Research Paper Sociology

Socio-Economic Conditions of Kabbaliga Community in Gulbarga District

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ABSTRACT

Kabbaliga community is most oldest community in India and synonymously used with other names such as Bestha, Koli, etc. Their occupations were disappeared due to modernization; most of them are unemployed or under-employed. Hence, to assess their socio-economic conditions in Gulbarga district, a sample survey of 400 Kabbaliga community people was made using interview schedule. The findings revealed that Kabbaliga community is socio-economically and educationally backward. It is suggested to formulated the welfare schemes so as to develop the community.

KEYWORDS

Introduction:

India is ancient nation with its diverse culture depicted with its different communities, castes and tribes. Kabbaliga is one of the ancient communities in India and its antecedents shows that Satyavati, wife of Shantanu and mother of Bheeshma belongs to Kabbaliga community. Similarly, Maharshi Agasthya, Veda Vyas, Kabbaliga community is synomously used to other terms such as Koli, Bestha, Meenugara, Kabbila, Ganga Matha, Gouri Matha, Ambiga, Talavar, Kolakar, Walikar, Barikar, Natikar, Boya, etc. The Puranic records revealed that a king, Rajaram Koli was the founder of Koli sect. It is highlighted that Satyasena of Ikshwaku clan of Kapilavastu was belonged to Koli community. Later, Gautam Buddha was also born to Mahamaye, who was daughter of Suprabhuta of Koli community and Gautam Buddha was married Yashodhara, who daughter of Koli King Rajadandapani[1]. Great Shivasharana of 12th Century, Chowdayya was from Ambiga community[2].

There were many of the philosophers and saints from Kabbaliga community in Karnataka in general and Gulbarga district in particular. To name a few, Maharshi Agasthya, Maharshi Vedvyas, Shivasharana Ambigara Chowdayya, Sri Mata Manikeshwari, Sri Mallannappa Maharaja of Sri Kshetra Tonasanahalli of Chittapur taluka, Sri Beleppa Maharaja of Kalaburagi, Sri. Mallannappa Appa of Kalaburagi, Sri Honnalinga Maharaja of Basavana Bagewadi, Sri Shankarlinga Maharaja of Boratagi of Indi Taluka, Sri Mata Sharada Devi of Kinni Sadak, Sri Sharana Mutya of Hanchanal of Jewargi Taluka, Sri Hanamanthappa Mutya of Chincholi in Kalaburagi district, Sri Shantha Gangadhar Swamiji of Gangamatha from Budihal of Sindhagi taluka of Vijayapur district and such others[3].

Though, Kabbaliga community has Puranic history, now, the Kabbaliga people are most backward in the society. The basic reason is that their caste based occupations such as fishing, transportation, maintaining law and order in villages, messaging, lifting palanquins, etc. were disappeared considerably after the independence. As such, majority of these people are now illiterates or low-educated and working in unorganized sector. After 68 years of independence, now Kabbaliga community is gradually getting education in Karnataka, still they are poor as they have no any fixed occupation for their livelihood. Hence, to assess the socio-economic conditions of Kabbaliga community in Gulbarga district, the present study is made.

Objectives of the Study:

The present study is made:

1. To look into the social and marital life of Kabbaliga people in Gulbarga district;
2. To study the economic conditions of Kabbaliga communities in Gulbarga district; and
3. To find out the problems and challenges faced by Kabbaliga communities.

Methodology and Limitations:

The present study is made in Gulbarga district and based on sample survey of total 344 males and 56 females and total 400 Kabbaliga people in the district. Interview schedule was used to collect the primary data. The collected primary data is analyzed and discussed as under.

Analysis and Discussion:

Age of the respondents reveals the knowledge about different aspects such as education, social culture, present social trends, modern occupations, etc and the age of the respondents is as under.

Table No. 1. Age-wise Distribution of Respondents

Particulars	Frequency	Percentage
Less than 25 Years	112	28.00
26 to 40 Years	177	44.25
41 to 60 Years	65	16.25
More than 60 Years	46	11.50
Total	400	100

Age of the respondents shows that, 177 (44.25%) of all the respondents are in the age group of 26 to 40 years followed by, 112 (28.00%) are of less than 25 years, 65 (16.25%) are between 41 to 60 years and the remaining 46 (11.50%) are of more than 60 years respectively. It is observed that only few of the respondents are of more than 60 years, it shows that, there are only few elders and majority that is 242 (177+65) are of middle age groups.

