

## **A brief study of the Social And Religious Beliefs of the Rural Goswamis**

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### **Abstract**

Started by Adi Guru Shankaracharya, the Goswami (Gusai) community is spread all over India. The study observes the said community in the regions of Pithoragarh, Bageshwar and Nainital. On the basis of a conscious method, the study aims to look into the social structure, rural lifestyle, religious activities, and customary aspects of the community at present in order to observe the changes in tradition that have already taken place or are on their way. The impact of modernisation on the community is being looked at through various markers in majorly two age groups. The study proves how the new the generation is accelerating with much speed into the future leaving most of the traditions behind.

**Keywords :** Social, Superstitious, Tradition, Belief, rituals, rites, Values, Deities.

### **Introduction**

Goswami (Gusai) is an Indian surname<sup>1</sup>. 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 / GusaiSamajis a society associated with Indian culture, it is also known as Gusai/GoswamiSamaj. These were classified into a total of ten parts/sub-castes. GoswamiSamaj 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 – GiriParvat, 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 Saraswatiriver 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.<sup>2</sup>

GoswamiSamaj is spread all over India, but most of the people of GoswamiSamaj live in Rajasthan, Bihar, Gujarat, Haryana, Punjab, Maharashtra, Uttar Pradesh, Jharkhand and Uttarakhand. The Goswami community is the worshiper of Shiva. GoswamiSamaj 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.

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 GoswamiSamaj.

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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
	<b>Total</b>			<b>162</b>

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 cum 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.

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. MacIver and Page have told in their 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 is found.<sup>3</sup>

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.

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.<sup>4</sup>

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 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.<sup>5</sup>

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.

Table No. 2

Classification of the Respondents in relation to rural women being traditional and superstitious.

S. No.	Relation to rural women being traditional and superstitious	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	53 (58.89)	27 (72.97)	24 (68.57)	104 (64.20)	31 (34.45)	20 (54.05)	12 (34.29)	63 (38.89)
2.	No	37 (41.11)	10 (27.03)	11 (31.43)	58 (35.80)	59 (65.55)	17 (45.95)	23 (65.71)	99 (61.11)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 58.89 percent of the selected respondents of village Kotu-Rampur are traditional and believe in superstition. Whereas 41.11 percent of female respondents are not traditional and superstitious. Out of the selected respondents of village Ginti, 72.97 percent of rural women are traditional and superstitious. Whereas 27.03 percent female respondents are not traditional and superstitious. Out of the selected respondents of Jakh Giri village, 68.57 percent of rural women are traditional and superstitious. Whereas 31.43 percent female respondents are not a traditionalist and superstitious.

It is clear from the above table that among the respondents 18 to 45 years of age, 34.45 percent of the selected respondents of village Kotu-Rampur are traditional and superstitious rural women. Whereas 65.55 percent female respondents are not traditional and superstitious. Out of the selected respondents of village Ginti, 54.05 percent of rural women are traditional and superstitious. Whereas 45.95 percent female respondents are not traditional and superstitious. Out of the selected respondents of Jakh Giri village, 34.29 percent rural women are traditional and superstitious. Whereas 65.71 percent female respondents are not traditional and superstitious.

It is clear from the observation of Table 2 that women from selected villages are more traditional and superstitious, among the respondents above 45 years of age in relation to rural women being traditional and superstitious. Apart from this, female respondents in the age group of 18 to 45 years, being educated, have less

faith in traditional thinking and superstitions. Thus, women between the ages of 18 and 45 years are less traditional and superstitious than women above 45 years of age.

### Classification of Respondents Regarding Belief in Traditions

There are many people in the rural community who are bound by traditions and old customs. These people still do agricultural work according to the old traditions and customs and believe in threshing. Even today many people in rural society consider modern means as anti-traditional. In the rural society, the concept of caste rules, communalism and given status has prevailed in the form of tradition. Because tradition always gives importance to the given status, whereas modernity considers the given status to be important. SC Dubey has told in the book 'Modernization and Development' that modernity and modernization increase reasoning, empathy, mobility and participation in individuals.<sup>6</sup> In order to know the importance of traditions in rural society, the respondents were asked by the researcher which traditions do they believe, in response to this, the answers given by them have been presented in the following table.

Table No. 3

Classification of Respondents on the basis of belief in traditions.

