CHAPTER-II

RESEARCH DESIGN AND GENERAL INFORMATION OF THE RESPONDENT

The present study is carried out in Bidar district of Karnataka State. Bidar district is situated to the extreme north of Karnataka State. It falls between 17-35' and 18.25' north latitudes and 76.42' and 77.39' east longitudes. Its maximum length from east to west is 93.4 Kms. and from north to south east 115.2 Kms.

Bidar district is bounded on the east by Nizamabad and Medak districts of Andhra Pradesh, on the north and the west by Nanded and Osmanabad district of Maharashtra State, and South by Gulbarga district of Karnataka State. It is connected by a train route linking to Bangalore and Hyderabad via Vikarabad junction. Again Bidar is connected by train route from Parali a pilgrimage centre of Hindus.

The total geographical area of the district as per the provisional figures computed by the survey of India is 5,452 Sq. Kms. while the State Department of Survey Settlement reports the area as 5,458 Sq. Kms. The slight difference is due to the different methods employed by them in measuring the area.

According to the 1971 census the population of Bidar district was 8,24,059. In a period of 70 years, the population of the district has thus risen from 3,57,593 in 1901 to 8,24,059 by 1971. The difference
being 4,66,466 which worked out to 130-45 percent''
(Bidar district Gazetteer : 1982:P:100)

Bidar is a ancient town. It is associated with 'Vidharbha' on account of the similarity in the names. It is associated with 'Bidaru' which means 'Bamboo clusters'. In the past it is known as 'bidarooru' and then 'Bidaru' to Bidar. This derivation is based on Lakkanna Domdesh's ''Shivatatva Chintaman'' composed in 15th century 'Bidarura' also figured in the work of Chanamallesha of Umbaliga entitled ''Veerangayya Chanpada'' written about 1700 A.D. As a testimony to this there is a tomb of Veerasangayya which respected by the people of Bidar even to this day. Again this place is associated with the legendary story of Nala-Damayanti.
It is said that Bidar is founded by the prince Vidura.

Prior to 1905 Bidar was consisted of seven taluka namely Bidar, Kohir, Janawada, Aurad, Udgir, Ahmedpur and Nilangh. In 1950 Hyderabad Jagir Abolition Act was passed and Bidar district has nine taluka namely Bidar, Bhalki, Humnabad, Aurad, Nilanga, Ahmedpur, Udgir, Zahirabad and Narayankhed. On 1st November 1956 Bidar district has only 4 taluka until in 1965 a new taluka came into existence i.e., Basava Kalyan. Now Bidar has only 5 taluka namely Bidar, Bhalki, Basava Kalyan, Aurad and Humnabad.
PHYSICAL FEATURES:

The entire district of Bidar is a part of Deccan trap and consists of mostly of solidified lava. It has a tropical soil. The northern part of the district is characterised by "expanses of level, treeless surface, punctured here and there by flat and undulating hillocks, black soil, basaltic rocks and some lower belts following the main rivers. The southern half of the districts is a high plateau about 715 meters above the sea level and is well drained (Bidar District Gazetteer 1977 P. 6). This district has two natural divisions namely reisoi belt and black soil belt.

This district falls under the river basins of Godavari and Manjra. The Mani river of the district is Manjra which is a tributary to River Godavari. There are a few rivulets flowing in the district, such as Mullamari, the Manik narar Nala, the Chulki-nala, the Madhura-nala etc. There is a Karanja river which flows through the taluks of Bidar are Bidar, Humnabad, and Bhalki. Now across the river dam is constructed. Besides there is a Hallikhed nala which joints Manika-Nagar nala.

The Bidar district is a very poor region in respect of minerals. The minerals found in the district are bauxite Kaokhin and red achre. This district is
covered by the Deccan trap flows of tertiary period. The physical characteristics of Bidar have been brought by Bidar Gazetteer as follows. (P. 8).

