

## **CHAPTER: VIII**

### **EDUCATION, HEALTH, CHANGES (TRENDS OR STREAMS) AND NEW TENDENCIES (ATTITUDES)**

<b>Sr. No.</b>	<b>Details</b>	<b>Page No.</b>
8.1	Introduction	652
8.2	Education	652-6 664
8.3	Health	664-669
8.4	Changes (Trends or Streams)	669-685
8.5	New Tendencies (Attitudes)	685-697
8.6	Conclusion	697

## CHAPTER: VIII

### EDUCATION, HEALTH, CHANGES (TRENDS OR STREAMS) AND NEW TENDENCIES (ATTITUDES)

Sr. No.	Details	Page No.
8.1	Introduction	652
8.2	Education	652-664
	8.1.1 Introduction	653
	8.1.2 Formal Education	653-654
	8.1.3 Level of Education, condition and Form	654-664
8.3	Health	664-669
	8.2.1 Common Diseases	664-665
	8.2.2 Delivery	665
	8.2.3 Vaccination	665-666
	8.2.4 Infertility	666-669
8.4	Changes (Trends or Streams)	669-685
	8.4.1 Change in Physical Civilization	669
	8.4.1.1 Change in Village Structure and Houses	669-671
	8.4.1.2 Change in the Household Things	671
	8.4.1.3 Change in Cosmetics and Cleanliness	671-673
	8.4.1.4 Change in Food	673
	8.4.1.5 Change in Agricultural Tools	673-674
	8.4.2 Change in the Economic Field	674-676
	8.4.3 Change in the Social Field	676-679
	8.4.4 Change in the Religious Field	679-682
	8.4.5 Change in the Educational Field	682
	8.4.6 Change in the Political Field	682-683
	8.4.7 Change in the Life Style	683-685
8.5	New Tendencies (Attitudes)	685-697
	8.5.1 Means of Media	685-687

	8.5.2 Situation Regarding Radio	687-689
	8.5.3 Situation Regarding Films	689-691
	8.5.4 Situation Regarding Television	691-694
	8.5.5 Contacts with Officers	694-696
	8.5.6 Contact with Urban People	696-697
8.6	Conclusion	697

### **8.1 Introduction:**

In this chapter, changes in the fields of education, health as well as new trends in the *Karadiya* Rajput community of the *Bhal-Nalkantha* area are discussed in detail. In the field of education, changes in the traditional (Non-Formal) education, formal education, level of education, condition and form of education are discussed; in the field of health, common diseases, delivery, different types of vaccination, infertility and so on are discussed; different changes in the physical aspects of life and culture that have already come and those about to come in the economic, social, religious, educational and political fields as part of their life as well as the new trends like using radio, new means of media in addition to situation regarding listening to radio, watching television and films are discussed. Moreover, matters like contacts with officers of different department of the state as well as central governments besides the impact of the urban people all of which have influenced the social system of the Rajput of this area have been discussed.

In the decades before and after the Independence, traditions and the various changes that have come and are about to come in them have also been discussed at length. The traditional situation of the past was quite different from the reality today. This chapter gives an idea of those changes through study, fieldwork, questionnaire and other study techniques.

### **8.2 Education:**

There are different institutes with which man is associated and which have been created by him as part of the social system. These include social, religious, economic, political and educational institutes. Out of these education and educational institutes are important in social life. Today, development, progress and change in the rural area and at the state, national and global level have come as a result of the educational revolution. Its influence is not diminished by the barriers of language, region or religion. That is why twenty first century is known as the age of knowledge, education, science and technology. Nations like India have attained the position in the world map as a developing country rising from the position of an undeveloped country eradicating a number of different social, economic, religious and political problems through education.

Education is an important factor of human life with the help of which man becomes a

rational being in the true sense. Man without education, knowledge and training is like a beast. A person becomes highly developed with the help of education only. In all regions and communities education is seen everywhere in different forms whether it is a tribal community living on hunting in forests or mountains or whether it is a rural or urban community.

In short, this chapter examines changes in the traditional (non-formal) as well as formal education, proportion of education, situation of education in the community in addition to different forms of education among other things.

### **8.2.1 Traditional (Non-Formal) Education:**

Traditional (non-formal) education is what children get constantly from birth to life from family like parents, grandparents and others. This type of education includes speech, behaviour, practical knowledge, restrictions and taboos, professions, religious practices, culture and *samskara* (sacraments) among other things through which the culture of the community is transferred to the next generation. This type of education has played an important role in maintaining traditions.

In the traditional Indian society during and before non-formal education was very important because of the factors like importance of agriculture, lack of awareness, indifference to education, economic condition, paucity of means and so on were responsible. It was considered necessary to prepare the new generation and take the traditional professions further and therefore such non-formal education was important. The impact of non-formal education on formal education is seen even today but the traditional professions are changing in the present time. The new generation gives less importance to non-formal education.

### **8.2.2 Formal Education:**

There is a vast difference between non-formal and formal education. Formal education includes education from primary schools to higher education in colleges and universities. In such formal education, students are taught subjects like languages, science mathematics and many other subjects through teaching, information and training by different written and practical methods and examinations in courses of study. In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, tendency towards formal education along with the non-formal education has developed. Before and during the period of Independence non-formal education was very important but

after Independence due to a variety of reasons, the level of formal education has come up and its effect on the people of this area and their culture, language, food, tendencies, clothing, customs superstitions, professions and so on is seen which is clearly found during the study through fieldwork.

### **8.2.3 Level of Education, condition and Form:**

In this community of this area under study, the importance and level of education is gradually increasing. Due to factors like modern agriculture, irrigation facility, contacts, awareness, media, urbanization, modernization and so on, importance of education has increased. People clearly believe that education has played an important role in the changes, progress, development and reconstruction of family, village, region, state and nation.

As compared to other castes and communities, orthodoxy is still found to a certain level in the Rajput community and therefore the proportion of education in comparison with other communities is lower. Traditionally, the level of education among women was much lower than among men the effect of which is seen in the women of older generation. There are different concepts behind this illiteracy among women. One of the concepts was that education was meant for jobs only and so, it was not necessary to give education to women. Moreover, concepts like superstitions, ignorance, taboos, tradition of covering the face of women as a restriction, culture and the like, also kept women away from education. Women were not allowed to participate in public activities. From childhood, they were given training of household work, cooking and the like in addition to the selfish motive of getting help from them in the household work and the concept that daughters were to go to someone else's house when she grows up also prevented women from education. In the past, there was indifference and negligence towards education among women as well as elders. There was a tendency among people that they would have to find an educated boy for an educated girl and the level proportion of education among boys was very low; the bride's families had to give a big amount of dowry to an educated boy. In the traditional social system, too, there was lack of awareness about education and women education. Indifference towards education for women was also due to traditions like dowry, child marriages and the like. Boys did not study further because they got married at an early age so that they had to bear the responsibility of agriculture, household duties and so on. Economic condition was also one of the

reasons for lack of education. Traditional farming and animal husbandry were given more importance than other jobs or professions.

These tendencies, however, have changed. Like other communities, hunger and eagerness for Western education have arisen in the Rajput community, too. Earlier agriculture considered was better than business and jobs. Today, the class which believes that jobs are superior to business or agriculture has expanded. Urban migration has increased for jobs, education, employment and so on. Things have changed to such an extent that nobody is prepared to live in villages. Infatuation for novelty has affected everyone.

Due to factors like modernization, communication with people, urbanization, technology, westernization and the like the scope and expansion of education among boys and girls have increased. People from the community have started to get jobs in the state and central governments after getting degrees like B.A., B.Com., B.Sc., B.Ed., M. Ed., B.E., Medical degrees, B.Sc. Nursing, Pharmacy, Fashion Designing, ITI courses, M. Phil. Ph. D., D. Lit., and so on. Getting education, they have started doing new modern professions. Beliefs like high level of education, jobs and professions help in getting social prestige and good choices for children's marriages have strengthened. As a result of this people are working in different departments of the state as well as central government as representatives of the community.

**Table: 131**

**1.9 Table showing education of the respondents:**

Sr. No.	Education	Number	%
1.	1-8 (Primary)	73	36.5
2.	9-10 (Secondary)	61	30.5
3.	11-12 (Higher Secondary)	17	8.5
4.	Graduate	19	9.5
5.	B. Ed., B.P. Ed., Post Graduate	11	5.5
6.	ITI, Polytechnic, Diploma	02	1.0
7.	PTC (Primary Teachers' Certificate)	03	1.5
8.	Illiterate	07	3.5
9	No Information	07	3.5
	Total	200	100

Out of the 200 respondents selected from all the four villages of the four *taluka*, it was found that 73 have got primary education, 61 secondary education, 17 Higher secondary education, 19 were graduates, 11 had got B. Ed., B. P. Ed. or post graduate degree, 3 had got PTC (certificate in primary teachers' training) and 2 of them were ITI, polytechnic, Diploma trained, 7 of the were illiterate while 7 respondents have no information.

If we look at the respondents' education in percentage, 73 (36.5 %) respondents had received primary education, 61 (30.5%) had got secondary education, 17 (8.5%) had got higher secondary education, out of 30 (15.0%) respondents had gone to colleges but 4 of the have not completed their education, 15 (7.5%) out of the 26 have selected general stream in their graduate study, 11 (5.5%) of the respondents have got B. Ed., B. P. Ed. or post graduate degrees, 03 (1.5%) have got primary teachers' certificate. 07 (3.5%) respondents were illiterate while 7 of them have given no information.

During the last several years, scope of education has increased but tendency to enter into professional courses like medical, engineering, pharmacy, architecture and paramedical course is not seen. 36.5% respondents have attained primary education only while 30.5% of them have got secondary and 8.5% respondents have received higher secondary education. Thus, 75.5% of the respondents have got school level education only. This kind of trend in education is seen in the remote rural and backward area like the *Bhal-Nalkantha* region; there is a little progress in college education but the level of illiteracy was as low as 7.0% only.

