

CHAPTER-IX

RAJI TRIBE IN TRANSITION

IX. RAJI TRIBE IN TRANSITION

The social change among Rajis is comparatively slow and steady, but for last two decades the modern process of change has been started, in which the community development programme, tribal welfare scheme, road communication and transportation and democratic pattern of government have played an important role in bringing socio-cultural change among Rajis. Moreover, there are some other factors responsible for the socio-cultural change in the Raji community. These factors are mainly related with the process of acculturation. In this way the process of social change may broadly be divided into two; the first indigenous type of change which occurs with the contact of their neighbouring kumaunis and other outgroups and the second is in the form of modern social change which subjected to the external factors. The former type of the change is related with the process of Kumaunization, which in broad sense, may be termed as Hinduization. While the later is concerned with the main agencies of planned change, which consist in the form of community development programme tribal welfare schemes and education, etc.

In the context of Indian society, Srinivas (1966) has referred the processes of Sanskritization and westernization as the two dimensions of social change. He remarks that the "Sanskritization" is the process by which a

low-Hindu-caste or tribal or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently "twice born" caste. Generally such changes are followed by claim to higher position in the 'caste hierarchy' than that traditionally conceded to the claimant caste by the local community¹. In the place of modernization Srinivas prefers to use the term 'westernization', since the latter is ethnically neutral and in India it includes British way of life, Christianity, new technology, education, high income, nationalism, urbanization and secularism"². Levy (1966) explains modernization as a process in light of increasing technological efficiency and economic growth. He says, "A society will be considered more or less modernized to the extent that its member use inanimate sources of power or use tools to multiply the effects of their efforts. Neither of the elements is either totally absent from or exclusively present in any society"³.

In the present study the researcher wants to apply the two models of social change referred by Srinivas. The Sanskritization on the basis of which the impact of Kumaun culture on Rajis can be presented. This process has termed

1. Srinivas, M.N., "Sanskritization" in Social Change in Modern India. 1966. p 6.

2. Ibid, pp 52-53.

3. Levy, M.J., Modernization and the structure of the Societies. 1966. p 11.

as Kumaunization in the present study and the modernization in the context of development, which is the result of planned and induced change brought about by the new technology, education and different community development plans. Moreover, the object of the present study is to highlight the receptivity and resistance of Rajis towards the change and the agencies of planned social change. In the following analysis the researcher has made an attempt to give a vivid picture of the changing patterns of Rajis.

Kumaunization

Before the analysis of the impact of Kumaunization on Rajis the researcher wants to clear the terms 'Kumaun' and 'Kumauni'. The term Kumaun denotes to a particular geographical region which comprises three districts, viz., Almora, Nainital and Pithoragarh. But originally the term 'Kumauni' was derived from 'Kalikumaun' that represent the Kumaun culture in general. Hence the people who reside in Kumaun is not Kumauni, rather a person who follow Kumaun culture, is Kumauni in real sense.

Rajis are not Kumauni by culture. They had their own way of life, beliefs and practices. But, like to most of the Indian tribals, Rajis are always in frequent contact with Kumaun Hindus. Almost all the Raji villages are situated nearer to the Kumaun villages and also associated economically

and politically with them. It is observed that the Rajis have been influenced by different traditions of the Hindu castes living in the same locality. By the earlier discussion we find that both the groups, i.e. Rajis and Kumaun Hindus, are in contact with each other. However, the relationship pattern and the nature of the contact vary according to the ecological proximity of the both groups. In Kumaun, Hinduism is throughout a dominant religion, hence the cultural backwardness of Rajis, more or less motivate its people to follow some common and relevant cultural traits of high caste Hindus. But the degree of acceptance of traditions of Hindus vary from village to village as according to the nature of relationships of the both groups. Generally in those villages, where both groups are in close contact, the process of Kumaunization is recorded more rather than those villages where there is less contact between the both.

In fact, we see the values and cultural traits of Rajis are influenced by Kumaun cultural, and the way of thinking and acting to Rajis have transformed under the impact of Hindu great traditions. All this is happening through the process of Kumaunization, but not under the pressure of Kumaun Hindus. Thus the impact of Kumaunization may be seen in the sphere of beliefs and practices of Rajis, which is clear by the following analysis.

Generally, many Kumaun gods and goddesses are worshipped by Rajis (see table 40). Almost all the other deities, except Kul Devata, viz. Malainath, Kotgari, Bhanaria, Latainath, Kanar Devi, Chhurmali etc. to whom Raji worship are basically Kumaun deities. But due to the close contact with Kumaunis, Rajis have also started to worship them.

