CHAPTER: I

RESEARCH METHODOLOGY AND PLANNING OF THE RESEARCH

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1.1 Introduction:

Indian society comprises of different castes. Though it is not clear as to when the caste structure came into existence, researchers have tried to understand its form, characteristics and changes in its functions. Sociological and Social Anthropological studies regarding the changes in the caste system in the context of the Indian society have been started since the British Rule. There are different castes varying from region to region in India and each of the caste has its own different form and functions that keep on changing from time to time which also affect sometimes the whole social system.

Looking at the Indian social structure, social system has its own special form and has impact on all internal transactions but looking at the future caste system doubts arise from time to time. **"Prof. M. N. Shrinivas have come to a conclusion from his studies of Gujarat, Orissa, Madras, Andhra, Mysore, Bihar and Uttar Pradesh that "the strength of caste has weakened due to modernization as a result of awareness of castes, new organizations, and various functions but it also becomes stronger."** [1] Whatever changes may occur in the process of urbanization, change in the form of the caste system is quite difficult. Castes which are present derive their strength from political reasons because there is no system of social structure which can include political functions of life.

The institution of caste is a progressive institute which remains changing in accordance with the time, events and necessity. Caste structure existed during the Vedic Period which gradually resulted into the present caste system. Many such activities began during the British regime that changed social system and its weakened form got reflected in the British system.

Six features of caste system given by Dr. Ghurye seem to be disappearing: 1) social segmentation, 2) hierarchy, 3) restrictions on social contacts and food and drink, 4) civic and religious non-compliance and privileges, 5) absence of free selection of business and 6) restrictions on marriage.

Due to various factors, changes in the above mentioned special features have now begun. As a result, the grip of castes on society has weakened but today each caste has been changing its role and has started activities that keep every member of the caste

attracted to her/his respective caste. Each caste is making efforts to awaken feeling of intimacy. Due to legal facilities, education and awareness of the caste, changes have come in the features of the caste but in the new contexts caste has been getting stronger. In this context, the castes in this study have been going in the direction of change leaving their own traditional vocations, social rites and rituals, style of living, etc. and yet are making efforts to preserve the features of their own castes. Restriction on Marriages, religious values, social relations, feeling of co-operation, norms and values of family system, etc. appear to be come under the effect of modernization and go into the direction of change.

Litterateur *Shri* Kakasaheb Kalelkar has described India as the 'Paternal house of castes'. It is well-known for scholars and researchers of sociology that castes are included in the fundamental institutions of India. In India, a person gets membership of her/his caste right from birth and its impact remains on almost her/his entire life. Looking at the changes in the castes, a question arises in the mind of certain persons whether the caste system will ever disappear from India. It is quite natural to raise such a question when one sees the changes in marriages, vocations and other liberties.

As a student of Sociology, I believe that the form of caste has definitely changed but I do not envisage the disappearance of caste system from India in near future.

Many studies have been done on castes, then, why one more study on castes? It is but natural that such a question should arise but the caste of Hindu *Kshatriya Karadiya* Rajput under my study is very special in two-three respects. In one way this caste a migrant caste and in another way this caste is known for its strict traditionalism and orthodoxy. My study tries to prove that in this caste also noteworthy changes have come namely in the economic, social, religious, educational, cultural and political fields. This has also been a factor which forced me to pursue this study. I have examined some of the studies done on the caste during my study but those are very few and of the level of M.A. and M.Phil. I, therefore, felt that my study will provide a fuller understanding than the various studies done so far on this caste.

Caste system is the main reason which identifies India even in the era of globalization, privatization and liberalization in the 21st century. India is attached with caste system from the ancient times.

In India, people from different religions like Hinduism, Islam, Christian, Jain, Buddhism, Parasi, Shikhism, etc. reside. "Only a rare community would be unknown to the caste system in India." [2] Approximately 82% of the total population of India belongs to Hindu religion. Of all religions caste system is seen in it's specifically strong form among the Hindus. Hindu religion is divided in many castes and sub-castes and every caste has different characteristics.

There is a direct effect of the caste system on the economic, social, religious, cultural and political matters of a particular caste. Caste system is an important factor in the India Society for deciding, regulating and controlling and also maintaining social inter-relationship. Due to its special nature, Indian caste system makes the Indian Society different from other societies. All these elements are visible to a certain extent in almost all societies. Even in the changed social environment, a caste maintains its peculiar form. Every caste has its own norms, rules and regulations.

"Caste system, in one form or the other, exists among the most of the population of the world but there are certain principles at the root of caste system in such societies. In such social systems the status is decided right from the birth and in these caste systems, there are specific and constricted codes for social relationships. There are full of sever and restrictions for maintaining relation between the different layers of the Society. All these elements are visible to a certain extent in almost every society." [3]

In certain castes, the capacity for changeability is less than certain other castes which have more capacity for changeability. In those castes which have a progressive ideology, change and development as a result of this change are also visible. If the caste system does not have changeability, it becomes obstructive in the way of economic and social development. In Indian society which believes in the idea of the 'whole world as a family' we find certain castes which show rigidity in their ideology and are not prepared to accept any kind of change and due to this the social development remains slow.

The present study aims at understanding the economic and social aspects of a particular caste and examining it in the perspective of societal change. The present study is carried out to examine a community called Hindu *Kshatriya Karadiya* Rajput

of *Bhal-Nalkantha* region in context of economic, social, religion, educational, cultural and political matters.

Indian Society is seen as divided in different small and big groups of people. Such groups are known as people of a particular caste. Indian society is made up of such different caste groups. It is difficult to say when such different groups were created but it is believed that the caste system has been prevailing in India since the Maury era. Hierarchical system indicating higher or lower level of an individual was visible in India during the Vedic period.

The life of all these groups depends upon the rites, rituals, beliefs and customs. In the Indian society, caste is also known as a social institute such as an institution of family, institute of marriage, etc. In other countries, the system of social strata develops basically on economic status whereas in India, the caste system is given importance in almost all the fields of social life.

Indian society is made up of different castes. Most of the population of India resides in villages. In villages, the social system is found stagnant on the basis of castes. Every society has its own identity. Srinivas says that, **"on one way the caste has brought development in its being whereas on the other way has tried in new form to strengthen its root in new relations."** [4] Thus, the study of castes is very important in Indian Society. Therefore, the question of finding subject for theses after getting admission into Ph.D. program demands quite a deep and serious thought.

From the beginning of human culture, man has been leading natural life and thinking about accepting changes in place, time and the geographical changes and from the same common feeling the idea of passing steady life has developed. From maintaining the same style of life the form of relationships got formulated and from her/his own will a civilized society came into existence. Thus, the true identity of a person's individual development and impact, begun from the society is seen in her/his collective life style of social behaviour as well as in the inheritance.

When the collective inspiration necessary for regulating responsibility developing feeling for collective life and maintain it between person to person which gives rise to caste system and the cultural composition of traditional life style. From this only the impact of hereditary matters of family based on blood/dynasty among them is formed.

Thus, a caste gets its flexibility in the situations in accordance with the changes in the context of time and place, and addition of new establishments makes it progressive.

After Independence the process of changes in caste has become faster. During the British rule, there have been changes in the Indian society due to the British rulers and their education system as well as liberal ideology and also efforts of various social reformists of India like Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Justice Mahadev Ranade and leaders like Gandhiji. These changes have also been accelerated due to different movements like Industrialization, Urbanization, Modernization and so on. As a result of these changes there have been further changes in the Family system and other institutions like marriage, caste system, religious institutions and the institution of state among other things.

After Independence, the Indian leaders like Jawaharlal Nehru, Gandhiji, Ambedkar, etc., also accepted the idea of forming a casteless society. Though equality has been accepted in the Constitution of India, the importance of castes is seen everywhere in Indian society today.

"Looking at the idea of caste, there have been certain differences in the understanding of the subject between I. P. Desai and A. M. Shah several despite similarities between both the scholars. If anyone is forced to believe that in their study of caste the thoughts and approaches of both of them were quite opposite to each other. A. M. Shah constantly emphasized to understand what he called the 'internal mechanism' of caste in order to understand the caste-class in contemporary India. According to him, due to positive role of institutes like family, relationships, marriage, caste organizations, etc., which he called 'maintenance mechanism', the caste has remained alive. Mr. Shah categorically states that in near future the caste will not disappear. I. P. Desai has raised certain important points regarding the given form of castes and their point of view which contained many acceptable and thought provoking points. On one hand both accept, welcome and praise truthful matters but instead of answering many questions before making complete inquiry raises questions related to them which point to the future research. I. P. Desai emphasizes to examine the caste in the context of the society as a whole. This contention A. M. Shah finds non-acceptable, at least for the time being. Criticizing the points put forward by A. M. Shah with regard to maintenance mechanism of castes I. P. Desai, says that the study

of mechanism is inadequate for scientific understanding of castes for social scientists. Instead, I. P. Desai insists on the assessment of income, vocation, education and political power, etc. in order to understand social dynamism of castes. In his opinion, the hierarchical order based on untouchability has now undergone a change by the new hierarchical order based on secular matters like income, business, education, political position, etc." **(5)**

Caste system has been prevailing in India for centuries. There are many linguistically divided regions in India and in each of such regions, approximately more than 200 different caste-groups are seen and there are many sub-caste groups within each of such groups. Thus, all these castes taken together as many as 3000 social units can be seen in every region. There are four pillars of social system in India namely caste, family, region and religion. Their life depends upon their customs and traditions. In short, Caste is the foundation of Indian social structure.

Today, in Indian social structure, the impact of caste as a social institution is seen in various fields in one way or the other. In almost every field of social life of Hindus Caste system appears to have been interwoven like abbes and wefts. Its wide spread effects are seen even today in various fields like dress, food, customs and traditions, marriage, vocations, thoughts, philosophy, style of building construction and family system of Hindus. Prof. M. N. Srinivas states that, **"Caste structure provides common culture to the people of Indian."** **(6)** Wherever we go in India, we will find ourselves in the world of caste only.

Caste structure is a unique characteristic of Indian society. "Caste structure means Hindu society and Hindu society means Caste structure."

Hutten has written that, **"The social institution similar to the Caste are, in one matter or the other, is not difficult to find anywhere in the world outside India but the institution of caste, in which the complete meaning of caste is contained, is the unique characteristic of Indian society."** **(7)** Such an institution is which is found outside India, however, has the same complicatedness as the institution of caste in India, while thinking about it, it is clearly seen that the type of institution of caste in Hindustan appears to be unparalleled in the world. Social strata system is present in one or the other form in every society.

Strata system of Indian society is made up of levels of different groups. Dr. G. S. Ghurye notes that, 'Indian society is divided in such the level of prestige of different groups and area of mutual interaction is varied.' In countries like America, Israel, and Russia the strata system has mainly developed on the economic base whereas in India it is seen in the form of caste structure. In India during *Rigveda* period strata system developed form of castes structure was like open class system, but, the element of caste came into existence as a result of the reciprocation between a number of economic, social and political factors from the end of Vedic era, especially from the middle of high Vedic period and its last part, the elements of caste entered into caste-structure and the castes began to be divided into different sub castes. As a result of this process, as the caste elements keep on growing, the sub divisions developed castes take the form of independent caste. Certain groups of Indian population are backward in the economic, social and educational view in comparison with other people. People live away from the urban civilization. These rural castes mainly live on their traditional vocation namely agriculture (settled cultivation) and the animal husbandry as their complementary vocation. There have been changes in the rural culture as a result of contact with the civilized society, government schemes, etc., these rural castes have made progress in the economic, social, religious, cultural, political and education fields. There has been a decrease in their aptitude in traditional arts, religious beliefs, superstitions, and, the joint family system came to be divided. The vices like liquor consumption and gambling reduced. There has been a change in the customs and traditions. It is absolutely important to find out this change in different fields and to what extent this change is beneficial or harmful.

In the present 21st century of development, the whole society is passing through a process of change. Change is an ongoing process in every society. The change comes in both the physical as well as non-physical culture. In modern times, there has been a change in the in social life due also to machines and urbanization. In the physical culture, changes like living conditions, furniture, clothing, cosmetics, etc. are included while in the non-physical culture, traditions, social values, norms, customs, religion, etc. are included. In order to explore this it is, therefore, necessary to examine social, religious fields of one particular community.

Education is an important factor that brings change in social life, because, due to

education man comes in contact with other communities, observes, understands their customs and traditions and accepts whatever is good in them. The world has become small due to media-newspapers, films, radio, television, etc. He consciously accepts changes so that he is not left behind in the world. As a result of means of transportation people from remote area came in contact urban culture. Moreover, new laws, religion, industrialization, etc., are also the factors for bringing changes.

Widespread effects of these factors are found on the Rajput caste under study. The present study has been made to examine which new trends and to what extent have they developed in the *Karadiya* Rajput of *Bhal-Nalkantha* region. Taking into consideration all these matters, I have explained, in this chapter of Ph.D. level thesis, the purposes of study, selection of topic for study, research methodologies applied, experiences I had during this study, limitations, tabulations as well as a brief outline of study.

The basic aim of the M. S. University of Baroda is to provide education to the rural people. Taking this into consideration, submission of a thesis at M.Phil. or Ph. D. level has to be made as part of study. It is important, therefore, to select a topic for the study.

Today, two stages of development and change are going on in every direction just as social system, economic system, political system, language and literature, etc. Among these, social system is undergoing change day by day. Total or incomplete change is visible in the old traditions, norms and customs, etc. Social change has become an inevitable and a natural process for every community. At the root of this change, the factors like understanding, education, imitation, economic development, scientific inventions, transportation, tools for expansions, and public contact play an important role. There may be different factors that bring changes in every field.

Due to social change today superstitions, traditional beliefs, bad precedents, blind-faith, etc. are decreasing but on the other side in the context of new order, new problems have increased. At the time when we are forgetting age-old social system, I thought that somewhere material accumulated in the form of literature, of research, or report would be useful in future. I thought that today the effects of factors of changes have also started affecting my community. I thought to take up research on

'Construction and Change' keeping in view the coming changes in fields like social, economic, religious, political, cultural, educational, etc. of these factors, people have been forgetting the original traditions and customs. The effects of Industrialization, urbanization, media, etc. are visible. Therefore, in order to fulfill the desire of elders for such a collection and to pay tribute to the society and in order to be useful to the future generation of the community of Hindu *Kshatriya Karadiya* Rajput of *Bhal-Nalkantha* region, I have selected to do take up the research study on the subject "A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region).

1.2 Beginning:

Change is an ongoing process in all the fields everywhere in the world. Just like nature, the human society too could not remain unaffected from its impact. No society can remain unaffected and therefore, changes are seen in all the villages of the Gujarat. Sociologists and anthropologists try to divide society in two divisions-stagnant and progressive/dynamic. Stagnated society is not quite completely steady. The changes taking place in it are so slow that it creates an illusion of being unchangeable. The changes occurring in the progressive society are occurring so fast that we call it changing society. Actually, no society can ever be unchangeable as changes do take place to an extent.

Defining social changes, Kingsley Davis states that, **"**in any of the aspects of social construction, functions of communities, role, cultural values or universal social construction family, education, religious, economic and political system are called 'Social change.'**"** [8]

According to MacIver and Page, **"**Changes taking place in social relations can be called social change. For example, the changes that come in the relationships of parents and children, husband and wife, master and labourer, student and teacher, ruler and ruled officer and subordinate, etc. are called 'Social Changes.'**"** [9]

Explaining social change in the Dictionary of Sociology, Fairchild, writes that, **"**Social change is a change in social process, habit or change taking place in any of their forms.**"** [10] This may be progressive or regressive, temporary, planned or unplanned or whether in one direction or in many directions, harmful or beneficial but

social change means a change or addition or improvement in any side of a form or habit.

