



A CASE STUDY ON COMMUNITIES IN KARNATAKA

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ABSTRACT

India Is the one of the fastest developing nation in terms of population and economic. The Government of India and the Government of Karnataka's introduced many Policies for the growth and welfare of people, Acts and Programmes are introduced to develop the backward castes status. Under these, many economic, social, educational, and so on Policies, very purpose of this paper is to understand the various castes in Karnataka further to identify the work culture of the people of Karnataka.

1. BRAHMIN

Sannati Chandralamba belongs to cultured family, they strictly follow the tradition in every walk of life and they ask Kula Guru to perform sacredity of birth and death. The naming ceremony will be held for Girl child at the age of 12 and within 3 months of the date of birth for the male child. If alone male child then sacrifice (Homa – Hindu mythological ceremony) function will be organised and before the male child marriage 5 imprints (Mudre) and for female child 3 imprints (Mudre) will be stamped. A ceremony called Upananaya will be held for the male child. This community will not enter in to the lower community temples. Even then if they wish to go they will go by carrying substances like coconut and sweets particularly sugar. Usually this community mix up with upper caste of Lingayat community and they will not mingle with other communities. During Goudas era this community is called as Kulkarni Gouda used to fix the date to celebrate festivals and that will be followed by the Kulkarni. During this era they used to bow down (Namaskar) as and when they used to come across of Goudas but in these days nobody cares. The Kulkarni's were very strict in their culture and they never allowed a person to enter their home. Now these days one(upper cast) can enter their home. If any women give birth, mother and baby are kept outside the home, and are untouchable for the first 10 days. After conducting function by the upper cast people such as kumbaar, kambaar, soolagitti the baby child and mother are accessible to others. This community will not allow any one inside the kitchen room and the God worship room in the house.

If there is any demise in the family, they follow untouchability methodology, meaning no one touches any one. Close relatives will bring the food and they serve by doing so, the untouchability period gets over. When dead body is burnt, they preserve three stones, bones and rice water through which they carry out Pind Daana in the last rite ceremony. They perform rite ceremony by march pasting around the dead body by carrying pot filled with water and having three holes inside the pot, once the march past gets over, at last they throw the pot behind them and they never look back what happens after throwing the pot, this kind of activity is carried out by their relatives. During marriage ceremony both male and female should agree to tie up. Once they agree the related traditional functions will be carried out by the family by exchanging betel leaf and memorandum of agreement. Before the marriage day. Son in law Parade will be conducted and son in law will be welcomed to bride home by washing his leg. Bride family will follow the words of an astrologer.

The holy places for this community are Kaashi, Badri, Rameshwar. Non vegetarian communities are not allowed to worship God Hanuman. This Brahmin community worship all kinds of God and they go to temple along with substances like coconut and sweets particularly sugar, for lower cast community temples like Holey, Maadiga community, they send upper cast person along with sugar, coconut to worship. Usually they visit Raghvendra Monastery which is situated at Yadagir. Females are not allowed in male temple where as females are allowed in female temples. Females are liberal except during worship of



God. Females are unaware of Government Laws, Rules and regulations due to their tradition

2. AINAAR

This community has a tradition to go door to door and collect flour powder in the wallet (Jolige). These days, the tradition has become liberal and they are not going daily (door to door) to collect flour powder in their wallet. They are the disciples of Vishwaaaradhya Swamy follow their teachings. They go to every community people house as and when they are invited. Even today also they tell ephemeris(Panchaang). Swamy tie up linga (Aayachaar) to the new born baby within three days and the naming of new born baby will be done by Brother in Law or the Swamy. In todays world some people will follow Ankali or Neerpaadi Monastery. When it comes to marriage, In front of Kula Guru Groom will tie knot to Bride. They worship Basavanna. Since is no burial land or grave yard, they do last rituals in their field and the one who don't have their fields they perform it in government land, near pond called Maddi Kere.

3. BANAJIGAA

This is the sub community of Lingayat and this community is strictly following the Hindu myths. The birth, death and marriages are performed by following tradition called AINAAR saanidhya. This community keep track of changes occurs in the village and their community, time and again they remember the changes took place. This is the upper caste community and having well to do, and this community folks will lead normal life.

