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## SOCIOECONOMIC STATUS OF DEEVARU COMMUNITY WITH REFERENCE TO SHIVAMOGA DISTINCT, KARNATAKA

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### Abstract:

This study is to Deeveru community socially and economically backward community in Shivamoga District in Karantaka. The theme and the findings of the present paper constitute one of the dimensions of my doctoral research. Descriptive and analytic methods are used in this study. Mainly primary data are used focusing on qualitative in nature. The present research was carried out under the heading "Socioeconomic Status of the Deeveru community". The data was analyzed by randomly using questionnaire and this research was obtained from the exhibitors in the Shivamoga area, Marine, Soraba and Hosanagar. This has been addressed by addressing the issues related to the marital status of the currently designated tribes, the extent of education agriculture land, and the underlying factors in annual income. The objective of this paper is to find out the socio-economic status of Deeveru community and to suggest ways and means for their overall development. The present study is based on primary and secondary sources of data.

**Keywords:** Socio-Economic, Education, Billava or Deeveru, Edigas Community,

### Introduction: -

Tribal communities in Indian society have approximately a hundred years of human life. All the societies in the world, including India, have privileged and privileged deprived and backward classes. No society has ever been able to provide equality of privileges and social recognition for all to establish equality. They are socially, academically, economically, politically and culturally very backward compared to other classes. To the extent that it is backward, our Constitution does not guarantee equal rights, opportunities and freedoms. In the wake of Dr B.R. Ambedkar's social concerns in independent India, the liberated nomadic and quasi-tribal communities and Dalit communities are included in the constitutionally scheduled caste, caste and backward classes list. Has been placed. The Scheduled Tribes, Scheduled Tribes and 5 Communities have been placed on the Backward Communities list of the liberated communities. The following are the dynasties of the backward classes of the Scheduled Caste and Scheduled Tribes communities. The Government of India has declared the following tribes as Scheduled Tribes. Karnataka has a number of hardworking, nomadic and semi-nomadic tribes. These are listed as Scheduled Castes and

Tribes and Backward Classes by Constitution. The Scheduled Tribes, Scheduled Tribes and 5 Communities have been placed on the list of Backward Classes in the Free Communities. In the nomadic communities, the Scheduled Tribes, the Scheduled Tribes and the 4 Communities are listed as Backward Classes.

### **Called the Billava or Devaru, Edigas Community of Karnataka**

Edigas or Idigas is a Hindu community of people rigorous in south central areas of Karnataka. Some Idigas are concerned in soma and Ayurvedic medicine. The traditional occupation of Idiga people was that of toddy tapping. They are mostly concentrated in Malnad, Shivamogga district. Similar but culturally distinct toddy tapping communities, called the Billava and Devaru, exist in Dakshina Kannada and southern Karnataka, respectively. There had been attempts to cause these various communities, of which the Devaru are considered to be socially the lowest-ranked, to cohere politically but these had petered out by the 1980s.

### **Review of Literature**

Many Researchers have attempted to explain the causes and consequences of backwardness and low-level socio-economic status of Devaru community. These studies have identified lack of education, absence of skills and training, agriculture land, lack of property rights, poverty and poor state of healthcare responsible for low socioeconomic status. A number of secondary data related to the present study of the social factor of the present paper is available to the community and the following are obtained as follows.

- Huchchappa Mastar Kugwe, Malanadu Dewara Sanskriti Sangam, Kannada Authority, Kannada Bhavan, JC Road Bangalore, 2007. An Historical Study of the Madhu Ganapathirao Madenur, the Diaries of Karnataka. Shimoga, 2015. H. S moon, diva children. Dhatri Book Bangalore, 2009. Sivananda S Kempallera, Dewara Community Agri-Practices (M.Phil Samprabha), Kannada University 2008

### **Study Area**

What is the social status of the sexes in the current research study? And socially involved aspects of his professional role in society. These include the annual income of the Devaru community, if financially convincing. This fieldwork is a study of two species, especially those in the ocean, Soraba, and the new cities.

