

Socio-Economic Conditions Of Jogyara Community: A Sociological Analysis

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Abstract

India is a very traditional and diverse country. One hand we have metropolitan, cosmopolitan cities and one hand there are hill-dwelling Tribes, Adivasis as well as nomadic communities that migrate from one place to another which mostly go unnoticed. Every community in this society has their own customs, beliefs, traditions, languages, religious sentiment, social customs, economic administrative systems and many more. India is known for its diversity. In such a society, science, technology, modernity and industrialization began to develop on one side, on the other side traditionalists such as Nomads, Tribal and Adivasis came to the bottom of the social hierarchy in this complex society. Many of these communities can still be seen deprived of basic amenities and primary education. Many have made an effort to identify such communities and bring them to the mainstream of society. However, quite a big number of Nomads still live a nomadic life without being out there in the mainstream of society.

The purpose of this research is to study the socio-economic conditions of Jogi community, one of such communities. The current study "Socio-Economic Conditions of Jogi Community: A Sociological Analysis" is a sociological study of Jogyar community inhabiting the one village of Karnataka, particularly N Devarahalli, Challakere Taluk, Chitradurga District. Collecting information by interviewing respondents individually by selecting them for the current research using an interview schedule and also secondary data. And this research is an attempt to identify one such nomadic community which is included in the list of marginalized groups.

Keywords: Community, Nomadic, Adivasis.

Date of Submission: 26-08-2023

Date of Acceptance: 06-09-2023

I. Introduction

Many kinds of diversity are visible in Indian society. There are small villages, overcrowded urban areas and tribal communities living in forests as well as nomadic communities migrating from one place to another place for their livelihood. Having differences in species level, there are innumerable groups of people in the society. But each community has its own conduct, belief, behavior, culture, language, religious feelings, social practices and governance. So, each community is different from one another and worthy for the study.

Like other states, Karnataka has many caste, tribal and nomadic communities. The village, urban, Adivasi and various caste communities are becoming more and more organized. They are building their own associations in order to get help from the government or other organizations and retain the facilities they already have. With the development of modernity, education, science and technology, the caste sentiment has become more and more organized in the names like monastery, temple, politics, reservation and backward class. Each caste community can find its own monastery, caste and association, thereby establishing educational institutions, orphanages, hostels, hospitals, marriage forums and helping the poor in their community. But nomadic communities remain behind in the process. However, they made efforts to preserve the traditional, social and cultural practices nurturing.

Major caste communities in Karnataka are Agasa, Balija, Beda, Besta, Brahmana, Dasar, Bhovi, Devadiga, Devanga, Ganiga, Golla, Gudikar, Eediga, Kodava, Kote Kshatriya, Kuruba, Kumbara, Kudumba, Lingayata, Marati, Meda, Nayar, Nayinda, Uppara, Vishwakarma and Okkaliga. About 67 species have been identified in Karnataka. Some of the communities are very strong and some are still unaffected. Lingayata, Okkaliga and Kuruba's are the dominant

caste communities in Karnataka. Thus, many communities in Karnataka have their own ideologies, some are organized into a few well-organized communities, whatever their objectives are to protect their interests, their social, cultural and religious practices need to be preserved and nurtured. Thus, many caste communities in Karnataka have their own ideologies, some are organized as right communities and some are organized to a small extent and whatever the objectives are to maintain their interests, their social, cultural and religious practices are unique and there is a need to preserve and develop them.

Jogiyar Community:

Mythological and historical records about Jogiyar community are not particularly found. But some of the scenarios that are available verbally are explained here. The elders of the community says that Arjuna, the middle Pandava, unexpectedly entered the room of Dharmaraya when he slept with his wife in seclusion. As the brother's command to mistake. He goes on pilgrimage for 12 years as an atonement. Then he was begging while holding the begging bowl and playing the kinnari. One day, in the traditional garb of a jogi, he begs his mother Kuntidevi by singing a kinneri song. A conversation between Kunti Devi and Jogi ie Arjuna takes place. Even today, Jogis play Kinnari and sing the song of Arjuna Jogi. Apart from the plains, they are also found along the coast of Karnataka. The history of Kinnari Vadya or the Jogis who play it can be found in the 12th century as well. There is a reference to a Sharan named Kinnari Bommaiah among the Saranas (Boralingaiah, Hi.Chi. 1996; 123).