1.3 Form:

1) Events of Social Change, processes of universal change are seen in all persons, groups and societies. Its impact is so deep that no two persons are found alike. There cannot be any society in the world where change is not seen. The form and speed of this change is different from society to society and therefore history of any of the societies is not the same.

2) The speed of social change is always unequal and comparative. The estimate of change can be made by making comparison between two or more societies. The reason for difference in speed of the change is that the causes bringing changes in society are not equally active. When we compare one society with another, on the basis of the comparison we can say that changes in cities are more speedy and universal than in villages.

3) No prediction can be made for social changes. No prediction can be made about the kind of form a change will take within the society after a short period. Social changes are uncertain. It has no rule. It is difficult to predict on the basis of sudden causes. For example, it is difficult to predict what form of the institute marriage and that of the family will be in India in the future. Similarly, it cannot be predicted how many social problems will arise in society, what the attitude towards divorce would be, what change in social values and the social ideals will come, and so on Thus the form of the social change is purely of an indefinite nature.

1.4 Form of Research:

The aim of any research is to find answers to questions using scientific methods. There are many purposes behind such questions but we can divide all these purposes into two parts. The main objective behind some research is only to acquire knowledge. Research is conducted as an activity for acquiring 'knowledge for the sake of knowledge.' That means the objective behind research is to establish certain principles concerning social life. The objective behind certain other research is to find out pragmatic solutions of the problems in order to achieve progress of human life. It means that research is conducted to utilize the knowledge in practical use.

Based on the above stated two divisions of research there are two types of research: 1)

Pure Research and 2) Applied Research.

1.4.1 Pure Research:

If the fundamental aim behind the research is to acquire only 'knowledge for the sake of knowledge' or to create concepts relating to social life, or to develop the tools for scientific study of social life or to establish the principles, such research is called 'Pure Research.' Such research is also called fundamental or principles of research because the main aim of the pure research is to establish principles. The research concerning the subject matter of science and related to questions like why, what for, how is called pure research.

1.4.2 Applied Research:

The research done with the aim of upliftment, welfare or reformation of human life, is called 'applied research.' Experimental and critical Research can also be defined as applied research.

Based on the design of research, social research is divided into four types: 1) Introductory Research, 2) Explanatory Research, 3) Descriptive Research and 4) Experimental Research.

The present Research is introductory, explanatory and applied in nature.

1.5 Fundamental Base of Research:

Human being is a social animal. Human beings attain progress while living in society and observing limitations, rules, social processes and social internal activities. Human beings observe the surrounding society, look at it and want to know about it.

Caste is an important part of the society. Indian society is mainly divided on the basis of castes. It is not possible to have acquaintance of all the aspects of caste or study them. In this study an attempt has been made to examine sociologically the construction and changing aspects of Hindu *Kshatriya Karadiya* Rajput caste residing in the *Bhal-Nalkantha* region of Ahmedabad district of middle Gujarat.

Effects of various factors are seen on the caste. To what extent the changes will affect the caste system depends upon these factors. Yet, it is clear that no caste structure remains unaffected. With the passing of time the changes are seen in the caste system. Changes in the caste are also seen due to the cultural changes and westernization. According to circumstances passage of time also changes come in the role and the status of a person because the society is progressive. Changes take place in all its

aspects. Change is a universal and continuous process, According to the statement, 'change is the rule of world,' every person, every society change with the passage of time.

In all the fields of the Indian social system, the impact of caste is seen. Caste system has created a complex tradition for each caste and its members for their rights, duties and bindings. In Indian Hindu society caste is such a system of the social structure where various castes are set in a hierarchical order. In hierarchical sequence, there is, "high and low position." [11] Of each caste and every caste has a specific position just as the position of the Brahmin castes is at the top in the Hindu society. Special importance is given to the Brahmin caste than any other castes in the Hindu society whereas castes like *Vankar, Valmiki* communities, etc. are considered lower. Evaluation of a person is also done on the basis of her/his caste.

Modern Indian Society is different from the earlier Indian Society. Changes have come in the caste system of the older earlier Indian Society. Transformation is gradually taking place in the society of strong traditions in the ancient times. This also brings social as well as economic changes. Even during the British Rule and in the post-Independence era, the caste groups have not remained unaffected as a result of the various factors.

There have been many sociological researches and studies about caste system. The fruits of the research ultimately depend on the success of developing abstract generic principles that stand the empirical test. There have been a wide gap between theory/principle and research in sociological studies but, as the mutual dependence of theory and research came to be understood the gap between the two got reduced. The present study deals with the total change in caste and also an attempt has been made to find out objective results based on observation of social functions. When a sociological research is taken up as a topic of study in the theoretical framework of social science, it becomes extremely important. The test of a sociological study is that the objective is proved by the hypothesis shaped within the evaluative frame work which becomes the base of theory.

The structure of society can be compared with a pyramid. At the lowest stage, there are social systems of small size whereas at the top level, there are social systems of a

large size. The social systems at the lower level, small local groups like castes and rural community could be included whereas big groups and the institutions like state, religion and economic system can be included at the highest level.

Karadiya Rajput caste, residing all over Gujarat, as educational and vocational changes took place and as it became progressive the caste has become conscious about the development in the social structure. As a result, traditional customs, beliefs and values have undergone changes in the *Karadiya* Rajput caste. Considered to be at the middle position in the social hierarchy, there are changes in the economic, social, educational and political fields due to the process of civilization. An attempt has been made in this study to know whether the actual changes have taken place and to what extent and what the causes behind these changes are. Cultural process is such a process in which lower level caste groups, tribal groups or other groups adopts the tradition as and customs, rites and rituals, beliefs and ideologies of higher level caste groups, especially the *dwij*/Brahmin caste.

Thus, the word 'cultural process' suggests the change in the social status of level castes. In the hierarchical order in the Indian caste system, tend to leave their own traditions and customs, adopt the life style of higher castes in order to become equal to them. They accept the name of higher castes and try to raise their traditional position in the social hierarchical order by accepting the norms of marriage, family, clothing, etc. of higher castes. Srinivas used the term 'culturisation' in order to define this progressiveness.

Man has always been curious and has been consciously trying to know to what in the surrounding society is going on. The change in every community does not take place in one direction and in the same way only. The change that takes place in every community is clearly visible but it is not clearly visible sometimes. So, the factors for these changes need to be examined.

There are four factors behind these social changes: 1) Physical, 2) Biological, 3) Technological and 4) Cultural factor. In the present study, an attempt has been made to know the effects of these factors on society and castes and the resultant changes in them.

1.6 Selection of Subject for Research:

The present era of the 21st century is the era of knowledge, technology, information and its expansion. Just like in other sciences, research in the social science is given special importance. Today, it has become a necessity to study every matter deeply from a scientific point of view. With development of sciences, new fields for research are also opening very fast but due to certain limitations of social sciences, research is restricted to certain fields only.

Taking all these matters into consideration, as student of sociology my attention got attracted to a specific caste group. Moreover, I was more interested in the study of an entire caste group and, therefore, I decided to study Hindu *Karadiya Kshatriya* Rajput caste residing in the *Bhal-Nalkantha* region in Ahmadabad district of the middle of the state of Gujarat.

The Hindu *Karadiya Kshatriya* Rajput caste resides, in small or large number, all over Gujarat but it is specifically found in middle Gujarat and beginning from the *Bhal-Nalkantha* region to whole of Saurashtra region. The literacy level in this caste group is found low, especially in women and, therefore, the progress of change is slow in them. I selected to undertake study of these changes which have come in their life style of the Hindu *Karadiya Kshatriya* Rajput caste due to education, urbanization and so on.

There is a paucity of research works on the *Karadiya* Rajput caste group. The topic has been selected in order to throw light on questions like the status and position of this caste group in the present time, where it has come from originally and what its status was in the past and the like.

There is a vast difference between the caste system of ancient time and that of modern time. The caste system does exist in every society in the modern time but in this particular caste group it is found changing. As compared to other caste groups, this particular caste group is found changing instead of being rigid or orthodox. Curious as I was to know the factors responsible for this change, I selected this topic for study.

There have been many research works on the caste system in the Indian social structure. From these studies it is clear that the process of change begins largely at urban level but the major part of this caste group under study is seen spread at the rural/village level and, therefore, I selected this topic for study.

Indicating the new form of caste, the sociologist Prof. Shrinivas mentions that, **"There have been changes in this caste on the one hand in comparison with other castes it has tried to strengthen its roots in the new relations on the other."** [12]

Caste system still prevails in one form or the other in most of the world population but at the root of the caste system, there are certain principles. The status is decided from the birth itself. There is insistence on marriage inside the caste. There are specific codes of a very strict kind for relations between various levels of groups. The present topic is selected as an attempt to indicate this in a proper perspective and understand this whole aspect of specific caste and what type of grip on the above factors is. The picture of the folk culture of the *Bhal-Nalkantha*, presenting its specific socio-cultural identity in the social life of Gujarat has been unique. In the modern time we feel that the caste system is disappearing replacing it with a class system it has not been the case. The caste group has assumed a new form and its functions have also changed but the grip of the caste has not loosened by passing resolutions or by talking about casteless society.

Karadiya Rajput caste is a class/group which is considered educationally and socially backward. The social position of this *Karadiya* Rajput was low before Independence. The selection of this topic was also inspired to examine whether the social status of the caste has moved upward, what its present status in the society is, how many changes in different fields have come and so on.

It is quite natural that for a student of sociology, the topic to study the various aspects of a specific caste, the Hindu castes system is affected to a more or less extent by other castes in her/his personal life of every individual in various small or big events. Thus, the *Karadiya* Rajput caste, too, holds a position in the social structure. Its vocation satisfies certain needs of the caste. So why the study of the *Karadiya* Rajput should not be done is another reason for the selection of topic.

Objectivity is extremely necessary for successful function of any science. Objectivity means desire and capacity to study a given topic without any bias. It is necessary to assess an event in its real/objective sense whether one likes it or not. Actually, most of the people have partiality /bias in many of the matters to a certain extent. Generally, we do not get training in understanding an occurrence objectively. Social scientists

are also not exception to this process of creating prejudice. When a researcher takes up a study of her/his caste, she/he is not free from the prejudices and behaviour resulting from age-old socialization. There remains, therefore, deficiency to that extent in the enhancement of scientific knowledge. So, taking this fact into consideration, the researcher should try to see and examine an event objectively and consciously. Therefore, I have tried to describe freely facts which seem apparently contradictory. A member of this caste group may not like this but the research has been carried on considering the values of social sciences such as objectivity.

Karadiya Rajput caste is as important community in the population of spread over Gujarat. Their vocations are getting diversified as a result of their contacts with the outside factors. With the passing of time there have been many changes in many of the fields of this caste traditionally known as villager/rustic, uneducated *Karadiya* Rajput. The main intension here has been to examine these changes, the social relations between them and the economic, social, religious and educational aspects.

There is very little information about social and cultural matters. The number of studies about this caste is very small as compared to the increase in the population of this caste and the number of writings whether large or small is full of confusion because of the variety in regional matters of *Karadiya* Rajput caste. So it is necessary to take up anthropological, sociological and historical studies about this *Karadiya* Rajput caste.

At the same time, there have been changes in every caste in the last fifty years. *Karadiya* Rajput caste is also one of them. The topic has been selected to make a new exploration about the *Karadiya* Rajput caste scientifically.

Like other universities in the country, the M. S. University of Baroda, Vadodara has accepted village oriented view point in the syllabi of the Arts Faculty. There are full time and part time level courses for Ph.D. level programmes. There is a provision for assignment method in the part time courses but the syllabi and examination in both these courses is the same. As a requirement for a Ph.D. level programme, I selected to study by field work this topic "The Hindu *Kshatriya Karadiya* Rajput residing in Bavla, Dholka, Sanand and Dhandhuka *Taluka* of *Bhal-Nalkantha* area and examine sociologically the changing status of these *Kshatriyas* of Gujarat."

After Independence, the princely states got integrated in the nation. The kings *(Thakores)* of small states and the landlords also had to join the integration. They lost their kingly powers, privileges, income, etc. but the Rajput of the *Bhal-Nalkantha* area have remained stagnant in community bondages and orthodox traditions in many respects as compared to the progressive- ness society at large. Due to this their problems, too, there have been unique. The road to progress was blocked by their different traditions. The new generation, however, has turned to new vocations. Many changes have taken place under the effects of these new systems created by these vocations. As a researcher I have tried to form the hypothesis on the basis of the problems and their solutions, the social structure, traditions, progress, etc. and collect information regarding all these aspects. Due to the factors there have been various changes in the Rajput caste, their economic, social, religious and cultural life, I felt deeply interested in these changes, so I decide to examine the structure of *Rajvanshi* Rajput and the stages of changes and selected the Rajput caste the area of my research.

In the present time of change, the entire society has come at the threshold of development. Change is natural in human society. Changes come and are clearly seen in the tribal and non-tribal communities in every field. In modern time, there have been changes in the Rajput, tribal as well as other communities as a result of the effects machines, education, transport and political awareness. Due to these changes in physical culture, the form of new attitudes related to health education, religious life, social values, norms, customs, residences, furniture, clothing social traditions, etc. has taken its shape.

Education has been an important factor that brings change in human society. When people from this particular caste come in contact with the people of other communities/castes, they see their traditions and customs, know them and adopt whatever they find good. The Rajput of the *Bhal-Nalkantha* area under study has largely been farming community and has agricultural economy. I have selected to prepare a Ph.D. level dissertation keeping in view mainly the structure, changes and other aspects of the caste/community covered in the study.

The changes in human society and in nature have created a curiosity in the curious people and researchers. Man has been confused by these changes in the whole world.

In these confusions man's thoughts, values, emotions and attitudes are interwoven which help us decide whether the research has been taken up as a practical study or one from a scientific view. Generally, the researches taken up by the Government of India, by social institutes or by an individual are related to the growth of scientific knowledge or for the welfare of human beings. Moreover, they could be taken up to get a degree or satisfy one's curiosity.

It is essential to study communities/castes which have a noticeable population. There have been few and only superficial studies of the Hindu *Kshatriya Karadiya* Rajput residing in the *Bhal-Nalkantha* area. There is a paucity of studies of this caste group from a sociological view. Indeed, it is extremely necessary to evaluate these studies from a sociological perspective. In this context, I selected this topic "A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region).

1.6.1 View Point behind Selection of the Subject:

1)   Looking at the hierarchical order of the caste considered to be upper castes, the Rajput come next to Brahmins. The literacy level in the Rajput is very low as compared to Brahmins, *Baniyas* and *Patels/Patidars*. In this age of development it could be found out whether this caste (the Rajput) is able to keep pace with the other castes by examining the economic, social, religious, cultural, educational and political aspects.

2)   Mostly, the Rajput in Gujarat includes *Garasiya* (*Darbar*) Rajput, *Karadiya* Rajput, *Nadoda* Rajput, etc. All of them have their separate constitutions and circles. The customs and traditions of marriage are separate wherever the Rajput people are found. The Rajput residing in the *Bhal-Nalkantha* area selected for this study is known as '*Karadiya* Rajput'. They have their own constitution and have a separate system of life. It could be concluded from the study in what way they are different from other sub-castes.

3)   It is possible to know a lot from the study of the social, religious, cultural matters of the Rajput of this area because they are suitable for study.

4)   It is necessary to examine and provide conclusions about the economic, religious, educational, political and cultural systems of the Rajput residing in the *Bhal-Nalkantha* area.

