
SOCIAL CONDITIONS OF HUDGI

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I. Background of the Field:

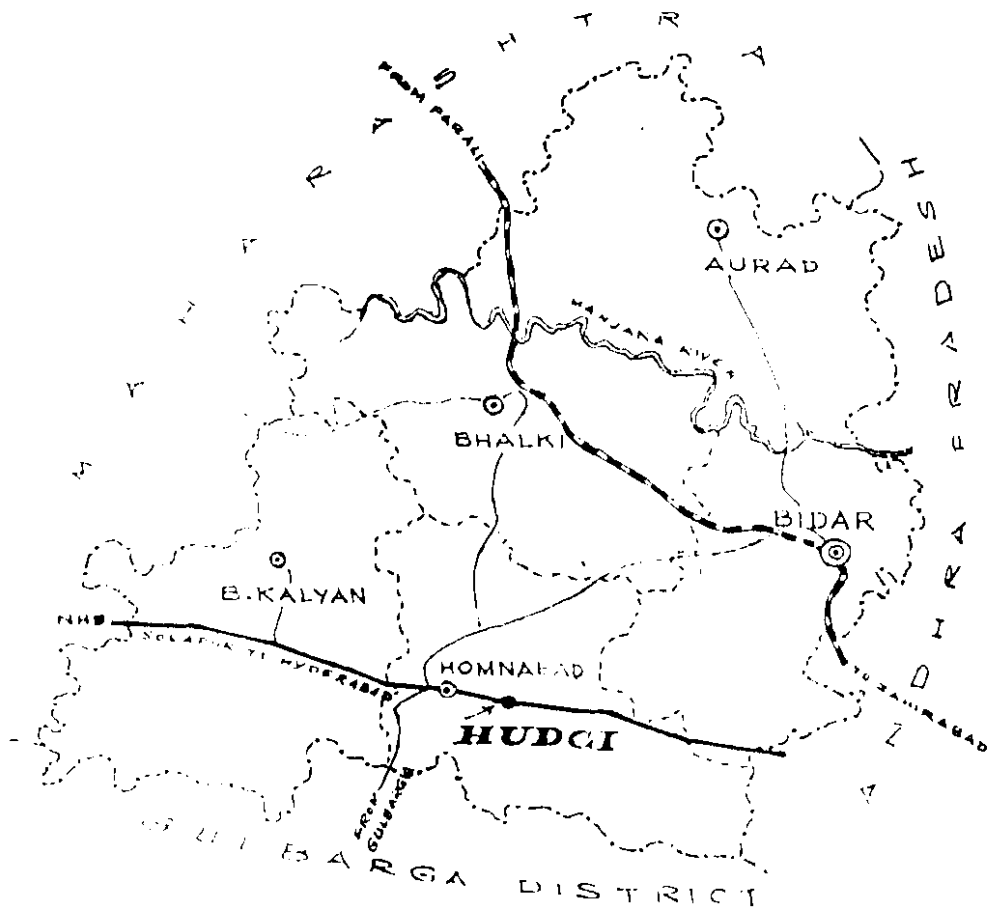
The village under study, namely Hudgi, is situated in the Taluka Humnabad, District Bidar, Karnataka State. Before November 1948, the three districts - Gulbarga, Bidar and Raichur were in the State of the Nizam, which came to be merged into the Union of India. In the year 1957 on 1st November, in compliance with the assurance of the Congress Party to the People, the Indian States were reorganised and Mysore State came into existence. These three districts of Gulbarga, Bidar and Raichur were amalgamated in Mysore State.

Bidar District

Bidar is one of the districts in the Division of Gulbarga. It is at the North of the Divisional Headquarter and at a distance of about 110 KM by road, Until recently the place prefixed as 'Mohammadabad' was officially removed by the Government Notification. Bidar is connected with the legends and long historical past. It is believed by the people that Bidar was the capital of the king of Vidarbha Nala and who was the descendant of the Vidarbha dynasty.¹ There are some relics of Nala and Damayanti at Bidar. Bidar is the second smallest district in Karnataka, and lies at the farthest end of the State. There are 569 villages in the District. The people of the district are still under the influence of Maharashtra and Andhra Pradesh which are at the borders.

Bidar has got a rich and long historical past, it is known from the annals of the Deccan History that the Turks, the Moghals, the Iranians, the Afghanees and also the Arabs had come into the region of Bidar in batches and settled at Bidar. It is observed that the Habsis of Abyssinia used to bring Negroes for sale as slaves in the market of Bidar during the medieval period.

MAP OF THE BIDAR DISTRICT SHOWING THE LOCATION OF VILLAGE HUDGI



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In the same way 'Kalyan' which is now called 'Basavakalyan' became a nucleus of political and religion influence. It was the capital of Bijjala, whose Minister by name "Basweshwar", rose into prominence and established a new cult of religion and also the famous 'Anubhava Mantapa' where religious discussions and debates were held. Even today we find the place called the 'Anubhava Mantapa' which is a relic of the great religious movement led by Basweshwar, Allam Prabhu and Akka Mahadevi. Therefore, this district of Bidar is considered to have the holy soil on which a number of 'Sharanas' walked and talked about their spiritual 'anubhavas'. In the same way, there is another stream of influence under which the district of Bidar existed. Guru Govind Singh had five great followers, called 'Panch Pyaras'. Bhai Shahid Chand was one of them. He came to Bidar and became a Martyr, along with him a number of Sikhs came into the district and settled at various places, established their Gurudwaras and Prayer Halls, and propagated their culture and religious principles. In this way, the Sikhs formed a very powerful sector of the population of Bidar district. Even today the 'Nanak Jhira' of Bidar is a place of National interest and a place of sanctity to the Sikhs.²

There is another strand of influence on the people of Bidar district, it was the influence of the "Datta Sampradaya" which came into the district through "Manik Prabhu" was a great advocate of religious tolerance. Even today there is a Math where the tomb of the great saint of Manik Prabhu is worshipped by his devotees. His principles have a strong hold upon the people.³ Manik Prabhu is so very popular throughout the district that in every household there is a member male or female by the name 'Manikappa' or 'Manikamma' respectively.

The district of Bidar is economically, industrially and educationally a very backward area. Even after Independence and integration in Karnataka, there are no transport facilities which perhaps the main cause for its being backward. Even today

majority of people travel on horses or camels in the interior area of the district. There is no industrial development in the district. Very recently a few sugar factories have come up, but they are not in healthy conditions. The old families carrying on their traditional cottage industries of Bidariware are not sufficiently encouraged. Very recently dairy-farming, cattle and sheep-rearing, and sericulture have been introduced in some of the places in the district on co-operative basis. But they are not in progress to the extent to which they were expected mainly because the people are not sufficiently aware of the economic programme and the significance of the co-operative movement. In the same way, in the matter of irrigation and agriculture very slow steps are taken up in the direction of development and modernization. On the whole it is held that the district of Bidar has been badly neglected and therefore special efforts and funds are necessary for its development.

Humnabad Taluka

Humnabad is one of the talukas of Bidar District. It is 700 KM from Bangalore, 50 KM from Gulbarga and 52 KM from Bidar. It is the third biggest town in the district. There were 176 villages in the taluka upto 1956 and there after 89 villages were transferred over to 'Basavakalyan' to make a new taluka in the District. So the taluka of Humnabad is now having 87 villages divided into 6 circles-Humnabad, Chitguppa, Dubalgundi, Hallikhed (B), Nirna and Bimalkhed. The population of the taluka is 1,91,559 - males 96,470, females 95,089; S.Cs 32,177; Tribes 12,099; and the urban population is 38,464. There are 51 Gram Panchayats and one 'Nagar Panchayat at Dubalgundi.³ The entire taluka is on a raised level and so it enjoys cool and pleasant climate. The area, though included in the rain shadow region, it gets plenty of rain more from the North-East monsoons upto the end of December. The average rainfall of the year is about 35" or as 841.8 mm. There are no rivers in the taluka. Two streams

(Nalas) — 'Basavateertha' and 'Maniknagar' Nala flow in rainy seasons and go dry in summers.

There is an area of 8,252 hectares around Maniknagar, Dhummansur, Changler, Allipur, Devagiri are the flourishing forests; red soil, no stones nor minerals. There are ten Lambani Tandas in taluka. There are tribal communities of the Gonds worshipping 'Birappa' in the taluka, occupation-sheep rearing. The taluka has been ruled by the Mauryas, Shatavahanas, Rashtrakutas, Chalukyas, Kakateyas, Khilijis, Bahamanis, Moghals and Nizams. The region had its golden period during the reigns of the Rashtrakutas and Chalukyas [8th Century]. Vikramaditya VI of the Rashtrakutas brought greatness and glory to Hudgi. It is understood from the Shilasasanas at Ghataboral taluka Hudgi, was once famous for the frequent performances of sacrifices in the name, Jayasingpur after Jayasing [1015-1043] who built this city. It was a centre of trade and commerce. The present 'Hanamuni' was the place of treasures, during the reign of the Chalukyas. Art and architecture of the Chalukyas, during the reign of Tailapa III and Bijjala of Kalechuri Basaveshwara was the Minister of Bijjala. Sharanas resided in this taluka in a large number, 101 mathas were there. Pratap Rudra of the Yadav dynasty lost the kingdom to Md. Tughlak in 1321, and thus it came into the hands of the Muslims for a number of years until 1948 with a brief episode of the Marathas and Peshwas when they had been empowered to collect Chauthai from Humnabad. Jadhav was the military officer-in-charge of Humnabad whose son was Jayasing and was called 'Jayasing Nagar'. It was during the period of Chandra Sen Jadhav that the temple of 'Veerabhadra' was built. During the reign of the Nizams Humnabad was a 'Paigah' in the taluka of Chincholi. It was the private property of the Nizam and the revenue and other taxes went to the private purse of the Nizam. Arya Samaj became very powerful at Humnabad. Shivachandra Nellogi, Laxmanrao, Raoji Rao and Narasing Rao were shot dead by

the Government for their activities as Arya Samajists. The Hindus of this area were put to heinous tortures by the Nizam and the members of the Ittehad-Ul-Muslims League. In 1948 November the Nizam territory was merged with the India, and Humnabad became a part of the Mysore State in November 1957.

Since it is on the national way it is developing rapidly. Out of the 101 Mathas of the past many are in dilapidated conditions, for example Murugha math, Gundad math, Kumbargerri math, Bhairogi math, Karian math, Kempayyan math, Bhangi math, Junkasali match etc. So the town seems to be a ruined waste land on account of these old mathas, not inhabited by the people.⁴

The following are the places worth-seeing.

1) Veerabhadrashwara Temple. It is an ancient relic of the Maratha rulers, built by Chandrasen Jadhav in 1725. It was completed by his son Raj Ramachandra. Art and Architectural beauty of the temple is unique. There are two tall pillars at the gate inside the temple. The fair takes place from January 14th to 26th every year ceremoniously. It is one of the biggest fairs in the district. It is a place of pilgrimage historical interests and artistic beauty. [2] Basavateerth - is another historical place of great natural beauty. It was a place of penance and meditation during the 12th century. [3] Manik - Nagar - 2 KM West to Humnabad. The village is famous for the tomb or Samadhi of the saint, Manik Prabhu. The temple is very magnificent with many religious and literary activities going on. On 'Datta Jayanthi Day' festivals are held here. The Temple of Yankamma who was one of the devoted followers of Manik Prabhu, is also here inside the building. [4] Jalasangavi (-sangi) is a famous historical place, built by Vikramaditya VI of the Chalukya dynasty. There is a big pond on the bank, of which there are a number of temples, of which that of Kalamaleshwara is very big and famous. The temples are in the design of a star. The temple of Kalamaleshwar is now in a ruined state.