Historical Background:

The Jogiyar community is one of the backward communities of Karnataka and is a nomadic tribe. Kalabhairava worshipers, their way of life is different. Also, their language, clothing, food, tradition all have their own, especially the people who value the culture more, it cannot be wrong to say that it is the community of Jogis. They originally migrated from "Maharashtra" and their background began as the lineage of Arjuna i.e., Nagarjuna of the Hindu myth Mahabharatha, from where this nomadic race of Jogis is a living community. Also, they are a group of people who are called the children of God in Maharashtra. But because they are nomads, they have migrated to Karnataka and other states. However, they speak a Kannada language mixed with Marathi as they are originally from Maharashtra. They worship Arjuna's bow as they are Nagarjuna sect. Also, we can find 27 sects in the community. For example: Naga panth, Ravala panth, Yoginath panth, Joginath panth, Shivrath panth, Kashinath panth, Nagarjuna panth and many more, can be found. They are scattered in some states and some districts in India. The community of Jogis is a nomadic race with its own characteristics, nomadic races in Karnataka as already listed by Vimukta and Nomadic Tribes Study there are 56 nomadic races. Also, the state of Karnataka is in the second position in India. Especially considering that they originally migrated from Maharashtra, they are scattered in various parts of Karnataka. Tavarekere, Pujara Muddanahalli (Shira Taluk, Tumkur District), Chaluvareja Halli (Gubbi Taluk, Tumkur District), Beechanahalli (Koodligi Taluk, Bellary District), Kurugodu (Bellari District), Jodal, Nagagonda (Chennagiri Taluk, Davangere District). This nomadic race can be found living in many taluks and villages of the district like N Devarahalli (Challakere taluk, Chitradurga district), North Karnataka district and also coastal areas. Their status can be seen in Karnataka where some are included in the Scheduled Castes, Scheduled Tribes, and Backward Classes. It is seen that many have entered the mainstream of society. Still others are facing social, economic problems. Many government schemes have reached few, it can be seen that some people have no idea about any of the government schemes. (Hi.Chi. Boralingaiah, 2008).

The present study is about the community of Jogis belonging to Challakere taluk, in Chitradurga district they are found only in two well-known Sri Kshetra Nayakanatii areas of Challakere taluk. They are found in N. Devarahalli village near Nayakanahatti. The second one can be seen living near Kadarehalli in Challakere taluk. Even though there is a cordial atmosphere of social relations among the surrounding communities, they are living outside the village by building shacks. Still talking about Chitradurga district, in this district which is famous as Bayalu Seeme, especially Challakere taluk is famous as second Bombay in business but. in the same taluk this Jogiar community of N Devarahalli has identified itself culturally but has failed to identify itself socially, economically.

Cultural Status:

Originally hailing from Maharashtra, it is identified as there are more than 27 sects, among them the Jogiyar community belongs to the Nagarjan sect. The Jogiyar community calls him the lineage of Shiva Elders of the community. The Jogiyar community is identified as a nomadic community and can be seen living as nomads for more than 50 years. The community said that patriarchal family is in force and all the system is decided by men. In this community, Harpeernath, Pulaskar, Ganechari, Pavali Bhandari, Bhandari, Dalwai, Bereru are also included in the sub-castes, and they do not observe the dowry system during the marriage, and the marriage is consummated. This tribe especially celebrates Ugadi Festival, Dussehra Festival, Mariamma Jatre, Malesiddeshwar Jatre. Also, during the festivals, the people of this community have a custom of sacrificing the animal that they have hunted. Also, they observe certain prohibitions during childbirth and menstruation. Among them, a three-day Sutaka is practiced during childbirth and a five-day Sutaka during menstruation. Thippeswami, an elder of that community, says that they do not follow the custom of organizing the cremation, they put the dead body inside an old cloth and plants a plant weighing 6 feet deep and bury the dead body. All these above points inform the cultural practices of the Jogiyar community.

Status of the Jogiyar Community:

The Jogiyar community has distinguished itself culturally, but it faces several social and economic challenges. In this context, the conditions of the Jogiyar community have been analyzed as follows:

- **Social Condition:** The Jogiyar community has its unique social background as it primarily belongs to the nomadic caste. They have limited access to facilities, and in terms of settlement, they are nomadic, without a fixed land area, as they migrate from one area to another. The Jogiyar community faces various social problems, including a lack of basic facilities and sustenance opportunities.
- **Economic Condition:** The economic status of the Jogiyar community has not significantly improved, as they mostly rely on begging rather than engaging in agriculture or other occupations. They tend to follow their ancestors' professions, but this has not led to an improvement in their financial standard of living. The Jogiyar community, with its unique cultural and economic background, relies solely on daily income, making them economically disadvantaged.

