



REVIEW OF LITERATURE ON SCHEDULED CASTES AND BHOVI COMMUNITY

Social Science

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ABSTRACT

In this article a comprehensive review of literature on Scheduled castes and Bhovi Community is mentioned below. However, it was only in the year 1950 separate list was drawn up for 'Castes' and 'Tribes', which was later modified in 1956. The 'Caste' and 'Tribes' included in the 'Schedule' commonly come to be known as 'Scheduled Castes' and 'Scheduled Tribes' respectively. Bhovi or earlier they were known as Waddars were a wandering tribe and had unsettled life or called as nomadic tribe. Bhovi or Waddars as per Scheduled Castes, Scheduled Tribes modification Order (1956), Bhovis are listed in the list of Scheduled Castes throughout Karnataka. There are eight such castes who form the bulk of the Scheduled Caste population in the Karnataka State, and account for 80.91% of the total Scheduled Caste population in the state. Eight Scheduled Castes are: are, Adi-Karnataka, Adi-Dravida, Bhovi, Banjara or Lambani, Bhambi group, Holeya or Holer, Holeya and Madiga. Many of the studies have been conducted on Scheduled Castes and Waddars or Bhovi regarding this community several Sociologists, anthropologists, scholars and authors have stated their perspectives regarding Scheduled Castes and Bhovi Community.

KEYWORDS

Bhovi. Waddars, Community, Scheduled Castes and Scheduled Tribes.

Review of Literature on Scheduled Castes

Some of the authors have mentioned about the Scheduled castes and Bhovis.

Beteille Andre (2000) in the work "The Scheduled Castes: An Inter-Regional Perspective" has stated that upward mobility is much more difficult for the scheduled castes than for others such as that in the form of improved material conditions of life, but now author mentions that it has come within their reach. The process of inclusion and exclusion operate among the Scheduled castes in much the same way as they do in the wider society.

Pai Sudha (2000) in the study of "Changing Socio-Economic and Political Profile of the Scheduled castes in Uttar Pradesh", has noticed that Scheduled castes constitute the backward castes, disadvantaged, socially and economically poor backward groups of the society. With little land, low level of literacy, they suffer from low income, wages due to rapid industrial development and employment problem.

Rao Hanumantha (1977) in his work has mentioned that structural changes have taken place but economy did not for the economic development of the Scheduled castes. Thus, Scheduled castes continue to remain landless and poor. Scheduled castes had little access to the tertiary sector where these people noticed some degree of changes in technology and that induced some degree of growth in the rural economy.

Kirpal Vinay and Meenakshi Gupta (1999) have found out the impact of reservations on Scheduled Castes and Scheduled Tribes students who were admitted to Indian Institute of Technology. They have investigated that due to their low castes' students faced discrimination and as such the General students try to avoid them, their friendship.

Chakrabarty (1999) in his study found that the efforts of the government is meant to improve the socio-economic conditions of the Scheduled castes people which seemed to be failed to make any sort of major impact on their welfare.

Vakil (1985) in his study has stated that facilities such as educational, political, economic have not yet reached the Scheduled castes and thus they are facing a precarious condition. There is a lack of leadership among them which is mainly held to be responsible for their backwardness.

Chaturvedi (1986) in his study has found that enrolling of the Scheduled castes students in the colleges was difficult because of their financial conditions.

Kamble (1989) in his study has dealt with the even after 33 years of independence Scheduled castes have very low level of education and consequently, they are engaged in the menial type of jobs which are looked down upon and have low level of income.

Gupta Shantiswarup (1991) in his stated that more than 80 percent of Scheduled castes people reside in villages and are mainly attached with agriculture.

Raju, V.J.D. (1992) the author has stated that Scheduled castes are placed at a much lower level both socially and economically when compared to the other castes people.

Review of Literature on Bhovis or Waddars

As per the author K, S, Singh (2010) has mentioned in the book "The Scheduled Castes" about the **Bhovis**. They are known by different names such as, Bovi, Wadda, Tudug Waddar, Od, Odde, Girmivaddar, Voddar and Woddar. The author is of the opinion that Bhovis have said to be migrated from Orissa to different southern states. According to 1991 Census their population in Karnataka is 607,931, and predominantly distributed in rural areas. But however, 20.97 percent of their total population lives in urban areas. They are mainly divided into three sub groups they are: Kallu Waddar, Mannu Waddar and Uppar Waddars. Author has mentioned about the social status, the type of family and marriage, occupation and level of education of Bhovis etc. Bhovis consider themselves as belonging to the sudra varna. Adult marriage is the norm and marriage rituals are performed at the bride's residence. Common type of the family among them is nuclear one. Bhovi women have a role in the economic, social, ritual and religious fields and even contribute in the family income. Earth digging, stone cutting and daily wage labour are their traditional and present-day primary occupations. Those settled in the villages for them agriculture is a secondary occupation. The remaining 16.91 percent of the workers are engaged in various other services. The male and female literacy rates among them are 26.90 percent and 8.55 percent respectively. Author has even mentioned about the sangha's, caste associations of Bhovis.