"THE DECCAN TRAPS" are composed horizontal flows of basaltic lava. They generally from flat topped hillocks and terrace-like features. The physical characteristic of individual flows show considerable variations. Some flows are hard and massive while others are weathered soft and friable this character has resulted in a terraced landscape suddenly ending in steep escarpment. (Page No. 8).

"Laterite in Bidar is generally seen 618.7 meters above mean sea level. It overlies the Deccan traps generally from 18 to 24 meters in thickness. It is highly porous, soft and can be cut into blocks and dressed in the form of bricks. It is this property which has given it the name Laterite" (In Latin, Latern means a bricks) (Page. 8).

The existing forest are man-made earlier the land very fertile and there were good forests and big game. The incessent wars made the land unfit for the growth of forests. The forests were destroyed by the people in order to bring area under cultivation. The present forest is one of the mix dry decidous type. The rain fall is erratic and inadequate. The district has tropical climate.
The flora and fauna are not of much signification in terms of their yield to the treasure of the state. Leopards, wolves, bats, herds of small deer etc., are to be found in different parts of the district. The temperature may go up to 43° C, during summer. The rainfall is between 700 to 1200 mm, i.e., 27.56" and 47.24".

HISTORICAL BACKGROUND OF THE DISTRICT BIDAR:

Bidar, the headquarters of the district, is an ancient town. There was a legendary association of the name 'Bidar' with 'Vidarbhi' because of the similarity in the names. Now scholars have identified modern Berrar (Varhad) with the ancient kingdom of Vidarbha. The name of the place appears to be derived from 'bidaru' which means bamboo in English.

Prior to 1905, the Bidar district consisted of the Taluka of 1) Bidar 2) Kohir 3) Janawadi 4) Aurad 5) Udgir 6) Ahmedpur and 7) Nilanga. The Janawada and Ahmedpur talukas formed parts of the sart-e-khas East (the crown lands). Their administration was supervised by the Government and the revenue was made over to the Nizam as his personal income. Their hereditary chiefs administered them under the over-all control and supervision of the state Government. In 1905, when the Gulbarga Division was
formed, the Bidar district was included in it. In that year, the Konir and Aurad taluks were abolished and their areas were merged in Bidar and Janawada taluka respectively. Consequently the district comprised five instead of seven taluks. The Bidar district become a part of the Gulbarga division again when on the 1st November 1956, a new division with Gulbarga as its headquarters was formed including therein. The entire area which come from the ex-Hyderabad State into the new Mysore state (which was later renamed as Karnataka). There were only four taluks in the district upto 1956, A new taluka formed with Basavakalyan as its headquarters.

Bidar is one of the district in the division of Gulbarga. It is at the North of the Divisional Head Quarter and at 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 descendent of the Vidarbha dynasty.

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 509 villages in the district. The people of the district. The people of the district are still under the influence of
Bidar has got a rich and long historical past, it is known from the annuals 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 Habils of Abyssinia used to bring Negroes for sales as slaves in the market of Bidar during the medieval period.

In the same way 'Kalyan' which is now called 'Basavakalyan' become a nuclear of political and religion influences. It was the capital of Bijjala, whose minister by name 'Basaweshwar' rose into prominence and established a new cult of religion and also the famous 'Anubhava Mantapa' where religious discussions and debates were held. During his galaxy molagi Marayya was a great Sharana belonging to Holeya community. Even today we find the place called the 'Anubhava Mantapa' which is a relic of the great religious movement led by Basaweshwar, 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 is listed.

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 Gurudwars and prayer halls, and propogated 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 Jhara' of Bidar is a place of national interest and a place of sanctity to the Sikhs.

There is another strand of influence of 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.

There is another standard of influence on the people of Holeya community in district. It is the influence of the Buddhist culture. The vihar is constructed in the village Morkhandi, at Basavakalyan Taluk, and another big vihar is at Bhalki Taluk.

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 Bidar were not sufficiently encouraged. Very recently dairy-farming, cattle and sheep rearing, and sericulture have been introduced in some of the places in the district. 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 modernisation. 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.