5)   There is no scientific study available about the Rajput residing in the *Bhal-Nalkantha* area and their entire social system-the traditions. I found this study very relevant and, therefore, I found it reasonable to give priority to this study.

1.7 The Research Problem:

From the research point of view, the caste system in India is a complex and constructive interweaving of many social relationships. It, therefore, becomes important to study the different aspects and social fields. But the study of a caste as a caste is a very difficult and time consuming task. So, as a part of the structure of the caste, study is limited only to the Hindu *Kshatriya Karadiya* Rajput caste residing in the *Bhal-Nalkantha* area of the Ahmadabad district in the middle of Gujarat. As such, this community is spread all over Gujarat. Their main occupation is agriculture and animal husbandry as a complementary occupation. Moreover, there are changes in many fields in this community. So, the topic "A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region) has been selected.

The main objective of this study about Rajput of this area is to acquire thorough knowledge about the peculiar characteristics of this Rajput caste because there have been very few studies of this caste and that too at the M.A. and M.Phil. level only. In the present age of democracy the status of caste, the role of an individual, etc. are primary and important factors. The research problem contains examination of what importance of caste in society is, what its role in the individual life in the modern time, what type of the entire social system of the Rajput caste is and, above all, the changes that have taken place before and after the arrival of the British. All of this very important to know and also to indicate the changes in the customs and traditions, social, economic situation, physical condition, style of clothing, the condition of women, art, education, housing, culture and so on.

1.8 The Structure of the Field of Research:

Many thoughts come into my mind and I was a bit upset mentally at the thought of preparing a Ph.D. level dissertation. The topic and the methodologies to collect data/information whether it will be available in books, literature and such other questions arose in my mind. My supervisor, Prof. P. S. Choondawat helped me shatter my mental fears and shaky thoughts and gave me a list of books and dissertations

related to my field of study for reading. I thought of examining a community in the rural area and the social structure and changes touching every caste/community.

The six characteristics of caste system as indicated by G. S. Ghurye suggest the unique identity of Indian rural society which still exists and forces to stick to caste/community. In this way, I selected the area and the caste for research under the title "A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region). I began visiting the area frequently and discussed the problem with elders and leaders of the community and at the same time began to read books about castes, change and the *Bhal-Nalkantha* area and collect data. As I went on meeting the President, secretary, members, elders, leaders, educated members and caste fellows, I got encouragement and congratulations from them and my aptitude to work got strengthened. I used sociological and scientific research methods such as bibliography, visits, participant observation, etc. The caste under study still sticks to many orthodox, traditional customs. I came to realize that changes are taking place but it will take a very long time for total change.

1.9 Concepts of Research:

In order to understand a social structure scientifically, it is necessary to study various groups, mutual relationships and the changes taking place in them. The social structure of India manifests a unique peculiarity and the caste system is important, very popular, interesting and their divisions into various units are very important features of the Hindu society. The equation is also made that Indian society means caste system and the system is Indian society. Many causes are responsible for the creation of Hindu society and its development. It is known that caste system is basically derived from the *Varna* system. In the ancient time, there were four *Varnas* in the Hindu religion in which, **"Brahmin, *Kshatriya*, *Vaishya* and *Shudra*."** [13] Thus people had got their identity on the basis of their occupations. As time passed, change took place in this *Varna* system and the it was replaced by the system based on one's birth, just as, the son of a Brahmin was a Brahmin, the son born in the house of a businessman was a *Vaishya*, the son born in the house of a *Kshatriya* was a *Kshatriya* and one born in the family of a *Shudra* was a *Shudra*. Thus, the system based on birth took place in place of a system based on occupation. In the same way, after a long time the *Varna* system got transformed into the present caste system. In place of four *Varna*, different castes and sub-castes emerged. This process went on continuously and there emerged a number of castes and sub-castes.

In the context of India, caste system is prevalent in a specific form. Indicating the caste system, T. N. Madan writes that the form of caste system in view of the Indian social structure is unique specialty and its impact is seen on all internal practices.

Caste is not a recent matter or invention but its existence is seen through many centuries. In ancient time, *Varna* system existed. *Varna* system is a social system of the past whereas in the present time, there is caste system in Indian society. Indian social system is arranged on castes. The roots of caste system of India are very old and deep and that is why in spite of many upheavals in history, caste has retained its form.

Caste is an organized, institutionalized and family level group made up of various familial lineages that has uncontrolled norms and values and their mutual as well as intra-community activities like food, marriage, vocations, religion, etc. that are expressed in specific language code.

There is a hierarchical order of social groups based on race and wealth in human society. In Indian society, the hierarchical order is based on caste. There enters social distance among these caste groups based on caste. For any sociologist who wants to study Indian society, the study of Indian caste system becomes essential.

The social structure of Indian social system is based on caste only. In the changed situation of post-Independence in India, too, caste still continues to be the basic unit of social system. Although the history of caste is not as old as Indian society because caste was not basic pillar of social system from the beginning, the history of Indian caste system is very old. The roots of caste system in Indian society are deep and very old.

The reason to present here the determinations and concepts used in this study is to suggest that the concepts and determinations in sociology are just like those in other sciences. In it necessary to explain the concepts and determinations used especially in research.

1.9.1 Value of Caste in Society:

Caste is an important factor that decides controls and preserves the mutual social interrelations among individuals and different caste groups. Caste differentiates Indian society from other societies because of its unique characteristics.

Despite certain similarities in their opinions, I. P. Desai and A. M. Shah, show certain differences in their understanding of the subject. In their study about caste, their approaches and ideas have also been constantly different. It is not surprising if one led to believe that the ideas and approaching in their study of caste were contradictory. A. M. Shah laid constant stress on understanding institutions which he defines as the 'internal system' of caste in order to understand caste groups in the contemporary India. According to him, caste has been alive because of the positive role of the institutions like family, relationships, marriage, caste organizations, etc. which he has defined as the 'maintenance mechanism'. In the opinion of A. M. Shah, caste system will not disappear in the near future. I. P. Desai raised certain points concerning the former's view and the stated form of caste. I. P. Desai firmly stresses the examination of caste in relation to the larger society. A. M. Shah considers this contention unacceptable at least for the time being. Regarding the mechanisms maintain caste, I. P. Desai criticizes points suggested by A.M. Shah and says "The study of these mechanism is inadequate for the clear and scientific understanding of caste for the sociologists. Instead, I. P. Desai insists on examining the income, vocation, education, political power, etc. in order to understanding the progressiveness/social dynamism of caste. According to him, the traditional hierarchy based on untouchability has now been replaced by secular factors like income, vocation, education, political position, etc.

In the 1960s also this controversy was pointed out by Shrinivas and Calithon Groff. On one hand, Shrinivas stated that 'loyalty to caste' had become stronger in the modern India; Groff opined on the other that the control of the caste in political matters had completely been broken.

As caste system in Hindu society is an important and unique feature, it holds special importance in Indian society. There were direct or indirect effects of factors like rise of new organizations due to industrialization and speedy means of broadcasting as well as vocations and their impact on social life, nationwide movements, women liberation movement and opposition to rigid rules of castes and so on.

In the third decade of the 20th century, there has been a little change in the food habits, practice of untouchability and social contacts of castes in villages and cities. Generally, people of castes other than the *Dalits* had no objection to touching one

another. In the practice of eating food, the people of high caste did not eat food touched/prepared by people of lower castes. The food cooked by the Brahmins could be eaten by people of every caste. Even in community level festivals where food was served, discrimination in various caste groups was still practiced.

1.9.2 Sociological Meaning of Caste:

Portuguese had used the term 'caste' for the first time to suggest it as a unit of identity in India. The concept of caste given by Cox (1970) and Das (1984) was cultural. They gave description of higher-Lower order prevailing in caste groups were in accordance with the principles given in the Hindu scriptures. This concept is known for understanding social status of a person in India. Kohn (1968) divides the studies done before 1930-40 into three types of viewpoints: Oriental, missionary and administrative, on the first two points of view, there was influence of the idea of *Varna* of the Hindu scriptures but there was still difference in their perspectives. The Orientalist believed that Indian society was solid, static and unchangeable. The missionary view was quite opposite to this. British officials taking the administrative view point believed caste to be an object. The caste studies during the years 1945 and 1955 were based on an assumption that Indian society was completely static and independent. This assumption was refuted by the studies done by Shrinivas and Maikhim Marriott in 1955 for the first time and the false assumption that village is completely independent. It was established that had always been a part of the whole society.

1.9.3 Definition of Caste:

Here are a few definitions of the term caste:

1)   **"Caste is a group that usually resides at one place that has a tradition of internal marriages from generation to generation."** [14]

2)   **"In a view of Indian social system caste and race are synonymous to each other."** [15]A majority of scholars have chosen the word 'caste' from the English language as equivalent to race and caste the meaning of which is 'progeny' and 'lineage'. The word 'caste' has been derived from the word '*casta*' in the Portuguese language.

3)   "Caste is a group of human beings possessing a peculiar name including various family lineages adopting special rules for marriage and food involved in a specific vocation." It is very difficult to give a complete and logical definition of caste. It can be said; however, from the above definitions that

caste is a group or an assemblage adopting specific rules or norms among relatives and caste-fellows on the paternal side.

A logical and exactly truthful concept of caste does not emerge from the meaning of caste. Therefore, the idea/concept does certainly emerge from the definitions given by some scholars as it follows.

Prof. M. N. Shrinivas says, **"Caste is a permanent group usually residing at one place, possessing a tradition of internal marriages from generation to generation. Caste has a traditional vocation and it has a specific position in the hierarchy of castes. The relations among various castes are controlled by concepts of purity and impurity and usually, the custom of taking food together is most certainly within the caste only."** [16]

Herbert Risley states, **"Caste is a group of several families or several groups of families it claims to have come down from an ancestor such as a man or a goddess. The members of caste show that they hold a vocation that comes down from generation to generation, and, according to the people, having eligibility to give opinion about this; it is an independent community of a single caste."** [17]

Caste is coordinated group of family of families which has a common name and which claims of a creation or a common tradition of a god or an imaginary human ancestor. It lays stress on one traditional vocation which is a recognized form in the community and in an accepted opinion. According to Blunt, caste is a coordination or group of internal marriages, which has a common name, whose membership is hereditary; puts certain restrictions on its members for social practices or regarding contacts with one another; are engaged in a hereditary vocation or claims to have come down from a single source and generally understood to produce a community of a single form.

Ketkar notes, **"Caste is a social group which has two characteristics : "Caste is a social group which has two characteristics : 1) Membership of a caste is restricted to individuals born within the community and all individuals born in this manner belong to the community, 2) which stops a member from marrying outside the community by an unwritten law. "** [18]

Caste system or arrangement is almost like an organic object. It is a unit or an organic structure made up of several personal cells working independently on their own. Based on this opinion, there is no reason to believe that there is no fluidity or flexibility or that caste has no power to make changes in it within a certain limit. If we classify Hindu society, it could be four parts: 1) Brahmins, 2) *Kshatriyas*. Castes which are philosophically supposed to have come down from the K*shatriya* and the *Vaishya* of the Vedic period, 3) *Shudras* and 4) the *Avarna* castes or the lowest born. Anyone who has not been born in the Brahmin caste cannot expect to become a Brahmin. Thus, caste is a group placed in a hierarchical level. All castes cannot have the same position in society. Caste system and the other units of Indian social structure are interwoven in a web by peculiar relations. Today, we find a special change in Indian society but this change in the social structure is related to caste system.

1.9.4 Characteristics of Caste:

Today, we find so many changes in the caste system beginning from the traditional *Verna* system of ancient time. There are many factors responsible for these changes. The changes have been encouraged and are visible in the traditional features of castes.

Defining the characteristics of caste N. K. Dutta says, **"Members of a caste cannot marry outside the caste; practice of eating food with members of other castes is prohibited. Caste has a specific vocation of its own and there are tables of comparison showing high and low levels."** [19]

Kingsley Davis says, **"Membership of a caste is usually hereditary. A child gets the status of the caste by birth from the parents. The membership of a caste remains permanently for whole life and the status of a caste can never be changed by good deeds, marriage, etc. Contacts, practices of eating food, customs, etc. are fixed."** [20]

According to Indian social scientists, characteristics of a caste show a processof change beginning right from the social structure of Vedic period to the present day structure.

1.9.5 Present Form of Caste:

Caste has taken up new works as per the need of the present time leaving those of the past. Caste does not have the same domination on the members in the present time as it had in the past but the members are still constantly trying to maintain the status of

the caste. People's awareness about caste is developing; the trends of caste have changed.

Some social scientists say that caste has become stronger in the present time than in the past. Castes have begun for their members welfare schemes such as group conventions, group marriages, group *yagnopavit* ceremony, libraries, hospitals, hostels, scholarships, assistance for books, conferences, etc. which will try to keep members of the caste united. Thus, caste has been achieving adjustment in the changing situation.

In the present time the form of a caste has changed to a great extent and it has assumed a changeable form. Necessary schemes for progress of a caste, attention given to the interest of various kinds, rising awareness in a caste, etc. are evidences of the changeable form of a caste.

Moreover, unison of politics and the caste is specially found in the present time. It means caste system plays an important role for political changes. Importance given to caste elections, use of case as a vote bank, selection of a leader based on caste, etc. show an alliance of caste and politics.

1.9.6 Meaning of Marriage:

Westermarck Edward defines marriage as, **"a sexual relation of one or more men with one or more women that has been approved by customs of society and the state laws. This includes the mutual rights and duties of children born as a result and the persons marrying in this kind of relationships."** [21]

According to Patricia Uberoi, **"marriage is an approved relationship between man and woman. In such relation and sexual relationship as well as it decides the legality of the children born out of relationship between man-woman."** [22]

Marriage is an important institution concerning family system. Due to the variety in social values and ideals in different communities, variety in purposes and forms of marriages are seen. As per social values in different communities there is control on the institution of marriage of state and society. Some problems have arisen from certain restrictions on marriages regarding caste and lineage among Hindus. In the modern time, various social and legal factors have played an important role in bringing certain changes in marriage relationships.

1.9.7 Meaning of Family:

According to Robert Bierstadt, **"Family is legalized and authentic, legal and systematic tradition of arrangement for progeny and child-rearing."** [23]

Noting the definition of a family given by American Census Bureau, Pauline, V. Young and Mack say that, "Family is a group of two or more persons living together related by marriage, blood or by adoption." [24]

Family is a socio-cultural product of man. Variety is seen in different societies regarding the structure of a family and its functions because the socio-cultural values in different societies are different. The size of a family in complex society is found small and the power of the head of the family is also less. Family is a social event approved universally and yet difference is seen in its form from community to community. A rural family is getting changed under the influence of special programmes for development in independent India besides factors like education, industrialization, urbanization, economy that had begun during the British rule. The process of change in agriculture and other general factors and process have caused a notable change in the form, structure, size as well as functions of a family. This process of change has been going on continuously.

1.9.8 Meaning of Religion:

According to famous anthropologist James Frazer, "Religion means a belief that there exist divine powers, which are more powerful than humans controlling nature and human life and the worship of these powers." [25]

Giving meaning of religion Ogburn, Willian Fielding and Nimkoff, Meyer Francis note that "Religion is such a method of beliefs, emotional attitudes and process by which a group of human beings try to face extreme problems of human life." [26]

According to MacIver, R. M. and Page, Charies H. "Every religion whether it may believe in God or soul, but it teaches to develop a tendency to build a relation with an element that is more powerful than man, one that is beyond man." [27]

Thus, religion results out of relationship with a metaphysical power but its reflection is found in the real social relationships.

Planning of programmes for development is taken up to bring changes in Indian society. Acceptance of modern values becomes necessary for organized development.