Edgar Thurston has described about the Oddes in his book "Castes and Tribes in Southern India" (Vol- V, M-P). In this book he has mentioned about the Oddes who are commonly called as **Wudders**, as being the navies of the country, quarrying stone, sinking wells, constructing tank bunds, and even executing other kinds of earthwork more rapidly than any other class, so that they have got almost a monopoly of the trade. They are open-hearted, good natured lot, with loose morals, and no restrictions regarding food. In the Census Report, 1891, the Oddes are described as the tank diggers, well sinkers, and road makers of the country who live in detached settlements. They are employed largely in the public works department and in construction and maintenance of railways.

Bhatt, Chandrashekhar, (1984), in his book "Ethnicity and Mobility: Emerging Ethnic Identity and Social Mobility among the Waddars of South India", has dealt with the **Waddars** of Siddapura. And in this book author has mentioned about the Aragu Waddars their social status, they were ranked highest among their subcastes. He has

made an attempt to bring about the changes or social reforms among the Waddars. Author has mentioned about the Kallu Waddars and Uppar Waddars. He describes Waddars as they are said to be found in Bangalore, Kolar, Tumkur, and Chitradurga districts etc. Telugu is the common language among Waddars. Further he has mentioned about the Mannu Waddars of Siddapura that their predecessors were essentially nomadic till they come down to Nellore and its neighbouring districts in Andhra Pradesh. In certain districts of Karnataka which were formerly in Bombay Presidency, Belgaum, Bijapur, Dharwad and North Kanara, the Waddars continue to be classified under depressed classes.

As per the authors S.K. Melakar, R.G. Gundurao and Manjunath N. Ambiga in their book “**Ambigar Samudaya Mattu Sanskriti**” (2010) has dealt with the **Bhovi** Community in detail. Authors have explained about culture, historical background, traditions, characteristics, language, lifestyle (Occasional Dresses), marriage and family, festival, ceremonies, death, upbringing of the children (Socialisation process), type of family, family background and socio-economic background of bhovi community. In bringing the changes in the community, they have even mentioned about the impact and influence of westernization process, changes in lifestyle and people's attitude etc.

The book “**Samskriti Mahila Malike- (Samputa-7)**”, 2010, edited by Swamirao Kulakarni, in this book Amruta Katake has dealt with **Waddars**, Bhovi people, and their culture. Author mentioned about the bhovi community, meaning, nature, and scope. Dealt with the concept of status of women, their occupation, lifestyles and also have highlighted the importance of the study. Author has mentioned that the bhoivis/ waddars resided in palces such as Orissa, Karnataka, Tamil Nadu, Andhra Pradesh Maharashtra etc. These people are called as Waddi in Orissa, in Tamil Nadu are known as Bhoivis. In Karnataka they are known as Bhovi/ Waddars and in Maharashtra and Uttar Pradesh called as Mastari. Has discussed about the types of Bhoivis/ Waddars they are, Mannu, Kallu, Girni and Bhani Waddars and their characteristics.

As per Sangalad, in his book “**Bhovi Samudayada Samajika Adhyayana**” 2014, mentioned about the **Bhovi** community. The book consists of seven chapters. The research study was conducted in Belgaum, Bijapur, Bagalkot, Dharwad, Gadag, Haveri Bellary and Chitradurga.

The first chapter deals with meaning, nature, scope, importance, review of literature, objectives and methodology.

Second chapter comprises of detailed information of historical background of Bhovi Samudaya, the people, their traditions, and a bird's eye view of their condition both at national and state level.

Chapter third deals with their socio-economic condition, population, family, types and size of family, occupation, education, lifestyle and language. Author has explained about the population as the sample comprise of both male and female respondents. Author has conducted a study in Belgaum district, 10 Taluks and 30 villages. Also observed that it consists of more than 270 families and more population. In a study conducted at ChitraDurga district, 6 Taluks and 18 villages found that size of the family 146 is less and even the population.

In the book, we come across that important changes taken place in the structure of the family, due to the influence of industrialization, globalization etc, reduced the size of the family. The respondents are more between the age group of 18-40 years who have expressed their interest to work hard, in order to earn their livelihood. The educational level of the respondents as per the study is 17.05% of male respondents and 11.69% of women respondents have received primary level education to higher level. But author is of the opinion that due to early marriages and old traditions women are not able to take up education when compared that to men. Some of the men and women have completed their post-graduation level of education.

Fourth Chapter deals with traditions and ceremonies followed by the Bhovi community people.

In the Fifth chapter concepts such as Language, Art, and Literature has been discussed in detail.

Sixth and Seventh chapters deal with challenges and problems faced

by the Bhoivis and their migratory characters. Lastly, discusses about the conclusion, suggestions and recommendations.

CONCLUSION

Considering the above-mentioned pioneer works conducted on various social, economic, political, cultural and religious aspects of Scheduled Castes and Bhovi community it is obvious that there are still lot of gaps at regional and national levels. The regional and national level studies have to be conducted. The earlier researchers have carried out several studies such as, anthropological, sociological, political, economic and cultural investigations on SC/ST population in India. Few researchers have also observed the role of government and non-government organizations in the growth of SC/ST population across the country. But the review of literature clearly indicates that adequate scientific investigations are not carried out on the development of SC/ST population with reference to Karnataka state.

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