



FAMILY COMPATIBILITY AND AMONG RURAL YOUTH IN KARNATAKA: ISSUES AND CHALLENGES.

Dr. Shivanna H. S

M.A., M.Phil. PGDHRM., PhD, Associate. Professor & HOD, Dept. of Sociology, Government First Grade College Davanagere- 577004

ABSTRACT

This article is based on a report from a sociological research. It analyzes data regarding the family life satisfaction of unemployed rural Dalit youth, focusing on aspects such as their involvement in household chores and participation in family decision-making. In this research study, an empirical field study was done using observation and interview schedule as the main method, and 400 rural youths were selected as a stratified random sample. In addition to quantitative and qualitative methods, data was collected from secondary sources such as social media, literature, and articles and the results were analyzed with the application of sociological theories.

KEYWORDS : Family Compatibility, Marriage, Rural Youth, Caste, Dalit, Unemployment,

The family is the seat of the vitality of human culture, while society resembles a web of kinship and cooperation formed by the interaction of people from numerous families. The institutional function of the family in India's rural agrarian system is responsible for the social, economic and cultural structure. There are patriarchal and matriarchal family systems, with the patriarchal system being more recognized and dominant. Here genealogy, property rights, power, gender, caste and so on has a foundation of inequality, daily conflict, adjustment problem, family crisis, and social statuses are maintained in dual conditions.

Rural households are subject to change, influenced by the modernization of urban culture; but it is not free from social and economic crises. According to Yogendra Singh dynamic change is defined as follows, Family system has shown high resilience in India in terms of its role and structure. It has undergone functional changes keeping its structure largely intact. It has adapted constructively to new demands of social and economic changes in society (Yogendrasingh, 2009, 227). Adjustment is a personal and emotional issue between family members, which in some situations, economic, business, profit and loss issues, children's growth, and change in lifestyle attractiveness, can be seen as costly and create ambivalence between the head of the family and other members, which leads to disintegration.

Recently families are breaking up as a matter of course and they seem to have changed. In the area of rural urban continuity like Hosadurga, people from the surrounding villages migrated more to the metropolis like Bangalore mainly because of backwardness and due to this, family disintegration, i.e. the disappearance of joint families, even nuclear families are facing problem of irreconcilability. Recently in a village of Hosadurga, a young man got poisoned after taking a loan, another died by hanging himself after taking a loan, a 23-year-old boy in Hosadurga town hanged himself after fighting with his parents for a car, another high school boy died by hanging himself from a fan because his mother stole his mobile phone while he was using it.. How parents should raise children!? How can one end a precious life by oneself...?

Review of Literature:

Ram Ahuja (1997), 'Indian Social System', New Delhi, Rawat Publications.

This book offers a sociological analysis of India's social system and covers several key topics, including Hindu philosophy, unity in diversity, family and kinship systems, marriage, the caste system, and modernization. A small family consists of a husband, a wife, and their children. Prof. Irawati Karve—who noted that a married couple without children also constitutes a nuclear family—has analyzed the nature of Indian families. She advocated for a comparative approach alongside functional and structural methods, proposing the use of variables such as

marriage customs, relationships, place of residence, family size and composition, power structures, and lineage to understand family dynamics.

The authors' stance—that parents become estranged from the family or that relationships weaken due to their sons' pursuit of education and employment—is unreasonable! In reality, this is far from the truth; it is also a fact that parents, who anchor their lives around their children's education and careers, harbor dreams for their children's future.

Yogesh Atal (2008), 'Changing Indian Society', Jaipur, Rawat Publication

In this book, the author analyzes the changing social system of Indian society across ten chapters, examining—from a sociological perspective—aspects such as unity in diversity, rural and urban populations, tribal communities, politics, and the status of women, as well as developments in marriage, family, and kinship. Family is an important unit of any society. It serves as the principal group for the recruitment of new members to the society.

