



VADDARS OF DHARWAD: A SOCIOLOGICAL STUDY

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ABSTRACT The aim this study is to describe the socio, economic, cultural organization of vaddar community (bhovi). The study analysis the changes took place over the last 100 years their traditional institution, customs, beliefs and value system.. Some of sociologist like Bailey (1958) Epstein (1962) Gouch (1952) and shrp (1952) have given their opinion on changes. The complex relation exists in socio economic, cultural aspects of society. I have discussed this relationship in two ways the one is on the base of frame work of socio economic cultural motives and another is socio cultural contexts and vaddars way of beliefs. The study has different views. It is not only a study has different views, it is not only a study of traditional socio, economic and cultural anthropology. (malinowski 1922,1944 for 1934.; Radcliff brown 1964, firth 1946 1959 and Tx 1953) the goal of this study is to acquire knowledge of socio economic and cultural life of society. And also it gives potential plans to economic and cultural development of society. The changes which took place in vaddar community should be the in separation to other back ward communities.

KEYWORDS : Socio Economic Status, Vaddar People, customs, beliefs and value system.

INTRODUCTION

Social change is universal phenomenon in the history of humanity There is no society which is static all the times Human societies are estimated to have been in existence for several hundred thousands of years Ever since their being, they have undergone vast changes This process of change is continuous Social change refers to the modifications that occur in life patterns of people A change dress habits, food-habits, marriage rituals, customs, traditions, folkways, mores, taboos, spending and saving behaviors and production techniques may be in one or more of the culture components or in all of them.

Indian social life is dominated by caste. It is generally accepted that traditional Indian society is based largely, on the principles of caste and was to that extent a particularly closed system. The caste in the past was united by a common traditional occupation. The four fold occupation based division of Varna practice in Hindu social organization further divides into several castes and sub-castes which are all occupation based groups which have remained intact due to lot of restrictions on changing occupations and communal and connubial relations. While those who were grouped in upper categories enjoyed certain socio, cultural and other privileges, the lower category castes were devoid of all such facilities which was a setback in their lives. The lower caste categories were left out of the purview of socio-economic, political and cultural power of the system. Caste has been an all pervading system in Hindu society which tells the social position of the individuals. The strict practice of caste regulations was followed till recently.

WHO ARE VADDARS?

The origin of vaddar community has try to find out from the help of puranas, brahama has created five children while creating the world. 1) manu (potter) 2) maya (carpenter) 3) twastra (painter) 4) shilpi (sculptor) 5) akkasaliga (goldsmith) with the help of these five children he has created a world. This matter has mentioned in 47th chapter of rudrabharati brahanabda purana the pioneer of the world, brhamas name in telgu is vaddarangini the parallel word of vaddarangini is vaddar.

Originally vaddars are " dravidas", basically their language was " vaddari", but gradually with the influence of local playback it had mingled with telagu language, which is one among the panchadravida language, but light some differences are there in present vaddar language the relative matters of this language has found in the book called santa, panta, vatanta of " chapana " language study shri, M.Mate had mentioned " vaddari" language in his study. This language study gives sources to origin of vaddar language.

Vaddar community had political heritage. They belonged to chandrapura varadhishwara mohavana emperor vendras clan, vata

keshwar ling was their home of aadhirudra, this matter has mentioned in the shri rudrabharati brahamanda purna and late M.M. Vaddar has given link to his own explanation in his work " vaddar hosa belaku" these all explanation gives intimate ways to find out origin of vaddar community.

The population of vaddar has decreased they are immigrated from southern india. Mainly from andra Pradesh in search of work. This community is origin from odra desh or Orissa, from where they migrated to various states the word bhovi is a corrupt from of " bhavi" which menas well in it also means earth digger they have been involved in the digging of wells.

Enthoven, R.E. : The Tribes and Castes of Bombay; Vol.II Government of Bombay Presidency, Bombay, 1922, P.333-42. : The kallu vaddars sub caste has the largest population among the vaddars of Karnataka state the sub caste name has derived from their traditional occupation of stone work .they are mainly employed in stone quarries, building construction road metal ling and cutting of grand stones .though the kallu vaddars are spread all over the state they are more numerous in the districts of Bangalore Bellary chitra durga kolar shimoga.and Dharwad. The vaddar community has been regarded differently as being backward caste, nomadic race, tribe or scheduled tribe, by different states in India because they settle were they go for work those people have been able to maintain their individually by preserving much of their cultural uniqueness historically speaking vaddar seems to be a caste or race in the beginning they used to work only with a piece of a cloth tied round the waist to the knee, and so were considered to be a tribe.

FEATURES OF VADDARS

Indian constitution has mentioned vaddars are called as back ward caste, migrated community and scheduled caste by different states of india. The characteristics of vaddars have unique quality in back ward communities' studies.

According to 1901 census this community, which have the character of back ward tribe has 7.8% in Karnataka state. According to this back ground it is clear that vaddar community is a back ward caste or schedule caste.

As such vaddars are maintain separation by staying where they work and they have their own freedom, so that they are maintaining speciality of their culture and tradition among tribes.

