



CHANGE AND OCCUPATION MOBILITY AMONG VADDARS OF DHARWAD DISTRICT OF KARNATAKA

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ABSTRACT

In every society, changes occur, either in a slow process or a fast process which involves both positive and negative elements. Change is a broad and complex concept. As we have noticed, it is an alteration that takes place in concepts, practices and situations. It also indicates an alteration between points in time. Similarly, we can notice many changes in the Vaddar community. These changes may benefit or damage the community or society. With the passage of time, changes also take place. It indicates nothing is permanent and as days go by everything changes. These changes may come to our notice or may not come to our notice. In the social field also, changes take place either at a slow pace or fast. For instance, we know women are hard workers but with the advancement of science and technology, especially urban women started using grinding machines, washing machines etc., to reduce their workload. So changes in every walk of a woman's life have taken place in accordance with their modern lifestyle. Individuals and materials change gradually but such changes are easy in a social world. Change depends upon the speed of time, direction and materials which come under the transition.

KEYWORDS : Vaddars, Coolie

METHODOLOGY: OBJECTIVES OF THE STUDY:

1. To know the traditional occupation of the respondents' families.
2. To examine the present occupation of the respondents.
3. To study the reasons for the increase in social status because of the current occupations of the respondents.

Research Methodology:

The researcher conducted the fieldwork and collected the information in the Dharwad district of Karnataka. Further, the researcher consulted subject experts, academicians, teachers, research supervisors, etc. The researcher understood the importance of information and so collected the data from different published and unpublished sources. The following are the sources of data for the present study:

Sources of Data:

The present study is empirical. It is mainly based on primary data collected from the Vaddars community living in the Dharwad district. Both the Vaddars community people living in rural and urban areas were interviewed and information was collected from the field. Hence, this present study helps the researcher to write an article.

As time changes, occupational changes have taken place in the Vaddar community. According to Maclver, "Three elements of changes follow three models of changes in society". Changes in knowledge, science, and technology are collective and mutual. If a change occurs in one thing, changes will occur gradually in other elements also. Therefore, it is a complex process. Change in technology is final and there is no second option. For instance, once people start using a mixer grinder, they continue to use it. They do not go back to using stones to grind things. Thus, science and technology always go forward and usually, they do not know the rewind step.

The three sub-castes of the Vaddar community, do three different works but they depend on one another. For instance, if it is the work of digging a lake, the Mannu (Mud) Vaddars, dig the land and Kallu (Stone) Vaddars get ready the stones which are required to construct the walls of the lake. Bandi Vaddars' job is to design the walls and give perfect shape to any type of construction by cutting stones. Thus, the three sub-communities provide wonderful service to society.

According to Sorokin, the interests and hobbies of a person change him into either a beggar or a millionaire. Similarly, the Vaddar community and its occupations have also changed. In

the olden days, Vaddars used to cut stones for homes and temples but today, due to occupational changes, Vaddars are facing many problems and challenges. Currently, many Vaddars are engaged in various occupations which are not basically their community occupations.

Earlier they used to create various designs in stone and had a peaceful life. But with the influence of technology and modernity, the number of buyers of products made by Vaddars reduced because of this their social status also went down. Because plastic products are in high demand there is a decline in wood comb makers and clay pot makers, so they have to search for alternative work to lead life. Likewise, any community will have to change depending on changes in science, technology and the interests of people.

Today the impact of modernization through education on scheduled castes people is immense. They want to change their identity to professional and literate. In modern society, these educated people prefer to achieve social mobility and social status through higher education. Hence in this article, the researcher has tried to know the occupational changes, aspirations and awareness among the Vaddars of Dharwad.

Occupational Changes:

Vaddars who are counted under the Scheduled Castes in the lower stratum of the caste hierarchy are occupied in low-tier work, which is not sufficient for their livelihood. Sometimes it just supports and is profitable for the occupations of higher castes. Due to innovation and the emergence of caste-free occupations, along with industrialization, modernization, legislation and protective discrimination, we can notice a change in the traditional occupational structure of the Vaddars.

Table No-1 Traditional Occupation of the Respondent's Family

Occupation	Respondent	Percent
Agriculture Labour	40	26.66
Agriculture	05	3.33
Cutting stones	70	46.66
Digging Well and Ponds	17	11.33
Cutting Rocks	18	12.00
Total	150	100

Table No-1 reveals that most of the respondent's parents and grandparents are illiterates as there was no scope for occupational mobility in the post-independence period. 46.66 per cent traditional occupation of the respondent's family

members is cutting stones, and 12 per cent is Cutting Rocks. 26.66 per cent is agricultural labour, 11.33 per cent is Digging Wells and Ponds and only 3.33 per cent traditional occupation of the respondents' family is agriculture. These respondents own irrigation land so they are engaged in agriculture. Because of modern technology and rapid industrialization, the importance of the traditional occupations of Vaddars are losing value in the market and Vaddars are facing heavy losses. So now, 75 per cent of the respondents are not interested in continuing the traditional occupation of their family.