Importance of the Study:

This is a study focusing on marginalized groups, specifically examining the social and economic conditions of the "Jogiyara" community within a social context. The study aims to analyze the current status, as well as the social and economic status, of the Jogiyara community. The significance of this study lies in the growing importance of addressing the challenges faced by the Jogi community and bringing about positive changes in their status. Nomadic communities in India are socially underdeveloped and often oppressed, yet they strongly adhere to their own traditions. Therefore, there is a need to study the issues faced by nomadic communities and implement transformative measures during the process of modernization. The present study seeks to understand how the Jogiyara community embraces its unique culture and preserves it amidst the changing social dynamics of society.

Meaning and Concept:

Jogi Sect: The community derived its name from a mythological incident where it disguised itself as Jogi to seek the favor of Lord Shiva. However, Ganga was displeased by this deception, and Shiva seemed equally unimpressed. To preserve the disguise, Shiva declared that he would create a Jogi from his sweat who would wander the world. It is mentioned in various myths that this community originated from that event (Hi. Chi. Boralingaya, 2008:97).

Objectives of the Study:

Present study is analyzed the "Socio-Economic Conditions of Jogi Community: A Sociological Analysis" and the specific objectives are:

1. To know the socio-economic profile of the Jogi Community.

II. Review of Literature:

Bhanu B.V. (2007) conducted research on the people of India, specifically focusing on Maharashtra in Part-3. The study explores the various nomadic groups in India, including the Jogi community. The book provides comprehensive information about the Jogi community, specifically their nomadic lifestyle in Maharashtra. It extensively documents the Nath Pant Jogi sect within the Jogi community. This research is valuable in addressing these issues and is limited to the state of Maharashtra. Additionally, it helps in understanding the distinctions between the Jogi's of Maharashtra and Karnataka.

Gurulingaiah M. (2008) conducted a study on marginalized and marginalized groups, focusing on the tribal communities of India. The study highlights the numerous challenges faced by these communities, including exploitation, oppression, inequality, discrimination, deprivation, and backwardness. Despite ongoing efforts to promote their development, these communities continue to struggle and face dilemmas. Therefore, there is an urgent need for their comprehensive development.

Nanjundaiah and Anantha Krishna Iyer L.K. (1936) reported on "The Mysore Tribes and Castes," where they explored the existence of distinct folk traditions among various tribes in Karnataka. This book provides valuable insights into the literature of these tribal folk traditions. Additionally, it allows for comparisons between the folklore presented in the book and that of other tribes, enabling an examination of the prevalence of tribal folklore in the current study.

III. Research methodology:

The study titled "Socio-Economic Conditions of Jogiyara Community: A Sociological Analysis" focuses on the conditions of the Jogiyar community in N Devarahalli, located in Challakere Taluk, Chitradurga District, Karnataka. The study collected information from primary and secondary sources to analyze the social and economic conditions of the community. Additionally, the research involved personal interviews and

interactions with respondents to gain insights into their current circumstances. The field study employed scientific techniques for data collection, resulting in the collection of both qualitative and quantitative data.

The Profile of Study Area:

Challakere Taluk:

Challakere, located in Karnataka, serves as a central point within the Chitradurga district. It encompasses a geographical area of 862.93 square kilometers and has a population of 365,784 residents. The region is primarily known for cultivating barley crops and is often referred to as the "second Bombay." Additionally, Challakere is home to more than 70 operational oil mills, with groundnut being the main commercial crop. Due to its significant oil production, it is often recognized as the "Oil City." It is worth noting that the region of Karnataka experiences relatively lower rainfall compared to other areas in the state.

N. Devarahalli:

Well-known Sri Kshetra Nayakanatti of Challakere taluk, N Devarahalli the social and economic status of the nomadic Jogiyar community in Devarahalli has been identified and N. Devarahalli belongs to Molakalmur Constituency and comes under Challakere Taluk. Present MLA of Molakalmur Constituency S. Thippeswamy. It is 63km from Chitradurga it is far away, 25 km from Challakere taluk. The total population of this village is 2067, according to 2011 census there are 424 households and the female population is 49.01%. Women are the majority in this community. With all these above documents the present study "Socio-Economic Conditions of Jogiyara Community: A Sociological Analysis" is done.

Statement of the Problem:

The current study, titled "Socio-Economic Conditions of the Jogiyara Community: A Sociological Analysis," focuses on examining the social and economic conditions of the Jogiyara community residing in a village in Karnataka, specifically Challakere Taluk, Chitradurga District.

Sample Size:

For the present study, the Jogiyara community in one village of Karnataka – Challakere Taluk, Chitradurga District. The sample size selected for the study will be 30 respondents from the Jogiyara community through a "Simple Random Sampling" and collected information through an interview schedule.

