

## EDUCATION MOBILITY AMONG GABIT COMMUNITY – A SOCIOLOGICAL STUDY IN KARWAR DISTRICT, KARNATAKA

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**Abstract:** Education is an essential for every individual and people of society. It helps people to know the world beyond their own surroundings and transforms them to become rationalist and humanist in outlook and world views. Education is an effort of the senior people to transfer their knowledge to the younger members of society. It is thus an institution, which plays a vital role in integrating an individual in society and maintaining the perpetuation of culture. Education provides scope for upward movement in social ladder.

Different communities are living in India, they have their own culture, tradition and norms. In Karnataka state, many communities are scattered in all the parts of villages and districts. Among them; Gabit is one of the important backward community in Karwar district. The present study has been conducted with the help of primary and secondary sources of data..

**Key words:** Education, Social Mobility

**Introduction:** Education is an essential for every individual and people of society. It helps people to know the world beyond their own surroundings and transforms them to become rationalist and humanist in outlook and world views. Education is an effort of the senior people to transfer their knowledge to the younger members of society. It is thus an institution, which plays a vital role in integrating an individual in society and maintaining the perpetuation of culture. Education provides scope for upward movement in social ladder. It is in this context education acquires significance as a promoter of upward social mobility. According to the census of 2011, “every person above the age of 7 years who can read and write in any language is said to be literate”. According to the criterion, the 2011 survey holds the National Literacy Rate to be around 74.07%.

India is a nation with many entities like many languages, castes, religions, cultures and communities. In India number of communities lives peacefully by sharing their own culture and lifestyle. Among the different communities, fishing community is one which is not homogenous, as they belong to different castes. Fishing communities have their distinct social, cultural-governance structures and traditional practices depending on the coast, where they may be settled (inhabit). The present study focused on education mobility among Gabit community of Karwar district. Education mobility across generations has increased significantly and consistently.

**Objectives:** The present study explaining the following objectives.

1. To access the education among Gabit community.
2. To examine their standards of living.
3. To analyze the role and status of Gabit community.

**Gabit Community in Karnataka:** Gabit is a collection of endogamous group bearing a common name, membership of which is hereditary, imposing on its

member certain restrictions in the matter of social intercourse and majority following a common traditional occupation called fishing. This Gabit fishing caste is an important community in Karnataka and more number of populations settled in coastal regions of Karnataka.

According to Suryanath Kamath (1983: P244), Gabit is an Urdu word meaning a big ship. Gabri was the name of a ship. Those who worked on the ship Gabri were called Gabrits (Gabit). The Gabrits are said to have come from Goa and Ratnagiri of Maharashtra in the 17<sup>th</sup> century during Shivaji's period. They are chiefly found in Karwar, Ankola, Kumta and also in Honavar taluks.

**Review of Literature:** Reid writes, “The functions of the educational system are to provide people with the qualifications and aspirations to meet society's occupational needs. Built into the system is that assumptions that people will or should want to be upwardly mobile. Underlying such reasoning is, then, the belief that social mobility is a desirable characteristic of that society and that the education system exists to promote and facilitate it”. (Quoted by N. Jayaram – Page: 121)

According to Anderson, a great Educationalist, “Education is the social process by which an individual learns the things necessary to fit him to the life of his society. Education which focuses on individual behaviour promotes socialization and cultivation of modern values and softens the resistance to change”. Sharma (1994) in his book “Social Stratification and Mobility tries to present a wholesome analysis of social stratification in India. In his view caste, class, power and ethnicity are not convergent as well as incongruent aspects of social stratification. Patterns of social mobility in these societies in relation to different social groups have brought about definitional changes in the notion of caste, class, ethnicity and power and their interrelationship”.

K. L Sharma (2008), "Change as a universal phenomenon, change in the caste system is continuous and existent in almost all societies at all times. Evolution, revolution, development, progress and social movement all can be called as the concepts of social change".

**Concept of Education and Social Mobility:** Education and social mobility are closely related. Education is capable to promote the growth and remove the backwardness of a country. The more useful and productive is the education, the more is the social mobility. Education tries to develop ability and capacity in individual to gain higher status, positions or prestige and promotes effective social mobility.

According to Sorokin: Social mobility means any transition of an individual from one position to another in a constellation of social group and strata".

**Methodology:** Researcher as discussed above, the present study is focused on Gabit respondents of different areas in Ankola Taluka. The Gabit fisher community people are not literate compared to other folk or community. In earlier decades the literacy rate was very low but in present days, with the help of westernization, modernization and other development programs the rate of education is increasing. Therefore, the present study has been undertaken to study the education mobility among the Gabit community of Karwar district.

**Sample:** The respondents have been selected from different villages of Ankola Taluka. The data was collected from 80 poor respondents among the villages are Harawada, Keni, Shedguli etc.

**Tools and Techniques:** To conduct this study both the primary data and secondary data is used. Researcher went to the field and collected primary data with the help of interview schedule and observation etc. Further Researcher referred secondary data from books, articles etc. After the completion of data Researcher carefully edited to check the completeness, accuracy and validity of the data. This enable for Researcher to write a paper in journal.

**Analysis and Discussion:**

**Table 1.1**

SINo	Education	Respondents
1	Primary	36.25%
2	High School	21.25%
3	S.S.L.C	16.25%
4	PUC	2.5%
5	UG	3.75%
6	PG	00%
7	Technical	00%
8	Mechanical	1.25%
9	Illiterate	18.75%
	Total	100%

**To access the education among Gabit community:** Education is capable to promote the growth and

remove the backwardness of a country. It is very important tool for the people all over the world to make balance of life and its existence on the earth. It is the tool which stimulates everyone to go ahead and succeeded in life as well as provides ability to overcome challenges in life.