Moreover, the procedure of worship and the ritualistic performances to appease the deity are alike to Kumaun Paharis. The pattern of Puja Path, the process of completion of the worship and, the pattern of inviting the relatives and friends living in other villages is due to the impact of Kumaunization. Basically there was no tradition of consulting the Brahmin Priest on different religious ceremonies but to-day some Rajis, who are economically well-off consult the Brahmin priest and perform all the ceremonies with the help of him (see table 43). Besides, the celebration of different life cycle rituals viz., Namkaran, Upnayan, Vivah and cremation and to propose the feasts on these occasions is due to the impact of Kumaun cultural. Basically Rajis had no any tradition of the celebration of life cycle rituals other than Vivah. But today the majority of Rajis ceremonize the Namkaran and 'Anteshthi Sanskar' and a small number of persons celebrate Upnayan Sanskar too (see table 47). Generally the tradition to offer presents to the friends particularly in

different religious and ritualistic ceremonies, was not prevalent among Rajis but today a certain segment of Raji people, viz., who are economically well-off, have started this pattern. It is merely the imitation of Kumaun Hindus (see table 62). Besides, Rajis maintain some certain commensal taboos and does not take the kachcha food from the unmarrieds, and thus they are conscious about concept of kachcha and pakka food (see table 18). It is also a followed commensal behaviour, otherwise, the isolated Rajis had not such pattern of thinking and reasoning. Moreover, they also differentiate the untouchables from other high caste Hindus, while, previously they had not any such reasoning to make comparison among low and high castes. Hence Rajis maintain a certain social distance with untouchables and avoid interdining relations. In the same way, we also observe the influence of Kumaun culture on their social-interactions. Particularly Rajis, as Mr. Traill has remarked, under the pretention of royal origin abstain from offering to any individual, whatever his rank, the usual eastern salutation, and also stated that there is a total dissimilitude of language between the Rajis and Kumaunis. But today some Rajis are observed paying formal salutation to the outsiders and inspite of their own local language they frequently speak the Kumaun Pahari language with Kumaunis and also some broken Hindi with outsiders.

Thus, Rajis are following some relevant and general cultural traits of Kumaunis through the process of Kumaunization and sometimes they are observed to claim the high caste Hindu Rajput of Kumaun. But in reality, they are in the process of imitation of Kumaun culture, hence facing the different problems of acculturation.

Other measures of social change

Since 1967, when Raji tribe was declared as a scheduled tribe, a number of welfare programmes have been launched by State as well as by Central government. In this regard some major initiatives are taken by U.P. Harijan and Social Welfare Department and Red Cross Society and brought about some socio-economic changes in the community. Almost all the Rajis are benefitted by those organizations. Besides, under the rehabilitation scheme, some residential facilities have been provided to Rajis and thus they are leaving the traditional pattern of their abodes. In the political field they exercise adult franchise in village Panchayat elections as well as in general elections. Thus the democratic form of the government has changed their traditional political career. They are given compulsory primary education to remove their illiteracy. Moreover, the facilities of transportation have also influenced, directly or indirectly their occupational structure and economy. But the hill region, being isolated from the urban and industrial areas, is less effected by their influences. However, in course of

time the mobility of Rajis may be extended to the urban and industrial areas, with the effect of the facilities of transportation, communication as well as of the education. All these changes are due to the effect of the agencies of planned social change. In respect of the socio-economic development of Rajis, the first project was prepared during fifth five year plan and its implementation started from the year 1977-78 with 100 per cent central assistance. In the project the main schemes were as such; the house construction, the agricultural development, the bullocks purchasing, the animal husbandry, the horticulture, the health nutrition, the cooperations and to provide the drinking water facility. Besides, the education, the women welfare scheme, the employment generating schemes and tailoring schemes have also been proposed to implement in the Raji community⁴.

Thus, we see the various type of the schemes have been launched for the socio-economic upliftment of Rajis. Hence the main object of the present study is to measure the receptivity and resistance of respondents towards the change and the agencies of planned social change.

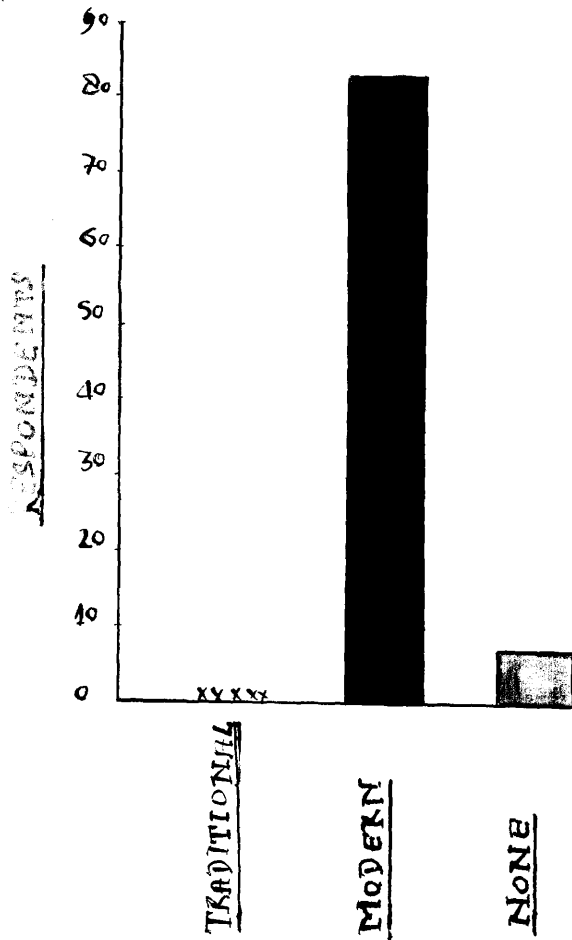
Attitude towards education

One of the various factors responsible for the illiteracy among Rajis is the lack of school facilities in their own locality. Though the government has projected to

5. Govt. of Uttar Pradesh, Special Scheme for the Development of Raji - A Primitive Tribal Group of Uttar Pradesh, Sixth Plan, March 1981. pp 18-34.