Dairy-farming, animal husbandry, sheep-rearing and sugarcane industries are very famous and prominent in the taluka. Fishing is also a major occupation in some parts, wood-cutting, paper manufacturing are also carried on. Spinning and weaving are very common in villages, especially in and around Chitguppa. Match box, wax, candle pots are manufactured. Khandsari sugar factories, wood sawing, chemical factory are also famous in the taluka. In education and literature Humnabad is advanced.

Village Hudgi

Hudgi, which has derived its name from the 'Hudas or towers at the outskirts of the village' is at the East of Humnabad. The village which lies on the 9th National High-way at the distance of 8 KM from Humnabad is a developed one. It was a famous religious place in the past. The famous temples of Karibasaveshwara and Yenamma are there. It is now a progressing village.

To the East of the village lies the extension area called, 'Indira Nagar'. Yenkamman Halla (Stream) is the source of water supply to the village through lift-system. There is an old bridge across the stream on the way to Chitguppa. To the West is another extension called 'Janata Nagar'. It is on the High-way a new mosque (Idga is built for prayer), the chilling centre, bus stand, and a few Government offices and seed farm are situated. At the South there is a big tank, called 'Mokta Tank' which the Yenkamman Stream joins. All along the tank, shops are constructed and the area is a fine shopping-complex with the beautiful water scape and tall trees. At the North there is an isolated temple of Yenamma with a vast premises. The following are the important places within the village; Karibasaveshwara Temple, Laxmi Temple, Bhavani Temple, Ramalinga Temple, Hanuman Temple, Walmiki Community hall, Ambedkar Community Hall where public meetings are held and Bhajanas are conducted, a Church and an old mosque. Darga is also constructed just on a high level, outside the village for

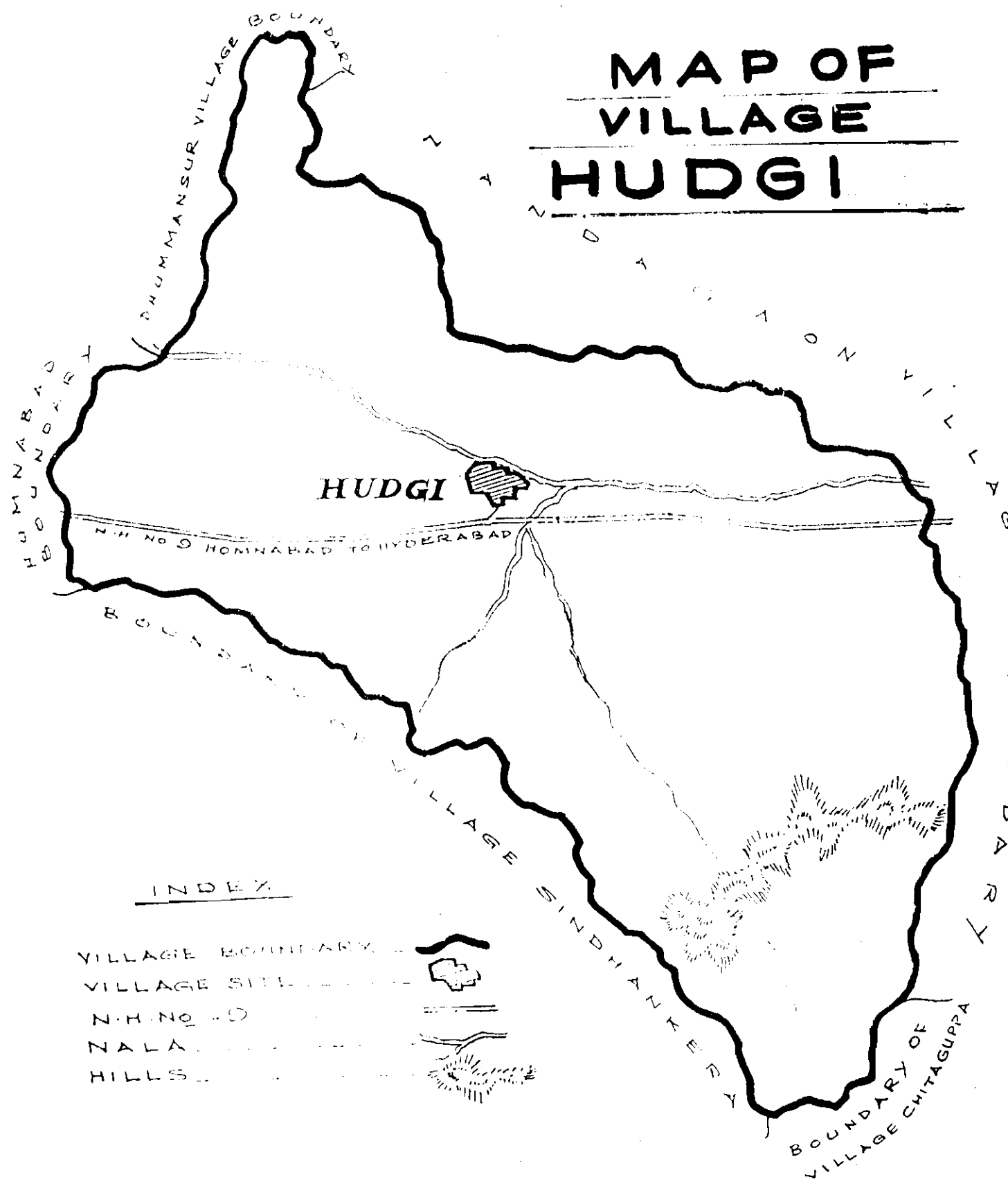
prayer on festival days; and 'Urus' is also celebrated every year in honour of Hajrat Naramasi. A Buddhist Temple has also come up recently. The 'Kurub Gonds' have built up their own community hall for community purposes.

It is told that Hudgi came to have its prominence on account Mohammad Mysuddin, who was a Corporator of the Hyderabad Corporation and had gathered close acquaintance with the Nizam. He has got the licence of Government transportation of food grains. In this connection, however, Mysuddin was very much interested in the village of Hudgi. So the people got opportunities to improve their village in the best possible ways since 1948.



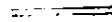


According to the Jamabandi records of 1989-90 of village Hudgi the total geographical area is as 6374 acres and 34 guntas. Out of which the Government parapheric land is 409 acres and 27 guntas; the Gairan 436 acres, 27 guntas; Gauthan 40 acres, 18 guntas; Nadi, Nala etc., 106 acres and 31 guntas; Marg 108 acres and 14 guntas; and total cultivable land 5122 acres and 19 guntas. There are no perennial sources of water for irrigation. So dry-cultivation is inevitable. Jowar is the main food crop grown on these lands. However wheat, pulses and oil seeds are also grown along with Jowar. In wet lands paddy and Gobi are also grown by irrigation from wells. Gobi or Cabbage is the main commercial crop of the village.

The population of the village, according to the Census of 1981 is 5611 out of which 2843 are males and 2768 are females. Total houses in the village are 1175. The number of the people belonging to Scheduled Castes 803 and Scheduled Tribes 179. Agriculture is the main occupation of the people. It has been observed by Dr. J.L. Hamilpurker in respect of the agricultural backwardness of the twin districts of Bidar and Gulbarga as

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follows: "Agriculture is carried on mostly by traditional methods. There is very little of intensive cultivation as there is no scope for irrigation by perennial sources. There may be very little percentage of irrigation by wells and tanks in some of the talukas of Gulbarga and Bidar. So agriculturists still carry on extensive cultivation in the traditional way. So in matter of intensive cultivation, irrigation, better use of modern methods and implements of agriculture, it may be said that both the districts of Bidar and Gulbarga are still very backward".⁵ There are 734 (13.08%) of the total population are agricultural labourers at Hudgi. Petty business and dairy-farming are also carried on by a large number of people. Cabbages are exported to the neighbouring cities - Gulbarga, Bidar and Hyderabad in large quantities. It is reported that in the year 1971, American Social Reformers had been here and they discussed with the people about the possibilities of growing cabbages at Hudgi. The people grew very inquisitive about the proposal and then they learnt the method of growing from the visitors. Since then they have been growing cabbages more and more extensively.

Hudgi is the head quarter of Mandal Panchayat. Even before Panchayat Act was passed in 1956, The system of Panchayat was being followed by the villagers. The Panchayat then consisted of the Landlords, Patel, Patwari and elderly members of the society. Although elderly members of the lower communities and Scheduled Castes were invited, it is reported, they felt shy and did not participate in the discussions unless they were involved in the disputes. Some members who worked in the Village Panchayat from 1952 and even earlier are still alive and they recall their old experiences and tell before the youngsters, with great joy and pride how they worked together for their village with the sense of service and sacrifice.

2. Caste and Population

i. Caste Structure

Hudgi is, as described earlier in the context of the field, at once a traditional and modernity type of village with all the attributes and peculiarities of an Indian village in general.

Although there are, as in other villages, class distinctions and caste system, the people of Hudgi have maintained unity and harmony in social and public affairs. In respect of this peculiar trait of the village society K. Chandrashekhariah says: "The village community is often described as a mutual-aid group, in the sense that the basic patterns of inter-dependence constitute the very core of the rural social system. These patterns of exchange or mutuality are so diverse and so responsive to the associative impulses generated within the village community that it is extremely misleading to depict these complex associational patterns in the context of caste, which is essentially divisive and rigid. It is a mistake to think that the village is the stronghold of caste.⁶ In this way it is pointed out that it is wrong to charge the rural population with communalism when the very pattern of rural society is characterised by mutuality and inter-dependence. In spite of their caste differences all the groups of a village have to work together and each group has to contribute its own assistance, and cooperate for the completion of village-life.

There is another school of thought which maintains that caste is very important especially in rural areas because all their social relations and occupations depend upon the caste system. Dr. Ainapur, as an advocate of this opinion, has stated - "The several castes in a village maintain a pattern of relationship prescribed by the caste-system itself. The caste-system, broadly speaking, continues to define the village social structure and social organisation. Inter-personal and inter-caste relations are formulated and patterned by it. Caste in all its ramifications can be studied intensively perhaps only at the village level".⁷

Regarding the significance, of caste system - Shukla states, Caste is hereditary and fixes one's position and status in the community. It serves as an agency of transmitting culture and skills peculiar to each of its group to which are also tied separate occupations .

Though there are divergent opinions in respect of caste-system and its impact upon the rural society, it is an undeniable fact that the people of Hudgi are bound together by their love towards their village and are very proud of their unity and harmony.

The population of the village as per census of 1981 is 5611 and as it has already been told, only 20% of the households of each caste and community are taken up as samples for this study. So out of the total number of households, 232 are taken up at random. When we speak of population, sex, marriage or any other demographic aspect it is with reference to those 232 households of the sample design. The entire population of the village is distributed mainly into two parts -- The 'old village' and the extension area named 'Janata Nagar', 'Indira Nagar' in memory of our Ex-Prime Minister, Late Smt. Indira Gandhi whose 20 point battle against poverty has made an impressive dent upon the life of the people. 80% of the people reside in the old village about which a few details and descriptions are given in the previous chapter. So in the extension area 20% of the population have got their residences. The distribution of population into these two localities does not depend upon any caste or creed. In both the areas there are members of different castes. However, a distinction can be made in terms of majority and minority. In the 'old village' majority of the people are Lingayats (Caste-Hindus) belonging to old ancestral and higher-caste lineage; whereas at the 'extension area' the majority of the households belong to lower castes and Scheduled Castes.

Village communities are studied in terms of social structure which forms an important aspect of the rural life. Social

structure is the very foundation on which the super structure of the social relations, the attitudes and interactions of the different groups, occupations, economic conditions and cultural traditions are built up. In the words of Shukla - In the treatment of social structure one has to focus one's attention on the relationship of man or put particular stress on the corporate groups of the community.⁸ Similarly for understanding the social structure of an Indian Village, apart from the study of its relationships and group structure, we have to view it as a community within a community, though in the pattern of inter-group adjustment, it may be that the village retains slightly its individual character. He has pointed out in this connection that a village exhibits a number salient features as parts of its social structure. The first one being 'The family' which is a basic unit of society, a nucleus of the community; the second one being the 'caste system' and third being the 'village panchayat' which is now the custodian of authority and power, and an important element in the organisation of social structure.