The first demand is a strong feeling to improve one's situation of life or the hunger for development. Certain religious beliefs and rites-rituals becomes obstruction in the implementation of programmes for development. People prefer to take recourse to superstitions like charmed strings or religious pledges for curing a disease. In the same way, the belief of religious importance of a son becomes an obstruction in the value of a small family. People also see a religious taboo in planting of certain things (plants). These become obstructions in the organized development. How could these pledges-beliefs and rituals obstructing organized development be changed? Study of religion could be useful in finding a key or strategy to implement development programmes. For the organized study of religion it is essential to decide and for those who implement organized development because it may become guiding factor in finding out why changes, which do come in society, are slow, which internal factors are responsible for them. Further, the study of religion is also necessary as it helps in directing those who implement programmes for organized development and the organizers in deciding development programmes.

1.9.9 Meaning of Education:

According to Gandhiji, **"Education means to bring out the best elements of children or a man's mind, body and soul achieving an all-round development of these parts."** [28]

Defining the meaning of education, Swami Vivekananda says, **"Externalization of a man's total individualism is what is called education."** [29]

Explaining the essence of education, Mahatma Gandhi says, **"Realization of the best parts of children or man's body, mind and soul."** [30]

On the basis of the above definitions, it could be said that education is a process of on the basis of the above definitions, it could be said that education is a process of achieving an all-round development. It is a process to bring changes in a person's behaviour by the different experiences in environment or society from birth to death and develop a person's individuality by realizing the dormant internal potencies. In short, if we think of education I large perspective, it is a process development from individual to universal talent and teaching skills, reading, counting, as well as transferring to the new generation the system of social, cultural, moral, professional and historical values.

In the modern time, the proportion of education is considered an important measure to decide, the level of civilization of a society. In the traditional Indian society, right to get education was limited to a certain section/clan of society but in independent India, education was made available to all. However, the level of illiteracy is very high in India.

Education is such a powerful tool with which society passes on its cultural traditions to the new generation. Education is an institution that teaches a person knowledge and art and transfers the social, cultural, moral, professional and historical values. Thus, education is a process of development of total personality/individuality.

The education factor has played an important role in weakening the bonds of society. Education developed a trend of classless society, to reject the tendency of traditional inequality and made inter-caste marriages possible. Educated persons of all caste began to enter modern professions/vocations. As a result, the unbreakable bond between the caste and vocation started breaking and the individual progressiveness or dynamism became possible and started increasing. The restrictions of the caste on vocation and marriage got weakened. The traditional hierarchy of castes began changing.

1.9.10 Meaning of State:

Sociology studies social change. State plays an important role in social change. If we think of society, it is found that there have been many social changes because of many laws concerning untouchability, caste, heredity and property as well as marriages.

State is one of the social associations which man forms in order to satisfy his needs. State is a social arrangement that has come into existence out of human relations satisfying certain human necessities and is connected with other social arrangements like, family, marriage, religion, property and education.

1.9.11 Meaning of Social Change and Its Terminologies:

Social change is a universal and natural process found in every (human) society. That is why sociologist and social anthropologists concentrate on understanding social change while making a meaningful study of any society. Different factors affect social institutes, social relations and, if we say so, the entire social structure itself. Thus, the social change is a universal and natural process.

Kingsley Davis (1965: 622) says that, **"Changes that take place in social organization**

meaning social structure and its functions is a social change.**" (31)** Davis considers social change a part of cultural change. According to MacIver, R.M. and Page, Charles H. (1959: 5), **"What we call social change are changes in the net of social relationships." (32)**

1.9.12 Characteristics of Social Change:

Characteristics of social change suggested by Wilbert Moore are:

1) Modern change has become possible everywhere and its factors have also become universal. Therefore, modern change has a two-way basis.

2) The proportion of modern change is seen more than that found in all the previous ages whether it is of an organized kind/form or is a subordinate result of an intentional invention.

3) Modern change has become speedier and it goes on continuously.

4) Physical mechanics and social strategies have been extending and as a result of its clear influence social change has become more collective.

5) Modern change is not temporary and is not divided provincially and it means it is found as unbreakable chain. The results of modern change have been spread over the entire world.

6) The occurrence of social change has influenced the vast area of individual experience in the modern world and on the functional aspects of society. No aspect of life has remained dependent on the naturalness of change or from its expectations.

According to the sociologist I. P. Desai, "Constancies and power of internal elements are not adequate to understand change. In the present time, emphasis on the similarity among different castes is not a new phenomenon. It existed in the past in specific limited contexts and situations and it has been encouraged in the present time. It has now taken a certain shape. This shape has become possible partially because of the shape that was there in the past. It does not mean that the other changes in the present time have not influence it."

Social change has been accepted as an important problem of sociological speculation right from the time of August Comte, the original founder in its sociological tradition. Just as a sociologist insists on the truthful description of social structure, she/he Cannot remain free from her/his responsibility of explaining how changes take place

in this structure.

Sociologists have also taken up studies of the changes occurring in social institutions. Efforts are consistently going on for getting answers to questions like in which regard family system is changing under the influence of urbanization and modernization taking place in economic filed. Research of this kind is indeed/actually being done at the international level.

Contemporary sociologists are also studying changes taking place in societies of a large size. Systematic studies of how changes are brought about by a worldwide process like industrialization today of which systematic studies are being done today.

Efforts have been made to examine caste included in the present study in the contest of concepts of social changes. The concept is limited specifically to the Hindu *Kshatriya* Rajput caste residing in the *Bhal-Nalkantha* area of Ahmedabad district.

1.9.13. Sources (Types) of Social Change:

1) An important source of social change is included in social structure/system. It is produced from the peculiarities of social system. In this study, changes emerging out of internal sources are known as fundamental sources.

2) The second source of social change is found in the social environment of social system. When one society comes to interact with other social systems, certain changes come due to their impact. These social changes are called external sources.

3) The third source of social change is found in the no-social environment of social system. Changes coming due to physical and geographical situations could be included in this category. All these three sources are seen mixed with one another. So, none of these sources could be considered solely responsible for any change. Every social system is constantly trying to control one's own social as well as non-social environment and therefore our efforts to suggest any one of these sources for any change would be unfair.

4) Harry Johnson identifies culture as the fourth source for social change.

1.9.14. Factors Inducing Change:

Change is taking place in the villages of Gujarat just like in the communities of other states of the country. There is a slow but constant change in their life due to factors like social contact, transport, development schemes, development of education, effect

of different religious sects, etc. These factors of change could be mentioned as following.

1.9.14.1 Contact with Civilized Society:

Traditional rural society was different from the cultured/civilized society but during the British rule, rural people began coming in contact with urban people and in the independent India the scope for contact became very wide. This contact Took place in many ways just as businessmen, contractors, administrative officers, transportation and means of communication, migration of people, industrialization in the rural areas, education, etc. established contacts, due to these contacts, changes came in food habits of people, style of clothing, marriages, family, structure of community ideas of one's own culture, etc. not only that lout, as a result of contacts many people have also reached a cultural level different from their own original cultural level. Although many people still show different socio-cultural level relatively, they have remained unaffected by the influence of modern culture. Thus, contacts become an important factor of change in social life.

The *Bhal-Nalkantha* area under study has a culture of its own. It is populated mostly by non-tribal and tribal population. In this situation, the culture of non-tribal influenced that of tribal by the contact of the former with the latter. It is natural that the influence of dominant caste groups on the dominated casted is more strongly seen. There has been a change in the way of life, style of clothing, food habits, and songs and dances making of houses, etc. moreover, tribal and non-tribal castes or groups adopt the customs and traditions, rites and rituals ideologies of casted which are considered higher and have constantly tried to rise to the rank of the higher castes.

1.9.14.2 Education:

As we have said earlier also education is an important factor for social change. Government and non-government organizations have established educational institutes in these areas. Teachers in such institutes become agents of social change. One the other hand people have got encouragement for higher education because of the special assistance from the government. In certain areas institutes of higher education have also been established. So there is a rise in the highly educated class of people such educated persons try to bring change in the rural life. Education provides then social progressiveness. Change has come in ideas of one's own self and also in their life style.

1.9.14.3 English Education:

In the contemporary age, British education has also been an important factor for social change. In this area, educational institutes have been established by the efforts of voluntary and government organizations. As a result of higher education in this area people have been able to join positions like class I & class II officers in government jobs as well as there are doctors, engineers, contractors, police officers, college teachers, IAS officers, advocates and the like.

1.9.14.4 Modernization of Agriculture:

In the field of agriculture, people have started using scientific agricultural techniques and new machines instead of age-old traditional method of farming. They have started using improved seeds, pesticides chemical fertilizers and taking scientific care of their crops. As a result of increase in production and improvement in economic condition, there have been changes in their life style, way of living, etc.

1.9.14.5 Facility of Irrigation:

In areas where there is facility of canals for irrigation, more than two crops are grown. Tendency for cash crops is found more than other crops. Thus, as a result of irrigation production per acre has increased and due to rise in income change has taken place in various fields.

1.9.15.6 Natural Resources:

Geographical factors, like natural resources, have played an important role in bringing social change in life. Industries have been established in some areas where minerals are discovered. Such industries provided means of livelihood and cash amount and employment. This event has played role in changing traditional unity of people, life style, tendencies clothing habits, etc.

1.9.14.7 Religious Sects:

Influence of different religions and sects on their life is also found which include Hindu religious sects, especially *Bhakti* movement, has influenced tribal and non-tribal communities of Gujarat. Influence of *Satkaival*, *Mokshmargi*, *Swaminarayan*, *Kabirpanthi*, *Yogeshwar* (*Swadhyay*), *GayatriPariwar*, Christian sects, etc. is found in Gujarat.

1.9.14.8 *Panchayati Raj* (Village Level People's Rule):

Panchayati Raj (People's Rule) has played an important role in bringing change in the social life of people in *Bhal-Nalkantha* region. This factor has brought change in leadership on one hand and it has brought change in the life of the community on the

other. Moreover, this new democratic process has also awakened desire for development and political awareness in people.

1.9.14.9 Political Organization:

After independence, elections began to be planned due to *Panchayati Raj* and it created influence of political parties. As a result, internal organization got broken and the impact of dominance of caste leaders decreased.

1.9.14.10 Legalization (Legislation):

Constitutional as well as civil and criminal laws have created background for change in social life. The constitution has provided important policy for people's welfare and opportunities for development. The provisions in the Constitution have created special facilities for an all-round development of people.

1.9.14.11 Courts of Law:

The legal provisions covering tribal and non-tribal communities have also played an important role in bringing change. All types of contacts have become possible because of courts. As a result, there has been change in people's thoughts and their points of view.

1.9.14.12 Constitution of the Country:

It has been stated in the guiding principles of the constitution of our nation that the state government will try to pay special attention towards people's economical and educational aspects in order to raise the interests of tribal and non-tribal communities. It will have to maintain the special characteristics and eligibilities while raising their interests and will have to rope them in the schemes of the entire nation. A number of provisions have been made in our Constitution to protect the interests of these weaker sections. As a result of implementation of these provisions these people are slowly drawn in to the developmental activities of the whole nation. So the constitution of India is the first documents for the social and cultural change in the life of tribal and non-tribal communities.

1.9.14.13 Transportation and Communication:

Many changes have come in the Rajput community because of transport and communication. In the modern time, means of transport and communication have increased in the *Bhal-Nalkantha* region. Due to this, the proportion of contacts has increased as much as the measures of contacts. Means of bus transport and roads in remote areas have connected them with one another. So there is an increase in people's migration and their visits to towns and cities. People's contacts with the

taluka and district headquarters for sale and purchase of goods, administrative work and work in courts and offices. Due to this, elements of urban culture have entered in to the life of people of this area. In the same way facilities like radio, post, television and telephone have become an important factor for change in this area. The life of people in this area is coming on the threshold of change due to ideas, values and modern way of life that is telecast through the medium of broadcasting and telecommunication.

1.9.14.14 Industrialization and Urbanization:

As new industries came to be established by central and state government public enterprises and by private limited units, people began migration from village to the cities due to contact employment and vocations. So change in division of families and change in certain conditions are seen due to urbanization.

1.9.14.15 Westernization:

In the modern time change has come and is still going on in matters like system of life way of living education, the style of living of the western people, language, speech, food, customs, family, marriage, etc.

1.9.14.16 Role of Media (Means of Communication, Mass Media):

There has been total change in the entire life of people of this area due to media such as radio, television, computer, telephone (telecommunication) post and telegram, newspapers, periodicals and a variety of literature, etc.

1.9.14.17 Government Welfare Schemes:

The level of education has increased as a result of government welfare activities schemes among the tribal and non-tribal castes. A noteworthy change has come in the fields of health agriculture, animal husbandry as a result of guidance regarding health and agriculture as also due to loans for buffaloes and bullocks from banks, milk producing associations, mid-day meals in schools, fertilizers and seeds at subsidized rates.

1.9.14.18 Co-Operative Activities:

Efforts have been made for the progress development and change in the rural society by different types of activities going on in cooperative associations for development of rural India, especially, milk-producing associations, union for sale and purchase of agricultural products. Rural India has got a new direction by cooperative activities especially like milk-producing associations, union for sale and purchase of agricultural products for rural progress.

1.9.14.19 Programmers for Community Development:

Independent India accepted the need to planned social development for total change in Indian social life. Community development programmes same to be taken up in order to realize constitutional provisions for welfare of the people. Programmes like improved land, animal breeding, health education, transportation, etc. Are included in there programmed. Such programmes, on one hand, bring change in people's traditional beliefs tendencies, thoughts, values, etc. and these programmes have provided new leadership to people on the other. Officers implementing these developmental programmes become important agents of change.

1.9.14.20 Contribution of Non-Government Organization:

Contribution of non-government organizations has been very important in the change progress and development of society, in this area for welfare of people and awareness private, non-government voluntary organizations, trusts clubs, youth clubs, *Swadhyay Parivar* have given a great contribution to child welfare/child development, women's welfare, adult education and rural development.

1.10 Field Work in the Area under Study:

The area covered under my research study in the *Bhal-Nalkantha* region of Ahmedabad in the state of Gujarat (India). From the four model *talukas* Bavla, Dholka, Sanand and Dhandhuka and villages Bhayla, Arnej, Modasar and Khasta from those *talukas* respectively have been selected as model villages. There has been little research work of this kind in this area. I am a resident of *Bhal-Nalkantha* area and therefore I selected *Karadiya* Rajput of the *Bhal-Nalkantha* area because it is convenient to give more time to reach the hearts of people in order to get data for my research.

As a requirement and as part of dissertation for my study of Ph.D., I selected to study by understanding social life of rural community. I selected the topic "A Sociological Study of the Changing Status of *Kshatriyas* in Gujarat" (With Special Reference to *Bhal-Nalkantha* Region) in order to understand the structure of and change in the Rajput caste of *Bhal-Nalkantha* area. My main view intention was the study of this region by personal field work and I selected this topic to know the changes in the area and by sociological study of the Hindu *Kshatriya Karadiya* Rajput community-society examining its composition.

Rajputs reside all over the state of Gujarat but, keeping the time limit in view, I have under taken the study of *Karadiya* Rajput caste of the *Bhal-Nalkantha* region only. This circle of this caste came in to existence in 1925.

1.11 The Selection of Research Units:

1.11.1 Selection of Families:

In the present study, the *Karadiya* Rajput of the *Bhal-Nalkantha* area are at the center. Due to shortage of time all the families are not covered in the study but 50 out of 200 families of Bhayla, Arnej, Modasar and Khasta villages of Bavla, Dholka, Sanand and Dhandhuka *talukas* respectively have been selected by random sample method and only these families have been covered in the study.