**Table: 132**

**2.6.1 Table showing present study of the family members of respondents:**

Sr. No.	Present Study	Number	%
1.	1 to 8 (Primary)	115	53.2
2.	9 to 12	51	23.6
3.	Graduate	15	7.0
4.	B. Ed., B.P. Ed., Post Graduate	10	4.6
5.	ITI, Polytechnic, Diploma	05	2.3
6.	Nursery	05	2.3
7.	PTC (Primary Teachers' Certif.)	01	0.5
8.	MBA, CA	02	1.0
9.	No Information	12	5.5
	Total	216	100

On the basis of information about education, it is found that majority of children are studying in primary schools the number of this children is 115 which comes to 53.24%, almost half of the children taking education. The number of students studying in secondary and higher secondary schools is 51 (23.61%), those getting education in college are 15 (6.94%), those members who are studying in postgraduate courses, B. Ed. or B. P. Ed. are 10 (4.62%), those children studying in courses like ITI, polytechnic Diploma engineering, are 05 (2.3%) and 02 (1.0%) children are studying in courses like MBA or CA.

These numbers show that the number of children in these families is very large. Moreover, children of all the families are getting education. There is, however, no progress in the tendency for getting professional education like medical, engineering and so on.

**Table: 133**

**2.6.2 Table showing education (completed) of the family members of respondents:**

Sr. No.	Education (Completed)	Number	%
1.	1 to 8 (Primary)	263	33.3
2.	9 to 12	240	30.4
3.	Graduate	39	5.0
4.	B. Ed., B. P. Ed., Post Graduate	18	2.3
5.	ITI, Polytechnic, Diploma	03	0.4
6.	PTC (Primary Teachers' Certificate)	10	1.3
7.	MBA, CA	01	0.1
8.	Ph. D.	01	0.1
9.	Illiterate	26	3.3
10.	No Information	188	23.8
	Total	789	100

Looking at the level of education of men and women, it is found that 263 members have got primary education which comes to 33.3%. 240 (30.4%) members have attained secondary and higher secondary education. Thus, out of total 789 members,

503 (60.5%) members have not gone further from school education. Those who have got education up to graduation are 39 (5.0%) and those who have attained post graduate education, B. Ed. and B. P. Ed. come to (7.0%) only. No one has studied degree engineering courses but 3 members have studied diploma engineering and ITI courses. As per the information, the level of illiteracy is 26 (3.3%) and the situation of higher education as well as professional education is not satisfactory. Out of the total respondents, 188 (23.8%) have said that they do not have information about their education.

**Table: 134**

**2.6.3 Table showing reasons for leaving study by the family members:**

Sr. No.	Reason for leaving Study	Number	%
1.	Agriculture	104	10.3
2.	Household Work	119	12.0
3.	Lack of Interest in Studying further	46	4.5
4.	Responsibility of the Family	29	3.0
5.	Marriage	22	2.1
6.	Search for a Job	03	0.2
7.	Failure in Exam.	06	0.6
8.	Getting a Job	46	4.6
9	Achieving the Goal	05	0.4
10.	To Start a Business	03	0.2
11.	Financial crunch	28	3.0
12.	Migration	01	0.01
13.	No facility for further Study in the Village	01	0.01
14.	Social Reasons	58	5.8
15.	Illiterate	26	2.6
16.	Not Applicable (Study Continuous)	216	21.5
17.	No Information	292	29.0
	Total	1005	100

When asked about the reasons for leaving their study, the respondents gave different reasons. The highest number of members is 104 (10.3%) who left their study to take care of agriculture which is their traditional profession while 119 (12.0%) members have left their education for household responsibilities. For such reasons like taking care of the house activities, 29 (3.0%) members left their study. 22 (2.1%) members left study because they got married while 46 (4.6%) members left study because they got a job. 28 (3.0%) members left their study due to financial problems while 46 (4.6%) of them left their school because they have no interest in studying further. 3 (0.2%) members left study for searching for a job while 6 (0.6%) of them left study because they failed. 58 (5.8%) members left study for social reasons, 5 (0.4%) left because they have attained their objective, 3 (0.2%) for moving into other business and 1 left their study because there was no school for further education in the village and 1 left because of migration. 26 (2.6%) members are illiterate and 292 (29.0%) members have given no reason for leaving their study.

**Table: 135**

**6.1 Table showing the respondents' priority to give their children desired education:**

Sr. No.	Level of Education	Sons		Daughters	
		Number	%	Number	%
1.	Primary/Secondary/Higher Secondary	21	10.5	45	22.5
2.	P.T.C.	11	5.5	67	33.5
3.	B.A./B.Com./B.Sc.	24	12.0	17	8.5
4.	B.Ed., M.Ed.	22	11.0	16	8.0
5.	Post Graduate	19	9.5	14	7.0
6.	Medical	22	11.0	15	7.5
7.	Technical	71	35.5	16	8.0
8.	Other (M.B.A.)	01	0.5	01	0.5
9.	No information	09	4.5	09	4.5
	Total	200	100	200	100

All respondents want to provide education to their children. The finest and example

of modernism and changing time is found in the table No. 135 (6.1) discrimination between boys and girls. 71 (35.5%) respondents want their sons to get technical education, 24 (12.0%) respondents want their sons to get B.A.,B.Com.,B.Sc. and so on, 22 (11.0%) respondents want their sons to get degrees like B.Ed.,M.Ed., 22 (11.0%) respondents want their sons to get Medical education, 21 (10.5%) respondents want their sons to get primary, secondary and higher secondary education, 19 (9.5%) respondents want their sons to get Post graduate education, 11 (5.5%) respondents want their sons to get primary teachers' certificate and 01 (0.5%) respondents want their sons to get other degrees like M.B.A. while 09 (4.5%) respondents have given no information.

Regarding education of girls, 67 (33.5%) respondents want their daughters to get primary teachers' Certificate, 45 (22.5%) respondents want their daughters to get primary, secondary or higher secondary education, 17 (8.5%) respondents want their daughters to get B.A., B. Com., B.Sc. and so on, 16 (8.0%) respondents want their daughters to get degrees like B.Ed., M.Ed., 16 (8.0%) respondents want their daughters to get technical education, 15 (7.5%) respondents want their daughters to get medical education, 14 (7.0%) respondents want their daughters to get Post graduate education and 01 (0.5%) respondents want their daughters to get other degrees like M.B.A. while 09 (4.5%) respondents have given no information.

**Table: 136**

**6.2 Table showing the usefulness of education according to respondents in the present time:**

Sr. No.	Usefulness of Education	Number	%
1.	Social-Cultural adjustment	32	16.0
2.	Employment	102	51.0
3.	Wide view point	56	28.0
4.	Other	04	2.0
5.	No information	06	3.0
	Total	200	100

In response to the question about usefulness of education in the present time, 32 (16.0%) respondents have said that it helps socio-cultural adjustment, 102 (51.0%) respondents have said that it helps in getting employment, 56 (28.0%) respondents have said that it helps in widening one's point of view and 04 (2.0%) respondents have given their opinion about importance and usefulness of education while 06 (3.0%) respondents have given no information.

**Table: 137**

**6.3 Table showing encouragement given by the respondents for giving college education to girls:**

Sr. No.	Encouragement to Women Giving Professional and Higher Education	Number	%
1.	Yes	88	44.0
2.	No	107	53.5
3.	No information	05	2.5
	Total	200	100

Regarding information about the respondents giving encouragement to women family members, 88 (44.0%) respondents have given positive response while 107 (53.5%) respondents do not approve of giving education to female family members. 05 (2.5%) respondents have given no information.

**Table: 138**

**6.3.1 Table showing the reasons given by the respondents for giving education to girls:**

Sr. No.	Reasons for encouragement for Giving Education to Girls	Number	%
1.	For Economic support, Self-reliance and development	39	44.3(19.5)
2.	For better bringing up of the next generation and its bright future	23	26.1(11.5)
3.	For more and better knowledge and rights	08	9.0 (4.0)
4.	She would bring fame for relatives of both the parties	02	2.3 (1.0)
5.	For choice of suitable match	03	3.4 (1.5)
6.	For equality among men and women	02	2.3 (1.0)
7.	For social change	04	4.6 (2.0)
8.	For dignity of women	02	2.3 (1.0)
9.	Women can live with self-respect	05	5.7 (2.5)

10.	No information	05	(2.5)
11.	Not applicable	107	(53.5)
	Total	200	100

In response to the question about encouragement for education to women in the family, 39 (44.3%/19.5%) respondents have given reasons like economic stability, self-dependence, development and so on, 23 (26.1%/11.5%) for better bringing up of the future generation, 08 (9.0%/4.0%) respondents have given reasons like more information about one's rights, 02 (2.3%/1.0%) respondents have given reasons like increasing the social prestige of both the families, 03 (3.4%/1.5%) respondents have given reasons like for getting a suitable match, 02 (2.3%/1.0%) respondents have given reasons like showing sons and daughters as equals in the present time, 04 (4.6%/2.0%) respondents have given reasons like change, 02 (2.3%/1.0%) respondents have given reasons like increase in the status of women, 05 (5.7%/2.5%) respondents have said that it enables women to live with self-respect while 05 (2.5%) respondents have given no information. This is not applicable to the 107 (53.5%) respondents who do not approve of education to women.

**Table: 139**

#### **6.4 Table showing the respondents' opinion about giving education to girls:**

Sr. No.	Whether Believe in Giving Education to Girls	Number	%
1.	Yes	132	66.0
2.	No	56	28.0
3.	No information	12	6.0
	Total	200	100

In response to the question whether girls should be given higher education, 132 (66.0%) respondents have accepted that girls should be higher education while 56 (28.0%) respondents have said 'No' to the idea of giving higher education to girls. 12 (6.0%) respondents have given no information.

**Table: 140**

#### **6.5 Table showing information about illiterate members of the respondents' family:**

Sr. No.	Details about the illiterate Members	Number	%
1.	Illiterate Men	09	34.6 (0.9)
2.	Illiterate women	17	65.4 (1.7)
3.	No information	188	(18.7)
4.	Not applicable I) Education Going on : 216 (21.5) II) School/college left : <u>575 (57.2)</u> 791 (78.7)	791	(78.7)
	Total	1005	100

It is found in the survey that 1005 members are noted in the 200 respondents out of these 1005 members, 09 (34.6%/0.9%) male members and 17 (65.4%/1.7%) female members are illiterate while 791 (78.7%) members are literate. Out of these 791 (78.7%) members 216 (21.5%) members are still going to college or school and 575 (57.2%) members have finished their education. 188 (18.7%) members have given no information.