One caste to another there may be difference in tradition but it is impossible to separate these castes from basis Hindu religion. So that the influence of Hindu religious is criterion to understand the difference between caste and tribe in India.

Human scientist made sure the vaddars as “tribes” on the bases of social economical educational elements but if we consider historical element it is clear that vaddar is a caste or community.

Usually vaddars are worshippers of lord shiva, they have dedicated them self to the power of lord shiva.

Usually they celebration “Angala laxmi Fair “ in a rainy season. Any one Tuesday evening of rainy time they celebrate priest makes goddess laxmi’s idol with wet soil. With soil he makes idol of “maragamma” priest puts kumkum and bangles to goddess meat offering to the goddess is very common.

OBJECTIVES OF THE STUDY:

The following are the broad objectives of the present study

- 1) To know the historical background of the vaddars
- 2) To analyze the social, economical and educational background and changes of vaddars .
- 3) To study the health status and health care awareness among the Vaddars
- 4) To ascertain the effects of social change in vaddars community.
- 6) To examine the political consciousness among vaddars .
- 7) To find out the impact of Government programmes on vaddars community in the development process.

HYPOTHESIS OF THE STUDY:

The hypotheses of the study are as follows:

- i. To analyze the sociological implications of the socio-economic status of Vaddars.
- ii. To analyze health and educational status of Vaddars community.
- iii. In general, nature of social change among Vaddars is seen in their occupation.
- iv. Due to the various programmes and schemes the life style of Vaddars is partially changing in the study region.
- v. The effect of modernization is a problem of vaddars community.
- vi. Due to education financial burden among vaddars community.

RESEARCH METHODOLOGY:

Research based on researchers honesty. It is logical thing so that very famous researcher of kannada language Dr. M.M.Kalburagi use to say a thing again and again that is “ researcher may say wrong, but never lie” if we think on this way research expect immense effect and honesty. From researcher research work is like detective work. Detective officer should find out truth in his effect social research is hid his work should be delicate and conscious. Then only he gets success in many situations research method and scientific methods imitated as same but between these two reciprocally relation is there but not these two are same, one is a way another is goal research. Finally if we talk about goal, method works as a way to research that goal.

THE PRE TEST:

The single most tool, which is meaningfully, used in the fieldwork for collection of data is interview schedule.

The tentative schedule was prepared and administered to 10 families to find out inconsistencies, if any. After ascertaining the need for corrections the final schedule was prepared incorporating the necessary alterations.

The schedule consists of open ended and structured questions. It is divided into six main parts. The 1st to 11th part contains 31 questions with certain questions having sub-questions which deal mainly with personal information of the respondents like age, education, religion and caste and sub-castes, mother tongue, occupation, income, marital status, size of family and so on. (see appendices).

The 12th to 16th part of the schedule contains 94 questions and some subquestions. This part deals mainly with dowry and bride price practice in the family. The details of dowry, received or given in cash or kind in marriages performed in the family, details of dowry/bride-price taken and given during the marriage of children and other members of the family etc. The 17th to 21st part also aims at collecting information regarding the marriage negotiations, the awareness of dowry Act and so on. The attitude towards giving or taking dowry, their opinion in favor of or against the dowry and regarding the future of dowry is also included here. It also contains the questions for obtaining responses

regarding their preparedness to act in case of dowry harassment and their opinion regarding the practice of dowry in the society and nation. The tool is also used to collect information about the respondents' attitudes perceptions of the dowry practice and its prevalence.

The researcher equipped with the schedule personally went to the field of the study after collecting the secondary data regarding the VADDARS residents of the various localities. In these localities the researcher met the elders and from them collected information regarding such families in which at least one marriage has been performed during last three years, immediately preceding the survey. This was done mainly with an idea in mind that the respondents would still remember the details of certain exchanges made at the time of marriage. With the passing time it is quite likely that such details fade away. So it was confined to three years. When the collection of data regarding one family concluded, researcher used to ask the family members regarding other families in the locality which would fit the sample. Thus the 'chain sampling' through oral contact method was adopted for the study.

The researcher posed the questions to the respondents almost in a serial order as per the schedule and recorded the answers before each question on each schedule. The data thus collected was amenable for arranging it in tabular form for the purpose of analyses and thus the ground for analysis and conclusion was prepared.

CONCLUSION

In India, earlier the occupations were based on their castes since ancient days and as such, based on occupations, caste hierarchy was begun. Many of the occupations such as agriculture, trade, pottery, transportation, rowing, maintaining law and order at villages, army based occupations, etc., proved as significant during those days and there are also other occupations which were treated as lower and as such, people engaged in these occupations were treated as lower classes in society. In this way, caste hierarchy was started in India.

After independence, there has become gradual increase in education and helped Indian masses to diversify their occupations from caste based to education based occupations. Globalization and liberalization has great impact on such occupations and professions, which made many of the occupations to decline or disappear from society and many of the occupations, were engaged by small group of people by facing high competition from industries. More professions based on technology and educations were generated with the impact of globalization.

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