

Asian Resonance

Social Change and Goswami Community

Paper Submission: 10/10/2021, Date of Acceptance: 23/10/2021, Date of Publication: 24/10/2021

Abstract

The Goswami Community is one of the oldest sects of superior Brahmins started by Adi Guru Shankaracharya. With changing times and advancement in the technology, all the communities across the world have faced new challenges and overcome many. This study takes a dive into the changes that changing times and technology have brought upon the Goswami community in the regions of Nainital, Bageshwar and Pithoragarh. The study looks at the socio-economic changes that have radically shaped the functioning of the said community in the present time.

The entire history of human civilization has been the history of social change. There has always been a change in society and its culture. In every society the process of change, whether intentionally or unintentionally, goes on at an uninterrupted pace. It is only through social change that human society has reached the present level of civilization by passing various levels of barbarism. Recognizing the eternal tendency of change. Maclver and Page have told in his book 'Society' that the possibility of continuous change, development, degradation and renewal is found in the social structure and the ability to adjust even in the most adverse situation.¹

Key words: Social, Change, Devices, Equipments, Higher Education, Health.

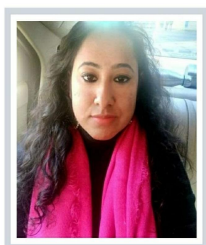
Introduction

Social change is generally understood to mean changes in social relations and time frames or social values. In Indian society, due to the low level of education in villages, the percentage of people who believe in superstitions and rely on luck has been high. Due to which the importance of custom and religion was seen more in Indian rural society. Indian society was often caste oriented and gave more importance to customs and traditions. The caste system, purdah system and child marriage were prevalent in the society. No one in society dared to break these customs and stereotypes. But with the passage of time, the nature of society started changing. In the past, these changes were opposed by the society. But then gradually these changes were accepted by the society.

Review of Literature

Social movements have played an important role in bringing changes in the Indian society. At the same time, some scholars believe that a new awakening came due to the influence of western culture in India, modern western thinkers provided the key for the reformation of society. Yogendra Singh, in his book 'Essays on Modernization of India', has been influenced by such ideology, especially modern science, rationalization and humanistic ideologies. Modern Indian villages have different characteristics from the ancient and medieval villages. As a result of the effects of modernity, the traditional seclusion in societies ended and new patterns of social change and mobility were born in the formulation of developmental plans and policies and their implementation, the means of education, communication and transport have been spread to the rural societies, resulting in social changes. Social changes have also been visible in cultural and economic life.²

At present, every section of rural society has been affected by the process of modernization. Villagers are changing their lifestyles according to modernist values. In such a situation, traditional values have started coming in the rural society and the amount and speed of mobility in the society are increasing continuously. In open and progressive societies, the person is having more rational, logical and scientific thinking as compared to the closed and traditional societies. Rural society today is coming in contact with



Nirdoshita Bisht
Assistant Professor,
Dept of Sociology,
Government P.G
College, Dwarahat
Almora,
Uttarakhand, India



Jyoti Joshi
Professor,
Dept of Sociology,
Kumaun University,
Nainital,
Uttarakhand, India

materialistic culture. In these types of rural societies today, the grounds related to modernity appear more effective than the traditional ones in determining the status of individuals and classes. M.N. Srinivas in his book 'Social change in Modern India' has pointed out that the process of modernization does not reflect the change taking place in a single direction or region, but it is a multidimensional process. Also, it is not bound by any kind of values. But sometimes it is taken to mean goodness and desired changes.³

The mention of rural society and culture in India is found in ancient literature. But the period of study of Indian rural societies as a scientific study begins only after Independence. This study attempt to know about the social structure, rural lifestyle, religious activities and customs, agriculture and economy of the rural Goswami community of Uttarakhand state, various traditions and social, political and economic condition of Goswami society as a result of planned changes in the present times has been done. In the present study, respondents from selected villages of the Goswami community are above 45 years of age and between 18 and 45 years of age. To know the effect of modernization and changing pattern of their life.

Goswami (Gusai) is an Indian surname⁴. Adi Guru Shankaracharya started a new sect of superior Brahmins called Goswami / Gusai / Gosai to prevent the loss of religion among the people of the Brahmin society. Goswami / Gusai Samajis a society associated with Indian culture, it is also known as Gusai/Goswami Samaj. These were classified into a total of ten parts/sub-castes. Goswami Samaj is also called the children of sages. The 10 NaamGoswamis are four different sages of the 10 upper castes of the society. Giri, Parvat and Sagar are believed to be the descendants of Bragu Rishi.

Puri, Bharati and Saraswati are believed to be the descendants of Shandilya rishi. Vanas and Aranyas are believed to be the descendants of Rishi Kashyapa and Tirtha and Ashram are considered to be descendants of the aware Rishi. In this way the 10 sub-castes of Goswami society are listed below – Giri Parvat, Sagar, Puri, Bharati, Saraswati, Van, Aranya, Tirtha and Ashram etc.

In the earlier times, AdiShankaracharya divided them into 10 parts to prevent the loss of religion and left for the protection of religion in different areas of India, the sannyasis who left in the hills and mountainous areas, these Giri and Parvat and those who were in the forest or forest areas, sent, they were called Vanas and Aranyas. The sannyasis who were preaching religion on the banks of the Saraswati River were called Saraswati, those who were preaching in the area of Jagannathpuri were called Puris. In the same way, those who went to the seashore, those who were preaching at the place of pilgrimage, those tirthas, those sannyasis who were assigned monasteries and ashrams, and those who were preaching religion in the religious city Bharati were called Bharati.

These are known as Dasnam Gosai/Gusai/Goswami. This means that the cow i.e. the lord of the five senses means the one who controls this. Thus, Goswami means the one who controls the five senses. But in ordinary colloquial language, the meaning of Goswami is also understood from the face of the Hindus.⁵

Goswami Samaj is spread all over India, but most of the people of Goswami Samaj live in Rajasthan, Bihar, Gujarat, Haryana, Punjab, Maharashtra, Uttar Pradesh, Jharkhand and Uttarakhand. The Goswami community is the worshiper of Shiva. Goswami Samaj is a sect associated with the Bhakti tradition, they have made a unique contribution to devotion. In the past, most of the Goswamis used to do the work of worship in temples etc.

In Kumaon of Uttarakhand, Goswami resides in different districts of Nainital, Almora, Pithoragarh, Champawat and Udham Singh Nagar. But in Bageshwar, Nainital and Pithoragarh districts, the number of people of Goswami society is more.

Introduction

The present study has selected the districts of Pithoragarh, Bageshwar and Nainital as a whole on the basis of conscious method because there is a majority of Goswami community in these districts. The above study is related to the Goswami community, so these districts completely represent the Goswami Samaj.

In the above districts, it is clear from the following table that the number of families of Goswami community is there in a particular place. This is clear from the following table.

Table No. 1
Details of Families Selected for Study

S.No.	District Name	Selected Gram panchayat	No. of Families	No. of Families selected
1.	Bageshwar	Kotu-Rampur	180	90
2.	Nainital	Ginti village	73	37
3.	Pithoragarh	JakhGiri	70	35
	Total			162

It is clear from the above table that for the study, 50 percent of the families from the majority village panchayats of each district were selected by the lottery method of Dev Nidarshan. Thus, 90 families from Garm Panchayat Kotu-Rampur (Bageshwar), 37 families from Gram Panchayat Ginti village (Nainital), 35 families from Gram Panchayat Jakh Giri (Pithoragarh) i.e. total 162 families have been selected. Two members have been selected from each of these families. One those members whose age is between 18 to 45 years and the other those whose age is more than 45 years. In this way a total of 324 respondents have been studied by the researcher. This age limit has been considered because it has been seen that the population of the younger age group accepts the change more quickly than the adults.