**Table: 141**

#### **6.6 Table showing the children going to schools or colleges:**

Sr. No.	Level of Education	Sons		Daughters		Total	
		Number	%	Number	%	Number	%
1.	KG	03	2.2	02	2.4	05	2.3
2.	Primary	68	50.7	47	57.3	115	53.2
3.	Secondary	22	16.4	13	15.9	35	16.2
4.	Higher Secondary	11	8.2	05	6.1	16	7.4
5.	Higher Education	24	18.0	09	11.0	33	15.3
6.	No information	06	4.5	06	7.3	12	5.6
	Total	134	62.0	82	38.0	216	100

In the families of the respondents, it is found that 128 (57.5%) boys and 76 (30.7%) girls are going to schools and colleges beginning with nursery. 03 (2.2%) boys and 02 (2.4%) girls go to nursery, 68 (50.7%) boys and 47 (57.3%) girls go to primary schools, 22 (16.4%) boys and 13 (15.9%) girls go to secondary schools, 11 (8.2%)

boys and 05 (6.1%) girls go to higher secondary schools and 24 (18.0%) boys and 09 (11.0%) girls go to colleges. As compared to boys, girls are noted less in number than boys who go to schools and colleges. Out of total 1005 members from 200 respondent families 216 (21.5%) members are going to schools and colleges, 575 (57.2%) members have completed their study or left school or college, 26 (2.6%) are illiterate while 188 (18.7%) members have given no information.

### **8.3 Health:**

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, rural life was superstitious due to ignorance, lack of education and awareness, weak economic condition, traditions and so on. As a result of this, concept about health was also traditional and many beliefs about health, superstitions prevailed in their life. Its impact on their family life, marriage, agriculture, animal husbandry and so on was clearly found. Illness in the family was considered to be the result of a nature's anger. So, when a person in the family fell ill, she/he was taken to a *Bhuva* or *Bhagat* (an exorcist) for a pledge or religious oath who gave a magic string or a talisman to the patient. Thus, importance was given more to the *Bhuva-Bhagat* (an exorcist) or household remedies than modern medicine. Elderly men or women from the family or village treated the patient according to traditional beliefs. Facilities of a doctor or a hospital were limited. There was situation in the past that in most villages doctor went once a week on a particular day and gave treatment. Today, however, there is a change in the situation.

#### **8.3.1 Common Diseases:**

In this region in the past, due to weak economic condition, lack of education, awareness, doctors and hospitals, lack of awareness about the seriousness of common and severe diseases like fever, pain in stomach, headache, eye diseases, chicken pox, small pox, TB, vomiting, nausea, dizziness, rigors, skin diseases, snake-bite or scorpion-bite and so on there was a tendency to give treatment to the patient by traditional remedies under the guidance of elders of the family or from the village or by a *Bhuva* (an exorcist). Tendency to take the patient to an exorcist for diagnosis with the help of a trick called 'seeing grains' was more prominent. The exorcist would give a magic string to bind in the neck or on the arm or a talisman. Members of the community had an unshaken faith or blind faith in these practices.

Today, however, the tendency among people to take recourse to medicine, doctors or hospitals for treatment in common or severe diseases has increased. Tendency to get protection against diseases in hospitals under the guidance of doctors after getting various types of tests done has increased due to British education, awareness, jobs, transportation, improved economic condition, among other things. Moreover, it is also seen that people take modern medical treatment instead of traditional remedies due to the increase of scope of scientific knowledge and provision of medical insurance policies in government as well as private hospitals. Today, people have started to keep first-aid box, and common medicine like tincture, Dettol, ointments and bandages, sterilized cotton, various tablets, medicines. Practices of going to a *Bhagat-Bhuva* (exorcists), charmed strings and talisman and such superstitions and beliefs are gradually decreasing.

### **8.3.2 Delivery:**

Delivery or a child-birth is called '*Suvavad*' in the rural slang but the use of such slangs is getting obsolete as a result of changes in language. Rajput women in this area were asked to do household work till the last moment of her pregnancy to avoid any pain in the delivery. Photos of gods were hung on the walls of the house with a hope to get a healthy child with good qualities. In the villages of this area, women go to their parents' house for the first delivery and later deliveries were done at their husbands' house. There was a traditional tendency to give birth to three or four children due to lack of education and awareness. Mostly, deliveries were done with the help of old women relatives and experienced midwives of the village because the provision of doctors or hospital was not there in the past. Moreover, it was not considered proper to get the deliveries done by a doctor.

Today, tendency to get deliveries done at a government or private hospitals has increased due to factors like education, awareness, better economic condition, transport, absence of old and experienced women and the like. Tradition of midwifery is disappearing. Moreover, tendency to give a pregnant daughter or a daughter-in-law nutritious food and take her to hospital and give different necessary vaccination to the new-born has also increased.

### **8.3.3 Vaccination:**

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, there was lack of awareness about getting protection against child diseases like pulse-polio, small pox, measles, chicken-pox and so on. Government programs about these diseases were

organized in primary schools but due to fear children ran away from schools and they could not get necessary vaccination. So, children were victims of a number of diseases which had a deep effect on the mind and body of children and therefore, parents had to face problems of many child diseases.

Today, because of public awareness through education, government schemes about health, tendency among parents has increased to get different types of vaccination done to their children spending money at a proper time. Awareness about the usefulness of various vaccinations for the healthy mind and body of children is seen quite clearly.

**Table: 142**

**7.1 Table showing vaccination given to children of the respondent families:**

Sr. No.	Vaccination to Children	Number	%
1.	Yes	196	98.0
2.	No	02	1.0
3.	No information	02	1.0
	Total	200	100

Regarding children's health when the respondents are asked, 196 (98.0%) of them gave information that they get their children all necessary vaccination regularly. This shows that even in the rural area, families take care of their children's health. 02 (1.0%) respondents have said 'No' to this question meaning they do not get vaccination done to their children while 02 (1.0%) respondents have given no information.

**8.3.4 Infertility:**

In the rural society, especially in the Rajput community of this area, many beliefs are prevalent about infertility that is childlessness among women. So, religious oaths were taken for obtaining children besides some traditional household remedies. Sometimes, there was a tendency to go to a *Bhuva-Bhagat* (an exorcist) and tricks like 'see grains' were used to find out the cause of infertility in a woman but there was lack of awareness to go to a doctor for his guidance and treatment. Anger of gods and goddesses or a hindrance caused by evil powers was believed to be the cause of

infertility. Men sometimes remarried and kept a second wife if his present wife was infertile. Today, however, such beliefs are getting obsolete from the mind of people.

In this area, the place of *Bhuva* has become insignificant because the concepts of *Bhagat-Bhuva*, charmed strings and amulets, hindrance caused by evil elements, anger of gods and goddesses and so on have become outdated due to factors like education, urbanization, awareness, improved economic condition, means of media, facility of transportation, medical facilities and the like. The superstitions of the past have been replaced by doctors, medicines, hospitals and medical facilities. In addition to this, there has been also a change in the traditional position of women.

**Table: 143**

**7.2 Table showing the respondent families using traditional methods of treatment:**

Sr. No.	Traditional Methods for Treatment of Illness	Number	%
1.	Yes	68	34.0
2.	No	131	65.5
3.	No information	01	0.5
	Total	200	100

The families get their children vaccinated regularly but due to superstition and traditional faith, 68 (34.0%) respondent families take support of traditional methods of treatment. At the same time, the number of respondent families who do not take support of these traditional methods is as big as 131 (65.5%) which shows that due to modern thinking the people of this rural area are turning more and more to scientific treatment as a result of technological progress. 01 (0.5%) respondents have given no information.

**Table: 144**

**7.14 Table showing the respondents' habit of chewing *Pan-Masala* (Mouth fresheners):**

Sr. No.	Whether Addicted to Smoking and <i>Pan-Masala</i> (Tobacco-Chewing)	Number	%
---------	---	--------	---

1.	Yes	57	28.5
2.	No	140	70.0
3.	No information	03	1.5
	Total	200	100

Generally, it is found that addiction is seen everywhere in the Rajput community. When asked about the addiction of *pan-masala*, 140 (70.0%) respondents are not addicted to smoking or *pan-masala* while 57 (28.5%) respondents are addicted to smoking or *pan-masala*. 03 (1.5%) respondents have given no information.

**Table: 145**

**7.15 Table showing the respondents' habit of taking alcohol:**

Sr. No.	Whether Addicted to Alcohol	Number	%
1.	Yes	17	8.5
2.	No	180	90.0
3.	No information	03	1.5
	Total	200	100

When asked whether the respondents take alcohol, it is found that they alcohol or opium occasionally. 01 (0.5%) respondents take alcohol regularly while 16 (8.0%) respondents take alcohol only occasionally. This question is not applicable to the 180 (90.0%) respondents who do not take alcohol. 03 (1.5%) respondents have given no information.

**Table: 146**

**7.15.1 Table showing the respondents' tendency to take alcohol regularly or occasionally:**

Sr. No.	Whether Taking Alcohol Regularly or Occasionally	Number	%
1.	Regularly	01	5.9 (0.5)
2.	Occasionally	16	94.1(8.0)
3.	No information	03	(1.5)

4.	Not applicable (Do not take alcohol)	180	(90.0)
	Total	200	100

When asked about the tendency of taking alcohol regularly or occasionally, 01 (0.5%/5.9%) respondents said that they take alcohol regularly while 16 (8.0%/94.1%) respondents said they take alcohol only occasionally. 03 (1.5%) respondents have given no information. This question is not applicable to 180 (90.0%) respondents because they have said that they do not take alcohol at all.

#### **8.4 Changes (Trends or Streams):**

Human society is naturally dynamic and it is never static. Pre-historic society of the Stone Age, tribal society, rural society or the developed industrial modern society has always been changeable and dynamic. Human society changes gradually or speedily because of the pressure of the forces from outside or inside and therefore, the concept of change has always got much importance in subjects like sociology. So, a comparative study of the situation before and after change is possible. According to Kingsley Kevin, meaning of the cultural change is universal which includes cultural changes in social organizations besides changes in any branch or sub-branch of culture like art, science, technology, philosophy, literature, ethics and so on.

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, change is gradually taking place due to education, contact with urban life, means of media and efforts made for development through government and non-government organizations. The following change in the Rajput culture is seen.