It is essential to assess the education level of the respondents, so as to assess their skills in reading, writing, level of knowledge, etc in society and the education level of the respondents is shown as under.

Table No. 2. Education Level of Respondents

Particulars	Frequency	Percentage
Illiterate	123	30.75
Primary/ Secondary	166	41.50

Pre-University/ Under-Graduate	57	14.25
Graduate/ PG	54	13.50
Total	400	100

Education of the respondents disclosed that, 123 (30.75%) have not went to schools and are illiterates, 166 (41.50%) have completed just their primary or secondary education, 57 (14.25%) have completed pre-university or under-graduation and only 54 (13.50%) of the respondents have completed their graduation or post-graduation. It is concluded that education level of the respondents is lower in society.

The Kabbaliga community was engaged in rowing, fishing, transport, village watchmen, messengers, etc. With modernization, the rivers were disappeared and after independence, with establishment of different departments, such as police, posts, etc, these communities have lost their ancestral occupations. The ancestral occupations of the respondents are as under.

Table No. 3. Ancestral Occupation

Particulars	Frequency	Percentage
Rowing, Sailing, Fishing, Hunting, etc.	192	48.00
Lifting Palanquins & Transportation	29	7.25
Village Watchmen & Police	83	20.75
Village Messengers, Correspondence, etc.	96	24.00
Any Other	--	--
Total	400	100

The ancestral occupations of the respondents disclosed that, ancestral occupations of majority of the respondents that is, 192 (48.00%) of the respondents is rowing, sailing, fishing, hunting, etc followed by, that of 96 (24.00%) of the respondents is village messengers, correspondence, etc, ancestral occupations of 83 (20.75%) of the respondents is village watchmen and police and ancestral occupation of 29 (7.25%) of the respondents is lifting Palanquins and transportation respectively. It is noted that earlier, there were ponds and rivers in Gulbarga district and as such, ancestral occupation of majority of the respondents was rowing, sailing, fishing, hunting, etc. Further, during the British period, much emphasis was given to Kabbaliga community on occupations such as village policemen, messengers, watchmen, etc.

As discussed above, many of the ancestral occupations of the respondents were old and were replaced by technology, in case of transportation and Government departments, in case of Posts, Police, etc. Hence, it was asked to the respondents that whether their elders are continued their occupations till now and the collected primary data is analyzed and discussed as under.

Table No. 4. Elders Continued Ancestral Occupations

Particulars	Frequency	Percentage
Yes	43	10.75
No	357	89.25
Total	400	100

Surprisingly, it is emphasized that almost respondents that is, 357 (89.25%) have mentioned that their elders have not continued their ancestral occupations, whereas only 43 (10.75%) have stated that they have continued their ancestral occupations.

To assess the present social status and social change among Kabbaliga communities, it is necessary to know about the marital relationship of the respondents. The collected primary data on marital relationships of the respondents is shown as under.

Table No. 5. Marital Relationship

Particulars	Frequency	Percentage
Best	161	40.25
Cordial	134	33.50
Satisfactory	23	5.75
Not Satisfactory	06	1.50
Not Applicable	76	19.00
Total	400	100

Marital relationships of the total respondents disclosed that, 161 (40.25%) of the respondents have stated that marital relationship with their spouses is best, 134 (33.50%) have mentioned that their marital relationship with their spouses is cordial, 23 (5.75%) have remarked that marital relationship with their spouses is satisfactory, only 06 (1.50%) have expressed that their marital relationship with their spouses is not satisfactory and it is not applicable to 76 (19.00%) of the respondents as they include unmarried respondents, divorcees, widowers and widowers.

With the change of time and due to industrialization and globalization, there is increase in education and employment opportunities in newly generated occupations and professions. As such, new professions such as computer professionals, internet experts, biotechnology scientists, etc, were generated and conventional occupations such as rowing, fishing, etc were declined. As such, now the occupations are not based on the castes, but on their education and skills. Consequently, Kabbaliga community is also changed their occupations and started other occupations. Hence, the information on the present occupations of the respondents was collected and shown as under.