Limitations of the Study

Present study is analyzed the "Socio-Economic Conditions of Jogiyara Community: A Sociological Analysis" and the specific limitations are:

1. The present study is limited only to the Jogiyara community of N Devarahalli.
2. Present study covers only the Jogi family of 30 respondents.

Tools used for Data Collection:

Field work will be carried out using the best scientific technique for data collection for gathering qualitative and quantitative information for the present study. Collecting information by interviewing respondents individually by selecting them for the current research using an interview schedule. And directly visit the selected field for the study and collect data by observing the actual conditions from a sociological and various rational perspective.

Secondary data will be collected through published papers, articles, journals, newspapers, magazines, encyclopedia, reports, census records, books, Government and private publications and websites etc.

Data Analysis

The data gathered will be tabulated. Simple statistical tools like percentages and averages will be used. Further, appropriate and suitable statistical techniques shall also be used in the analysis depending on the nature of the data gathered for the study.

Social and Economic Conditions:

The historical development in India is ancient, carrying significant importance even in recent times. Indian society is composed of diverse communities, including the nomadic Jogiyar community, which can be found throughout the country. Each community has its own historical, cultural, and social background, and the Jogiyar community is no exception. Their cultural background is intertwined with their social and economic conditions. Among the nomadic communities in Karnataka, the Jogiyar community stands out with its unique culture, yet it faces social and economic challenges. In recent times, the community has been making efforts to

progress in all aspects of society. The Jogyar community values its cultural heritage, and the purpose of this study is to document and analyze its social and economic aspects.

Gender:

Although gender discrimination has been present worldwide since ancient times, it is evident that it has reached its most extreme form in Indian society. Various forms of inequality, deprivation, and exploitation can be observed in this gender discrimination, where men are given more privilege while women are marginalized. However, in today's society, there is an increasing recognition of the concept that men and women are equals. As a result, both men and women were included in this study. The table below provides the gender-wise distribution of the informants.

Gender	Frequent	Percentage
Male	25	83.00
Female	05	17.00
Total	30	100.00

The data presented shows the gender-wise distribution of the informants in the study. Out the total sample size of 30, 83% (25) were male and 17% (5) were female. This data indicates a significant gender imbalance in the study, with a higher representation of males compared to females. The male informants constitute the majority, while the female informants represent a smaller proportion of the sample. The unequal gender distribution may have implications for the study's findings and analysis. It is important to consider the potential impact of this gender imbalance on the research outcomes, as the perspectives and experiences of the female informants may differ from those of the male informants. To ensure a comprehensive and balanced understanding of the socio-economic conditions of the Jogyara community, it is crucial to strive for a more equitable gender representation in future studies. This can help capture a broader range of perspectives and experiences, leading to a more accurate and nuanced analysis of the community's social and economic aspects.

Family:

The family is a fundamental and universal institution, serving as a foundational unit of society. It plays a crucial role in individual growth, personality development, and socialization. The family is an ancient and essential social institution, existing in every society. Understanding the dynamics and characteristics of a family is essential to comprehending its functioning and impact on its members.

Type Of Family	Frequent	Percentage
Joint Family	04	13.33
Nuclear Family	26	86.67
Total	30	100.00

The analysis of the types of families is as follows, Joint Family: Out of the total sample of 30 families, 4 families (13.33%) belong to the joint family category. Joint families typically consist of multiple generations living together and sharing common resources. Nuclear Family: The majority of the families in the sample, 26 families (86.67%), fall into the nuclear family category. Nuclear families typically consist of parents and their children living together as a separate unit. Overall, the data indicates that the majority of the families in the sample are nuclear families, while a smaller proportion belong to joint families. This suggests a predominant trend towards nuclear family structures in the studied population.

Occupation:

It cannot be wrong to say that employment is an asset, it is a positive factor for the development of an individual and the country. If any person is employed then his status is one of the criteria of recognition. All communities also have traditional occupations. In it, the Jogyar community traditionally begs by carrying a sack. Apart from that, they are currently based in different jobs. They are known through this table.

Occupation	Frequent	Percentage
Wage	21	70.00
Agriculture	05	16.67
Government Employee	01	03.33
Self-Employment	01	03.33
Others	02	06.67

Total	30	100.00
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The analysis of this table Wage: Out of the 30 individuals, (70%) are engaged in wage-based employment. This Indicates that a significant majority of the community members are involved in jobs where they receive wages for their work. Agriculture (16.67%) are involved in agricultural activities. This suggests that a smaller proportion of the community is engaged in farming or agricultural work. Government Employee (3.33%) is employed as a government employee. This indicates that a very limited number of individuals from the community hold government obs. Self-Employment: Similarly, (3.33%) is involved in self-employment. This suggests that a small portion of the community members are running their own businesses or ventures. Others (6.67%) doing other occupation.