##### **8.4.1 Change in Physical Civilization:**

As compared to other aspects of human culture, changes take place in the physical culture more rapidly and these changes are clearly visible. The reason is that the means of physical culture are man-made. As a result of these changes, man can make changes in their shapes and types. So, the changes in the physical culture are more clearly visible than those in the non-physical culture.

##### **8.4.1.1 Change in Village Structure and Houses:**

As a part of the physical culture, certain changes in the village structure and houses that have taken place are as follows.

In this region, during the time after the Independence, houses were built by clay and bricks with horizontal poles (wooden cross beam supporting the roof) made of tick

wood, a roof of locally made tiles or Mangalore tiles and doors and windows with carved frames and so on. Houses called a *delu* were seen with a *verandah* and a compound wall with a door of a rural style. There is a change in that type of houses with a change in their shapes and sizes. Today, houses are seen built by cement, bricks and concrete slabs of modern architectural design although with all necessary facilities like toilets and bath rooms. Earlier floors were smeared with a mixture of clay and cow dung which have been replaced today, with a flooring of colored cement or mosaic tiles, Kota stones or colored or white marble. In the past, walls were white-washed and doors and windows were smeared with castor oil. Today, houses are decorated with chemical paint which give protection to the houses from rain, heat or cold. There was darkness everywhere in the past; people used kerosene lamps, a lantern for light. Well-to-do people used pressurized lanterns called *petromax* with more powerful light. All of these have been replaced by electric bulbs and tube lights provided by the village *panchayat*. People use electric bulbs and tube lights and other appliances like fans, coolers, ACs, washing machines, mixer grinders, hand blenders, TV, water pumps, electric churners, submersible pumps and the like. Villages are lighted with street lamps lit by the electricity supplied by the *panchayat* or government. In this region, people used to get water from wells or a hand pump or with a motor run by kerosene or diesel in the past. In some villages of the *Bhal* region, water had to be supplied by tankers or had to be fetched from a distance of 1 to 1.5 km. Today, there is facility of providing water to every house through underground or an overhead tank is found in almost all villages.

In the past, there was no facility of a separate bath room in most houses. Members of family took their bath behind a cot while women took their bath in the dark very early in the morning. In the same way, for toilet, too, they had to go in the open at a distance or in the fields but, today people are using bath rooms and toilets in their own houses. Moreover, traditionally, cattle like cows, buffaloes or bullocks were kept in a shed in front of the houses so as to keep an eye on them; today, cattle are kept in a yard near or away in the outskirts of the village where all facilities for the cattle are provided. In addition to this, there are physical facilities like office of a village *panchayat*, primary school, post office, cooperative societies, milk cooperative society and so on are available today.

Thus, as compared to villages in the past, there is growth in the size and shape of villages. The old villages are growing bigger in shape and population today. The old ideal Indian village is not found today. In fact the definition of the rural society has completely changed. At the same time, several new problems have come up with the physical changes, development and progress in the modern society.

#### **8.4.1.2 Change in the Household Things:**

As part of the physical culture, changes have already come in the household things of all kinds. In the houses of *Karadiya* Rajput community of this region, utensils of clay, copper, brass, bronze and German silver were found but day by day, these utensils are kept away on shelves or are kept in a corner of the house in gunnysacks or have been sold off by some people. Such utensils are cleaned once or twice in a year and are kept on shelves. Cleaning of these utensils is difficult so, such utensils are replaced by utensils made of stainless steel. Cup-saucers, glasses, dishes, jars made of glass have come in use in addition to plastic utensils like buckets, tubs, tumblers and containers. Hand grinders or flour mills in the village were used for grinding food grain; today, electric grinding machines have entered many houses. In the past, firewood and cakes of cow dung were used in a fireplace or a kerosene stove was used for cooking. These have been replaced by *gobar* gas, electric stoves and LPG stoves distributed by oil companies. In the same way, wooden cots which were used for family members have been replaced by cots with strings and flat cotton strips, wooden beds, divans and sofa sets. Earlier, large heavy beautifully decorated wooden bedstead called '*dholiyo*' which was used for guests is rarely seen today. Mattresses, quilts and pillows were piled up on wooden stand called '*Damachiyo*'; large wooden boxes called '*pitaro* (*Pataro*)' which were used to keep valuable items, gold and silver ornaments and clothes have been replaced by steel and wooden cupboards, furniture like box-beds and so on.

Moreover, appliances like a radio, wall-clocks, room coolers, dining tables, dressing tables, a wash basin, and so on which were once rare in the past, are seen everywhere today. In the past, people used horses, carts for travelling and pilgrimage or walked short distances but, today, travelling is done by bus, railway, motor bikes or a car and the like. People have started to own two wheelers or four wheelers.

#### **8.4.1.3 Change in Cosmetics and Cleanliness:**

In the traditional Indian society, religious-minded people who worshipped at home or went to temples took their bath regularly early in the morning. The rest of the family members did not take regular bath due to shortage of water, constant domestic and farm activities or due to laziness. Today, all the family members take their bath and use a stone, clay or a piece of cloth to clean their body. Men and women washed their hair with clay or soap in the past; today, they use different types of shampoo and branded soap made of herbs called *aritha* and *shikakhai*. Clothes were not washed regularly because of joint family system and the members being busy in agricultural activities. People soaked in water dirty clothes at night and took them out in the morning and hanged them in the sun. Today, they change clothes regularly and wash them in detergent powder and cakes; some people use even washing machine. Men and women used castor oil or handmade hair oil; today, they are found using different types of readymade scented hair oil from market. Earlier, men used to keep short hair and young persons kept short hair soldiers but in the modern time, young persons keep hair and beard like the movie stars of Hindi-English films. Beards and mustache which were once marks of identity and dignity for the Rajput people are now gradually disappearing. Women never got their hair cut and knit plaits of long hair or tied a knot. Widows got their heads shaved off at a ripe age but it is not seen today. Young women are seen keeping filmy hairstyle and go to beauty parlours. In the villages, however, people keep restrictions on following fashions. Young women in towns and cities follow fashion more than those in the rural area.

Rajput men used to wear a dhoti, a shirt and a turban traditionally that have been replaced by a loose trousers and a *kafni* which gave way eventually to pants, a shirt and even *safari* suit. Today, all especially young people are seen wearing different types of jeans, readymade shirts, *tea-shirts* (T-Shirts) and clothes of modern designs that come in vogue from time to time. Rajput women who wore a sari or a *sadalo* (a sari with flowery designs and a border) or an *odhanu* (half sari) and a blouse in the past are now seen wearing a sari in Gujarati style, a petticoat and a blouse with modern designs. Young girls who wore a petticoat and a blouse are seen wearing a skirt, a midi, a top, a frock, dresses of modern design and fashion.

In the past, men and women did not use any face cream, talcum powder, creams used in different seasons, lotions and so on; today, there is a wide use of different varieties

of cosmetic items of various companies and brands. There is a change in the gold and silver ornaments put on by men and women; silver ornaments have just disappeared and gold ornaments are seen instead.

There was a tradition of getting tattoos on hands, cheeks, neck, legs and different parts of the body among men and women. In the young generation, this tradition has completely changed. Today, there is a fashion of removable attractive tattoos among young persons. Thus, tradition of tattoos has decreased and a new form of fashionable tattoos is seen today.

#### **8.4.1.4 Change in Food:**

A change in the food of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area also is seen. Their traditional main food included loaves of wheat or millet, a vegetable curry, *dal* and rice, milk, butter, *ghee*, butter milk and onions among other things. On festivals or when there was a guest in the family, usually a sweet item like *lapasi*, *sheero* and *laddu* were cooked at home. No readymade item from the market was brought from the market. Today, tendency has increased to cook dal-rice, different vegetables, snacks, various pickles, *papadam* and varieties of sweets on festivals or buy from the market. In the past, on occasions like a wedding, items like *laddu*, *mohanthal* (a sweet item made from sugar, chick pea flour and *ghee*), *dal*-rice and a snack called *fulvadi* were cooked; today, a contract of an expensive dish is given to a catering contractor which include a variety of items like Gujarati, Saurashtra food items in addition to Chinese, Punjabi, South Indian items and a lot of sweets. Moreover, a tendency to dine in a restaurant at a nearby place has also increased. Eating non-veg food like meat, chicken, eggs is not seen on a large scale; those who eat non-veg food usually eat in restaurants.

#### **8.4.1.5 Change in Agricultural Tools:**

The impact of changes on the *Karadiya* Rajput community of the *Bhal-Nalkantha* area is seen directly or indirectly and in small or large scale. Traditional method of agriculture was very simple, straight and Indian style. Due to lack of awareness, illiteracy, weak economic condition, scientific approach to agricultural activities, tools and so on as well as specialized approach were not seen. Farming was usually done with traditional tools like wooden ploughshare, sowing tools, *santi* and *samar* (tools for ploughing and flattening land) and so on. They have been replaced by new innovated tools made of wood and iron, automatic sowing tool, thrasher, fans for

winnowing, grass-cutter, cutters to cut wheat, millet, *juar* (a kind of coarse grain), rice and gram and so on. Irrigation which was done by rain, tanks, and a rant or a *kosh* (fetching out water by wheels) has been replaced by irrigation with water pumps and apparatuses run by electricity as well as drip irrigation. Manure has been replaced by chemical fertilizers; pesticide, improved seeds, pumps to spray insecticides, modern techniques like sprinkler irrigation and so on have come into use. Due to awareness by education, economic stability as well as governmental subsidized schemes, there is a change in new techniques of agriculture, farming activities, agricultural tools and apparatuses and the like.

#### **8.4.2 Change in the Economic Field:**

In the economic life of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, the following changes have taken place.

The traditional occupation of the *Karadiya* Rajput community was agriculture and animal husbandry as their supplementary occupation but with the passing of time there has been a change in the traditional structure of their occupations. As said earlier, their main occupation is agriculture and animal husbandry their secondary occupation. At the same time, due to factors like education, British education, awareness, economic stability, various government aided schemes and programs, jobs in the government offices or private-public sectors have been available and there is also an increase in business activities. The tendency towards agriculture has decreased in the new generation and the trend to get jobs after getting education in order to settle in cities as well as for emigrate has increased. Earlier, there was a tendency to grow crops for food grain and fodder for the cattle but due to development in agriculture, cash crops, orchards, crops of flowers and vegetables are seen more today. Generally, a tendency for more production and less work and expenditure is seen in this region today. Necessary food grain and fodder are bought by selling cash crops but wheat, millet, rice, *juar*, cotton, pulses like lentil, *mung*, gram as well as farming of castor seeds, cumin seeds, vegetables, flowers and fruit trees is also seen.