The research design of the present study is exploratory descriptive. The present study is of Goswami sub-caste living in Uttarakhand. This sub-caste has a place in the Other Backward Classes (OBC) in Uttarakhand.

Interview schedule has been used to collect the primary facts for the present study. In addition, non-participatory observation has also been used. Along with this, secondary facts have also been collected from various sources.

Classification of Respondents on the Basis of Agricultural Work

Agriculture is given priority in society. Live close to the people of the society. Merrin and Ellridge⁶ in their book 'Culture and society', while describing the rural community, have said the rural community is such a collection of individuals who are organized around a small centre and taking part in common natural interests related to agriculture perform tasks. Since the respondents live in a rural area, agricultural work is given priority by them. When the researcher asked the selected respondents whether they do agricultural work. So in response to this, the answers given by the respondents have been presented in the following table :

Table No. 2
Classification of Respondents on the basis of agricultural work.

S. No.	Opinion for Agricultural work	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Yes	77 (85.56)	29 (78.38)	27 (77.14)	133 (82.10)	61 (67.78)	14 (37.84)	19 (54.29)	94 (58.02)
2.	No	13 (14.44)	08 (21.62)	08 (22.86)	29 (17.90)	29 (32.22)	23 (62.16)	16 (45.71)	68 (41.98)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 85.86 percent of the selected respondents of village Kotu-Rampur do agricultural work, while 14.44 percent of the respondents say that agricultural work is not done by them. Agricultural work is done by 78.38 percent of the selected respondents of Ginti village, while 21.62 percent of the respondents do not do agricultural work. Agricultural work is done by 77.14 percent of the selected respondents of Jakh Giri village, while 22.86 percent of the respondents do not do agricultural work.

It is clear from the above table that among the respondents in the middle age group of 18 to 45 years, 67.78 percent of the selected respondents of village Kotu-Rampur do agricultural work. Whereas 32.22 percent of the respondents say that they do not do agricultural work. Out of the selected respondents of Ginti village, 37.84 percent of the respondents do agricultural work, while 62.16 percent respondents do not do agricultural work. Agriculture work is done by 54.29 percent of the selected respondents of Jakh Giri village, while 45.71 percent of the respondents do not do agricultural work.

It is clear from the observation of table number 2 that on the basis of the responses received by the respondents regarding doing agricultural work, it is clear that the respondents of both the age groups do agricultural work, whose percentage is higher. Apart from this, some respondents also do animal husbandry and dairy business.

Classification of Respondents on the Basis of Methods of Sowing of Fields

Agriculture work is done by almost all the people in the villages. Agricultural work is also done in the village for animal husbandry, which provides fodder to the animals. Every family in the village is engaged in agricultural activities. Nowadays, the help of bullocks and modern machines are taken in the completion of agricultural works. Agriculture work is done by the respondents of selected villages by means of the plough, bullock, tractor and both. In the families of the older age group, most of the people plough fields by oxen only, while the respondents of the younger group plough their fields by a tractor. The information related to the methods of sowing the fields by the respondents is presented in the following table.

Table No. 3

Classification of Respondents on the basis of methods of sowing of fields.

S. No.	Opinion about the method of sowing the field	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	By Plow-bull	61 (67.78)	26 (70.27)	20 (57.14)	107 (66.05)	21 (23.33)	05 (13.51)	06 (17.14)	32 (19.76)
2.	By Tractor	18 (20.00)	08 (21.62)	05 (14.29)	31 (19.14)	47 (52.22)	22 (59.46)	25 (71.43)	94 (58.02)
3.	From both	11 (12.22)	03 (8.11)	10 (28.57)	24 (14.81)	22 (24.45)	10 (27.03)	04 (11.43)	36 (22.22)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source.: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 67.78 percent of the selected respondents of village Kotu-Rampur sow their fields by plough and oxen. 20.00 percent of the respondents sow the fields with tractors. Whereas 12.22 percent of the respondents sow their fields by both plough-bull and tractor methods. Of the selected respondents of village Ginti, 70.27 percent of the respondents sow their fields by plough and oxen. 21.62 percent of the respondents sow their fields with a tractor. Whereas 8.11 percent of the respondents sow their files by both plough-bull and tractor methods. Out of the selected respondents of Jakh Giri village, 57.14 percent of the respondents sow their fields by plough and oxen. 14.29 percent of the respondents sow the fields with a tractor. Whereas 28.57 percent of the respondents sow their fields by both plough and tractor methods.

It is clear from the above table that 23.33 percent of the selected respondents of village Kotu-Rampur in the middle age group of 18 to 45years sow their

fields by plough and oxen. 52.22 percent of the respondents sow their fields with a tractor. Whereas 24.45 percent of the respondents sow their fields by both plough-bull and tractor methods. Out of the selected respondents of Ginti village, 13.51 percent of the respondents sow their fields by plough and oxen. 59.46 percent of the respondents do sowing the fields by a tractor. Whereas 27.03 percent of the respondents sow their fields by both plow-bull and tractor methods. Out of the selected respondents of Jakh Giri village, 17.14 percent respondents sow their fields by plough and oxen. 71.43 percent of the respondents do sowing of fields by tractor. Whereas 11.43 percent of the respondents sow their fields by both plow-bull and tractor methods.

It is clear from the observation of Table No. 3 that the methods of sowing their fields by the respondents most of the respondents above 45 years of age their fields by plow-bull. Apart from this, thresher machines are used more by the respondents between the age group of 18 to 45 years in their agricultural related works such as the sowing of the field and harvesting of crops as compared to bullocks.

Classification of Respondents on the Basis of Methods of Cleaning Wheat Paddy

Since the villages of the respondents are connected by road, it is easy to move from village to city. The Besar machine used for cleaning wheat and paddy today helps the villagers in doing agricultural-related works such as cleaning of wheat and paddy, thereby saving the time of the villagers before the scheduled time. They are bringing their crops from the fields to their homes. The methods of cleaning wheat, paddy by the families of the respondents are presented in the following table.

Table No. 4

Classification of Respondents on the basis of methods of cleaning wheat, paddy.

S. No.	Method of cleaning wheat, paddy	Respondents' age is more than 45 years				Respondents' age between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	From Thresher machine	17 (18.89)	07 (18.92)	18 (51.43)	42 (25.93)	69 (76.66)	23 (62.16)	28 (80.00)	120 (74.07)
2.	From Traditional machine	73 (81.81)	30 (81.08)	17 (48.57)	120 (74.07)	21 (23.34)	14 (37.84)	07 (20.00)	42 (25.93)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 18.89 percent of the selected respondents of village Kotu-Rampur use thresher machines for cleaning wheat and paddy, while 81.81 percent of the respondents use the traditional machine for cleaning them. Of the selected respondents of Ginti village, 18.92 percent respondents use thresher machines for cleaning wheat and paddy, while 81.08 percent respondents use only traditional items for cleaning them. Out of the selected respondents of Jakh Giri village, 51.43 percent respondents use Besar machine for cleaning wheat and paddy, while 48.57 percent respondents use only traditional items for cleaning them.