After the decline of the Chalukyas of Kalyan there was acute political instability and Kalyana ceased to be the great seat of education and culture. Later, there was conquest of the region by Muslim, and a long spell of set-back to Kannada and Sanskrit learning in the area.

Mohamad-Gawan, illustrious Prime Minister of Sultan Muhammad Shah III Bahamani founded the famous Madrasa at Bidar in the 15th century. He invited renowned scholars
from Persia and Iraq to Bidar. He produced two fine works namely, 'Manazirul-Insha', Riyzul-Insha'. While the former was a work on the art of Persian epistolography, the latter was a collection of official and private letters. Adhari was a well known poet at the court of the Bahamani king Ahmad Shah (1422-36 AD). He composed an epic called 'Bahaman Nama' in the Persian language enlogising the exploits of the Bahamani Sultans up to his time. Mulla Dawud Bidari had earlier written a history of the Persian Arabic and 'Dakhni' and was conversant Sufism, is said to have written some Vachanas about the middle of the 15th century.

Shivaramaswami of Basavakalyan who lived about 300 hundreds years ago, wrote on religion and philosophy in Sanskrit, Kannada, Marathi and Hindi. His Kannada compositions have been in the Devanagari script. He is started to be great grandson of the renowned saint Eknath. A thesis has been written on his Marathi works by Shri B.G. Deshpande of Aland. (Gazetteer of India, Karnataka State, Bidar District, P. 482).

CHOICE OF THE FIELD:

Bidar district was a part of east while Nizam state. After 1956, it became a part of Karnataka. Though this district had great cultural heritage, the people of
this region remained economically backward, illiterate and industrially very backward. A few references to the life and living of the people of Bidar were noticed in the writing of British administrators such as Thurston, Enthovans, Mackenzi etc.,. But these provided only a political information on the people.

I have selected Bidar district for my investigation as it is very backward and the people on are poor. After its amalgamation in Karnataka, a series of changes occurred in the day today living of the people. The state Government has tried to implement several programme of development to achieve the welfare of the region. As part of poverty alleviation programme five year plans made an attempt to ameliorate the conditions of down trodden people. Special programme have been earmarked for specific target groups. As a result of it, many down trodden communities experienced changes in their living. Holeyas constitute a substantial group in the district and they have been brought under the impact of development programmes and other similar measures have made Holeyas to come under the impact of modernization. I have chosen this region mainly because I am interested to study the social changes in Holeya community against the background of the government programmes of development. Scheduled castes includes under its heading several other castes declared as Scheduled castes.
Scheduled castes do not constitute a homogeneous group. Unless each one of them is studied, it is extremely difficult to understand the problems of Holeyas in particular and problems of scheduled in general. Several castes with their different background and origin have been included in this category. Therefore it is necessary to conduct sociological research on as many individual castes as possible in order to develop the proper framework for implementing the progressive policies of the Government. How to integrate them into the main stream is a basic question that needs one's attention during the past four decades. The sociologists have conducted the study of caste groups, including the scheduled caste category. For instance S. Patwardhan's (1966) study of Chamar, Dhor, Mangs, Mahars, Holars, and Manygarudies, TR. Singh's (1969) study of Holery caste, 'yappan's (1966) Iravas of Kerala, O.M. Lynch's (1968) Jatavs of Agra are a few important sociological studies on different scheduled castes. Most of these authors dealt with ethnographical aspects only. They overlooked the aspect of change of the life style of the Holeya caste which occurred due to the impact of Indian Constitution, industrial, technological and educational development in the district. Moreover, they had language barriers and other communication problems. Hence they had to substantiate their view on the basis of the secondary sources, with a view to
understand the change of life style of the people in
the district a comprehensive sociological study was
initiated.

