

## CONCLUSION

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

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

In the present study under the title, 'A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat' (with Special Reference to the *Bhal-Nalkantha* region), information has been collected from 50 families of each of four villages of four Taluka areas (total 200 families) of the *Bhal-Nalkantha* region of Ahmedabad district about the changes that have taken place in the social, economic, religious, cultural educational and political fields and how people continue to accept traditions in the

caste system. At the same time, after one and a half decade of the 21st century, research data, conclusions and suggestions have been presented in the present study along with development and changes, traditions of the community rural life connected mostly with agriculture and animal rearing. Getting details about whatever shortcomings are found in education, social customs and so on the study also presents how the community should try to accept changes and secure social development.

There have been many studies about castes in India and in Gujarat but there hasn't been a single noteworthy full-length study about the *Karadiya* Rajput community of the *Bhal-Nalkantha* region of Ahmedabad district so far. Keeping this in mind, although there have been many studies on castes, whatever links were found missing in the present time, this study was required and it has been done for the award of the degree of Ph. D. on the *Karadiya* community which is associated with the social life maintaining also the traditions.

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

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

Selecting 'A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat' (with Special Reference to the *Bhal-Nalkantha* region) as the title of research study,

whatever data was collected in fieldwork was analyzed dividing it in the fore-going 1-9 chapters.

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

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

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

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

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

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

In the present dissertation, an attempt has been made to give primary but as far as possible accurate account of the *Karadiya* Rajput people living in the *Bhal-Nalkantha* region keeping time and energy in mind. In other words, this study is rudimentary and simple; much more could be written about the *Karadiya* Rajput people and this attempt could be worthwhile if it may inspire future researchers.

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

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

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

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

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

At the end (To Conclude).....

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

It would be unfair and improper if I don't express my heart-felt thanks and greetings to my Parents. They have showered lots of love and given inspiration and encouragement while I was doing my research work.

Those well-wishers, elders, companions who have always shown eagerness to help me and lead me towards realizing my goal cannot be forgotten either. Whenever I have needed their help, they have been friendly enough to provide the best help they could. I shall be very grateful to all these elders, friends, relatives and well-wishers of *Karadiya* Rajput community from *Bhal-Nalkantha* region.

I also take the opportunity to be thankful from the depth of my heart, to my elder brothers Shri Dhirsinhbhai and Shri Bhupatsinhbhai and sister A. S. Gitaba (Jasuba). They have gone out of their way, to be selfless enough in ensuring my progress while staying away from each other all the while. They have been my pillars of strength and source of encouragement.

I also thank all those friends and relatives who have been directly or indirectly responsible to support my work.

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

Thanking

Shri Mahendrasinh P. Dodiya