It is clear from the above table that 76.66 percent of the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years use thresher machines for cleaning wheat and paddy, while 23.34 percent of the respondents use the traditional machine. For cleaning, only conventional items are used. Out of selected respondents of village Ginti, 62.16 percent respondents use thresher machine for cleaning wheat and paddy, while 37.84 percent respondents use only traditional items for cleaning them. 80.00 percent of the selected respondents of Jakh Giri village use thresher machine for cleaning wheat and paddy. Whereas 20.00 percent of the respondents use only traditional items for cleaning.

It is clear from the observation of Table No. 4 that on the basis of the methods of cleaning of wheat and paddy by the respondents, most of the respondents in the age group above 45 years used traditional items to clean the paddy.

Whereas, wheat and paddy are cleaned with the help of a thresher machine by the respondents between the age group of 18 to 45 years.

The development of science and technology led to the development of tools, which played an important role in making a big change in the lifestyle of man. With the use of modern equipment, a person has made every task very convenient. The development of modern equipment has also changed the culture of society. At present, the villagers are also using these tools in their daily life. When the respondents were asked about the use of modern equipment, they gave their views regarding the use of these resources which is presented in the following table.

Table No. 5

Classification of Respondents on the basis of availability of equipment.

S. N.	Types of values	Respondents' age is more than 45 years										Respondents' age is between 18 to 45 years									
		Kotu-Rampur Village			Ginti Village			Jakh Giri Village			Grand	Kotu-Rampur Village			Ginti Village			Jakh Giri Village			Grand
		Do	Do not	Total	Do	Do not	Total	Do	Do not	Total	Total	Do	Do not	Total	Do	Do not	Total	Do	Do not	Total	Total
1	Television	90 (100)	-	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)	90 (100)	-	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)
2	Radio	33 (36.67)	57 (63.33)	90 (100)	29 (78.38)	8 (21.62)	37 (100)	22 (62.86)	13 (37.14)	35 (100)	162 (100)	21 (23.33)	69 (76.67)	90 (100)	11 (29.73)	26 (70.27)	37 (100)	25 (71.43)	10 (28.57)	35 (100)	162 (100)
3	Washing Machine	43 (47.78)	47 (52.22)	90 (100)	11 (29.73)	26 (70.27)	37 (100)	25 (71.43)	10 (28.57)	35 (100)	162 (100)	73 (81.11)	17 (18.89)	90 (100)	26 (70.27)	11 (29.73)	37 (100)	35 (100)	-	35 (100)	162 (100)
4	Refrigerator	67 (74.45)	23 (25.55)	90 (100)	15 (40.54)	22 (59.46)	37 (100)	28 (80.00)	7 (20.00)	35 (100)	162 (100)	75 (84.45)	14 (15.55)	90 (100)	33 (89.19)	4 (10.81)	37 (100)	35 (100)	-	35 (100)	162 (100)
5	Computer	41 (45.56)	49 (54.44)	90 (100)	13 (35.14)	24 (64.86)	37 (100)	20 (57.14)	15 (42.86)	35 (100)	162 (100)	61 (67.78)	29 (32.22)	90 (100)	28 (75.68)	9 (24.32)	37 (100)	35 (100)	-	35 (100)	162 (100)
6	Mixer - Grinder	53 (58.89)	37 (41.11)	90 (100)	21 (56.76)	16 (43.24)	37 (100)	35 (100)	-	35 (100)	162 (100)	63 (92.22)	7 (7.78)	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)
7	Mobile Phone	90 (100)	-	90 (100)	27 (72.98)	10 (27.02)	37 (100)	35 (100)	-	35 (100)	162 (100)	90 (100)	-	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)
8	Motor-cycle	37 (41.11)	53 (58.89)	90 (100)	11 (29.73)	26 (70.27)	37 (100)	10 (28.57)	25 (71.43)	35 (100)	162 (100)	49 (54.45)	41 (45.55)	90 (100)	23 (62.16)	14 (37.84)	37 (100)	20 (57.14)	15 (42.86)	35 (100)	162 (100)
9	Car	21 (23.34)	69 (76.66)	90 (100)	6 (16.22)	31 (83.78)	37 (100)	5 (14.29)	30 (85.71)	35 (100)	162 (100)	23 (25.56)	67 (74.44)	90 (100)	11 (29.73)	26 (70.27)	37 (100)	15 (42.86)	20 (57.14)	35 (100)	162 (100)
10	Gas Stove	90 (100)	-	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)	90 (100)	-	90 (100)	37 (100)	-	37 (100)	35 (100)	-	35 (100)	162 (100)

It is clear from the above table that all the selected respondents of village Koti-Rampur above 45 years of age have access to television. Radio is available with 36.67 percent of the respondents, while 63.33 percent of the respondents do not have a radio available. A washing machine is available with 47.78 percent of the respondents, while 52.22 percent of the respondents do not have a washing machine. Refrigerator is available with 74.45 percent of the respondents, while 25.55 percent of the respondents do not have a refrigerator. The computer is available with 45.56 percent of the respondents, whereas, the computer is not available with 54.44 percent of the respondents. 58.89 percent of the respondents have a mixer grinder, while 41.11 percent of the respondents do not have a mixer grinder. Mobile phones are available with 100 percent of the respondents. 41.11 percent of the respondents have a motorcycle, while 58.89 percent of the respondents do not have a motorcycle. 23.34 percent of the respondents have a car facility, while 76.66 percent of the respondents do not have a car. 100 percent of the respondents have a gas stove.

Television is available to all the selected respondents of Ginti village, 78.38 percent of the respondents have a radio available, while 21.62 percent of the respondents do not have a radio available, Washing machine is available with 29.73 percent of the respondents, while 70.27 percent of the respondents do not have a washing machine. Refrigerator is available with 40.54 percent of the respondents, while 59.46 percent of the respondents do not have a refrigerator. The computer is available with 35.14 percent of the respondents, whereas, the computer is not available with 64.86 percent of the respondents. A mixer grinder is available with 56.76 percent of the respondents, whereas, a mixer grinder is not available with 43.24 percent of the respondents. 72.98 percent of the respondents have a mobile phone, while 27.02 percent of the respondents do not have a mobile phone. 29.73 percent of the respondents have a motorcycle. Whereas 70.27 percent of the respondents do not have a motorcycle. 16.22 percent of the respondents have a car facility, while 83.78 percent of the respondents do not have a car. The gas stove is with 100 percent of the respondents.

In Jakh Giri village is 100 percent of television is available to all the selected respondents. Radio is available with 62.86 percent of the respondents, while 37.14 percent of the respondents do not have radios available. A washing machine is available with 71.43 percent of the respondents, whereas a

washing machine is not available with 28.57 percent of the respondents. A refrigerator is available. With 80.00 percent of the respondents, while 20.00 percent of the respondents do not have a refrigerator. The computer is available with 57.14 percent of the respondents, while 42.86 percent of the respondents do not have a computer. Mixer grinders and mobile phones are with 100 percent of the respondents. 28.57 percent of the respondents have a motorcycle, while 71.43 percent of the respondents do not have a motorcycle. 14.29 percent of the respondents have a car facility, while 85.71 percent of the respondents do not have a car. The gas stove is with 100 percent of the respondents.

It is clear from the above table that all the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years have television available. Radio is available with 23.33 percent of the respondents, while 76.67 percent of the respondents do not have a radio available, Washing machine is available with 81.11 percent of the respondents, while 18.89 percent of the respondents do not have a washing machine, Refrigerator is available with 84.45 percent of the respondents, while 15.55 percent of the respondents do not have a refrigerator. The computer is available with 67.78 percent of the respondents, while 32.22 percent of the respondents do not have a computer. A mixer grinder is available with 92.22 percent of the respondents, while a mixer grinder is not available with 7.78 percent of the respondents. Mobile phones are available with 100 percent of the respondents. 54.45 percent of the respondents have a motorcycle, while 45.55 percent of the respondents do not have a motorcycle. Car facility is available with 25.56 percent of the respondents, while 74.44 percent of the respondents do not have a car. The gas stove is with 100 percent of the respondents.