GRAPH No 20

ATTITUDE TOWARDS EDUCATION



provide education facilities and four 'Aganbarhi' schools up to Junior Primary standards are running in different Raji villages, viz., Khirdwari, Kimkhola, Chifaltara and Kantoli and the rest villages are expected to have this facility to coming years. In the present study the researcher found that there are only 4 (4.44%) respondents, who are educated up to Primary standard (see table 8). The root cause of the mass illiteracy among Rajis is the socio-economic backwardness and the lack of awareness. At present Rajis are in the transition of food gathering and labour economy. A person as soon as he attains the age of six constitute the important economic unit, and how could a family lose him or her for an uneconomic pursuit like education. Hence the children are put on the jobs of grazing cattles or lookafter the infants in the home. Thus Rajis do not have any interest in the education.

At present the government has made an attempt to create their interest by providing the children some certain incentives, like stationery, uniform and mid-day meal in free of cost. In such situation 83 (92.22%) respondents are agree to send their children to school, while 7 (7.78%) respondents possess anti-education attitude. Generally, the respondents who are very old, economically dipressed and conservative do not agree the modern education system and always motivate the children to occupy their

traditional profession by giving them various examples of their ancestors. However, the attitude of the respondents is of ascending nature.

TABLE 67
ATTITUDE TOWARDS EDUCATION

Educational pattern	Frequency	Percentage
Traditional	-	-
Modern	83	92.22
None	7	7.78
Total	90	100.00

Permission to work elsewhere

Table 68 contains the data regarding the attitude of the respondents, whether they would permit their youths (male) to work elsewhere or not. In reality the main object of the researcher is to measure the social mobility among Rajis and their attitudes towards social mobility. In this regard 69 (76.67%) respondents are agree to permit their male family members to go elsewhere for job only when they are offered the job opportunities. 9 (10.00%) respondents are not in favour of work outside their community and 12 (13.33%) respondents are neutral. It seems those Raji respondents who had never been outside from their own

locality and want to maintain a separate isolation from outsiders, are not in favour to send their family members elsewhere for work. However, the majority of the Rajis are in the process, and accept social mobility.

TABLE 68
PERMISSION TO WORK ELSEWHERE

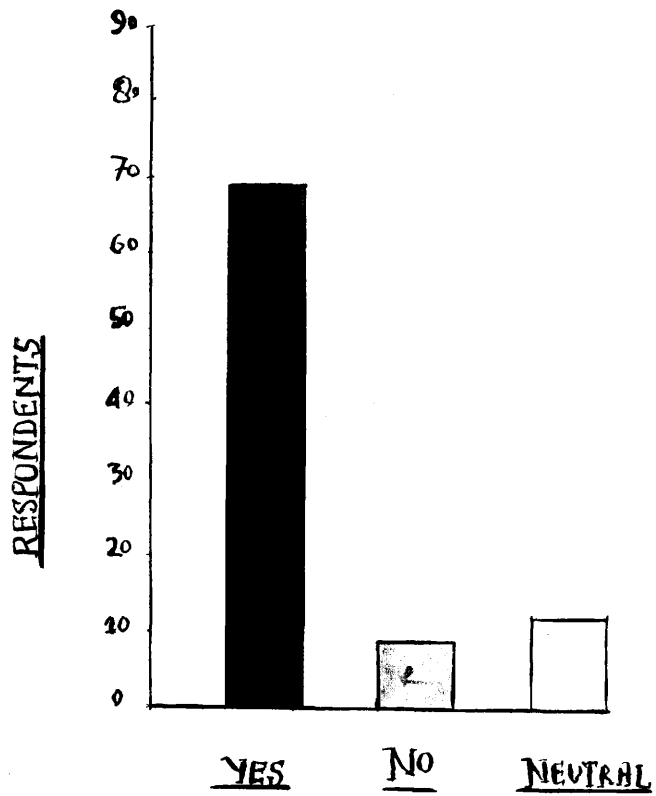
	Response			Total
	Yes	No	Neutral	
Respondents	69	9	12	90
Percentage	76.67	10.00	13.33	100.00

Attitude towards ideal occupation

In order to trace out the occupational mobility among Rajis the respondents are asked to state their choice about different types of occupations. It is found that the majority of the respondents, i.e. 80 (88.89%) give first priority to the jobs which is more money oriented and only 10 (11.11%) respondents give first priority to prestigious jobs. In the second priority, the maximum 42 (46.67%) respondents prefer the job which is more secure, because it provides the permanent source of income and in the third priority maximum 30 (33.33%) respondents prefer the occupation that bring economic prosperity in life. On the contrary, the job that provides the company of honourable persons is preferred a least.