A change is found in the agricultural tools, too. Tools used in the traditional farming like the ploughshare, sowing tools, a *karab* (a tool to clean grass between two rows), a *santi* have been replaced by many new innovated tools like a tractor, winnowing fans, automatic sowing apparatus and so on. People are seen using various tools bought by

cash or by instalments getting help or subsidy or loan with the guidance of a village secretary, a village assistant or a government officer or information in newspapers. These tools minimize manual labour and farmers believe that they can save time, energy and money with these tools.

Rajputfarmers believe that traditional seeds give lower yields than improved seeds and therefore, they tend to use hybrid seeds of different crops invented by agricultural scientists-researchers. In the past, manure or organic fertilizer were used; instead of that kind of fertilizer use of various types of chemical fertilizers in addition to pesticides has also increased.

Animal husbandry was the secondary occupation of the Rajput people who have turned to other occupations. Farming is done by a tractor instead of bullocks and the use of bullocks is decreasing day by day. Farmers whose economic condition is lower than the well-to-do farmers keep bullocks. Cows and buffaloes are kept only for milk needed for the family. In the past, access milk of cows and buffaloes was sold to the village dairy or to traders of milk products like shepherds. Today, however, the situation is changing. In the past, people had to go in a bullock cart or a tractor in order to a nearby market to sell the crops-food grain; today, merchants or brokers come to villages in order to buy agricultural products. There was no awareness among the farmers about the prices; today, they get to know the prices from media and newspapers and sell their produce at the current market prices. Some Rajput also trade in the seasonal agricultural products.

Like other regions, the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, too, the tradition of *sathi* (a helper on a contract) was practiced but today, the labourers have developed a habit not to work as a contractual labourer due to laziness, awareness about exploitation and so on. Moreover, labourers have turned to jobs in the newly cropped industrial units; all the same new trends are seen in the tradition of *sathi* (contractual labourer) and daily labourers. In villages farmers have to pay a large amount of advance and annual salary to a contractual labourer. Moreover, there is an adverse effect on agriculture as labourers do not work today with the same efficiency as the past workers. So, some farmers hire a contractual worker or a worker on a daily basis or hire a tractor driver whenever required.

Earlier, wages were given for labour in the form of food grain but today, as farmers have turned to cash crops more than food crops, workers are given wages in cash. Contractual or daily wages workers are given wages more if they are not given food.

In the past, Rajput people used to borrow loans from the local money lenders for weddings, deaths in the family or in order to spend money for social, religious or economic occasions like buying a bullock. Today, however, they borrow from a bank or cooperative societies. Farmers get loan, fertilizers, pesticides, seeds and so on from cooperative societies which have been formed for those purposes only and pay off their loans when they sell their agricultural products. However, the tradition of money-lending by the local money lenders has not completely disappeared.

The economic condition of Rajput people has improved as compared to their past condition and their level of living has come up. New houses by demolishing old houses, various types of agricultural tools as well as home appliances, modern clothes and modern life style are seen today. Expenses have increased because of the increase in their income as well as competition and luxury.

In this region, the striking matter is that the old generation has died and the young generation is selling off their precious land to industrialists. Some wise and conscious persons invest their money in buying land or property. The fact, however, is that most of the Rajput farmers are selling off in greed of large amount of money their precious land which they have inherited from their forefathers. In this region, thousands of acres of land have been sold; at the same time, the situation in the interior areas is different as farmers do not sell their land. This is a new change in this region.

Thus, in the economic field, many noticeable changes which have taken place in this region are noted here.

#### **8.4.3 Change in the Social Field:**

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area under study, changes in the social field are visible. There was inequality and discrimination in inter-caste relations in practices of food. Today, a change in these practices of taking food together is seen in rural areas; yet. It cannot be said that there is a complete change in this respect.

In the tradition of inter-dependence among castes there is a gradual change. In services of castes like barbers, carpenters, blacksmiths, tailors, potters and so on, there are noticeable structural changes in traditional relations, concepts, practices, monetary transactions. In the past, Rajput people gave food grain to the castes for providing services to them which they give in cash today. A noticeable change in this tradition of inter-dependence of castes like barbers, tailors, potters, blacksmiths and certain other dependent castes is that they have migrated to nearby towns and cities for a variety of reasons and some are still migrating. As a characteristic feature of the traditional caste system, all the castes were dependent on one another and they still are but due to the urban migration of these castes, Rajput farmers are facing certain problems. This is a marked change in the rural society.

Indian village existed by tradition of inter-dependence and was known for it. The reason for this is the fact that agriculture as main occupation and animal husbandry as their secondary occupation. Moreover, factors like low level of education, lack of awareness, weak economic condition, paucity of means, traditional concepts, customs, taboos, family bond and the like were responsible for the structure of a traditional village. Today, instead of that structure, the concept of a divided family system developed; all families tend to live independently and do a profession of their choice like farming, business or a job.

Thus, in the social field as discussed above, changes are seen today although only exemplary changes are stated here. This shows that a number of changes have taken place in the social field in the region.

**Table: 147**

**4.27 Table showing the respondents opinion about advantages and Disadvantages of urbanization:**

Sr. No.	Advantages of Urbanization	Number	%	Disadvantages of Urbanization	Number	%
1.	Poverty removed	41	20.5	Old values eradicated	59	29.5
2.	Level of life has come up	52	26.0	Problems due to migration	42	21.0
3.	Change in tendency	68	34.0	Addition to addiction	66	33.0

	to education					
4.	Change in old traditions	32	16.0	Problems of adjustment	24	12.0
5.	No information	07	3.5	No information	09	4.5
	Total	200	100	Total	200	100

In response to the question about advantages and disadvantages of urbanization, 68 (34.0%) respondents say that the change in tendency towards education is the most important advantage, 52 (26.0%) respondents believe that their life standard has come up, 41 (20.5%) respondents believe that poverty has been removed, 32 (16.0%) respondents believe that there is change in the orthodox traditions while 07 (3.5%) respondents have given no information.

The increase in addiction is as 66 (33.0%) respondents believe greatest disadvantage of urbanization, then, 59 (29.5%) respondents believe that there is a loss of old values, 42 (21.0%) respondents believe that difficulties due to migration have increased and 24 (12.0%) respondents say that there are problems of adjustment. 09 (4.5%) respondents have given no information.

**Table: 148**

**4. 28 Table showing the respondents' opinion about family planning:**

Sr. No.	Opinion about Family Planning	Number	%
1.	Yes	135	67.5
2.	No	61	30.5
3.	No information	04	2.0
	Total	200	100

Although the area under study is a rural area geographically, as many as 135 (67.5%) respondents show a positive response to family planning, at the same time 61 (30.5%) respondents show a negative tendency to family planning. 04 (2.0%) respondents have given no information.

**Table: 149****4.28.1 Table showing reasons for their opinion about family planning:**

Sr. No.	Reasons for Family Planning	Number	%
1.	Small family, happy Family	74	54.9 (37.0)
2.	Increase in income and saving, improvement in financial condition	10	7.4 (5.0)
3.	Population control	12	8.9 (6.0)
4.	Children could be given better education, money could be spent on children easily	18	13.3 (9.0)
5.	Easy to maintain family	18	13.3 (9.0)
6.	Some social problems could be solved	01	0.7 (0.5)
7.	Division of property can be avoided	02	1.5 (1.0)
8.	No information	04	(2.0)
9.	Not applicable (Do not believe in family planning)	61	(30.5)
	Total	200	100

Out of 135 (67.5%) respondents who has shown positive tendency for family planning 74 (54.9%/37.0%) respondents believe in the slogan, 'small family, happy family', Two groups of 18 (13.3%/9.0%) respondents each of which believe if there are less children, they could be given better education and they are more comfortable in maintaining their families if there are less children, 12 (8.9%/6.0%) respondents believe that it helps population control, 10 (7.4%/5.0%) respondents believe that there is saving if the family is small, 02 (1.5%/1.0%) respondents believe that it solves the problem of dividing property while 01 (0.7%/0.5%) respondents believe that it may solve many social problems. 04 (2.0%) respondents have given no information and it is not applicable to 61 (30.5%) respondents who do not believe in family planning.

**8.4.4 Change in the Religious Field:**

Religion is an important factor of any human society. No person is beyond religion. At the same time change is also an equally strong factor which affects the religious aspect which one of the many aspects of human society. In the religious aspect of the

*Karadiya* Rajput of this region many exemplary changes have taken place. These changes have been noted here.

In the past, Rajput people worshipped gods and goddesses before taking up any work but worship of gods and goddesses is not found so rigorously due to the influence of education and progress of civilization today. Moreover, they worshipped their own family god-goddess in the past but today a tendency to worship all Hindu gods and goddesses has developed. Occasionally or on festivals, people prefer to offer gods and goddesses a coconut, fruits, flowers and so on while taking a religious oath.

Besides their own traditional festivals, people celebrate various *vrata* and other festivals because of factors like education, awareness media, and contacts with people.

As a result of the impact of various sects, Rajput community adopts sects like *Swaminarayan*, *Swadhyay Parivar*, *Gayatri Parivar*, *Brahmakumari* and so on in addition to different gods and goddesses. Tendency to worship these gods and goddesses by practicing fast, one-time meal and celebration is also seen. The impact of magic (black magic), good and bad omen, ghosts and *wiches*, *dakan* and the like is slowly decreasing. Earlier, *Bhuva-Bhagat* (exorcists) were give high respect but today, educated people believe these *Bhuva-Bhagat* to be *liars*, *quake* and selfish people although these *Bhuva-Bhagat* are still given importance by some people under the influence of religion.

Thus, in the religious field also several noticeable changes have taken place.