S. N.	Belief in traditions	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.	Magic	56 (62.22)	34 (37.78)	90 (100)	20 (54.05)	17 (45.95)	37 (100)	20 (57.14)	15 (42.86)	35 (100)	162 (100)	17 (18.89)	73 (81.11)	90 (100)	07 (18.92)	30 (81.08)	37 (100)	- (100)	35 (100)	35 (100)	162 (100)
2.	Ganda talisman	47 (52.22)	43 (47.78)	90 (100)	23 (62.16)	14 (37.84)	37 (100)	17 (48.57)	18 (51.43)	35 (100)	162 (100)	23 (25.56)	67 (74.44)	90 (100)	06 (16.22)	31 (83.78)	37 (100)	- (100)	35 (100)	35 (100)	162 (100)
3.	Gods and goddesses	67 (74.45)	23 (25.55)	90 (100)	29 (78.38)	08 (21.62)	37 (100)	26 (74.28)	09 (25.72)	35 (100)	162 (100)	39 (43.34)	51 (56.66)	90 (100)	09 (24.32)	28 (75.68)	37 (100)	13 (37.14)	22 (62.86)	35 (100)	162 (100)
4.	Exorcism	43 (47.78)	47 (52.22)	90 (100)	27 (72.89)	10 (27.02)	37 (100)	21 (60.00)	14 (40.00)	35 (100)	162 (100)	13 (14.45)	77 (85.55)	90 (100)	05 (13.51)	32 (86.49)	37 (100)	05 (14.29)	30 (85.71)	35 (100)	162 (100)
5.	Jhar-Phoonk	41 (45.46)	49 (54.44)	90 (100)	23 (62.16)	14 (37.84)	37 (100)	19 (54.29)	16 (45.51)	35 (100)	162 (100)	26 (28.89)	64 (71.11)	90 (100)	07 (18.92)	30 (81.08)	37 (100)	03 (8.57)	32 (91.43)	35 (100)	162 (100)
6.	Sages and Saints	51 (56.67)	39 (43.33)	90 (100)	17 (45.95)	20 (54.05)	37 (100)	11 (31.43)	24 (68.57)	35 (100)	162 (100)	11 (12.22)	79 (87.78)	90 (100)	04 (10.81)	33 (89.19)	37 (100)	04 (11.43)	31 (88.57)	35 (100)	162 (100)
7.	Other	39 (43.34)	51 (56.66)	90 (100)	06 (16.22)	31 (83.78)	37 (100)	21 (60.00)	14 (40.00)	35 (100)	162 (100)	07 (7.78)	83 (92.22)	90 (100)	02 (5.40)	35 (94.60)	37 (100)	06 (17.14)	29 (82.86)	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, 62.22 percent of the selected respondents of village Kotu-Rampur believe in witchcraft, while 37.78 percent of the respondents do not believe in witchcraft. 52.22 percent of the respondents believe in the Gand talisman, while 47.78 percent of the respondents do not believe in the tradition of Ganda talisman, 74.45 percent of the respondents believe in gods and goddesses, while 25.55 percent of the respondents believe in gods and goddesses. 47.78 percent respondents do not believe in ghosts, while 52.22 percent respondents do not believe in ghosts. 45.46 percent of the respondents believe in Jhar-Phoonk, while 54.44 percent of the respondents do not believe in Jhar-Phoonk. 56.67 percent respondents believe in sages and saints, while 43.33 percent respondents do not believe in sages. 43.34 percent of the respondents believe in other rural traditions, while 56.66 percent of the respondents do not believe in other rural traditions.

It is clear from the above table that 18.59 percent of the selected rural respondents of village Kotu-Rampur in the age group of 18 to 45 years, believe in the tradition of witchcraft, while 81.11 percent of the respondents do not believe in the tradition of witchcraft. 25.56 percent of the respondents believe in the tradition of Ganda talisman, while 74.44 percent of the respondents do not believe in the tradition of Ganda talisman. 43.34 percent of the respondents believe in gods and goddesses, while 56.66 percent of the respondents do not believe in gods and goddesses. 14.45 percent of the respondents believe in ghosts, while 85.55 percent of the respondents do not believe in ghosts. 28.89 percent of the respondents believe in Jhar-phoonk, while 71.11 percent of the respondents do not believe in Jhar-phoonk, 12.22 percent of the respondents believe in sages and saints, while 87.78 percent of the respondents do not believe in sages. 7.78 percent of the respondents believe in other rural traditions, while 92.22 percent of the respondents do not believe in other rural traditions.

