



Present Situation of Vadar community in Maharashtra

Dr. Pisal Anita Sambhaji

Assistant Professor

Bharati Vidyapeeth University

Social Science centre, Pune.

Email:-anitasambhaji@yahoo.in,

Mobile No:-9822771918

Introduction

Vadar community is recognized by their typical profession. It is supposed that the first people who made weapons from the stone in Stone Age are none other than Vadar people. Therefore he can be called as first engineer of Stone Age. Then many more modifications took place. But in this 21st century the traditional profession of Vadar community is appearing to be vanished. Modern machinery and technology has replaced the role of Vadar in the society. So Vadar community has lost their work. Therefore, now days it is seen that Vadar people accept any work that is available, instead of their traditional skilled jobs. Previously these people were nomadic tribes. Now they are settled at some or the other place. But due to modernization and changes in the situation they have been facing severe problem of unemployment. This has caused serious effect on their families.

If we see, today condition of education in Vadar society, it is very terrible though India has been trying to be super power. Though government has provided facilities like 'free education' and 'education for everyone', Vadar community is far away from the education. It can be seen that number of children with incomplete education is significant, irrespective of where they live in the city or in the village. So awareness about importance of education has to be brought to Vadar society. The one who has completed his education has achieved higher posts in the job and consequently his family is in better position in all aspects. But his other relatives are still backward. We look at only good things. Many families among them still migrate to the city for

their bread. So they can not provide educational facilities to their children. This is really disgusting. Ultimately the overall situation of Vadar society remains as it is.

Present Situation

It will not be wrong if we say that lack of education is the prime cause for the awful social and financial conditions of Vadar society today. If they take proper education it is for sure that their financial and social status will improve. As there is no education, no employment and unemployment is the root cause of all other problems. The youth of this society today faces so many problems. At the same time, we can see some positive picture that mindset of these young people of Vadar community has been changing. They are not seen diverted from their aim for petty reasons. This is supposed to be the hard time for them during which their capacity of hard work and honesty will be tested. They are being proved to be useful for other factors of the whole society. They care only for satisfying their needs. Therefore, this class is ready to take up whatever work they have been allotted. Unfortunately there is a class of some young people who are seen to be getting addicted to some bad habits. There is huge impact of modernization and globalization on this class. So their life style has changed. They give mere importance to education.

Youngsters of Vadar Society: (Boys and Girls)

With respect to education situation is better in youngsters of Vadar community. Girls get educated and become self dependent. But it would not be wrong if we say that though conditions of education of girls are better many other problems have come up. The fact is that they don't get good match for the marriage who is expected to be educated. So the age of marriage is more now days. They are not mentally ready to accept a young man from other sub caste of Vadar society as they are rigid on the customs of their society. So this has created immense effect on young generation of Vadar community.

Financial Situation

It was seen that next generation would work with their parents in the traditional jobs. Today situation is not different. At very young age these children would go with their parents for the job. Due to poverty there was no option for these parents but to take their children along with them for the work. Though they would not think it proper they had to take their children with them for their work. Actually these children would not earn anything; the only objective was that parents would get assistance. At the work place these children would be exploited. They were given lot many jobs though they were less hard. We might have seen this picture sometimes that all the family of Vadar community working at the one place. But these children when they are supposed to play and learn and enjoy, they work with their parents. Less return is given to them though they

work hard. Sometimes these children are made to do some extra work as well as sometimes personal work of their supervisor. But wadar community had no alternative. They had been and have been working hard to carry out responsibilities of living of their families.

Vadar people move from place to other place, in search of work, shouldering responsibility of food and shelter of the family and endlessly hard working people. These people had been incessantly working without thinking that how their life style would affect lives of their children.

Financial conditions of Vadar community depend upon all these things. The only objective was to work and earn. Even they would not think that their earnings are sufficient to fulfill necessities of their families. These people work on daily wages beginning from Rs.100.

More than 3 generation had been working this way. But today the situation has altered. They were asked that how many people from the family do their traditional work. But the answer was with disappointment that very rarely someone does their traditional work.

