



Occupational Changes Among Koramas of Karnataka: A Sociological Study

KEYWORDS

Inter-generational, Korama community, Occupational.

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ABSTRACT Occupation is one of the important factors in determining the social change in any society. One's economical status depends on the occupation of the particular person. Occupation is one of the important determinations of social status. Type of occupation brings tremendous instinct change in society. Its impact is observed on the all community people in the society. Korama community is one of the scheduled castes in Karnataka. They are traditional musicians; basket and broom makers.

The present paper elaborating about Occupational changes among Korama community, which includes; Inter-generational changes in Occupations, Land ownership pattern etc., Researcher has collected information through primary and secondary data. The basic materials for this paper come from the primary data collection method, through the participant observation and interview schedules. The sample has been chosen from the four villages of Savadatti taluk of Karnataka. By using simple random sampling method 120 respondents were chosen for the present study.

INTRODUCTION:

One's economical status depends on the occupation of the particular person. Occupation is one of the important determinations of social status. The style of particular population group or individual is predominantly determined by the nature and type of occupation. Mamta Ali Khan (1980) emphasized that, "one of the most important factors which determine the social status of any individual or group of individuals related to the economic conditions. Depressed economic conditions leads to illiteracy, loss of personal freedom and eventually effect the development of the human personality. This is particularly so, in the case of the backward and weaker section..."

In traditional Indian Society, occupation which was closely linked with caste placed a predominant role in determining the status of an individual or a group. But in lower caste societies whatever the mode of production followed whether hunting, food gathering or primitive agriculture, there is no conscious separation of social categories on the basis of their different positions in the system of production. Therefore, lower caste societies are un-stratified, because of the absence of specialization; the lower castes economy is undeveloped. Korama community is one of the scheduled castes in Karnataka. They are traditional musicians, basket and broom makers.

The present paper elaborating about Occupational changes among Korama community, which includes; Inter generational changes in Occupation, Change in Social status by their present occupation and reasons for that, land ownership pattern, women's working place and type of work etc., Researcher has collected information through primary and secondary data. The basic materials for this paper come from the primary data collection method, through the participant observation and interview schedules. The research study is conducted at Savadatti taluk of Karnataka state.

OBJECTIVES OF THE STUDY:

1. To know about the traditional occupation of Korama community.
2. To pinpoint the occupational changes in Korama community.

3. To analyze the nature of occupational changes among Korama community.

METHODOLOGY:

The researcher adopted a simple random sampling method to study the problem.

Universe of the Study:

In Karnataka Savadatti Taluka of Belgaum district has been selected for the present study. According to the Census of India, the total population of Savadatti Taluk is 3, 11,693. It is surrounded by 133 neighboring villages. And the Total population of Scheduled castes in Savadatti taluk is 26,404 which consist of 13,271 males and 13,133 females. Among the Scheduled castes of Savadatti taluk, Korama population is estimated to be around 2000.

The Sample:

A Simple random sampling method is adopted for selecting the sample. Keeping eye on the present research and duration of the study, the respondents have been selected from four villages (Chikkumbi, Hooli, Sattigeri, and Shindhogji) of Savadatti taluk. The data was collected from 120 persons (head of households).

DISCUSSION:

Occupational Changes:

Koramas who were in the lower stratum of caste hierarchy were occupied in lower occupation, which is not sufficient for their livelihood. Sometime it is supporting and profitable to the occupation of higher caste. Innovation and the emergence of caste free occupation industrialization, modernization, legislation and protective discrimination, we come across a change in Koramas traditional occupational structure.