It is clear from the observation of Table No. 3 that in relation to belief in religious traditions and customs, it is known that respondents above 45 years of age took help of witchcraft, Ganda amulets, deities, ghosts. They believe more in ghosts, bush-throwers, sages-saints and other traditions going on in the rural society from the past. Whereas the respondents between the age group of 18 to 45 years do not believe in witchcraft, Ganda amulets, deities, ghosts, sages, saints and other prevalent beliefs and customs in the village.

#### Classification of Respondents in Relation to Belief in Omens

Due to the predominance of religious rituals and customs in rural society, people have a lot of faith in the tradition of omens and bad omens. The people of the rural community believe in beliefs like omens and bad omens. The people of the rural community, before starting every work look at it with the view of omens and bad omen. As a result of the development of modern education and means of communication and due to the awareness of the people, the educated people of the villages believe less in the old beliefs like omens and bad omens. Gillin and Gillin in their book 'Culture sociology' have told about the beliefs of groups on supernatural, religious, traditional customs and activities related to these beliefs under religious beliefs. The responses received from groups of respondents in selected villages regarding their belief in omens and bad omens are presented in the following table.

Table No. 4  
Classification of the Respondents on the basis of belief omens.

S. No.	Regarding believing in omens	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	63 (70.00)	26 (70.27)	28 (80.00)	117 (72.22)	16 (17.78)	09 (24.32)	07 (20.00)	32 (19.75)
2.	No	27 (30.00)	11 (29.73)	07 (20.00)	45 (27.78)	74 (82.22)	28 (75.68)	28 (80.00)	130 (80.25)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above table that among the respondents above 45 years of age, 70.00 percent of the selected respondents of village Kotu-Rampur believe in bad omen, while 30.00 percent of the respondents do not believe in bad omen. 70.27 percent of the selected respondents of Ginti village believe in omens and bad omen, while 29.73 percent of the respondents do not believe in omens. Out of the selected respondents of Jakh Giri village, 80.00 percent of the respondents believe in omens and bad omen, while 20.00 percent of the respondents do not believe in the omens.

It is clear from the above table that among the respondents in the middle age group of 18 to 45 years, 17.78 percent of the selected respondents of village Kotu-Rampur were shakun and believe in bad omen, whereas 82.22 percent of the respondents do not believe in bad omen. 24.32 percent of the selected respondents of Ginti village believe in omens and bad omen, while 75.68 percent of the respondents do not believe in bad omen, 20.00 percent of the selected respondents of Jakh Giri village believe in omens and bad omen. Whereas 80.00 percent of the respondents do not believe in bad omen.

It is clear from the perusal of Table No. 4 that on the basis of the responses received by the respondents regarding belief in omens and bad omens prevalent among the villagers, it is clear that compared to the respondents above 45 years of age. Respondents between the ages of 18 to 45 have little faith in omens and bad omens.

#### Classification of Respondents with Respect to Belief in Religious Rituals

As the selected respondents in the study area belongs to the Goswami community, which is of the Hindu religion. In Hinduism, religious rituals and activities were given utmost importance. When the

respondents of both the age groups were asked by the researcher whether they believe in religious rituals, the answers given by the respondents in response to this are presented in the following table.

Table No. 5

Classification of the Respondents on the basis of belief in religious rituals.

S. No.	Regarding belief in religious rituals	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	74 (82.22)	28 (75.68)	27 (77.14)	129 (79.63)	28 (31.11)	13 (35.14)	06 (17.14)	47 (29.01)
2.	No	16 (17.78)	09 (24.32)	08 (22.86)	33 (20.37)	62 (68.89)	24 (64.86)	29 (82.86)	115 (70.99)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above table that 82.22 percent of the selected respondents of village Kotu-Rampur above 45 years of age believe in religious rituals, while 17.78 percent of the respondents do not believe in religious rituals. Of the selected respondents of Ginti village, 75.68 percent of the respondents believe in religious rituals, while 24.32 percent of the respondents do not believe in religious rituals. Out of the selected respondents of Jakh Giri village, 77.14 percent of the respondents believe in religious rituals while 22.86 percent of the respondents do not believe in religious rituals.