4. REDDY

Reddy community folks will perform naming ceremony according to the instructions given by AINAAR MUTTYA (an elderly person or old aged person belonging to AINAAR caste). If they want to search bride they listen to the percept (shaashtra) given by AINAAR MUTTYA (an elderly person or old aged person belonging to AINAAR caste). This community people celebrate all the festivals such as Holi, Udagi.etc with full josh and energy. While constructing the house they strictly follow the panchang. Like other castes and communities they follow the last rituals by giving baath to the dead body and they keep dead body in sitting position and they worship, once all relatives and friends visit then dead body parade takes place finally they swamp the body in their respective land. Their Family deity or community deity (Kuladevathe) is Hemareddy Mallamma.

5. KUMBAARA

This is the normal community/ caste in the society and these days they follow panchaanga to name the newly baby in the family, they keep naming ceremony very early comparing to other caste and communities for girl child within 11 or 15 or 16 days and for boy 2 or 22 days, they follow AINAAR and special about this cast is, all community people will taste the food prepared by them. Previously they used to collect mud and prepare the pot and they used to sell

but these days they stopped making pots and they simply collect from local or outside and they sell. This change took place because of no value and demand in the market but they never gave up their traditional pot making work. They lead normal life and they have high regards for their community.

6. KAMBAARA

This class of people are also called as Vishwakarmas and they perform different works to lead their life, they are also called as Panchaal, Panchaal meaning they may be Carpenter, Goldsmith, good at brass or steel related works, they are also extremely good at sculptures (Shilpi). This is vegetarian caste and they have Family deity or community deity. They follow the tradition in ceremonial functions and rituals. This community has full faith in their jobs and these communities are not interested in higher education. Kalika devi is the family deity. They remember Thinthini mouneshwar. The birth of this community is given by goddess Sirsingi Kalika devi, even though they have the lands they are not interested in farming and during Ugadi fest they worship all weapons or objects used for their earnings.

7. VISHWAKARMA

The community claims descent from the god Vishwakarma, who is considered by Hindus to be the divine architect or engineer of the universe. He had five children — Manu, Maya, Tvastar, Shilpi and Visvajna — and these are believed by the Vishwakarma community to have been the forebears of their five sub-groups, being respectively the gotras (clans) of blacksmiths, carpenters, bell metalworkers (metal casters), stonemasons and goldsmiths. It is not known whether these five subgroups historically practised endogamy, which is a frequently-found feature of the Indian caste system.

The origin myths of the Vishwakarma community were first consolidated in the early 18th century, during the British colonial rule. These myths were compiled in the Vishwakarma Puranam, whose original manuscript is undated but was most probably created in the mid-17th or 18th century. According to a popular myth recorded in the Vishwakarma Puranam, the five children of the god Vishwakarma served the gods as artisans, and possessed the ability to create things by simply imagining them. They had conserved their veerya by being celibates, and lived in a fort on the coast of Ilangapuri (Sri Lanka). The fort was made of lodestone, and the enemy weapons thrown at it were stuck to its walls, rendering it invincible. Their chief enemy was Karunakaran, a vassal of the Chola emperor. In order to defeat the Vishwakarmas, Karunakaran planted many beautiful women (Brahmin women according to some versions of the legend) in the fort. These women married the Vishwakarmas, thus destroying their spiritual power, and learned the secret that a certain type of poisonous grass could be used to burn up the fort. Using this secret, the enemy blew up the fort, and the Vishwakarmas were scattered in various areas, where they were forced to work as artisans and craftsmen for mortal humans.



8. ELIGERA

Birth, House warming, marriage, death are performed through AINAAR (JANGAMA), traditions are being followed similar to backward people. Early days this caste used to sell liquor as part of their leading life, gradually it has been disappeared and struggling to lead their life. They have become labour class people and facing difficulty in their life. Goddess Neeramaanivi Yellamma is the family or community deity.