Television is available to all the selected respondents of Ginti village. Radio is available with 29.73 percent of the respondents, while 70.27 percent of the respondents do not have a radio available. A washing machine is available with 70.27 percent of the respondents, while a washing machine is not available with 29.73 percent of the respondents. Refrigerator is available with 89.19 percent of the respondents, while 10.81 percent of the respondents do not have a refrigerator. The computer is available with 75.68 percent of the respondents, while 24.32 percent of the respondents do not have a computer. Mixer grinder and mobile phone are with 100 percent of the respondents. 62.16 percent of the respondents have a motorcycle, while 37.84 percent of the respondents do not have a motorcycle. Car facility is available with 29.73 percent of the respondents, while 70.27 percent of the respondents do not have a car. The gas stove is with 100 percent of the respondents.

In Jakh Giri village television is available with 100 percent of all the respondents. Radio is available with 71.43 percent of the respondents, while the radio is not available with 28.57 percent of the respondents. Washing machine, refrigerator, computer, mixer grinder and mobile phone are available to all the respondents. 57.14 percent of the respondents have a motor cycle, while 42.86 percent of the respondents do not have a motorcycle. 42.86 percent of the respondents have a car facility, while 57.14 percent of the respondents do not have a car. The gas stove is with 100 percent of the respondents.

Resource with the respondents in Table No. 5 it is clear from looking at the availability of electricity that television, mobile phones are available in the homes of the respondents above 45 years of age and all the respondents between 18 to 45 years of age. The availability of radios is more with the respondents above the age of 45 years. Apart from this, more respondents in the age group of 18 to 45 years use washing machines, refrigerators, computers, mixer grinders, motorcycles and cars than the respondents above 45 years of age. It is clear from the comparative observation of both the tables that the availability of the above-mentioned equipment is more in the homes of the youth.

Classification of Respondents on the Basis of Changes in Lifestyle due to use of Devices

In the present time, modern devices like television, radio, washing machine, refrigerator, computer, mobile phone, gas stove etc. have made the work of man easy. Every human uses these tools in one way or the other, as a result of which these tools have become an integral part of human life. These modern tools are also used by the selected respondents. When the question was asked by the researcher regarding the change in the lifestyle of the respondents using these tools, the answers given by the respondents are presented in the following table.

Table No. 6
Classification of Respondents based on the change in the lifestyle of the respondents using the devices.

S. No.	Changes in lifestyle	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Yes	61 (67.78)	27 (72.98)	27 (77.14)	115 (70.99)	72 (80.00)	28 (75.68)	30 (85.71)	130 (80.25)
2.	No	29 (32.22)	10 (27.02)	08 (22.86)	47 (29.01)	18 (20.00)	09 (24.32)	05 (14.29)	32 (19.75)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source.: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 67.78 percent of the selected respondents of village Kotu-Rampur the lifestyle has changed with the use of modern equipments, while the lifestyle of 32.22 percent of the respondents has not changed due to the use of these devices. The lifestyle of 72.98 percent of the selected respondents of Ginti village has changed due to the use of modern equipments, while there is no change in the lifestyle of 27.02 percent of the respondents due to the use of these devices. The lifestyle of 77.14 percent of the selected respondents of Jakh Giri has changed due to the use of modern equipments, while the lifestyle of 22.86 percent of the respondents has not changed by the use of these devices.

It is clear that in the age group of 18 to 45 years, the lifestyle of 80.00 percent of the respondents of village Kotu-Rampur has changed with the use of these modern devices. The lifestyle of 75.86 percent of the selected respondents of Ginti village has changed due to the use of devices and 24.32 percent of the respondents have not changed their lifestyle due to the use of these devices. The lifestyle of 85.71 percent of the selected respondents of Jakh Giri has changed with the use of devices, while the lifestyle of 14.29 percent of the respondents has not changed due to the use of these devices.

It is clear from the observation of Table No. 6 the changes in the lifestyle of the respondents using modern appliances like television, radio, washing machine, refrigerator, computer, mobile phone, gas stove etc. has changed whereas the lifestyle of respondents in the middle age group of 18 to 45 years has changed more as compared to respondents above 45 years of age.

Classification of Respondents on the Basis of Changes in Lifestyle due to Development of Roads and Means of Transport

Today, due to the connectivity of the villages with the cities, the movement of the people of the villages to the towns and cities is getting easier. The people of the village are making themselves progressive by learning a lot from the cities. The main reason behind this development is the network of roads, which is spread to the villages. The lifestyle of the city people is increasingly being limited by the village people. Whether there has been a change in the lifestyle of the selected respondents due to the means of roads and transport. It is presented in the following table.

Table No. 7
Classification of Respondents on the basis of changes in lifestyle due to development of roads and means of transport.

S. No.	Opinion Regarding changes in lifestyle	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Yes	67 (74.45)	26 (70.27)	21 (60.00)	114 (70.37)	74 (82.22)	32 (86.49)	28 (80.00)	134 (82.72)
2.	No	23 (25.55)	11 (29.73)	14 (40.00)	48 (29.63)	10 (17.78)	05 (13.61)	07 (20.00)	28 (17.28)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that out of the selected respondents of village Kotu-Rampur in the age group of more than 45 years, there has been a change in the lifestyle of the respondents due to the development of roads and means of transport. Development has not changed the lifestyle of 25.55 percent of the respondents. Out of the selected respondents of village Ginti, 70.27 percent of the respondents have changed their lifestyle due to the development of roads and means of transport. The development did not cause any change in the lifestyle of 29.73 percent of the respondents. There has been a change in the lifestyle of 60.00 percent of the selected respondents of Jakh Giri due to the development of roads and means of transport, whereas there was no change in the lifestyle of 40.00 percent of the respondents due to the development of roads and means of transport.

It is clear from the above table that 82.22 percent of the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years have changed their lifestyle due to the development of roads and means of transport, whereas there was no change in the lifestyle of 17.78 percent of the respondents due to the development of means of transport. There was no change in the lifestyle of 13.61 percent of the respondents due to the development of roads and means of transport. Out of Jakh Giri respondents, there has been a change in the lifestyle of 80.00 percent of the respondents, whereas the development of roads and means of transport did not change the lifestyle of 20.00 percent of the respondents.

It is clear from the observation of Table No. 7 that in relation to the change in the lifestyle of the respondents of both the age groups, most of the respondents agree that roads and transport have changed their lifestyle.

Classification of Respondents on the Basis of Lifestyle Impacts of Modern Equipment

At present, changes are being seen in the values, attitudes and beliefs of the people of the villages. The people of the village are moving towards materialistic culture. Today people in villages have started giving importance to their labour, effort and qualities instead of luck. Due to the contact of the people of the villages with the cities, they are getting inclined towards luxury. Villagers today are performing their daily life tasks with state-of-the-art equipment. Akansha Tiwari and Nirankar Prasad⁷ have told in their study family in the context of modern changes that urbanization, industrialization and use of modern equipment have hanged the collectivity of rural society. In villages, today people are moving towards individualism instead of collectivism. There have been positive effects or negative effects from modern equipment in the life of the respondents. Their impact is presented in the following table.

Table No. 8

Classification of Respondents on the basis of lifestyle impacts of modern equipment.

