



## Rites Rituals, Usages Of Vaddar Community

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**ABSTRACT** Religion is secondary organization but it plays important role in fulfilling secondary needs divinity and religion of people religion only have power to explanatory answers related to existence of man and his happy and sorrows. Religion forces people to act as the expectation of society. By this view religion work as powerful missions to control over society, religion is universal organization, in every well known society, past societies and present existence society religion exist in one on the other form. This present research study focus on basic elements of religion religious works, and relation between religion and science of vaddar community.

**KEYWORDS :** Religion, Birth Session, Housing Condition And Settlement Pattern

### INTRODUCTION

Religion explicit in various forms some religions does not have faith on god, only they focus on good nature and good activities of persons and some more religions have immense faith on god. Religion not only differentiated sacred and defile things it differentiate between profane and egregious things which have relation with egregious matters or power is considered as sacred thing, cow is sacred for Hindus because Hindus believed that cores of gods have shelter in body of cow but the same cow is not sacred for westerners. They could not find divine power in cow like this some religions consider some living things as sacred and some are not sacred, it depends on religion of human beings.

Religion include number of rituals people follow many rituals on the basis of religious beliefs. For instance Hindus believe that varuna is god of rain. For this reason they worship varunadeva people believe that goddess feel pleasure by yadyas. And they provide rain to earth or people so Hindus conduct worships yadyasetc as same Muslims pray (namaz) five times a day like these rituals grow through with believes. Durkheim explained about in his work "suicide" according to him "religion plays important role in incorporate man with society." And Durkheim explained that in traditional catholic Christian community followers believe that their life incorporated successfully with religion, so the number of suicide cases decreased, but it is not applying to protestant community followers their life is not incorporate with religion they like, so the number of suicide cases increase here. Durkheim argues throughout in his work which religion helps to their people to incorporate with society and which religion does not do this work.

Religion gives definition about which is ethicality which is immoral which is truth, which is false, which is justice, which is injustice which is right and which is wrong. If a person goes a wrong way, does immoral activities or use injustice way religion strongly oppose these people. For example one of the orders of king you should not follow debauchery " as same the words of Basavanna " Kalabeda husiya nudiyalubeda" such kind of religious speeches maintain ethicality of society.

At present all religions have relation with every steps and incident of our life. For instance menstrual cycle, marriage, pregnancy old age death, etc are steps of every person's life. Anthropologists call it as "rite of passage" all these changes can to persons. These can create lather in persons, entering one steps to another can create lather not only in a person but relatives of that persons. Person has to take different responsibilities in new steps. Every new step expects behavioral changes in man. Every religion has number of rituals related to incidents of life. For example : Baptism in Christianity and " upanayana" in Hindu religion every rituals of religion helps to person or relatives of persons to come out of pressure, lather, and religion supports relatives of persons to feel various steps of lather.

Man cannot live only with knowledge or logical thinking man is emotional creature if upsets, throe and problems filled in mind of

person religion helps to come out of all these emotionally people should experience upsets, problem throe along with greed expectation, success when people experience problems in life religion helps to maintain enthusiasm in life. It makes person as optimist with statement "suicide is crime "religion makes man to face problems of life.

Sometimes persons go away from society for personal or social reasoned. Forms such incidents person loose hopes and beliefs on life, he finds empty society at this time, in such incidents religion comes for help of person, it gives strength to person and show proper way to lead meaningful.

Religion washed away brutal behavior of person and gives social salvation, religion along with its theories control over aggressive nature greedy, selfish behavior of man. It solves variances among people and support harmony it forces people live with harmony. With support of religion person lad's happy life, he himself finds in society.