Rituals and ceremonies though considered as secondary traits, are the integrated elements of rural social structure. Religion and rituals still exist in their true and original form and spirit in the rural areas only. They are diluted and perverted also in urban societies. Harcourt Butler says - "The Indians are essentially religious as the Europeans are essentially secular. Religion is still the Alpha and Omega of Indian life".⁹ Rituals and ceremonies are held so significant in rural social structure because they not only speak of their social unity, co-ordination and coexistence but also help to promote those virtues in groups and individuals effectively. Every Indian village is a treasurer of Hinduism and the village society has been the trustee of the Hindu traditions.

Chitambar has observed - "Rural people are different from those living in urban areas. The differences reflect the differences in cultures or sub-cultures of these two areas -

differences in attitude and behaviour and perhaps in dress, dialect or accent. Yet while there are differences there are also common attitudes and behaviour that both rural and urban people may share as members of a larger culture".¹⁰

Village economy is generally studied by economists as an independent and separate subject by itself but actually the rural economy is an integral part of the village social structure. Agriculture is the concern of the village. Allied occupations of agriculture have come down to the villagers as their caste occupations. Irrigation, power-supply, use of manure or pesticides are technical affairs of education and training. Some religious ceremonies and rituals are closely connected with agricultural operations. So in the ultimate analysis rural economy has got its bearing upon the social structure of the rural society. It is just in the same strain that political contribution of a particular society is the out-come of its social structure. Political awareness and participation in politics depend upon the social status and social opportunities of the individuals. A member of a Backward Caste or Community stands better chances in politics in an urban area rather than in a village. It is because of the difference in the social structures of the rural and urban areas.

Hence it may be summed up with regard to social structure of the rural society as follows:

1. The rural society is caste-oriented.
2. Social groups still enjoy prestige and precedence on ascriptive basis.
3. People are mainly agriculturists, land owners and also labourers under the landowners.
4. Agro-allied occupations are yet caste-occupations and their caste names are still continued even though they may be in some other occupation.

5. They are fond of their traditions and prefer to continue in every field.
6. In social and public activities all the communities think, feel and work together.

However, in urban areas, occupational mobility is in good progress. Urban people are now prepared to undertake any occupation or job and no more consider it to be lower and mean but in rural areas it is not the case. Caste consciousness and occupational prestige are still there and so Hudgi does not present itself as an exception to the prevailing social conventions. Lingayat community is the dominant in the village with 395 (34.02%) house-holds. They form the dynamic force and lead the other communities in the direction which they consider correct and consistent. Of course one can perceive a good deal of progress in the educational, agricultural and economic fields. It is equally true that caste and class consciousness is also dominantly prevailing.

The population of village is distributed among 15 castes and sub-castes. From the social and cultural point of view, the principle of classification is quite justified but when the question of statistics arises, these 15 divisions may prove to be inconvenient. So a convenient method is resorted to minimize the groups and to make the statement compact and easy in presentation. For this purpose all the 15 categories of the households are reduced to the following social groups:

Category / Caste	Castes at Hudgi
Caste Hindu	: Brahmin, Lingayat (Jangama, Reddy and Hugar)
Scheduled Caste	: Holey, Madiga, Waddar.

Backward Caste	: Kabbaliga, Kurub.
Backward Tribe	: Helawa, Korawa
Backward Community	: Badiger, Hajjam, Kambar, Rajput
Muslim	: Muslim

It may incidentally be noted here that many households of the Madigas and Holeyas are converted into Christianity and Buddhism. This religious conversion has taken place recently during the last four decades. They have got their own Church, Community Hall and Mahila Mandal separately. Converted Madigas celebrate Christian festivals and feel very proud to say that they are Christians. Especially the younger generation in the age group of 15 to 40 are keenly conscious of their conversion but the old members of the converted families are reluctant to call themselves as Christians or Buddhists. They feel they are yet part and parcel of the Hindu society and observe all the customs and conventions of the Hindu Society. The younger generation though proud of their conversion, declare themselves as Madigas and Holeyas which come under SC and get the benefits given by the Government. It is learnt from the elderly converts who are alive that they preferred to get converted for two reasons; firstly they were in utter poverty and conversion brought them some money; secondly they wanted status in society and conversion gave them status. But now the situation is changed and there is no need of conversion. Ainapur has observed, "Social structure is one aspect of the social system. The structure of a system is defined in terms of the basic group relations that govern the interaction between groups and individuals at a given time, that is, this concept of structure must specify the component groups and their inter-relations at a particular time."¹¹

In the Table-2.1 it is seen that Lingayats are in the highest percentage (34.02%). They are the followers of Veerashaivism established by Lord Basava, the incarnation of Nandi, the

Table - 2.1
Distribution of Village Households and Number of Households
Under Study (Caste wise)

Category/Caste	Households	
	Village	Understudy
Caste Hindus	400 (34.45)	80 (34.48)
a) Brahamin	5 (0.43)	1 (0.43)
b) Lingayat (Jangam, Reddy,	395 (34.02)	79 (34.05)
Scheduled Caste	225 (19.38)	45 (19.40)
a) Holeya	125 (10.77)	25 (10.77)
b) Madiga	75 (6.46)	15 (6.47)
c) Waddar	25 (2.15)	5 (2.16)
Backward Caste	172 (14.82)	34 (14.66)
a) Kabbaliga	108 (9.30)	21 (9.06)
b) Kuruba	60 (5.17)	12 (5.17)
c) Kumbar	4 (0.35)	1 (0.43)
Backward Tribe	20 (1.72)	4 (1.72)
a) Helawa	10 (0.86)	2 (0.86)
b) Korawa	10 (0.86)	2 (0.86)
Backward Community	45 (3.88)	9 (3.88)
a) Battiger	12 (1.03)	2 (0.87)
b) Hajjam	5 (0.43)	1 (0.43)
c) Kambar	13 (1.12)	3 (1.29)
d) Rajput	15 (1.30)	3 (1.29)
Muslim	299 (25.75)	60 (25.86)
Total	1161 (100)	232 (100)

Source : Village Accountant Office, Hudgi.

Note : Figures in bracket indicate percentage.

'Vahana' or 'Vehicle of Lord Shiva'. So they belong to Hindu religion. The next highest in the number of households is the Muslim community. There are 299 (25.75%) Muslim households. These households are concentrated in one and the same locality with the exception of a few. The third highest are the households of the Holeyas, they are 125 (10.77%). According to Census of 1981 these households form a separate part of the village. There are 108 (9.30%) households belonging to Koli or Kabbaliga households. They form the major bulk of the labourers in the village, although some of them have got their own lands. The Kabbaligas have also concentrated in a particular part of the village.

In another segment of the village, beside the locality of the Holeyas there are 75 (6.46%) households of the Madigas of the Scheduled Caste category. All the members of this subcaste live together in a cluster.

In the same traditional way 12 households of Sutar; 13 households of Lohar, (Kambar); 4 households of Kumbar (Pot-makers); and 10 households of Helawas and 10 Korawas are situated in the village since a long time in clusters and the members of these sub-castes have carried on their traditional occupations. The members of the households are engaged in their traditional works like pot-making, carpentry, smithy and so on. They learn their craft and acquire skill and experience in their own households. There is a growing tendency among the members of these artisan households to try other occupations also. Some are agricultural labourers, wage-earners, businessmen and so on. So occupational mobility among the artisans of the village is a new feature and is a clear evidence of a developing village. All the communities, castes and sub-castes, though stand divided from the cultural and traditional point view, they are now-a-days, expressing a desire to improve and to change their ways of life. According to Quwer Kerk - This new spirit among the people

makes it possible for them to work out a comprehensive programme of rural reconstruction . Quwer Kerk's optimistic views are bound to be limited because the social structure in India is not similar to that of the western countries. Indian society is caste-based and occupation based. Castes and occupations are traditionally bound together so firmly that even today after a prolonged struggle against caste system it is very difficult to break the alignment between caste and occupation. Unfortunately, some occupations being looked upon as 'low' and the members of the castes associated or even identified with respective occupations are also, as a matter of exigency, looked upon as people of low-castes.

ii. Residential Pattern

In the matter of housing pattern, Hudgi is not an exception to Indian Villages. The houses are old and nearly 60% of the houses in the village are of the same old fashion but about 40% of houses are different. Table-2.2 reveals that total number of the houses under study are 232. These houses are first divided into 'own' and 'rented'. There are 217 (93.53%) own houses and 15 (6.47%) rented. Rented houses are very rare and every house has got limited accommodation sufficient for one family. In case of some pressure or close relationship, or any emergency and need of another resident, a part of the same house is spared by the owner of a house on rental basis. But there are no houses built specially for rental purposes. While giving out a part of the house the owner is very particular about the caste of the tenant so that further complications of cultural and religious differences should not crop up. It is a common feature in the house-rent system even in urban areas, where people are better educated, more sophisticated and modernised, this particular aspect of religion and culture counts very much. Even in the distribution of the houses by the Government to the public, free and casteless

Table - 2.2
Residential Pattern of Households Under Study

Category/ Caste	Pakka Households		Kachcha Households		Total Households		
	Own	Rental	Own	Rental	Own	Rental	Total
Caste Hindu	52 (50.00)	03 (49.10)	22 (19.47)	03 (20.83)	74 (92.50)	06 (7.50)	80 (34.48) (100)
Scheduled Caste	14 (13.46)	02 (14.29)	29 (25.66)	-- (14.17)	43 (95.56)	02 (4.44)	45 (19.40) (100)
Backward Caste	06 (5.77)	-- (5.36)	27 (23.89)	01 (23.33)	33 (97.06)	01 (2.94)	34 (14.66) (100)
Backward Tribe	--	--	04 (3.54)	-- (3.33)	04 (100)	--	04 (1.72) (100)
Backward Community	06 (5.77)	01 (6.25)	02 (1.77)	-- (1.67)	08 (88.89)	01 (11.11)	09 (3.88) (100)
Muslim	26 (25.00)	02 (25.00)	29 (25.67)	03 (26.67)	55 (91.67)	05 (8.33)	60 (25.86) (100)
Total	104(100) (92.86)	08(100) (7.14)	113(100) (74.17)	07 (5.83)	217(100) (93.53)	15 (6.47)	232(100) (100)

Source : Own census.

Note : Figures in bracket indicate percentage.

outlook has not been possible and practical. The houses are divided into 'Pakka' and 'Kachcha'. Pakka is a house on permanent basis with sound walls and doors, provided with RCC, or any permanent and decent roofing and equipped with proper light, ventilation and electricity. By the term, a 'Kachcha house' is meant any temporary abode with half-built or broken walls, thatched roofs and doors, sometimes partly covered with tins and partly left open to the sky and unequipped with ventilation arrangements and electricity. There are 120 (51.72%) Kachcha houses, among them 113 (94.17%) are owned and 7 (5.83%) are rented. There are 112 (48.28%) Pakka houses, among them 104 (92.86%) are owned and 8 (7.14%) are rented.

Each community has more than 90% of the houses of their own. Among the Caste-Hindu 74 (92.50%) respondents have their own houses and 80 (34.48%) on the aggregate of 232. Scheduled Castes have 43 (95.56%) own houses, castewise total of 45 (19.40%) over the aggregate. Backward caste has 33 (97.06%) caste-wise and 34 (14.66%) on the total. Backward tribe has no own houses among them. Backward community has 8 (88.89%) own houses and caste-wise 9 (3.88%) of the total. Muslims have 55 (91.67%) for the total of the castes, and 60 (25.86%) on the aggregate of 232.