S. No.	Opinion Regarding changes in lifestyle	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Positive effect	57 (63.33)	23 (62.16)	22 (62.86)	102 (62.96)	79 (87.78)	31 (83.78)	30 (85.71)	140 (86.42)
2.	Negative effect	33 (36.67)	14 (37.84)	13 (37.14)	60 (37.04)	11 (12.22)	06 (16.22)	05 (14.29)	22 (13.58)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that 63.33 percent of the selected respondents of village Kotu-Rampur in the age group above 45 years have had a positive impact with the use of modern equipment in their lifestyle, whereas 36.67 percent have not been affected by the use of modern equipment. There have been negative effects on the lifestyle of the respondents. Ginti village 62.16 percent of the respondents have had a positive impact on their lifestyle with the use of modern equipment, while 37.84 percent of the respondents have a negative impact on their lifestyle with the use of modern equipment.

Jakh Giri the use of modern equipment in the lifestyle of 62.86 percent of the respondents has had a positive effect, while the use of modern equipment has negative effects on the lifestyle of 37.14 percent of the respondents.

It is clear from the above table that 87.78 percent of the selected respondents of village Kotu-Rampur in the middle age group of 18 to 45 years have had a positive impact on their lifestyle with the use of modern equipments, whereas 12.22 percent have not been effected by the use of modern equipments. There have been negative effects on the lifestyle of the percentage respondents. In Ginti village 83.78 percent of the respondents have positive effects on their lifestyles, whereas 16.22 percent of the respondents have negative effects on their lifestyles. In Jakh Giri the lifestyle of 85.71 percent of the respondents, the use of modern equipment has had a positive effect, while the use of modern equipment has had a negative effect on the lifestyle of 14.29 percent of the respondents.

It is clear from the observation of Table No. 8 that whether modern equipment has had a positive effect or has a negative effect on the lives of the respondents, it is clear from the data that most of the respondents of both age groups have modern equipments in their lives like – Washing machine, microwave mixer, oven, scooty, car and motorcycle etc. which have positively affected the lives of the respondents

Classification of Respondents on the Basis of main reasons for Illiteracy of a Person in the Family

Education is important to any society. It is only through education that man gets an accepted and cultural level. Education plays an important functional role in achieving high and prestigious status in society. The selected respondents of the study area belong to the educated class. When the question was asked by the respondents that what are the main reasons for the illiteracy of a person in a family, what was told by the respondents in its response is presented in the following table.

Table No. 9

Classification of Respondents on the basis of main reasons for an illiterate person in the family.

S. No.	Opinion about the main reasons for illiterate person in the family	Respondents age is more than 45 years				Respondents age between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Poverty	41 (45.55)	15 (40.54)	20 (57.14)	76 (46.91)	07 (7.78)	13 (35.14)	15 (42.85)	35 (21.60)
2.	Lack of time	06 (6.67)	02 (5.41)	02 (5.72)	10 (6.17)	–	05 (13.51)	–	05 (3.19)
3.	Due to no nearby school, college	33 (36.67)	12 (32.43)	03 (8.57)	48 (29.63)	–	04 (10.81)	10 (28.57)	14 (8.64)
4.	Being busy in business	–	–	–	–	–	02 (5.40)	–	02 (1.23)
5.	Other reason	10 (11.11)	08 (21.62)	10 (28.57)	28 (17.29)	83 (92.22)	13 (35.14)	10 (28.57)	106 (65.43)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that 45.55 percent of the selected respondents of village Kotu-Rampur, among the age group of 45 years, cited poverty as the main reason for a person being illiterate, 6.67 percent of the respondents cited lack of time as the main reason for a person being illiterate. 11.11 percent of the respondents cited other reasons as the main reason for a person being illiterate. 40.54 percent of the selected respondents of Ginti village cited poverty as the main reason for a person being illiterate. 5.41 percent of respondents cited lack of time as the main reason for a person being illiterate, 32.43 percent of respondents cited lack of school and college near them as the main reason for a person being illiterate. 21.62 percent of the respondents cited other reasons as the main reason for a person to be illiterate. 57.14 percent of the selected respondents of Jakh Giri village cited poverty as the main reason for a person being illiterate. 5.72 percent of the respondents cited lack of time as the main reason for a person being uneducated. 8.57 percent of the respondents cited lack of school and college near them as the main reason for a person being illiterate. 28.57 percent of the respondents cited other reasons as the main reason for a person being illiterate.

It is clear from the above table that out of the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years, 7.78 percent of the respondents said poverty is the main reason for a person being illiterate. 92.22 percent of the respondents gave other reasons for any person being illiterate.

35.14 percent of the selected respondents of Ginti village respondents cited poverty as the main reason for a person being illiterate. 13.51 percent of the respondents cited lack of time as the main reason for a person being illiterate. 10.81 percent of the respondents cited the lack of schools and colleges near them as the main reason for a person being illiterate. 5.40 percent of the respondents cited being uneducated as to the reason for being engaged in business. 35.14 percent of the respondents cited other reasons as the main reason for a person being illiterate.

Among the selected respondents of Jakh Giri village, 42.85 percent respondents cited poverty as the main reason for a person being illiterate. 28.57 percent of the respondents cited the lack of schools and colleges near them as the main reason for a person being illiterate. 28.57 percent of the respondents cited other reasons as the main reason for a person being illiterate.

It is clear from the perusal of Table No. 8 that the respondents above 45 years of age cited the main reasons for illiteracy of a person in the family be lack of time, lack of school near home and other reasons are considered as the main

reason. Apart from this, the respondents between the age group of 18 to 45 years blame other reasons behind the person being illiterate.

Classification of Respondents with Respect to Traditional Occupations

In ancient times, people used to do business based on caste only. Occupations in India were described on the basis of the caste system. In general, the occupations of the people had become heritage.

Traditionally the caste system in Indian society was dependent on the jajamani system, due to the presence of the jajamani system, people were dependent on traditional occupations. Nadeem Hasnain told that Durkheim said on the basis of division of labour that occupation is a situation in which a person did not freely choose his occupation, but was forced into it. He considered this discrepancy between the abilities of individuals and the roles imposed on them as a major source of class conflict.⁸ The views expressed by me are presented in the following table.

Table No. 10
Classification of Respondents in relation to traditional occupations.

S. No.	With respect to traditional occupations	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Very good	47 (52.22)	19 (51.35)	15 (42.86)	81 (50.00)	35 (38.89)	08 (21.62)	03 (8.57)	46 (28.40)
2.	Good	16 (17.78)	11 (29.73)	08 (22.86)	35 (21.62)	13 (14.46)	07 (18.92)	07 (20.00)	27 (16.66)
3.	Bad	17 (18.89)	02 (5.41)	02 (5.71)	21 (12.96)	07 (7.78)	13 (35.14)	10 (25.57)	30 (18.52)
4.	Very bad	07 (7.78)	02 (5.41)	02 (5.71)	11 (6.79)	19 (21.11)	04 (10.81)	06 (17.14)	29 (17.90)
5.	Neutral	03 (3.33)	08 (8.10)	14 (22.86)	25 (17.28)	16 (17.77)	05 (13.51)	09 (25.72)	30 (18.52)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from Table No. 10 that among the respondents above 45 years of age, 52.22 percent of the respondents of village Kotu-Rampur consider traditional occupations to be very good. 17.78 percent of the respondents consider traditional occupations as good. 18.89 percent of the respondents consider traditional occupations as bad. 7.78 percent of the respondents consider traditional occupations very bad. While 3.33 percent of the respondents are neutral regarding traditional occupations, they did not express their views. 51.35 percent of the respondents of Ginti village consider traditional occupations to be very good. 29.73 percent of the respondents consider traditional occupations as good. 5.41 percent of the respondents consider traditional occupations as bad. 5.41 percent respondents consider traditional occupations very bad while 8.10 percent of respondents are neutral regarding traditional occupations, they did not express their opinion in this regard. 42.86 percent of respondents of Jakh Giri village consider traditional occupations very good. 22.86 percent of the respondents consider traditional occupations as good. 5.71 percent of the respondents consider traditional occupations as bad. 5.71 percent of respondents consider traditional occupations very bad while 22.86 percent of respondents were neutral regarding traditional occupations. They did not express their opinion on this matter.