**Table.1 Respondents opinion about solemnity of birth session:**

| S.no | Opinion | Male | Women | Total | Percentage |
|------|---------|------|-------|-------|------------|
| 01   | Yes     | 118  | 110   | 228   | 45.60      |
| 02   | No      | 132  | 140   | 272   | 54.40      |
|      | Total   | 250  | 250   | 500   | 100        |

Source: filed work

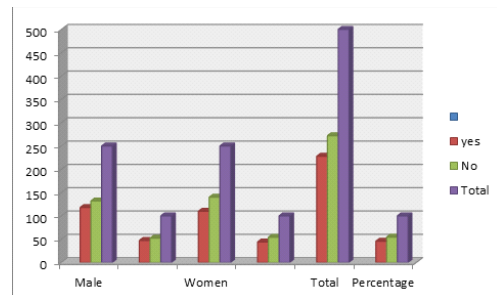


Table gives explanation about wet hearth respondent follow solemnities related to birth session or not.

In this present research study among informers 45.60 of people follow the same solemnity as their elders. Among these informers 47.20 male informers and 44.00 female informers, and 54.40 of people are not following solemnities related to birth session as their elders. Among this 52.08 of male informers and 54.00 female respondents.

Above mentioned numbers clear a thought that majority of informers are not following solemnities related to birth session as elders. Means only 45.60 informers follow solemnity related to birth session. Among these 47.20, of male and 44.00 of female informers are there. Today the solemnity related to birth session is changing day by day.

**HOUSING CONDITION AND SETTLEMENT PATTERN**

The researcher noticed that many VADDAR people living in villages and all districts of the Karnataka state. But many of them migrated to urban areas. But there is no any recognized vaddar area. We found them everywhere. In villages they live with other caste people and their houses are found inside the village or middle of the village. And in urban areas migrated vaddar are found in lower class area and slums. Due to the poverty they can't get high rented home in good residential areas and due to the belonging of the polluted caste they no one ready to give them houses for rent. In our area of study region majority of vaddar live in different settlements patterns in peace and harmony.

**Table.2 Respondent's ownership of house**

| Sl. No. | Ownership of House | Number | Percentage |
|---------|--------------------|--------|------------|
| 01      | Own                | 99     | 19.8 2     |
| 02      | Rent               | 245    | 49         |
| 03      | No house           | 156    | 31.2       |
|         | Total              | 500    | 100        |

Source: filed work

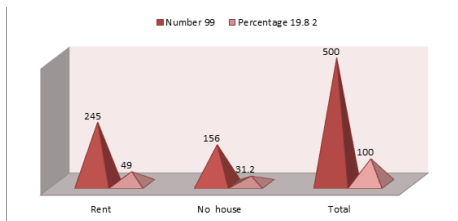


Table. indicates that the respondent's ownership of house. Among 500 respondents 99 respondents had their own house. 245 respondents lived in rent houses. And majority of the 156 respondents have no house.

The housing condition of the vaddar community is poor. A community which had a distinctive and indigenous method and system of home making is converted in to a group of people limited to colonies created separately for them. The houses constructed by the government are aimed at settling the vaddar families in a place and providing them a roof on the head. It does not take in to consideration of the sociological or human needs of family .The occupational requirement of vaddar is also not taken in to consideration. The houses constructed for vaddar in the early years were rejected by vaddar and they use to stay away from the houses constructed for them .Now the vaddar families have obligation of moving to the new sites since the housing is mandatory requirement for them.

The above table shows that among 500 families 93.8% of the families have own house and 6.2% of the families do not have the house. The provision of individual house to vaddar family is one of the major objectives of the governmental programs. Many programmers announced by government aimed at only constructing houses for vaddars have been partially effective.



