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Socio-Economic and Educational Problems in the Youth of Bhoi Community in Karad City

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Abstract

The study's findings highlight several key aspects of the socio-economic and educational conditions within the Bhoi community in Karad City. The respondents, predominantly with at least a secondary education, represent a generally well-educated group. However, the lack of separate study rooms indicates that many residents rely on shared spaces within their homes for studying or work. The income distribution reveals significant disparities, with some members earning high incomes while others remain in much lower income brackets.

A notable shift has occurred within the community, with the majority moving away from traditional occupations towards secondary roles in industrial and official sectors. Despite these changes, the community maintains strong cultural ties, with most members preferring to celebrate festivals jointly, reflecting a collective approach to festivities. Social engagement is also prominent, as many members actively participate in social work, underscoring their commitment to community service. Additionally, the universal possession of ration cards among the Bhoi community ensures access to essential subsidized food grains, indicating a level of economic support within the community.

Keywords: Socio-economic, Community, Festivities, Social work

1. Introduction

The Bhoi or Kewat communities are traditionally known as fishermen, boatmen, and cultivators. Today, many of them have shifted to working as laborers in agriculture, industries, and other related jobs. The term "Bhoi" has various meanings: it serves as an honorary title among the Gonds, an alternative name for the Kanar community, and it can also refer to litter-bearers or those who carried palanquins. This term is

commonly used in South, Central, and North-eastern India and is recognized as the name of a caste. Consequently, other castes involved in similar occupations often adopt the name "Bhoi."

According to a legend, the Bhois are believed to be descendants of a Brahmin father and a Pisser mother, who was herself the daughter of a Brahmin father and a Shudra mother. The original Bhois in Maharashtra are thought to have been a Dravidian tribe, with darker skin tones and totems that suggest a Dravidian origin. The name "Kewat" is derived from the Sanskrit words "ka" (water) and "vritti" (occupation), highlighting their traditional connection to water-based livelihoods.

The Bhoi community typically resides near water bodies. One theory about their origin is that the name comes from "kivarta," a corruption of the word "kimvrta," which refers to someone engaged in a low or degrading occupation. The Bhoi are generally a landless community and are mostly considered a backward class, though in Odisha, they have Scheduled Caste status.

Maratha Bhois are Hindus who worship deities like Mahadev, Maruti, and Vithoba. They offer fowls, goats, and coconuts as sacrifices to these deities. They also believe in practices like soothsaying and employ exorcists to drive out evil spirits from possessed individuals. Oriya Bhois worship Mangala, Thakurani, and Jagannath, while Gujarati Bhois worship Meldi Mata, with their priests being Audich or Modh Brahmins.

2. Objectives

- To Assess Educational Attainment of Bhoi community
- To Identify Socio-Economic Challenges of Bhoi community.

3. Sampling Method and Sampling Size

The data was collected using a simple random sampling method, with a sample size comprising 50 respondents.

4. Data base and Methodology

To study the socio-economic and educational problems among the youth of the Bhoi community in Karad City, a combination of primary and secondary data collection methods is essential.

Primary data has been collected through surveys, interviews, and focus group discussions with the Bhoi youth, their families, educators, and community leaders. These tools have been providing direct insights into their educational challenges, employment opportunities, and socio-economic conditions. Additionally, field observations and case studies has been offer a deeper understanding of individual experiences and community dynamics.

Secondary data, the study has been analysed existing information from sources such as government reports, academic research, NGO publications, and census data. This helped contextualize the primary data by offering a broader understanding of the socio-economic and educational landscape in Karad City.

The methodology this is followed by systematic data collection, analysis of both qualitative and quantitative data, and finally, triangulating findings from primary and secondary sources to draw comprehensive conclusions about the challenges faced by the Bhoi youth in Karad City.

5. Result and Discussion

5.1 Educational Qualification

Table 1. Educational Qualification

Sr. No	Feedback	Frequency	Percentage
1	Primary	1	20
2	Secondary	19	38
3	Graduates	15	30
4	Master Degree	8	16
Total		50	100

Source: Based on field work - 2023

The data represents the distribution of education qualifications among a group of respondents. The majority, 38%, have completed secondary education, followed by 30% who are graduates. Individuals with primary education make up 20% of the group, while 16% hold a master's degree. This suggests that the feedback is predominantly from individuals with at least a secondary education, with a significant portion of respondents having higher education, indicating a fairly educated group overall.

5.2 Separate Study Room in Your Society

Table 2. Separate study room in your Society

Sr. No.	Feedback	Frequency	Percentage
1	Yes	2	4
2	No	48	96
Total		50	100

Source: Based on field work - 2023

The data indicates that only 4% of respondents in the society have a separate study room, while a vast majority, 96%, do not. This suggests that having a dedicated study space is uncommon in the society, with most residents likely using other areas of their homes for studying or work-related activities.

