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OCCUPATIONAL MOBILITY AMONG THE MADIGAS IN KARNATAKA: A SOCIO POLITICAL STUDY"



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ABSTRACT

Numerous studies have documented a fundamental temporal invariance in the transmission of occupations and social status across "generations." The present study is an empirical study probing the occupational mobility among Madiga community which has been staying in Hangal urban area near Haveri city. Present study is based on household survey of Madiga families of Hangal taluk. Many Sociologists and Anthropologists have brought out this aspect of the correlation between caste and occupation. With regard to certain caste groups and at the same time the flexibility and

facility for occupational mobility, this was structured with the caste system. In addition to this, the study is focused on the motivating factors, which have resulted into occupational mobility among Madiga communities. Changes in occupation followed by each community are evident over the years. The same has been true with the Madiga community also. There have been relatively more changes in occupational structure and marked deviations from traditional occupation in this community. The researcher aims to seek in this community study is the changes in occupation. More over in the last decade or two this community is emerging as a numerically significant group and is gaining important space in economic and social sphere.

KEYWORDS :Occupational Mobility ,Socio Political Study , Numerous studies .

INTRODUCTION

Occupational mobility can be considered as a movement between occupations during the life of an individual. Inter and Intra-generational occupational mobility shifts a movement of the outcome of individuals into occupations other than those of the parents. These two variants of occupational mobility shape the economic forces in a society to a considerable extent upward intergenerational occupational mobility is a sign of changing educational, economic and social status of the people. Increased intra generational occupational mobility provides scope of specialization by workers own choice. In brief upward occupational mobility gives opportunity for individuals in raising their family"s standard of living. But the extent and pattern of occupational mobility is very much dependent upon policies affecting the educational sector and the occupation seeking.

One of the oldest and most enduring social arrangements in India dating back to thousands of years is the caste system. The system is an offshoot of a method of organizing society into ordered classes such as priests, warriors, traders, workers etc. A key characteristic of this system is that caste status is inherited (by birth)¹. Given the traditional assignment of jobs/tasks by castes, the social restrictions imposed by the hereditary nature of the system have been viewed as probably the biggest impediment to social mobility for the poor and downtrodden. The traditional narrative , which finds resonance amongst politicians, academics and social activists in India to this day holds that the son of a poor, uneducated fisherman is likely to also end up as a poor, uneducated fisherman because, independent of his relative skill attributes, it is very hard for the son of a fisherman to find employment in other occupations. Hence, the desire to get educated for such a person is also limited since a large part of the attraction of acquiring education is its value in getting jobs.

II. OBJECTIVES OF THIS STUDY

1. To understand the socio-Economic profile of the Madiga community.
2. To study the impact on their traditional occupation.
3. To find out the Educational mobility.

Observance the objectives in mentally Researcher identified the present socio-economic status and education status of Madiga community. Further researcher should identify about the recent educational and occupational mobility among Madigas in Hanagal Talluk.

III. METHODOLOGY

Researcher in field work interviewed 30 households. In Hanagal town (1500 families are belongs to madiga community²) and selected the structured 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 Madiga community. A 'household' is usually a group of persons who normally live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. Persons in a household may be related or unrelated or a mix of both. However, if a group of unrelated persons live in a census house but do not take their meals from the common kitchen, then they are not constituent of a common household. Each such person was to be treated as a separate household. There may be one member households, two member households or multimember households.

Hanagal taluk comes under Haveri district. The total geographical area covered 78,760 hectares. The main activity of the taluk is manufacturing of silk clothes by power looms and other

activities of the taluk are manufacturing of Pottery works, Agarbatti etc

Meaning of occupational mobility:

Dictionary of sociology definition (1998): occupational mobility often wrongly called social mobility. It refers to the movement of an occupational group itself, or of an individual member of an occupation, or of an occupational vacancy, through the stratification system of social space. Studies of the Hindu caste system illustrate the first; father-son occupational achievement the second; and Harrison White's study of clergy vacancy-chains the third.