Research Gap:

The proposed research problem is aimed at studying rural youth from a sociological point of view, by analyzing rural unemployed Dalit graduated youth in rural Karnataka to identify the conditions and responsibilities of their families.

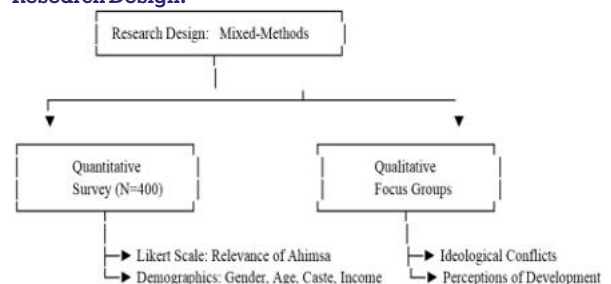
OBJECTIVES OF THE STUDY:

- To understand the family compatibility among rural Dalit youth.
- To examine the perceptions of the rural Dalit youth by understanding the modern forces that determines the behavior of the rural youth.

RESEARCH METHODOLOGY:

The study, which conduct a survey method that is a component of the descriptive research methodology, is carried out in 100 (225) (100x04=400) villages in (20+80) 100 (33) Gram Panchayats of 04 Hoblis (Kasaba, Madadakere, Mattodu, Srirampura) Centers of Hosadurga taluk in Chitradurga district.

Research Design:



Data Collection Tools and Techniques:

For generating tables and graphs for the analysis by the SPSS. The single and bivariate analysis is supported with tables and graphs. To analyse the research findings statistical techniques such as 3 and 5 Point Likert Scale were used to calculate mean scores.

Sampling:

Five-gram panchayats are selected for one Hobli, out of which four villages per gram panchayat. There are 100 youths in 20 villages like five people in one village, but a total of 100 (20× 5 = 100) youths in one Hobli of four gram panchayats, a total of 400 Dalit unemployed youths in four Hoblis were selected and studied in a stratified sampling method.

LIMITATIONS:

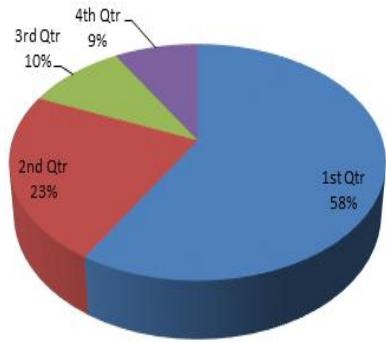
This study involved 400 young people selected through simple random sampling, from 80 villages and 20 gram panchayats of 225 villages and 33 gram panchayats of Hosdurga taluk of Hosdurga taluk, mainly from Madiga, Chalawadi, Bhovi and Lambani communities among the scheduled castes of the area and focusing on understanding their employment status, family adjustment, and life aspirations.

Theoretical Framework

Sociological theory, like all scientific theories, is similarly predicated on a very important relationship with observable and empirical data. It is much more than an idea, belief, or ideology. Indeed, the collection and observation of quantitative or qualitative data in sociological research is a systematic and ongoing process that facilitates the production of theory.

Interpretation and Data Analysis:

Due to the different parenting philosophies of rural and urban areas, youth in lower socio-economic groups tend to spend more time with their family than their classmates. With the spread of education and growth of economics, the traditional joint-family system is breaking down rapidly across India and attitudes towards working women have changed. Hence, in this background, the family structure of the respondents was collected which is represented in the above charts indicates.



Table–1.01. Respondent's Family Type.

The rural family system is changing recently, because; Along with insecurity and volatility is the influence of economic freedom and urban culture. According to the information given by the respondents, some joint families remain unchanged, 49.8 percent of Dalit youths are living in joint families and 45 percent of people are in the process of their new life in nuclear families. 5.2 percent of people have expanded.