It is clear from Table No. 10 that among the respondents in the middle age group of 18 to 45 years, 38.89 percent of the respondents of village Kotu-Rampur consider traditional occupations to be very good. 14.46 percent of the respondents consider traditional occupations as good. 7.78 percent of the respondents consider traditional occupations as bad. 21.11 percent of respondents consider traditional occupations very bad. While 17.77 percent of the respondents are neutral regarding traditional occupations, they did not express their opinion in this regard. 21.62 percent of the respondents of Ginti village consider traditional occupations to be very good. 18.92 percent of the

Asian Resonance

respondents consider traditional occupational as good. 35.14 percent of the respondents consider traditional occupations as bad 10.81 percent of the respondents consider traditional businesses to be very bad while 13.15 percent of the respondents were neutral regarding traditional businesses, they did not express their opinion about this. 8.57 percent of the respondents of Jakh Giri village consider traditional businesses to be very good. 20.00 percent of the respondents consider traditional occupations to be good. 25.57 percent of the respondents consider traditional occupations as bad. 17.14 percent of respondents consider traditional occupations very bad. Whereas 25.72 percent of the respondents are neutral regarding traditional occupations. They did not express their opinion on this matter.

From the data of Table No. 10, it is clear from knowing the attitude of the respondents in relation to doing traditional occupations the respondents above 45 years of age consider traditional occupations to be very good and good. In addition, respondents between the ages of 18 and 45 consider traditional occupations as good, bad and neutral. Thus, comparing both the tables, it is clear that the respondents of youth do not consider traditional occupations as good.

Classification of Respondents on the Basis of Higher Status Achieved by a Family Member due to Higher Education

With the opening of the door of education attainment and development, one achieves prestige and respect in society. In education, women and men have been given confidence and many opportunities. Education eliminates discrimination on the basis of gender, religion, caste. Parthiv Kumar⁹ has told in his study, education came from social change in rural India and helps in moral development. But it is also the determinant of our physical and economic progress. When the respondents were asked whether higher status was achieved by the family members to higher education or good educational level, what was said by the respondents in responses is presented in the following table.

Table No. 12
Classification on the basis of family doing traditional business even today, the number of respondents.

S. No.	Opinion about doing traditional business by family	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Yes	49 (54.45)	18 (48.65)	18 (51.43)	85 (52.47)	34 (37.78)	11 (29.73)	07 (20.00)	52 (32.10)
2.	No	41 (45.55)	19 (51.35)	17 (48.57)	77 (47.53)	56 (62.22)	26 (70.27)	28 (80.00)	110 (67.90)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 54.45 percent of the respondents of village Kotu-Rampur believe that traditional business is still practised done in their families, while 45.55 percent of the respondents say that their families now have no traditional business. In Ginti village 48.65 percent of the respondents said that the families are still doing traditional business, while 51.35 percent say that now traditional business is not done in their families. In Jakh Giri village 51.43 percent of the respondents believe that traditional business is still done in their families, while 48.57 percent of the respondents say that traditional business is no longer done in their families.

It is clear from the above table that 37.78 percent of the respondents of village Kotu-Rampur between the age group of 18 to 45 years believe that traditional business is still done in their families, while 62.22 percent of the respondents say that their traditional occupations are no longer carried on in families. Ginti village 29.73 percent of the respondents believe that traditional business is still done in their families, while 70.27 percent of the respondents say that traditional business is no longer practiced in their families. In Jakh

Asian Resonance

Giri village 20.00 percent of the respondents believe that traditional business is still done in their families. On whole, 80.00 percent of the respondents say that traditional business is no longer done in their families.

It is clear from the data of Table No. 12 that the family members of the respondents above 45 years of age still do traditional occupations. Whereas, traditional occupations are rarely carried out by the families of the respondents in the age group of 18 to 45 years. Apart from the traditional occupations, they also perform other functions.

Classification of Respondents on the Basis of Age of Marriage of Different Generations in the Family

The institution called marriage allows human beings to enter family life. Lundberg in his book 'sociology' has described the law of marriage in which husband and wife are related to each other by rights, duties and privileges. Harton and Inter in their book 'sociology' have described marriage as an accepted social system according to which two or more persons establish a family. The responses received by asking the respondents about the age of marriage of boys and girls in their three generations are presented in the following table.

Table 13A
Classification of Respondents on the basis of marriage of different generations in the family.

S. N.	Generation Description	Respondents' age is more than 45 years																		Total
		Description of Boy			Description of Girl			Description of Boy			Description of Girl			Description of Boy			Description of Girl			
		Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	%	
1.	Grand father period	16-17 years	59	65.56	13-15 years	31	34.44	16-17 years	23	62.16	15-16 years	14	37.84	16-17 years	15	42.86	15-16 years	29	57.14	162
2.	Fathers period	18-19 years	63	70.00	14-15 years	27	33.00	18-19 years	26	70.27	16-17 years	11	29.73	15-19 years	25	71.43	13-15 years	10	28.57	162
3.	According to Respondent	25-33 year	67	74.45	20-25 year	23	35.55	25-26 year	28	75.65	18-20 year	09	24.32	20-21 year	30	65.71	20-25 year	05	14.29	162

Table No. 13B

S. N.	Generation Description	Respondents' age is between 18 to 45 years																		Total
		Description of Boy			Description of girl			Description of Boy			Description of Girl			Description of Boy			Description of girl			
		Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	Age	Freq.	P.	
1.	Grand father period	14-15 years	49	54.45	13-14 years	41	45.55	15-16 years	21	56.76	13-14 years	16	43.24	15-16 years	20	57.14	14-15 years	15	42.86	162
2.	Fathers period	18-21 years	53	58.89	16-17 years	37	41.11	18-19 years	18	48.65	15-16 years	19	51.35	18-19 years	22	62.86	16-17 years	13	37.14	162
3.	According to Respondent	25-28 year	63	70.00	30-32 year	27	30.00	28-30 years	23	62.16	20-22 years	14	37.84	25-28	28	80.00	22-25	07	20.00	162

Source., Data collected by Researcher.

It is clear from the above table that 65.56 percent of the respondents of village Kotu-Rampur who are above 45 years of age, the age of marriage of the boys at the time of his grandfather was 16-17 years, 70.00 percent of the respondents was 18-19 years at the time of their father. And 74.75 percent of the respondents are 25-33 years old. 34.44 percent of the respondents the age of marriage of the girls at the time of the father is 13-15 years and 35.55 percent of the respondents the age of marriage of the girl is 20-25 years. 62.16 percent of the respondents of Ginti village, the age of marriage of the boys is 16-17 years at the time of his grandfather, 18-19 years at the time of father is 70.27 percent and 25-26 years 75.65 percent 37.84 percent of the respondents, the age of marriage of the girl at the time of her grandfather was 15-16 years. 29.73 percent of the respondents age of marriage of the girl at the time of her father was 16-17 years and 24.32 percent of the respondents, the age of marriage of the girl was 18-20 years. 42.86 percent of the respondents of Jakh Giri village, the age of marriage of the boys is 16-17 years at the time of his grandfather, 71.43 percent of the respondents, 15-19 years at the time of the father and 65.71 percent of the respondents, is 20-21 years. 57.14 percent of the respondents the age of marriage of the girl at the time of her grandfather is 15-16 years, 28.57 percent of the respondents the age of marriage of the girls at the time of the father is 13-15 years 14.29 percent of the respondents the age of marriage of the girls is 20-25 years.