Definition of Occupational mobility:

The mobility or movement of production from one type of productive activity to another type production activity. In particular occupation mobility is the ease with resource can change occupation

2. The concept of Occupation

Occupation is one of the best indicators of class, because people tend to agree on the relative prestige they attach to similar jobs. Those at or near the top rung of the prestige ladder usually have the highest income, the best education, and the most of the power. The sociologists view work as an action performed with the object of achieving some particular objective. This gives two meanings. In the first place the player gets some satisfaction of his physical and psychological need. In the second place, it is not possible to draw a dividing line between play and work. The same activity may be a game for one individual and work for another. Many sociologists opined that; the occupation of a person reflects his socio-cultural status. The sociologist conceived that, as the movement from one occupational category to another, the person's category consists of manual to non-manual, semi-skilled to skilled and some rank, which consists with the social and cultural prestige. The occupational mobility in the present context refers to the transition from one occupation to that of another. This may occur in two different directions, horizontally and vertically.

Inter-generational occupational mobility: - In the inter-generational occupational mobility, it should be examined whether father influences occupational position of the respondent (son / daughter). The occupation indicates that, whether a particular group or section of population is engaged in primary, secondary or tertiary occupation, which is positive index of development. In the inter-generational occupational mobility, the respondents have changed their occupation compared to the occupation of their fathers.

Intra-generational occupational mobility: - In the intra-generational occupational mobility, one position or one point of an individual's career is compared with another position or point of his /her career.

IV. REVIEW OF LITERATURE

While there has been considerable work on intergenerational mobility in the US and other western countries (Becker and Tomes (1986), Behrman and Taubman (1985), Haider and Solon (2006) amongst others), this issue has received remarkably little attention in the work on India. The two notable exceptions are Jalan and Murgai (2009) and Maitra and Sharma (2009) both of which focus on intergenerational mobility in education attainment. The biggest difference between our work and these studies is that we examine intergenerational mobility patterns not just in education attainment

but also in occupation choices, industry of employment, and income. We are not aware of any other study that documents intergenerational mobility patterns in education, occupation, industry, and income together. Our work also differs from Jalan and Murgai (2009) and Maitra and Sharma (2009) in two other respects.

Srinivas (1948) has studied Ramapura village near Mysore. Ramapura has 19 castes including Muslims. All these communities had followed occupations prescribed to them and were also identified by those occupations.

The primary occupation of the village is agriculture excluding 80-90 households all others follow traditional occupation along with them. vokkaligas one considered the dominant caste.

Epstein (1954-56) has studied the socio economic status and the changes in these aspects in village called Dalena and Vangala near Mandya district. Dube (1958) has reported about shamirpet. He says this village has different caste groups everyone identifying with each other on the basis hereditary occupation. In social hierarchy each caste follows traditionally a family occupation.

Parsons (1951) in turn defines social stratification as an ordering of the units of a system on a scale of relative prestige which, to function in a positively integrative way, must be a genuine expression of the institutionalized system of values. This central value system emphasizes positions, qualities and performances in locating people in a social hierarchy. It is held that in modern society people gain social recognition according to their occupational achievement and their job performance. As in the Davis and Moore (1945) theory, the most common basis of stratification is taken to be a mechanism which adjusts people's investments in their occupational positions and their rewards from them.

Eshwaran (1961) in his study "Shivapura a south Indian village" has described about caste communities. He identifies in the caste hierarchy the Lingayaths to be on top, followed by Maratas and Rajaputhans it's thirdly the Madigas, fourth was Muslim, fifth was Talavara and Koravaru, and sixth was Holeyas. Beteille (1965) in his studies has provided testimony to the fact that class and power are integral part of a traditional social system. In his study he has considered Sripuram and Agrahara villages in Tamilunadu. Caste, class and power distribution dynamics of these villages have been explained his study.

Nair (1971) in "Blossom in the Dust" speaks about the caste groups of Indian villages. Treiman (1970) , Matras (1967) made Early attempts to separate structural and circulation mobility led to various formulations of the relationships between (a) intergenerational changes in occupational composition of the labor force and (b) amounts and patterns of mobility. The most frequently expressed version of this relationship holds that the market and technological changes-prior and exogenous to the social mobility regime and involving diminishing agricultural employment and great increases in professional, administrative, and other no manual employment-"forces" enough intergenerational mobility to fill the new jobs.

Nandu, (1988) focuses his attention to the correlation of status mobility in caste and class structures. He believes that a study of social mobility in India in general and the Scheduled Castes in particular has to deal With status mobility in the caste structure as well as class structure because a person might have achieved high status in class structure, but have been ascribed with low Status in caste structure. So, as a consequence of social mobility, such discrepancy between the two types of statuses may create status anxiety for him.