9. UPPARA

Traditionally selling the salt, but these days its disappeared, in this community all the percepts, functions are performed by AINAAR (JANGAMA). This caste prepares cart(MANTAPAA) for the dead body to carry, in todays date also the Holeya caste people come to plough the field and Maadiga community will play the drum. They worship god before the marriage. Mudrike and Veena Mudrike are the two special religious/sacred system it has very strict rules and regulations due to which it is no body is following and the one who is following the dead body of them is burnt and the one who is not following their dead body is swamped in the buried land. Tirupathi Timmappa is the family or community deity.

10. KABBALIGA

Selling fish and boating is the job of this caste but due to low income and no scope they are leading their life by working as labour or doing farming or hunting on special occasions and they are working in other fields. This is backward class caste and their education is not up to the mark, the religious/sacred functions are being performed by AINAAR(JANGAMAA) and they are the follower of Vachanakaara Ambeeger Choudayaih.

11. KURUBA

This community or caste who tends sheep, goats, and they are called as shepherds, by tending sheep they used to lead a life, but these days they have shifted to other fields like farming ..etc the religious/sacred functions are being performed by AINAAR(JANGAMAA) and they are the follower of Vachanakaara Ambeeger Choudayaih. This caste will not strictly follow religious activities. They are the devotee of Beerappaa. Blanket is the brand of this community. They strongly believe in not doing mischief to others and they will follow this to the extent. If a kid dies, whose age is less than 15 they will not do any religious function. This community appreciate the change took place to their society in the various fields like education, work and other walks of life. Early days this community people work under goudas and now they are independent and the growth of this community is remarkable and are happy about it.

12. AGASA

This community people are also known as Parit, Agasa, Madiwaala and Dhobhi is the basic work(Cleaning the cloths and pressing it). These days they stopped because of there is

no scope for it. This community is known for its humble attitude.

13. WADDAR (BHOWI)

Traditionally this caste used to break the stones for the construction, this is the mode of income for them and they are paid very low due to which gradually people changing their work and becoming labour and are working in different sectors, economically backward caste struggling to lead the life. They are very strictly follow the religious activities and the religious/sacred functions are being performed by AINAAR(JANGAMAA) or Kulaguru (Gurikaara). These are the devotee of YELLAMMA and are follower of god Shreeshaila Mallikarjunaa. If marriage takes place in the temple AINAAR will tie the knot (MANGALASUTRA) to bride, in case of home the groom will tie the knot (MANGALASUTRA). The dead body will be swamped near the pond. Their economic conditions are pathetic and are facing lot of difficulties to lead the life. The TELAGU language is the mother tongue of this community/caste.

14. HELAWA

Traditionally this caste prepares Mat.

15. HADAPAD

Hair cutting is the traditional job of this community and are called as KSHOURIKA, these are also called as Hadapad. Till date they are following the same tradition and are working in this field. This is backward caste, these are not treated properly in the society and are unhappy about it. The religious/sacred functions are being performed by AINAAR(JANGAMAA). They have great respect and regards for HADAPAD ANNAPPA who is the vachanasahityakaaraa.

16. MARATHA (CHOUDHARI)

They are proud for their belongingness to the Chathrapathy Shivaaji Maharaja community and showering abundance of respect and regards to Shivaaji Mahaaraja. They worship pandharaapur god. They are from Maharashtra State Traditionally they are butchers and still they follow their traditional work, MOHARRAM and DYAAWAMMA TEERINA Festival. . The religious/sacred functions are being performed by BRAHMAN's and their population is very less. This community appreciate the change took place to their society in the various fields like education, work and other walks of life.

