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SOCIOLOGICAL STUDY OF CHANGES IN CHAMAR CASTE IN AKOLA DISTRICT

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ABSTRACT

The people in this community were performing works like making shoes, boots, null and related things for survival. Their locality is outside of the village. It is one of the important communities in 'Balutedari' system. They are eliminated from religious, educational and social rights. Today also children in this community do work at bus stop railway station for survival.

In the all seasons, they do the work of making shoes and chapels. Due to their low category work they are accommodated in down trodden category. Their hardly income is 50-100 per day. It is very limited income in the age of inflation. In the age of industrialization, quality of chappals has been reducing therefore chamar community got loss. Child labour, landlabour and agriculture labour etc are from chamar community in village society. Extreme poverty, lack of effective occupation is responsible for avoidance of education in this community. Liquor addition, superstitions and related problems are responsible for decline the state of chamar community. Developmental schemes and plans are not reaching towards them. Today due to commercialization, chamar community totally collapse and disturbed.

KEYWORDS: *chamar community, poverty, commercialization, traditional occupation*

INTRODUCTION

Indian social system is dependent on Varna system viz Brahmin, Kshtriya, Vaish, and Shudra are the main four Varna used to present in the society. Caste system is originated from Varna system. Most downtrodden cast in shudra is chamar caste.

Chamar community is present across India. The name and structure is different to chamar in different state. Dhor and Charmakar are in main caste in Maharashtra. The people in chamar community are

living in extreme poverty. They are very long from education.

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In the all seasons, they do the work of making shoes and chapels. Due to their low category work they are accommodated in down trodden category. Their hardly income is 50-100 per day. It is very limited income in the age of inflation. In the age of industrialization, quality of chappals has been reducing therefore chamar community got loss. Child labour, landlabour and agriculture labour etc are from chamar community in village society. Extreme poverty, lack of effective occupation is responsible for avoidance of education in this community. Liquor addition, superstitions and related problems are responsible for decline the state of chamar community. Developmental schemes and plans are not reaching towards them. Today due to commercialization, chamar community totally collapse and disturbed.

Researcher is in chamar community itself. He is familiar with situation and problems of chamar community. Uttarpradesh and Maharashtra are having the main proportion of chamar community.

SIGNIFICANCE OF RESEARCH

India is the example of unity in diversity. Cultural uniqueness is main characteristics of India. Indian society has been divided on the basis of last system. Even today also people are engage in their traditional occupation. Some community are changing their traditional trend of work and accepting new occupation for betterment of their life. Information technology, communication expansion in education and hyper media culture etc are responsible for social change. Sanskritization, modernization, migration play an important role in society transformation process.

IMPORTANCE TO SELECTION OF THE TOPIC

Researcher is belonging to chamar community. To do the holistic, detail study of chamar community is main aim of the selection this topic. Changing pattern in cast system and social, cultural, religious life of this community included in the study.

'Hindu' word being taken from Dravid and Vedic Aryan in the bank of Saptasindhu an ancient time. Hindu social system occupies the Varna system, Sanskar, Dharma, Karma, Arshram system Punarjanam and cast system. Hindu social system is a main social system of India.

Since 2000 year, frequently changes have been taking place in the cast system. In Vedic Age (600 B.C.) Brahman Kshatriya and Shudra were basic three Varna. Dharmashastra Yug created the Shudra, Varna. Cast system reached at extreme level in this period. Post independence cast system received constitutional support.

According to eminent sociologist Dr. G.S. Ghurye had mentioned in his book Caste and Race in India (1969:172) that initially Arya were Brahmin, Kshatriya, Vaisha Varna. Arya won over locals and they incommoded in category of Shudra. In Rugveda, there is knowledge about origination of four Varnas. Later on Varna system had different feathers.

Cast system has been originated from Varna system is India. Social stratification is happened in Japan China USA, Rome and Egypt also like India.

1. Origination of cast system.
2. Fourth Varna, Shudra creation in Hindu Dharma
3. Origination of Untachability. Cast system established in India since 'Smurti Period' In Shung Age, cast system rooted well.

Varna clash, occupational disparity, marriage system, rituals, customs etc are responsible for cast system. Shudra are outside of Varna system. Shudra also called as 'Avarna'. They are isolated from Upanayan that's why they called Advij and Pancham.