Caste Hindus have the highest percentage 50% of 104 own Pakka houses; Backward Caste 5.77%; and Backward Community 5.77% have the lowest. Backward Tribe have no own Pakka houses among them. Muslims have 26 (25%) own Pakka houses over the aggregate of 104. It shows that the Caste Hindus are finally better off and more particular to safety than any other caste or community. In the same way, the highest percentage of the Kachcha houses belong to the Scheduled Caste, Backward Caste and Muslims.

"Indira Nagar" and "Janata Nagar" are the extension areas, where houses are newly constructed by the individuals on loan basis over the plots allotted by the Government in 1972. Each is

about half a kilometre away from the village proper. Borewells are provided in both the localities, but 50% of them are reported to be inoperative. So the residents of these localities go to the garden wells to bring water. Though the houses are new and pakka, facilities are poor. In Indira Nagar most of the houses are of the rich people in the village. They have given the new houses here to their daughters and sons-in-law. So the colony is nick-named as 'Aliyar-Ooru', and called so by the people.

iii. Composition of Population

Caste and Sex Composition

In Table 2.3 an attempt is made to divide the population of 1690 from 232 households into males and females, caste-wise. Out of 1690 there are 903 (53.43%) males and 787 (46.57%) females. The difference is about 6.86%. In all other communities there is not much difference between the percentage of the males and that of the females. The highest difference of 9.24% is among the Caste Hindus. The lowest (3.44%) is among the Backward Tribe. In other communities it is from 5.34% to 8.78%. So the household duties, agricultural operations etc., are equally shared by the males and females. Even the rich and the higher middle class families have to participate in the manual labour of the lands. The females belonging to these families share in the agricultural labour at least in their own fields. But the females of the lower classes and land-less families are employed in the lands of the rich on daily wages. Some other impacts and implications of the sex-pattern are dealt with in details under Table 2.5.

Caste and Age Composition

Age is an important factor not only to the individuals but also to the society in as much as the structure of the society, the working capacity, the earning position and the financial burden of education and marriage, the need of extra care and protection in the case of the old and aged etc., depend upon the age factor of the individuals who constitute the society of a particular habitat.

Table - 2.3
Distribution of the Members of the Households Under Study
(Caste-wise and Sex-wise)

Category/ Caste	Male	Female	Total	Difference
Caste Hindu	325 (54.62)	270 (45.38)	595 (100)	9.24%
Scheduled Caste	151 (52.98)	134 (47.02)	285 (100)	5.96
Backward Caste	116 (52.97)	103 (47.03)	219 (100)	5.94
Backward Tribe	14 (48.28)	15 (51.72)	29 (100)	3.44
Backward Community	31 (54.39)	26 (45.61)	57 (100)	8.78
Muslim	266 (52.67)	239 (47.33)	505 (100)	5.34
Total	903 (53.43)	787 (46.57)	1690 (100)	6.86

Source: Own census.

Note : Figures in bracket indicate percentage.

Table - 2.4

Distribution of the Members of the Households Under Study (Caste-wise and Age-wise)

Category/Caste	Age Group						Total
	0-4	5-14	15-24	25-44	45-59	60 & above	
Caste Hindu	59 (27.07)	153 (36.17)	149 (36.70)	125 (37.76)	82 (34.75)	27 (35.53)	595 (35.21)
Scheduled Caste	43 (19.72)	55 (13.00)	74 (18.23)	57 (17.22)	40 (16.95)	16 (21.05)	285 (16.86)
Backward Caste	28 (12.85)	56 (13.24)	52 (12.80)	40 (12.08)	35 (14.83)	08 (10.53)	219 (12.96)
Backward Tribe	06 (2.75)	09 (2.13)	02 (0.49)	07 (2.11)	04 (1.69)	01 (1.32)	029 (1.72)
Backward Community	05 (2.29)	17 (4.02)	12 (2.96)	13 (3.94)	07 (2.97)	03 (3.94)	057 (3.37)
Muslim	77 (35.32)	133 (31.44)	117 (28.82)	89 (26.89)	68 (28.81)	21 (27.63)	505 (29.88)
Total	218 (100) (12.90)	423 (100) (25.03)	406 (100) (24.02)	331 (100) (19.59)	236 (100) (13.96)	76 (100) (4.50)	1690 (100) (100)

Source : Own Census.

Note : Figures in bracket indicate percentage.

Therefore, the inhabitants of 232 households, taken up for research from the society of the village Hudgi, are distributed as follows according to their age-group and on the basis of caste. In Table 2.4 there are six groups from 0-4 years; 5-14; 15-24; 25-44; 45-49; and lastly from 60 and above. The first category consists of small children. They are 218 (12.90%) all the communities put together (232). So on an average each family has one individual child in the age-group of 0-4 years for the entire population of 1690. In the second group of 5-14 years there are 423 (25.03%) children, approximately each family has two children of this age-group. Children of these two groups are mostly dependent upon their parents. They cannot be expected to earn anything and contribute to the income. The third category is the group of the boys and girls 406 (24.02%) in the age-group (15-24). During this period boys and girls to some extent are useful to their parents in discharging the duties of the households and agriculture, but the major time of the days they spend in their schools. In some of the families which run kirana-shops (provisional stores) or hotels and flour-mills children of this age-group are found to help their parents in business affairs. 331 (19.59%) individuals out of 1690 are in the prime of youth, 25-44 years. They are the driving force of the society. Economic, social and political developments in the village depend upon this section of the populace. Taking into consideration the percentage of the youths over the total of 331, we understand that the highest number of youths 125 (37.76%) are among the Caste Hindus. The second highest is in the Muslim Community 89 (26.89%) young blood in recorded. Among the Scheduled Caste 57 (17.22%) and the Backward Tribe only 7 (2.11%) of the youths are there, to look after the interests of their community. So this particular age-group 25-44 shows that the youths of the Caste Hindus are leading and in a commanding status when compared with other communities. The lower communities of the Scheduled Caste, Backward Tribe, Backward

Caste and Backward Community have very less number of youths and so they have to follow the dominant group of the Caste Hindus in policy and decision matters and developmental activities. They are lacking in liberty and strength, if not in any other aspect, at least on the basis of the number of individuals. The Muslims have among their community 89 (26.89%) youths, but they are concentrated on their own community problems, occupations and industries only and do not feel much concerned with the affairs of other communities. There are Muslims also who think of the total good of the total population of the village but they are in a very less percentage. In the same way 57 (17.22%) young men among the Scheduled Caste are now taking interest in the economic programme and are zealously working for their community. Looking to different Tables of education, industries, miscellaneous occupations, income and expenditure, we come to know that the Scheduled Caste is on the way of progress. Whatever achievement the community has made so far under the recent plans and strategies, most of the credit goes to the 57 (17.22%) young men and incidentally we gather the point that an awakening and awareness has dawned upon the youths in particular.

The next group of 45-59 years of age consists of the individuals who are quite settled in life and are not bent upon discovering new ways and means of livelihood. They are in the fixed patterns of income and expenditure, culture and occupation. There are 236 (13.96%) individuals in this group belonging to all the castes. Among them 82 (34.75%) Caste Hindus, 40 (16.95%) Scheduled Castes, and 68 (28.81%) Muslims are in big numbers. In Backward Caste there are 35 individuals of this age-group. In the last group of 60 and above years of age there are in total 76 (4.50%) individuals. They are too old to work and may be included among the dependents for practical purposes, though

economically some of them are independent. Most of them are enjoying oldage pensions, in the case of widows also. It is in this group that the span of life of the people at Hudgi can be taken into consideration. The longest span of life is enjoyed by the Caste Hindus (35.53%). Next to them are the Muslims (27.63%). Among the Scheduled Castes there are 16 (21.05%) much lower than the Caste Hindus and much higher than the Backward Caste, Backward Tribe and Backward Community. It is also seen that in the age-group of 45-59 years, mortality is at a higher rate. We may say that out of the 82 of the Caste Hindus in the group of 45-59 only 27 have survived, and similarly out of the 40 Scheduled Castes only 16; and out of 35 Backward Caste only 8 have survived. In the same way, out of the 68 Muslims only 21 have survived after the age of 60.

Age and Sex Composition

The entire population of 232 households, taken up for study, is 1690. This population is distributed age-wise and sex-wise to probe into the matter of the longevity of the males and females, socio-economic burden, and the ratio of both the sexes in different groups of age. It is found in the Table 2.5 that males are 903 (53.43%) and females 787 (46.57%). The gap is only 116, very little and hence they are almost in equal number.

Taking into consideration the ratio of the males and females at different age-groups, again we find that they are almost equal in every group. In the first group of 0-4 years of age, males are 118 (13.07%) out of 903, and the females are 100 (12.71%) out of 787. So both male and female infants are equal in number. Similarly in the next group of 5-14 years, males are 217 (24.03%) and females are 206 (26.18%); in the third group, males 227 (25.14%) and females 179 (22.74%); in the fourth group there are 179 (19.82%) males and 152 (19.31%) females; in the

Table - 2.5
 Distribution of the Members of the Households Under Study
 (Age-wise and Sex-wise)

Age group	Male	Female	Total
0-4	118 (13.07)	100 (12.71)	218 (12.90)
5-14	217 (24.03)	206 (26.18)	423 (25.03)
15-24	227 (25.14)	179 (22.74)	406 (24.02)
25-44	179 (19.82)	150 (19.31)	331 (19.59)
45-59	122 (13.51)	114 (14.49)	236 (13.96)
60 and Above	40 (4.43)	36 (4.57)	76 (4.50)
Total	903(100) (53.43)	787(100) (46.57)	1690(100) (100)

Source : Own Census.

Note : Figures in bracket indicate percentage.

fifth group of 45-59, males are 122 (13.51%) and 114 (14.49%) females. In the last category of 'very old' individuals, males are 40 (4.43%) and females are 36 (4.57%). In this way, in each group the males and the females stand in almost equal proportion. There are 217 (24.03%) males and 206 (26.18%) females the age group 5-14. Hence in primary and secondary schools equal number of boys and girls are receiving education. In the same way, male adults and female adults, in the age group from 25-44, being almost equal share the house-hold duties and economic responsibilities equally. If we consider the longevity of life of Muslims both the males and females 40 (4.43%) and 36 (4.57%) respectively, in the last group of 'very old' of 60 and above, it is observed that the males and females again stand in equal proportion.

The equal strength of the males and females, in the age-group 25-44 years, accounts for the problems of shortage of labourers in agriculture. Generally a large number of females are required on daily wages for various jobs in agriculture. For example during the harvest season, or for removing weeds, or for sowing, planting etc. But the number of females are far less than required. Out of 329 (179 of the age-group of 15-24, and 150 of the age-group 25-44) about 40% (132 out of 329) females may not go out for weakness. So the remaining 60% of the total of 329 females, are available for agriculture labour in the total arable area of lands.

The strength is considerably short. It is mainly for this reason that the agriculturists of the village do not prefer to go in for wet-cultivation which calls for more labourers, and all the year round they grow vegetables mainly cabbages by irrigation. This particular crop requires less number of labourers and gives more profit in a short time. The shortage of females is compensated by males in the aspect of labour. But the kinds of

labour suited to males are different. Males cannot be engaged in the place of women to weed out or to plant seedlings. Some percent of males prefer to undertake some kind of side-business like tailoring, business, dairy work etc. It is for this reason probably that secondary occupation at Hudgi has become very large and extensive, varied and profitable. Out of 903 males, about 200 (22.15%) are engaged in dairy, sheep-rearing, small-scale industries, government and private services, kirana and hotel business and so on.

Age group of the Respondents

In this Table 2.6 respondents (232) are distributed age-wise mainly into 'adult', 'old people', and 'very old people'. The adults are further subdivided into youths of 15-24 years, and members between the age of 25-34 years; people of 35-44 years of age have crossed 45 years treated as 'Old'; and respondents beyond 60 years are termed 'Very old'. So there are five subdivisions in the three main divisions.