17. HOLEYAA

HOLEYA is the community has the tag of untouchability in the society meaning they do not have respect in the society and they have got their own way of leading their life when it comes to religious functions. Basically this community used to dig the land and other labour kind of work they do to lead their life. They are not fully dependent on farming since there is a scarcity of land



further their deity or sacred guru is HOLEYAA – DAASARU all religious functions will be carried out by them, if not then by the AINAAR(JANGAMAA). They give due respect to CHETTIGEMMAA and they worship MAREMMAA. Unlike all communities they also follow their own religious activities. Early days they are ill-treated in the society and the other caste/ community people have belief that if some one touches them bad omen will happen. This community/caste is not good at education field and only they can read and write. On special occasions they perform religious activity called OODI TUMBWADU to MAREMMAA and YALLAMMA HEDLI . we find remarkable drop outs in the field of education due to their economic conditions and these days it is very difficult to lead their life. If any one dies, to operate band MAADIGA will come if and only if he has been called by HOLEYA. Unlike others they also conduct TITHI OOTAA. When BEDAGU MANYEDEVARAU become one that time marriage function takes place. They do not have any holy place. Early days if any one dies they are going to act like messengers and used to circulate death message to relatives, friends and their locality but now it is stopped. They have an impression as BRAHMIN and LINGAAYAT communities are upper caste communities and HOLEYA-MAADIGA community is lower and backward caste, like other caste are having facilities like water tank in their colony, this community also has, due to PALSTIC AGE they are allowed to enter in HOTELS. Lot of changes took place due to the constitution of India. This community is know for its works like digging, acting like death messenger, performing works during marriage function and so and so forth are performed for all caste and community of people in the society, and as and when they demand equality in the society, there will be difference, injustice, inequality, suppression and exploitation this community experiences.

18. MAADIGA

Like HOLEYA samaja or community this community also suffers from untouchability in the society, most of social and domestic problems are same. Traditionally they stitch sandals, shoes and band performance are the works they perform for their bread and butter. But these days hardly doing such works. They have choosen different fields such as a labour and farming, its very difficult to run their family by farming also due to less land and they are unable to send their children to the school. The religious/sacred functions are being performed by AINAAR(JANGAMAA) some time these functions are also done by the MAADIGA-DAASA, infront SHARANA oriented people naming ceremony will be done. In this culture we can see women are the followers of goddess YELLAMMAA and gents are the followers of MALLAYYAA. They have MAATHANGI culture and its strongly rooted in them. if and only if religious functions are performed by AINAAR(JANGAMAA) then only groom will tie knot to bride. This community celebrates GOWARI HUNNIME fest in a grand manner. They worship god in temple from far distance, they never go near to the god. Their religious functions will be performed by upper

class caste and HOLEYAA-MAADIGAA-BHOVI community people are not taking active role in other religious activities. If any demise happen, some occasions they leave their house, if a demise happens and if the family has no land or field one of family member has to carry the dead body to GAIRAANI like their community people explain. MAADIGAA ownness was deeply rooted in the old days now it is almost disappeared now. Few people are in to the business of making sleepers and shoes. The Mulla caste people butcher the cow and they distribute the meat among this community people and the skin is being collected by MAADIGA community people, further with that skin they prepare sleeper and shoes and they give it back and collect one bread (Roti) from them. In addition to this they also prepare MAATI a type of rope which is used to lift the container from the well and preparing OOGUNTU(a kind of item used for cow),BAARKOOLU (A kind of rope which is used to hit a cow). And other domestic items are being prepared by the cow skin. Similar to other community they have also there religious laws, rules and regulations which they are following. They deeply saddened about the education of their kids due to drop outs. They are economically not sound, this community people explain as the society has drastically changed but as we belongs to this community we see minuscule change which has no impact on us. They have their community Sangha and the members of this sangha are of the same community. They blame god (PARAMATHAMA) for his impartiality to their community. In old days they used to wait for a year to collect JAWAAR grain from the KANAA (a kind of container - Digging land and making space to keep the grains). This community never blame others and leading their life peacefully.

19. SAIYYAD

In the muslim community this is the upper caste and traditionally they are MOULVEES. When birth takes in the family they give five names after five days by the MULLA in a specific manner. In this community they perform special religious function to the male child called MUNJI, which is similar to the UPANAYANA of BRAHMIN community.

