CHAPTER II
THE METHODOLOGY :

2.1 THE SETTING OF THE STUDY

The present study was conducted in Pune city (18° 31' N latitude and 73° 51' E longitude) situated on the Deccan Plateau almost on its western margin and lies on the eastern side of the western ghats. (see Map. 1, p.56) The earliest mention of Pune city is to be found in the writings of Ptolemy (150 A.D.)

Prior to independence, Pune was predominantly an educational, cultural, administrative and military centre. After independence, the city and its surrounding regions have diversified their activities, the most notable of which is the development of many industries. There are a number of factories manufacturing transport equipment, machinery and electrical equipment, rubber products, textile, antibiotics and cosmetics at Pimpri, Chinchwad, Dapodi, Yerwada, Hadapsar, Loni-Urali areas, which are suburbs of Pune.

We can say that Pune is characterised by educational, cultural, administrative, military, religious, recreational and industrial features where several ethnic groups reside.

In Pune, the Buddhists stay in groups in different areas of the city. They are mostly concentrated in the Pune
Map No. 2. Map of Pune City showing Dapodi, Bopodi, Yerawada. p. 57
Contenment, Khadaki cantonment, Dapodi and Bopodi, Swargate, Yerawada and the Chattushringi areas. Shastree (1981) Stated that in Pune, the Buddhists are concentrated in a few residential clusters, situated in different parts of the city. They are predominant in certain areas such as the Cantonment, the Parvati, and the Yerwada area. Before the selection of areas for study, I visited the different localities of the Buddhists such as Ashanagar (Chatturshringi area), New Modikhana (Pune Contonment area), Dapodi, Bopodi and the Yerawada areas. I discussed proposals for research with several informants. I selected Yerwada, Bopodi and Dapodi, the three suburbs of Pune city for the study. (see Map 2. p.57) The selection of these areas was purposive. First, Buddhists living in these areas are poor and illiterate while in some other localities they are well placed and educated. However, we do find the Buddhists from lower strata as well as elite in these areas. Secondly, an institute, namely "Trilokya Bouddha Mahasangh Sahayak Gana" is located in Dapodi and Bopodi areas.

A five percent sample of households was drawn for the present study. Accordingly, 270 heads of the households were selected from the Bopodi, Dapodi and Yerwada areas using the technique of proportionate random sampling. The lists of the heads of the households were prepared and the samples were
selected using systematic random techniques. The voters list and the census survey done by the "Trilokya Bouddha Mahasangh Sahayak Gana" were used as sampling frames. The approximate number of the Buddhist households in these three suburbs of Pune city is 5,395. Out of these 270 (five percent) households were included in the present investigation. The total number of households in Dapodi, Bopodi and Yerwada area are 2,060, 1,900 and 1,435 respectively. Proportionate random samples have been taken from each area i.e. 103 households from Dapodi, 95 households from Bopodi, and 72 households from Yerwada. Every 20th household appearing in the sampling frame was located and interviewed. Some person could not be located and as such the sample size was reduced from what was expected from the sampling frame.

2.2 METHODS OF DATA COLLECTION

Indepth qualitative data is one of the distinctive features of anthropological investigation. For the present study, a mixture of qualitative and quantitative methods for data collection were used. The purpose of adopting a qualitative and quantitative mix was to enhance the Anthropological understanding of the community. These methods gave us a detailed description of the activities, behaviour, attitudes and opinions of the social group. According to Pelto (1972: 11) "Most contemporary anthropological research
projects in complex societies involve the mixing and interrelating of quantified material (from survey, official archives and other sources) with qualitative data one gets from participant observation and informant interviews... The qualitative and quantitative mix represents a significant point of departure for ensuring that re-studies of the same area at a later time will have maximum comparability. In the present study, quantitative information was supplemented by participant and non-participant observation and in-depth unstructured interviews. Quantitative data were collected through duly pre-tested structured interview schedule.

2.3 PRETESTING OF THE INTERVIEW SCHEDULE

A pilot study was conducted before the actual research. This helped the researcher to find out mistakes and unwanted, objectionable, and inappropriate questions in the schedule. The results of the pilot study were analyzed, and written up. The subsequent schedule was based on the results of the pilot study.

