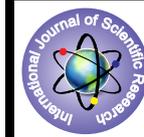


Occupation Mobility Among Havyak Brahmins : A case Study of Yellapur Taluk of Karnataka



Sociology

KEYWORDS :

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Introduction:

Social change is a universal phenomenon. It is not static all the times. But it is slow in process. According to Gillin and Gillin – “Social change are variation from the accepted modes of life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or invention within the group”. In every society changes are taking place in different level in different context, for example: Social, Economic, Political and Cultural spheres. Several factors are influencing to bring social change. Few factors may be within or outside the system. Changes are accepted modes of life, or alterations, cultural equipment, compositions of population, change of ideologies etc, within the groups or in a community. Maclver has given a simple definition “Social change is change in social relationship”. Merrill and Andres have said that, Social change means that large numbers of persons are engaged in activities that differ from those in which they or their immediate for-father engaged in some time before. Society is composed of a vast and complex network of patterned human relationships,

In which all men participate, when human behaviour is in the process of modification that is only another way of indicating that social change is occurring”. From the above definitions, it is clear that change is occurring and is a continuous process.

The changes that have been occur in any given society. It may be seen in different levels. The change may occur at an individual level. For example, it is appearing in the attitude and behavioural pattern of an individual. Changes can also be seen in family, group and community in micro level or state. Researcher observed that Havyak Brahmins are scattered in hilly region which is located near to the costal line. They have been influence low level of socio economic development but, basic facilities are lacking in their settlements.

A systematic study of occupation change among Havyak Brahmin is the primary aim of this study. Havyak Brahmins have their own culture economic and political organization. In the beginning of 21 century the various factors like modern education, industrialization, deforestation etc are of great importance. In this study region, the life and activities of Brahmana community is tremendously changing because of the process of occupation change. The present paper brings out the results.

Objectives:

The present paper intended to examine about Havyak Brahmins occupation mobility in Yellapur Taluk of Karnataka. This is one of the oldest communities in Karnataka. From the past three decades they are depend on agriculture. These community people scattered in thick forest area. According to the Researcher opinion, about 30,000 people were living in Yellapur taluk. People of this community engaged in agricultural work in rural area. Due to modern education, western-influence, people were showing the aspiration for their children's towards their graduation, and post graduation.

This paper thrown the light on following objectives:

1. To study their present Agricultural activities.
2. To assess their Occupational Mobility.
3. To pin point the Educational Mobility.

Keeping the objectives in mind Researcher identified the present agricultural status and education status of Havyak Brahmins. Further researcher should know about the recent educational and occupational mobility among Havyak Brahmins in Yellapur taluk.

Methodology:

Researcher in field work interviewed 30 respondents (total population, 58,216 according 2011 census given by Tahashildar) in Yellapur taluk and selected the Interview method .The main tools of data collections are Interview scheduled and observation.

Secondary data collected the material from books, articles and magazines.

The findings of this study indicate the Occupation mobility and Education among Havyak Brahmins.

Meaning of social change:

The concept of social change is a very broad one. Change is the law of nature. The term 'social change' is used to indicate the changes that take place in human interactions and interrelations. Society is a 'web of social relationships' and hence social change means a change in the system of social relationships.

Definitions of social change:

Kingsley Davis: (1967)

“By social change is meant only such alterations as occur in social organisation, that is, structure and function of society”.

Maclver and Page: (1967)

“Social change refers to 'a process' responsive to many types of changes to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things”.

Wilbert more: (1971)

“Social change is not a uniquely modern phenomenon, some kinds and degrees of change are universal in human experience”.

Davis: (1949)

Social change is cultural change. It means change in the nature of the social organizations and science, technology, philosophy, art etc.

THEOREIS OF SOCIAL CHANGE:

Evolutionary Theory:

Charles Darwin (1859), the British biologist, who propounded the theory of biological evolution, showed that species of organisms have evolved from simpler organisms to the more complicated organisms through the processes of variations and natural selection. After Darwin, 'evolution', in fact, became the buzz word in all intellectual inquiry and Darwin and Spencer were the key names of an ear in the history of thought. Herbert Spencer (1890), who is known to be the forerunner of this evolutionary thought in sociology, took the position that sociology is “the study of evolution in its most complexes from”. For him evolution is a process of differentiation and integration.