GRAPH No 21

PERMISSION TO WORK ELSEWHERE



It is, thus obvious that the job in which the Rajis can earn more money, and also the job which provides the security of employment and also the jobs which are helpful in personality development and economic prosperity are preferred respectively in descending manner. It is so because of the economic backwardness and acute poverty prevalent among Rajis. The food, the clothes and the abode are primary things, while the honour, respect and the prestige is secondary for Rajis. Hence the prestigious jobs and the jobs that provide the company of honourable persons are preferred least by the respondents.

TABLE 69
PREFERENCE TO OCCUPATION IN ORDER OF PRIORITIES

Indicators of ideal occupations	Preference		
	Ist	IIInd	IIIrd
Prestigious	10 (11.11)	12 (13.33)	16 (17.78)
Helpful in personality development	-	16 (17.78)	27 (30.00)
More money oriented	80 (88.89)	8 (8.89)	-
Security of job	-	42 (46.69)	14 (15.56)
Provide the company of honourable persons	-	1 (1.11)	3 (3.33)
Helpful in prosperity	-	11 (12.22)	30 (33.33)
TOTAL	90(100.00)	90(100.00)	90(100.00)

Goal of life

Salvation, according to the Hindu mythology is the ultimate goal of human life. Rajis who pretend to be Hindu by religion are not aware even with the general traits of Hindu religion. In this regard the respondents have been asked to state the ultimate goal of their life. It is found that 80 (88.89%) respondents are of the opinion that the economic prosperity is the ultimate goal of human life. While 10 (11.11%) respondents consider that the family welfare is the ultimate goal of human life. In fact, Rajis are not familiar with Hindu mythology. The main cause of this ignorance is illiteracy. Hence, their ideas are circumstantial or the result of their environment. In fact, Rajis are very much poor and centralised around the fulfilment of economic necessities, hence their view point is directly motivated by the economic factor.

TABLE 70
GOAL OF LIFE

	Goal					
	Family welfare	Economic prosperity	Security	Salva- tion	Social prestige	Total
Frequency	10	80	-	-	-	90
Percentage	11.11	88.89	-	-	-	100.00

Attitude towards the items necessary for community welfare

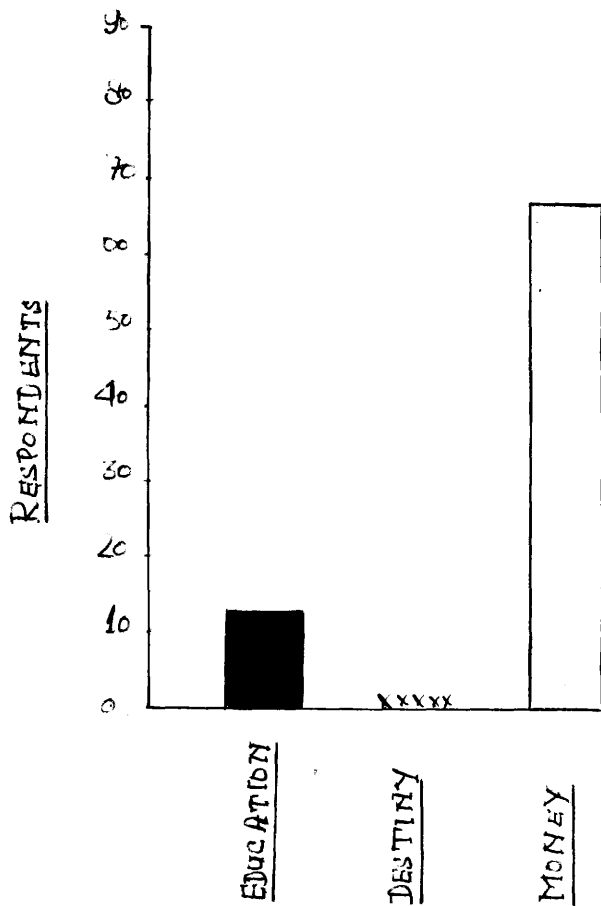
At present many welfare schemes have been introduced for the socio-economic upliftment of Raji community. In this regard the researcher has tried to understand the attitudes of Rajis towards the items to which they consider necessary for community welfare. It is found that the majority of the respondents, i.e., 77 (85.56%) treat the 'money' as a important factor for the community welfare. While only 13 (14.44%) respondents are of the view that the education is necessary item for the said purpose. Thus we see Rajis, in general, are inclined to the economic factor and consider it for the multifarious development of the community. Nevertheless, some Rajis are more rational and conscious with the importance of education and treat it essential for community welfare. Thus the available data reveals the changing pattern of attitudes and also the receptivity of the respondents towards modern processes of social change.