5.3. Monthly Income

Table 3. Monthly Income

Sr. No	Feedback	Frequency	Percentage
1	< 4000	12	24
2	4000 - 8000	5	10
3	8000 - 10000	12	25
4	> 10000	20	41
		50	100

Source: Based on field work - 2023

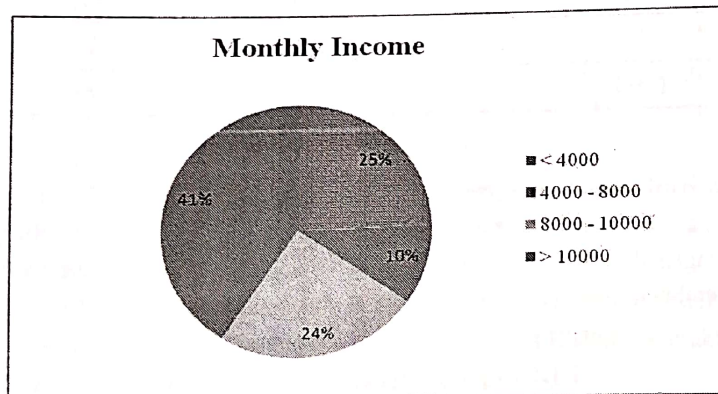


Fig. 1 Monthly Income

The data on the monthly income distribution within the Bhoi community reveals a diverse range of earnings. A significant portion, 41%, of the community earns more than ₹10,000 per month, indicating a relatively higher income bracket. Meanwhile, 25% earn between ₹8,000 and ₹10,000, and 24% earn less than ₹4,000, highlighting a substantial group with lower income levels. Only 10% of the community falls within the ₹4,000 to ₹8,000 range. This distribution suggests that while a notable segment of the community has a higher income, there is also a considerable portion with much lower earnings.

5.4 Traditional Business

Table 4: Traditional Business

Sr. No.	Feedback	Frequency	Percentage
1	Yes	16	32
2	No	34	68
Total		50	100

Source: Based on field work - 2023

The population of Bhoi community is mostly busy in the secondary work like as industrial and official work, driving, teaching, small industries, entrepreneurs etc. In the study area 32% percent peoples engaged in the traditional business. Then other remaining peoples are there engaged in the in the secondary work. This indicates that a majority have moved away from traditional occupations.

5.5 Celebrate joint Festival

Table 5. Celebrate joint Festival

Sr. No.	Feedback	Frequency	Percentage
1	Yes	45	90
2	No	5	10
Total		50	100

Source: Based on field work - 2023

The data reveals that 90% of the Bhoi community supports celebrating joint festivals, while only 10% are against it. This indicates a strong preference within the community for coming together to celebrate festivals collectively.

5.6 Participate in Social Work

Table 6. Participate in Social Work

Sr. No.	Feedback	Frequency	Percentage
1	Yes	29	58
2	No	21	42
Total		50	100

Source: Based on field work - 2023

The data on participation in social work within the Bhoi community indicates that 58% of the community members actively participate in social work, while 42% do not. This shows that a majority of the Bhoi community is engaged in social work activities, reflecting a relatively strong commitment to community service among its members.

5.7. Ration Card

Table 7. Ration Card Holders

Sr. No.	Feedback	Frequency	Percentage
1	Yes	50	100
2	No	0	0
Total		50	100

Source: Based on field work - 2023

Ration cards are official documents issued by state governments in India, allowing eligible households to purchase subsidized food grains through the public distribution system under the National Food Security Act. In Karad city, every member of the Bhoi community possesses a ration card.

6. Conclusion

This study explores the socio-economic and educational challenges encountered by the youth in the Bhoi community of Karad City. Through an in-depth analysis of the collected data, the research has uncovered significant issues and trends impacting this group. The conclusions and insights drawn from the study are as follows.

1. **Education Qualifications:** The feedback predominantly comes from individuals with at least secondary education, indicating a generally well-educated group.
2. **Separate Study Rooms:** The lack of separate study rooms in the society suggests that most residents use other areas of their homes for studying or work.
3. **Monthly Income Distribution:** The income distribution in the Bhoi community shows a significant portion with high earnings, while a notable segment also has much lower income levels.
4. **Engagement in Traditional vs. Secondary Work:** The majority of the Bhoi community has shifted from traditional occupations to secondary work such as industrial and official roles.
5. **Celebration of Joint Festivals:** A strong majority of the Bhoi community prefers celebrating festivals together, reflecting a communal approach to festivities.
6. **Participation in Social Work:** Most members of the Bhoi community are actively involved in social work, demonstrating a strong commitment to community service.
7. **Ration Cards:** All members of the Bhoi community in Karad city possess a ration card, ensuring their access to subsidized food grains.

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