

Socio-Economic Status of Hanabar Community: A Sociological Study of Hukkeri Taluka

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ABSTRACT

Some authorities suggest that the Ahirs (now known as the Yadavas) migrated to Maharashtra from Punjab and Sindh in early historical times. Other researchers speculate that these people have been living in Maharashtra for the past 5,000 to 10,000 years. Historians like PM Chandorkar, using literary and epigraphic sources, have argued that the modern Ahirs and Gavalis should be identified with the Yadavas and Ahiras of classical Sanskrit texts. Furthermore, the Khandesh region of Maharashtra, which was at one point ruled by the Ahirs, was formerly known as the land of the Ahirs, and the Ahirs in the present-day Khandesh region speak a dialect of Marathi, it is called Ahirani. The community claims descent from the great Yadava families, one of which included Krishna, the eighth incarnation of Vishnu. The entire North India, Gujarat and the Deccan were ruled by kings of the Yadava families. They have retained their Kshatriya caste traditions, customs and occupations. They have made many appointments to the government and have been included in the Maratha regiments. The Gawlis are distributed throughout Maharashtra (Ahir Gawli, Lingayat Gawli). Reginald Edwards has classified the Gawlis as various castes of Ahir Gawli (a sub-caste of the famous Yadava caste of North India), while the Hanbar, Hanbar Gawli and Singaji Gawlis are distinct from the Yadav-Ahir Gawli. Along with the Marathas and Kumbis, the Ahir Gawlis are considered one of the allied castes of the Maratha caste and were formerly included in the Maratha regiment.

Key Words: races, ethnicities, tribals, migrated, diverse, costumes, customs, Ahirs, Gawlis, Singaji, Kumbis

Introduction:

India is a country wherein people belonging to multi-religious, multi-linguistic and multi-cultural groups reside. Our country is home to a diverse population of many races and ethnicities. There are several communities have not been developed socially and culturally in general and tribals in particular. Still today, several tribal communities are residing in the forest and some of them have migrated to nearby cities. They have maintained their own identity by living in the forests and hilly areas, maintaining their own identity through their costumes, customs, thoughts, and behavior. They are plagued by poverty, ignorance, corruption, and injustice.

Historical Background of Hanabar Community

The goddess of this community is lord Krishna, therefore they had been involved in selling the milk of cows for their survival. These communities are residing in hilly areas of KK Koppa village of Belgaum district in Karnataka. The name of village goddess is Adi Shakti and these communities are the followers of this goddess. As a researcher, I had been participated in the festivals of Navaratri, which helped me to know their traditional practices. Then the interaction has been conducted with the community which helped me to know in detail about their cultural life and they also shared all traditional activities without hesitation because of intimate relation. During the discussion, I came to be known that their traditional occupation is to take care of cows and they are strongly follower of Lord Krishna. The responsibility of male is to sell the milk among the members of the society and whereas the female members of the family take care of cows. These families are migrated from the Kolhapur district of Maharashtra. The similar community is presently residing in Gavanal village in Hukkeri Taluka of Belgaum District.

Origin of the Hanabar Tribe:

Some authorities suggest that the Ahirs (now known as the Yadavas) migrated to Maharashtra from Punjab and Sindh in early historical times. Other researchers speculate that these people have been living in Maharashtra for the past 5,000 to 10,000 years. Historians like PM Chandorkar, using literary and epigraphic sources, have argued that the modern Ahirs and Gavalis should be identified with the Yadavas and Ahiras of classical Sanskrit texts. Furthermore, the Khandesh region of Maharashtra, which was at one point ruled by the Ahirs, was formerly known as the land of the Ahirs, and the Ahirs in the present-day Khandesh region speak a dialect of Marathi, it is called Ahirani. The community claims descent from the great Yadava families, one of which included Krishna, the eighth incarnation of Vishnu. The entire North India, Gujarat and the Deccan were ruled by kings of the Yadava families. They have retained their Kshatriya caste traditions, customs and occupations. They have made many appointments to the government and have been included in the Maratha regiments. The Gawlis are distributed throughout Maharashtra (Ahir Gawli, Lingayat Gawli). Reginald Edwards has classified the Gawlis as various castes of Ahir Gawli (a sub-caste of the famous Yadava caste of North India), while the Hanbar, Hanbar Gawli and Singaji Gawlis are distinct from the Yadav-Ahir Gawli. Along with the Marathas and Kumbis, the Ahir Gawlis are considered one of the allied castes of the Maratha caste and were formerly included in the Maratha regiment.

Meaning of Hanabar:

Meaning/Etymology of the word Hanabar: The name Gauli is derived from Gau(गौ/गाय), meaning cow. Gauli (Marathi word) are a Hindu caste in the Indian states of Maharashtra and Madhya Pradesh. They are a part of the Yadava community.

Who are Hanabars?