Table No. 6. Present Family Occupation

Particulars	Frequency	Percentage
Agriculture/ Animal Husbandry	73	18.25
Small Business, Home Industry and Self-employment	95	23.75
Employment in Organized Sector	83	20.75
Seasonal Employment/ Unorganized Sector	98	24.50
Community based Occupation	51	12.75
Total	400	100

It is surprising to note that, the present family occupation of 73 (18.25%) of the total respondents is agriculture and animal husbandry, that of 95 (23.75%) of the respondents is small business, home industry or self-employment, family occupation of 83 (20.75%) of the respondents is employment in organized sector, that of 98 (24.50%) of the respondents is seasonal employment or employment in unorganized sector and present family occupation of only 51 (12.75%) of the respondents is community based or caste based.

Information was collected from the respondents on the total family income including the incomes generated by the respondents, their spouses and children and collected information is tabulated as under.

Table No. 7. Monthly Family Income

Particulars	Frequency	Percentage
Less than Rs. 5000	114	28.50
Rs. 5001 to Rs. 10000	149	37.25
Rs. 10001 to Rs. 25000	113	28.25
Rs. 25001 to Rs. 40000	18	4.50
More than Rs. 40000	06	1.50
Total	400	100

Monthly family incomes of all the respondents revealed that, 114 (28.50%) have stated that their family income from all sources is less than Rs. 5000 per month, 149 (37.25%) have mentioned that their monthly family income from all sources is between Rs. 5001 to Rs. 10000, 113 (28.25%) have remarked that their monthly family income from all sources is between Rs. 10001 to Rs. 25000, about 18 (4.50%) have expressed that their monthly family income from all sources is between Rs. 25001 to Rs. 40000 and 06 (1.50%) have agreed

that their monthly family income from all the sources is more than Rs. 40000 per month. It is noted that monthly income generated by all the family members is also lower.

Kabbaliga communities are economically poor. Further, there is also gender inequality in their families and these aspects proved that Kabbaliga communities are suffering from problems in their families. The information collected on the general, personal and family problems of the respondents are tabulated as under.

Table No. 8. General, Personal and Family Problems

Particulars	Frequency	Percentage
Can't Afford Adequate Education for Children	153	38.25
Can't Afford Medicine for Family	76	19.00
Can't able to Get Good Food & Clothing	93	23.25
Any Other	28	7.00
No Any Problem	136	34.00
Total	400	100

It is observed from the above table that, few of the respondents are facing more than one type of problems. Particularly, the information collected on general, personal and family problems disclosed that, 153 (38.25%) of the respondents can't able to afford adequate education for their children, 76 (19.00%) are not able to buy medicines for their families, 93 (23.25%) are not able to meet requirements of good food and clothing, 28 (7.00%) are facing other problems and 136 (34.00%) of the respondents don't have any problems. It shows that, many of the respondents can't able to get adequate basic needs required for life.

For the under-development of Kabbaliga community in society, many of the respondents have given different reasons. Hence, it is essential to discuss about the problems faced by Kabbaliga community in society and information collected in this respect is tabulated as under.

Table No. 9. Social Problems faced by Community

Particulars	Frequency	Percentage
Illiteracy, Poverty, Unemployment, Backwardness, etc.	245	61.25
Social Inequality, Discrimination & Exploitation	33	8.25
Blind Faith, Evil Practices, etc.	212	53.00
Gambling, Alcoholism, etc.	161	40.25
Any Other	47	11.75
Total	400	100

It is observed from the above table that, many of the respondents have stated more than one type of social problem. Specifically, among all the respondents, 245 (61.25%) have mentioned that Kabbaliga community is facing illiteracy, poverty, unemployment, backwardness, etc. in society, 33 (8.25%) have expressed that Kabbaliga people are facing problems of social inequality, discrimination and exploitation, 212 (53.00%) have stated that Kabbaliga community is facing problems of blind faiths, evil practices, etc, 161 (40.25%) have remarked that Kabbaliga people are engaged in bad habits such as gambling, alcoholism, etc and 47 (11.75%) have also mentioned other problems faced by Kabbaliga community people. It is essential that Kabbaliga community should be given education and knowledge about the modernization and to give up bad habits, blind faith, evil practices, etc.

Suggestions and Conclusion:

It has been already discussed that Kabbaliga community is facing many problems in society as their ancestral occupations were disappeared. Hence, it is suggested to provide higher education and professional education based on their skills, so that they can engage in self-employment or employment in organized sector. For this purpose, it is essential to provide adequate reservation to the community based on their population. It is also suggested to Kabbaliga communities to unite and form associations for their mutual assistance.

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