### **Objective of the Study**

1. To analyze the field of study about education, marriage, family background.
2. To analyze the about the factors like cultivation, geography and annual income of the Devaru community
3. To analyze the present socio-economic status of the Devaru community

## Hypothesis

1. Academically the divine race continues.
2. Social status is insecure.
3. Most of the deer own arable land.
4. The study community has a lower annual income.
5. It lacks the influence of globalization and modernization.
6. The government needs to devise and implement appropriate plans for development.

## Data and Methodology

The data for the present study is collected from primary and secondary sources. The primary data is collected from 122 respondents from Socio-Economic Status of Deevuru Community in Shivamogga district. Data was collected by interview schedule; the sample size was selected randomly from the age group 18 to 45 and above. Secondary data is collected from various books, journals, articles and reports.

## Result and Discussions

In the present study author attempted to understand the different aspects of social and economic status of respondents. The present paper analysed the socio-economic profile on the basis of age, family composition, education status, occupation, marital status, family income and health status. These variables help us to know the socio-economic status of Deevuru Community in the following table and descriptions of relevant information were collected from individuals of the Sagar, Soraba, Hosanagar Diwara community who participated in this fieldwork.

**Table 1: - field work area**

Sl. No	Field work area	Frequency	Percentage
1	Sagara	25	22.32
2	SopeKatte	29	25.89
3	Hosanagara	22	19.64
4	Rebban Pette	20	17.85
5	Bommanahalli	16	14.28
<b>Total</b>		<b>50</b>	<b>100%</b>

The above data shows that 50 per cent of respondents are in the number of Respondents in each field work area was retrieved as mentioned in the above table of Interviewer A, with a higher proportion of 44 29 (25.89%) visitors in the Sagara followed by 25(22.32%) in the Hosanagara of Rebban Pete 20 (17.85%). It was found that 22(19.64%) of the respondents had given information on Bommanahalli and 14.28 in the survey.

**Table 2: - Type of Family**

Sl.No	Type of Family	Frequency	Percentage
1	Joint Family	107	95.54
2	Nuclear Family	05	4.46
<b>Total</b>		<b>50</b>	<b>100%</b>

As the table above suggests, most of the research sites, i.e. about 1.5% of the total number of joint families, and only 1.3% of the number of segregated families

**Table 3: - Age at Marriage**

Sl.No	Age at Marriage	Frequency	Percentage
1	Yes	110	98.21
2	No	02	1.78
<b>Total</b>		<b>50</b>	<b>100%</b>

Marriage is the mission of engaging every person in society to live a responsible life. The individual relies heavily on agriculture for their livelihood. The number of lands whose lands are mostly rainforest has increased.

**Outcomes:**

1. The majority of the population, 1.3% of the diaspora, has joint families in the field of study.
2. A total of 6 (2.1%) academically educated people are in this community.
3. 1.3% of the Deevuru community owns arable land.
4. Large numbers of people have low annual incomes of about 1.5%.

**Suggestion**

1. Conducting compulsory education programs for the educationally backward communities
2. To be aware of family management aspects.
3. Increasing the government-funded higher education special internal reservation for these economically and academically disadvantaged communities.
4. The government needs to make appropriate plans for the development of this community.

**Conclusions**

This ongoing debate about educational, occupational conditions and the next move seems very interesting. Our nation is in the best position both academically and professionally. The tragedy is that A's usually don't brave this race outside. If there is any advantage, they say their caste aloud. It is also true that the community certainly remembers all the people of our race who upheld their vocation and social commitment and made us feel proud of ourselves. Most importantly, we need to give our children a taste. As long as the children are reading with the help of a father's reserve, Dad's money is hard to grossly

anticipate. We can only expect a handful. But if we teach our children to love it, no one can prevent a child from reading it on their own, and then whether or not there is a reservation / money; it will definitely shine like a star. There are also many pros in the field of employment. Most of the people in our society, whether they are government employees or private employees, are not just by nature but by their hard work, discipline, commitment and great love for work.

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