Basic assumptions and distinctive features of the evolutionary change:

Evolutionary changes have been influenced for our study region. The basic and assumption is that change is inevitable or it is natural. It is also assumed that change is basically the result of operation of forces within the society or culture. There for Darwin theory can be summarised as follows and present study is also focus the following views,

1. The change is inevitable and natural.
2. The change is gradual and continuous.

3. That change is sequential and cretin stages.
4. That all successive stages of change or higher over preceding stage. I.g. Evolution is progressive.
5. The stages of change are non-reversible
6. That force of change is inherent in the object.
7. That the direction of change is from simple to complex, from homogeneity to heterogeneity, from undifferentiated to the differentiated in form and functions.
8. That all the society passes through same stages of development.

A popular term for the changes brought about in a non-Western country by contact, direct or indirect, with a western country is "modernization". Daniel Lerner, for instance, after considering the suitability of "westernization" as well as "modernization" has opted for the latter. According to him, "modernization" includes a "disquieting positivist spirit" touching "public institutions as well as private aspirations". But the positivist spirit is not enough a revolution in communications is essential. Modernization is also marked by increasing urbanization which has, in turn, resulted in the spread of literacy. The latter again has tended to enhance "media exposure", and finally, enhanced media exposure is associated with wider economic participation (per capita income) and political participation (voting). Modernization also implies social mobility: "A mobile society has to encourage rationality for the calculus of choice shapes individual behaviour and condition its rewards. People come to see the social future as manipulable rather than ordained and their personal prospects in term of achievement rather than heritage".

Review of Literature:

M.N.Srinivas (1942) Study of a Mysore Village:

"The westernization of the Brahmins of Mysore brought about a number of changes in their life. There was change in their appearance and dress. The tuft gave way to cropped hair and the traditional dress gave place, at least partially, to western type dress and shoes. The change in dress marked a gradual weakening of ideas regarding ritual purity. For instance, formerly eating was a ritual act, and a Brahmin had to wear ritually pure robes while eating or serving meals. This meant wearing either a freshly washed cotton dhoti or a silk dhoti, and a pure upper cloth. Wearing a shirt was taboo. But as western clothes became more popular, Brahmins sat at their dinner with their shirts on. And today, dining at a table is becoming common among the rich".

(Today Purohit Brahmins at the time of festivals, some of occasions eg. Marriage, Upanayana, Havana etc following the ritual- other

Prasad (1956:92)

The co-operation between the company's servants and the Brahmins was most intimate in the management of the rich temples. The temples had been the symbol of Brahmins and the caste system right from the beginning of the Muhammedan rule. The Muslims rulers had also patronised the temples for the sake of annual income. So did the East India Company. The British rebuilt the decaying temples and gave huge sums as grants. This policy gave a long lease to Brahminism. Many of the reform movements of early eighteenth century failed because Brahminism had the state support. The inevitable result was the strengthening of the caste system.

Ghurye (1961:43)

The Taittiriya Samhita, describes the origins of those four classes to the four limbs of the creator and adds an explanation. The Brahmins are declared to be the chief because they were created from the mouth, punning on the word "mukha" (mouth and "chief"). The Rajanyas are vigorous because they were created from vigour. The vaishyas are meant to be eaten, referring to their liability to excessive taxation, because they were created from the stomach, the receptacle of food. The shudra, because he was created from the feet, is to be the transporter of others and to subsist by the feet.

M.N.Srinivas (1962:3)

"A hereditary, endogamous group which is usually localised. It

has a traditional association with an occupation, and a particular position in the local hierarchy of castes. Relations between castes are governed among other things by the concepts of pollution and purity and generally maximum commensality, i.e., inter-dining occurs between castes".