There are 48 (20.69%) respondents of early youth 15-24 years. There are 60 (25.86%) respondents, who are in the later period of youth (25.34 years), are young and ambitious enough to do some service to their society, in addition to their household responsibilities and agricultural activities. They are now more enthusiastic than conscious about the developmental programmes of rural India. It can be said that these 60 people (respondents) were born along with the rural development or Community Development Programme and have grown up with the same. All the schemes and projects are their actual present and nothing is of the past or the future. So they are very co-operative with their nearest 59 (25.43%) elders (35-44 years of age-group) who are also almost equal to the 60 individuals of the second group (25-34 years). The 59 individuals of the third group form the most responsible section of the society in every aspect. They

Table - 2.6
Distribution of the Age-group of the Respondents (Caste wise)

Category/Caste	Age-Group					Total
	15-24	25-34	35-44	45-59	60 & above	
Caste Hindu	15 (18.75)	25 (31.25)	22 (27.50)	12 (15.00)	06 (7.50)	80 (100)
Scheduled Caste	09 (20.00)	12 (26.67)	07 (15.56)	11 (24.44)	06 (13.33)	45 (100)
Backward Caste	10 (29.41)	07 (20.50)	08 (23.53)	06 (17.65)	03 (8.82)	34 (100)
Backward Tribe	01 (25.00)	02 (50.00)	01 (25.00)	--	--	04 (100)
Backward Community	01 (11.11)	02 (22.22)	04 (44.45)	--	02 (22.22)	09 (100)
Muslim	12 (20.00)	12 (20.00)	17 (28.34)	11 (18.33)	08 (13.33)	60 (100)
Total	48 (20.69)	60 (25.86)	59 (25.43)	40 (17.24)	25 (10.78)	232 (100)

Source : Own Census.

Note : Figures in bracket indicate percentage.

are in the thick of the socio-economic activities of the village and are very much concerned with the developmental programmes. They are not only well acquainted with the various plans and projects but are very proud of them, because they have already gathered personal experiences as social and political workers. Whatever developments the society of the village now boasts of, they are but the fruits raised by the individuals in the third (35-44) and the fourth (45-59) groups.

Among the members of the fourth 45-59 and the fifth (60 and above) age groups, majority of the individuals are conservatives and have very little belief in the hectic measures of rural development. So they are disillusioned in the matter of socio-economic programmes. In the opinion of these people, mere multiplication of machineries and articles of luxuries is not at all a healthy sign, nor an indication of social development. Secondly, they think that any investment or a new enterprise on the basis of loans, borrowed from the Government or semi-Government bodies, will never bring in any good or material benefit. Either the Government or the borrower will be the looser. They have actually seen and experienced that the borrowers or the so called 'beneficiaries' enjoy the benefit of loan, until their loan-amount is spent away. Then no further loans are advanced. So according to them the developmental programmes have failed and the poor have grown poorer and the rich, richer. So there is a lurking pain in the hearts of some of those who are in the age group of 45-59, and above 60.

It is now left to the youngsters and adults in the age group of 15-34 to improve the situation by doing away with corrupt forces which have corroded our plans and projects and swallowed up most of the funds, allotted to the rural reconstruction schemes.

Fortunately at Hudgi there are more brilliant hopes of better days. Old people have enough control over the young blood. The latter section of the society is intensively co-operative not only among themselves but also with the old generation. The age difference and the generation-gap have not made any remarkable dent on their socio-economic activities and processes. Many important personages have visited this village and a good number of people are pleased with the emergence of the village from darkness and poverty. Hudgi may, therefore, be considered in this respect as an 'ideal village' where the entire society stands up united whenever the question of any developmental programme comes up.

3. Marital Aspects

ψ. Age of the Respondents at the Time of their Marriages

Table 2.7 shows the age of each of the 232 respondents at the time of his marriage. This particular aspect of the marriage is considered important because it represents the degree of enlightenment and progress of the individuals and getting married. Early marriage, child marriages etc., are the peculiarities of the backward and lower sections of a society.¹² They are very common among the tribes and among the Muslims also. Late-marriages are preferred by the people of enlightenment and advanced ideology. Marriage is an important affair in one's life since it entails new responsibilities on the married both socially and economically. In every religion, more especially among the Hindus marriage is a holy sacrament, and after marriage the couple have to abide by certain religious injunctions. So in order to bear the responsibilities of the married life, the bride and the bridegroom should attain the age of perfect maturity and understanding. So it is the common practice of the advanced sections of society or of the advanced households to postpone marriages to the proper ages. Sharada Act lays down that a girl should be at least 14 years, and a

Table - 2.7
Age of the Respondents at the Time of their Marriages (Caste wise)

Category/Caste	Age Group				Total	
	Less than 10 years	10-14	15-19	20-24		25 & above
Caste Hindu	02 (2.50)	06 (7.50)	32 (40.00)	26 (32.50)	14 (17.50)	80 (100)
Scheduled Caste	--	10 (22.22)	19 (42.22)	16 (35.56)	--	45 (100)
Backward Caste	--	02 (5.88)	15 (44.12)	13 (38.24)	04 (11.76)	34 (100)
Backward Tribe	--	--	03 (75.00)	01 (25.00)	--	04 (100)
Backward Community	--	--	03 (33.33)	02 (22.22)	04 (44.45)	09 (100)
Muslim	--	04 (6.67)	27 (45.00)	25 (41.66)	04 (6.67)	60 (100)
Total	02 (0.86)	22 (9.48)	99 (42.67)	83 (35.78)	26 (11.21)	232 (100)

Source : Own Census.

Note : Figures in bracket indicates percentage.

man 18 years at the time of her or his marriage respectively. Early marriages are considered offence and liable to punishment. So now-a-days early marriages and child marriages are not in vogue. But yet they have not totally gone away, especially among the Scheduled Castes and Backward Castes.

In the given Table 2.7 there are 2 (0.86%) cases of marriages below 10 years, and 22 (9.48%) cases in the range of 10-14 years of age. So 24 (10.34%) households have followed the old tradition of child and early marriage. 99 (42.67%) respondents got married when they were in the age group of 15-19 years. These marriages may also be considered early marriages because before the completion of education and attainment of economic ability and freedom, these 99 marriages must have taken place. So these respondents are still lacking in awareness and advanced ideas in the matter of marriage. 83 (35.78%) respondents have got married at the correct age from 20-24 years. In the last group (25 years and above) of the marriages there are 26 (11.21%) respondents. This period may be considered late in rural areas. As stated by the respondents, late marriages have taken place for various reasons among which financial difficulties are the main. In urban areas it is quite a different thing. Urban families prefer late-marriages for various reasons. Accommodation is the first and foremost problem. Completion of education, employment, settlement in life etc., are the various factors on which urban marriages depend. Such problems have not prevailed upon the villagers. So fortunately their systems of life are still normal and undisturbed.

ii. Marital Status of the House-holds

In the Table 2.7 about the marital status of the respondents marital status is considered along with their age at the time of marriage. In the same way, the marital status of the individuals belonging to the 232 households is also deemed to be

equally important as it shows the economic burden and the domestic responsibilities of the unmarried on the respondents. In the Table - 2.4 the total population of the unit taken up is 1690. Out of which 218 (12.90%) are in the age-group of 0-4 years, and 423 (25.03%) are of the age group of 5-14 years. So 641 individuals are below the age for marriage and so there is no question of burden at present. But 406 (24.02%) individuals are in their youths between 15 and 24. The burden of marriage of these individuals is imminent and the parents have to plan for their marriages. A few members of the next age group of 25-44 may not yet be married, particularly males who are studying. But the parents have to think of arranging for the marriages of the others. So about 20% the population is marriageable. Marriage means an expenditure of a heavy amount which the parents have to arrange in one or the other way, keeping aside all their developmental schemes. It can be assumed that about 50% households, out of 232, are now under the pressure of getting their sons and daughters married.

Table - 2.8 reveals that 758 (44.85%) individuals, out of 1690 of the 232 households, are already married and 860 (50.89%) are unmarried. There are 34 (2.01%) widows and 38 (2.25%) widowers. Since they are also married, the total number of the married would be 830. The difference between the married and unmarried is only 30, which means they are almost in equal number.

Caste-wise difference between the married and the unmarried is also not much about 1 to 2% in each. For example, among the Caste-Hindu out of 595, there are 265 (44.54%) married and 303 (50.92%) unmarried. The difference is just 5.38%. Among the Scheduled Castes out of 285 individuals, 127 (44.56%) are married and 137 (48.07%) are unmarried. The difference is 3.51%. In this way, in each community and number of the married is almost on par with the unmarried. In the same way, among the

Table - 2.8
Marital Status of the Members of the Households
(Caste wise)

Category/ Caste	Married	Un-married	Widow	Widower	Total
Caste Hindu	265 (44.54)	303 (50.92)	13 (2.19)	14 (2.35)	595 (100)
Scheduled Caste	127 (44.56)	137 (48.07)	08 (2.51)	13 (4.56)	285 (100)
Backward Caste	110 (50.23)	107 (48.85)	01 (0.46)	01 (0.46)	219 (100)
Backward Tribe	10 (34.48)	15 (51.72)	02 (6.90)	02 (6.90)	29 (100)
Backward Community	21 (36.84)	33 (57.89)	01 (1.76)	02 (3.51)	57 (100)
Muslim	225 (44.55)	265 (52.48)	06 (1.19)	09 (1.78)	505 (100)
Total	758 (44.85)	860 (50.89)	34 (2.01)	38 (2.25)	1690 (100)

Source : Own Census.

Note : Figures in bracket indicates percentage.

Backward Caste out of 219 individuals, 110 (50.23%) are married, and 107 (48.85%) unmarried. The difference is just 1.38%.

iii. Attitude towards Dowry

Prof. C. Lakshmanna has traced out the changing tendencies on the part of the social institutions during the last few decades as follows: 'During the last few decades a vast variety of forces for change have come to operate on the traditional structure of caste. Notable among these are industrialization, urbanisation, secularism, democratic ideology, wide-spread education, breakdown of rural isolation, and national programmes for economic development and directed social changes. As a result of the working of these new forces in the rural society, the traditional system of inter-caste relations has come to be shaken and of its foundations, if not totally up-rooted.¹³ The system of dowry is also called into question. It is legally banned and in every possible way discouraged. The system of dowry is not a new thing in our country or in any part of the world. We learn from the history that the system was in practice especially among royal and rich families.

But now-a-days it has become a social evil which has to be suppressed mainly because the demand of the bride-groom by way of dowry is exorbitant. As a result of the merciless demand a big problem is created for the fathers of the daughters, and so many grown up girls have remained unmarried.

So the Government and the social workers are trying in their own ways to put an end to this evil practice. But so far they are not successful, on the other hand the system is growing more pressing and rigorous.

In the village Hudgi, the respondents have given their answers to the part of the questionnaire, dealing with dowry. They have simply shown their attitude towards the dowry system.

But they are not willing to say honestly whether they have taken or given dowry personally. Therefore, it is difficult to assess the actuality in respect of dowry system. But the general trend is reported to be in favour of dowry.

Table - 2.9 contains the opinions of the respondents/house-holds towards dowry. The opinions are classified into three categories (1) Favourable, (2) Not-favourable, and (3) No reply. Out of the 80 households of the Caste-Hindus, 10 (12.50%) are favourable; 68 (85%) are not-favourable; and 2 (2.5%) of no reply. So 85% of the people of the Caste-Hindus have not favourable attitude towards dowry. 4 (8.89%) of the Scheduled Caste; 1 (11.11%) of the Backward Community; and 2 (3.33%) of the Muslims are favourable to the system. The percentage ranges from 3.33 (Muslims) to 11.11 (Backward Community). The figures of the households not favourable for dowry are 41 (94.11%) in Scheduled Caste; 30 (88.24%) in Backward Caste; 4 (100%) in Backward Tribe; and 8 (88.89%) of the Backward Community. Among the Muslims there are 57 (95%) households discouraging the system. So the percentage of the discordants against the dowry system ranges from 91.11% to 100%. There is only one of 'no reply' in the Muslim Community, and NIL in Scheduled Caste, Backward Tribe and Backward Community. In this way, this Table boldly indicates the fact that 208 (89.66%) of the house-holds out of 232 are opposed to the system of dowry and their attitudes seem to be revolutionary and modern. 19 (8.19%) households are still conservative and they say that, it is in the tradition and culture of the society to give and take the dowry, and they hold that there is nothing wrong in the practice. Among the 34 households of Backward Caste; 2 (5.88%) are favourable, 30 (88.24%) not favourable and 2 (5.88%) of no reply.