TABLE 71
ATTITUDE TOWARDS THE ITEMS NECESSARY FOR COMMUNITY DEVELOPMENT

	Items			Total
	Education	Destiny	Money	
Respondents	13	-	77	90
Percentage	14.44	-	85.56	100.00

GRAPH No 22

ATTITUDE TOWARDS THE ITEMS NECESSARY FOR COMMUNITY DEVELOPMENT



Impact of government sponsored schemes

As already has been mentioned that the various welfare schemes have sponsored by State and Central government for the socio-cultural development of Rajis. Since Rajis have constantly been benefitted by these schemes, hence the respondents are asked to state their attitude towards the impact of government sponsored schemes. The data reveals that the maximum 60 (66.67%) respondents are of the opinion that the impact of government sponsored scheme is beneficial and has brought the economic prosperity in the community. While 30 (33.33%) respondents have contrary opinion and state for the least benefits of the scheme.

TABLE 72
IMPACT OF GOVERNMENT SPONSORED SCHEMES

Impact	Frequency	Percentage
Helpful in economic development	60	66.67
Community disorganization	-	-
None	30	33.33
TOTAL	90	100.00

To measure the impact of the schemes on different villages, the data have cross tabulated with the village-wise respondents. It is found that the 100 per cent respondents from the village Khirdwari, Bhoktirwa, Ganagaon

and Kantoli, told for the good impact of these schemes. Moreover, 12 (85.72%), 7 (53.85%) and 2 (22.22%) respondents respectively from the village Kimkhola, Chaurani and Aultari also expressed their positive response and said the government sponsored schemes have brought the economic prosperity in our villages. While 2 (14.28%), 6 (46.15%) and 7 (77.78%) respondents from the same villages possess contrary attitudes towards the impact of government sponsored schemes. Moreover, 100 per cent respondents from the village Chifaltara and Madanpuri, also possess adverse attitudes towards the impact of government sponsored schemes. Generally the respondents, who state for the 'none' impact of the government sponsored schemes, are heard to say that the government did nothing for we people. In reality the people, who are not assisted so far by the government, advocate for the 'none' impact while the respondents who are provided any facility under these schemes plea for the beneficial impact of the government sponsored schemes. Hence the people of the same village possess positive and contrary attitude about the impact of the welfare schemes. It is clear from the following table 73.

TABLE 73
VILLAGE-WISE IMPACT OF GOVERNMENT SPONSORED SCHEMES

Villages	Helpful in economic prosperity	Community disorgani- zation	None	Total
Aultari	2 (22.22)	-	7 (77.78)	9 (100.00)
Bhoktirwa	3 (100.00)	-	-	3 (100.00)
Chaurani	7 (53.85)	-	6 (46.15)	13 (100.00)
Chifaltara	-	-	8 (100.00)	8 (100.00)
Ganagaon	15 (100.00)	-	-	15 (100.00)
Kantoli	11 (100.00)	-	-	11 (100.00)
Kimkhola	12 (85.72)	-	2 (14.28)	14 (100.00)
Khirdwari	10 (100.00)	-	-	10 (100.00)
Madanpuri	-	-	7 (100.00)	7 (100.00)
TOTAL	60 (66.67)	-	30 (33.33)	90 (100.00)

Attitude towards permitting the untouchables at the temple and water source

In Kumaun villages the scheduled caste members are not allowed to visit at the temples and water source of savarn Hindus, and they maintain their own temples and the water source. Generally it happened due to the feeling of untouchability. Rajis who present themselves as high caste Hindu have, therefore, asked to state their attitudes whether they permit the untouchables in their temples and drinking water source. In this regard the researcher found that the

majority of the respondents, i.e. 54 (60.00%) are quite neutral and 30 (40.00%) respondents forbade the untouchables to visit in the temple. While the 100 per cent respondents permit them to visit at the drinking water source. In fact, almost all Rajis maintain a certain distance with untouchables but the resistance capacity of Rajis is comparatively lesser than the neighbouring Kumaunis. Hence in spite of the acute feeling of untouchability the Rajis can not detail strictly the untouchables to visit to the temple and drinking water sources.

TABLE 74
ATTITUDE TOWARDS PERMITTING THE UNTOUCHABLES TO VISIT AT
TEMPLE AND WATER SOURCE

Place	Yes	No	Neutral	Total
Temple	-	36 (40.00)	54 (60.00)	90 (100.00)
Water source	90 (100.00)	-	-	90 (100.00)

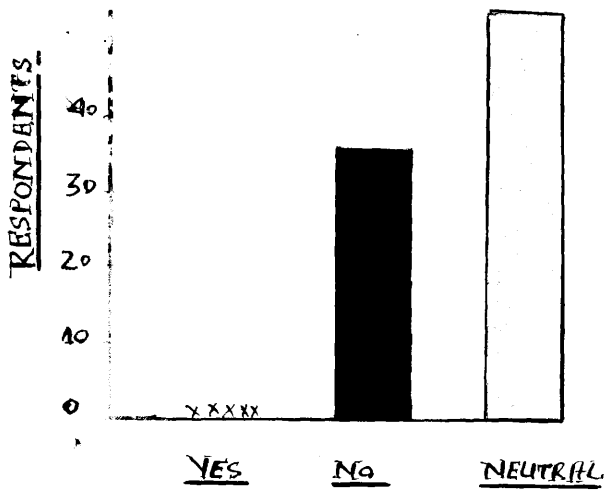
Meaning of tradition and modernity

Tradition and modernity are the contrary terms, generally used to describe the form of society. In this approach the basic hypothesis is that the social structure of the traditional society will be simple homogeneous, static, closed, particularistic, ascriptive and less differentiated⁵.