1.11.2 Selection of Respondents:

Castes were known by their vocations only and they adopted the traditional occupations. But in the changing social system today, castes have started accepting convenient vocations. Similarly, castes have also begun to give place to their own convenience in social religious political matters. The respondents have been selected to collect information about these matters. Contact with people has become necessary to get information about society where books are not useful in the present study. People have information about many matters like marriage, origin of caste, region, etc. and it is useful in studies so I, too, have made use of the respondents for information. Villages of *Karadiya* Rajputs and their population are maximum in this area. I have selected Bavla, Dholka, Sanand and Dhankdhuka *talukas* and one village from each *taluka*, Bhayla, Arnej, Modasar and Khasta village respectively. From these villages I have selected randomly 50 respondents who have been connected with agriculture, other vocations or service/jobs.

1.12 Research Methods for Field Work (Research Procedures, Methods Used in Research):

The present study is the result of information collected by using various methods for acquiring data (information). Information of different kinds is necessary for research but it is not available at one and a certain specific place. It is scattered everywhere. So a researcher has to use various research methods in order to collect information/data related to the research topic. In the present study, the following research methods have been used.

1.12.1 Library Method:

For research it is essential to study the topic in library at the outset. From the study of relevant books, we get thoughts of different type, our understanding of thinking afresh increases; get an idea about the research and inspiration. Moreover, the study of books is also useful in the fieldwork. Field work remains incomplete if one does not have knowledge or an understanding of the research problem. So I could come to know a lot from reading various research works prepared under the guidance of my supervisor Prof. P. S. Choondawat and I tried to understand the research problem, make necessary notes from periodicals, samples of relevant research works and books about the social geographical subjects and so on. I have developed a habit of making notes about my research problem and reading whatever was available in the vast library of the M. S. University of Baroda.

For any research project one has to gather, first of all, all the information (data) scattered at different places. From this information conclusions are drawn by analysing it. Research of any kind is impossible without data. Two types of data (information) have been used in this research work.

1.12.1.1 Primary Data:

Primary data have been collected by of fieldwork special sociological method called participant observation has been used for collection of data from the field. Along with it methods like visits case studies, schedule and selective demonstration have also been used.

1.12.1.2 Secondary Data:

Library has been the main source for collecting secondary data especially support of census reports, published works, various report pamphlets and dissertations has been taken.

I have also studied various theses on races and castes for preparation of the present research. Moreover, study of different books written on castes by sociologists and also the statistical numbers of the census reports of 1961, 1971, 1981, 1991, 2001 and 2011 have been minutely studied. Copper inscriptions documents, memoirs, historical stone inscriptions, etc. have also been looked into.

I have used the central library at the M. S. University of Baroda, Vadodara, Gujarat *Vidyapith* library at Ahmedabad, other main libraries of the state and the library at *Adivasi* Research and Training Centre at Gujarat *Vidyapith*, Ahmedabad as the

secondary source in order to get statistical data of population of the Rajput, their origin and historical information about their migration.

It was necessary to know the historical background in order to study the Rajput caste of the *Bhal-Nalkantha* area. So I read the history of Rajasthan by Colonel James Toad and Forbes's *Rasmala*. Besides, I have used libraries for examining references wherever required.

I have visited libraries finding library work necessary for gathering historical information. As it was necessary to get an idea as well as general information about social life before and after the field work, I took to library work.

Although the information availed from books in libraries is not directly useful in the practical fieldwork, it could be used for practical purposes. Data could be collected about the research problem through it.

This library method has proved itself very important for collecting secondary information in this method I have used theses gazetteers census reports of Gujarat government encyclopaedias, daily newspapers, periodicals as well as some M.Phil. and Ph.D. level dissertations related to the research study.

1.12.2 Historical Method:

Using historical method, pedigree, names of ancestors, names of generations, information of migration have been collected from the records of the *Barot* (traditional record-keeping community) books from libraries, articles, etc. I have tried to know the historical data about their social customs and traditions, norms of the caste, values, status, etc. from elders and *Barot*. These details are also available in some books articles, etc. from the view of study it is necessary to know the historical information of the caste, which I gathered by using this historical method.

In order to get information about the native place, area, ancestors and the origin of the Rajput, historical method has been used because it becomes necessary to know their past in order to get details of their native place, area of origin and their birth/emergence as a caste.

1.12.3 Questionnaire Method:

The questionnaire/schedule method has also proved to be very useful research method in order to get data it is very useful for the researcher to collect primary and important

method. Information is collected in this method by asking questions systematically arranged and personal interview at the same time observation also takes place.

The questionnaire/schedule contains systematic tables as well as questions for collecting primary information about the *Karadiya* Rajput. Questionnaire is used to get information about families covered in the present study, the condition of their vocations, number of family members, age situations of marriage, proportion of holding land, animal property details of debt and savings, types of family, health, new apparatus, political awareness new tendencies, etc. moreover, this method has also been used to get information related to family, economic social and religious condition of the families selected for study. The researcher himself has collected information filing in details in the table of questions by personally visiting the selected sample families in each area. These people do not keep record of household expense, so the details of their expenses have been noted by asking many sub-questions and observation. These estimates have been almost correct because of contact, care and hard work.

The purpose of selecting questionnaire was to get information about the society under study by talking to them and the details to be filled in the questionnaire should not be unclear/ vague because the education of the respondents is only of elementary level. I personally visited the respondents and filled in the questionnaire myself and sometimes got it filled in by the respondents. With the help of questionnaire many details which were hidden, came out and it became useful in one way or the other questionnaire takes us towards truthfulness from incomplete details.

In order to get information, I filled in tables prepared with a list of questions by arranging personal visits to the 200 respondents of four villages of the area under study. Through questions in the questionnaire such as respondents' general information, family information, physical tools and apparatus as well as information about social, economic, religious, political, educational change and that related to health in the caste. Information collected by this method was arranged in a master chart by using signs and code numbers and then was classified.

1.12.4 Field Work Method:

Fieldwork method is the main basis of study. The subject matter for this study lay scattered in the villages where the Rajput resides and it was to be collected by

fieldwork. So I undertook the fieldwork method as it was the main tool for data collection for my study.

1.12.5 Observation Method:

For any research study the researcher has to be engrossed with his (research) work. I came to know by personal observation information like the sub-castes of the Rajput under study, their economic condition, social customs and traditions, religion, cultural aspect, political terminology, which I could not get from the respondents and informants. What could not be asked in the questionnaire I came to know from personal/direct observation and those details/information were very important. By direct observation, I tried to get details of dressing, ornaments, behaviour, practices, etc. which could not be obtained by a questionnaire.

I got an idea about the life system of the Rajput with the help of this technique. In short, with the help of observation, I got information about their mutual contacts, meeting one another formally, taboos and restrictions besides construction of houses, animal keeping, weapons, rites and rituals of marriage and death, social and cultural festivals, etc. I also got to know directly information about the forms of relationships, family and its role.

During fieldwork I used participant and semi-participant observation method in order to get additional information. I used participant observation method to collect information about their style of living, social and religious festivals, cycle of life, economic condition, etc. Semi-participant observation method was used to get information about factors like physical culture, various means of livelihood and methods of agriculture, etc. which are related to economic condition.

Moreover, I have also tried to get information like style of clothing/dressing, ornaments, relationships, behaviour in mutual contacts which have not included in the questionnaire by direct observation joining with the families.

1.12.6 Surveillance Method:

There is some information which sometimes could not be collected by visits and observation so in order to get such information we have to participate in the activities of the community such as social festivals, traditions, etc. I have tried to get data by participating in the social and traditional celebrations and festivities by keen personal observation. I have successfully got some details by being present on festivals like

Navaratri, *Dussahara*, *Holi*, *Diwali*, etc. as well as marriage celebrations. In social life there are several aspects in which one community/society is intolerant to a person of another community. So, it is difficult sometimes to participate in social functions or festivals of a community one does not belong to. Some information on such occasions could not be collected. Thus as a researcher I gathered data by a detached and close surveillance on such occasions.

1.12.7 Interview Method:

A researcher can get written information but it could be false or misleading. When the researcher meets a person directly, there is a psychological effect on the person. During personal visits the researcher can get necessary information by his skill because of this psychological effect. During such visits, the researcher can discuss and talk by observing the effect of the questions face to face and the data collected in this manner can be very close to truth. Interview method is one of the research methods which are helpful in getting information of the past as well as present and by personal visits of different respondents I could get data about the *Bhal-Nalkantha* area. I could also get to know the problems and causes of the changes in the community. I could get those details about the customs and traditions, conventions, give and take practices, arrangement (social order), etc. which could not be obtained by questionnaires. Elders, leaders, youth, who are asking for change in different fields in the community under study provided the details about factors responsible for the change. In order to get such information I had to use a certain strategy which contained: 1) Visits with president and secretary of the circle (of villages) covered under study, 2) Visits with women and men of various age groups of the society and 3) Visits with educated young men and women.

It is important to develop closeness with the caste besides asking questions, verifying them during meetings with one another paying frequent visits to villages of the *Bhal-Nalkantha* area and getting detailed information about the history of the caste, rites and rituals of marriage, death and birth. I paid visits to many persons to get information about the economic, social and religious matters of the *Karadiya* Rajput of *Bhal-Nalkantha* area for this purpose. I tried to get information of the above nature from visits to leaders of the community, heads of families, the headmen, teachers, elders, women, *Vahivancha* (*Barot*) community (which keeps records of the families) and so on.

I visited the families selected randomly to collect information by primary source like questionnaires. I collected details of changes which have already taken place and those which are coming in the different aspects of their life by observing their condition and activities, way of living of the families selected as samples and also other families during visits to them and thereafter frequently. I have noted information collected by personal discussions besides being present on marriages, festivals, religious rituals and occasions like birth and deaths using the participant observation method. Paying visits to several members of the Rajput families, their elders and other distinguished people as well as social workers, I collected special information by talking, discussion and inquiry and verified some information wherever necessary.

These visits to the members of the Rajput community are half constructed. I use the guidelines for visits in order to know the harmony in social life. This visit method has been very useful in the present study.

1.12.8 Genealogy Method:

The social history of the Rajput is of a documentary type. Therefore, there has to be a coordination of the chronology of the time and various aspects of the genealogy of the caste. *Vanshavali* (genealogy) method is very useful in this regard.

I have tried to analyse the past events, names of generations, names of ancestors and genealogy of the caste on the basis of Rajput respondents, record books of the *Barot* (record keeping community), the documents of Rajput, stories, etc. with the help of this technique. I have also tried to give an estimate of how the conclusions are related to the present system. Besides, as I had to come in contact with many respondents, I have used this method in understanding different backgrounds. I have maintained the effort to examine the continuity migrations involved in it, heredity, etc. by proper lines when one and the same person takes matters of genealogy or family line in different way. While using this method, I have tried to understand the qualitative information about the documents of the Rajput, copper inscriptions, stone inscriptions, narratives, etc.

1.12.9 Diary Writing Method:

The following information has been obtained in writing from the leaders while examining the social structure of the *Karadiya* Rajput of the *Bhal-Nalkantha* area.

1) Their circle (of the caste) came to be formed in 1925; its constitution was drafted and the original copy of its record book was adopted received.

2) The leaders of the circle (of the caste) had prepared printed constitution in 1964 after changes in its rules in due course of time.

3) The *Panch* (Board) of the caste had careful understanding of the resolutions passed and developed by them about applications for matters like break up of engagement, divorce, etc.

Moreover, I tried to note down in diary details of visits, observation, fields work and whatever came in my mind as well as the information received during my field visits and on the basis of all this I tried to organize in the proper shape the obtained information.

1.12.10 Photograph Method:

Photographs could be used to show details of any objects, processes or information which could not be described in words. I have tried here to present certain information with the help of photographs.

Thus, I have tried to use various methods and means to collect data in fieldwork. As a result, I have put all the obtained data analyzing it in form of tables.

1.13 Research Method:

Social research works provide scientific knowledge related to social facts. It gives scientific explanation of human relationships and behaviour besides providing reliable and truthful information about them. In other words, it aims at examining social life scientifically and providing its scientific explanation. Such knowledge can be useful in solving problems of practical life and in formulating theories of social life. Different social research works differ from one another in view of their objectives. Some research works are connected with acquiring knowledge about social life where as some other research work aim at improving human life. Such research works could be useful in forming social policies and planning as well as solving social problems and social construction.

Social research is a process of explaining by scientific methods style of human life which can establish theories regarding social life. It is clear from the historical research studies that right from prehistoric time, man has been observing nature and raising a variety of questions and constantly trying to get answers to them. Questions

of these kind concerning human life were a part of philosophy in the beginning in the context of which solving the problems arising out of human being by religious aspect its solution was left to divine elements. With the passing of time and with the development of social sciences there has been an effort to understand the problems related to human life by scientific method a part of social sciences. From that time, this process has been going on continuously and from this process, every social science has been trying to get scientific explanation of any one problem keeping in view aspects of any one human society. In this scientific process, various research methods are used.

On the earth, man's social life has been passing in accordance with nature. A variety of questions arise in man's mind while observing constantly the surrounding environment by his own eyes. During such observation, various questions arise in his mind and he tried to find solutions to them. He took help of experts of whichever subject when he does not get answers by knowledge available to him. When he is disappointed in this effort, he gets confused, research becomes essential to find correct answers to those questions and avoid his confusion.

1.13.1 Meaning and Definition of Research:

Man possesses curiosity right from the beginning and has been trying constantly to satisfy it. He takes help of various aspects of human life in order to understand a social event/occurrence. Literature of every society is available in written and oral form and a researcher tries to get complete and accurate understanding of a real event/occurrence on the basis of this literature by research process using scientific method. Research of this kind begins from man's curiosity laid in his mind which adds to knowledge day by day presenting real events meaningfully.

Generally speaking, the meaning of research is a careful examination or a systematic finding. In English 'research' means to review a subject matter which has already been studied or find again. In order to understand the word 'Research', its analysis makes the meaning clear, just as,

R-Review (to observe again)

E-Exploration (complete research, verifying)

S-Survey

E-experimentation (experiment)

A-Analysis (Analysing)

R-Result (Outcome)

C-Conclusion

H-Hypothesis

The definition of social research given by scholars in order to understand the social research process more deeply and meaningfully are given below on the basis of which it would be easier to understand research.

Research is the original written contribution by scientific methods that add to the prevailing knowledge. Research could be in the form of discovery of new facts, it could be in the form of verification of old facts or it could be in the form of discovery of new facts., it could be in the form of verification of old facts or it could be in the form of giving explanation of cause and effect relationships between facts. Moreover, it could also be in the form of establishing clarification of prevailing theory.

Pauline V. Young says, **"Social research is a scientific enterprise which has objectives of developing new scientific apparatus, concepts and theories that makes reliable and meaningful study of human behaviour as well as explaining relation between cause and effect or finding new facts or the chronology of old facts, mutual relations between them with the help of logical and systematic methods."** [33]

Explaining the concept of research, M. H. Gopal says, **"Research is a systematic examination of theory (principles) or rules on the basis of this examination to find out facts and relations between these facts with the help of objective and verifiable methods."** [34]

According to the above definitions social research is a scientific process in which efforts are made to find out new social facts by scientific methods. Past facts are examined and verified and mutual relations between facts are found, the cause and effect relation between facts is also discovered. Moreover, concepts and theory which make scientific study of social life or social facts and its objective is to get scientific understanding and scientific examination of human behaviour and social life.

In short, social research is a scientific process of analysing the events and trends of social life and on the basis of it formulating scientific concepts and theories/principles related to social life.