Compared to the urban areas, the problem of dowry is not so serious and ugly among the village communities. In cities the

Table - 2.9
Opinions of the Respondents towards Dowry (Caste wise)

Category/ Caste	Favourable	Not favou- rable	No reply	Total
Caste Hindu	10 (12.50)	68 (85.00)	02 (2.50)	80 (100)
Scheduled Caste	04 (8.89)	41 (91.11)	-- --	45 (100)
Backward Caste	02 (5.88)	30 (88.24)	02 (5.88)	34 (100)
Backward Tribe	--	04 (100)	--	04 (100)
Backward Community	01 (11.11)	08 (88.89)	--	09 (100)
Muslim	02 (3.33)	57 (95.00)	01 (1.67)	60 (100)
Total	19 (8.19)	208 (89.66)	05 (2.15)	232 (100)

Source : Own census.

Note : Figures in bracket indicates percentage.

people are in a superior condition socially and economically, and therefore, naturally they are very particular about their social prestige and economically they are in better condition. They afford to pay more and part with more things by way of dowry, which amounts to a kind of show. But among the village population there is no scope for such a show. The rural population is undoubtedly far backward economically and also socially. Therefore, the system of dowry is not at all a matter of show among them. It is a thing which fulfils the exigencies of the marriage ceremonies. During personal interview the respondents, especially of the Caste Hindus have straight way expressed that- They have given dowry already for their daughters marriage and so there is nothing wrong in taking dowry for their sons and recover the money paid'. Another reason on which they uphold the system is, education of the bridegroom. They say 'They have already spent for the education of their sons in thousands, so they are now entitled at the time of their marriages to recover some percentage of the expenditure by way of dowry.' The arguments are reasonable in their opinion and the system of dowry is a kind of transaction, a matter of give-and-take. Among the respondents there are a few individuals of better reasons and more advanced ideas and compromising attitude. They are of the opinion that 'A dowry is not completely a social evil as long as there is no pressure or coercion'. In this way, it is observed that majority of the people are of the opinion that 'The system of dowry is an evil but in actuality they have not acted upto it'.

iv. Attitude towards Intercaste and Interrelation Marriages

"Marriage is a union of two souls. In marriage the bridgeroom and the bride are brought together to live a happy life in union, for the whole life, sharing each other's joys and sorrows, one following the other as the shadow follows the substance."¹⁴ Thus defines Thakur not only in poetic style but

systematically taking into consideration all the necessary components of marriage. The institution of marriage reflects the social attitude of the individuals from different angles. Early marriages indicate the orthodoxy of the individuals, late marriages indicate modern outlook and economic hardships. In the same manner inter-caste marriages speak of the revolutionary outlook and a kind of revolt against the established traditions.

In respect of the frequency and inclination towards inter-caste marriages Mansing Das has stated "Most of the frequent type of inter-caste marriage would occur between low caste males of high achievement and high caste female of low achievement".¹⁵ So in India inter-caste marriages are gaining ground but within a particular limitation of economic emergency and educational attainment.

In Western countries and elsewhere, there is no problem of caste. The societies are casteless and to some extent classless also. But here in our country, the system of caste is so firmly rooted that the entire life of an individual or that of a community, social status, educational, political and economic opportunities are strictly based on castes and even sub-castes also.

Prof. K. Ishwaran has very effectively pointed out the deep-rootedness of the caste-system and its proliferating influence on the life of the individuals. He states, "The caste is an institution whose membership is governed by the principles of birth, endogamy, occupation, purity and pollution, distance, inter-dining and drinking in that order".¹⁶

Each caste has laid down that inter-caste marriages should not be allowed. Any inter-caste marriage is regarded as a revolt against religion and culture and an act of sin. So caste and even sub-caste differences have been very strictly followed, until very recently when through legislation inter-caste and 'Sagotra' marriages were given legal sanction.

Prof. C. Lakshmananna emphatically lays down, "India has opted for the establishment of egalitarian society, in which there is no place for such institutions as the caste which impose several restrictions on the individual, while democratic socialist society stands for the freedom in the choice of occupation and so forth. The caste society stands for the denial of such freedom".¹⁷ Now-a-days inter-caste marriages are taking place through out the length and breadth of the country. But such marriages are not freely accepted by the societies although they are regarded valid legally. People are not willing to encourage intercaste marriages for many reasons:

Firstly, it would be a revolt against the religious and cultural tradition.

Secondly, the relatives of the bride and the bridegroom are sure to get embarrassed and inconvenienced in their inter-relations on account of their different castes and cultural backgrounds.

Thirdly, the issues of the inter-caste husband and wife become problems later on in their advanced period of life in respect of rites, rituals, ceremonies--marriages and even funeral ceremonies. Thus it is feared that inter-caste marriages would undermine the very cultural and social structure of the society and change the character of the whole nation.

Fourthly, to some people the inter-caste marriages have been failures and have led to tragic and horrible consequences. They have proved to be only fads and acts of social and reformatory hypocrisy. It is especially the fair sex which has come to such sad pass of divorce and death by self-immolation.

Fifthly there is another danger or undesirable development out of inter-caste marriages. The families involved in inter-caste marriages may in course of time form a separate community with its own customs and cultural traditions.

In this way, such evil and unwanted consequences are still now lurking in the minds of many scholars and rustics as well. So they consider that inter-caste marriages are fads and not fundamentals. "Therefore to bring about changes in society social institutions are to be changed. The form of the society is thus determined by the existing institutions. Marriage is an important social institution which is concerned with many problems. Dr. Ainaur maintains, 'The study of the changing phase of rural life is to be set with many problems. If we accept the fact that change is stabilized in society through its instruments viz., associations and institutions, then the study of the structure and functions of these becomes essential. These instruments of change will have to be understood and their problems of adjustment studied scientifically'.¹⁸ Majority of the house-holds are in the tendency of maintaining caste and cultural restrictions and inter-relation marriages. Regarding the attitude of the respondents towards inter-caste and inter-relationship marriages. Table 2.10 shows that out of 232 respondents, 10 (4.31%) have no response to the question whether they are favourable to inter-caste marriage. 168(72.41%) respondents are not favourable and only 54 (23.28%) are favourable. 56(70%) of the Caste Hindus, 25 (55.66%) of the Scheduled Caste, 26 (76.47%) of the Backward Caste; Cent percent of the Backward Tribe; 7 (77.78%) of the Backward Community, and 50 (83.33%) of the Muslims are not favourable for inter-caste marriages. Among those who are in 'favour'. Scheduled Castes have the highest percentage (40%). They are of the opinion that their social problems, cultural backwardness and individual status in society should find favourable answers, it is possible only through inter-caste marriages. Marriage is the only practical and lasting means of social and cultural communications and so inter-caste marriages should be greatly encouraged. Among the Caste-Hindus there are

Table - 2.10
Opinion Regarding Inter-caste Marriages (Caste wise)

Category/ Caste	Favourable	Not favourable	No reply	Total
Caste Hindu	20 (25.00)	56 (70.00)	04 (5.00)	80 (100)
Scheduled Caste	18 (40.00)	25 (55.66)	02 (4.44)	45 (100)
Backward Caste	08 (23.53)	26 (76.47)	--	34 (100)
Backward Tribe	--	04 (100)	--	04 (100)
Backward Community	01 (11.11)	07 (77.78)	01 (11.11)	09 (100)
Muslim	07 (11.67)	50 (83.33)	03 (5.00)	60 (100)
Total	54 (23.28)	168 (72.41)	10 (4.31)	232 (100)

Source : Own Census.

Note : Figures in bracket indicate percentage.

25% of the individuals who favour inter-caste marriages. They are young, educated and interested in social reforms. 40% of the Scheduled Caste; 23.53% of the Backward Caste; 11.11% of the Backward Community; and 11.67% of the Muslims also favour and they are young and educated. So it may be decided that education and youth-fulness go hand in hand with inter-caste marriages. The grown-up and the old, and the uneducated and illiterate do not like admixture of castes on marriage bases. Where the question of religion arises the degrees of reluctance are still greater. For example Muslims are in the highest percentage (83.33%) among the 'unfavourable'. It is on account of religion, they do not tolerate the very idea of a member of their community offering to marry a bride or a bridegroom of the non-Muslim community. There is already a case of Muslim who has married a girl of the Backward Caste. The couple left Hudgi soon after their marriage and settled elsewhere leaving all their relatives and friends at Hudgi since a long time.

Now let us take into consideration the figures in the Table 2.11. 184 (79.31%) out of 232 respondents have opined in favour of old relations for marriage. Among them the Caste Hindus are the highest 68 (85.00%) of 60. 34 (75.56%) households of the Scheduled Caste; 25 (73.53%) households of the Backward Caste; and 2 (50%) households of the Backward Tribe have preferred old relatives. 7 (77.78%) households of Backward Community and 48 (80%) households of Muslims are favourable to continue marital relations with their old relatives. 9 (11.25%) house of the Caste Hindus, 11 (24.44%) households of the Scheduled Caste; 9 (26.47%) houses of the Backward Caste, 2 (50%) households of Backward Tribe, 1 (11.11%) household of Backward Community, and 6 (10%) households of the Muslims have shown their inclination towards marriage relations with new parties. There are 10 (4.31%) respondents who have not answered to the particular question because in their opinion marriage is a matter of one's own fate and our favour or disfavour may not

Table - 2.11
Opinion about Marital Relationship (Caste wise)

Category/ Caste	Old Relation	New Relation	No. response	Tota
Caste Hindu	68 (85.00)	09 (11.25)	03 (3.75)	80 (100)
Scheduled Caste	34 (75.56)	11 (24.44)	--	45 (100)
Backward Caste	25 (73.53)	09 (26.47)	--	34 (100)
Backward Tribe	02 (50.00)	02 (50.00)	--	04 (100)
Backward Community	07 (77.78)	01 (11.11)	01 (11.11)	09 (100)
Muslim	48 (80.00)	06 (10.00)	06 (10.00)	60 (100)
Total	184 (79.31)	38 (16.38)	10 (4.31)	232 (100)

Source : Own census.

Note : Figures in bracket indicate percentage.

count. It is observed that Muslims are very conservative in respect of marriage relation and most of them 48 (80%) out of 60 families have been for the old relatives and only 6 (10%) out of the remaining 12 have put on a liberal and progressive outlook. By intra-relation marriages, they say, there are many advantages. Among them consolidation and continuation of the old and existing relation is the most prominent. Both the parties feel at home and easy in their talks and interactions. Any sort of give-and-take will be free and healthy to both the parties and no grudge or discontentment is likely to crop-up. Neither the bride nor the bridegroom will have the sense of strangeness with the members in-law.

v. Attitude of the Respondents towards Family Planning

Family Planning has now become one of the universal slogans. Every nation has now come to crisis on account of the growing population. Most of the developmental plans have failed to reach the target because their calculations are always up-set and over-ridden by the explosion of population at a rapid speed. To go on spend lot of money over development and reconstruction is like pouring water over sands. So it is the first and foremost important duty of every developing country to control population effectively and successfully, then only any amount of development would be rendered possible.

