In this chapter the social life of the Kuruba of Karnataka is discussed. The Kuruba are a part of cultural and political life and history of Karnataka. So our study of their social organization will also throw some light on the life of other castes specially the other backward castes in the State.

For our discussion on the social life of the Kuruba we have studied their social institutions such as caste, clan, lineage, family marriage and kinship. Their structure, organisation and functional aspects together with the changes which have come in these institutions. Further, the changes brought by the Backward Caste Movement are also included. This will naturally leads to a comparative study of Kuruba with other Backward Castes in the State, with regards to their privileges and statuses.

The occupation of rearing of cattle and animals such as sheep for meat, milk and wool, goes back to prehistoric times. Moving with cattle in search of food and shelter influenced the way of life of the Kuruba. Owing
to this occupation a few Kuruba sub-castes like the Hettikuruba, Andekuruba and Kamblikuruba became nomads and a few others such as the Jēnukuruba, Kēdukuruba and Kamblikuruba, Bettakuruba, Uralikuruba, Mullukuruba and Kurumba have been classed as hill tribals.

It is also possible that a few shepherd groups were also conquered by the Aryans and made slaves (Dāsās). Still others worked as serf group to Aryans and became Sudras and lower in societal and social order. However, a few Kuruba groups who avoided the contact with the Aryans remained in isolation even today in forest and are today known as Kēdu-Kuruba, Jēnu-Kuruba, Mull-Kuruba and so on, and make a living by collecting forest produces for their food.

One striking thing about the Kuruba community and their culture and way of life is that they are very much influenced by their occupation, i.e., sheep-rearing. It is because their culture is moulded in the cradle of nature - in hills, meadows and valleys. Their traditional occupation has also influenced their community life, settlement pattern, social organization and so on. The Kuruba caste system exhibited through the ages because of
its occupation. The caste is associated with different endogamous sub-castes with different sub-occupations and names. Among them, those with dissimilar occupations formed separate sub-castes. Here caste (Jāti) and sub-castes (Upa-jāti) led to the belief that the groups called sub-castes are formed out of the bigger groups called castes.

It is believed that originally, there was only one caste of Kuruba called Hālumatadavaru (Hanumanthappa, 1942:20). Later because of various historical reasons they were split into many sub-castes and these later became exclusive caste groups. Each of these sub-caste groups are small, scattered and also do not have a definite way of life, occupation, etc. Among these castes it is only the Hālukuruba who are large in number and have a definite occupation and also a way of life. Therefore we have chosen here the Kuruba group for a detailed study and to refer them to the Kuruba in the state.

Kuruba as members of a village community, also interact with other castes and occupational groups. The Karnataka villagers are of clustered type where different castes cluster in their own lanes or localities in one place, to give the cluster type of appearances (c.f. Ishwaran, 1975:28; Gurumurthy 1976:22). According to
their ethnic and ritual status different castes occupy a particular locality in the village settlement which Gurumurthy (1976) has called as ritual circles. The Kuruba are one of the ritually low castes and also recently settled to village life from their nomadic type of life. They are allowed to live but a little away from the center of the village settlement and close to other low castes such as Talawar, Kabyar and so on. They are not an untouchable caste but their occupation of rearing sheep has brought them comparatively a low status. So in day to day life the Kuruba interact mostly with the above castes through lending and barrowing, spending the leisure time, helping each other at times of need and crisis. Naturally children and women folk also interact with this sphere of activity.

The caste Hindus as neighbours in a village settlement, share common ritual activities also. They have deities in common and worship them and celebrate rites, rituals, fairs and festivals together. Owing to their poor financial condition and small population size, they celebrate the locality level festivals collectively and also sacrifice animals in common. They also possess
shrines of caste and family deities such as Soundatti, Nalara, Dēvara Gudda, etc., in common. They also make trips to these shrines together and camp in one patch of land. Often they undertake ritual activities on behalf of each other and make offerings and also bring holy objects for each other. In this way they interact with the other castes, but this as said before restricted mostly to low castes only.

As members of Hindu religion the Kuruba have a few roles towards other Hindu castes and village community as a whole. Socially as members of the village community they participate and contribute to all socio-cultural activities of the community. They share the community life with other castes by drawing water from the same wells and brooks and also use other civic amenities. They also contribute to rites and rituals celebrated at village level.