1.13.2 Use and Importance of Social Research:

The importance of social research could be estimated in two ways: one, its importance could be marked on the basis of its truthful relevance; in the academic world, the importance of social research is evaluated on the basis of its truthfulness; second, the importance of social research is marked by its usefulness. Social research is evaluated taking into account facts like what advantage the society has, what its value in the market is, how could it be useful in the progress of the society, what its utility in the practical life is, what economic benefit in the practical life or the conclusions of research will be and so on.

Thus, there are two measures deciding the importance of social research: One, the truthfulness of research and second, its practical utility.

According to Goode William J. and Hutt Paul K., **"Taking into consideration these measures, the common uses and their importance have been stated as following."** [35]

1.13.2.1 Share in the Development of Science:

Social researchers give contribution to development of social sciences. The conclusions and interpretations of social research could be useful to other social research works. They become, useful in providing the viewpoint to research could be useful to make social the development of new methods possible. During the II world War, the practical research on the American soldiers has given a noteworthy contribution to the development of the principle/theory of reference group. In the same way, the research works could become source of new hypotheses. They become useful in establishing social theory or extending the existing theory.

1.13.2.2 Provides Training to Researchers of new Generation:

The systematic knowledge regarding social research enables the new researchers to become better researchers providing them scientific training. It becomes helpful to the new researchers for disciplined thinking in the field of social research. Research provides contribution to the upcoming researchers to study the field in which he is involved in research and the insight to evaluate the research works done by other researchers develops in them.

1.13.2.3 Useful in Making Prediction:

Social researches become useful in foretelling about social life. Some social researches are related to social currents/trends. Such researches are called trend studies; they indicate what the present trend of a social event is and it clarifies what form it will take in future, just as it has been known from the researches concerning joint families that they are not breaking up but they are seeking adjustment.

1.13.2.4 Helpful in Controlling Practical Problems:

Social researches become useful in controlling practical problems or making them lighter. The conclusions and interpretations of research work become also useful to the profession workers as well as leaders. The conclusions and interpretations of the social research work enable the executives, chairpersons of various committees of community leaders of the labourers, government administrators to work in a better way in their respective fields.

1.13.2.5 To Understand Reality as Subjective:

General public as common citizens are perplexed in finding adjustment in the modern complex society. Social researches describe and analyse social life objectively. Thus, social research gives contribution to provide scientific views towards social life directly or indirectly to those who reports of social research. Social research becomes extremely useful in understanding reality objectively. It gives objective description of a social event and analyses it. Such understanding develops a habit of looking at reality of social life scientifically and thus, social research becomes useful to other researches, leaders, workers and over and above general public.

1.13.2.6 Helpful in Social Policy and Construction of Planning:

For social policy and making a plan, facts regarding various fields of social life are required. There is little possibility of success of social planning if it is done without the scientific facts about poverty, backwardness, health, unemployment social inequality, population-growth, education urbanization, etc. Social research provides objective and factual information and rules regarding various fields of social life which become useful in forming policy and making social planning. Social research provides knowledge of social structure and its function, which becomes very useful in forming a social policy.

1.14 The Data Collection:

The present study depends on information (data) of two types: 1) Secondary data and 2) Primary data. This data is described as given below:

1.14.1 Secondary Information:

Dennis and Stephen State, **"**Information that already exists or has been recorded and has not been collected for completing the purpose specific research in whatever social research is called 'secondary data.'**"** [36] The data available as already collected is called 'secondary data' or 'documentary data'.

The secondary data for the present study has been collected from libraries of different universities, Ahmedabad District *Panchayat* Library at the *Taluka Panchayat* and also *Mamlatdar* office, etc. It is obtained from available reference books research works, journals and census reports, gazettes, etc. available respectively at libraries at the above offices. Thus, various documentaries sources have been used to obtain the 'secondary data'.

1.14.2 Primary Information:

The data collected personally by a researcher himself for the first time is known a 'primary data'. The researcher obtains primary data from the respondents during the field visits using different research techniques.

The researcher had used the interview method and the participant observation method as a secondary/supportive method in order to get primary data. The main tool to get primary data for the present study was the verified field questionnaire.

1.15 Review of Available Literature:

Researches are going on in any science if the review of available researches about castes and their relation with sociological research are examined. No research work is the first of last. The research process in the present study has been continued by the researchers only by reviewing the reference literature. Not only that but the continuation of the research work has also been done so that there is no repetition of earlier researches and the new research differs from those researches to a certain extent and also there is new addition in the research keeping this view in mind, the research works about other castes before the changes in the *Karadiya* Rajput caste have been reviewed.

Many studies about castes by foreign researchers have been made in India. Perhaps this is the most studied field in the sociological researches. So, it is not possible to review all those researches, but some of the milestone studies about castes already done have been reviewed here and that is presented here.

The development of social research began in the middle of the 19th century and soon, the growth of social research activities continued speedily. Generally speaking, before taking up any research work, it is necessary to get knowledge of already available research works related to the new research study because, no research work is the first or last. It is possible there has been research already done before a researcher takes up a certain activity but some critical or thoughtful points about that occurrence have already been noted. So, it is necessary for the researcher to review the researches already done before beginning his own research study.

It has been established from the volumes of reviews of researches by Indian Council of Social Science Research (ICSSR) and from a bird eye survey of names of research dissertations and their list, other literatures and references of research scholars that the sociological studies in India began at Bombay/Mumbai University in 1919 and thereafter in 1947 at Shamaldas College, Bhavnagar in Gujarat State. From then different research activities concerning castes have continued to take place till date at universities of India.

Among the researchers regarding castes in India include Dr. Ghurye, Dr. Thuthi, Dr. Mukerjee, Srinivas, Shri Ketkar, Iravatikarve and those in Gujarat include works by Dr. Taraben Patel, Dr. Akshaykumar Desai, Dr. Niraben Desai, Dr. A. M. Shah, etc. These scholars have developed special tradition of researches regarding castes which is getting stronger day by day.

"Moreover, in the report of the studies regarding castes, the studies by Surjeetsingh attract our attention. Shree Surjeetsingh has shown three stages of studies regarding castes." [37]

1) Studies regarding castes done before 1950
2) Studies regarding castes done between 1950 and 1960
3) Studies regarding castes done since 1960

He believes that systematic and methodical studies are included in the third stage. The author has given the following details as the contentions of his report.

All the studies done on different aspects of castes have been included such as rural and urban classes and social inequality, castes and marriage relationships, castes and judiciary system, constancy between castes of non-Hindus, tribes and caste, caste and

personality, migrated casted, the aboriginal castes, caste and dominant castes, etc. Regarding these points, the author has suggested their special fields:

1) Changing relation between the caste and power (authority).
2) Relations between the caste and class.
3) The tension between scheduled and other castes.

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

The information about Indian social system and the concept of caste system have been presented since the Vedic period but the attempt to study them scientifically and collect them systematically seems to have been done around the 20th century. However, the studies that have been done prior to it cannot be said useless. Their value is quite high as they have provided background to the development of scientific studies done during the 20th century.

Descriptions of Indian social system are found from the notes in the travel diaries of foreign travellers like Magasthesis (Megesthinis) (315 B. C.), Huen Sang (630-44 A. D.), Fahiyan (405-11 A. D.), Alberooni (1030 A.D.), Marco Polo (1288-93 A.D.), IbnBatuta (1325-51) A.D., Acousta, Camilton, Babosa, Trevor Niar, Gross, Genteel, Arme, Burnier, etc. Then, systematic efforts to collect the information were made in 1784 only after founding of 'royal Asiatic society'.

The British Government established political stability in India by the end of the 18 the century but the British could not succeed in understanding completely the form of peculiar structure if Indian social system of castes and religions with a view to administering political system until the arrival of Lord Wellesley. As a result, Wellesley entrusted the responsibility of collecting information about various aspects of caste, traditions, vocations, law, etc. of the traditional Indian social system to Buchan. Buchan completed a large study in twenty five volumes under the title History and Antiquities, Topography and Statistics of India and prepared a work called Hindu Tribes and Castes in 1881.

After the study made by Buchan the British officials developed encyclopaedias and informative edited studies like census about the social system of the tribal in Indian social structure. During the time of Ridgeley an effort was made to prepare a census

report on the basis of caste system. The caste system was classified systematically. Ridgeley prepared volumes under the title 'People of India' (1915) on the basis of this study of castes and tribal communities of Bengal. He divided the castes into seven categories and then tried to find out the original history of these castes. With the help of Nesfield and Ibbotson, he tried to collect detailed and extensive information about the caste systems in India. Nesfield has tried to find out the original cause of the rise of the castes and the changes resulting from the vocations in the in the sub castes. Ibbotson tried to find the root of the castes in the tribal communities due to the multiplicity of the castes. J. H. Hutton, on the other hand, found out fourteen cases for the rise and development of the caste. In 1909, Thurston and Rangachari published seven volumes of 'Castes and Tribes of India'. During this time, Anantkrishna Ayyar published two volumes of 'Kochin Tribes and Castes'. Thereafter, during the period 1928 to 1936, four volumes about the tribal communities and castes of Mysore state were published by L.K. Ayyar. Moreover, 'Castes in India' by Hutton is also an important study of castes.

B.S.Guha has also made an important contribution in making the studies of the Indian social life scientific and in giving them the place in universities curriculum. His study 'The Racial Basis of the Castes in India' (1931) is considered a very important contribution in view of caste system and anthropology. Moreover, he also worked on the *Khasa* Rajput of Jonsar Bavar area.

During the same time, an important trend of studies of the Indian social system was begun by D. N. Majumdar. His 'Caste and Communication of India' (1958) can be considered an important study of the rural society.

G. S. Ghurye's contribution in the caste related studies can also be considered very important. He has given volume called 'Castes, Class and Race in India' (1935), an all-inclusive study about caste. Besides these studies, M. N. Srinivas's study of the *Kurg* called 'Religion and Society among the *Kurg* of South India' (1952) and Edin Mayer's Ph.D. thesis called 'Castes and Kinship in Malwa Village' (1960) were the scientifically done fieldwork based studies of Indian social system produced so far.

1.15.2 Studies of Cultural Life and Reforms:

"Several anthropologists sociologist have studies of cultural life of different societies in the context of cultural change. In these studies, they have examined the cultural

change. In these studies, they have examined the cultural life and changes taking place in them in the communities of Africa, that of North American, the Malaysian islands, etc. Among these studies, those by foreign scholars like Morgan Med (1871), Herbert Spencer (1878), Melinowski Bronislaw (1884), James Frazer (1890), French Boas (1909), Richard (1932), Ruth Benedict (1934), Serpera (1934), Herstikovitz (1938), Crober (1939), Redfield (1953), Firth (1957), Milton Singer (1972), etc. are included.

In India, studies of cultural life in the context of change of different communities in the 20th century have been made by anthropologists and sociologists. Among these studies, those by Rivers (1901), Sharadchandra Roy (1912), Rizlay (1915), D.N. Majumdar (1937; 1950), Ayappan (1944), Verier Elvin (1939;1959), Hemen Darf (1945), S.C. Dube (1951), M. N. Srinivas (1952), N. Dutt Majmudar, (1955), T.C. Das (1955), Surjit Sinha (1956), T.B. Nayak (1956;1970), S.K. Srivastav (1958), Mahapatra (1960), Rayburman (1961), L.P. Vidyarthi (1963) P.K. Bhaumik (1963), Sachchidanad (1965) are very important.

Some of the important studies done by scholars in the above list are mentioned below:

Homon Darf (1943) has studied the culture of *Chenchu* tribe in south India and the factors of cultural change in their life. A. Ayyapan (1944) has discussed tendencies developing towards marriages between two or more brothers giving an idea about the changes taking place in the cultural life of the *Iravan* community of Southern India living on the coastal area. T. C. Das has studied the cultural life of *Purusum* sub-tribe of the *Kuki* tribe of Manipur. In this study, he has talked about the changes taking place in the social organizations and in the stationary agriculture from the roaming agricultural practice as a result of industrialization in this tribe.

In 1946, Surjit Sinha made a study of the cultural life and changes in the *Bhumij* tribe of Orissa.

In 1950, Dr. D. N. Majumdar studied the cultural life of the *Ho* tribe of Orissa and has discussed the effects of changes in the second study.

In 1950, M. N. Shrinivas studied the religion and community of the *Kurg* tribe of South India.

S. C. Dube studied in 1951 the cultural life of the *Kamar* tribe of Chhattisgarh.

Dr. T. B. Nayak studied in 1951 the cultural life of the *Bhil* of Rajpipla (Gujarat) and southern Khandesh and in 1972 he discussed the cultural life of the *Binzvar* tribe of the Chhattisgarh of Madhya Pradesh.

In 1955, N. Dutt Majmudar has discussed the changes taking place in the life of the *Santhals* of Bihar resulting from their contacts with Hindus.

In 1960, L. K. Mahaptra studied the life of *Hilbhumia* tribe of Orissa.

In 1963, L. P. Vidyarthi studied in detail the culture of *Maler* tribe living on the Rajmahal hills of the Santhal in Bihar.

P.K.Bhaumik studied in 1963 in great detail the social and economic life of the *Lodha* tribe living in the forests of Midnapur in West Bengal.

In 1965, Sachchidan and made a detailed study of the changes in the cultural life of the *Munda* tribe of Bihar.

On Gujarat, among such studies, there is one by Dr. T. B. Nayak called 'The *Bhil*-A Study' (1950). In addition to this, P.G.Shah studied the cultural life of the tribes called *Dubla*, *Nayakada* (*Nayaka*) and *Dhanka* in 1958, 1959 and 1969 respectively. In 1932, B. H. Mehta studied the *Chaudhary* tribe of South Gujarat and in 1977 Ghanshyam Shah studied the same tribe. This study discussed the changes in the economic social and religious and educational conditions. Sindhdharaj Solanki studied the *Garasiya* tribe of Shamlaji (Gujarat) area in 1974. Smt. Asha Solanki studied the culture of the *Rabari* community of Saurashtra in the similar way. Dr. Arvind Bhatt studied in 1983 intensively the change in the social life of the *Chaudhary* tribe of south Gujarat. H. R. Trivedi published in 1961 his study on cultural life of the *Mer* of Saurashtra and Dr.Jethwa studied the *Bhil* of Saurashtra." **(38)**

1.15.3 Studies Done on Social Reforms in Rural India:

Various anthropologists and sociologists have studied from time to time the changes in the customs, traditions, values in the entire social system as well as various castes and communities of rural India.

B. S. Kohan has discussed in his study in 1954 the changes in the traditions of the

Chamars (Cobblers) of North India. T. S. Das has produced in 1965 a study of the cultural and structural factors obstructing the culturization process and in 1945 technological progress besides the study of the cultural changes in the transition from the roaming practice of agriculture to that of stationary practice of farming and those in the marriage system.

D. P. Sinha produced a study in which he tried to give a picture of the changes resulting from the interactions prevailing in the markets of Chhotanagpur area. In 1944, A. Ayappan has given an idea about the fast changes taking place in the *Iravan* community inhabiting in the sea-coast area of South India.

Many studies of changes in the context of social changes coming in the religious beliefs and conduct have been made. Such studies include *Pulium* (1960), M. K. Raha (1962), besides Kethlinagaph (1959) who has examined changes in social structure in the context of changes in the rites of death of the Ayyar community. In pointing out the matter of cultural changes, the contribution of M. N. Shrinivas could be considered very important. He gave the concepts of 'Culturization' (1952, 1956 and 1966) and 'Westernization' (1956 and 1966) related to the former.