Table No-2 Respondents present occupation

Occupation	Respondents	Per cent
Agriculture Labour	34	22.66
Agriculture with Social Work	09	6
Agriculture only	29	19.33
Coolie	21	14
Government Job	11	7.33
Private Job	13	8.66
Traditional occupation of the family	30	20
Others	03	02
Total	150	100

Table No-2 reveals the present occupations taken by respondents. 20 per cent of the respondents continue traditional occupations of the family like cutting stones, breaking rocks and digging wells and ponds. Being landless and due to decreasing demand for their traditional skills, 22.66 per cent are working as agricultural labour, 8.66 per cent are working in the private sector, 14 per cent are working as coolie, 19.33 per cent of the respondents are engaged in agricultural work. Another 7.33 per cent are serving in government services, 6 per cent are engaged in agriculture with social work, and another 6 per cent of the respondents are engaged in other types of occupations

Table No-3 Reasons for the increase in social status by present occupation:

Reasons	Respondents	Per cent
Modernization	21	14
More Demand	11	7.33
New Technology	14	9.33
Use of New Tools	09	6
Education	43	28.66
Not applicable	52	34.66
Total	150	100

Table No-3 gives the reason for respondents' increase in their social status by present occupation. 28.66 per cent of respondents told that due to education and their present employment, they noticed an increase in their social status, while 9.33 per cent believed it is due to new technology, 14 per cent due to the effects of modernisation, 6 per cent due to the use of new tools in their work and another 7.33 per cent due to more demand for their production. These are the main reasons for the increase in social status because of their present occupations according to the respondents, while 34.66 per cent did not notice any increase in social status because of their present occupations.

The data gives information regarding the nature of the occupational aspirations of the respondents' children in relation to the area of the respondents. In the present study area majority of the respondents' children, irrespective of their area, want to join as lecturers in colleges and universities. They aspire to a teaching profession. Also, some respondents wish to join IAS, KAS, Banking services, and the like. Among all the respondents' children, 34.40 per cent (172) wish to join teaching posts, 16.20 per cent (81) as IAS, 7.80 per cent (39) as KAS, 8.8 per cent (44) want to join banking services and 6.3 per

cent (19) of respondents' children want to become social workers. The remaining respondents want to become businessmen and politicians.

Among all the rural background respondents children 33.92 per cent (152) want to become lecturers, 15.40 per cent (69) aspire to join IAS and 8.03 per cent (36) are interested to join KAS, 21.87 per cent (98) wish to join banking services and an equal number of respondents' children want to become businessmen. 19.80 per cent (99) of respondents' children want to become social workers, whereas 3.40 per cent (17) want to become politicians. The remaining 4.6 per cent (23) of respondents' children have not mentioned any particular occupation. Thus, among the respondents children from a rural background, a majority aspire to join lecturer posts.

Similarly, among all the urban respondents 38.5 per cent (20) of respondents' children want to become lecturers. 23.1 per cent (12) want to join IAS, 5.8 per cent (03) want to become KAS officers and 09.6 per cent (05) want to become social workers. The remaining 3.8 per cent (02) and 1.9 per cent (01) respondents' children want to become politicians and businessmen respectively. Other 17.3 per cent (09) have not mentioned any particular profession.

Traditional and caste-based Indian villages are suffering from the social and economic discrimination of backward people. Many backward people like Vaddar, Bangi, Chammar, etc are forced to stay away from the residential areas of upper caste people. Even today such situations are found in some areas. In Maharashtra at the time of the Peshwa kings, Mahar and Manga were considered backward communities. For them, community entry through the front gate before 9 am and after 3.00 pm was prohibited. Mahara caste people were not supposed to even spit on roads instead they had to tie a pot to their neck, and spit only in the pot. Some other backward people were not supposed to even leave footprints on the road. In order to remove their footprints they used to tie a mop to their waist, so that they could wipe their footprints behind while walking ahead.

Major findings:

- 1) The majority 46.66% of the respondents are engaged in traditional occupations like stone cutting, 26.66% in Agricultural labour, 12% in cutting rocks, and 11.33% in digging wells and ponds etc, in the field study region.
- 2) The data reveals that more than 50% of the respondents left their traditional occupations and are engaged in different works in various cities.
- 3) When compared to respondents' parents' occupational level has changed due to modernisation, education and Govt. policies.
- 4) Due to education, new technology and urbanisation, the Vaddars are adopting new skills to work. Therefore their social status has also increased.....
- 5) It is happy to note that, respondents' children are appearing for competitive examinations like. KAS, IAS, banking examinations etc.
- 6) Due to modern occupations, 40% of the respondent's annual income has increased.

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