(Field area : Hulkoppa Kalghatagi)

**Table.3 Type of house**

| Sl. No. | Type of house | Number | Percentage |
|---------|---------------|--------|------------|
| 01      | Mud           | 328    | 65.6       |
| 02      | Thatched      | 139    | 27.8       |
| 03      | RCC           | 18     | 3.6        |
| 04      | Duplex        | 15     | 3.00       |
|         | Total         | 500    | 100        |

Source: filed work

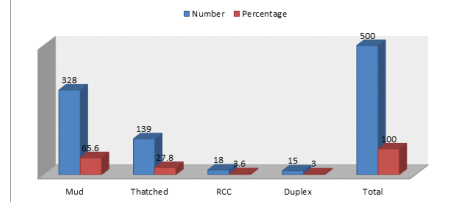


Table indicates that the type of houses where respondents lives. Among the 500 respondents, 65.6 % respondents live in mud houses or sheet houses. 27.8% respondent's lives in thatched houses and in RCC houses lives only 3.6% respondents. And Only 3.00% respondents live in duplex houses.

Some delicate matters found at the time of field work of this present study. In rural areas till today vaddar people use to stay in mud houses, because these people are labors these people work in some ones field from morning to evening and some work as stone cutters. So they have mud houses said by respondents some people stay at tolled houses question asked to these people as why they are staying at such houses. They responded as they use stone to make home needs for example roti making stone, queen will prepare by these people and they sell them by giving to village to village so they stay at such houses, and some rich people stay at RCC houses duplex hoses.



(Field area :Hirehonnali Kalghatagi)

**Table.4 Housing Condition.**

| Sl. No. | Housing condition | Total (Res) | Total (%) |
|---------|-------------------|-------------|-----------|
| 01      | Good              | 90          | 18.0      |
| 02      | Need Repair       | 368         | 73.6      |
| 03      | Dilapidated       | 42          | 8.4       |
|         | Total             | 500         | 100.0     |

Source: filed work

The table shows the housing condition of the families studied ,the data shows that among 500 families 18% of the families have houses with good condition .73.6% of the families have houses which need to be repaired ,the houses with mainly the roof and walls with defects .In few colonies all the houses need repair .The houses need repair since in most of the cases the houses are constructed with minimum budget and the construction is done by the contractor where the materials of low quality is used .Most of the houses demand repair within a year of construction .Among 500 families 8.4% of families have the houses dilapidated which need to be completely reconstructed ,most of the dilapidated houses are on the verge of collapse.

A policy of housing considering the tribal identity and needs of the vaddar family has to be designed. The resources allotted for the construction is meager which prevents the construction of quality and permanent houses .The involvement of middlemen in the construction of the houses have made the housing provisions completely useless for the community which need to be corrected.

Village people choose various ways to create their accommodations. Accommodation differ from place to place, county to county even though earth elements there are differences. So at the time of field work questions asked on situation of home respondents said that good quality homes are very rare today. But one common respond found here that is most of people repair their homes because these houses are slab houses soil walls of ancient time. It is difficult to stay because many time houses fall down. So with the help of government fund, including their own amount people are eager to create their own houses.

**SUGGESTIONS:**

As the ancestral occupations of vaddar community are disappeared, it

is essential to provide them self-employment training along with financial assistance to start their own self-employment or income generating activity to earn for their livelihood. Preferably such self-employment should be undertaken in the native places of vaddars people, so as to prevent migration of vaddar community from rural areas to urban areas.

## CONCLUSION

Hence, those occupations which were based on the castes and were playing significant role in society such as STONE WORK conventional transportation, maintaining law and order in villages, messaging, etc. which were engaged by vaddar community were lost their significance and to a greater extent, they are disappeared. Consequently, the people depending on these occupations for the livelihood and not aware about other occupations, were indispensably started their participation in unorganized sector employment where there is exploitation, lower wages, etc. Due to all these developments, vaddar community though played significant role in historical days, lost its importance and presently living in poor lives. Majority of this population is illiterate or low-educated and as such, they can't able to get sufficient income for their livelihood. Still there are many of the social beliefs, blind beliefs, etc. that are prevailed, which shows the under development of the community. Hence, it is essential to look into the present conditions, problems and challenges of the vaddar community and in this regard, the present study is made on vaddar community in dharwad district.

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