According to Dr. Babasaheb Ambedkar, scarcity, impurity are the causes of untachability. An initial stage, birth, disksha, balig, marriage, intercourse, and death are the examples of unsacredness. Eating the meat of cow become prime to bifurget the chamar community as a Shudra.

Jatiya, Jaiswar, Dov Chamar, Kuril Chamar, Aharwar Upjat, Dhuniya Unjat, Chamkeriya, Chandor, Karil, Bahraich, Ramday, Kansiya, Balahi, Mochi etc are main sub caste in chamar community. In Maharashtra, Varshadi, Dakhani, Kokani, Malwani Chambhar are prime types in chamar community.

The history of chamar is admirable. Jawahar sansthan in Thane district of Maharashtra is the victory of ancestors. Shree Sant Mukne had ruled out in this place.

REVIEW OF EXPERIMENTAL RESEARCH IN INDIA

M. Shoeb has written in his book 'education and mobility among the harijjans' on Uttarpradesh included the social, economical mobility with respect to social change.

Bhosle B. V. mentioned in his book 'chamarkars in transition 2003' about detail illustration of chamarkar community.

Sunand Patwardhan emphasis on her book 'Change among Indias Harijan' about various groups' development and social stratification of this community.

Owen Lynch covered the social part of Tatwas city of Chamar community with respect to sanskritination and westernization process. Dr. Bhau Daider's study is also useful related to this research.

OBJECTIVE OF RESEARCH

- 1) To do the research of chamar community
- 2) To study the economical and educational status of charmakar.
- 3) To study the social, economical and culture changes of chamar community.

HYPOTHESIS OF RESEARCH

Following are the hypothesis of this research –

- 1) Marginalized community has low economical status
- 2) The effect of upper caste reflects on lower caste cause for sanskritization.

Observation and interview methods have been included in this research.

SCOPE OF RESEARCH

Akola is a study area of this research. According to 2001 census, 5, 15, 775 is the population of chamar community in Vidarbha. Nagpur, Wardha, Gadchiroli, Gondiya, Chandrapur, Bhandara, Amravati, Washim, Akola and Buldhana are having the proportion of chamar community. The selection of respondents is related to statically base. Akola, Balapur, Patur, Barshitakali, Patur, Murtizapur, Akot and Telhara etc Seven Talukas covered in this research.

SAMPLE SELECTION METHOD

Researcher has selected non profanity random sampling method for data collection. Total seven talukas in Akola district for data collection including rural and urban part selected for data collection.

Respondents

No. of respondents from rural part

Akola – 30(7.5), Akot 28 (7.00), Murtizapur 30 (7.5), Telhara – 30(7.00), Patur – 28(7.00), Balapur - 26(7.0), Darshitkali 28 (7.00)

No. of respondents in urban area

Akola – 32 (8.00) Akot – 30 (7.5), Murtizapur – 28 (7.5), Telhar – 30 (4.5), Patur – 28(7.5), Balapur – 26(7.0), Barshitakali – 28(6.5)

COLLECTION OF DATA

Primary and secondary data collection included in this research

Primary Data collection has been carried out by questionnaire filled by 400 respondents. Observation, direct participation with respondents help to get authentic primary data.

Secondary Data collection covered books in library related data for research, newspaper and government gazettes.

DATA INTERPRETATION AND ANALYSIS

Research has been used statistical descriptive method with rational instruments. Connect stastical analysis has been finished by using excel computer software. Hypothesis testing and

objectives authentic fiction included and explain with groups and maps.

SCOPE OF RESEARCH

The main aim of this research is to do the holistic and complete study of chamar community in Akola district.

To understanding the effect of modernization, urbanization westernization, science and technology on social, economical, cultural area of chamar community is main agenda of this research.

FAMILY STRUCTURE OF CHAMAR COMMUNITY

Following is the conclusion of this chapter on the basis of collected data –

- 1) The respondents in youth adult and old are 37 to 42 years age group in the proportion of 33.00%. Male respondents are 30.75% and female respondents are 9.25% male are more in number than female.

375 respondents have Marathi language, 14 have Hindi and only 3.5% respondents are from English language.