As agriculturists and members of the same ritual group the Kuruba take help and assistance from many other occupational groups in the village. This brings a bundle of opportunities for them to interact. As neighbours in fields they undertake many agricultural activities like sowing, harvesting and lending of seeds, agricultural
tools and also labour, with villagers belonging to other castes. As fellow members of the community they involve in maintaining law and order in the community through their caste council and at wider level, through traditional panchayat. At times of dispute among themselves or with other castes the Kuruba take help from the village panchayat. A few Kuruba traditional leaders also sit in the village panchayat to settle disputes. The Kuruba, being one of the dominant castes - both numerically and financially, take an active part in village administration. In their political activity they interact with other villagers as members of political parties and factional groups.

As members of Jajmani system, they take assistance from all craft and service castes in the village like the carpenter, blacksmith, potter, barber, tailor, washerman, cobbler, pipesmen and so on. As a Jajman (Yajanam or Ayadakula) they take help from these castes in their agricultural activity. These social, economic, political and ritual activities give them lot of opportunity to interact with other villagers. In this way the Kuruba
once believed to be one and homogeneous group of shepherds, got themselves divided and scattered all over the country. Depending upon the situation they followed a number of occupations and also got a social status accordingly. Again over the years they changed to such an extent from each other in their occupations, customs and manners that they were further split into in a number of tribes, castes and sub-castes.

CASTES AND SUB-CASTES AMONG THE KURUBA

Today though the community leaders are struggling hard to convince that the Kuruba are one and that they have one culture and background, there continue to be groups and sub-groups among the Kuruba. The Kādu Kuruba, Jānu Kuruba are still in the tribal condition and make a living by collecting forest products. Among the plain groups the Hende Kuruba are shepherds and semi-nomadic. Those who are settled to agriculture also belong to a number of sub-castes such as Hālu Kuruba, etc. In terms of social status the former are superior to the latter and still follow the pastoral way of life as a secondary source of living. Those who weave blankets are divided into two groups, Senna Kambli and Dodda Kambli, literally
meaning small blanket and big blanket. The latter are considered superior to the former.

Each sub-caste and caste has its own myths about its origin and occupation they follow. Each think that they are superior to other and this led to a feeling of high and low and lack of commonality among them.

Clan Organisation:

Next to sub-caste grouping comes the clans or totemic groups locally called Khola or Badaugu. Each one is an exogenous group with a common totemic symbol which is either a plant or an animal, clan among Kuruba is both a localised and scattered group. Nanjundaiah and Iyver (1931:63-67) list as many as one hundred and eleven totemic groups among the Kuruba of former princely state of Mysore itself. They are as follows:

1. Adu Kula 7. Arasina
2. Aliga 8. Arasnu
4. Ane 10. Bandi
5. Annu 11. Basari
6. Ari or Are 12. Bele
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<td>Basara</td>
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<td>Benecha</td>
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<td>18.</td>
<td>Binu or Salu</td>
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<td>Bana</td>
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<td>Avaru</td>
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<td>24.</td>
<td>Bole</td>
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<td>Budali</td>
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<td>Chelu</td>
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<td>Dovadaru</td>
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<td>35.</td>
<td>Dande</td>
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<td>37.</td>
<td>Dasari</td>
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69. Kongandi
66. Koppu
67. Kota
68. Kelli
69. Kumbala
70. Mallige
71. Majjige
72. Majjina
73. Maselu
74. Marasala
75. Mada
76. Menasu
77. Minchu
78. Mice
79. Mola
80. Mota
81. Muruhindina
82. Mutu
83. Nagare
84. Neli
85. Navilu
86. Nayi
87. Naggalu
88. Nelli
89. Onike
90. Otha or Hotha
91. Puttara
92. Ponniru
93. Sagara
94. Same (a) Chikka (b) Dodda
95. Samanti
96. Setti
97. Sakalu
98. Sande
99. Sankhu
100. Suji
101. Surya
102. Sontha
103. Thumbe
104. Ungara
105. Uppu
106. Hatti
107. Hutta
108. Gose
109. Leli
110. Mane
111. Asali
Later a few more were added to this list by Hanumantappa (1942:35), and they are as follows:

1. Anfina Kuladavaru
2. Asalu
3. Baidu Varahadesale
4. Cthikula
5. Kandana Kula
6. Kuniwaru Kula
7. Kotiyavaru
8. Jandeyavaru
9. Jedikuladevaru
10. Tagaru Kula
11. Duddinavaru
12. Maligeyavaru
13. Banageruru
14. Banavadaru
15. Basalukula
16. Bijjinigeri
17. Bhojanaru
18. Maleyavaru
19. Malligeru
20. Najjigeru
21. Najjinadavaru
22. Masaluguru
23. Maneyavaru
24. Masaluguru
25. Shyavigaru
26. Sangasazadevaru
27. Shampigeru
28. Sanagaru
29. basalukuladevaru
30. Saladavaru
31. Sadugalu
32. Somantigaru
33. Varahadesavaru
The sub-caste of Kuruba we studied from one village as a reference group has as many as twenty-eight clans. Their names are as follows:

1. Sēvantlaru
2. Manelaru
3. Kaigondlaru
4. Ekkelaru
5. Taiguladavaru
6. Sannelaru
7. Gowdlaru
8. Malelaru
9. Siddanna Kurubaru
10. Gowdaru
11. Byaladavaru
12. Gondlaru
13. Koggana Kuladavaru
14. Kapālaru
15. Bannelaru
16. Dayālaru
17. Kodelaru
18. Dāygula
19. Atteleru
20. Kodleru
21. Halesina Kurubaru
22. Ało Kentelaru
23. Bijjalaru
24. Turuvaru
25. Gantelaru
26. Jōgan Kuladavaru
27. Boomezlaru
28. Helinavaru

The clan organisation of Kuruba binds together people on many kinds of mutual obligations and activities. These are based on individual interactions so as to establish marital links. Each clan traces its origin...
to a totemic group among Kuruba which determines its status. Each clan acts as a guide line in interaction with the members of other clan in taking food, etc. The clan also helps in mate selection and regulates marriage rules. Clan organisation also regulates ritual life of Kuruba.

Each Kuruba clan has its own social standing, status and roles played towards the caste as a whole. For example, the Sāvantīlāru clan is a priestly group. Its leader attends the traditional panchayat meeting of the caste and helps in settling disputes and punishing the offenders. In this way it helps in maintaining law and order in the caste group. It has authority and power to organise caste level meetings and also maintain law and order. Its leader sits in the panchayat meeting and settles disputes. Clan members can be seen together only during clan level celebrations and activities. The commonly and oftenly meeting place is the temple of the clan deity. Once in a year when the festival of the clan deity is celebrated the clan members attend it as an obligation. Devotees belonging to each clan perform certain rites and rituals together and so they meet and undertake the activity together on a particular day, time and place. Today except
these the clan members as a whole do not have any activity in common. However, they always carry the "we feeling" among them and this can be seen in their day-to-day activities.

C. Lineages

Each clan is again divided into a number of lineages. If the lineage members live close to one another in the same village and in the same locality, the non-lineage clan members are scattered. Among Kuruba the lineage is referred as Yamsha. A lineage is generally known by the name of the originator and in day-to-day life the lineage groups are referred using terms like Koral, Jogaplar, Arelar, Suttavvar, Chowtiker, Jere Katter and so on. Further each lineage is split into a number of families. For example, among the Savantluru clan we recorded a number of lineages like Taledar, Pujari, Buddi, Kalli, Hosa, Ballur and so on. Further, the Taledar lineage group is divided into families like Taledar, Turuvappa and so on. Members of a lineage group feel that they are one and also live close to each other in the same locality, following the same occupation and way of life. In other words, they share the community life together as one group.
Family is the primary unit of human society. All-sided development of human society rests on it. The contribution of human race, satisfaction of sex urge, peaceful atmosphere at home all depend on the family. It has many functions to perform, essential and not so essential. Family influences a child's life in all its aspects, physical, mental and moral (Margaret Mead 1971:355). It is mainly in the family that child learns the most valuable lessons in religion, morality, self-help, cooperation, loyalty, love, sacrifice and service. Therefore family has been described as a nursery of human creatures.

Family is the nucleus of socio-economic and religious activities among the Kuruba. In working as a unit it satisfies the needs of its members as well as the society at large. The family organisation among the Kuruba is very much influenced by Hindu religion and way of life. Kuruba family is generally referred as Kutumba in which persons or couple generally known as spouse (Samsāra) live. Their relation consists of blood bondage and therefore in it roots of all social relations and ties can be seen.

Among the Kuruba today, the family system is
changing fast owing to both internal and external forces. Because of the modern education and urban influence, individuality is also growing fast. The younger generation wants to live independently and without any restrictions and controls of their elders. As a result, of late more and more nuclear families of husband, wife and their unmarried children are coming up.