The structured interview schedule was divided into 14 sections, namely:

1. Identification Data
2. Socio-economic Status (Class)
3. Ethnic Identity
4. Attitudes Towards Education
5. Attitudes Towards Women's Education

6. Educational Mobility

7. Occupational Mobility

8. Attitudes Towards the Reservation Policy.

9. Extent of Social Behaviour

10. Spatial Mobility

11. Participation in Politics

12. Access to Information or Mass Media

13. Attitude Towards Social Legislation


The structured interview schedule consisted of 114 fixed alternatives or close ended-questions. This schedule is a logically arranged set of interrelated questions, targeted to the problem of the research. (See Appendix. 1)

2.4 QUANTITATIVE DATA

I visited the respective areas twice or thrice a week and increased acquaintance, discussed the research problem informally with the people and tried to get the co-operation from the interviewees before starting the actual fieldwork. I recorded details of their social life, the patterns of behaviour, the development and the expression of values and attitudes by involving myself in the daily life of the people. I was helped by a religious institute working in Dapodi area namely "Trilokya Bouddha Mahasangha Sahayak
Gana". The institute provided assistance through people who were already working in Dapodi/Bopadi areas as social workers, teachers of Balwadi (Nursery School), and adult education. I could complete data collection satisfactorily because of the kind assistance and co-operation extended by this institute during the fieldwork. In the Yerwada area, I had discussed proposals for the study with the Chairman and Secretary of the housing colonies and with the help of these people the fieldwork was conducted.

While conducting the actual interview, every question was explained to the interviewee by the researcher and then the interview schedule was filled out by the researcher herself. The interview schedule were kept with the respondents over night or for two to three nights in some cases as they could not answer some questions immediately and required time for thinking. Some of the respondents were willing to give more information about the community. In some cases two or three sessions were required to complete the interviews.

The data collection took over one and a half years.

2.5 QUALITATIVE DATA:

The Qualitative data were collected through 20 unstructured interviews of the elite of the Buddhist community.
The elite from the community included doctors, engineers, lawyers, administrative officers, professors, and religious and political leaders. Officer bearers of social institutions and voluntary organisations were interviewed to find out about their work for community upliftment. The process of selection of elite was done with the help of friends, colleagues, elderly and experienced persons. Unstructured interviews were of open-ended type. There was much freedom for the interviewees to express their views freely and frankly. The respondents had willingly spared their time and talked freely and in an elaborate manner. The interviews were conducted according to the convenience of the informants. At the time of the interview, the respondents were encouraged to talk about subjects elaborately. In some cases, the informants preferred to give answers in writing in addition to speaking. Each unstructured interview was completed in two or three sessions.

2.6 PROCESSING OF DATA

The data collected through the interview schedule were processed in a systematic way.

i) EDITING

The structured interview schedules were edited for checking its completeness and accuracy. This was because,
inspite of the researcher’s experience and knowledge, certain errors, gaps, inconsistencies remained in the schedules. To avoid all these problems careful editing of the structured interview schedule was carried out.

ii) CODING:

All qualitative data present in the schedule were converted into a numerical form and presented on the coding matrix. This process reduced the qualitative data to a manageable proportion. A Coding frame was prepared for each question.

iii) ANALYSIS:

The data contained in the interview schedule were analysed by using the 'Statistical Packages of Social Sciences' (SPSS) on a computer.

2.7 THE SAMPLE PROFILE:

i) AGE OF THE RESPONDENTS:

Out of the total sample, some (24.4%) of the respondents belong to the 26-35 years age group; some (28.1%) of the respondents belong to 36-45 years age group; Some (21.1%) of the respondents belong to the 46-55 years age group; (16.3%) of the respondents belong to the 56-65 years age group; and very few i.e. (10.0%) of the respondents
belong to the age group of 65 years and above. It indicates that we have maximum data and views and attitudes of young and middle aged Buddhists and some data from older Buddhists.

ii) MATERIAL STATUS OF THE RESPONDENTS:

Almost all the respondents (93.0%) were married. Negligible (1.1%) of the respondents are unmarried. Very few (5.9%) of the respondents were widows/widowers. No divorce case was reported which indicates marital stability among the Buddhists.

iii) DOMICILE PERIOD IN PUNE CITY:

Most (42.6%) of the respondents have been living in the city for more than twenty years, and many (37.8%) were born and brought up in the Pune city. Negligible percentage (0.4%) of the respondents were recent migrants to Pune (less than 5 years); very few (3.7%) percentage of the respondents have been living for 6-10 years; few (6.7%) of the respondents have been staying for 11-15 years; Few (0.9%) of the respondents have been staying for 16-20 years.

iv) RURAL/URBAN ORIGIN

In the present study, nearly three fourth (70.0%) of the respondents have been brought up in an urban area. While
of the respondents have been brought up in rural areas.

v) EDUCATIONAL STATUS:

The respondent's educational level is varied. Few (11.1%) are illiterates; some (17.0%) are educated up to primary school level; very few (1.9%) respondents have secondary school education; few (7.4%) of the respondents have cleared their matriculation or S.S.C.; and a maximum number of respondents (36.1%) possess Twelveth Standard Diploma Certificates or technical education. Some (13.3%) of the respondents are graduates while some (15.2%) possess post-graduate degrees. We, therefore, have data not only from highly educated respondents but also from illiterates.

vi) OCCUPATIONAL STATUS:

Very negligible percentage (1.1%) of the respondents are unemployed, they occasionally work as labourers on building sites. Many (38.9%) of the respondents are working in Class III category as sweepers/peons/labourers. A few (8.9%) of the respondents are small businessmen. They have their own small grocery stores, stationery shops, bakeries etc. Majority of the respondents (40.7%) come under class II category. They are white collar employees, working as clerks, teachers, and supervisors. Only one respondent is a big business man. Few (10.0%) of the respondents come
under class I category. They are Government officers, doctors, engineers, advocates, or executive officers. It shows that we have respondents from various categories of jobs: from Labours to class I category in Government service.

vii) INCOME OF THE RESPONDENTS

There are, some (15.6%) of the families whose monthly income is below 2000, and belong to the lower strata. Maximum number of the families, (i.e. exactly half) of the families' monthly income ranges between Rs. 2001-4000. Some (23.7%) of the families have a monthly income between Rs. 4001-6000; while few (10.7%) of families' monthly income is 6001 and above. We, therefore, have respondents from the lower strata to the higher strata in terms of monthly income.

viii. STANDARD OF LIVING OF THE RESPONDENTS:

In order to understand the standard of life and style of the respondents, different variables like type of house, number of rooms in the house, ownership of house, ownership of vehicles and material possessions were analysed.

viii) TYPE OF HOUSING:

More than half (53.0%) of the respondents stay in Wada/chawl. Many (41.1%) stay in flats/blocks. Very few
(5.9%) of the respondents possess Bungalows.

ix) NUMBER OF ROOMS IN THE HOUSE:

Nearly half of the (45.6%) respondents' house have 3-4 rooms. Many (44.4%) have 1-2 rooms in their house. Few (7.4%) of the respondents have 5-6 rooms in their house; while very few (2.6%) possess more than 6 rooms in their house.

c) OWNERSHIP OF HOUSE:

Almost all the respondents (84.0%) respondents own houses. This is because in the Yerwada area the Government had donated seventeen acres of land to backward communities to build their houses. Two and half Guntha of land for each member was given on 10th April 1956, under the Post War reconstruction scheme to register a cooperative society. In Dapodi-Bopodi area, those who are staying there since birth, have built their own houses. Few (15.9%) of the respondents stay in rental houses.

d) VEHICLE OWNERSHIP OF THE RESPONDENTS:

Many (33.3%) of the respondents have bicycles/auto-rikshaws. More than half (60.4%) respondents possess two wheelers like scooters/motorcycles. Very few (2.6%) respondents possess four wheelers i.e. car and Jeep. Very few (3.7%) of the respondents do not possess any vehicle.
e) POSSESSION OF THE MATERIAL GOODS OF THE RESPONDENTS:

Most of the respondents (65.9%) possess items like fan, radio, tape recorder, and television. Very few (7.0%) of the respondents possess nothing other than a cooking stove. Some (27.1%) respondents have fridge, telephone and video recorders.

The above discussion indicates that in general the respondents' standard of life is not low. Some respondents do have a low standards of living while few respondents have high standards of life. Most of the respondents have a middle standard of life. We thus have respondents from different strata having various age groups, educational background, occupational status, income and standard of living.