It is clear from the above table 31.11 percent of the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years, believe in religious rituals, while 68.89 percent of the respondents do not believe in religious rituals. 35.14 of the selected respondents of village Ginti village believe in religious rituals, while 64.86 percent respondents do not believe in religious rituals. Out of the selected respondents of Jakh Giri village, 17.14 percent of the respondents believe in religious rituals, while 82.86 percent of the respondents do not believe in religious rituals.

It is clear from the perusal of Table No.5 that the responses given by the respondents regarding belief in religious rituals shows that more than 45 years of age is more than the respondents between the age group of 18 to 45 years respondents who believe more in religious rituals.

### Respondents are Classified with Respect to Belief in Fasting

Traditionally religious beliefs such as fasting festivals are followed by the villagers in rural areas. Selected respondents of the study area told that the fasts of Shivratri, Janmashtami, Ekadashi, Chand and Poornima etc. are mainly taken by them. In addition, by the respondents every week Monday, Tuesday, Thursday, Friday, Saturday and Sunday fasts are observed in the month of Paush. The respondents responses towards the belief in fasting are presented in the following table.

Table No. 6

Classification Respondents in relation to belief in fasting.

S. No.	Opinions regarding belief in fasting	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	71 (78.89)	31 (83.78)	23 (65.71)	125 (77.16)	21 (23.33)	11 (29.72)	11 (31.43)	43 (26.54)
2.	No	19 (21.11)	06 (16.22)	12 (34.29)	37 (22.84)	69 (76.67)	26 (70.28)	24 (68.57)	119 (73.46)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above table that 78.89 percent of the selected respondents of village Kotu-Rampur in the age group above 45 years believe in fasting while 21.11 percent of the respondents do not believe in fasting. 83.78 percent of the selected respondents of Ginti village believe in fasting while 16.22 percent of the respondents do not believe in fasting. 65.71 percent of the selected respondents of Jakh Giri village believe in fasting while 34.29 percent of the respondents do not believe in fasting.

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 45 years believe in fasting while 76.67 percent of the respondents do not believe in fasting, 29.72 percent of the selected respondents of Ginti village believe in fasting while 70.28 percent of the respondents do not believe in fasting. Out of the selected respondents of Jakh Giri village, 31.43 percent of the respondents believe in fasting while 68.57 percent of the respondents do not believe in fasting.

It is clear from the perusal of Table No. 6 that most of the respondents above 45 years of age observe fasts and with great devotion and faith. These respondents believe that by fasting, happiness and prosperity remains in their family and their sufferings are also removed. On the other hand, the respondents in the age group of 18 to 45 years do not have much interest and faith in these fasts. The number of fasting and fasting respondents in this youth group is very less as compared to the respondents above 45 years of age.

### Classification of Respondents with Regard to Belief in Religious Rites

Tradition is said to be a long-standing practice, which is recognized by society. Therefore, it is considered anti-modernity. Tradition accepts only those values which are passed down from generation to generation or they are also followed because they are being followed from generation to generation. Today, due to the process of industrialization in society, there is a change in the tendency to believe in religious rites, as a result of which the influence of the educated public in traditions, customs and ethos is decreasing. Yogendra Singh<sup>8</sup> has told in his book 'Essays on Modernization in India'. As a result of the process of modernization, the forms of political, economic, spiritual, religious rituals etc. have changed. The status, belief in religious rites by the respondents is presented in the following table.

Table No. 7

Classification of the Respondents with regard to belief in religious rites.

S. No.	Belief in religious rites	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)	24 (64.86)	21 (60.00)	122 (75.31)	39 (43.33)	13 (35.14)	12 (34.29)	64 (39.51)
2.	No	13 (14.44)	13 (35.14)	14 (40.00)	40 (24.69)	51 (56.67)	24 (64.86)	23 (65.71)	98 (60.49)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above summary that 85.56 percent of the selected respondents of village Kotu-Rampur in the age group above 45 years believe in religious rites, while 14.44 percent of the respondents do not believe in religious rites. 64.86 percent of the selected respondents of Ginti village believe in religious rites, while 35.14 percent of the respondents do not believe in religious rites. 60.00 percent of the selected respondents of Jakh Giri village believe in religious rites while 40.00 percent of the respondents do not believe in religious rites.