Among the studies related to cultural change, the Ph.D. thesis called "Study of socio-economic change due to the establishment of the Atul industrial plant in Gujarat" by Dr. V. H. Joshi. In this study an upper caste called *Anavil* Brahmin and other castes and their relationship with a tribe called *Dubla* working as *Hali* has been given an important place. The focus of the study is on the economic order but the change in the social status and relations is also discussed in this study.

The study by Dr. B. H. Mehta done in 1932 has been re-evaluated/reassessed in 1977 by Ghanshyam Shah is about changes taking place in the village Sathavav. This study concentrates mainly on changes coming in the economic system besides the discussion also included details of social religious as well as educational aspects.

Concepts/ideas and information about the Indian social life have been presented in the literature of the Vedic time but the effort to study it scientifically and systematically

has been made around the 20th century. However, the studies made before this period could not be completely ignored/considered as useless.

1.15.4 A View of Studies on Caste of Last Fifty Years:

"Portuguese who used the word 'caste' for the first time used it as a 'Unit of identity' of Indian castes (Cox 1770; Das 1984). The concept of caste given by them was in the cultural sense. This description of the hierarchy among the caste groups was in accordance with the principle given in the Hindu scriptures. The concept is known to understand the social status of any Indian. Cohen (1968) divides the studies based on caste done before 1930-40 into three types of viewpoints: Orientalist, Missionary and Administrative. In the first two points of view, there was effect or thought about caste given in the Hindu scriptures. Yet there was difference in their approaches. The Orientalists believed that the Indian society was concrete, static and unchangeable. The missionary view point was quite contradictory to it. The British who looked at the Indian society from an administrative view point believed that caste was an 'entity'. Then, the studies based on caste carried out during the years from 1945 to 1955 were based on the hypothesis that Indian society is complete, static and autonomous. This hypothesis was refuted for the first time in 1955 by the studies done by Shrinivas and another by Maikkim Marriott and the illusory concept that that village was totally independent was refuted and it was established that the village was a part of the complete society.

It should be noted here that the information about writings regarding caste since 1951 is not available in the gazettes because they have been removed from them. Now, the major source of information about caste has been that of the rural studies. Commenting on such studies A. M. Shah (1984) notes that such studies about castes have been limited naturally to the interrelationships between different caste groups living in villages and in such studies importance is given to social and cultural matters only. Regarding the limitations and significance of these studies of structural functionalism, Pradeep Kumar Bose (1984) writes that such studies have certainly given concepts like cauterization, westernization, labourization, dominance, caste, etc. Which are helpful in understanding to an extent social realities but it is inadequate in understanding rural inequality, rural politics, social interaction, etc. In order to understand structure and system of rural society special effort is required.

For the understanding Indian society, political and economic affairs are as much as important as social affairs in studies of castes but studies of this kind are very limited in number. Andre Beteille (1974) believes that while studies regarding caste are carried on, political and economic aspects are ignored in comparison to social aspects. In the studies regarding caste when 'economic' (class) is ignored, Das (1984) says that: **"**…..Sociologists have given more importance to caste than class because it is not only difficult to see class at the empirical level but also there prevails a paucity of clarity of the concept at the basis of it. 'Class' is not only a group it is also a 'process'. As a concept it is confusing; since the time of Manu the concept of caste has been getting duplicated. Ramkrishna Mukherjee (1957) also lays stress on the analysis of economic structure for the understanding of dynamic rural society. According to him, while economists are interested in the process of labourisation of rural people social ethnologists and sociologists give more important to studies of dominant caste, culturisation, etc. Actually, an approach to combine both these types of studies is required but such combined studies are exceptional (Bose 1984).

In fact, members of any community/caste haven't remained homogeneous today. After 1970, the studies of castes take into consideration social 'stratification'. Commenting on such studies, Ghanshyam Shah (1979:459) notes that many scholars have seen a correlation in the hierarchical order, ceremonies, strata of castes, Evidences of this kind do not prove anything more than economic hierarchy. In addition, to this, he adds that relations between strata go beyond the limits of castes but this has rarely been mentioned in such studies. In any caste group even at the rural level rich and poor groups of people are seen even today (Roy 1979:30).**"** [39]

Moreover, there have been M. Phil. and Ph.D. level studies regarding social change in the castes in Gujarat which could be called predecessors of modern studies.

1.15.5 Ph. D. Theses:

1.15.5.1 Ph. D. Thesis-1: Brief Summary:

Title: "The*Mers* of Saurashtra" (A profile of Social, Economic and

Political Status)

Researcher/Author: Harshad R. Trivedi

University: The Maharaja Sayajirao University of Baroda

Year: 1961

In this thesis, history, traditions of the caste elders and the achievements of the caste, social, economic and political status of *Mers* and the changes that have taken place have been studied minutely. A survey of 300 families has been made for this study.

There has been a great change in the social, economic and political fields, *Mer* community which was known for its fighting nature has developed cordial relations with other communities; they have begun to cope with modernity giving up the old outdated customs. They depended on agriculture in the past but today they are found working in professions like textile mills, industrial plants, engineering and also as insurance agents, doctors, advocates, etc. They have also been going abroad in order to improve their living standard and have created their own social groups even to other countries. Moreover, a total change is also found in the political field in the caste. Today, instead of being an uneducated rural community, they have developed political leadership in the area around Porbandar town where their population is very large.

Thus, there is a change in the status of *Mers* due to such changes in the community in the urban and rural areas. The members of the caste have begun to think that there is no option for social reform but education, so, the leaders of *Mer* community are trying to bring awareness towards education in the community.

1.15.5.2 Ph. D. Thesis-2: Brief Summary:

Title: "Changes in the *Bajkhedaval* Brahmins of Saurashtra"- A

Sociological Study.

Researcher/Author: Shri Manmohan Mehta

University: Saurashtra University, Rajkot

Year: 1992

In this study, caste and caste system, literature that existed before this study, social change, etc. have been discussed. Castes developed due to the blockage of *Varnavyavastha*. It has been observed that nothing could be said categorically why, when and which factors played role in the rise of the castes.

Khedaval Brahmins are divided into three parts: *Baj*, *Edwa* and *Bhitara*. There are 27 *gotra* (clans). Most members of this caste have been engaged in jobs or occupations. The level of education among men and women is very high. They follow *Swaminarayan* and *Vaishnav* sects. Their family goddess is *Tuljabhavani*. Changes

are seen in their various organizations, ceremony, customs and traditions. Joint family system is found in the community to a great extent. Dowry system is found. The parental role has diminished in deciding marriages. Religious changes are also notably seen in the community.

1.15.5.3 Ph. D. Thesis-3: Brief Summary:

Title: "Changes in the *Kadva Patidar Samaj* of Junagadh district after Independence".

Researcher/Author: Ms. Kantaben Sapovadiya

University: Saurashtra University, Rajkot

Year: 1993

Population of *Kadva Kanbi-Patidar* is in a large number in Gujarat and in Junagadh district. In this study, survey of six villages each from Talala and Manavadar *Taluka* of Junagadh district was done and the data was collected from respondents of more than 60 years of age. Discussion of history of *Kadva Kanbi* community and *Varnavyavastha*, rise of the community, its clans, branches, etc. have been included in this study. Discussions of points like dowry, wedding songs, mismatches, polygamy, the status of women, restrictions for women, expenses, scaling tools used for weighing, religious pledges, farming, economic conditions, family goddess, religion, etc. has been taken up in the study.

In this community, practice of bridegroom price (dowry) due to shortage of bridegrooms is in vogue; they stick to their circle of villages for marriage and maintain religious hierarchy. Their family goddess is at Sihsar village. The main occupation of these *Patidars*, is farming. Changes are now seen in this community.

1.15.5.4 Ph. D. Thesis-4: Brief Summary:

Title: "*Kolikom* of Nagher area" - A Sociological research

Researcher/Author: Shri Haresh S. Jhala

University: Saurashtra University, Rajkot

Year: 1994

In this study, a peculiar provincial area has been covered. The main community in Nagher area in respect of population is *Koli* community, they are known as *Talpada Kolis*.

This community lives in Nagher area for many years. The objective of the researcher is to study the effects of culturisation on this *Koli* community. These *Kolis* are Hindus. Shortage of industrialization necessary houses and drinking water is seen in this community. Superstitions and blind faith still prevail among them. The researcher has studied on the basis of his hypothesis the status of *Koli* community in the hierarchy and the dynamic change in the community. In this case, the caste system is strengthened by social, economic status, relationship with other castes and the constitutional provision of being a backward community. During the British rule, the *Koli* were involved in occupations considered low and illegal activities. This community is made up of thirteen *transalis* (shallow bowls used at community gatherings) or groups which include *Keliya*, *Talpada*, *Chunvaliya*, *Ravaliya*, *Divecha* and *Khant* and others in the hierarchy. They have been included in the list of *Baxi Panch* castes (castes declared by the government socially and economically backward) Their major occupations include farming, animal husbandry, labour jobs on ports, mines and industries, etc. Equal effects of religion, culture and political activities are seen in the community. The process of change is very slow but their intention for awareness is found increasing.

1.15.5.5 Ph. D. Thesis-5: Brief Summary:

Title: "A sociological study of the *Lodha* caste of Rajkot".

Researcher/author: Ms. Kirtiben Jani

University: Saurashtra University, Rajkot

Year: 1995

In order to understand Indian social system, it is necessary to study caste system scientifically. Caste system affects every aspects of the life of Hindus. The entire structure of Indian society depends on caste system. During British rule, the process of change began in the caste system. Research studies are obviously necessary to understand changes in castes.

According to them, caste system is not static but dynamic. Changes in the *Lodha* community are corrected to the changes in the other castes. Caste system is changing into class system. The study includes a complete survey of 280 families. In Hindu society, *Lodha* caste considers them as servants of *Kshatriya* community. Their original native place

was Ludhiana in Punjab. The study includes matters like marriages, inter-caste marriages, divorces, remarriages of widows, status of women, etc.

1.15.5.6 Ph. D. Thesis-6: Brief Summary:

Title: "*Kolis* of Gujarat in the changing scenario" - A Sociological study

Researcher/Author: Shri Arjun Patel

University: South Gujarat University, Surat

Year: 1987

This is a Sociological study of the *Koli* community of Gujarat which includes the data of population of *Kolis* in Gujarat and India besides the details of *Kolis* living abroad. An effort has been made to examine whether there is any change due to help given by the Social Welfare Department, State Social Welfare Board and the society itself in this caste included in the list of *Baxipanch* group of Castes (a group of castes declared as socially and economically backward).

1.15.5.7 Ph. D. Thesis-7: Brief Summary:

Title: "Social Change in the *Karadiya* Rajput Caste in Rural Gujarat" - A Sociological Study

Researcher/Author: Shri Bharatsinh J. Gohil

University: Saurashtra University, Rajkot

Year: 2010

In this study, a selection 250 respondents from 2652 *Karadiya* Rajput families was made by random system from four *Talukas* called Kodinar, Veraval, Una and Maliya Hatina in the Junagadh (Sorath) district. In this study total seven chapters are included namely, research plan, the historical and geographical background of Saurashtra, economic data, educational data, social data, religious data and conclusions.

In this study, various research methods like library, questionnaire, visit and observation have been used to collect data. The study includes discussion of changes especially in the *Karadiya* Rajput community that have taken place in the different fields due to the effects of various factors causing changes.

Moreover, the researcher has kept the *Karadiya* Rajput and changes in the community. Like other castes, this caste is also changing and in the form of research,

the researcher has examined matters like their status, religious, economic, social, educational matters.

1.15.6   M. Phil. Dissertations:

1.15.6.1 Brief Summary of M. Phil. Dissertation-1:

Title: "Social Structure and Change in the *Dharavi* caste in Nagher area"

Researcher/Author: Shri Rajendrasinh A. Rathod

University: Saurashtra University, Rajkot

Year: 1995

This caste called *Dharavi* inhabits only in seven villages of Nagher area. They had migrated from *Marwad* (Rajasthan) to Saurashtra. They consider themselves equal to castes like *Rabaris* (cow breeding caste), *Mers*, *Kolis* and *Ahirs*. Their social structure is peculiar. In this study, the researcher has discussed their economic condition, culture and change in different files. This community has remained backward and is lagging behind in social change.

1.15.6.2   Brief Summary of M. Phil. Dissertation-2:

Title: "Structure and Change in the Rajput caste in North Gujarat" (A Sociological Study)

Researcher/Author: Shri Manubhai V. Patel

University: Gujarat *Vidyapith*, Ahmedabad

Year: 1988

In this study, the researcher selected villages from Mehsana, Sabarkantha and Banaskantha districts of North Gujarat in order to understand the economic, social and religious, cultural conditions of Rajput. Visit, questionnaire, participant observation and direct observation methods have been used to collect data. At the end of the study, it is found that the conventional occupation of this caste/community is farming. They also are engaged in jobs like police, army, in government as well as private sectors. In this community, restrictions on behaviour of women towards male and elders in the family are very important. Dowry system exists in this community and as dowry (a large amount of money, household items, etc.) has to be given to bridegrooms. Widows can never remarry; child marriages are encouraged. The birth of a daughter is not welcomed. They believe in superstitions. They also practice untouchability with lower castes.

1.15.6.3 Brief Summary of M. Phil. Dissertation-3:

Title: "Dowry System in the Rajputs of Vartej" (In the context of Village
Vartej of Bhavnagar district)

Researcher/Author: Ms. Renuka Bhavsar

University: Gujarat *Vidyapith*, Ahmedabad

Year: 1987-88

In the Rajput community, dowry system has increased today which is carried on traditionally. This study is based on questionnaire, visit method and direct observation method in order to find out economic, social, religious reasons behind dowry system. In the conclusion, it is found that the Rajput consider them belonging to royal (princely) families. As compared to other castes, this caste is male dominated and the status of women is low. Women do not have as much rights as males. People give more importance to the house of the girl, her maternal relatives and richness of the girl's parents at the time of selection of a bride. There is a custom of giving gifts to the relatives of a bridegroom at the time of wedding. Divorce is not at all possible in this community. Women are tortured by their husband if they cannot bring sufficient dowry.

1.15.6.4 Brief Summary of M. Phil. Dissertation-4:

Title: "Social Change in the *Karadiya* Rajput caste" - A Study

Researcher/Author: Shri Bhavsinh P. Mori

University: Gujarat *Vidyapith*, Ahmedabad

Year: 2001

In this study, two villages of Kodinar *Taluka* have been covered. By random selection method 100 respondents were been selected for collecting data. Other methods like library, questionnaire, visit and observation are used for data collection. In the conclusions, it is found that the status of women in family has changed; the birth of a girl child is not unwelcomed. The practice of child marriages is also decreasing. Moreover, there is a change in the status of women in social and religious fields. There is also change in the role of women in the field of education.

1.16 Research Hypothesis or Inference (Premise):

Formation of a hypothesis or inference is an important step in research. Other steps of research canter on the hypothesis. Before starting research, the researcher has to formulate a hypothesis which is an essential and complicated process. It is difficult to

go ahead in research without a hypothesis. In short, hypothesis is an extremely important step in research. It provides guidance to the researcher and the whole process of research; it provides the right direction to research. It decides the centre of the research. Hypothesis makes the problem of research simplified.

The initial hypothesis is totally tentative but as the process of research moves forward, it changes. Thus, a hypothesis is a concept about a problem and data is collected to prove its correctness. If such a hypothesis proves to be true it takes the form of a principle/theory. So, hypothesis is not a theory but a link between research and a theory.

Hypothesis is such a tentative statement which is yet to be proved. As we have said a Hypothesis is the first step towards research. In science, a hypothesis is a statement about the relationship between events and a tentative inference about their conclusion.