It is clear from Table No. 13A that the age of marriage of the boys at the time of his grandfather was 14-15 years, and the percent is 54.45 percent between 18 and 45 years of age. 58.89 percent of the respondents age at the time of father was 18-21 years. 45.55 percent of the respondents the age of marriage of the girls at the time of her grandfather is 13-14 years, 41.11 percent of the

respondents the age of marriage of the girl at the time of the father is 16-17 years and 30.00 percent of the respondents the age of marriage of the girl is 30-32 years. 56.76 percent of the respondents. The age of marriage of the boys at the time of his grandfather is 15-16 years 48.65 percent of the respondents is between 18-19 years at the time of the father. 62.16 percent of the respondents. 28-30 years. 51.35percent of the respondents the age of the girls at the time of father's age is 15-16 years and 37.84 percent of the respondents the age of marriage of the girl is 20-22 years. 57.14 percent of the respondents of Jakh Giri village, the age of marriage of the boys is 15-16 years at the time of his grandfather, 18-19 years at the time of father the present is 62.85 and 25-28 years 80.00 percent of the respondents. 42.86 percent of the respondents the age of marriage of the girls at the time of her grandfather is 14-15 years. 37.14 percent of the respondents age of marriage of the girl at the time of father is 16-17 years and 20.00 percent of the respondents the age of marriage of the girl is 22-25 years.

Based on the data to Table No. 13A and Table No. 13B it can be said that looking at the age of marriage of boys and girls at the time of three generations of people in the families of the respondents, it is clear that between 18 to 45 years, the age of marriage of the boys ranged from 25 to 28 years and the age of marriage of the girls ranged from 30 to 32 years in the families of the respondents. At the time of the respondents above the age of 45 years, the boys were married at the age of 25 to 30 years and the girls till the age of 20 to 25 years

Classification of Respondents on the Basis of Methods to be Adopted for Treatment in Case of Ill Health

Good health man one of the important needs, affecting all aspects of his life. A person can become unwell at any stage of life. When the respondents were asked about the methods of treatment to be adopted by them when their health deteriorated, the answers given by them in this regard are presented in the following table.

Table No. 14

Classification of Respondents on the basis of methods to be adopted for treatment in case of ill health.

S. No.	Opinion about the methods to be adopted for treatment	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Homeopathic	08 (8.89)	04 (10.81)	05 (13.29)	17 (10.49)	13 (14.45)	05 (13.51)	05 (14.29)	23 (14.20)
2.	Allopathic	29 (32.22)	09 (24.33)	10 (28.57)	48 (29.63)	58 (64.45)	22 (59.46)	20 (57.14)	100 (61.73)
3.	Ayurvedic	11 (12.22)	15 (40.54)	05 (14.29)	31 (19.14)	07 (7.77)	08 (21.62)	06 (17.15)	21 (12.96)
4.	Home remedies	23 (25.56)	04 (10.81)	10 (28.57)	37 (22.84)	09 (10.00)	02 (5.42)	04 (11.42)	15 (9.26)
5.	Jhar-Phoonk	19 (21.11)	05 (13.51)	05 (14.28)	29 (17.90)	03 (3.33)	-	-	03 (1.85)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from Table No. 14 that 8.89 percent of the respondents of village Kotu-Rampur above 45 years of age take homeopathic, treatment due to poor health, 32.22 percent of the respondents allopathic, 12.22 percent of the respondents ayurvedic. 25.56 percent of the respondents home remedies and 21.11 percent of the respondents do the treatment through Jhar-phoonk 10.81 percent of the respondents of village Ginti village take homeopathy treatment in case of poor health. 24.33 percent of the respondents allopathic, 40.54 percent of the respondents Ayurvedic, 10.81 percent of the respondents do home remedies and 13.51 percent of the respondents do the treatment with exorcism.

13.29 percent of the respondents of Jakh Giri village take homeopathic treatment in case of poor health, 28.57 percent of the respondents allopathic, 14.29 percent of the respondents ayurvedic method, 28.57 percent of the

respondents do home remedies and 14.28 percent of the respondents do the treatment by Jhar-phoonk.

It is clear from the above table that 14.45 percent of the respondents of village Kotu-Rampur among the age groups of 18 to 45 years take homeopathy treatment due to poor health, 64.45 percent of the respondents allopathic, 7.77 percent respondents Ayurvedic, 10.00 percent of the respondents home remedies and 3.33 percent of the respondents do the treatment with exorcism. In Ginti village 13.51 percent of the respondents take homeopathy treatment, when their health is poor 59.46 percent of the respondents allopathic 21.62 percent of the respondents ayurvedic, while 5.42 percent of the respondents take home remedies when their health is deteriorating. 14.29 percent of the respondents of Jakh Giri village take homeopathic treatment when their health is poor 57.14 percent of the respondents take allopathic treatment and 17.15 percent of the respondents use ayurvedic method, while 11.42 percent of the respondents take home remedies in case of ill health.

Based on the data in Table No. 14, it can be said that Homeopathic, Allopathic, Ayurvedic, Home remedies are adopted by the respondents of both the age groups in relation to the methods adopted by them for their treatment when their health deteriorates. And most of all, allopathic, ayurvedic and home remedies are adopted in the methods of exorcism. Respondents above 45 years of age take the help of broomsticks for their treatment, on the other hand, people between 18 to 45 years of age do not resort to broomsticks in the treatment of disease.

Classification of Respondents on the Basis of Methods Adopted for Treatment at the Time of Father

The selected respondents of the present study, who represent both age groups, were questioned by the researcher about the methods adopted in the treatment when their father was sick, what was stated by the respondent in response is presented in the following table.

Table No. 15

Classification donors on the basis of methods of treatment at the time of father ill health.

S. No.	Method adopted for treatment at the time of father	Respondents' age is more than 45 years				Respondents' age is between 18 to 45 years			
		Kotu-Rampur village	Ginti village	Jakh Giri village	Total	Kotu-Rampur village	Ginti village	Jakh Giri village	Total
1.	Homeopathic	03 (3.34)	-	-	03 (1.85)	09 (10.00)	-	-	09 (5.56)
2.	Allopathic	02 (2.22)	11 (29.73)	-	13 (8.02)	37 (41.11)	06 (16.22)	-	43 (26.54)
3.	Ayurvedic	19 (21.11)	17 (45.95)	10 (28.57)	46 (28.40)	30 (33.33)	04 (10.81)	10 (28.57)	44 (27.16)
4.	Home remedies	24 (26.67)	06 (16.22)	10 (28.57)	40 (24.69)	07 (7.78)	04 (10.81)	15 (42.85)	26 (16.05)
5.	Jhar-phoonk	27 (30.00)	02 (5.40)	08 (22.86)	37 (22.84)	03 (3.33)	13 (35.14)	05 (14.29)	21 (12.96)
6.	Gods and goddesses deities	15 (16.66)	01 (2.70)	07 (20.00)	23 (14.20)	04 (4.45)	10 (27.02)	05 (14.29)	19 (11.73)
	Total	90 (100)	37 (100)	35 (100)	162 (100)	90 (100)	37 (100)	35 (100)	162 (100)

Source: Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 3.34 percent of the respondents of village Kotu-Rampur take homeopathy treatment when their father's health deteriorated. 2.22 percent of the respondents allopathic, 21.11 percent ayurvedic method, 26.67 percent of the respondents, home remedies, 30.00 percent of the respondents, by throwing stones and 16.66 percent of the respondents do their fathers treatment by worshipping the deities. 29.73 percent of the respondents of Ginti village used allopathic method, 45.95 percent respondents used ayurvedic method, 16.22 percent respondents used home remedies, 2.70 percent respondents worshiped deities for treatment. 28.57 percent of the respondents of Jakh Giri village do their own treatment by Ayurvedic method,

28.57 percent of the respondents, home remedies, 22.86 percent of the respondents, by throwing brooms and 20.00 percent of the respondents by worshipping the gods and goddesses when their father's health deteriorated.