No sociologist or social scientist has been able
to do much needed work, and therefore this community
deserves an indepth study of its different spheres of
activities. Moreover, I have a great interest in the
study of Holeyas who are residing in rural areas. Because
the Holeyas of rural areas are still very backward. They
face problem of adjustment between old and new values.
The rural people are not that open and modernized. They
exhibit a blend of tradition and modernity. Since no
one has made an attempt to study the people of Bidar,
any attempt to study it would enhance the status of the
community vis-à-vis other communities. To arrive at a
fair representation of all Harijans an attempt is made to
study five villages belonging to five talukas of Bidar
District. The villages selected fairly represent the
total population of scheduled castes. Therefore choosing
a community or choice of the field depends more on the
problem one has taken for his study. Hence in this study,
the social change among rural Holeyas is attempted.

THE ORIGIN OF HOLEYA COMMUNITY:

There are a number of writings on the Indian
castes and tribes. Thurston, Hayavadanrao, J.S.F.Meckenzo,
Risley and others had published the ethnographic material on castes and tribes of India. Apart from their writings where they clashed with the Brahmins, The superior power of the Brahmins made it possible to relegate the Kshatriyas to the last category. They were deprived of their 'Yagnopavita' and thus became impure and accepted the lowest status. I have made an attempt to know whether Holeyas of Bidar district have anything to say on their origin. The elder members of the community were contacted in this regard. They gave me their own version of the origin of Holeyas in this part of the country. The story runs thus:

In the beginning there was nothing in the world. There was no life. There was nothing except for one woman, Aadi ('Origin'). She was all alone, and she wanted a husband. So she made a sacrificial fire (Yagan) and started meditating ferociously, fasting and not opening her eyes. A layman came out of the fire, and called to her 'What Mother'. Aadi replied, 'No, no, I don't want you. I want a husband, not a son'. The Layman disappeared and again she started meditating vigorously. Second layman come out the fire and said to her, 'What do you want, younger sister?' Aadi said to him 'No, I do not want you. I want a husband, not an elder brother'. Second layman disappeared. She again began to meditate vigorously. Finally a handsome man emerged from the fire. According to her wish, he married her. He was none other than Siva. The couple lived happily.
After some time four children were born to Aadi. The Gods were satisfied that everything was complete, except for the creation of their castes. So they planned for it. According to their plan, the four children, who had become adults, were made to cook beef one day. The eldest son offered to do the cooking. While he was cooking, the other three brothers sat around him, watching him cooking. While the meat was boiling, one piece fell from the pot. The eldest son saw it fall on the ground, and thought that it would bring a bad name to his cooking. Immediately the others accused him of theft, and scolded him for stealing a big piece of meat for himself. They shouted at him. "Holeyar, Marayade" do not hide (that)". Hence the name 'Holeyar'. Eventually the elder brother was forced to live separately, and he was called Holeyar.

The old Holeyar respondent told this mythological story and immediately added the spontaneous interpretation. "Even now the same situation is continued. We are generally innocent, without any idea of theft or of cheating. Yet we are branded as dishonest people. As you find this story, of our past generation, we do things with good intentions only. But these are misinterpreted by others as something with bad intention and without any reason we get blamed as 'Holeyar'. But still some well cultured upper caste give us respect by treating us as honest people."
The origin of Holeya may be traced out in Hindu mythology. Various mythological stories are attributed to Holeya, their origin and descent. According to one popular mythological version Holeya and Madiga claim their origin from two guardsmen of Lord Shiva. Lord Shiva created two boys to look after the cow. In lieu of guarding the cow, two boys indulged in fund and killed it. The first boy who incited the second boy to kill the cow was known to be as 'Holeya' and the second boy who actually killed it was called as 'Madiga'. After that they made it piece. Shiva saw them and gave name 'Holeya' and 'Madiga'. Thereafter till today they are called by names as 'Holeya' and 'Madiga'.

DEMOGRAPHIC CHARACTERISTIC:

In an empirical study the socio-economic background is an important factor, which helps one to understand the society. In actuality, parameters such as age, education, occupation, income, marital status, residential patterns, food habits, dress pattern and language throw light on the life style of the respondents.