In this community both groom and bride family sign on agreement form and after that marriage takes place. The dead body will be carried in a cart called DHOLI and take it to MASJID and perform NAMAAS (Prayer), after this they carry to home to perform last rituals after that they swamp the dead body in the land. They have got their own burial land. They have procured the burial land by collecting the money from their community this kind of holy job has not been done by Hindu community people. They never invite Hindu community people if they are invited for final rituals they are not allowed to pour mud on dead body, later they can. Kids give hairs to God (Muslim Monk) this is called JAWALA. They celebrate Hindu festivals also. But Hindus will celebrate only MOHARAAM festival. Further This SAIYAAD community people will celebrate BAKRID and RAMDAAN festival with a great zeal and josh. If pregnant woman dies she also swamped in burial land. This community has fear of their kids if they kids will not go to



school then they open PANSHOP due to this reason they are sending their kids to school likewise their community people describe.

If anybody calls for the work, they will go and perform otherwise they will not go by their own this is kind of job fluctuation they have in the society. These days are good days as compare to old days likewise they demonstrate. They have a ray of hope that the education can change their kids lives.

Normally they do not marry to other caste (SHEAK, PINJAAR, JYAATHAGAAR) people. HAZ is the holy place for them and visiting HAZ brings prosperity, faithfulness and regard attitude brings in them.

In this religion they follow Hindu culture (like they ask to SWAMI before performing any function, while naming ceremony). This indicates there is great impact of Hindu religion on them.

20. SHEEKHA

In a Muslim community, this caste does business, Like all muslim community people they also does religious function through MULLA'S. If a birth takes place in their family they will not give the milk till naming a newly born baby a GOD'S NAME (a religious naming ceremony). They will not give the food to the carrying women. If a demise happens, UPPAAR caste (Hindu Religion) people will dig the buried land to swamp the dead body. They never use band and they chant KHURAN while carrying the dead body further ladies are not allowed to GHORI burial land. The THITHI culture is same as Hindu religion and They give CHAAZ, The one who has lost his eye(s), or Husband or Wife died or any finger broken will not fall under this category. They celebrate festivals every month in their own normal style. RMADAAN, BAKRID, MOHARRAM festivals are celebrated in a grand manner. During RAMDAAN they keep fasting for one month and they have special kind of culture called SHAWWAAL which will be celebrated after the 6 days of RAMDAAN. Once RAMDAAN gets over they distribute sweets named KURMA to all community people, further they donate 5% of their earned money to all. This community people are hard working people and they will not fast on all the RAMDAAN days. They swamp female dead body in the same burial ground. Olden days MUNJI is performed by barber but these days doctors will come and perform. Generally MUNJI function will be organised for a kid within 5 yrs of date of birth. They have strong belief that if child gets proper education he/she can survive anywhere in the world. Further they explain as the JAANAPADA songs are disappeared due to the birth of mixer grinder. During the construction of house, at the initial stage meaning, plinth will be initiated by MOULVIES. They express as the society has changed lot. They express drastic change took place in the field of education, earnings, jobs and even caste system. This caste people are not much aware of the government plans, rules

and regulations and they demand reservation for their community.

21. PINJAAR

This is the predominantly backward class caste of Muslim community, traditionally their job is to make beddings and pillows, and they do not strictly following neither the Muslim religion nor Hindu religion. Generally this caste follows Muslim religion but they did not gave up both the religion. On older days we used to eat Pundipallya by mixing water but these days we are getting Rotti Palyya, Anna Saaru and is it not the golden era? They ask counter question. Due to no scope and demand in Beddings and Pillows they are forcibly changing their field, and living their life by farming, labouring and are astonished about the change took in their society, further they never imagined that their traditional work dies like this.

22. JYATHGAARA

The most backward class of Muslim community is the JYATHGAAR community and traditionally they travel one place(village) to another place(village) and sell the products. But these days they gave-up their traditional job and completely shifted to farming. They celebrate both Muslim and Hindu festivals, they used to celebrate Hindu festivals because the kids of this community used to like sweets prepared during Hindu festivals. If you look and compare with SAIYYAD caste the PINJAAR and JYATHGAAR caste families will not strictly follow their religion or traditions.