**Table: 150**

**5.11 Table showing changes in the community due to the religious sects:**

Sr. No.	Changes due to Religious Sects	Number	%
1.	<i>Samskar</i> /Sincerity/discipline	30	15.0
2.	Unity/Organization	03	1.5
3.	Knowledge/changes in Thinking	29	14.5
4.	Spirituality	03	1.5
5.	Experience of Peace	31	15.5

6.	Relief from pain	01	0.5
7.	Feeling of happiness in life	02	1.0
8.	Increase in faith in God & strengthening of religiosity	23	11.5
9.	Improvement in the level of life and Increased determination	06	3.0
10.	Development of community and village	05	2.5
11.	Balance and concentration in Life	03	1.5
12.	Change in social and economical condition	08	4.0
13.	Improvement in level of Education	03	1.5
14.	Feeling of brotherhood and respect for others	14	7.0
15.	Eradication of addictions	25	12.5
16.	Habit of telling truth	04	2.0
17.	Kindness to others	03	1.5
18.	Keep away from backbiting	02	1.0
19.	Eradication of bad customs	02	1.0
20.	Increase in social status	02	1.0
21.	No information	01	0.5
	Total	200	100

When asked about the changes as a result of the various religious sects, 30 (15.0%) respondents accept the spreading of *samskara* (virtues), sincerity, principles and so on, 03 (1.5%) respondents accept the spreading of unity, 29 (14.5%) respondents accept the spreading of knowledge and good thoughts, 03 (1.5%) respondents accept the spiritual progress, 31 (15.5%) respondents accept the experience of peace in life, 01 (0.5%) respondents accept relief from pain, 02 (1.0%) respondents accept the feeling of happiness and joy in life, 23 (11.5%) respondents accept the increase in religiosity and faith in God, 06 (3.0%) respondents accept the increase in strong will and improvement in life, 05 (2.5%) respondents accept the development of community and village, 03 (1.5%) respondents accept the feeling of balance in life and concentration, 08 (4.0%) respondents accept the improvement in social and economic condition, 03 (1.5%) respondents accept the improvement in level of education, 14 (7.0%) respondents accept the spreading of feeling of brotherhood and respect, 25

(12.5%) respondents accept the eradication of addiction, 04 (2.0%) respondents accept the spreading habit to tell truth, 03 (1.5%) respondents accept the spreading of helpfulness and kindness, 02 (1.0%) respondents accept backbiting as a bad habit, 02 (1.0%) respondents accept the eradication of bad customs, 02 (1.0%) respondents accept increase in social prestige and 01 (0.5%) respondents have given no information. Thus, it is clearly found that by joining different sects, many positive changes have taken place in the life of respondents.

#### **8.4.5 Change in the Educational Field:**

Education is the most important factor of social change. The *Karadiya* Rajput people of *Bhal-Nalkantha* area are found to be big and middle-sized farmers possessing land and involved in farming. Rajput people are landlords and therefore, had agriculture as their main occupation and animal husbandry their supplementary occupation. They had to transmit agricultural knowledge to the next generation. They did not give importance to education as they needed more family members in farming, due to lack of awareness and because they were Rajput, big farmers and landlords. Girls-daughters were never encouraged to go to school. Today, however, tendency to give education to sons and daughters instead of farming and allow them to get jobs or do business has developed. Yet, the level of education in the Rajput community as compared to other communities is still very low.

#### **8.4.6 Change in the Political Field:**

Changes do come in all the fields of human society directly or indirectly in more or less proportion. In the same way, changes are seen in the traditional political system of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area. In the community of this area under study, *Panchayator* Community *Panchayat* was traditionally very important. Problems of family, village, region like divorce, problems of land, property, quarrels of all kinds, were resolved by the Community *Panchayat* of a village or of a region. Community *Panchayat* held important position but today noticeable changes are found in the form, style of working and so on. People tend to find solutions to their problems with the help of family members, relatives or by going to court.

At the same time, as the *Karadiya* Rajput community is associated with agriculture and animal husbandry and because of lack of education, they participated at the most in the village *panchayat* elections as *Panchayatiraj* came to be implemented. Today,

however, they have begun to represent in the village *panchayat*, cooperative societies, Marketing Unions, various trusts, *taluka panchayats*, district *panchayats*, State Legislative Assembly, and Parliament. They have been holding different political positions in this area in different political fields today although the level of their representation is still low.

#### **8.4.7 Change in the Life Style:**

Some of the noticeable changes that have taken place in the life style of the Rajput of this region are as given here.

There is a change in the words used in addressing *natedari* (relations based on marriage) relations. Earlier, children addressed their parents as ‘*Ba*’, ‘*Bapuji*’ or ‘*Jiji*’ but today they address them as ‘*Mummy*’ and ‘*Pappa*.’ At the time of menstruation, Rajput women were considered unholy; such women could not perform some works like cooking, fetch water, visit temples and worship, sit or sleep on a cot, milk a cow or a buffalo or no one could touch her in those days. These were the taboos they had to observe. Today, however, there is a change and there is relaxation in some of these taboos.

Delivery of a daughter or a daughter-in-law was done in the house by a traditional midwife from the village but this tradition of midwifery is disappearing and pregnant women are taken to a hospital for delivery.

At the time of naming a child, a Brahmin used to name the child according to zodiac position of planets and keeping the time of delivery and sex of the child. Today, however, parents call a Brahmin but ask him to give modern names for their child. They do get the *Janmakshar* of children done. In the past, traditionally, suffixes like ‘*sinh*’, ‘*sang*’ or ‘*bha*’ were added to the male names and ‘*ba*’ was added to the female names. Today, however, children are given modern names.

Children used to play traditional and seasonal rustic games like *Gilli-danda*, catching one another, *Bok-Bokamani*, *Gedidado*, *Kharopat*, *Sur Sur Bhindiya*, *Khuch Khuchamani*, Hide and Seek, Tops and so on. Today, however, children go to school and learn western games like cricket and foot-ball and play games on computer and in mobile. The traditional rustic games have been forgotten. Traditionally, children were given professional knowledge of agriculture and animal husbandry and girls were

trained in domestic work like cooking, cleaning house and tensils, milking cows and buffaloes, embroidery and the like. They were given informal education and training. Today, parents tend to send their children to school, college in large towns and cities and branches of higher education.

There was a tradition of child marriages and engagement at a very young age in the Rajput community. There was lack of awareness and education among the children, too, and they observed social taboos. Today, however, tendency to marry at the adult age after completing education or getting a job due to factors like urban contact, education, awareness, urbanization, media and so on. Thus, the age of marriage has gone up and it is a very important change.

In the past, marriages between maternal cousins were given preference for reasons like dowry, happiness of daughters and so on but there is a change in such traditions.

In the past, marriages were preferred in nearby villages but today people are selecting matches in distant places or regions because of contact, transportation, mobile phones, websites of the community and from the periodicals published by the community.

Earlier, bullock carts or tractors were used to take the wedding party to nearby villages. Today, people travel by cars, a bus or private buses to take the marriage party to distant places. In the past, procession of the bridegroom's party or that of the bride was done on horses, a bullock cart or a small cart called *damaniyu* whereas today horses, carriages and so on are used.

In the past, on occasions like wedding dinner or lunch included food items like *laddu*, *kansar*, *lapasi* (all were preparation of wheat flour, ghee and *jaggery*) as well as *Mohanthal*, *Bundi* or *laddu* made of *Bundi* among other things. Planning of the whole occasion including meals was done by the family members and relatives. Today, however, a caterer is given an expensive contract for the meals that include sweets prepared according to the season, snacks and a variety of items. Earlier, the bride was given a trunk to carry her items of dowry but today, a tradition has begun to give the bride items like a cupboard, a box-cot, an iron cupboard, dining table, sofa-set, modern home appliances, and gold ornaments of latest design and fashionable clothes.

On occasion like death, there was a custom among women of breast-beating and reciting death songs which disappearing gradually; only the women close to the family of the dead sing death songs and perform breast-beating. The women called *rudali* from a certain caste called *Ravalyogi* who performed and sang death songs traditionally have also left their profession due to the passage of time.

Today, the reading of scriptures like the *Garudpuran* on the occasion of death is still organized. The remains of the dead are dropped in a river at holy place like Chanod, Siddhapur, the Ganga, Prayag, at confluence of the Ganga and Jamna River at Allahabad instead of a pond or a nearby lake.

Thus, with the passage of time, a deep impact on the life of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area is seen due to factors responsible for changes like education, Western education, improved economic condition, awareness, media, urbanization, modernization and legal provisions. As a result of this, life style and the level of their life are changing. In order to keep pace with time, they are heading towards modernity leaving behind their original culture, traditions, social taboos, *samskara* and so on. A number of changes have come in the social, religious, economic, religious and political fields and their educational and cultural life style. Striking changes are seen in their life style, language, food, clothing, customs, traditions, festivals, celebrations, fairs, *samskara*, social restrictions, concepts, agriculture, animal husbandry and so on.

### **8.5 New Tendencies Attitudes):**

In the present age of science and technology, tendency towards using means of mass media and spreading information has obviously increased. They provide information for useful information about life in addition to entertainment, knowledge and general information. Development of new trends for making life better and comfortable is also seen. In these new trends, Rajput people have accepted modern means of information like newspapers, radio, films, books, mobile, computer and the like. Here are the new trends that have developed in the Rajput community.

#### **8.5.1 Means of Mass Media:**

Newspapers are a common means of spreading information to the common man. There is so much of variety of national and international fresh news, events and different details that every reader gets news and information of his interest.

Newspapers were read at the village level minimally in the past because it was difficult to send newspapers to villages. People were busy in their agricultural activities; illiteracy was also there in villages. Today, however, education, jobs and businesses have increased and means of transportation have made it easier to send newspapers to villages. Reading of different newspapers like the Gujarat *Samachar*, *Sandesh*, *Loksatta-Jansatta*, *Divyabhaskar* has increased at the village level. There are different reasons for reading newspapers by the villagers. Farmers, businessmen, elders, young persons, women read for choices and purposes of their own, especially, political news about the nation and other countries, policies or schemes of the government, the prices of commodities, information about religious and health situation, job opportunities and so on are some of the reasons for reading newspapers.

**Table: 151**

**7.5 Table showing the respondents habit of reading newspapers:**

Sr. No.	Habit of Reading Newspapers	Number	%
1.	Yes	173	86.5
2.	No	26	13.0
3.	No information	01	0.5
	Total	200	100

Regarding tendency of reading newspapers, it is found from the study that 173 (86.5%) respondents have habit of reading newspapers while 26 (13.0%) respondents do not read any newspapers. 01 (0.5%) respondents have given no information.