AGE COMPOSITION:

Significant variables like age were studied in order to know the respondents attitude experience, mental maturity and comprehension of the objects of the external
world. Hence, it was decided to analyse the respondents, age before discussing other variables.

**TABLE NO. 4**

AGE COMPOSITION OF RESPONDENTS

<table>
<thead>
<tr>
<th>Age in years</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 25</td>
<td>10</td>
<td>4.00%</td>
</tr>
<tr>
<td>26 - 35</td>
<td>28</td>
<td>11.02%</td>
</tr>
<tr>
<td>36 - 45</td>
<td>85</td>
<td>34.00%</td>
</tr>
<tr>
<td>46 - 55</td>
<td>76</td>
<td>30.04%</td>
</tr>
<tr>
<td>56 and above</td>
<td>51</td>
<td>20.04%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

From the above table it is inferred that a large number of respondents constituting 34.00% of the total sample being to 36-45 age group, 30.04% to 46-55 age group, 11.02% to 26-35 age group, 20.4% to 56 and above age group while only 4.00% of them belong to below 25 years. The Analysis brings out the majority of the respondents came from 36-45 age group.

**AGE AND MARITAL STATUS:**

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 bridegroom should attain the age of perfect maturity and understanding. So it is the common practice of the advanced sections of society to postpone marriages to the proper ages. Limiting the marriagable age of the boys to 18 years and of girls to 14 years. This was raised to 21 for boys and 18 for girls in 1978.

But in earlier times child marriage was very common. Boys and girls were married at a very tender age. Sometimes the age of marriage would be even less than 5 years. Bidar district is economically and socially backward. The early marriage was almost a rule. Even where there was law prohibitory marriage of a boy who is below 18 years while the girl is 14 years. But such a law was neglected by people. It is only during the last forty years the people have gradually began to realise that the age of marriage should be incurred. Therefore, it is difficult nor to witness child marriages even in rural areas. The Holeyas of Bidar District, in this respect appear to be more advanced. The following table depicts the situation.
TABLE 19. 5

AGE OF THE RESPONDENTS AT THE TIME OF THEIR MARRIAGE

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 10 years</td>
<td>39</td>
<td>15.06%</td>
</tr>
<tr>
<td>10 - 14</td>
<td>97</td>
<td>38.08%</td>
</tr>
<tr>
<td>15 - 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 - 24</td>
<td>64</td>
<td>25.06%</td>
</tr>
<tr>
<td>25 and above</td>
<td>50</td>
<td>20.00%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

The data reveal that 15.06% of the respondents got married when they were in the age group of 10-14 years, 38.08% in the age group of 15-19 years, 25.06% belonged to the age group of 20-24 years while 20.00% of them belonged to 25 and above years. It is revealed that a majority of them belonged to male group of 15-19 years. There was no one who married when he was below 10 years old. The modernisation process, it seems, influenced them in arranging marriages unless one is atleast 15 years. The old respondents married when they were small boys of 10 to 14 years. The age group on upward trend when we more to younger generation.

Marital status is understood in terms of married, unmarried, widow and widower. A survey of Holeya community in terms of its marital status is made and the following table has been constructed.
TABLE NO. 6
MARITAL STATUS OF THE MEMBERS OF THE HOLLYA

<table>
<thead>
<tr>
<th>Sex</th>
<th>Married</th>
<th>Unmarried</th>
<th>Widow</th>
<th>Widower</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>200</td>
<td>20</td>
<td>-</td>
<td>05</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>(88.81%)</td>
<td>(8.81%)</td>
<td></td>
<td>(2.21%)</td>
<td>(100%)</td>
</tr>
<tr>
<td>Female</td>
<td>10</td>
<td>08</td>
<td>07</td>
<td>-</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>(40.00%)</td>
<td>(32.00%)</td>
<td>(28.00%)</td>
<td></td>
<td>(100%)</td>
</tr>
<tr>
<td>Total</td>
<td>210</td>
<td>28</td>
<td>07</td>
<td>05</td>
<td>250</td>
</tr>
</tbody>
</table>