Swami Vivekanand (1863-1902)

"A Brahmin was a reformer from Bengal, who condemned the caste system and peoples obsession with rituals and superstitions. He was very emphatic and pronounced in his sympathies for the downtrodden. He would say that if the Brahmin had more aptitude for learning on the ground of heredity than the untouchable, then no more money was to be spent on the Brahmin's education because the Brahmin would educate himself without help. Vivekananda emphasised that others who had not been born clever must have all teachings and all the teachers.

Das (1978) in his book stated that

"In an article change in caste in India and the United states"- Das examines dynamics of change in India since 1940 and says that the industrial revolution and urbanisation in India have given new meaning dignity and prestige to various types of work, including traditional occupations. Because of the rapid industrialisation and urbanisation of the country.

Ghurye (1993:81) opined that

Agriculture continued to remain a suitable occupation for all castes, but from religious point of view it became blameworthy to a certain extent as the plough was supposed to injure the earth and the living organisms. Because of such notions, the Gautama Dharma Sutra allowed a Brahmin to take agriculture as the lawful occupation only on the condition that he would employ servants to carry on the actual business and would not do the work himself.

Singh (1993:12) in his book stated that

Social change has been observed much more in social, cultural, political and economic fields. He discusses two types of tendencies of social change in the social structure without simultaneously bringing about a structural change in the society. It results in to tensions and often builds up social crisis. Secondly, there has taken place a sea change in the subjective domain or the consciousness of the people in respect of social change.

Table No. 1.1

Sex	Number of Respondents	Total /Percentage
Male	20	20 (66.66%)
Female	10	10 (33.33%)

Researcher selected 30 Respondents in the field. Among them 20 male respondents, and 10 female respondents are interviewed for the purpose of writing the seminar paper. Through the table No.1.1 it is clear that Havyak Brahmins population dominated by males.

Table No. 1.2 Respondents Dialect

Respondents known Languages	Number of Respondents	Total/Percentage
Kannada	17	17 (56.66%)
Hindi	05	05 (16.66%)
English	04	04 (13.33%)
Any other	04	04 (13.33%)
Total	30	30 (100%)

Table No.1.2 indicates that 17 (56.66%) Respondents were originally speaks Kannada, 05(16.66%) Respondents were speaks Hindi, 04(13.33%) Respondents were speaks learnt English Language. It is examined that all the 30 Respondents known the multiple language.

Table No. 1.3
Respondents Education

Qualification	Number of Respondents	Total/Percentage
Primary	18	18 (60%)
Higher Secondary	08	08 (26.66%)
P.U.C	03	03 (10%)
Degree	01	01 (3.33%)
Total	30	30(100%)

Education, according to Durkhem is, "the action exercised by the older generation upon those who are not yet ready for social life. Its objective is to develop and awaken in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined". Education can be imparted both formally and informally. At the same time, education is essential because it is the best means of socialisation. No wonder, with slight variation on emphasis and variations in the mechanism of imparting it, the education has been emphasised and resorted in all societies.(Quoted from Society of India-(2002 P.No.251)).

Though in modern times much more stress is being laid on education, yet there was no time in human civilised society when stress on education was not laid. Both Plato and Aristotle very much stressed the importance of education and so did our rishis in India.

The aims of education in every traditional society including India were lofty. This is not noticed in theory, as these are today but, were practiced. The aim of education was to promote religion and to understand what was contained in our religious books. Traditional type of gurukula system has been changed in to commercial type of education. Today we can notice several changes in our field region. The data reveals that 18(60%) Respondents studied up to primary level, 08(26.66%) Respondents were educated in higher secondary level (i.g. 8th standard to 10th standard), 03(10%) Respondents were educated up to PUC level, 01(3.33%) studied up to degree level. So it is clear that comparing to their forefathers Respondents are educated and they engage in modern type of Agriculture, Petty Business, Adike Vakari, Shops, and Restaurants etc.