In the past, when Kuruba followed their traditional occupation of sheep rearing and blanket making the family needed the help of as many hands as possible. It needed many persons to take the sheep for grazing, from one place to another in search of fodder, and it was necessary they had to be in a group because of the fear of wild animals. They also needed many hands while wool shearing and at the time of lambing. Similarly blanket making needed lot of helping hands to twist the yarn, to work on the loom and to starch and dry the blankets and finally to market them. Both men and women and even grown up children were put on the job. So the newly married, pregnant, old and wet mothers stayed at home and worked as the spindle and loom. Others followed the flocks. At that time one of the women-folk of the family accompanied men to cook food for them and milk
the sheep. Thus they needed a big family of grandparents, uncles, aunts, cousins and so on. The oldest male member headed the large extended family and assigned different duties to his sons, such as following the flock, weaving and marketing the blanket and so on.

When sheep rearing became less profitable, Kuruba began to take up other occupations like spinning and weaving of blankets and agriculture. With this the need for a larger family dwindled. Later modern education and white coloured jobs made the Kuruba youth to move out of the traditional home and establish elementary families at the places of their work. When the newly weds come out and started living separately in the family of their own and away from the parental control, the family structure and life changed a good deal. Gradually over the years the nuclear family became the order. As we can see from the statistics from the village under study, out of 212 total families only 22 families are extended families. Further we may note that all are vertically extended families and none was laterly extended.
Kinship Organisation:

Kinship organisation refers to the social relationships and it is the logic of Anthropology. To understand the kinship organisation of Kuruba we have studied the kinship structure among the Kuruba in the selected village. The Kuruba are a patriarchal group with patrilocal and patrilineal practices. A generic term Sambandigalu is used to denote all those who are related. They classify their kin into two categories - consanguineal and affinal. Locally the former are called as Rekta Sambandigalu while the latter are known as Beegaru and Nentaru. All those male blood relatives who have a right for the share in the ancestral property are known as Dāvōdīgalu and the rest are all Beegaru. It is but natural that all male members of a clan and lineage are Dāvōdīgalu. All those who become kin through affinal ties such as marriage, are Beegaru.

It is common that a group of Dāvōdīgalu live very close to each other sharing land, house sites, gods, festivals and rituals in common. Since they are the immediate neighbours in the settlement, they come to the rescue of their needy kin at times of crisis and need such as fire, death and accidents, etc. It
is also common for the women folk of their group to work together and also exchange labour in domestic work, food ingredients and so on. Children of the group also play and grow together and sometimes are disciplined by elders of the group.

On the ritual ground since the Pūndigalu belong to one lineage and clan, they have common family deities, fairs and festivals. They make trips to the shrine of their clan/family deity together. Offering of worship and bringing back the sacred material from the shrine, on behalf of each other is also common. When fairs and festivals are celebrated in the group they do so as a group. If one of the families is not in the position to celebrate owing to some unavoidable reason such as the absence of male members from the family, since they have gone with flock or someone in the family is sick, the entire group postpones the celebration. If there is a death in the group it defiles all of them since they become the closest degree mourners.

In the field of economic activity the Pūndigalu work close to each other. Since they share the common ancestors they also share ancestral property. They own
house sites in the settlement area and agricultural land, in one place. In case of sheep owning families they go grazing the flock together. If the flock are less they may collect them into one flock and go on turn. Lending labour in agricultural work and agricultural tools are also common. Borrowing of petty cash, food grain, etc., are also common.

It is also true that usually Kadaygalu are not in good terms with each other. This is because they have a right to share the ancestral property. Their living together in the same settlement and working in the fields which lie close to one another, breed constant conflict in them. Often they are not in talking terms. But kin obligations force them to remain faithful and co-operate with each other. To solve the situation the kinsmen adopt a peculiar stand where men folk have rivalry, but women-folk, old and young maintain absolute neutrality. As a result, day-to-day interaction among kin, continue uninterrupted.

Contrary to this Beegaru live outside the settlement and do not share property rights. They are
related through marriage. Since the marriage contract are made on clan basis they are deemed to be related to the entire clan and not anyone particular family. So they are also supposed to maintain absolute neutrality and cordiality with all their affinal kin.