The above table indicates the frequency of married, unmarried, widow, widower, categories of persons. The data that the male married persons constitute 88.81% while unmarried constitute 8.81%. The widower form 2.21% percent. Among the females the married persons constitute 40% and unmarried constitute 32.00% and the widows constitute 28.00%. This shows that the percentage of married and unmarried among the male and female population of the community appear to be more or less equal. Further, the percentage of widow and widower is very small and does not offer any problem at the level of community living.

OCCUPATION:

In Indian rural society, occupations are so rigidly structured that there is a direct relation between the occupational pattern and the social structure.
Occupation of the rural people is generally classified into traditional occupation and non-traditional or secular occupation. Traditional occupations are associated with cast hierarchy. The scheduled castes have not been allowed to have any vertical occupational mobility.

The Holeyas are entrusted to do manual labour of both pure and impure in nature. In the district traditionally pure occupations mostly consisted of agricultural labour, whereas the traditionally impure works means unclean and lowly occupations like grave digging, disposal of carcasses, carrying dead message, carrying beggary, horse delivery, watching the village, sliting the wood at the time of marriage, distributing red soil at the time of special festivals like 'Hola' and 'Karhonni' etc.

As a consequence this caste have remained socially economically and educationally backward for several centuries. Their traditional occupational patterns are undergoing many changes in the recent part.

The economy of the Holey people in Bidar district is basically a subsistence economy. They follow the traditional menial jobs to meet their personal requirements. Besides they also work as agricultural labourer to meet their daily needs.
The present occupation of the Holeya caste is divided into main occupations as they are engaged in diverse occupations such as agricultural labourers, cultivation, government service at present along with farmer menial services.

<table>
<thead>
<tr>
<th>Main Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holatan</td>
<td>44</td>
<td>17.06%</td>
</tr>
<tr>
<td>Agricultural labourer</td>
<td>88</td>
<td>35.02%</td>
</tr>
<tr>
<td>Cultivation</td>
<td>35</td>
<td>14.00%</td>
</tr>
<tr>
<td>Employments</td>
<td>17</td>
<td>6.08%</td>
</tr>
<tr>
<td>Seasonal worker</td>
<td>35</td>
<td>14.00%</td>
</tr>
<tr>
<td>Carpenter</td>
<td>03</td>
<td>1.02%</td>
</tr>
<tr>
<td>Grocery shop</td>
<td>10</td>
<td>4.00%</td>
</tr>
<tr>
<td>Arrack shop</td>
<td>03</td>
<td>1.02%</td>
</tr>
<tr>
<td>Tailoring</td>
<td>06</td>
<td>2.04%</td>
</tr>
<tr>
<td>Social work</td>
<td>09</td>
<td>3.06%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

The above table reveals that out of 250 families 44 i.e. (17.06%) are engaged in traditional occupations, due to fear of upper caste Hindus. It is said that 88 families forming (35.2%) are engaged in agricultural
labour which is their main occupation. 35 families (14.00%) are engaged in cultivation. 17 respondents (6.8%) are in Government service. 35 families (14%) are seasonal workers like digging well, repairing roads, digging canals, sugar can cutting and gaundees, 3 families (1.2%) are engaged as a carpenter, 10 families (i.e. 4%) are engaged in maintaining grocery in their locality, 3 families (1.2%) are maintaining arrack shops, 6 families (2.4%) are working as a tailor and 9 families i.e. 3.6% are engaged in social work.

**INCOME:**

Income is an important aspect which determines the socio-economic status of an individual. It is correlated with occupation. That is why income is dependent on the nature of occupation. Holeya castes main sources of income are agricultural coolies and jobs. Their living conditions are very poor.

