



ORIGINAL RESEARCH PAPER

Social Science

PERCEPTION OF STATUS AMONG SAMAGAR COMMUNITY

KEY WORDS: Occupation, Social Status children's basic occupations, Migration:

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ABSTRACT

Some social reformers such as Vivekananda, Dayananda, Gandhi and others rejected caste system in light of birth. They considered untouchability a blotch on mankind it was a disgrace on Hinduism, untouchability emerged out of distortion of the varna dharma, they said they argued for transforming Hinduism (Jones 1976: maine1887: weber 1958 among numerous others) B.R. Ambedkar was one of the main advocates of the religious theory of untouchability as indicated by him, amid the vedic period there was no different shudras Varna , the shudras positioned as a feature of the kshatriyas varna in the indo-Aryan culture.

INTRODUCTION:

Samagar community individuals lost employments in before time, likely pre-freedom which are the occupations they are comprising of it is to be second rate multifaceted nature function as that continuation right now. It is exceptionally and letting send to be human enhancing, these marvels' were comprehensible in the field took off work of research. For instance which occupation to comprise, charmagarike (cobblery), wage, subjugation, sleepers making and offering like this as the work of Samagar community.

SOCIAL CHANGE AMONG SAMAGAR

Social change is not sudden change it is said to be consisting to have a gradual and slowly moralizing concept. According to Sociologist, Psychologist, Economist, Politest, Anthropologist having various level of conceptualization views on the social change.

Social change it is take for view being phenomena's in the society. Here we have to consideration all organizing sectors, like that family, and community etc.

According to 'Indian Gazetteer' especially at Karnataka in Dharwad, Bagalkot, Belgaum district (1999:page 166) its refers, to scheduled caste of Samagar community who worked for wage, agriculture, village security and did Govt. jobs appearing.

According to "Karnataka state dictionary race community" samputa -2000, H.D present refers. Low level caste peoples which are the work done those work considered as denoting that particular caste, chamar (sleepers rewinding) for the purpose of that community called Samagar. As well as for the formation perusable changing whole system of the work in the community. The community having sub-caste/ taboos, for the illustration is, Samagar.

WORKERS CLASSIFICATION IN SAVADHATTITALUK

Sl. No.	Category	Labourers
1	Main workers	95,990 (24.5)
2	Marginal Workers	36379 (9.29)
3	Non workers	1, 59,555 (40.76)
4	Agricultural labourers	55847 (14.26)
5	Cultivators	33,706 (8.61)
6	House hold industrial workers	9961 (2.54)
Total workers		3, 91,438

As per above table, total workers constitutes at the taluk land 3, 91,438. And the main workers constitute 95,990 (24.5%). The Marginal workers 36,379 (9.29%). The Non workers 1, 59,555 (40.76%). The cultivators 33,706 (8.61%). The agricultural labourers 55,847 (14.26%). And other households industrial workers 9,961 (2.54%).

Basic Occupation

Sl. No	Respondent Basic occupation	Total (Res)	Total (%)
1	Sweeping	88	17.6
2	Petty business	44	8.8
3	Coolie	162	32.4
4	Agriculture	42	8.4
5	Business	91	18.2
6	Govt. Job	54	10.8
7	Bonded labour	12	2.4
8	Others	07	1.4
Total		500	100

Source: Field Study conducted in 2015-16

The graphical representation of above table is given here below



Occupation and caste were interlinked in the customary social structure. Occupation specialization is noted as one of the criteria in deciding one's caste according to Hindu social request, alongside specialization, pecking order and partition at they go together in comprehension the financial state of Dalits in the India. In this association, the part of occupation and work chances of individuals concerned must be thought about in all their viewpoint since they constitute the imperative standard in surveying the monetary condition. All around, the country social structure is caste ruled. The word related example in towns is still near customary framework, in spite of a few changes as of late.

In table 4.1 it is found that 88 Respondents with 17.6% Sweeping 44 Respondents with 8.8% Petty business 162 Respondents with 32.4% Coolie 42 Respondents with 8.4% Agriculture 91 Respondents with 18.2% Business 54 Respondents with 10.8% Govt. Job 12 Respondents with 2.4% Bonded labour 07 Respondents with 1.4% Other occupations Appropriately upper castes take after the alleged clean occupation while the substandard castes are depended with and compelled to do modest and unclean employments. As the provincial economy still relies on upon these sort of typical word related connections not very many changes have

happened. On through research review 17.6% respondents telling about the fundamental work of 'gathered producing in the town puts, that was their primary work they have peeling to be indicate as the calling. As though 8.8% of the respondents to getting caught banding work. And in addition 32.4% respondents doing wage as alludes. As the same 8.4% respondents shaping in the town, as though 18.2% respondents having business which as a similar work will consider to individuals in the family as 10.8% respondents having great govt. employments. Though 2.4% individuals from family having servitude under the rich class people groups or privileged people groups in the district put. Staying 1.4% respondents doing other employments in the different fields of the general public as clarified.