Affinal kin are not supposed to interfere in the quarrels or affairs of their kin. If they do so they became known as shameless ones. They also become object of gossip among the caste members. Therefore unless it is inevitable they always remain neutral. At times of need they may request other members to involve to solve a problem or issue, and never personally interfere in the quarrels. So an affinal kin is appreciated if he does not interfere in the matters of his kin. Contrary to this, consanguinal kin are appreciated when they interfere and also give all out support. On the contrary an affinal kin such as the brother-in-law, maternal uncle, etc., get the highest appreciation if they help their kin at the time of financial need, sickness and in their fight with non-kin.

However, the co-operation and participation of affinal kin is very essential at the time of celebrating
rites and rituals. For example, the role of father-in-law, mother-in-law, brother-in-law, mother's brother, father's sister are very essential. One can say this type of involvement of affinal kin starts right from the birth whether male or female. The affinal kin who visit, often bring gifts of food and clothing. Their presence and giving a new clothing is very essential at the time of birth; first menstruation of a girl, marriage and death. Of course, on all happy and sorrowful events they will be there to share the occasion with their affinal kin.

Marriage:

The institution of marriage is the most important and basic in any human society. As Majumdar (1966:582) says it socially sanctions the union of male and female or as a secondary institution devised by the society to sanction the union and mating of a male and female for purposes of - (a) establishing a household, (b) entering into sex relations, (c) procreating, (d) providing care for offspring. In any society marriage has these functions and among the Kuruba also it serves the same functions. The marriage types and marriage practices differ from
society to society and this is true in case of Kuruba as well. The Kuruba being a traditional caste with little or no influence from outside, with an occupation like sheep rearing which is closely connected with nature, their marriage practices were very much traditional in the past. Even today bulk of Kuruba population follow the age old customs and traditions. Thus even today payment of bride price, arranged marriages, kin marriage, child marriage, etc., are common.

Since the Kuruba community is in the Hindu fold they are very much influenced by the Hindu way of life. They believe that marriage is essential to all men and women whether they are sick and weak, rich or poor. So they somehow see that all their sons and daughters are married. Again marriage is a sacrament and they too believe that marriages are settled in heaven, so they cannot be dissolved easily. The marriage rite for an individual is a must; like any other sacrament (Samskāra) and so celebrated as a ritual act with all colour and pomp.

The marriage activity among the Kuruba starts with the boy's parents looking for a suitable bride for
their son. They expect that the girl should be young in age, good in manners, coming from good parental and family background and also from a family which is equal if not superior, in terms of economic status. If such a girl is available among the kin it solves their problem. If none is available then the search continues outside the kin fold. In a community forced with sub-caste, clan and class status groupism, together with regionalism, the choice for a good bride in most of the cases is restricted to a limited number or sphere. Another factor is such a choice will be very close to their own village. So the girl chosen will be either a kin or from among the well acquainted group.

On locating a girl the boy's parents ask a common friend of the family, an elderly person, to negotiate the marriage. This person who is wellworsed in the act, deal the matter carefully to avoid any possible misunderstanding or quarrels. Because it is an insult to get a straight rejection in such matters. So the mediator first enquires about the mind of the family in casual manner and later, when indications are favourable, proceeds further with the matter.
On approval of the proposal the boy's party visits the girl's family with the groom to be or without him, and elders, to have a look at the girl. If the girl is approved then, they ask the girl's family to visit their family to see their socio-economic conditions. If they also approve then the matter connected with marriage payments and ornaments to be given to the girl, bride price or dowry to be paid, place and date of marriage and so on will be discussed and settled. Generally an engagement ceremony (Vilya Prasta) will be celebrated to seal the marriage transaction. If it is a kin marriage there is no stress on all these transactions and they may observe them symbolically.

Kuruba marriages, in the past, were celebrated at the groom's residence. But now they are conducted at the residence of the girl. The bridal party arrives at the place of marriage one day earlier to the actual day of marriage, with kith and kin. They are received cordially and in a ceremonial manner, by showering rice grain on each other. From there they are taken to their place of lodging and fed properly.
Next day the actual marriage takes place, where in presence of the gathering of kith and kin, the groom ties the sacred lace (Tali) to the bride. Tali is a lace of black beads of two lines with gold talises at the middle. The rite is followed by a grand feast to all those who attend the marriage.