**Table: 152**

**7.5.1 Table showing the respondents' choice of reading newspapers:**

Sr. No.	Choice Reading Newspapers	Number	%
1.	<i>Sandesh News</i>	89	51.44 (44.5)
2.	<i>Divya Bhaskar</i>	18	10.40 (9.0)
3.	<i>Gujarat Samachar</i>	11	6.35 (5.5)
4.	<i>Sandesh, Gujarat Samachar</i>	09	5.20 (4.5)
5.	<i>Sandesh, Divya Bhaskar</i>	21	12.13 (10.5)

6.	Gujarat <i>Samachar</i> , <i>Divya Bhaskar</i>	08	4.62 (4.0)
7.	<i>Sandesh</i> , Gujarat <i>Samachar</i> , <i>Divya Bhaskar</i>	07	4.04 (3.5)
8.	<i>Divya Bhaskar</i> , Gujarat <i>Samachar</i>	10	5.78 (5.0)
9.	No information	01	(0.5)
10.	Not applicable (Not reading newspaper)	26	(13.0)
	Total	200	100

Looking into the details of different newspapers, mostly newspapers like *Sandesh*, Gujarat *Samachar* and *Divya Bhaskar* are read in this region. All readers read Gujarati newspapers only. 55 (27.5%) readers read two or more newspapers. Out of the 173 (86.5%) respondents who read newspapers, 89 (51.44%/44.5%) of them read *Sandesh*, 18 (10.40%/9.0%) read *Divya Bhaskar*, 11 (6.35%/5.5%) of them read Gujarat *Samachar*, 09 (5.20%/4.5%) respondents read both Gujarat *Samachar* and *Sandesh*, 21 (12.13%/10.5%) of them read *Sandesh* and *Divya Bhaskar*, 08 (4.62%/4.0%) read Gujarat *Samachar* and *Divya Bhaskar*, 07 (4.04%/3.5%) respondents read all three *Sandesh*, Gujarat *Samachar* as well as *Divya Bhaskar* while 10 (5.78%/5.0%) respondents read *Divya Bhaskar* and Gujarat *Samachar*. 01 (0.5%) respondents have given no information and this is not applicable to 26 (13.0%) respondents who do not read any newspapers.

### 8.5.2 Situation Regarding Radio:

As a means of broadcasting, radio is very important. As an audio means, radio sends fresh information about the events taking place in the country as well as abroad. When there was not television, radio held the most important place in the Indian rural system but today, with the arrival of television, mobile and computer the importance of radio has somewhat decreased. Yet, radio is equally popular even today. A transistor is another audio appliance of information which sends information and programs of entertainment. It is different from radio as it could be carried anywhere. In this area, especially, in the houses of Rajput people radio was available to family members for listening in the presence of the elders only. So, youngsters kept in their pockets a small transistor of Murphy, Philips companies or the ones assembled in Delhi for listening to songs or cricket commentary. When there was no television, radio was a status symbol. Programs like agricultural information, plays, stories, discussions-talks, folk songs, Gujarati-Hindi filmy songs, prayers, news and so on

were regularly broadcast on radio they are still available on radio through a channel called *Akashvaani*. Yet, the popularity of radio has decreased due to appliances like TV and mobile and it is still decreasing. At the same time the place of radio cannot be taken by any other means of media. Even today, the lovers of radio are found listening to radio in spare time.

**Table: 153**

**7.7 Table showing the respondents' tendency to listen to radio:**

Sr. No.	Habit to Listen to the Radio	Number	%
1.	Yes	77	38.5
2.	No	120	60.0
3.	No information	03	1.5
	Total	200	100

When asked whether they listen to the radio, 77 (38.5%) respondents say that they listen to the radio while 120 (60.0%) respondents say that they do not listen to the radio. 03 (1.5%) respondents have given no information.

**Table: 154**

**7.7.1 Table showing the respondents' Preference of Listening to Programs on radio:**

Sr. No.	Type of Radio Program	Number	%
1.	<i>Vividh Bharati</i>	09	11.7 (4.5)
2.	FM	11	14.3 (5.5)
3.	News	16	20.8 (8.0)
4.	Film songs	10	13.0 (5.0)
5.	<i>Ramat Jagat</i> (Sports World)	02	2.6 (1.0)
6.	<i>Krishi Jagat</i> (Agri. Worlds)	10	13.0 (5.0)
7.	<i>Bhajan/Gazal</i>	17	22.0 (8.5)
8.	Cultural Programs	02	2.6 (1.0)
9.	No information	03	(1.5)
10.	Not applicable (Don't Listen to the radio)	120	(60.0)

	Total	200	100
--	-------	-----	-----

When asked about the types of programs that the respondents like to listen to, 09 (11.75/4.5%) of the say they like to listen to *Vividh bharati*, 11 (14.3%/5.5%) of the say they like to listen to FM, 16 (20.8%/8.0%) of the say they like to listen to news, 10 (13.0%/5.0%) of the say they like to listen to filmy songs, 02 (2.6%/1.0%) of the say they like to listen to sports, 10 (13.0%/5.0%) of the say they like to listen to *Krishi Jagat* (Farmers' world), 17 (22.0%/8.5%) of the say they like to listen to *Bhajan* and *Ghazels*, 02 (2.6%/1.0%) of the say they like to listen to cultural and other programs. This question is not applicable to the 120 (60.0%) respondents as they do not like to listen to the radio; and, 03 (1.5%) respondents have given no information.

### 8.5.3 Situation Regarding Films:

Films are very important as a means of mass. Films cater to the needs of every viewer-small children, youth, old people and women. It can bring change in life. Films present programs for social welfare, reforms, various problems, historical information, art, knowledge, religion, culture as well as social matters. This has an impact on people and as a result, totally new trends develop in the society.

In the Rajput community, social restrictions and taboos are extremely important so, women do not tend to see films or to go the theatres to watch films. Men tend to see films more than women although the tendency to see films among women has also increased due to education, contact and so on. In the past some young persons organized film shows in villages of films about bravery, valor, patriotism, Sati tradition, or social, religious, historical films with the permission of elders. Tickets were sold to meet the expenses of such programs. Today, however, with the arrival of television in every house, going to theatres for watching films is only rare. Yet, the craze among the youngsters to go to nearby towns or cities to watch Hindi-English films which are newly released has increased.

**Table: 155**

**7.6 Table showing the respondents' tendency to watch films:**

Sr. No.	Tendency to Watch Films	Number	%
---------	-------------------------	--------	---

1.	Yes	139	69.5
2.	No	59	29.5
3.	No information	02	1.0
	Total	200	100

As a method of getting entertainment, 139 (69.5%) respondents like to watch films while 59 (29.5%) respondents do not like to watch films. 02 (1.0%) respondents have given no information.

**Table: 156**

**7.6.1 Table showing the respondents' choice of films:**

Sr. No.	Type of Films	Number	%
1.	TV	10	7.2 (5.0)
2.	Hollywood/English Action Movies	06	4.3 (3.0)
3.	Hindi	29	20.9 (14.5)
4.	Gujarati	22	15.8 (11.0)
5.	Comedy	16	11.5 (8.0)
6.	Religious	23	16.6 (11.5)
7.	Romantic	01	0.7 (0.5)
8.	Patriotic	07	5.0 (3.5)
9.	Social/Family Films	13	9.4 (6.5)
10.	Social/Religious	12	8.6 (6.0)
11.	No information	02	(1.0)
12.	Not applicable (Don't watch to the movie)	59	(29.5)
	Total	200	100

Examining the respondents' choice of films, it is found that 10 (7.2%/5.0%) respondents like to see TV films, 06 (4.3%/3.0%) respondents like to Hollywood English action films, 29 (20.9%/14.5%) respondents like to watch Hindi films, 22 (15.8%/11.0%) respondents like to watch Gujarati films, 16 (11.5%/8.0%) respondents like to watch comedy films, 23 (16.6%/11.5%) respondents like to religious films, 01 (0.7%/5.0%) respondents like to watch romantic films, 07 (5.0%/3.5%) respondents like to watch patriotic films, 13 (9.4%/6.5%) respondents

like to watch family or social films, 12 (8.6%/6.0%) respondents like to watch social or religious films while 59 (29.5%) respondents do not like to films and therefore this question doesn't apply them and 02 (1.0%) respondents have given no information.

#### **8.5.4 Situation Regarding Television:**

Television is an audio-visual means of entertainment. Television has played an important role in the different changes that have come at the village level. In this region, when there were no means of mass media like newspapers, radio, TV, computer, mobiles, means of information and entertainment were completely different. *Malla* (Wrestlers), Role Players (*Bahurupi*), Story tellers, *Nath Bava* (Nomads), *Nat* (acrobats), Snake Charmers-Jugglers (*Vadi-Madari-Garudi*), Puppeteers among others entertained villagers but, in the modern time, due to various influences means and appliances like TV, computer and mobile have arrived. In the most of the houses of this region, modern large screen LCD and LED TV sets of famous companies like Sony, Samsung, LG, Videocon, Toshiba and so on are seen. There has been a great change and awareness in the life style, manners, behaviour, language, clothing, agriculture, speech and treatment of other people in the villagers of this area. Different programs and news could be seen on various channels round the clock. The impact of TV on the people of this region is strikingly visible.

**Table: 157**

#### **4.34 Table showing the respondents' activities of getting entertainment:**

Sr. No.	Activity of Entertainment	Number	%
1.	Festivals and Programs	52	26.0
2.	Radio/Tape Recorder	13	6.5
3.	Watching TV/VCR	62	31.0
4.	Going to Cinema halls	21	10.5
5.	<i>Bhajan-Kirtan</i> (Public programs of music)	46	23.0
6.	Other (Spending time with friends)	06	3.0
	Total	200	100

Entertainment is an important factor in human life. Regarding various mediums of getting information, 62 (31.0%) respondents say that they get entertainment from TV, VCR, etc., 13 (6.5%) respondents say that they get by listening to radio or tape

recorder, 21 (10.5%) respondents say that they get it from watching cinema. Thus, 96 (48.0%) respondents say that they get entertainment from modern apparatus. 52 (26.0%) respondents say that they get entertainment from programs like festivals and fairs, 46 (23.5%) respondents say that they get entertainment from programs like *bhajan-Kirtan* (musical programs of public prayers). Celebrations like folk-fairs and folk festivals for entertainment have not decreased even today. 06 (3.0%) respondents say that they get entertainment from spending time with friend or other activities.