In table 1.1 it has been seen that only 36.25 percent of the respondents has completed primary education. They were not able to perceive their school education due to the financial condition and lack of support. In study area 21.25 percent of the respondents has received high school education and drop the school to help father in their traditional occupation. Out of the total respondents only 16.25 percent had completed matriculate (S.S.L.C) education. In study area only 2.5% of the respondents completed their pre university education. From above table it indicates that only 3.75 percent of respondents had received their degrees. In selected study area 1.25 percent of the respondent had completed engineering, the figure are such because respondents parents were government employee and this forced respondents to complete their learning to secure a good job for future livelihood. In the study area the above table indicates that 18.75 percent of the respondents are illiterate, they are unable to read and write.

**Table 1.2 Education among respondent's children**

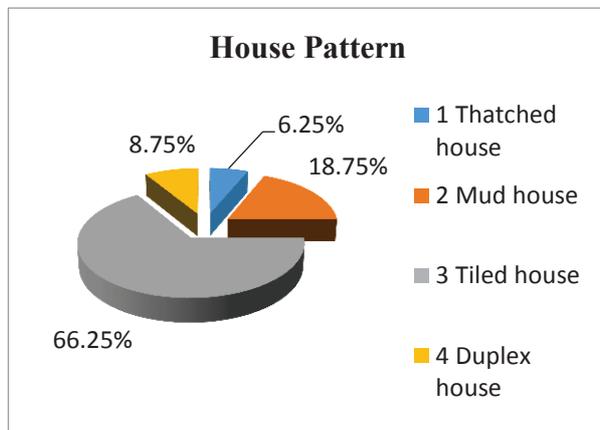
Sl No	Particulars	Male	Female	Percentage
1	Primary	20	18	24.83%
2	High School	30	11	26.79%
3	S.S.L.C	20	6	16.99%
4	PUC	13	9	14.37%
5	UG	3	7	6.53%
6	PG	0	0	0%
7	Technical	12	1	8.49%
8	Mechanical	2	0	1.30%
9	Illiterate	1	0	0.65%
	Total	101	52	100%

In the selected study area respondents are trying best to provide education for their children's. In the study area it has been seen that the education rate is improving. Education mobility is sharply increasing among the younger generation of Gabit community.

**To examine their standards of living:** "It is human nature to want pattern, standards, and a structure of behaviour. A pattern to conform is a kind of shelter". From the time we wake up in the morning to the time we bed down for the night, our lives are filled with patterns. Everyone needs and likes some sort of structure in their lives.

The houses of the Gabit community of study area provide a vivid picture. They use different types of

materials including bamboo, stone, bricks, cement, wood, sheets etc. to construct walls of their houses and use traditional roof tiles, palm leaves, corrugated and other sheets, cement, R. C. C slabs etc. for roof. They use mud, cement and mosaic as the floor material.



**Diagram:** Respondents House Pattern

In the present study diagram, it has been found that 6.25 percent of respondents are living in thatched house and 18.75 percent of respondents are living in mud houses. These kinds of houses do not have all facility. In the above diagram it indicates that 66.25 percent are living in the tiled house and 8.75 percent of the respondents are living in duplex house which are in good condition.

In all cultures food is imbued with meaning. Food can nourish, entertain and give pleasure. The food pattern of Gabit community is non-vegetarian, they are consuming fish in their daily diet because their occupation is stated that they are catching fish in sea. In this study, it found that 77.5 percent of the respondents are non-vegetarian and only 22.5 percent of the respondents in study area are having vegetarian and non-vegetarian food in their diet.

**To analyze the role and status of the Gabit community:** In all social groups, that we as individuals belong to, we have a status and a role to fulfill. Status is our relative position within a group, while role is the part of our society expects us to play in a given status. In the selected study area, it has been observed that, the educated children's are not interested to continue their father's traditional occupation.

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The social status of Gabit community of Karwar district is not at all worth commenting by comparing to the mainstream of society. They maintain their own types of social conditions and are hesitant to mingle with the outer world. Few decades back they were educationally the most backward class but the current rate of education is increasing. They remain away from the rest of the society and are always suspicious of outsiders and are not willing to accept advice or take an initiative in any of the activities of the society. The political base of the community as a whole is weak; but during the time of elections, this community form large vote - banks. This fishing community controlled by their community leaders called as Budhwant who is head of caste panchayat in villages, have undergone substantial changes over the years, but caste panchayat continues to be the main unifying force and ideological basis for the majority of the fishermen.

**Findings:** The main findings of this study are as follows

- The data reveals that 18.75 percent of the respondents are illiterate, they are unable to read and write. Whereas illiteracy figures are declined from the 18 percent to 0.65 percent among the children's of respondents.
- Education mobility is sharply increasing among the younger generation of Gabit community. More number of childrens are attending schools and colleges to secure education.
- The data shows that 6.25 percent of respondents are living in thatched house and 18.75 percent of respondents are living in mud houses
- In present study it shows that 77.5 percent of the respondents are non-vegetarian and only 22.5 percent of the respondents in study area are having vegetarian and non-vegetarian food in their diet.
- The social status of Gabit community of Karwar district is not at all worth commenting by comparing to the mainstream of society. They maintain their own types of social conditions.

**Conclusion:** Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernise itself. Education can transform society by providing opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society.

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