After the death of Lord Krishna, the first to travel from north to south were the Hanavaras. This society has the richest family among the descendants of Lord Krishna. The people here are very strong and their daughters are very beautiful and equally powerful. The tribe, which has settled in many towns from the north to the south, has settled in large numbers in the Belgaum district of Karnataka from Maharashtra. These moneylenders were the people who brought milk from their descendants, the Gollara cows, and sold it to the people of the city.

Review of Literature

M S Mahendrakumar, (2006) "Yadavas - A Herding Caste of Kerala", This article made an attempt to trace the major reasons for the social and cultural change. The Yadavas of Kannur district of Kerala are traditionally engaged in cattle rearing. They are believed to have migrated from Andhra Pradesh before independence. The Yadavas settled in some towns, suburbs and cities in erstwhile Malabar i.e. North Kerala. The Yadavas are concentrated in Kannur town, Koothuparamba, Lower Chowk and Calicut town. Majority of the families rear buffaloes and sell their milk. The socio-cultural change due to several factors such as continuous cultural contacts, education, industries and employment opportunities in and around the cities. Now a day, the traditional occupation of Yadava community is declining.

The Problem:

The Research Problem of the present study constitutes, "**Socio-Economic Status of Hanabar Community: A Sociological Study of Hukkeri Taluka**". The unique feature has been observed in the community with special reference to the occupational pattern. This nomadic tribal community is migrated from the Maharashtra and settled in Karnataka a border place of Maharashtra. They are the follower of Lord Krishna and strongly believe the cow as a god. The festival of Navaratri attracted the local surrounding villages and the public from the surrounding villages used to visit the place Gavanal. The name of the village has kept because of these nomadic tribes resided. The Gavanal starts with Gou which means cow, because the number of cows are more and these tribes have been depended on these cows for their livelihood. Taking all these into consideration, researcher planned to organize research study of the above said topic. This study is a challenging for researcher because of different language.

Objectives of the Study:

- To know the socio-economic conditions
- To know the sociological changes

Hypothesis

- Hanabar communities are socially, economically and educationally backward is to be tested.
- They are not beneficiary of government welfare programmes
- To check their status of traditional occupation
- Whether hanabar community are facing the problems of blind beliefs is to be tested.

Significance of the study:

India is known for secular where people belonging to multi-religious, multi-lingual and multi-caste are residing. Therefore, the nature of unity in diversity would found only in India. The india has developed a lot in several sectors such as agriculture, education and also developed the urban areas due to agriculture and industries. Inspite of these developments, the Hanabar community is facing several problems. Their profession has been dwtroden. Therefore, they are slowly changing their traditional occupation and moving towards the agriculture. This study helps to know their socio-economic problems in detail and also helps the government to chalk out a masterplan for the development of this community.

The Study Area

The study area covers the Gavanal village of Hukkeri Taluka in Belgaum district. They had been migrated to small place from Kolhapur and made their settlement near Sankeshwar of Belgaum district. This place is too close to NH4 Pune-Bangalore Highway Road.

Map of Gavnal Village



Background of the study area:

Gavanal is a small village/hamlet in Hukeri taluk of Belgaum district in the Indian state of Karnataka. This village comes under the jurisdiction of Gavanal Panchayat. It is located 50 km north of Belgaum City, and 8 km from Hukkeri and 570 km away from Bangalore. The total number of population in Gavanal village according to 2011 census is 1699. Out of which 352 houses were counted.

Methodology

The detailed draft interview schedule prepared and conducted pilot to finalise the schedule.

Selection of Sample:

The size of sample of household is about 10 percent of total houses. The houses are selected on random basis because the socio-economic status of all the houses are same.

Methods of Data Collection:

The data collected with the help of primary and secondary. The following are the description of methods of data collection during field survey.

1. Primary Data:

The detailed draft interview schedule has been finalized after the pilot study. The interview conducted with the respondents with the help of interview schedule. This help us to have first hand information from the respondents and the same data has been analysed by using the SPSS package. I have participated all the importation cultural programmes for one full year, therefore the participant observation method is applied.

2. Secondary Data:

The articles collected from the journals to know the backgroud of the community. The census reports are also taken into consideration.

Research Experience:

The respondents are afraid and hesitate to share the information with free minded. Taking this into account, the Focus Group Discussion conducted to the respondents and explained the objectives of research study. I have started to have intimate relation by participating in their traditional activities. This relation has helped me in gathering all the information regarding their cultural activities. Sometime, I used to stay in their houses during cultural programmes which starts late in the evening. The area in and around the houses of respondents are not maintained clean. As a researcher, brought the awareness among the respodents about the benefits of maintaining cleanliness.

SOCIO-ECONOMIC CONDITIONS

It is essential to know and understand the socio-economic status, personal background of the respodents for sociological studies. Taking this into consideration, the detailed field survey conducted and analysed with the help of SPSS.