It is clear from the above table that 43.33 percent of the selected respondents of village Kotu-Rampur in the middle age group of 18 to 45 years believe in religious rites, while 56.67 percent of the respondents do not believe in religious rites. 35.14 percent of the selected respondents of Ginti village believe in religious rites while 64.86 percent of the respondents do not believe in religious rites. Among the selected respondents of Jakh

Giri village 34.29 percent of the respondents believe in religious rites while 65.71 percent of the respondents do not believe in religious rites.

It is clear from the observation of Table No. 7 that the respondents of above 45 years group believe in religious rites and rituals and rituals related to them. In contrast, the respondents between the age group of 18 to 45 years have less faith in religious rituals and related laws.

### Classification of Respondents on the Basis of Assuming Utility of Values

Social and cultural values govern human behavior. Change of values leads to social change. The struggle of values in the rural community can be said to be the root cause of modern social change. In the Goswami families of the rural society, the people of the older generation are still imbibing traditional social values. While the members of the new generation are walking with new values. Due to a conflict of values in rural society, the traditional social structure is changing. For the present study, when an attempt was made to know about the values related to women's education, co-education system, widow marriage, inter-caste marriage and planned family from the respondents of both the age groups of selected villages whether it is true or not the responses given by them is presented in the following table.

Table No. 8

Classification of Respondents on the basis of assuming utility of values.

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		Do	Do not	Total	Do	Do not	Total	Do	Do not	Total	
1.	Women Education	47 (52.22)	43 (47.78)	90 (100)	30 (81.08)	07 (18.92)	37 (100)	25 (71.43)	10 (28.57)	35 (100)	162 (100)	77 (85.56)	13 (14.44)	90 (100)	32 (86.49)	05 (13.51)	37 (100)	35 (100)	.	35 (100)	162 (100)
2.	Co-educational system	36 (40.00)	54 (60.00)	90 (100)	28 (75.68)	09 (24.32)	37 (100)	26 (74.28)	09 (25.72)	35 (100)	162 (100)	73 (81.11)	17 (18.89)	90 (100)	30 (81.08)	07 (18.92)	37 (100)	35 (100)	-	35 (100)	162 (100)
3.	Widow marriage	19 (21.11)	71 (78.89)	90 (100)	05 (13.51)	32 (86.49)	37 (100)	03 (8.57)	32 (91.43)	35 (100)	162 (100)	49 (54.45)	41 (45.55)	90 (100)	17 (45.95)	20 (54.05)	37 (100)	30 (85.71)	05 (14.29)	35 (100)	162 (100)
4.	Inter-caste marriage	07 (7.78)	83 (92.22)	90 (100)	03 (8.11)	34 (91.89)	37 (100)	04 (11.43)	31 (88.57)	35 (100)	162 (100)	39 (43.33)	51 (56.61)	90 (100)	15 (40.54)	22 (59.46)	37 (100)	10 (28.57)	25 (71.43)	35 (100)	162 (100)
5.	Planned Family	49 (54.45)	41 (45.55)	90 (100)	07 (18.92)	30 (81.08)	37 (100)	07 (20.00)	28 (80.00)	35 (100)	162 (100)	85 (94.45)	05 (5.55)	90 (100)	19 (51.35)	18 (48.65)	37 (100)	35 (100)	-	35 (100)	162 (100)
6.	Men and women working together	33 (36.67)	57 (63.33)	90 (100)	11 (29.73)	26 (70.27)	37 (100)	03 (8.57)	32 (91.43)	35 (100)	162 (100)	69 (76.67)	21 (23.33)	90 (100)	27 (72.97)	10 (27.03)	37 (100)	35 (100)	-	35 (100)	162 (100)
7.	Natural superiority of men	43 (47.78)	47 (52.62)	90 (100)	17 (45.95)	20 (54.05)	37 (100)	30 (85.71)	05 (14.29)	35 (100)	162 (100)	27 (30.00)	63 (70.00)	90 (100)	07 (18.92)	30 (81.03)	37 (100)	-	35 (100)	35 (100)	162 (100)
8.	Dowry system	23 (25.56)	67 (74.44)	90 (100)	09 (24.32)	28 (75.68)	37 (100)	08 (22.86)	27 (77.14)	35 (100)	162 (100)	-	90 (100)	90 (100)	08 (21.62)	29 (78.38)	37 (100)	-	35 (100)	35 (100)	162 (100)
9.	Confidence in income	59 (65.56)	31 (34.44)	90 (100)	29 (78.38)	08 (21.62)	37 (100)	27 (77.14)	08 (22.86)	35 (100)	162 (100)	83 (92.22)	07 (7.78)	90 (100)	31 (83.78)	06 (16.22)	37 (100)	-	35 (100)	35 (100)	162 (100)
10.	Faith in Karma	41 (45.58)	49 (54.44)	90 (100)	18 (48.65)	19 (51.35)	37 (100)	23 (65.71)	12 (34.29)	35 (100)	162 (100)	78 (86.67)	12 (13.33)	90 (100)	32 (86.49)	05 (13.51)	37 (100)	-	35 (100)	35 (100)	162 (100)