In view of the uneven distribution of work throughout the year the average annual income was calculated on the basis of actual day excluding slack seasons. In this study income of respondents is taken into account. The following table depicts the situation.
There was no difficulty in obtaining the income of the salaried people since it is paid according to the established rules in force. Some respondents are working as Teacher in Semi-Government Institutions, some are in Private Factory. Then some are in Government Offices. The table shows that out of 250 respondents the largest number of 161 constituting (64.04) percent are in the income group of 2001-4000. Only (5.2%) are in the income group of seven respondents upto Rs. 10000 and above thus more than 70% of the families are in the income group that does not exceed an average income between Rs. 2001 per annum and 4000 per year.

<table>
<thead>
<tr>
<th>Income of the Respondents per Annum in Rupees</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>upto 2001-4000</td>
<td>131</td>
<td>12.04%</td>
</tr>
<tr>
<td>4001 - 6000</td>
<td>161</td>
<td>64.04%</td>
</tr>
<tr>
<td>6001 - 8000</td>
<td>12</td>
<td>4.08%</td>
</tr>
<tr>
<td>8001 - 10000</td>
<td>9</td>
<td>3.06%</td>
</tr>
<tr>
<td>10000 and above</td>
<td>13</td>
<td>5.02%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td></td>
</tr>
</tbody>
</table>
Bidar district, being 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. In the Border area of the Maharashtra a few families speak Marathi and on the border of Andhra Pradesh, speak Telugu as well as Kannada. Mother tongue depends upon the nativity of the households. A majority of Holeya speak Kannada in Bidar district.

**TABLE NO. 9**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Language</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kannada</td>
<td>210</td>
<td>84.00%</td>
</tr>
<tr>
<td>2.</td>
<td>Marathi</td>
<td>35</td>
<td>14.00%</td>
</tr>
<tr>
<td>3.</td>
<td>Telugu</td>
<td>5</td>
<td>2.00%</td>
</tr>
<tr>
<td>4.</td>
<td>Hindi</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>Urdu</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Any Other</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

It is observed that 84% of the respondents have Kannada as their mother tongue, 14% of them have Marathi
and only 2% of them have Telugu as their mother tongue. Though people of Bidar district speak three to four languages people with Kannada mother tongue are predominant. It is this, that made them multilingual.

**EDUCATION:**

In a democratic society education is open to every one irrespective of any kind of discrimination, economic or social and all are privileged alike to share the advantages. This is often subject to a number of limitations.

It is a well-known truth that the literacy level of scheduled caste in India is very low as compared to the other sections. It is found that the majority of the respondents are illiterates. Even those who are literate, have less educational qualifications.

**TABLE NO. 10**

**LITERACY AND ILLITERACY OF THE HOLEYA RESPONDENTS**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Level of Literacy and Illiteracy</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>211</td>
<td>84.04%</td>
</tr>
<tr>
<td>2.</td>
<td>Ist to IVth</td>
<td>06</td>
<td>2.04%</td>
</tr>
<tr>
<td>3.</td>
<td>Vth to Xth</td>
<td>23</td>
<td>9.02%</td>
</tr>
<tr>
<td>4.</td>
<td>P.U.C</td>
<td>06</td>
<td>2.04%</td>
</tr>
<tr>
<td>5.</td>
<td>Degree and above</td>
<td>04</td>
<td>1.00%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>
The data reveals that out of 250 respondents, 84.4% (211) are illiterates; (2.4%) are literates upto primary level who have the knowledge of reading and writing followed by (9.2%) 123 are educated upto High School and (2.4%) 6 are educated upto intermediate only while (1.6%) 4 are found to be graduates. The data proves that the literacy level among Holeya is extremely low and hence the social mobility is also found to be a relatively poor and slow.

RESIDENTIAL PATTERN:

The Holeyas are living in a cluster of houses forming a separate Holeya locality known as Harijan 'Wadas' or 'Holgeri'. The high castes do not stay in the localities occupied by Holeyas. They were not allowed to enter into the interior parts of house.