5. Parsons, T., Evolutionary Universals in Society.
American Sociological Review. June 1964.
pp 339-357.

GRAPH No 23

ATTITUDE TOWARDS PERMITTING UNTOUCHABLES TO VISIT
AT TEMPLE



In the sense the social structure of Rajis is traditional because it embraces all the basic characteristics of a traditional society presented by Parsons. In this regard the researcher has tried to assess their rationality and consciousness about the concepts of tradition and modernity and asked a multi-choice question to direct their answer in some particular aspects. It is found that 81 (90.00%) respondents remarked that the tradition would mean the things must be as usual, while 9 (10.00%) respondents deal with the conservative ideas. Thus we see that the Rajis interpret the term in right sense, but they are not consensus about its real meaning (see table

Moreover, in regard of the meaning of modernity the majority of the respondents, i.e. 83 (92.22%), analyse it as the new techniques of the work and 2 (2.22%) relate it to the scientific ideas, while 5 (5.56%) respondents who generally belong to old age, express their ignorance with modernity. Thus we can say that the majority of Rajis are conscious with the emerging new technology and with the effect of science, hence they deal modernity with new techniques of work and scientific ideas (see table 76).

TABLE 75
MEANING OF TRADITION

	Meaning			Total
	Things must be usual	Approved social behaviour	Conservative ideas	
Frequency	81	-	9	90
Percentage	90.00	-	10.00	100.00

TABLE 76
MEANING OF MODERNITY

	Meaning						Total
	New techniques of the work	Scientific ideas	Western culture	Secularization	Self making of life	None	
Frequency	83	2	-	-	-	5	90
Percentage	92.22	2.22	-	-	-	5.56	100.00

Acceptance regarding the subsidies under Antyodaya scheme

In modern India, various schemes have been formulated to provide the economic assistance to the backward and down trodden section of the society. Antyodaya Scheme is also one of them. In this regard the respondents are asked, whether they would accept the economic grants under the scheme. It is found that 100 per cent respondents are agree to have the assistance.

In fact, Rajis are quite aware with the various types of welfare schemes under which they can get the

prescribed assistance and hence they always pursue the concerning officials for getting the economic assistance and loan.

Demand for scientific instruments and other innovations

As already been mentioned, Rajis are in the transition of food gathering and labour economy, but the government has projected some certain plans for their agricultural development, house construction and animal husbandry so that they can have permanent settlements and developed agricultural economy. But the success of any project, implies in the skill and honesty of the persons or officials who implement it, and also on the awareness and rationality of the achievers to whom the project is concerned.

In this study the researcher has tried to understand their awareness towards the scientific instruments and other innovations and also their activeness to achieve them through different demands. It is found that 73 (81.11%) respondents always demand the modern scientific instruments for better agriculture and also for wood crafts and tailoring. While 12 (18.89%) respondents are quite passimitic and never demand for any scientific instrument.

In reality, the respondents who are assisted under any scheme, and also aware with different schemes and the instruments sanctioned for them, always demand for the

essential scientific instruments and other innovations for community development. While the rest, who have never been provided any facility are passimistic, hence do not apply for any scientific instruments and other innovations for the community.

TABLE 77
DEMAND FOR SCIENTIFIC INSTRUMENTS AND OTHER INNOVATIONS

	Response		Total
	Yes	No	
Respondents	73	17	90
Percentage	81.11	18.89	100.00

Opinion about cottage industries

Rajis do not have any peculiar skill and efficiency in economic field. Their economy is quite backward which is depend on the crude agriculture, labour and food gathering. Hence, the government in order to supplement their income and also to improve their economy has proposed to impart training so that they can set up some cottage industries and other supplementary jobs other than agriculture and labour. In this concern the government has projected a plan to train up them for the collection of forest produce, tailoring, wood turnary and manufacturing of wooden articles and toys. So that Rajis can take the necessary step in

setting up different cottage industries. The researcher, therefore, has made an attempt to understand their opinion about cottage industries. It is observed that 55 (61.11%) respondents being provided the essential facilities, are agree to set up cottage industries in their villages and wants to prepare wooden articles and some are interested in animal husbandry, poultry farm and the Raji women are interested in tailoring. However, there are 35 (38.89%) respondents who have no interest to set up any cottage industry. Mainly, the respondents due to their ignorance, idleness and passiveness, do not want to take any initiative in this direction and state firmly for the monetary grant, so that they can purchase the essential commodities for their subsistence, such as buffaloes or cows for milk and bullocks for ploughing the field. Thus we can say that the ignorance as well as the idleness of Rajis is the main hindrance in the way of their development.