**Table: 158**

**7.8 Table showing the respondents' tendency to listen to radio:**

Sr. No.	Tendency to Watch TV	Number	%
1.	Yes	186	93.0
2.	No	13	6.5
3.	No information	01	0.5
	Total	200	100

When asked about the medium of entertainment, 186 (93.0%) respondents say that television is the most popular medium while 13 (6.5%) respondents do not show any inclination to watch TV. 01 (0.5%) respondents have given no information.

**Table: 159**

**7.8.1 Table showing the respondents' choice of TV channels and programs:**

Sr. No.	Preference of Channels & Programs	Number	%
1.	Gujarati Films	07	3.8 (3.5)
2.	Hindi Films	11	6.0 (5.5)
3.	Star Cricket	09	4.8 (4.5)
4.	Serials	13	7.2 (6.5)
5.	Award Programs	06	3.2 (3.0)
6.	<i>Krishi</i> (Agricultural) Programs	05	2.7 (2.5)
7.	<i>Samskar/Ashtha</i> Channel	17	9.1 (8.5)
8.	<i>Durdarshan</i>	04	2.1 (2.0)
9.	Metro News	01	0.5 (0.5)

10.	HBO	02	1.0 (1.0)
11.	Star Movies	03	1.6 (1.5)
12.	Star <i>Utsav</i>	05	2.7 (2.5)
13.	Star Plus	04	2.1 (2.0)
14.	ETV Gujarati News	11	6.0 (5.5)
15.	Zee Cinema	11	6.0 (5.5)
16.	News/Stock Market	19	10.2(9.5)
17.	<i>Gammat-Gulal</i> (Laughter Programs)	03	1.6 (1.5)
18.	Comedy Films (Serials)	06	3.2 (3.0)
19.	English Films	02	1.0 (1.0)
20.	Discovery Channel	07	3.8 (3.5)
21.	National Geography	02	1.0 (1.0)
22.	Sony Films/Serial	05	2.7 (2.5)
23.	News 24/TV 9/ <i>Ajta</i> News	12	6.5 (6.0)
24.	Ten Sports	07	3.8 (3.5)
25.	Set Max	01	0.5 (0.5)
26.	Reality Shows	02	1.0 (1.0)
27.	Colors TV	01	0.5 (0.5)
28.	Historical Serials	05	2.7 (2.5)
29.	Program of one's Choice	01	0.5 (0.5)
30.	Informative Programs	04	2.1 (2.0)
31.	No information	01	(0.5)
32.	Not applicable (Don't Watch TV)	13	(6.5)
	Total	200	100

When the respondents are asked about their choice of TV channels and programs, 07 (3.8%/3.5%) of them say they like to watch Gujarati films, 11 (6.0%/5.5%) of them say they like to watch Hindi films, 09 (4.8%/4.5%) of them say they like to watch Star Cricket channel, 06 (3.2%/3.0%) of them say they like to watch award- giving programs, 13 (7.0%/6.5%) of them say they like to watch serials, 05 (2.7%/2.5%) of them say they like to watch Agricultural programs, 17 (9.1%/8.5%) of them say they like to watch religious channels like *Samskar/Astha*, 04 (2.1%/2.0%) of them say they like to watch *Door-darshan*, 01 (0.5%/0.5%) of them say they like to watch Metro

news, 02 (1.0%/1.0%) of them say they like to watch HBO, 03 (1.6%/1.5%) of them say they like to watch Star Movies, 05 (2.7%/2.5%) of them say they like to watch Star *Utsav*, 04 (2.2%/2.0%) of them say they like to watch Star Plus, 11 (6.0%/5.5%) of them say they like to watch ETV Gujarati news, 11 (6.0%/5.5%) of them say they like to watch Zee Cinema/Films/serials, 19 (10.2%/9.5%) of them say they like to watch *Samachar* (News)/Stock Market, 03 (1.6%/1.5%) of them say they like to watch a program called *Gammat Gulal*, 06 (3.2%/3.0%) of them say they like to watch comedy films and serials, 02 (1.0%/1.0%) of them say they like to watch English films, 07 (3.8%/3.5%) of them say they like to watch Discovery channel, 02 (1.0%/1.0%) of them say they like to watch National Geography, 05 (2.7%/2.5%) of them say they like to watch Sony channel, 12 (6.5%/6.0%) of them say they like to watch News-24/TV-9/*Ajta Samachar*, 07 (3.8%/3.5%) of them say they like to watch Ten Sports, 01 (0.5%/0.5%) of them say they like to watch Set Max, 02 (1.0%/1.0%) of them say they like to watch Reality Show, 01 (0.5%/0.5%) of them say they like to watch Colours TV, 05 (2.7%/2.5%) of them say they like to watch historical serials, 01 (0.5%/0.5%) of them say they like to watch programs of their choice, 04 (2.2%/2.0%) of them say they like to watch informative programs. 01 (0.5%) respondents have given no information. This is not applicable to the 13 (6.5%) respondents who somehow do not watch TV.

### **8.5.5 Contacts with Officers:**

After the Independence from the slavery of the British in 1947, different governments at the centre as well as state governments organized various plans and schemes for development and welfare of people at the village level. Rajput people have been taking advantage of these schemes to a certain extent. In the tertiary structure of the village *panchayat*, *taluka Panchayat* and district *panchayat*, Rajput people have come for various reasons in contact with the village secretary, Village worker, *Sarpanch* (Head of Village *Panchayat*), Different Extension Officers (Agriculture, Cooperation, Education), Presidents of *Taluka* and District *Panchayats*, *Taluka* Development Officer (TDO), District Development Officer (DDO) and others. People are more in contact with the village secretary, village workers in order to take advantage of various village oriented agricultural schemes and those related to and animal husbandry, crop-animal insurance and such other schemes. The village secretary is an intermediary between the government and people. The village secretary is responsible for works like revenue collection, land, building, Certificates of birth and death,

record of family line, copies of land record and so on. The Village Worker has the powers to implement schemes for agriculture, animal husbandry, insurance of crops and animals, seeds, fertilizers, pesticides, agricultural tools and related schemes. Thus, at the village level, people have to be in constant contact with the Village Secretary, Village Worker and the *Sarpanch* (Head of the village). Contact with the *Taluka* President or Development Officer, District President or Development Officer, Member of the Legislative Assembly, or Member of Parliament is rarely possible because works are not completed by them. At the district level, contact with the District President or Development Officer is also rare because their contact is required very rarely. At the *taluka* level, contact with the *taluka* President or *Taluka* Development Officer and with other office bearers is required more than other officers.

Thus, Rajput community of this region has contact with the Village Secretary, the Village Worker and the *Sarpanch* (Village Head) more than any other office bearers at the *taluka* and district *panchayats* and with the MLAs or MPs. At the same time, people tend to keep contact with different officers more and more. This factor is also responsible for changes in the society.

**Table: 160**

**7.10 Table showing the respondents' familiarity with the Officers of their area:**

Sr. No.	Familiarity with	Number	%
1.	<i>Talati</i> (Village Secretary)	76	38.0
2.	<i>Gramsevak</i> (Village Level Worker)	73	36.5
3.	<i>Mamlatdar</i> (Tehsildar)	32	16.0
4.	Extension Officer	17	8.5
5.	No information	02	1.0
	Total	200	100

When asked about their familiarity with the officers of their area, 76 (38.0%) respondents say they are familiar with the *Talati* (Village Secretary), 73 (36.5%) respondents say they are familiar with the *Gramsevak* (Village level Worker), 32 (16.0%) respondents say they are familiar with the *Talati* (Village Secretary) and 17

(8.5%) respondents say they are familiar with the Extension Officer while 02 (1.0%) respondents say they are not familiar with any of the officers.

#### **8.5.6 Contact with Urban:**

In the present day age of speedy transportation, contact of the villagers with the urban people has greatly increased. In the past, people required less frequently to visit urban areas due to reasons like lack of awareness and education, weak economic condition, undeveloped roads, lack of means of transportation and so on. Today, however, contact with cities has increased for reasons like works of all sort, purchase for occasions of all kinds and for a variety of reasons. There are approach roads in villages also and contact with the cities has increased to a great extent due to two wheelers and four wheelers. As a result, the influence of the urban life on villages is clearly seen and new trends like their way of life, clothes, language, food habits and so on bringing changes have obviously developed in the villagers.

The *Karadiya* Rajput people of the *Bhal-Nalkantha* area have to visit *taluka* places of their area like Bavla, Dholka, Sanand, Viramgam and Dhandhuka very frequently as compared to their visits to district headquarters like Ahmedabad or Surendranagar. Visits to Gandhinagar, the state capital is rare only. Political leaders of the village, *taluka* and district visit Gandhinagar very often and visit to Delhi, capital of the nation never takes place. In the field work, it was found that very few persons had visited Delhi. It seems people go to Delhi only during their travel to North India. Rajput people of this region have to visit go to Saurashtra, Central Gujarat, North Gujarat, South Gujarat, Kutch, Jaipur, Udaipur, Jodhpur, Mevad and others due to social and community relations but only occasionally.

Thus, the contact of the *Karadiya* Rajput community with cities has increased for a number of reasons and as a result of this factor influence of urbanization of their life is quite clearly seen.

**Table: 161**

**7.9 Table showing the respondents' visit to the Capital of the country:**

Sr. No.	Respondents' Visit to the State/National Capital	Number	%
1.	Yes	184	92.0

2.	No	12	6.0
3.	No information	04	2.0
	Total	200	100

It is in the survey that 184 (92.0%) respondents have visited State and/or National capital of India while 12 (6.0%) of them have not visited the state or national capital. 04 (2.0%) respondents have given no information.

### **8.6 Conclusion:**

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* area, a number of changes are seen due to factors like contact, education, awareness, improved economic condition, transportation, and means of mass media, *panchayatiraj* and so on.

This community is no more the traditional society; there has a great change in their unique life style and culture. Great change is visible in the unique variegated culture of the *Bhal-Nalkantha* area. There is newness in their education, thoughts, life style, manners, language, food, customs and norms, tendencies, traditions, beliefs, *samskara* and so on. Their traditional concepts, customs, culture, *samskara*, social restrictions and taboos, food, language, habits have been influenced clearly by urbanization, modernization and westernization. At the same time, it could be seen that these effects are both positive as well as negative.