Similarly, hypothesis is very important in social research because in social sciences, scientific methods are used. Therefore, the most important step in social research is the formulation of a hypothesis. The research in social sciences begins in an uncertain situation and a hypothesis gives direction to the process of research. A hypothesis is such an inference the truth of which is yet to be proved. At the beginning of research, the first step is to formulate the research problem which is formed by the researcher on the basis of available literature, experience or empirical knowledge. When the research problem is stated, it is called a hypothesis.

Hypotheses are very important in research and they are formulated from a special speculation which becomes the basis of research. When Newton saw an apple falling down from the tree, he began to think why it fell down. From this the theory of gravity was invented by him. Just like concepts, hypotheses also indicate to find out solutions to certain events and provide guidance to other researchers.

A hypothesis is such a statement which is formulated to reach the logical contention of an inference. As already said, the researcher has to formulate a research problem which becomes basis of a hypothesis which leads towards a logical contention in order to prove its truthfulness scientifically. In order to prove beliefs prevailing among people right or wrong scientifically, certain hypotheses need to be formulated.

Thus, with the help of a hypothesis, research problem is clearly stated. A good hypothesis makes a research problem clear and truthful details are collected on the basis of such a hypothesis. A hypothesis could not be accepted if it turns out to be wrong on the basis of data collected in the research problem.

Thus, a hypothesis is the main pedestal of research. In the present research work, the following hypotheses are formulated:

1) The effect the modern time on the caste is seen and as result the present form of caste has changed.
2) Caste system is not static but changeable and dynamic.
3) *Karadiya* Rajput caste in the *Bhal-Nalkantha* is undergoing change and there is a change in its every aspect.
4) The importance of a nuclear family instead of a joint family is increasing.
5) Change in the status of women in the *Karadiya* Rajput of *Bhal-Nalkantha* area isseen.
6) The concept of marriage among the young men and women in *Karadiya* Rajputs of *Bhal-Nalkantha* are changing.
7) There is awakening among women of the *Karadiya* Rajput due to education.
8) To study the habitation, impression about their community the peculiarities of *Karadiya* Rajput caste.
9) To collect data about inter caste marriage in the *Karadiya* Rajput caste.
10) To understand and examine the status of the *Karadiya* Rajputs in the social field.
11) To examine the educational condition in the *Karadiya* Rajput caste.
12) To collect data about economic condition, their resources, their income and expenses in the *Karadiya* Rajput.
13) To collect data about religious matters, the worshiping ceremonies of gods and goddesses religious pledges, etc.
14) To collect data about new changes in the *Karadiya* Rajput in community marriages of choice, entrepreneurship in new industries and businesses besides new problems like education among women, dowry system, child marriages, Superstitions, etc.

1.17 Importance of Research:

The main objective of research is to add to knowledge. Social research provides

training to the rising new generation of researchers. With the help of scientific research and scientific training for research, the new researchers enable themselves to become good researchers. Social research helps the new research scholars to engage into systematic thinking.

Social research is useful in controlling practical problems or making them lighter. Research is a mystery of our cultural development; is removes ignorance by inventing new mysteries and gives gift of better ways of working and results. On the increasing scope of research, Maniyar says that, **"the importance and value of research is not just clear only it is very clear."** [40]

In the present study detailed understanding of change in the structure of caste system. In understanding stratification of Rajput community, the contribution of *Karadiya* caste is very important. The present study can be useful in understanding the change that has taken place in the *Karadiya* Rajput community.

This study will also be useful in understanding the Hindu social structure as well as variety in the structure, functioning and dynamics of *Karadiya* Rajput caste along with the development of Indian society. This study also will help in finding out which factors are countering the development and which programs will help the development of the *Karadiya* Rajput caste.

1.18 Objectives of Research:

The main objective of social research is to add to the bulk of knowledge. Scientific knowledge about different aspects of social life could not be achieved until they are not examined. The mutual relationships can be established by careful proper and systematic study of social research. With the help of social research, new facts are discovered and old facts are verified and these facts are seen meaningfully by juxtaposing them. There are three main objectives of social research.

1.18.1 Finding of Facts and Scrutiny:

The modern objective of social research is to find out new facts and verify old facts. Facts are not looked into separately but they are observed as being related to one another. Social research tries to find out the mysteries behind social facts.

1.18.2 To Find out Relation between Facts:

The second objective of social research is to find out relationships among the facts. Facts are analysed by arranging them on logical basis in proper order after collecting

them. The purpose is to find out the hidden meaning behind the facts and analyse the relationships among them. Moreover, the intention is also to examine what type of mutual relation there is and whether it is a causative relationship among the facts.

1.18.3 To Establish Scientific Principle:

The third objective of social research is to establish a principle/theory related to social life. The important objective of research is to develop scientific apparatus, scientific concepts and principles.

Social research is a systematic effort to obtain scientific knowledge about social life. With the help of which an effort is made to find out new truths/facts about social life and the mutual forms of events, their limits, mutual impact on one another, the cause-effect relationship among them and the relative importance of facts.

There are two types of objective of social research. One is a general objective which has three subtypes: a theoretical objective that establishes principles/theories only and stops there after establishing a theory/principle; the second can be a practical objective that helps in solving problems by using social research and the third can be an 'action' objective that practically provides programs in the interest of notion. There can be yet another special objective which tries to find out the background of a problem.

Historically, the relationship of a scientific enterprise is with both knowledge for the sake of knowledge and knowledge for the sake of its practical use and, as a social science, its responsibility is to develop such theories as makes it possible to provide foretelling and understanding of the entire field of human interactions.

Thus, basically the fundamental objective of social research is to add to the social knowledge. The events that take place in social life are caused by interrelations. The relationships among these events are causative and these relationships can be known by examining the mutual impact on one another.

After implementation of the Indian constitution, India accepted the motto of welfare state and chose the road through planning. Therefore, researches became essential for such planning. Moreover, efforts were made for planned social change and also efforts were made to bring changes in different social organizations. Change also took place in social life as well as social organizations because of various processes

like cauterization, modernization, industrialization, urbanization and promotion of secularism.

As said earlier, the objectives of social research are to find out new social facts and verify old facts and examine them. Any work without an objective is meaningless and incomplete. The main objective of the present study aims at understanding social, cultural traditions and changes in them of the *Karadiya* Rajput of *Bhal-Nalkantha* area of the Ahmadabad district in the middle of Gujarat. The researcher has tried to study-take up research in order to understand following.

1) To examine the historical background of *Karadiya* Rajput caste, to know the history and get detailed idea about the caste.

2) To get general introduction of the area covered under study and get idea of its provincial location.

3) To examine the social status of *Karadiya* Rajput community.

4) To study various aspects of the past life as well as present social life of *Karadiya* Rajputs.

5) To know the change that has taken place and the changes likely to come due to factors causing social change.

6) To know the social changes that have taken place in the entire social life of *Karadiya* Rajputs of this are due to education contact, urbanization, industrialization, transport, tools of media and broadcasting, etc.

7) To know in what way the Rajput community of *Bhal-Nalkantha* area covered under study differs from other communities and what kind of changes have taken place in other communities.

8) To know how the *Karadiya* Rajput community of the *Bhal-Nalkantha* are different from other Rajput communities as well as other communities and in what way their community life-organization is different from other communities.

9) To know about the life cycle, social life, social structure, traditional concepts, thoughts, customs and laws, traditions, conventions, etc.

10) To know the change that has taken place in the family system of *Karadiya* Rajputs.

11) To study the economic aspect and economic change in *Karadiya* Rajput

community.

12) To study institute of marriage, dowry system, practice of giving gifts to in-laws, traditions age of marriage, etc.

13) To know what change has taken place in the *Karadiya* Rajput community in the religious filed due to the impact of religious as an internal as well as external factor.

14) To examine the level of education (literacy) in the *Karadiya* Rajput community.

15) To get information about the attitude of the *Karadiya* Rajput towards political, legal affairs, traditional occupations, educational aspects health and use of different apparatus, etc.

16) To study and understand the social condition, economic, cultural, religious aspects/fields of the *Karadiya* Rajput community of the area under study.

17) To know and understand the changes in totality in the Rajput community.

18) To get an opportunity to study topic of social structure and changes in the life of *Karadiya* Rajput of *Bhal-Nalkantha* area because there has been no significant research done on it.

Keeping the above objectives in mind and keeping the *Karadiya* Rajputs of *Bhal-Nalkantha* the present study has been taken up. Information about the attitude of the caste covered in the study towards the economic, social, religious, cultural, political, traditional occupation, educational and legal aspects, health and usage apparatus has been collected by various study methods and techniques.

In short, the present study has been made keeping the above mentioned objectives.

1.19 Analysis and Interpretation of Data:

An effort has been made to note down whatever data and the responses collected from the respondents of the questionnaire during fieldwork. Interpretation, tabulation and analysis of the data and attitudes of the respondents to questionnaire have been noted in the conclusions of the study.

1.20 Tabulation:

Tables have been used in the present study so that the complicated bulk of data and the relation between different units of information could be understood easily.

A variety of information collected with the help of a questionnaire method has been classified and presented in simplified tables in this study.

For collection of information of 200 families under thorough investigation, classifying the information from each questionnaire and then finding out the condition in each section and sub-section, it has been presented in tables and each detail was tabulated numerically and qualitatively. After fixing percentage, qualitative analysis of the data was done in a sequence and then conclusions were derived.

I have used functional constructive technique. I know that the real sociological study lies in understanding and explaining the function of information keeping an eye on its underlying structure.

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

The main objective of the present study was to obtain a total introduction of the *Karadiya* Rajput of the *Bhal-Nalkantha* area and to examine their social, economic and cultural background. For this purpose 200 respondents were selected by demonstration and quota sampling methods at the rate of 50 respondents from four villages, Bhayla, Arnej, Modasar and Khasta of Bavla, Dholka, Sanand and Dhandhuka *Talukas* respectively of the *Bhal-Nalkantha* area of Ahmedabad district. The data collected from these respondents has been presented in the following nine chapters after arranging them carefully and logically.

- Introduction
  1) Research Methodology and Planning of the Research
  2) Historical and Geographical Background of the Research Field (Area) (Introduction of the Research area (Field))
  3) Origin, History and Introduction of the Rajputs (*Kshatriyas*)
  4) Physical Culture (Physical Resources or Property) and Economical Life (Economical Structure or Economical System)
  5) Social Life (Social Structure or Social Organization (System))
  6) Religious Life and Cultural Life
  7) Community Board (*Gyatipanch*), Leadership and Political Life (Organization)
  8) Education, Health, Changes (Trends or Streams) and New Tendencies (Attitudes)
  9) Findings of the Study

- Conclusion
- References

1.22 Limitations of the Study:

The researcher faced certain difficulties while going into the area in order to collect data related to the topic of the present study of the Rajput and certain limitations cropped up. It is possible that there may have been limitations to the present study.

1)   In the Rajput community, traditions of princely states are seen. There were difficulties in getting information during visits about customs and traditions and practice of eating and drinking.

2)   This Rajput community lives in geographical difficult area such as dry and arid area. They are addicted to alcohol and opium and they keep away from other communities because they are frightened of law and government. As a result, no cordial relationship could be established with the respondents but researchers could get good response because of personal relation with the respondents.

3)   The majority members of the Rajput community covered under study are involved in farming so the researcher had to go to them only in their free time which was difficult to find and the researcher has sometime to return without any information.

4)   The Rajput hesitates in giving information about social customs, family matters, religious beliefs, etc. as they feel inferiority complex. As a result sometimes they did not give true information.

5)   It has been difficult to carry out field work when the researcher went to the feud of family. After preparing the questionnaire, the educated and working young people gave information enthusiastically but the other members would not vie correct information about questions like the number of cattle, debt, etc. Because they thought that they would get some help from the government. So they would give wrong information about their debt.

6)   In this area, people get economic help loan to buy cattle. So the respondents would hide facts about their cattle and say that they do not have any cattle-cows or buffalos.

7)   It is difficult to establish rapport for participant observation with the women and families because of the narrow mindedness, animosity, jealousy, suspiciousness, and other vices. Rajput males fear that the women would expose their vices, so, friendly

relationships were not possible with women but the young educated women gave good cooperation and talked in detail about the weaknesses and vices of their community. The proportion of these negative elements was very little.

8)   *Bhal-Nalkantha* area is a very large area and good roads are not there and therefore there is no facility of buses everywhere. The fieldwork is not adequately carried out for want of time and inconvenience.

9)   The level of education among the Rajput of this area is very little and the respondents needed to be explained the questions and therefore in order to get answers to questions in the questionnaire, research methods had to be used in a limited way.

10)   There is no literature available about *Bhal-Nalkantha* area.

Thus, certain respondents did not show any interest in giving information related to the topic while it was possible that some respondents may have given wrong information. The researcher belongs to the caste covered under study, it is possible, therefore and that the study may have been affected by the bias of the researcher. This can be a limitation to the study.

Rajput and *Karadiya* Rajput living in the whole of Gujarat have not been covered in the study. The *Karadiya* Rajput living only in the *Bhal-Nalkantha* of Ahmedabad in the middle of Gujarat has been covered in the study. Only 200 families from Bhayla, Arnej, Modasar and Khasta villages of Bavla, Dholka, Sanand and Dhandhuka *Taluka* respectively in the context of *Karadiya Kshatriya* Rajput of *Bhal-Nalkantha* area of Ahmedabad district have been covered in the present study.

1.23 Experiences of Field Work:

Every researcher undergoes good and bad experiences during fieldwork. Sometimes he has to face several obstructions. Most experiences, however, were likely to be useful in future. Cooperation and help from friends and relatives were very encouraging during difficult situation in the fieldwork.

The researcher has to find special time while going personally to attend occasions in order to get information about customs and traditions, geographical condition, fieldwork, marriages, engagements and other ceremonies. It was also difficult to get information from and about women because of rural area.

The research study lasted for more time than expected. Moreover, the respondents hesitated in giving answers questions related to family matters and income because they were afraid of getting exposed. They were not interested in such studies.

While carrying out research work, the researcher passes through two types of experiences, positive and negative. Most of these experiences however are going to be useful in future and therefore the researcher felt encouraged. The cooperation of elders, experts, scholars, young persons and friends was unprecedented. Most of the respondents gave information related to the topic of research with great enthusiasm. Some respondents, however, ignored the questions while others did not give correct information. They also raised many queries to the researcher.

1.24 Conclusion:

Planning research is the essence of research. Before beginning research, the researcher has to think about his work and outline its plan. There are certain objectives of a research work. It is also necessary to show the objectives for which the researcher has selected the topic. In research, hypothesis is also extremely important. A researcher arrives at a tentative inference or belief on the basis of his earlier experiences, reading and understanding of the research topic using his logical reasoning, etc.

The researcher also decides the techniques for collecting data. Research depends on the analysis and interpretation of data. Interpretation of data should be accurate and in order. It is also mentioned how the data will be analysed after collecting it.

It is clearly shown how the study is given the final form from beginning to the end using different techniques after passing through them.

First of all, I went through the studies about the caste done earlier using library method. Thus, getting an idea about the structure and change in the *Karadiya* Rajput of *Bhal-Nalkantha* area, selection of families and respondents was made and techniques-questionnaire, visits, observation, investigation, family lineage, review of reference works, hypothesis of research importance of research and its objectives, limits of research and experiences of field work, etc. were planned. Thus, in the present chapter, the outline of the entire study has been included.

In this chapter, discussion of all the above mentioned points has been presented under the title 'research planning,' 'formulation of research work' and 'introduction to research'. The researcher has tried to present scientifically all the matters/aspects regarding the study.

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