TABLE 78
OPINION ABOUT COTTAGE INDUSTRIES

	Response		Total
	Yes	No	
Respondents	55	35	90
Percentage	61.11	38.89	100.00

Attitude towards transportation and communication

For a long time, the region of Pithoragarh hills have remained isolated from road communication. The mobility of the people was very slow. Hence, the main cause of the backwardness of Rajis, and of the static nature of their society, is the lack of the contact with outside world and also the lack of transportation and communication.

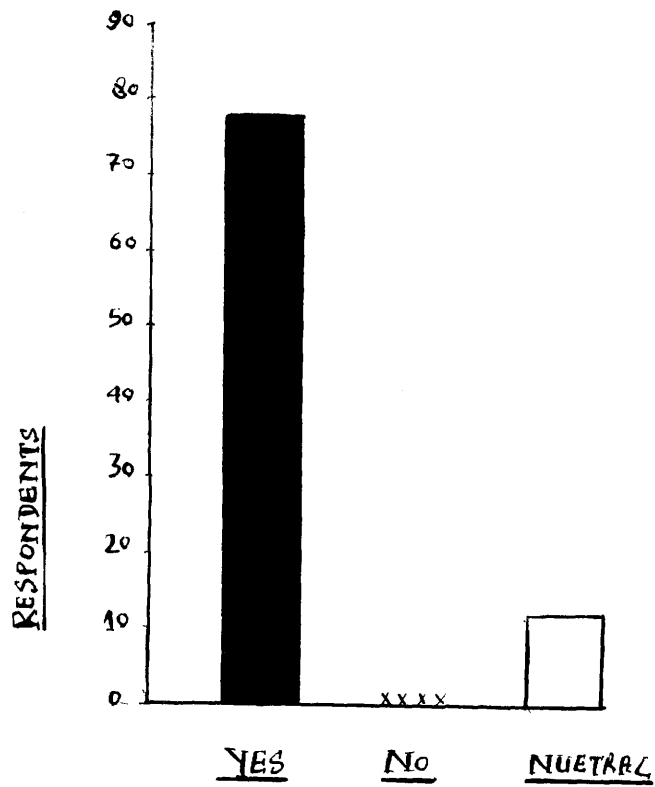
The means of communication and transportation are the powerful instruments of social change. The communication has an utmost importance in society. It is responsible for the socio-cultural development of the society. Pool (1969) has remarked, "when new roads, newspapers, radio, television, movies or books come into society, powerful effects can usually be observed. Changes follow in the way people think and in the things they value.....The young consider new alternatives in life that may shock the old.... To undermine traditional values, introducing new kinds of music, new kinds of drama, new political beliefs"⁶.

Thus the means of communication and transportation are of immense importance, mainly in bringing a certain alteration in the life of the people. The settlements of Rajis have been

6. Pool, I.D.S., Communication and Development. Published in SPAN. Dec. 1969. p 3.

GRAPH No 24

ATTITUDE TOWARDS COMMUNICATION AND
TRANSPORTATION



isolated from the roads. Even to-day, there are some Raji peoples who never seen the automobile. Thus the lack of road communication is one of the major cause of the backwardness of Rajis.

In the present study the respondents are asked to express their opinion about the road communication and transportation. It is found that 78 (86.67%) respondents are of the opinion that the facilities of road communication must be available in our areas so that the young people can go outside for earning their livelihood. While 12 (13.33%) respondents are neutral in this regard. Thus the majority of the Raji people are in favour of road communication and also think it essential for community development.

TABLE 79
ATTITUDE TOWARDS COMMUNICATION AND TRANSPORTATION

	Response			Total
	Yes	No	Neutral	
Respondents	78	-	12	90
Percentage	86.67	-	13.33	100.00

The respondents are further asked to state their choice whether they would prefer to go outside for work, if the road communication facility is provided to them. It is found that 54 (60.00%) respondents are keenly interested to

go outside for work and 11 (12.22%) female respondents are not in favour to go outside. However, 25 (27.78%) respondents are neutral and express their incapability to go outside, nevertheless, they also admit the importance of road communication (Table 80).

Thus, we can say that Rajis are quite conscious about their backwardness and hence they desire to remove it by applying the means of transportation and other innovations.