The housing pattern of Holeya differs from other localities. The Holeya people of Bidar district in village live in their own small and old thatched huts made with poor quality materials. Ventilation arrangements are very poor. Owing to lack of space there is no separate bath room and everybody takes bath outside in a ramshackle structure. The houses are generally single roomed, though a few of them have an additional rooms. The remaining houses are huts.
TABLE NO. 11
TYPES OF HOUSES BY QUALITY OF RESIDENCE

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Types of Houses</th>
<th>Number of Households</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>House with thatched roof</td>
<td>196</td>
<td>78.04%</td>
</tr>
<tr>
<td>2.</td>
<td>House with tile roof</td>
<td>47</td>
<td>16.04%</td>
</tr>
<tr>
<td>3.</td>
<td>House with stone root</td>
<td>13</td>
<td>5.02%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

The various types of houses of Holeya caste are indicated in the above table which states that out of 250 respondents 78.4% have thatched roof houses and 16.04% have tile roofed houses and 5.2% have houses with lime stone roof.

FOOD HABITS:

Food is one of the most important basic needs without which no animal being can survive. Normally individuals adopt their diet patterns with the indigenous food stuffs available in the area. Difference in food habits are due to diversity of caste culture and the ecology.

An analysis of the food items and dietary habits of the people in an area is important because it reflects the nutritional level of the population. The normal diet of the Holeyas of Bidar District at present consists
of Jawar "Roti" Dal, Vegetables etc., the old practice
of eating 'Dal Roti' and dry chilli powder with onion
is now changing. The Holeyas are non-vegetarians. In
the past Holeyas were carrion-eaters. But now they have
given up owing to the efforts and school going children.
He persuaded the people not to eat carrion. In the
beginning there was resistance but slowly people gave up
that habit. Some members when tried to continue the old
practice, young man poured kerosene on the dead animal
to avoid it as food. However, they continue to be non
vegetarians as they occasionally buy meat from the
butcher, or from near taluk place. Occasionally a
butcher comes every fortnight to Holeya locality to sell
meat. And festival 'Kari' like Holi, 'Sankaraman' in
some village Holeyas themselves as cut he-buffelo by
contributing money and distributed it among themselves.

Taking intoxicant drinks like toddy and arrack
is common. Now they are changing this habit also but
occasionally they consume it.

DRESS PATTERN:

The dress pattern of Holeya community is similar
to other Hindu castes dress. The male members wear a
white turban, some of them wear yellow, a few of them use
vermillion colour towel and dhoti.
The youths use trousers and bush shirts. They wear wrist watches, whether they are educated or uneducated. They are well built and appear to be more energetic.

The Holeya woman have grizzle complexion and a well developed figure. Traditionally, Holeya married women are supposed to wear a 'Nov Wari Saree' i.e. 9 yards (long Anjuri and blue colour). They wear blouses of cotton dyed dark blue with deepered and border called 'Jard Anch'. Young girl before her phadki, polka and kirguni before starting wearing saree. In joint families or where the old parents are living, their daughter-in-law were compelled to wear the 'Navwari Saree'. It was found that the educated girls and young daughter-in-laws rebelled against this old practice of wearing 9 yard saree and wore six yard sarees. Young girls who were school going wear langa (skirt) and Davani after maturation at present instead of saree.

Holeya women do not wear costly ornaments. The main ornaments are seen among them, are nose pins, ear pets, silver anklets and toes, rings. Also they wear glass bangles of different colours, cosmetics are rarely used except coconut oil and vermillion.
Most of men, women and children look shabbily dressed. They wear cotton clothes. They do not use bed sheet. Most of them use gunny bags and toddy mat for sleeping on the floors. They do not use pillows. The pattern of dress and a use of other things like trinkets, beads etc, reflects their poor economic conditions.
REFERENCES

5. Ibid., p. 8., 1977.