Table 1: Distribution of Age

Sl No.	Age	Numbers	Percentage
1	21 to 30	05	14.28
2	31 to 40	24	68.57
3	More than 41	06	17.14
	Total	35	100.00

Table No.1 reveals the fact about the distribution of age group of the respodents. Out all the respodents, more than 85 percent of the respodents more than 31 years, whereas around 14 percent of the respondents belongs to the age groups between 21 to 30 years.

Table 2: Educational background

Sl No.	Education	Numbers	Percentage
01	Illiterates	09	25.71
02	Primary	06	17.14
03	High School	05	14.28
04	PUC	04	11.42
05	UG	09	25.71
06	Others	02	5.71
	Total	35	100

Table 2 enunciates about the educational background of the respondents. More than 40 percent of the respondents have the qualification above High School. More than 31 percent of the respondents have the qualification of primary and high school and around 26 percent of the respondents are illiterate. The overall picture of the above table indicates that the percentage of literates are good which crosses more than 70 percent.

Table 3: Marital Status

Sl No.	Marital Status	Frequency	Percentage
1	Married	25	71.42
2	Unmarried	05	14.28
3	Widower	02	5.71
4	Divorce	03	8.57
	Total	35	100

Table No 3 reveals the fact about the marital status among the respondents of Hanabar Community. More than 70 percent of the respondents are married where as 14 percent are unmarried, 6 percent are widower and the divorce rate among the community is around 9 percent. The above analysis gives a clear picture that the majority of the respondents are married.

Table 4: Types of family

Sl No.	Type of family	Frequency	Percentage
1	Joint	08	22.86
2	Nuclear	27	77.14
	Total	35	100

Table 4 reveals the fact about the types of family among the Hanabar Community. Out of all the respondents, around 77 percentages are nuclear family and rest of the percentages are joint family. The overall picture of the above table indicates that, the percentage of nuclear family is more than joint family due to migration from one place to another.

Table 5: Size of the family

Sl No.	Size of the family	Frequency	Percentage
1	1 to 4	25	71.42
2	5 to 8	02	5.71
3	9 to 12	01	2.85
4	More than 13	07	20
	Total	35	100

Table 5 illustrates about the size of the family. Out of all the respondents, 71.42 percentage of family have 1 to 4 members, whereas 5.71 percentage of the family have 5 to 8 members, 2.85 percentage of family have 9 to 12 members and around 20 percentage of family have more than 13 members. The above table can be concluded that the size of family members below 4 is more than 70 percentages, therefore the number of nuclear families are more.

Table 6: Occupation of the respondents

Sl No.	Occupation	Frequency	Percentage
1	Agriculture	11	31.42
2	Buisiness	05	14.28
3	Dairy	07	20
4	Others	12	34.28

	Total	35	100
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Table 6 constitutes about the occupation of the respondents. Out of all the respondents, more than 50 percent of respondent have involved in agriculture and agriculture related occupation that is dairy, whereas 14.28 percent involved in business and more than 34 percent have entered to the professional job according to their educational qualification.

Table 7: Annual income of the family

Sl No.	Annual Income	Frequency	Percentage
1	50.001 to 1.00000	32	91.42
2	1.00001 to 1.50.000	02	5.71
3	1.50.001 to 2.00000	01	2.85
	Total	35	100

The above table indicates about the annual income of the family among Hnabar community. More than 90 percentage of the family annual income is in between Rs. 50001 to 100000, whereas the family income between 100001 to 150000 is about 5.71 percent and above the Rs. 150000 percentages are just one family. The above table clearly indicates that the percentage of family annual income is in good condition.

Table 8: Owning of Agricultural land

Sl No.	Particulars	Frequency	Percentage
1	Yes	22	62.85
2	No	13	37.14
	Total	35	100

Table 8 reveals the fact about owning of agricultural land. More than 60 percent of the respondent has agreed that they owned agricultural land for their survival, whereas 37.14 percent of the respondents did not have the agricultural land.

Table 9: Area of Agriculture land owned

Sl No.	Particulars	Frequency	Percentage
1	Less than 2 acres	18	51.42
2	2 to 4 acres	15	42.85
3	4 to 6 acres	01	2.85
4	7 to 9 acres	01	2.85
	Total	35	100

Table 9 constitutes about the area of agriculture land owned by the respondents. The result has been analysed after the survey conducted by the researcher. More than 90 percent of the family members owned less than 4 acres of land. They also opined that the income from the agriculture can't be expected because of gambling in the environment. Therefore, they had been depended on dairy for their survival.