Married respondents are 90.5% widow, Unmarried, Married, Divorce are involved among the respondent. Married respondents are 90.5% in which 93% having kids and 49% are haven't kids. More than 4 kids are 0.5% respondents.

Professional education is very less in this community. The rate of social change is very less in this community. They are very long from higher education. 20.5% kids of chamar community people get admission in hostels.

Today as per constitutional amendments, they are getting the benefits of government facilities. Due to poverty, they cannot get education properly. There is very less proportion to get loan for the children. There is a lacking of awareness about higher education because of lacking the concrete leadership in chamar community.

OCCUPATIONAL AND EDUCATIONAL CHANGES IN CHAMAR SOCIETY

Average annual income of these people is in the range of 25000 to 30000 and 50001 to 75000 respectively. Their proportion is 28.25%. They could not fulfill their basic needs positively. Maharashtra government implemented various schemes and plans for economical status along with other financial institutions. The proportions of loan providing from slavers is 16% and 23.5% is from government. Most of the people are busy in leather work as part of main occupation. Today 25% people in this community are in this occupation.

Poverty, high competition, lack of capital, uncleanness and government strategy etc are the responsible for this situation. Only 6 to 7%

respondents can cope with in current scenario. Rest of the society is affected by religious attitude. Due to high competition and quality of the goods in market, their own products declined which cause for poverty and unemployment. 18.50 % are working in service and 16% are involved in 37.75% in labour sector. The trend to take the professional is very less among the these people with proportion is 1,27%. Students take very less benefits of competitive examinations centers.

There is a need of time to get aware them about the educational facilities. Only 20.5% student gets admitted in the hostels for education. Therefore education in this community is very less. After independence, the constitutional amendments constituted for them under the scheme of reservation. Due to various factors, they could not get administrative facilities. Even they get scholarship in last stage which cause for avoidance the education to them.

They do not take loan for education. There is a need of time to promote the knowledge regarding education. The medium of education is Marathi because of rural background with the proportion of 71.15%. Only 18.155 kids enroll in convent for primary education. Due to hi fees structure, they could not get admission in English medium school. At grampanchayat level, 2.75% representative as a member but proportion is very less. Today political, council of the states and local government at various people are working. Because of concrete leadership, this society is still do not getting appropriate political status.

POLITICAL PARTICIPATION AND SOCIAL, CULTURAL CHANGES

In government gazette, there is a rule to give the place 1/3 to member from ZP, panchayat samitee, corporation, nagarpalika, MLA's and MP. 2.75% representative are from chamar community at Grampanchayat level. Also there is place to the representation form chamar community in local administration, Rajyasantha and council of state. There is a need to execute the special commission for chamar community for holistic development. This community is closely associated with BJP party. Total 11.25% give their votes to own community representative but 30.25% and 49, 29% cost their notes to party candidate and eligible candidate respectively. The people in chamar community are aware about voting system and have a positive attitude regarding politics.

Maharashtra State government provides capital yojana women protection and 50% subsidy for development.

Due to reservation 13.5% respondents are beneficiaries and 35.5% migrate for getting the job

Electricity, Drinking water, library samajmandir, Gym etc. Illiteracy in chamar community is less proportion. They are interestingly take part in cultural religious and social programme of each other. They don't follow the cast system and instability which is positive symbol of transformation.

In marriage, as a part of dowry, bride side provides cash, ornaments, freeze etc to broom. Age limit of a marriage is 21 for boy and 18 years old for girl. There is a no place for child marriages. They avoided to get married in own clan. Their literacy rate is very less due to poverty. Girl's parents to son holding boy for their daughters. Formal process of fixing the marriage also held up. All the required activities completed in the discussion. Invitation cards also distributed to relatives fixing the date and place of marriages. 98.25% respondents prefer to get marriage. There is no awareness about agitation, dowry and intra cast, religion and love marriages. There is a no awareness about agitation against dowry and intra cast marriages in chamar community. Chamar community has patrual family stem. Wealth name heritance carry forwarded with the name of father. All decision taken by father in family. But today both are taking decision with consultation to each other. That is a symbol of modernization.

Women in chamar community works with men and participate in the economical process. Today social changes occurring in the women positions. 7.25% respondents go to clubs and they have T.V., DVD, Radio, cooler, mobile etc luxurious items for entertainment.