Modern India is also affected by many of the changes originating in the West especially industrialism with the concomitant growth of scientific knowledge and extension of communications. Hence, the Indian family is feeling in itself the effects of these changes. Owing to the in rush of people from the villages to the cities, the traditional Hindu joint family is disintegrating, creating thereby a number of psychological, social and economic problems of growing importance.

Table–1.01: Respondent's Views of Social Life Satisfaction in the Family.

			Levels of satisfactions				Total
			Fully Satisfi ed	Satis- fied largely.	Mode- rately satisfied	Not Satis- fied	
Caste	Madiga	Count	89	29	36	19	173
		% of Total	22.3%	7.2%	9.0%	4.8%	43.3%
	Chalav adi	Count	26	16	23	10	75
		% of Total	6.5%	4.0%	5.8%	2.5%	18.8%
	Bhovi	Count	41	13	18	4	76
		% of Total	10.3%	3.3%	4.5%	1.0%	19.0%
	Lamba ni	Count	38	23	8	7	76
		% of Total	9.5%	5.8%	2.0%	1.8%	19.0%
Total		Count	194	81	85	40	400
		% of Total	48.5%	20.3%	21.3%	10.0%	100.0 %

The data given in this table (1.02) is the opinion of rural Dalit youth about their social life satisfaction. Among the 400 youths of this study, 48.5 percent of the youths who said that they were satisfied, said that they were completely satisfied, because; they are not looking at unemployment, but they are living a comfortable life even in their unemployment condition, without any worry or under anyone's control. About 10 percent of the youth in the same table responded that they were not satisfied, that they were personally quite distressed with unemployment, and somewhat disappointed.

In rural families where it is paternal, the entire authority rests in the hands of the father. He is known as the master of the family. It is passed down from the father to the son and the family tree is structured in the same way. In a matriarchal family, the woman had the authority and then there was the male authority or decision-making. The newly educated youth are changing and have legal awareness to take decisions together with men and women.

Parents looking at the behavior and interaction of recent children and youth may be happy that 'kids today are too fast', it is true to justify 'word for word, fight for blow' in homes. Child development is influenced by heredity and environment rather than by diet and drug consumption, children learning within the digital media are alienated from the traditional socialization process, and the family's traditional culture, values and norms are disappearing.

Table–1.03: Respondent's Opinion on Decision making in the Family

Decision Makers							Total	
			Father	Mother	Both	Brother & Sister		Other
Caste	Madiga	Count	53	27	72	4	17	173
		% of Total	13.3%	6.8%	18.0 %	1.0%	4.3%	43.3 %
	Chalavadi	Count	17	8	44	5	1	75
		% of Total	4.3%	2.0%	11.0 %	1.3%	0.3%	18.8 %
	Bhovi	Count	24	1	38	6	7	76
		% of Total	6.0%	0.3%	9.5%	1.5%	1.8%	19.0 %
	Lambani	Count	19	21	26	6	4	76
		% of Total	4.8%	5.3%	6.5%	1.5%	1.0%	19.0 %
Total		Count	113	57	180	21	29	400
		% of Total	28.2%	14.2%	45.0 %	5.3%	7.2%	100.0 %

In Table 1.03, of the total data of decision-making opinions in rural Dalit community families, 28.2 percent father and 14.2 percent mother are decision makers, 45 percent of the youth say that the father and mother together take the decision, 5.3 percent of the youth take the decision of the elder brother and younger sister. He responded that he would take it.

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Table-1.04: Respondents Perceptions of Family Support.

			supportive do you think is your family towards you				Total
			Comple- tely sup- portive	Usually Sup- portive	sometim- es Sup- portive	Not at All sup- portive	
Cast e	Ma- diga	Count	114	19	34	6	173
		% of Total	28.5%	4.8%	8.5%	1.5%	43.3%
	Cha- lava di	Count	48	12	14	1	75
		% of Total	12.0%	3.0%	3.5%	0.3%	18.8%
	Bhov i	Count	54	9	11	2	76
		% of Total	13.5%	2.3%	2.8%	0.5%	19.0%
Lam bani	Count	56	10	5	5	76	
	% of Total	14.0%	2.5%	1.3%	1.3%	19.0%	
Total		Count	272	50	64	14	400
		% of Total	68.0%	12.5%	16.0%	3.5%	100.0 %

Regarding Dalit families in rural areas facing unemployment and poverty, 68% have provided full support to their youth for employment or improving their livelihoods; 16% indicated that such support is possible at times; 12.5% generally provided support; and 3.5% remained idle.

