system given by Dr. G. S. Ghurye are undergoing changes in the modern time. On the other hand, the opinion that the caste system is going to breaking down has not proved to be true. Of course, noticeable

changes and modifications have certainly been found in the traditional Hindu caste system.

The top social institute of the social system has maintained the existence of the kind ofchanges that its members wished in it from time to time. For example, widow remarriages were not allowed in the past but as time passed the community has accepted widow remarriages keeping pace with social development. Similarly, the mass marriages have become popular in the communities in the present time. Every higher or lower caste has accepted this new trend. It means modernization, urbanization or culturizationis seen in society. In the same way, communities are trying to remain connected with its members by encouragement to education for women and giving help to students in the form of scholarships, book, note books and so on. In the same line, one more example all Hindu castes like Scheduled castes, scheduled tribes, higher castes, castes included in the *BaxiPanch* (the OBC castes) and others have been trying to keep their members connected with their respective castes by arranging gatherings for selection of matches. They think this is necessary to keep members of a caste connected with the caste in the present time.

In the present study under the title, 'A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat' (With Special Reference to the *Bhal-Nalkantha* region), information has been collected from 50 families of each of four villages of four *Taluka*areas (total 200 families) of the *Bhal-Nalkantha* region of Ahmedabad district about the changes that have taken place in the social, economic, religious, cultural educational and political fields and how people continue to accept traditions in the caste system. At the same time, after one and a half decade of the 21st century, research data, conclusions and suggestions have been presented in the present studyalong with development and changes, traditions of the community rural life connected mostly with agriculture and animal rearing. Getting details about whatever shortcomings are found in education, social customs and so on the study also presents how the community should try to accept changes and secure social development.

There have been many studies about castes in India and in Gujarat but there hasn't been a single noteworthy full-length study about the *Karadiya* Rajput community of the *Bhal-Nalkantha* region of Ahmedabad district so far. Keeping this in mind, although there have been many studies on castes, whatever links were found missing

in the present time, this study was required and it has been done for the award of the degree of Ph. D. on the *Karadiya* community which is associated with the social life maintaining also the traditions.

As it has been said before in this dissertation, research has never been complete because society keeps changing constantly. If we take into account this statement that 'nothing is permanent but only change,' new researches will be possible on caste system and that too in the *Karadiya* caste in the constantly changing society.

Rural India is passing through the process of change in the present time. Ancient ideal village which was believed to be independent, autonomous and self-reliant, existing socially and economically as a good entity has nearly become extinct. In other words, changes have been taking place in all the aspects like social, religious, cultural, educational, political and so on due to modernization, urbanization, liberalization, Westernization, globalization, acculturation, as well as factors bringing changes like contacts, education, British education, Christian missionary activities, *Panchayatiraj*, communication, transportation, industrialization, mass media, legalization, governmental laws, Governmental welfare schemes, cooperative activities, contribution or help of the non-governmental organizations and many other factors bringing changes. In fact, the village has totally changed.

Selecting 'A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat' (with Reference to the *Bhal-Nalkantha* region) as the title of research study, whatever data was collected in fieldwork was analysed dividing it in the fore-going 1-9 chapters.

The *Bhal-Nalkantha* is a region but it is located in Ahmedabad district for governmental administrative purpose. The details have been presented in such a ways as to make the readers understand them keeping the *Karadiya* Rajput people living in that area at the centre.

'Preface' and 'Acknowledgements' and are placed in the very beginning of the dissertation.

There are totally nine chapters in this research dissertation and an attempt has been made to cover as much details about the *Karadiya* Rajput people living in the *Bhal-Nalkantha* region as possible in those nine chapters. These chapters are:

Chapter-I: Research Methodology and Planning of the Research; Chapter-II: Historical and Geographical Background of the Research Field(Area) (Introduction of the Research Field(Area); Chapter-III: Origin, History and Introduction of the Rajputs (*Kshatriyas*); Chapter-IV: Physical Culture (Physical Resources or Property) and Economical Life (Economical Structure or Economical System); Chapter-V: Social Life(Social Structure or Social Organisation (System); Chapter-VI: Religious Life and Cultural Life; Chapter-VII: Community Board (*Gyatipanch*), Leadership and Political Life (Organization); Chapter-VIII: Education, Health, Changes (Trends or Streams) and New Tendencies (Attitudes) and Chapter-IX: Findings of the Study. In addition to these Chapters, conclusion is added at the end rounding off the dissertation along with design of chapters.

Moreover, in this dissertation, techniques like 'Interview schedule' (A Questionnaire) and 'Visitor's Guide'were used in order to make the topic of research more clear. Other methods like library method, historical method, observation participation, observation, random sampling, photographs and diary writing have been used for data collection in the fieldwork. At the same time, conclusions have been drawn from tables containing the collected data. Moreover, an attempt has been made to present in different chapters with the help of techniques and tools like illustrations, various maps, a number of tables and their analysis, references, fieldwork, questionnaires, visitor's guide, conclusions, suggestions, remedies and so on.

In addition to this, Gujarati, Hindi and English reference works, journals, M. Phil. And Ph.D. dissertations (Research Reports) prepared earlier, questionnaires, visitor' guide (Interviewer's Guide), Census Reports, gazettes, lists of Informants(voters) and other literary material (Sources) have been included in the dissertation as Annexures.

In the present dissertation, an attempt has been made to give primary but as far as possible accurate account of the *Karadiya* Rajput people living in the *Bhal-Nalkantha* region keeping time and energy in mind. In other words, this study is rudimentary and

simple; much more could be written about the *Karadiya* Rajput people and this attempt could be worthwhile if it may inspire future researchers.

In the entire study, many matters have been left out due to limitations like time limit, the scope of research and so on. This research has not been complete because much information has not been left out about the caste under study. It was found at the end of the study that the caste may be of a higher status and seemingly happy but much needs to be done in the fields such as education. An independent study of condition of education in the caste could also be done. A study of the economic condition of the caste could be another topic of research because the level of cooperative, governmental and private debts is very high in the caste.

Associations of the caste do work for encouraging education but their work seems slow. Their members are engaged in jobs and live in towns and cities and therefore, their work is not very successful. A research study in this regard is also possible.

I hope to take up a project with the financial help from the government or UGC with an objective of obtaining the degree of D. Lit. It is possible to take up a research study of the Rajput people of the *Bhal-Nalkantha* region social or those living in *KhakhariyaTappa* (Sanand-Viramgam region) in respect of their economic, religious, educational, political, cultural condition and their problems, their development and changes in their community. It is possible to find unpublished information and also to draw conclusion on the changes in these communities.

As the research work progresses, details of the structural details of the social system come to light and an assessment of the forms of dynamic directions of the activities of the community.

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

At the end (To Conclude)…..

To begin with first and foremost I would like to greet and thank Prof. (Dr.) P. S. Choondawat for the guidance, inspiration and encouragement that he provided me by showing lots of patience and sympathy whenever I needed most.

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Once again-whom should I remember? and whom should I forget?

Thanking

Signature of the Student

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