Santhakumari's (1976) study, there has been improvement in the educational level of the Scheduled Castes after the introduction of various concessions in the field of education like financial concessions and relaxation in the matter of marks for admission in colleges and schools.

As observed from the study, education has helped them to change the traditional customs and

beliefs and for the decrease in social barriers. But even those with better education, employment and income are not readily acceptable to the higher castes whose style and patterns of behavior are quite different from those of the Scheduled Castes. She also analyses the occupational mobility of the Scheduled Castes. It is observed that there has been some occupational mobility among both the parents of the respondents and the respondents themselves.

Table: 4.1: Age group of the Respondents

Respondent age group	No. of Respondent	Total/ Percentage
Up to 25	02	02(6.66%)
26-50	18	18(60%)
51 and above	10	10(33.33%)
Total	30	30(100%)

Researcher selected 30 respondents house hold survey in the field, among them different age people. Among them age group up to 25, were 6.66%, 26 to 50 were 60%, 51 and above were 33.33%.

Table: 4.2: Income of the Respondents

Respondents Income group	No. of Respondent	Total/ Percentage
Up to 100000/	11	11(36.66%)
100001 to 200000/	16	16(53.33%)
200001 to 300000/	2	2(6.66%)
300001 and above	1	1(3.33%)

Researcher selected 30 respondents house hold survey in the field, among them different income group people. Among them income group up to 100000, were 36.66%, 100001 to 200000 were 53.33%, 200001 to 300000 were 6.66%, and finally 300001 and above were 3.33%. Which is clearly shows that average respondents from 100001 to 200000 between levels. In this data significance more No.s moving towards other occupations this category.

Table: 4.3: Occupation Details of the respondent

Respondents Occupation	No. of Respondent	Total/ Percentage
Agriculture	7	7(23.3%)
Govt. sector	2	2(6.7%)
Private sector	5	5(16.7%)
Business	15	15(50%)
Sheep rearing	1	1(3.33%)

Researcher preferred 30 respondents house hold analysis in the field among them different income occupational background. Among them, 23.3% were agriculture background, 6.7% from Government sector, 16.7% from Private work, and in addition with 50% were from Business background, and finally 3.33% were traditional occupation like sheep rearing. The data reveals exactly more were from business background (50%), these people were changed their traditional occupation in different occupations.

Table: 4.4 Educations of the Respondents.

Respondents Education	No. of Respondent	Total/ Percentage
NA	1	1(3.3%)
Up to primary	11	11(36.7%)
Up to secondary	11	11(36.7%)
PUC or Equal	3	3(10.0%)
Graduate	3	3(10.0%)
Post Graduate	1	1(3.3%)

The data would be analyze, 30 respondents Educational background. Among them were different educational backgrounds. Among them, 3.3% were, Not answering what they have education, 36.7% from upto primary educational background, 36.7% had up to secondary education, 10% have studied pre university level, and 10% were graduate level. Finally 3.3% respondents had a post graduate degree. The data shows that madiga community people not aware properly to get higher education, even more respondents took primary and secondary education only. Their children try to move to get higher education like B.E, MBBS, MBA etc.

Table: 4.5: occupation transfer for next generation.

Whether Transfer your traditional Occupation to next generation	No. of Respondent	Total/ Percentage
Yes	4	4(13.3%)
No	26	26(86.7%)

In the Table 4.5 researcher raised questions to the respondents, whether you wish to transfer your traditional occupation to next generation, more around 86.7% said No, and few 13.3% said Yes. Here researcher significance is maximum people of this group are less interest to continue their traditional occupation.

Table: 4.6 changed their traditional occupation.

Whether you changed traditional Occupation	No. of Respondent	Total/ Percentage
Yes	30	30(100%)
No	0	0(%)

In the Table 4.6 shows scenario of changed traditional occupation, the researcher asked to respondents, have you changed traditional occupation, the table says 0% said No, and 100% said Yes. The above findings reveal that occupational mobility is one of the major indications to achieve the desired status in society the educational achievement level of youth in the traditional job does not suit to face the job challenges. It hinders upward movement in the occupational ladder. Since a substantial percentage of youths have obtained higher degree qualifications, opportunities for developing diversified skills in the fields of technical and vocational education to suit the needs of present job market should be introduced.

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