Demographic profile of the Respondents

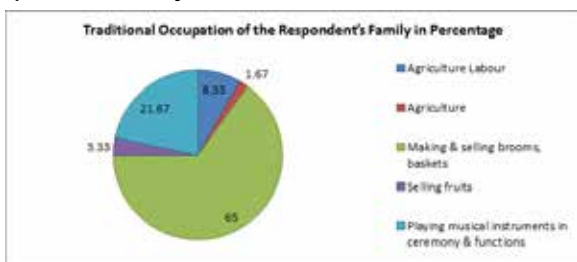
Table No-1: Age wise classification of Respondents

Age-group	Frequency	Percentage
21-30	10	08.33
31-40	41	34.17
41-50	34	28.33

51-60	18	15.00
Above 60	17	14.17
Total	120	100.00

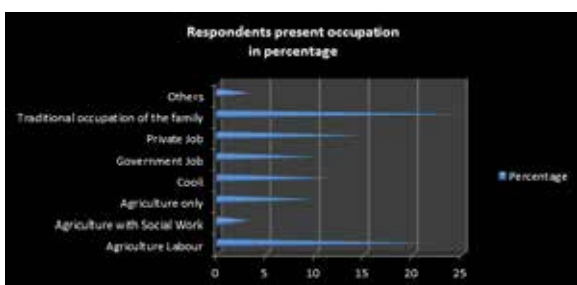
The above table reveals about the age-wise classification of total 120 respondents. 41 persons between 31 to 40 years age group are participated with highest percentage of 34.17, the second highest persons participated is between 41 to 50 age group numbering 34 with percentage of 28.33, between 51 to 60 age group 15 percentage are participated. Above 60 years age group 17 persons are participated and between 21 and 30 age group 10 persons are participated in Interview schedule with percentage of 8.33.

Chart-1: Displaying Traditional Occupation of the Respondent's Family



Present Chart reveals that 65 per cent traditional occupation of the respondent's family was making and selling brooms & baskets. 21.67 per cent traditional occupation of the respondent's family was playing musical instruments in marriage ceremony and other functions. 8.33 per cent traditional occupation of the respondent's family was agriculture labour. 3.33 per cent traditional occupation of respondent's family was selling fruits and only 1.67 per cent traditional occupation of the respondent's family was agriculture. But 75 per cent of the respondents are not interested in continuing the traditional occupation of their family.

Chart-2: Displaying Respondents present occupation



The above chart reveals about the present occupations taken by respondents. 25 per cent of the respondents were continued traditional occupation of the family like making and selling brooms, baskets and playing musical instruments. Now a day's these people have band company (Orchestra company), which consists normally 8 to 10 members, 21.67 per cent are working as agriculture labour, 15 per cent are working in private sector, 11.67 per cent are working as cooli, 10 per cent of the respondents are engaged in agricultural work. Another 10 per cent are serving in government services, 3.33 per cent are engaged in agricultural with social work, and another 3.33 per cent of the respondents are engaged in other type of occupations.

65 per cent of the respondents reported that, they experienced increase in their social status by their present occupation, and they have given reasons in support to their experience are seen in the following table.

**Table No-2
Reasons for increase in social status by present occupation:**

Reasons	Frequency	Percentage
Modernization	14	11.67
More Demand	04	3.33
New Technology	20	16.67
Use of New tools	06	05.00
Education	34	28.33
Not applicable	42	35.00
Total	120	100.00

The above table shows the respondents reason for increase in their social status by present occupation. 28.33 per cent told that due to education they noticed increase in their social status by present occupation. 16.67 per cent due to new technology, 11.67 per cent due to modernization effect, 5 per cent due to use of new tools in their work and another 3.33 per cent due to more demand for their production was the main reason for increase in social status by their present occupation, and 35 per cent did not notice any increase in social status by their present occupation.

**Table No-3
Respondents reason for unchanged social status by their present occupation.**

Reasons	Frequency	Percentage
Untouchability	26	21.67
Low Demand	04	3.33
Bias	10	8.33
Black color	02	1.67
Not applicable	78	65.00
Total	120	100.00

The above table reveals about the respondents reason for not noticing increase in social status by their present occupation. 21.67 per cent are because of untouchability, 8.33 per cent are because of bias, 3.33 per cent are because of low demand to their present work, and 1.67 per cent of the respondents because of their black color are the main reasons for not getting increase in social status by their present occupation.

Land Ownership Pattern:

Land is an important asset not only in terms of livelihood but also in terms of the social status, 85 per cent of the sample households own land.