Agricultural Land:

Land is one of the criteria for determining economic status. By knowing the amount of land in the community, it can be seen whether their economic level is improving or not. Also, the manners and policies of those who own land are different. The details of the informant's land in the community can be seen in this table.

Agriculture Land	Frequent	Percentage
Yes	16	53.34
No	14	46.66
Total	30	100.00

In this table, if we look at the details of the informants having their own agricultural land in their families, 53.34% of those who say yes, and 46.66% of those who say no.

Nature of Agricultural Land

Nature Of Land	Frequent	Percentage
Dry Land	12	75.00
Irrigation	04	25.00
Total	16	100.00

It is known from this table that in the form of agricultural land owned by the informants, it is seen that dry land is 75% and found to be higher and 25% of land is irrigation. It is seen that the proportion of dry land type of land is less than that of irrigated type of land.

Savings:

Saving is a very important factor in human society because if there is a process of saving it will help in difficult times. In addition, a better economic standard of living can also be achieved in it. By tabulating what is in this community of cause savings process.

Savings	Frequent	Percentage
Yes	18	60.00
No	12	40.00
Total	30	100.00

As the table shows, Informants savings it is seen that those who have done it are 60% who say yes and 40% who say no. Yes, savers save in banks, post office and self-help societies. Because the number of people saving has increased. No, it is seen that the number of people who do not save is less.

Loan:

Debt is a very troublesome process in human life. It is said that the life of a debt-free person is happy but the life of a debt-burdened person is difficult. But this loan process is never like that but it is a running process of community loan detail table.

Loan	Frequent	Percentage
Yes	25	83.00
No	05	17.00
Total	30	100.00

From this table it can be seen that 83% of the informant's family has debt and 17% of those who do not have it. It is seen that the ratio of loan holders is higher than the ratio of non-loans.

IV. Conclusion

Due to the changes and transformations taking place in the society, there are significant changes in the traditional practice and socio-economic status of the communities. The Jogiyar community is also a part of this process. The Jogiyar community is seen living on different occupations like agriculture, animal husbandry, self-employment besides their basic profession. It is also said that this Jogiyar community has identified itself as a nomadic community for more than 50 years and is now settling down somewhere. It is understood that they are not giving up socially and culturally and are following their customs, beliefs, traditions, manners, festivals, fairs, dress, and food.

A community is like a small society, which is influenced by the manners of other communities as well as its own. Also, industrialization, urbanization, modernization, many changes took place in the society as well as in the community. Many programs have been implemented; government schemes have been implemented but their utilization has increased in the present-day educational level. Even though many are still living with the same ancient culture.

V. Findings:

In the present study, the socio-economic conditions of the Jogiyar community will be known by analyzing some aspects about the problems and development in the background of the opinions given by the informants. In overall fieldwork based on the data collected, the points revealed in the research are these. It is stated below.

- In the present study, more than 51 age group (47.00%) was found and the information provided by them was original and informed through experience. For Adults have been heavily studied.
- In this study it was found that males (83.00%) are present. Besides, they take care of all the responsibilities of the house here. Also, it is expressed here that patriarchal family system is in force.
- In this study it is found that the Jogiyar community who migrated from Maharashtra speak Marathi as their mother tongue.
- In this study Jogiyar community is a nomadic community and they are not highly educated but rather illiterate (80.00%).
- In Jogiyar community the proportion of nuclear family is found as high as (86.67%) due to their process of migration from one place to another. Also, it is seen that most of them are employed as laborers (66.67%).
- Through this study, it is seen that they have dry land (75.00%) of agricultural land and they are rearing cattle in a large amount.
- It can be seen that the number of savers (60.00%) in the Jogiyar community has increased.

Suggestions for Community Development:

- The community of Jogi's is divided regionally by various names (Dabbajogi, Narasanna Jogi, Shivjogi, Rawaljogi and many more.). They organized themselves to the government to get facilities under one reservation so that all of them get equal opportunities.
- People living in slums should avail government facilities such as shelter schemes.
- The members of the Jogiyar community should strive to integrate themselves into civilized society.

Overall, the Jogiyar community is facing many problems and for their solution they should organize themselves within the community and establish state level organizations through which all their problems should be recognized in the mainstream of the society in upward movement in the social hierarchy. It should be done gradually by their educational level.

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