Table 10: Source of Income

SI No.	Source of Income	Frequency	Percentage
1	Dairy	07	20.00
2	Agriculture	11	31.42
3	Labour	15	42.85
4	Non-agriculture	02	5.71
	Total	35	100

Table 10 reveals the fact that, the source income of the Hanabar community. More than 50 percent of income is from agriculture and agriculture related dairy. Nearly 43 percent of income is from labour and rest of the income is from non-agriculture works. The overall picture of the able table indicates that the major source of income is from agriculture and agriculture related works.

Table 11: Owning of own house

SI No.	Particulars	Frequency	Percentage
1	Yes	35	100%
2	No	00	00%

The above table shows clear picture about the owning of houses. After an indepth survey it came to be known that 100 percent of Hanabar community families are aing own houses. The special feature of this community is that though they are migrated from the different place but they owned their own houses in their residing places.

Table 12: Community Priest (Purohith)

SI No.	Particulars	Frequency	Percentage
1	Yes	00	00%
2	No	35	100%

Table 12 enunciates about the community purohit among Hanabar community. During the field work it came to known that, the community does not have their purohith. They have been depended on lingayat or Brahmin purohit for their traditional programmes.

Table 13: Religious Practices of Animal Sacrifice

SI No.	Particulars	Frequency	Percentage
1	Yes	30	85.71
2	No	05	14.28
	Total	35	100.00

The information has been collected from the respondent regarding the practices of animal sacrifices among their community and the same has been analysed. Out of all the respondents, 86 percent respondents opined that, they sacrifice the animal during their traditional programmes, rest of the percent did not agree for animal sacrifice.

Table 14: Gender-wise preference for education

SI No.	Particuars	Frequency	Percentage
1	Male	05	14.28
2	Female	10	28.57
3	Both	20	57.14
	Total	35	100.00

The detailed information is collected during field work from the respondents pertaining to preference for provding education. Out of all the respondents Nearly 60 percent of the respondents opined that, the education to be given for both male and female, whereas nearly 30 percent opined that the education is to be given only for female and around 14 percent stated that the education is to be given for male only. The overall picture of the above table indicates that,

the attitude of majority respondents towards providing education is good because they never discriminated the genders and equally considered.

Table 15: Impact of Education on Social Change

Sl No.	Particulars	Frequency	Percentage
1	Yes	10	28.57
2	No	25	71.43
	Total	35	100.00

Table 15 Constitutes that the impact of education on Social Change. Nearly 30 percent of the respondents opined that the social change occurs due to education, whereas more than 70 percent of the respondents stated that education will not be impacted on social change. They are mainly depended on their traditional occupation though they are educated.

Table 16: Information regarding the Governmental Schemes

Sl No.	Particulars	Frequency	Percentage
1	Yes	19	54.28
2	No	16	45.72
	Total	35	100.00

The question raised about the awareness of government schemes for the development of socio-economic condition. The information collected from the respondents regarding the above aspects has been analysed in table 16. Nearly 55 percent of the respondent stated that the governmental schemes have benefited for economically weaker section of the society.

Table 16: Children continues the traditional occupation

Sl No.	Particulars	Frequency	Percentage
1	Yes	02	5.71
2	No	33	94.28
	Total	3	100.00

The above reveals the fact that, the opinion regarding the children continues the traditional occupation. Nearly 95 percent of the respondents, the children do not want to continue the traditional occupation. This table gives clear picture that, families among the Hanabar community wants to change their traditional occupation. This mobility is fastly changing.

FINDINGS

A detailed study has been conducted about the social status of the Hanabar community, it was found that the age group of 31 to 40 years was the highest. This community falls under Other Backward Community and they are Hindus. The high percentage has observed among this community pertaining to illiterate and graduates. Their mother tongue is Kannada and the unique features has been found about the type of family, where nuclear family is in high percentage. They are socially and economically backward because of their annual income. They have been involved in agriculture and also working as agricultural labour. 60 percent of the families owned agriculture land but they are all dry in nature. Another unique found during the study is that, all the Hanabar community are residing in the own houses and they do not want to continue their traditional occupation in future. Therefore, they are mainly focusing on education for their children. All of them have their own houses but they are found to be shared houses. There are no religious leaders for the wealthy class. Everyone is seen to aim for their children to get education in the future. Majority of the respondents are not aware of the government developmental schemes. This study reveals the fact that the socio-economic condition is in miserable condition.

SUGGESTIONS:

- Special care is to be taken by the government for their development.
- The government should provide financial support for education.
- Awareness campaign to be conducted pertaining to nuttitions
- The government should encourage the higher education for the children belonging to Hanabar Community.

CONCLUSION:

The income of Hanabar community is mainly depnded on the agriculture and dairy. The little changes have been found in their cultural activities. Their educational status is also improved a lot. The female are equally supporting male in case of earning their income, therefore, the standard of living has been increased. These are the drastic change in their socio-economic condition. They have mainted their old culture such as folk dance, folk singing, the customs and constumes used during the cultural activities.

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