Source : Data collected by Researcher.

It is clear from the above table that among the respondents of above 45 years of age group, 52.22 percent of the selected respondents of Kotu-Rampur believe in women's education and give importance to women's education. Whereas 47.78 percent of respondents do not give importance to women. 40.00 percent of the respondents give importance to the co-educational system, while 60.00 percent of the respondents do not give importance to the co-education system. 21.11 percent of the respondents give importance to widow marriage, while 78.89 percent of the respondents do not give importance to widow marriage. 7.78 percent of the respondents give importance to inter-caste marriage, while 92.22 percent of the respondents do not give importance to inter-caste marriage, 54.45 percent of the respondents give importance to the planned family, while 45.55 percent of the respondents do not give importance to the planned family, 36.67 percent of the respondents give importance to working together with men and women, while 63.33 percent of the respondents do not give importance to working together with men and women. 47.78 percent of the respondents give importance to the natural superiority of men, while 52.62 percent of the respondents do not give importance to the natural superiority of men, while 74.44 percent of the respondents do not give importance to the dowry system, 65.56 percent respondents give importance to faith in income, while 34.44 percent respondents do not

give any importance to income and 45.58 percent respondents give importance to faith in karma and believe in them, while 54.44 percent respondents do not believe in karma.

81.08 percent of the selected respondents of Ginti village believe in women's education and give importance to women's education, while 18.92 percent respondents do not give importance to women's education, 75.68 percent of the respondents give importance to co-educational system, whereas 24.32 percent of the respondents do not give importance to co-educational system, 13.51 percent of the respondents give importance to widow marriage, while 86.49 percent of the respondents do not give importance to widow marriage, 8.11 percent of the respondents give importance to inter-caste marriage, while 91.89 percent of the respondents do not give importance to inter-caste marriage 18.92 percent of the respondents give importance to planned family whereas 81.08 percent of the respondents do not give importance to the planned family, 29.73 percent of the respondents give importance to working together with men and women, while 70.27 percent of the respondents do not give importance to working together with men and women, 45.95 percent of the respondents give importance to the natural superiority of men, while 54.05 percent of the respondents do not give importance to the natural superiority of men, 24.32 percent of the respondents give importance to the dowry system, while 75.68 percent of the respondents do not give importance to the dowry system. 78.38 percent of respondents give importance to faith in income, while 21.62 percent of respondents do not give any importance to income and 48.65 percent of respondents give importance to faith in karma and believe in them, while 51.35 percent respondents do not believe in karma.

Out of the selected respondents of Jakh Giri village, 71.43 percent of the respondents believe in women's education and give importance to women's education, while 28.57 percent of the respondents do not give importance to women's education. 74.28 percent of the respondents give importance to the co-educational system. Whereas 25.72 percent of the respondents do not give importance to the co-educational system. Percentage respondents to widow marriage 18.57 percent, 11.43 percent of the respondents give importance to inter-caste marriage. 20.00 percent of the respondents give importance to the planned family, while 85.71 percent of the respondents give importance to men's natural superiority, while 14.29 percent respondents do not value men's natural superiority, 22.86 percent respondents give importance to dowry system, while 77.14 percent respondents do not give importance to dowry system, while 77.14 percent respondents do not give importance to faith in income, while 22.86 percent respondents do not give any importance to income and 65.71 percent respondents believe in karma give importance to and believe in them, whereas 34.29 percent of the respondents do not believe in karma.