It is clear from the above table that among the respondents in the age group 18 to 45 years, 10.00 percent of the respondents of village Kotu-Rampur take homeopathic treatment when their father's health deteriorated. 41.11 percent of the respondents allopathic, 33.33 percent respondents do the treatment by ayurvedic method, 7.78 percent by home remedies, 3.33 percent by tree-throwing and 4.45 percent by worshipping gods and goddesses. In Ginti village, 16.22 percent respondents used the allopathic method, 10.81 percent respondents used ayurvedic method, 10.81 percent respondents used home remedies, 35.14 percent respondents used broom-throwing, and 27.02 percent respondents used deities as help. In Jakh Giri village, 28.57 percent of the respondents used Ayurvedic method, 42.85 percent of the respondents treated themselves with home remedies when their father's health deteriorated, 14.29 percent of the respondents with jhar-phoonk and 14.29 percent by worshipping the deities.

Based on the data of Table No. 15, it can be said that on the basis of information received about the methods of treatment to be adopted when the father of the respondents was ill, it is clear that more than 45 years of age, Ayurvedic treatment, home remedies, exorcism and worship of gods and goddesses were included. The second group of respondents, who are in the age group of 18 to 45 years, used allopathic medicine, ayurvedic medicine and homoeopathic system of medicine in the treatment of disease for their fathers' treatment.

The changing paradigms have been studied sociologically, on the basis of the responses received by the respondents regarding doing agricultural work, it is clear that the respondents of both the age groups do agricultural work, whose percentage is higher. Apart from this, some respondents also do animal husbandry and dairy business. It is clear from the methods of sowing their fields by the respondents that most of the respondents above the age of 45 years sow their fields by plough-bull. Apart from this, the respondents between the age group of 18 to 45 years use these machines more than the oxen in their agricultural-related works such as sowing the field and harvesting the crops. On the basis of the methods of cleaning wheat and paddy by the respondents, most of the respondents in the age group above 45 years clean wheat and paddy with traditional items. Whereas wheat and paddy are cleaned with the help of a thresher machine by the respondents between the age group of 18 to 45 years. Most of the respondents between the age group of 18 to 45 years do the cleaning of crops with a thresher.

Looking at the availability of resources with the respondents, it is clear that the respondents above 45 years of age and all the respondents between the age group of 18 to 45 years have televisions, mobile phones and gas stoves in their homes. The availability of radio is more with the respondents above the age of 45 years. Apart from this, more respondents in the age group of 18 to 45 years use washing machines, refrigerators, computers, mixer grinders, motorcycles and cars than the respondents above 45 years of age. It is clear from the comparative observation of both the tables that the availability of the above equipment is more in the homes of the youth. It is clear from the observation of the changes in the lifestyle of the respondents using modern appliances like television, radio, washing machine, refrigerator, computer, mobile phone, gas stove etc. The lifestyle of the respondents in the middle age group of 45 years has changed more. In relation to the change in the lifestyle of the respondents of both the age groups, most of the respondents believe that it has changed their lifestyle changing has come. It is clear from the data related to whether modern appliances have been affected or have negative effects on the life of the respondents, most of the respondents of both age groups have modern appliances such as washing machines, microwave mixie, oven, scooter, cars and motorcycle etc. there has been a positive impact in the lives of the respondents.

With regard to the main reasons for a person being uneducated in the family, respondents above 45 years of age consider poverty, lack of time, lack of school near home and other reasons as the main reasons for a person being uneducated. Apart from this, the respondents between the age group of 18 to 45 years blame other reasons behind the person being illiterate. Knowing the attitude of the respondents in relation to doing traditional occupations, it is clear that the respondents above 45 years of age consider traditional occupations to be very good and good. In addition, respondents in the age group of 18 to 45 years rated traditional occupations as good, very bad and neutral. Thus, comparing both the tables, it is clear that the respondents of the youth group do not consider the traditional occupations as good.

The responses of family members achieving higher status due to higher education or good educational level, it is clear that both age groups have accepted that higher education or good educational level gives higher status to the family members in society plays an important role in. The family members of the respondents above 45 years of age still carry on traditional occupations. Whereas, traditional occupations are seldom carried out by the families of the respondents in the age group of 18 to 45 years. Apart from the traditional occupations, they also perform other functions. Looking at the age of marriage of boy and girl at the time of three generations in the families of the respondents, it is clear that the age of marriage of the boy is 25 to 28 years and the age of marriage of the girl is between 18 and 45 years of age. Age ranges from 30 to 32 years. At the time of the respondents above the age of 45 years. The boy was married at the age of 25 to 30 years and the girl till the age of 20 to 25 years.

Conclusion

Homoeopathic, allopathic, ayurvedic, home remedies and exfoliating methods are the most preferred allopathic, ayurvedic and home remedies by the respondents of both age groups with regard to the methods adopted by the respondents when their health deteriorates. Over 45 years of age whereas the respondents of the disease take the help of broomsticks for their treatment. On the basis of the information received about the methods of treatment adopted when the father of the respondents was ill, it is clear that the methods of treatment at the time of father of the respondents above the age of 45 years include Ayurvedic treatment, home remedies scrub-phoonk and deities were worshipped. The second group of respondents, who are in the age group of 18 to 45 years, used allopathic medicine, ayurvedic medicine and homoeopathic system of medicine more in the treatment of disease during the father's time.

References

1. Maciver and Page "Society" Publisher Macmillan India Ltd., New Delhi (1985).
2. Singh, Yogendra. "Essays on Modernization of India", Manohar Publication, New Delhi. (1978).
3. Srinivas, M.N., "Social Change in Modern India" Rajkamal Orient Blackswan Pvt. Ltd., New Delhi (Reprinted 2009).
4. miuke dh mRifÜk* Navbharat Times Reader's Blog ¼fgUnh Hkk"kk esa½ 19 uoEcj 2014] vfHk eu fFk 10 vçSy 2020-
5. Antoinette Elezabeth Devapoli (2014) Read Sadhus Sing to God : Gender; Asceticism and Vernacular Religion in Rajasthan, Oxford University Press.
6. Merrill and Ellridge. "Culture and Society", Printis Hall Publishing Company, New York (1952).
7. Tiwari Akash and Nirkar Prasad. "Indian Family in the Perspective of Modern Changes" (2008).
8. Hasnain, Nadeem. "Contemporary Indian Society : A Sociological Scenario", Indian Book Center, Delhi (2004).
9. Kumar, Parthiv. "Education Brought Social Change in Rural India", Kurukshetra (2015).