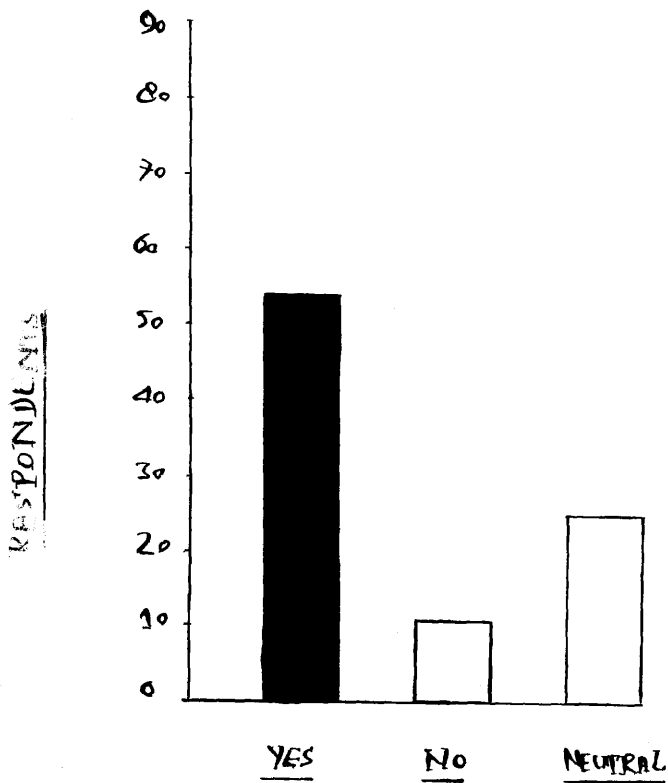
TABLE 80
MOBILITY OF THE RESPONDENTS, WITH THE EFFECT OF ROAD COMMUNICATION

	Response		
	Yes	No	Neutral
Respondents	54	11	25
Percentage	60.00	12.22	27.78

Radio listening habits

At present, the means of communication and broadcasting have constantly been developing with the effect of modern technology. The radio, newspapers, cinema and television are the most prevalent media of communications as well as of the recreation. But all these means can be available only in town and in some developed rural areas. But the rural areas which have been isolated from road communication

GRAPH No 25
MOBILITY OF THE RESPONDENTS WITH THE EFFECT OF
ROAD COMMUNICATION



and electrification cannot get the benefit of newspapers, cinema and television. However, the radio seems to be most convenient media of communication and recreation for them. It is, of course, a best media through which the villagers know much better about the local as well of the national-international matters. Moreover, some particular programmes are broadcasted only for the benefit of villagers. The news about government welfare schemes, health and sanitary conditions and the programmes for farmers, women and children are disseminated through the radio.

Besides, the news bulletin are also broadcasted and the people can get the current needs about national and international affairs, sports and employment conditions. Moreover, the radio also provide the entertainment facilities through different music and dramatic programmes. Thus, radio is the most useful and multipurpose means of communication.

In the present study the researcher has tried to find out the radio listening habits and the programmes which they like most. The data have been presented in the following table 81.

TABLE 81
RADIO LISTENING HABITS

	Habit				Total
	Regularly	Sometimes	Special occasions	Never	
Frequency	1	17	-	72	90
Percentage	1.11	18.89	-	80.00	100.00

The table depicts that only one (1.11%) respondent listen regularly the radio and 17 (18.89%) respondents are there who sometimes listen, while most of the respondents i.e., 72 (80.00%) never listen the radio. Moreover, the respondents who generally listen the radio are further asked to state the place of radio listening. It is found that 1 (5.56%) respondent has got the radio at home, and therefore, listen it in his own residence, while 14 (77.78%) respondents listen the radio at the market place and the remaining 3 (16.67%) respondents have no any permanent place of radio listening, they occasionally listen it in any place. The data regarding the place of radio listening are given in the following table 82.

TABLE 82
PLACE OF RADIO LISTENING

	Home	Other's home	At the market place	Elsewhere	Total
Frequency	1	-	14	3	18
Percentage	5.56	-	77.78	16.67	100.00

Besides the respondents are also asked to state the programmes which they like most in radio. It is observed that mostly the respondents, i.e., 14 (77.78%) prefer music and the songs, while the rest 4 (22.22%) respondents are not interested in any programmes, but they simply listen the

sound and get amusement. In fact, Rajis, who generally listen the radio, do not understand the actual meaning of the programmes. The language is the main problem for them. On the other hand, the person who possesses the radio do not know to adjust the meter in the proper station and, therefore, get on the radio and listen the sound only.

Thus, it is obvious that the radio for Rajis is a 'wonder', hence whenever they listen the sound of the radio get extremely happy and reveal a stupid behaviour. In reality, the mass illiteracy, cultural backwardness, acute poverty and the isolated settlement have deprived them from all the modern technology and the mass media communications.

TABLE 83
INTERESTED PROGRAMME IN RADIO LISTENING

	Programmes			Total
	Programmes for farmers	News bulletin	Music & songs only sound	
Frequency	-	-	14	18
Percentage	-	-	77.78	100.00

Thus the analysis reveals that the Rajis are passing through the transitional period. On the one hand they are in the process of Kumaunization and following some common and relevant features of Kumaun culture, and with the result,

facing many problems of acculturation. On the other hand, they are deeply effected from the modern process of change, i.e. from modernization. In this regard the researcher found that the Rajis are in the process of accepting the new emerging patterns of social relations and other innovations.