The Above explained table more people are traditional job for example: Charmakarike, sleeper setting, work in upper/Rich class causes as this preambing in the life of community.

Some of the families having lending therefore they were worked as slavers in the rich class peoples in the regional system. Recently indicate the formalism as the former, workers are much more became of it was very better to compare than slave they having the feeling or the selves to change to another work in the society. As well as community respondents change their attitudes along with the educational conceptuality in the system of globalization.

Any way at the present level we suggest that the families of Samagar in the society continued these traditional works was acceptable being as status of community. As that we indicating to be 67.50% respondents refers continued basic profession, as well as 32.50% respondents we have not interesting in basic or tradition work, as knowing their being points.

Customary occupation part was particularly based for Samagar's yet at the present level seeing of fields those are having distinctive kind of multidimensional work, though of the essential calling is staying in the general public. It is the fundamental question and individuals culminate calculated view that is the reason let the grass rate level work and landing diverse kind of positions in the aggressive framework it needs their inclination as though the greater part of the relatives in community changed with getting cutting edge instruction, innovation, practical and political arrangement of the view focuses in the globe..

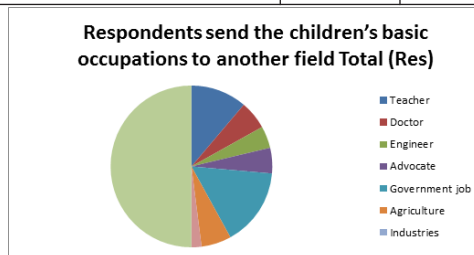
Here researcher notices that increasing social status of respondents as defined with specific information on community as that 16.4% respondent as knowing for the main changing point, community has mainly focused on modern information and technological view point of system in the situation of community background theorem. As if 7.4% respondents demand more in the work, whereas 5.8% respondents new technological factors framatine, 4.2% respondents newly using of infrastructures, 62.4% respondents newly focused on educational view as referred. As the same of view 3.8% respondents giving other, other reasons for increasing social status of professional. Respondents as defined for consisting of Samagar community members.

Here the thing was mainly précised on the educational phenomena for increasing social status in the society. Totally the Samagar Community have getting good socio-economic, culture, religious status in the society along with their effort, difficulty life, government land farming, government facilities, housing and boarding and different type of privillages as this to be growing or development of Samgar community.

Respondents send the children's basic occupations to another field

Sl. No	Respondents opinion	Total (Res)	Total (%)
1	Teacher	112	22.4

2	Doctor	57	11.4
3	Engineer	44	8.8
4	Advocate	51	10.2
5	Government job	156	31.2
6	Agriculture	60	12
7	Industries	00	00
8	Other	20	04
Total		500	100



Source: Field Study conducted in 2015-16 The graphical representation of above table is given here below.

112 Respondents with 22.4% Teacher 57 Respondents with 11.4% Doctor 44 Respondents with 8.8% Engineer 51 Respondents with 10.2% Advocate 156 Respondents with 31.2% Government job 60 Respondents with 12% Agriculture 00 Respondents with 00% Industries 20 Respondents with 04% are other fields Accordingly 22.4% respondents send the children's for teacher profession, 11.4 expressed this being of Doctors and 8.8% respondents told about the profession of engineer, whereas 10.2% respondents, advocate, as the same of view 31.2% respondents being show the government servant, as if 12% respondents told about agriculture, and 04% respondents send other occupations as framed.

Here we have understanding the children of respondents being good opinions and showing new desirable works which one work is important in the system of the society as understanding themselves on through decision making towards work. Here some of the responds told about their children's like that constraining government jobs, advocate, teachers, lecturers, like this as somebody said.

Migration:

Migration was one of the huge content because it has collected much more fields attracted various types of organizing or religion caste peoples, whereas the situation that here will be alert along with their mind and influenced by respondents.

Migration in the sense of what? It was one of the displaced or misplaced one region to another geographical places/region. For the purpose was getting any job opportunity and various work, or wage, agriculture and companies, which ever organizations like this. It was very important tole in the social mobility for as that changed in all of the situations which are social status, basic profession and any more jobs.