Table No. 1.4
Respondents aspirations towards Education for their children

S. No	Aspiration about education	Total/Percentage	S.No	Respondents allowing for higher studies	Total/Percentage
1	Boys	1(3.33%)	1	Yes	28(93.33%)
2	Girls	-	2	No	2(6.66%)
3	Both	29(96.66%)		Total	30(100%)
	Total	30(100%)			

In the table no 1.4 Researcher stated that they were providing more importance for education respectively 1(3.3%) for boys and 29(96.66%) for providing education both boys and girls. Further Respondent also told that they are interested to compel higher studies respectively 28(93.3%).

Table No. 1.5
Respondents Traditional Occupation

Whether you are continuing your Traditional Occupation	Number of Respondents	Total/Percentage
Yes	21	21(70%)
No	09	09(30%)

Table No.1.5 Explains that whether respondents continuing traditional occupation or not. 21(70%) of the respondents are continuing the traditional occupation because they are having

their own land for the purpose of Agriculture. And 09(30%) respondents are not continuing traditional occupation because of education, modernity,urbanisation. There for among Havyak Brahmins occupation diversification has been effected for their traditional social structure. Today high caste born Brahmins started to work in market, factories, business centre etc.

Table No. 1.6
Respondents continuing the Traditional Occupation

Respondents continuing Traditional occupation	Number of Respondents	Total/ Percentage
Priest	05	05(16.66%)
Agriculture	16	16(53.33%)
Total	21	21

The table no 1.6 reveals that Respondents are continuing the Traditional Occupation. In this modern age because of their live-ly-hood, and survival, still 05(16.66%) were engaged in Priest hood, 16(53.33%) Respondents were engaged in agriculture.

Table No. 1.7
Respondents given up Traditional occupation and continuing the Present occupation

Respondents Present Occupation	Number of Respondents	Total/Percentage
Business	06	06 (20%)
Petty Business	01	01 (3.33%)
Private job	02	02 (6.66%)
Total	09	09

On the other hand Prabhat Kumar Pankaj(Khadigramodyog 1989:347) remarks that "with the introduction of modern technology the occupation pattern is likely to be changed. Since machine performs routine works more effectively than man, the ratio of "white-collar" workers to "blue-collar" workers is likely to increase. It would raise the demand for skills and intelligence both in production work and supportive services. A labour would be a crane man, a shop clerk, a computer programmer, laboratory technician, an electrical engineer and so on. Thus technology would up-grade the skills and intellectuals requirements of the entire work force". Thus the views of Prabhat Kumar Pankaj influence on our present study.

Table No.1.8
Respondent's reasons for Occupation Mobility

Reasons for occupation mobility	Numbers of Respondents	Total/Percentage
Education	12	12 (40%)
Migration	02	02 (6.66%)
Modernization	16	16 (53.33%)

The table No 1.8 clearly indicate that occupation mobility among Respondents. 12(40%) Respondents are said that because of education only their occupation structure has been changed from agrarian to petty business, banks etc. 2(6.66%) of the Respondents were always seasonally migrating. 16(53.33%) Respondents were migrating due to modernization and people will get various jobs in Bangalore, Goa, and Belgaum in southern parts of India.

Table No. 1.9

Reasons for decreasing people in Agriculture field	Number of Respondents	Total/ Percentage
Low income	18	18 (60%)
High investment	05	05 (16.66%)
Shortage of agriculture labour	07	07 (23.33%)

Findings:

Today due to modern education Havyak Brahmins partially adopting new western education, this is evident from the fact they known 26.66% (8) English and Hindi. Earlier all these Respondents were use to speak Kannada.

- Due to modern education, Respondents 3.3% passed the degree and engaged in economic type of education.
- Respondents showed aspiration towards the higher education.
- Table No. 1.7 clearly indicates that 12(40%) Respondents were migrated and engaged in various jobs like IT,BT sector and petty business in Bangalore, Goa, Mysore and southern parts of India.
- Data reveals that Respondents are still continuing the Traditional occupation because they are orthodox and they have tendency in mind should not leave up thin original culture.
- Researcher observed that 100% Respondents know and utilizing modern equipments like irrigation, tractors, pesticides etc.

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