Chart-3: Displaying Respondents by ownership of Irrigated land

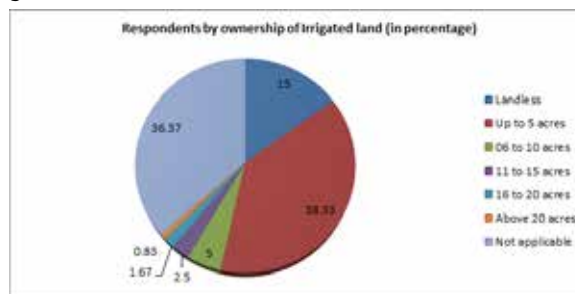
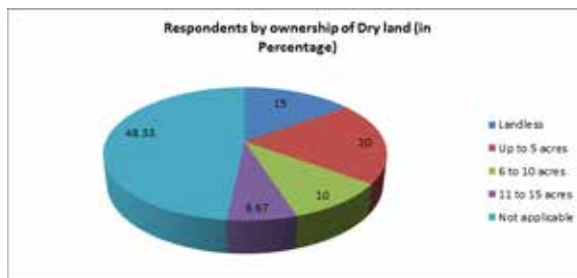


Chart no-3 reveals that 15 per cent of the sample households are landless, 38.33 per cent of the sample households own only up to 5 acres of irrigated land, 5 per cent own between 6 to 10 acres of irrigated land, 2.5 per cent have 11 to 15 acres of irrigated land, 1.67 per cent of the sample households own between 16 to 20 acres of irrigated land, and only 0.83 per cent own above 20 acres of irrigated land, 36.37 per cent have only dry land, so more than half of the total sample households does not own irrigated land, 43.33 per cent are small and marginal farmers who own land only up to 10 acres and find it very difficult to earn a living from a small piece of land. 2.5 per cent are medium farmers owning land between 11 to 15 acres, and another 2.5 per cent are big farmers having more than 15 acres of irrigated land.

Chart-4: Displaying respondents by ownership of Dry land



The Chart no-4, reveals that a 36.67 per cent of the sample households own only dry land among them 20 per cent own up to 5 acres of dry land. 10 per cent between 6 to 10 acres of dry land and 6.67 per cent of the sample households own between 11 to 15 acres of dry land which is not giving any income for sample households.

FINDINGS:

The findings of this study are based on the primary data collected from 120 respondents belonging to Korama community in four villages (Chikkumbi, Hooli, Sattigeri and Shindhogi) of Savadatti Taluk. The study shows that several changes have taken place in the occupations of the Koramas.

The traditional occupation of the respondent's family was making and selling brooms, baskets and playing musical instruments in marriage ceremonies and other functions. But 75 per cent of the respondents are not interested in continuing the traditional occupation of their family. At present 25 per cent of the respondents were continued in traditional occupations. 51.67 per cent are working in low paid works like cooli, agriculture labour, private sector jobs etc., Each 10 per cent have engaged in agriculture only and serving in governmental services. Researcher noticed large per cent of the respondents have changed their occupation type. Education modernization, New technology are the main reasons for increase in social status among 65 per cent respondents present occupation. Untouchability, Bias and Low demand are the main reasons for unchanged social status of 35 per cent respondents by their present occupation.

Though land was allotted to landless Koramas, it was not possible for the government to make them landed. 15 per cent of the respondents were landless, 43.33 per cent were small and marginal farmers. Only 5 per cent of the respondents own irrigated land more than 10 acres, other

26.67 per cent have only dry land. More than half of the respondent's family's women are working to help their family's economy.

CONCLUSION:

By Observing above findings we can conclude that, the present study shows change in the type of occupation of the respondents, three fourth of the respondents are not interested in continuing the traditional occupation of their family. By quitting traditional occupation now they are engaged in agriculture, private and government sector jobs, agriculture labour etc.,

But still 25 per cent of the Koramas were engaged in traditional occupations like manufacturing and selling brooms and baskets, playing musical instruments in marriage ceremony and other functions and also selling fruits.

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