It is clear from the above table that 85.56 percent of the selected respondents of village Kotu-Rampur, in the middle age group of 18 to 45 years, believe in women's education and give importance to women education. Whereas 14.44 percent of the respondents do not give importance to women education. 81.11 percent of the respondents give importance to the co-educational system, while 18.89 percent of the respondents do not give importance to the co-educational system, 54.45 percent of the respondents give importance to widow marriage, while 45.55 percent of the respondents do not give importance to widow marriage, 43.33 percent of the respondents give importance to inter-caste marriage, while 56.61 percent of the respondents do not give importance to inter-caste marriage, 94.45 percent of the respondents give importance to planned family, while 5.55 percent of respondents do not give importance to planned family, 30.00 percent of the respondents value the natural superiority of men, While 70.00 percent of the respondents do not value the natural superiority of men. All the selected respondents do not give importance to the dowry system, 92.22 percent of respondents give importance to faith in income, while 7.78 percent respondents do not give any importance to income and 86.67 percent respondents give importance and believe in faith in karma, while 13.33 percent respondents do not believe in karma.

86.49 percent of the selected respondents of Ginti village believe in women's education and give importance to women's education, while 13.51 percent of respondents do not give importance to women's education. 81.08 percent of the respondents give importance to the co-educational system, while 18.92 percent of the respondents do not give importance to the co-educational system, 45.95 percent of the respondents give importance to widow marriage, while 54.05 percent of the respondents do not give importance to widow marriage. 40.54 percent of the respondents give importance to inter-caste marriage, while 59.46 percent of the

respondents do not give importance to inter-caste marriage. 51.35 percent of the respondents give importance to the planned family, while 48.65 percent of the respondents do not give importance to the planned family. 72.97 percent of the respondents give importance to working together with men and women, while 27.03 percent of the respondents do not give importance to working together with men and women. 18.92 percent of the respondents give importance to the natural superiority of men, while 81.03 percent of the respondents do not give importance to the natural superiority of men. 21.62 percent respondents give importance to the dowry system, while 78.38 percent respondents do not give importance to dowry system, 83.78 percent of the respondents give importance to faith in income, while 16.22 percent of the respondents do not give any importance to income and 86.49 percent of the respondents give importance to faith and believe in them. Whereas 13.51 percent of the respondents do not believe in karma.

All the selected 100 percent respondents of Jakh Giri village give importance to women's education and co-education system. 85.71 percent of the respondents give importance to widow marriage, while 14.29 percent of the respondents do not give importance to widow marriage. 28.57 percent of the respondents give importance to inter-caste marriage, while 71.43 percent of the respondents do not give importance to inter-caste marriage, 100 percent of the respondents give importance to planned family and working together with men and women. 100 percent of the respondents do not give importance to the natural superiority of men, dowry system, income and belief in karma.

It is clear from the perusal of Table No.8 that women's education, co-education system, widow marriage, inter-caste marriage, planned family working together with men and women, dowry system in relation to the acceptance of values by the respondents, believe to be false and believes in the income earned by them. Values like belief in karma are given more importance by respondents between the age group of 18 to 45 years in their life as compared to respondents above 45 years of age.

#### **Classification of Respondents on the Basis of Worship of Deities and Family Deity on Happy and Sad Occasions**

Respondents selected for the study of rural areas worship the deities in their normal life and go to the temples and perform rituals like worship, havan and yagya etc. Respondents have great faith in gods and goddesses. In order to know the faith and reverence of the respondents in their gods and goddesses, when the researcher asked the respondents whether they worship the deity, the total deity on the occasions of happiness and sorrow, then in response to this, the answers given by the respondents is presented in the following table.

Table No. 9

Classification of Respondents on the basis of worship of deity and family deity on happy and sad occasions.

S. No.	Worship of deity and family deity	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	63 (70.00)	27 (72.97)	26 (74.28)	116 (71.60)	41 (45.56)	13 (35.14)	17 (48.57)	71 (43.83)
2.	No	27 (30.00)	10 (27.03)	09 (25.72)	46 (28.40)	49 (54.44)	24 (64.86)	18 (51.43)	91 (56.17)
	<b>Total</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>	<b>90 (100)</b>	<b>37 (100)</b>	<b>35 (100)</b>	<b>162 (100)</b>

Source : Data collected by Researcher.