During the last 50 years, the population of the country is almost doubled. The same is true about Karnataka and the district of Bidar. Whether the increased population is distributed in towns and cities or in the villages is not so important because in the ultimate analysis it is India only a nation which has to face the consequences of the horrible hike in population. Therefore, the Government of India has projected a good number of schemes with the assistance of the World Health Organisation (WHO) and UNICEF

to restrict the population of the country. Notwithstanding all sorts of technologies, surgical operations, use of contraceptives, propaganda and publicity of posters, pamphlets and pictures, the problem of population is growing more and more serious and acute. In this affair, the cooperation of rural population is also very essential. Family Planning and Health Departments, India Population Project and many other semi-Government and Social Service agencies are after popularising family planning even in villages. Television, radio, films etc., are also used to give widest publicity to the dire need of family planning irrespective of caste, colour and creed.

Now let us consider whether the people of Hudgi have given a serious thought to family planning. If so to what extent and what kind of attitude they have towards the problem. Table 2.12 reveals that out of 232 households 148 (63.79%) have expressed favourable opinion. They know the significance and benefits of family planning and they have supported the scheme. Among these 148 households, all of them are not fully aware of the plan. Their considerations are founded on the prevailing economic stringency. The soaring prices of the essential commodities, the cost of journey, education etc., have rather struck terror in their minds so much so that they have decided to have small families and less expenditure.

Table 2.12

Attitude of the Respondents' Households towards Family Planning

Opinion	No.of respondents
Favourable	148 (63.79)
Not favourable	76 (32.76)
No response	8 (03.45)
	232 (100)

Source: Own Census

Note : Figures in bracket Indicates Percentage.

However, it is observed that majority 148 (63.79%) of the households of 232 are 'favourable', and most of them are fully aware of the importance of the plan. Among those 76 (32.76%) who are not favourable to planning majority are Muslims. They say it is against their religion to go in for family planning. But nation is more important than religion and people should realise it.

Table 2.13
Number of Respondents undergone Family Planning

Particular	Respondents
Undergone	84 (36.21)
Not undergone	140 (60.34)
No Response	8 (03.45)
	232 (100)

Source: Own Census

Note : Figures in bracket indicate percentages.

Table 2.13 contains the numbers of those who have already undergone family planning; and of those who have not; and who are not willing to give out any response. It is found that 84 (36.21% out of 232) respondents have undergone. In the previous Table 2.12 there are 148 (63.79%) respondents 'who have been found favourable in their attitude towards family planning. But all of them have 'not undergone planning' or not followed their own opinion. Among them there is one who has no issues at all and so no question of planning but he is in favour of planning. Some others have stated that they have not found convenient time to undergo operation. Any way they may join the group of 84 (36.21%) respondents at their convenience. "Where there is a will there is a way." We have seen that 8 (3.45%) respondents have not expressed their opinions at all, and the 60 Muslim respondents of the 60 households are hostile to the policy of family planning on religious grounds.

Efforts should be made by the Government and the leaders to convince the public generally of the urgent need of family planning in the broader interest of the nation. The objectives of the family planning will not be achieved at the earliest, if so many individuals fail to realise the importance of it. The fact that 140 (60.34%) of the respondents at the village should go without family planning is not a healthy sign, not a good progress.

4. Educational Aspects

i Educational Level of the Respondents' Fathers

Hyderabad-Karnataka is recognised by the Central Government as one of the most Backward Area in our country. For the development of this area, we know, that the Centre has earmarked a big fund for the industrial development. But of all the other fields, it is in the field of education that Hyderabad-Karnataka is most backward. In the erstwhile Hyderabad State there were no Government schools in villages. In some villages, the people had made their own arrangements at their own cost, for the education of the children belonging to a few limited and selected families. Common people and the lower classes of the society were completely ignored as far as education was concerned. About the collegiate and University education the less said the better. In all the three districts of Gulbarga, Raichur and Bidar, there was not a single degree college upto 1957.

Table 2.14

Educational Level of the Respondents' Fathers

Illiterates	Primary 1 - 4	Middle 5 - 7	High 7 - 10	PUC	Degree	P.G. only	Total
175 (75.43)	37 (15.95)	16 (6.90)	03 (1.29)	-	01 (0.43)	-	232 (100)

Source: Own Census

Note : Figures in bracket indicate percentages.

Under this predicament, the educational level of the parents of the respondents could not be but low. Hudgi was not an exception to the prevailing conditions of the Nizam Government. It is understood from the Table 2.14 that there were only 57 (24.57%) households out of 232 which had come under the slightest influence of education. 175 (75.43%) households did not bother about the education of their children, not for the reason that they did not know the importance of the education but for the only reason, as stated by the respondents, that they had no schools, nor private tutors. They were not allowed to mix up with the privileged classes of the village to learn. So these households remained illiterates.

Out of 232 households there were 37 (15.95%) fathers at the Primary School level (1-4 Standard), 16 (6.90%) at Middle School level (5-7 Standard), and 03 (1.29%) at the High School level (8-10th Standard). None had joined for Intermediate or Pre-University Course, and only one was in the Degree College of Hyderabad. This solitary reaper was from an Upper-Caste household (Brahmin) and after he secured his Degree, he remained outside and served as a teacher. After his retirement he returned to Hudgi to spend his remaining part of life in his village.

On looking at the figures it is easily understood that the number of drop-outs at the Primary level was big, as there is a steep fall from 37 to 16 (from 15.95% to 6.90%) and subsequently there is a further fall from 16 to 01 (from 6.90 to 0.43%). It is, therefore, obvious that the parents of the respondents did not give due respect to education. The educational backwardness of the respondents had its impact upon their children. They did not care to send their children to schools. Distaste or lack of taste for education continued until primary education is in progress. There is a change in the outlook of the people towards education. They are now aware of the fact that education is quite

essential for the success of democracy and for personal status in society. Within a period of 25-30 years much water has flowed in the educational field of the village.

ii Educational Level of the Households

In Table 2.15 educational level of the total population of the households understudy is depicted, caste-wise. On comparison with Table No.2.14 one can understand the vast progress. Out of the total population of 1690 of 232 households, 710 (42%) individuals are illiterates; and 58% are literates. On comparing the level of illiteracy of the present (42%) with that of the previous generation of parents 175 (75.43%) we feel really surprised at the stupendous progress made by the 232 households under study. There are 409 (24.20%) individuals at the Primary level; 219 (12.96%) students at the Middle school; and 207 (12.25%) students at the High School level.

The percentage of the drop-outs from the Primary to the the Middle, and from there to the High School is also very low as compared to the figures of the preceding generation. There are 86 (5.09%) students at Pre-University Course; 50 (2.96%) individuals at the Under-graduate level, and 4 (0.24%) students in the Post-Graduate Course and 5 (0.30%) candidates studying in Technical Colleges.

There is another encouraging feature about the statistics in Table 2.15. The progress in the education of the people at different levels is not monopolised by any particular caste or class. Enhancement and increase in educational taste is common to all the categories and classes of the society. Although there is the highest percentage of the literates 427 (71.76%) and educated among the Caste Hindus, there are 127 (44.56%) among the Scheduled Castes; 85 (38.81%) among the Backward Caste; 10 (34.48%) among the Backward Tribe; and 37 (64.91%) among the

Table - 2.15
Educational Level of the Members of the Households Under Study (Caste wise)

Category/ Caste	Primary (I-IV)	Middle (V-VII)	Higher (VIII-X)	Pre-Uni.	Degree	P.G.	Any other	Illite- rates	Total
Caste Hindu	136 (22.86)	95 (15.97)	103 (17.31)	55 (9.24)	32 (5.38)	03 (0.50)	03 (0.50)	168 (28.24)	595 (100)
Scheduled Caste	46 (16.14)	20 (7.02)	29 (10.18)	18 (6.31)	13 (4.56)	01 (0.35)	--	158 (55.44)	285 (100)
Backward Caste	31 (14.16)	20 (9.13)	27 (12.33)	05 (2.28)	02 (0.91)	--	--	134 (61.19)	219 (100)
Backward Tribe	06 (20.69)	03 (10.34)	01 (3.45)	--	--	--	--	19 (65.52)	29 (100)
Backward Community	17 (29.82)	11 (19.31)	06 (10.53)	02 (3.50)	01 (1.75)	--	--	20 (35.09)	57 (100)
Muslim	173 (34.26)	70 (13.86)	41 (8.12)	06 (1.19)	02 (0.39)	--	02 (0.40)	211 (41.78)	505 (100)
Total	409 (24.20)	219 (12.96)	207 (12.25)	86 (5.09)	50 (2.96)	04 (0.24)	05 (0.30)	710 (42.00)	1690 (100)

Source : i) Own Census.

Note : ii) Figures in bracket indicate percentage.

Backward Community. In the minority community of the Muslims also the percentage of the educated is 294 (58.22%). If there are 3 students from Caste Hindus for diploma Course, there are 2 students of Muslims Community for the same technical education. If there are 3 students of the Caste-Hindus for post-graduation, there is at least 1 of the Scheduled Caste for M.A. Course. Among the 13 students of the Scheduled Caste in the under-graduate course one is for B.E., another for B.Sc. and another B.Com. and the rest 10 for B.A. In this way, in every level of education there is a clearly marked progress among all the castes and communities. There are at present 2 Primary and Higher Primary Schools; 1 High School; and 1 Junior College at Hudgi, where there was not a single school some 50 years back.

5. Food Habits

The aspect of food forms in important consideration many ways. One can understand the religious and cultural background to economic conditions, food-stuff commonly available in a particular region, the taste of the majority and the changing attitude of the majority of the total population.

Hudgi is a village in the district of Bidar, Karnataka State. It is included in Northern Karnataka, and geographically it is a part of the monsoon-grass-land which is technically called the 'Sudani type'. Therefore, in the entire district of Bidar-maize,

millet, pulses, oil-seeds are the main and major crops. So the principle food of the people is jowar, bajara, pulses and vegetables. Rice is also used but in a limited quantity. Vegetables are also very scanty compared to the population and they are seasonal. Villagers are not in the habit of using vegetables every day; for taste and side dish, they use chillies and the chilli mixed dishes. So a common man in the rural area is in the habit of eating jowar roti, dal, vegetables, oil and chatni; for taste and change they use onions, garlicks, red and white carrots and fresh brinjals. It is also found that the households, having milch-cows and buffaloes and sheep and goats can afford to enjoy plenty of butter-milk along with their dishes. Usually villagers eat three to four times breakfast, lunch and supper. Labourers and youngsters are in the habit of eating a little in the after noon, before they sit to spend their leisure-hours of the evening.

Almost all the Caste Hindu households are vegetarian. Muslims and the members of the lower castes are in the habit of eating non-vegetarian dishes occasionally. But since it is a costly affair they cannot have non-vegetarian dishes daily or frequently. Table 2.16 contains the vegetarians, the regular non-vegetarians and occasional non-vegetarians belonging to 232 households. They are distributed caste-wise. Out of 80 households of the Caste-Hindus 75 (93.75%) are regularly and strictly vegetarian. It is in the religion and culture of the Brahamins and Lingayats, not to touch non-vegetarian dishes. There are 5 (6.25%) households of the Caste-Hindus which take Non-Vegetarian food occasionally as a hobby or as a social etiquette in functions and meetings. These strictly vegetarian households, depend upon what they usually grow in the lands of their village. So they do not spend money over luxurious dishes and do not take pains to bring non-available things from out side and keep them in store. The rich agriculturists afford to have milch-cattle, and they are in the habit of using plenty of curds, ghee and butter-milk. It is the

Table - 2.16
Food Habits of the Households Under Study (Caste wise)

Category/ Caste	Vegetarian	Non-Vegetarian (Regular)	Non-Vegetarian (Occasional)	Number of Households
Caste Hindu	75 (93.75)	--	05 (6.25)	80 (100)
Scheduled Caste	--	45 (100)	--	45 (100)
Backward Caste	01 (2.94)	33 (97.06)	--	34 (100)
Backward Tribe	--	04 (100)	--	04 (100)
Backward Community	08 (88.89)	--	01 (11.11)	09 (100)
Muslim	--	60 (100)	--	60 (100)
Total	84 (36.21)	142 (61.21)	06 (2.58)	232 (100)

Source : Own Census.