Donald J Bag (1969) his opinions as getting the point of "Migration it was generally action of common life". The man before and after the chromo system they have passed for one of the reason to migrate place to place, on the historical based peoples migrated from one to another region. It was common thing to be framed. In before time the migrate was consisting temperature, fertility, or soil, wealth and preparation of wealth or influenced of the factors.

According to multi language dictionary of UNO population" migration was one type of geographical and regional mobility. Compared the migration system of one region to another region, one place to another place, one country to another country, one state to another state. Here lot of differential viewpoints should be arrested because of getting

their own status and developed their personality. Along with the suitable gained or obtained of good educational conceptuality and techno system, specially as well as accommodative of social system. Migration it was presently or temporally continued along with every community especially certaining of Samagar community.

Samagar community at the present level it is to be having on through different works like getting government jobs and others etc. On through field based study 100% respondents migrated from village areas for the purpose of poverty, to get any job in the development areas they are feeling to conduct the life. So that, the migrates are very increased. Whereas that they appear in Dharwad.

Agriculture department was very important to the basic profession of respondents that's why they have taken that job in the life. Any way at the present society watched it has lot of content with mentioned various conceptual view points of society. Here considered as agriculture higher education, higher job, as well as getting many more opportunity to survival of good life and developing their selves as to be empowering parson personality status indicate in the society as referred from respondents.

Explains thus Respondents give reasons for Migration 312 Respondents with 62.4% as Coolie 05 Respondents with 01% as Diseases 40 Respondents with 08% search of Occupation 01 Respondents with 0.2% due to Caste conflict 56 Respondents with 11.2% search of Job.

One thing is very important to choose any jobs in the society along with getting good education, techno aspects, modern views as for as level being, issues, somebody told little bit of the objective have respondents because of that they have choice the work and will be accepted or rejected like that 2.50% of respondents the protean of casteism said, as well as 15.83% respondents the large scale of perspective, as that 13.33% respondents having the concept of appearing inferiority said remaining 68.34% respondents the caste was abstacle to development refers.

Dalits or low castes there are having different type of surfacing problems in the society, as well as they are also having inferiority it was the main issue concept because of that remaining caste will be failed to development in the society.

The higher caste exploited the lower classes in the society it was framed formation as be followed in the system of the attitude society. The greatest social reformers told about caste system, the caste system was very fitting concept, it was reparably inherited of the everybody because of that we have establishment of reformation sociological institutions in the parley society along with good organizations propounded as be preferred refers.

Basavanna said the caste system around in the Indian society firstly. It was latched by the equal and spiritual admiring personalities may prefixed as reformation and enlightening as well as development of over all of the society members then it has to be indicate as good system of the every one region.

Getting information from respondents about the subject matter of reservation facilities how much it was helpful to lower class especially Samagar community than as to be produce the 86.67% respondents got government facilities, and reservation of government all call forming job etc. as if 13.33% respondents did not got any facilities from the government. We were helpless to get any kind of opportunity from government views as framed.

As front centered to be forming of education, scholarship, free education, caste reservation, will have some boy got government jobs for examples president of village

panchayat, district state, MLA, MP etc.

CONCLUSION:

The study has revealed that conversion helps for attainment of higher social status in the society. It is because in most of other religions there is no caste based discrimination resemblance to caste system of Hinduism. Therefore, the people of samagar wish to convert to other religions to enhance their social status to come out of clutches of Hinduism and to inculcate the principles of other religions. In this way it is clear that conversion is helpful to achieve higher social status in the society.

Samagar people of Karnataka get the social awakening which come to them from their leaders and families male persons in defined form. Their belief and faith became more sustainable in social consciousness and mobilization. Smagar people were actively participating in the Lower caste associations, Anti caste movements and Ambedkar led Movements in the pre independence period. They are still bearing the burden double-day, sexual division of labor and overall patriarchal ideology and not saying anything about it. Why is it so? It is not sufficient to answer it only in terms of political economy and brahminical ideology.

The analysis of disparity in literacy among social groups like scheduled castes and non-scheduled castes shows that in 1961, the urban areas the level suffered from them matter of disparities in literacy between non-scheduled caste and scheduled caste was high in the majority of districts as compared to the rural areas. This trend was also visible in 2001. It can hence be inferred that urbanization has little impact on reducing educational disparities. Thus we can conclude despite the fact that significant strides in the field of education have been made since Independence, only 36.75 percent of the scheduled castes population in the state can read and write. Interestingly literacy has made a significant progress only in those districts of the state that were prominent on the literacy map of the state at the beginning of the Twentieth century.

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