It is clear from the above table that 70.00 percent of the selected respondents of village Kotu-Rampur among the respondents above 45 years of age worship their deities and family deities on the occasion of happiness and sorrow, while 30.00 percent of the respondents. On these occasions do not worship their deities and family deities. 72.97 percent of the selected respondents of Ginti village worship their deities and family deities on the occasion of happiness and sorrow, whereas 27.03 percent of the respondents do not worship their

deities and family deity on these occasions. 74.28 percent of the selected respondents of Jakh Giri village worship their deities and family deities on the occasion of happiness and sorrow, whereas 25.72 percent of the respondents do not worship their deities and family deities on these occasions.

It is clear from the above table that 45.56 percent of the selected respondents of village Kotu-Rampur in the age group of 18 to 45 years worship and worship their deities and family deities on the occasion of happiness and sorrow, whereas 54.44 percent of the respondents do not worship their deities and family deities on these occasions. Among the selected respondents of village Ginti, 35.14 percent of the respondents worship their deities and family deity on the occasion of happiness and sorrow, while 64.86 percent of the respondents do not worship their deities and family deity on these occasions. 48.57 percent of the selected respondents of Jakh Giri village worship their deities and family deities on the occasion of happiness and sorrow, while 51.43 percent of the respondents do not worship their deities and family deities on these occasions.

It is clear from the perusal of Table No. 9 that the responses received from the respondents, who are deities and family deities on the occasion of happiness and sorrow. It is clear that the group of respondents who are above 45 years of age, most of them worship gods and goddesses and family deities on occasions of happiness and sorrow in their lifetime. Apart from this, most of the respondents in the age group of 18 to 45 years do not worship their family deities and deities on these occasions.

The changing paradigms have been studied sociologically. In relation to rural women being traditional and superstitious, among the respondents above 45 years of age, women from selected villages were more traditional and unbelievable. Apart from this, women in the age group of 18 to 45 years are less educated and less believes in traditional thinking and distrust. Thus, women between the ages of 18 and 45 are less traditional and superstitious than women above 45 years of age. In relation to the belief in religious tradition and customs, it is known that the respondents above 45 years of age have practised witchcraft, fabricated amulets, gods and goddesses, ghosts and ghosts, sages and saints in rural society. Believes more in other traditions. Whereas the respondents between the age group of 18 to 45 years do not believe in witchcraft, Ganda amulets, deities, ghosts, exorcism, saints and other prevalent beliefs and customs in the villages. Based on the responses received by the respondents regarding belief in the belief in the prevailing omens and bad omens, it is clear that the respondents between the age group of 18 to 45 years are very less on the tradition of omens and bad omens as compared to the respondents above 45 years of age.

The respondents given by the respondents regarding belief in religious rituals showed that respondents above 45 years of age believed more in religious rituals as compared to respondents between 18 and 45 years of age. Respondents above 45 years of age observe most of the fasts and fasts with great devotion and faith. These respondents believe and their sufferings are also removed. On the other hand, the respondents in the age group of 18 to 45 years do not have much interest and faith in these feasts and fasts. The number of fasting and fasting is very less among the respondents of this youth group as compared to the respondents above 45 years of age. Looking at the responses of the respondents regarding belief in religious rites, it is clear that the respondents of above 45 years group believe in religious rites and rituals and rituals related to them. In contrast, the respondents in the age group of 18 to 45 years have less faith in religious rituals and related laws. Respondents believe in women's education, co-education system, widow marriage, inter-caste marriage, planned family, working together with men and women, wrong dowry system and income earned by the respondents in relation to the value of value. Values like belief in karma are given more importance by the respondents between the age group of 18 to 45 years in their life as compared to the respondents above the age of 45 years.

It is clear from the responses received from the respondents on the subject of worshipping the deity and family deity on the occasion of happiness and sorrow, that group of respondents is more than 45 years of age, most of them are happy and sad during their lifetime. But they worship the gods and goddesses and the family deity. Apart from this, most of the respondents in the age group of 18 to 45 years do not worship their family deities and deities on these occasions.

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