Compared to the past, today, the Kuruba marriages are changed a good deal. In the past, marriages were contracted only among the nearer kin; mostly cross-cousin and uncle-niece marriages. The second thing was mostly they were child marriages. Owing to scarcity of suitable girls among the preferred category there was great demand for brides and this led to child marriages. In many cases the bride price was also paid. A few gold ornaments like necklace, gold bangles, armlets, anklets, etc., were also given. This was because in the backward community of Kuruba women toiled a lot for the family against all odds. Further, women died young owing to improper treatment, malnutrition, during child birth and so on. All these led to imbalance in the number of men and women and this had caused scarcity of brides. Because of this girls of young age were married; and this ultimately led to the problem of child marriage, child mothers, child widows and so on.
Now-a-days owing to the efforts of the caste associations and such other welfare organisations, the Kuruba are marrying outside the kinfold. Now the sub-castes and territorial restrictions are also not given much importance. This is due to modern education, employment away from home and so on. Modern education and influence of Brahmanism have discouraged the payment of bride price and instead dowry is paid to the boy. Education and enlightenment have nearly brought an end to the child-marriage.

In the past the different Kuruba groups were isolated and followed different occupations of their own. Each one believed that the occupation it followed was superior and noble to other. They had a tendency to maintain a distance from others and as a result, inter-dinning, inter-marriages and such other commonal activities were minimal. So the different sub-groups of Kuruba interacted very little and this in turn had weakened them socio-economically and politically. Each group tried to solve its socio-economic problems individually but failed in majority cases. They also competed among themselves for the limited resources they had. So they
had hatredness, jealousy and rivalry among themselves. This weakness of the Kuruba was exploited by the higher and forward castes.

When the Backward Caste Movement gained its momentum, the leaders at the outset struggled to bring unity and collective feeling among the different castes and sub-castes of Kuruba. To achieve this aim, they started organising district and state level conferences. They also made use of the socio-ritual gatherings like marriages, fairs, etc. Using such occasions, they aimed at removing the bad feeling the Kuruba had towards each other. During such gatherings, they not only made speeches about the need and urgency of closer and collective interaction among themselves but also brought into practice a few of them like inter-dining, inter-marriage and etc.

The caste level meetings of the Kuruba exposed them to different groups, which hitherto had a self-imposed isolation. A few of the programmes of the caste association like the publication of history of the caste, opening of schools and colleges and caste hostels for their students, provided them with opportunities to interact among themselves and know more and more about
each other. Later the educated and enlightened families and individuals began to change their occupation and even marry outside the region and sub-castes.

In the past, when the Kuruba were a very backward community in terms of education and finance, they gave more importance to tradition and traditional values. For example, the notion of high and low or superiority and inferiority among the different clans or totemic groups, sub-castes and families was high. They cared more for traditional values in the field of socio-religious, ritual aspects though they were obstacles to development. With the dawn of modernity the situation began to change. Marriages were contracted on the basis of education, modernity, etc., than on near family background. The old values attached to families and sub-castes got changed and the importance was now given to individual merits. The old notion that longer and joint families are ideal, died out and small elementary families begin to emerge. The values attached to kin marriages, marriages in nearby villages got changed to non-kin marriages and marriages in for off villages. These changes are no doubt are the results of awareness which had occurred in the society
at large. We must also know that the initiation for this came from the Backward Caste Movement.

In the past, the Kuruba spent lot of their resources on rites and rituals; mostly on the celebration of a few rites like marriage, funeral and so on. For the sake of status or prestige it brought, they spent lavishly on marriages. This type of unwise spending had come in the way of development of the community. Now the expense on the marriages and such other rites and rituals have been reduced very much. Instead the money is given as help or dowry to the newly weds or in getting job, etc. Similarly conducting marriages in groups and religious shrines and Kalyanamantapas has also become common and this has naturally cut down the marriage expenses.

Now-a-days the endogamous castes among the Kuruba do not show much discrimination with regard to sub-caste status. They have now liberalised rules with regards to consensuality and marriage. This is because of the awakening among the Kuruba to resolve the internal differences and bring unity among the community members. This feeling is the result of a number of factors like
modern education, modern political set up and so on.
The Kuruba caste association and a number of other socio-cultural organisations too have played an important role in bringing changes among the Kuruba. To give proper directions to its members the associations often called meetings at the district and states levels. All these are again the results of the Backward Caste Movement which is toiling for the betterment of the downtrodden castes, especially in South India, ever since the beginning of the nineteenth century.
I sow the seeds with the help of agricultural implements in the farmyard.