They are agreed about removal of old traditions from the society. The people of chamar community have the addiction of liquor, tobacco, Gutkha, Bidi, Sigarate, Ganja, Brown Sugar and such types of narcotics.

Chewing gutkha habit having respondents are 53.25% and consumption of liquor is 19.25%. Therefore they have with them the culture of poverty.

They believe on God, superstitions but in medical emergency. They prefer to go and meet to doctors and there proportion is 90.5%. They worship to clan, God and obey the religious rituals for their betterment. Lord Shiva, Khandoba, Jejuri, Tulja Bhawani are there spiritual God for them.

They interestingly celebrate the Hindu festivals. They assume that they are the part of Hindu religion. Even they try to be avoide Baudha religion specially Hindu Chamar. Means communication is similar to each other. In 1956 Dr. Babasaheb Ambedkar accepted Baudha religion in Nagpur. Therefore many people in chamar community accepted Baudha religion. All chamar community people celebrate ritual after the death. They burn the death body and drink the liquors to it.

They also arrange Tervi, Dasvi with the food to their relatives. This all activities are for the satisfaction of sons of dead person. Yoni, rebirth, ornaments and emission of ash to different holy places carried out by them.

31.25% people want to follow the culture of rich people. M.N. shrivinas called this 'Sanskritization'

Today stratification of society depends on the role and work play in the society.

There is a unequal speed of social change in society. Guru Ravidas is a spiritual leader for them. They celebrate Ravidas Jayanti very enthusiastically. Also Holi, Diwali, Rakshabandhan, Dassura celebrate by them. Home, Hawan, Donation, construction of temples are the intrusting activities for chamar community people. Chamar community people transfer itself from all the stages. They are still stick in menstruation period of women in this age also.

After independence due to constitutional rights, new laws the changes have been taken in their life.

These changes are in cultural, social and religion life. Roti beti exchange system and related social changes occurring among them. Due to the impact of modern life style ,celebration of modern festival as per the new trend.

VERIFICATION OF HYPOTHESIS

- 1) Economical backward family live in declined situation and they don't get sufficient required food and cloth. Due to cast system and untachibility, chamar community people used to do low quality works. Cleaning related works, leather gifts making occupations, slewing chappals and boot were the main work of these people. Today due to modern update things chamar community people becoming unemployed and ultimately poor. Farmers facing big problems due to natural calamities and attracted towards city. In poverty, they live in slums in cities. Various problems, crime attitude and low quality life become the part of their life.
- 2) There is an impact of high quality people on poor people in society. This hypothesis tested in different ways. Sanskrtization is basic process related to this hypothesis the impact of various rituals is on poor community and they also accept without any hesitation.

According to M.N. Shirinivas 'Brahman' is high cast which has the impact on poor community like community. Low cast and poor people try to follow the works of upper cast like Bramhan that is

called as a 'Brahmnikaran'. But some experts called as a sanskritization.

Due to this process, there is place to social change. 'Sanskritization' process occurs in each and every community, society in India.

CONCLUSION

- 1) Today joint family is charging into nuclear family system. Self centrist attitude is promoting and ultimately effect of modern life style influence the life of chamar community. Secondary place to elderly with less attraction towards family members exposing in current scenario.
- 2) Education explanation is noticeable in chamar community. Equal status to son and daughter is concept realized in this community. They are unaware about higher education and competitive examination. Because of cast system this community is backward. Therefore generation to generation they live in poverty.
- 3) Age structure of the marriage has been included and changes occurring in life style of people. There is a place to consider and take the decision while fixing the marriage. There is an also effect and impact can seen in the life of these people. Even today also they oppose to intra caste marriage.
- 4) There is no place to jat panchayat in chamar community. Some people are the supporter of particular political party. Effect of politicians is on this community than traditional leadership.
- 5) There are changes in traditional occupations of chamar community. Expansion in farming sector is cause for improvement in their social and economical status. Today other people maintain good relations with them. Even they positively participate in cultural programmes in villages.
- 6) The effect of modern things can seen and noticeable over the life of these people. Traditions, costumes, costume, believes, attitude have been change in current scenario. New perspective, less believe on charismatic people, scientific attitude also promoting among them.

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