Family includes the functions of marriage, reproduction and child rearing. Family members are selfless partners in the happiness and sorrows of the children while the family system of any caste or religion supports the welfare of the children. Problems naturally arise when children go astray or do not listen to elders. The recent youth are not in a position to listen to anyone; the reason for this is that the family is also the parent.

Findings:

The family, as the basic unit of society, plays a key role in fulfilling sexual desires and rearing children, in addition to performing the function of socialization. Family relations in rural society are more subtle and traditional; forming the coexistence of family members for the fulfillment of basic needs, and are closely related in the confines of villages. Villages have a family-like communal feel. But recently the villages which have come under the influence of modernity have changed a bit in accordance with the urban culture and have become commercialized.

The rural family system has been changing recently, because; Along with insecurity and volatility is the influence of economic freedom and urban culture. According to the information given by the respondents, some joint families remain unchanged, 49.8 percent (n=199) of Dalit youths are living in joint families and 45 percent (n=180) of people are in the process of their new life in nuclear families. 5.2 percent (n=21) of people have expanded.

Education of parents and siblings of the family is important as it helps to provide an environment conducive to the aspirations and desires of the rural youth. The study revealed that 23.5 percent of parents are illiterate, 26.5 percent have primary education, 16.75 percent PUC, and 10.5 percent graduate.

Among the 400 youths 100 percent of the preferences of rural youth regarding marriage, 25.3 percent of the youth are of the opinion that they will have a love marriage by their own choice and this is also understood to be personally ready to face a risky situation.

According to caste-wise data of a total of 100% of religious conversion interest of rural youth, 43.9% of Madiga community youth are Buddhist, 3% Christian, and 6.8% Islam. Among the Chalawadi youth, 9.8 percent are Buddhist, and among Bhovi youth, 18.9 percent are Buddhist, 2.3 percent are Islam, and in the Lambani community, 12.1 percent are Buddhist, and only 1.5 percent are indifferent to Islam. This aspect is a challenging task for individualists.

Suggestions:

Empowerment of Dalit youth, in Ambedkar's view, was the acquisition of social freedom, and that freedom could not be achieved without conversion. To get rid of the shame, oppression and oppression of the Hindu social system, conversion is the solution to get out of defeat and disappointment with human power, financial and mental strength.

Rural Dalit families live in settlements separated from the main village—often referred to as 'Hatti', 'Keri', or 'Colony'—where alcohol is freely sold; this practice needs to be completely banned. High dropout rates are prevalent here, with many children discontinuing their education midway; it is essential to raise awareness among them and ensure they receive an education.

- The need for faster economic growth to generate more jobs for regional consideration.
- The need for improvements in the education and training provided to the youths with a greater focus on vocational skills and self-employment.
- Providing financial support by the government to struggling industries is necessary to try to save jobs.

CONCLUSION:

The fact that rural Dalit youth—awakened by the influence of modernity—are embracing current social changes and making a psychological commitment to specific stances (involving emulation, adaptation, and ideological alignment) while effectively utilizing government schemes for self-reliance, stands as a testament to Dalit empowerment.

Factors such as education, family background, employment, culture, the influence of modernity, political participation, the economy, and the environment are key determinants of the behavior of rural youth; furthermore, the practice of untouchability in the village—along with religious beliefs, traditions, inequality, superstition, poverty, and addictions—shapes their social status and influences their perspectives on life and change.

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