CONCLUSION

In the above said communities no one has cast feeling, for some people they have their own caste god even then other community people are worshipping. MASJID is not only holy place for the Muslim community, even other caste people worship. But HALAAY (god giving temple) both Hindu and Muslim community people worship. For all caste the home god is different in Hindu culture. Except BRHAMIN, BANAJIGA, AINAAR, REDDY cast all other castes are belongs to Hindu community. Generally Kurukundi Mallyaya and Mailapur Mallyaya are the home god for most of the castes. HOLYEYA-MAADIGA caste families have no Holy place, these two caste people are not allowed to enter inside the temple and till date is being followed one can identify her caste by looking at nose wearings said by untouchable community women. While constructing home they follow religion as per their community rules and regulations (by calling BRAHMIN, AINAAR, MOULWI), we never see much difference in the outer design of houses for these communities. One can see only Muslim community people will have their own buried land and other caste people are not. Only one house for Brahmins so they burn the dead body in their land. Here no caste has either own land or the building (Bhavana). For HOLYEYA and MAADIGA other castes are upper castes. For backward class category, the



BRAHAMIN, AINAAR, BANAJIGA, REDDY and SAIYYAD castes are upper castes or forward castes. In this research it is noticed that upper caste or forward caste is one who are vegetarians, due to which BRAHAMIN, AINAAR, BANAJIGA, REDDY, KUMBAAR falls under this category. Some caste they have their own wells and are used on unavoidable circumstances. During summer season other village people used to take bath in the well. In almost all communities there is a change, in their living style due to education, jobs and income. For some caste like BRAHAMIN, AINAAR, BANAJIGA, REDDY, KUMBAAR are not having enough property but they are well to do for themselves. People are not aware of inception of their caste and their traditional job. If problem persists people approach TANDAA's political leader otherwise generally people are approaching police station to resolve their problems. One can explain by looking at their living style, walking style and speaking style one can identify their caste. Boycotting publically, open punishments, killing activities are not found during this research activity. Further people explain that, at times exploitation, suppression, and differentiation found among the communities. Similarly Openness, equality and brotherhood are found among the communities and have actually happened and experienced by people. There is no specific direction and clear cut way or idea about Laws, Rules and regulations

One can see due to health problem family economic condition has fall down and are in critical conditions. There is no timely rain due to which farmer condition has become pathetic. Every caste people build their relation within their caste. Most of the caste dependent on farming, some people are working in different sectors. One can view every caste is dependent on socioeconomic, religious system. The religious functions, traditions, rules and regulations are different or vary from caste to caste. Only few caste carry forwarding their ancestors job but most of the communities have switched. Basically they belongs to village and generally communities have changed their caste due to change in their job, education and income. The inequality we find in untouchability community and their growth also not encouraging. The untouchability is the biggest hiccup in their life. Except Brahmin caste all caste will swamp the dead body and except uncertainty death (during pregnancy./ Accident or decease) dead body will be swamped. If the different caste people maintain good relationship in the society, HOLIYA will dig the burial land and BAND (HALIGE) performed by MAADIGA. Still there is inequality in the society for HADAPADA community. We see the Brahmin community culture has changed, BRAHAMIN, AINAAR, BANAJIGA, REDDY, KUMBAAR are belongs to upper caste now these days its disappearing. KUMBHAR, KAMBHAR communities living together peacefully. ELIGER, UPPAR caste people leading their normal life. KURUBA and KABBALIGA community are more in number but very few children get educated and due to low income they are facing hardships in their life. WADDARU, HELAWARU, HADAPADA, PINJAAR, JATHYAGAAR fall under low income and poor

class people. Its very difficult to resolve the issues of MARATHA CHOUDHARI caste. HOLEYA and MAADIGA community people have taken advantage of government facilities and are improving their living standards. In Muslim community SAIYYED, SHEKH, PINJAAR, JATHYAGAAR are identified as different castes but they have common culture among them. SAIYYED and SHEKH caste families are more religious as compared to PINJAAR and JYAATHGAAR. Generally people aware of Job Guarantee, Govt Houses, Washrooms, Ration Card, PAHANI, CROP BIMA, Loans but they are unaware of laws, Government rules and regulations. People want to gain advantage of government schemes such as Job Guarantee, Govt Houses, Washrooms but they don't know how to get it. Further all community people express that they belongs to backward class when it comes to take advantage of govt schemes.

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