Note : Figures in bracket indicates percentage.

established principle of the villagers in general to make very little purchases for their food. The people of Hudgi have the barter system in practice to purchase vegetables, oil and kirana and in exchange they give out jowar, bajra, karady, cotton, ground-nuts etc., according to the current rates. Among the Higher Caste-Hindus also cash transactions for food purchases are very rare.

Scheduled Castes and Backward Castes, Backward Tribe and Muslim people are regularly non-vegetarian and not strictly vegetarian. They use both vegetarian and non-vegetarian dishes. Mutton and fish are common dishes among these households. They also eat eggs. Hens and Chicken are also the occasional food. As far as possible these communities foster sheep, hens and goats in their own households. There is no poultry occupation maintained as scientific method in this village, although poultry-farming is very beneficial not only from the view point of money but also for food purposes. There is one Kurub household which is strictly vegetarian, on account of certain religious commitments. The remaining 33 (97.06%) households are non-vegetarian. All the 45 households of the Scheduled Castes, 4 of the Backward Tribe; and 60 of the Muslims are regularly non-vegetarian. Among the Backward Community there is only one household which has professed to be occasionally non-vegetarian, and the remaining 8 (88.89%) households are strictly vegetarian.

In this way, in the matter of food habit the people of Hudgi have been following the religion and culture, their social customs and conventions in the matter of food. Even among the younger generation, there is a tendency developing towards their cultural and social background.

6. Language

Hudgi, being a village in the State of Karnataka has

'kannada' as its regional language. Therefore, majority of the people speak Kannada as their mother tongue. There are some families which use some other languages as their mother tongue. Mother-tongue depends upon the nativity of the households. A child normally learns the language of the parents, brothers and sisters. So in the matter of language, just as in many other matters like food, clothes, religious practices etc., the members of the household exercise their influence upon the child. Therefore, mother is the first teacher and the family is the first school. So it is very often maintained that a child is the product of the household.

Table- 2.17 shows different languages used as mother tongue by different households. It is observed that religion and caste have their impact upon the mother-tongue. All the 60 (100%) households of Muslims have their 'Urdu' as mother-tongue, whereas all 80 households of the Caste-Hindus speak Kannada as their mother-tongue. The distribution of households into different languages is found, however, with the other communities. Among the Scheduled Caste, 37 (82.22%) households have Kannada as their mother tongue; 7 (15.56%) of Telugu and 1 (2.22%) of Marathi; 24 (70.59%) households of the Backward Caste have Kannada as their mother tongue; 9 (26.47%) households speak Telugu as their mother tongue; and only one (2.94%) household of Marathi as its mother tongue. All the 4 households of Backward Tribe speak Telugu as their mother tongue and these four households are immigrants from the neighbouring Telangana districts and for the most part of the year they are on journey in the rural areas of the Hyderabad State. They are astrologers, quack-doctors, magicians and so they have Telugu as their mother tongue. 6 (66.67%) households of the Backward Community have Kannada as their mother tongue. They belong to the Sutar, Kumbar and Kambar sub-castes but the 3 households of the Rajputs have Hindi as their mother-tongue.

Table - 2.17
Languages used as Mother-tongues by Households Under Study (Caste wise)

Category/ Caste	Kannada	Urdu	Telugu	Marathi	Hindi	Any other	Total
Caste Hindu	80 (100)	--	--	--	--	--	80 (100)
Scheduled Caste	37 (82.22)	--	07 (15.56)	01 (2.22)	--	--	45 (100)
Backward Caste	24 (70.59)	--	09 (26.47)	01 (2.94)	--	--	34 (100)
Backward Tribe	--	--	04 (100)	--	--	--	04 (100)
Backward Community	06 (66.67)	--	--	--	03 (33.33)	--	09 (100)
Muslim	--	60 (100)	--	--	--	--	60 (100)
Total	147 (63.36)	60 (25.86)	20 (8.63)	02 (0.86)	03 (1.29)	--	232 (100)

Source : Own Census.

Note : Figures in bracket indicates percentage.

Although these 232 households of Hudgi have different languages as their mother tongues, generally all the members know Kannada well. So just as almost all the villages in the erstwhile Hyderabad State are in the habit of using the multi-languages (Kannada, Marathi, Telugu and Urdu), the population of Hudgi also is acquainted with these four languages.

7. Leisure Activities

The word 'Leisure' is defined or interpreted by Urdang, the Lexicographer as 'freedom from the demands of work'.¹⁹ However, busy a person may be, he must have by the exigencies of physical and mental conditions, a few hours of leisure at a stretch or intermittantly. Perhaps, all other creatures, except man, have plenty of leisure-time which they spend with their young ones or old ones in fun and frolic, in feeding and training their issues, or in chewing, or in practising their particular skills and tricks. But man has the least leisure which he wants to spend in the most rational way.

The amount of leisure available to a person, the way of spending it, the means available to spend the same are varied from man to man, community to community and country to country. It is also found that intellectual attainment, financial capacity, socio-cultural background, social customs, traditions and religious dogmas have their impact upon the leisure time activities of a particular society. In the same way, the leisure time activities, the quality and the period of leisure available to the rural population are different from those of the urban people. For example, the leisure time activities for some, may be rope-making; tending cattle and sheep; collecting hay, fodder and fuel; or simply to sit or lie down under the shades of trees and smoke and chit-chat; or to play cards and Chakka and the like; or to learn songs, dramas etc., or to arrange and perform religious ceremonies or make preparations for the public functions to be

held. Now-a-days, majority of the people have cultivated the habit of attending television and radio programmes with great interest and pleasure. Drinking too has become, unfortunately for some, a common activity of the leisure-hours. Women have less leisure time than men, because they have got three-fold responsibility. They perform their household duties. They may or may not bring water from the sources because usually the males take it as their responsibility, and the rich engage male servants to supply water. Secondly, the women go out to fields to perform agricultural jobs and earn wages; and thirdly, they have the responsibility of looking after their children, old and disabled or sick members of the family. So they are kept engaged in bounden duties from sunrise to bed-time. Except religious ceremonies and some social and agrarian festivals (like 'Kar Hunnive') they do not find time to spend leisurely and in activities other than the routine ones.

On looking into the leisure time activities of the households under study, it is observed that the villagers are neither backward nor completely modern in their leisure time activities. Leisure time activities depend upon money factor. First and foremost among them is the economic condition. Because, however, simple the activities may be money is necessary. So during these hard days the lower communities and economically depressed families cannot afford to undertake expensive activities. Another factor next to money, is the caste and cultural background. The society of Hudgi is, as it is already seen, caste-oriented. Therefore caste differences and caste culture and traditions do have their impact upon their leisure time activities. The Muslims, of course, stand differentiated from the other communities in their leisure time activities also. Secondary occupations of the people in the village also have their influence upon the leisure time activities. Almost in all the communities along with the primary occupations they carry on dairy work,

sheep rearing, business in flour-mills, cycle shops, tea stalls, kirana shops etc. On account of these different secondary occupations the concerned house-holds find very little or no leisure and so they are always under the pressure of their lucrative occupations and jobs.

Table 2.18 shows the different means of spending the leisure hours at Hudgi; (1) in reading and writing; (2) listening to radio and looking a television; (4) gossiping with friends and relatives; (4) celetrating social festivals and rituals; (5) in repairs and reconstructions, collection of fodder and fuel are among the specific activities of the leisure hours. Besides these activities, they have some other activities like competitions in physical feats, playing cards, chinese-chakkar and the like; practising songs and dramas; preparing mats, ropes and some other agricultural materials. In this way, the villagers spend their leisure hours in various activities. It is commonly known that the villagers get more leisure after harvests then at any time. So the activities are accordingly suited to the hot and dry climate of the summer.

It is observed from the Table that 8 (66.68%) households of the Caste-Hindus spend their leisure hours in reading and writing. 1 (8.33%) Scheduled Caste, 1 (8.33%) Backward Caste and 2 (16.66%) Muslims households are having the same activity in their leisure. Radio, of course, is a very common thing among villagers. There are 46 (19.83%) households; 20 (43.48%) of the Caste Hindus, 6 (13.04%) Scheduled Castes, 8 (17.39%) Backward Castes and 1 (2.17%) Backward Tribe, 2 (4.35%) Backward Community, and 9 (19.57%) Muslims are having radios in their houses. There is one radio at the Panchayat Office for public use and about 15 Televisions in the village. Most of the villagers spend their evening if they have leisure in listening to the radio. In the same way, old people and women spend their

Table - 2.18

Leisure Activities of the Households Under Study (Caste wise)

Category/ Caste	Reading & Writing	Listening Radio & looking Television	Gossiping with Fri- ends and Relatives	Celebrating Social Festivals & Rituals	Specific activities (Agricul- ture)	Any other activities	Total Households
Caste Hindu	8 (66.68)	20 (43.48)	31 (37.81)	6 (15.79)	10 (35.71)	5 (19.24)	80
Scheduled Caste	1 (8.33)	6 (13.04)	15 (18.29)	10 (26.32)	8 (28.57)	5 (19.24)	45
Backward Caste	1 (8.33)	8 (17.39)	13 (15.85)	5 (13.15)	5 (17.86)	2 (7.69)	34
Backward Tribe	-	1 (2.17)	--	--	--	3 (11.53)	4
Backward Community	—	2 (4.35)	2 (2.44)	1 (2.63)	--	4 (15.38)	9
Muslim	2 (16.66)	9 (19.57)	21 (25.67)	16 (42.11)	5 (17.86)	7 (26.92)	60
Total	12 (100) (5.17)	46 (100) (19.83)	82 (100) (35.34)	38 (100) (16.38)	28(100) (12.07)	26(100) (11.21)	232 (100)

Source : Own Census.

Note : Figures in bracket indicates percentage.

leisure time in gossiping with their friends and relatives. 82 (35.34%) respondents are included in this category which means that these households are inclined to sit leisurely, spend no money and go on talking about any thing and every thing, and without any sense of responsibility and commitment. This is usually the most popular way of spending the leisure hours among the villagers. Among gossipers there are 31 (37.81%) households of the Caste Hindus, 15 (18.29%) Scheduled Castes, 13 (15.85%) Backward Caste, 2 (2.44%) Backward Community; and 21 (25.61%) Muslims. So these are higher percentage of households in the lower communities and Muslims, which are given to the habit of gossiping during their leisure hours.

Celebrating social festivals and rituals, and also the common activities of the leisure periods there are 38 (16.38%) households out of 232 which have expressed their participation in these activities during leisure. Of course, on the day of celebration almost all the villagers are participants. But these 38 households particularly are treated as distinct, because they engage themselves in the preparations and plans regarding the functions. They collect funds, approach every individual household, extend invitation outside and thus keep themselves busy with the festival work.

In the same way, every agricultural household has its own agricultural activities during its leisure or spare hours. There are 28 (12.07%) households which have shown their participation in the repairs and reconstruction of the houses, cattle yards, and wells, if any. 26 (11.21%) households go out to collect fuel and fodder, especially during their leisure hours and they keep them in store and other activities like drama, singing, dancing, wrestling etc. are also attached to these activities. In addition to So it is observed that the households in this village are modern in their out-look upon leisure activities. They have developed modern tastes and have the touch of modern civilisation. They

are getting away from the old and traditional activities like gossiping, reconstructions and repairs, or going out for fuel and fodder. They are more interested in the day-to-day developments of the world and the changes in the political affairs. But 2/3rd of the populations under study is still in its stagnant conditions and their leisure hours are rather unprofitable and most of them are old and weak people and naturally they are least bothered about the changing world. The dreams of the past are sweet for them and they give them pleasure to gossip over the past and compare it to the present. From the sociological point of view, we may say that the leisure time activities of the villagers are gradually under going changes. They have retained the simplicity and naturalness in their leisure time activities and at the same time thinking of renovations and reforms.

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