If someone does his traditional work, then it is like nurturing his tradition. But today its identity has been vanishing gradually. New generation is not ready to take up the traditional profession. It is seen that losses are more in this work. They prefer to take up other related business. There are no limits of time for this work. So there are no fixed working hours. Weekly off is also uncertain. Even wages are uncertain. Sometimes they get daily wages sometimes weekly or there can be payment after completion of whole job. If they are asked if they can manage their household expenses from these wages, most of them say, 'no'. So they make arrangements. They take advances from the contractor. Sometimes they take loan. They repay it through their due payments after doing their jobs. Working conditions are very bad. They stay at that place in the temporary shades or huts. Owners harass them many a times. Sometimes other workers trouble them.

There is always scarcity of necessary commodities. All these conditions have grave effect on the family. Sometimes even family suffers physically also. It means if some accident takes place at the site of work then contractor never takes its responsibility. He is not given any type of help by him. Even though he helps monetarily, it is considered to be loan and other members in his family are supposed to repay it through their payments of work. Woman in the family plays significant role in all these situations. She carries out all the responsibilities related to her family successfully. Besides her hard work to earn, she takes care of her husband. It is said that man and woman are like two wheels of the chariot of the married life. If one of the wheels is broken down, then one wheel can not move the chariot. But in Vadar family his is not the case. She pulls this chariot without any hassle strongly. She is very strong, as there is firm support and encouragement to her from her family. So she gets all the courage to face such situations with her hard work and dedication for the family. It is sometimes seen that woman in Vadar family may has to face torture from bad people in the society. The

outlook is very bad. She ignores these people and continues with her work. Sometimes she replies that person sternly. She never feels shame to work with the family. She toils equally like man in the family.

Today even though woman in Vadar society has become educated and empowered, she still has attachments towards her family and at the same time she respects elderly people in the family. She gives importance and so priority to her family of all. She doesn't harm her learning and culture as well as tradition though she is part of development. She is always ready for any hard work even today.

They have not allowed the effects of modernization to spoil their culture. She has helped her family to raise high in the society because of her culture and firmness.

Research Methodology

Introduction

The present study was conducted in Pune District of Maharashtra state. The study is purely based on primary data collection; the data collection has made from Vadar communities of Pune district. The researcher has been selected 15 villages from 15 Blocks of Pune district to conduct the present study of Vadar community.

To strengthen the database, secondary data has been collected from various books, reports, and record available with government. The present study is supported by various articles and data available on internet articles and experts opinion.

Selection of the topic

The present research study is an attempt to examine and describe the Present Situation of the socio-economic status and educational status Vadar community.

The status of Vadar community in general is not good there for the people of community facing social, economic, health and educational problems not only Maharashtra state but also in other part of India.

A large number of research studies conducted so far on the various denotified communities but known has found conducted research study on Vadar community specially Pune district of Maharashtra state, therefore researcher has selected the Pune district of Maharashtra state to explore and describe the problems of Vadar community.

Purpose of the Study

Vadar Community is scattered in all over the India. This caste is included in the Nomadic Tribes list of Maharashtra state and some other state Vadar community treated as SC/ST. Even though it is considered as backward community and provided services and various schemes by the Govt. but still there is no progress found in this community. The main purpose to selected this topic of preset study is to know the basic problems such as superstition, education, health, globalization and occupational changes, unawareness about the Govt, schemes and Migration of this community. To know and overcome the issues of Vadar community researcher has selected the home district –Pune for the present study.

Objectives of the Study

- To Study the Present Situation of Vadar community
- To study the impact of modernization and globalization on Vadar community

. Hypotheses

- Unemployment is increased due to impact of globalization /modernization on traditional occupation of Vadar Community.

Scope of the Study

The study on the Vadar community was extended to cover the personal interview, family background, socio-economic condition, traditional occupation, education, wages and health. Further the study was focused on the scope for Vadar community in Pune district. This study can be helpful in the larger level for the development of Vadar community status.

Universe of the Study

It consists 15 Blocks were more or less peoples of the Vadar community located in rural and few in urban areas. The researcher has selected 1village from 15 Blocks were the maximum Vadar community located.

Sampling Size

In the present study samples are selected in two stages .in the First stage one village were selected from each Blocks i.e 15 villages selected from 15 Blocks were the maximum population of Vadar community is located .

In the Second stage the researcher has selected 2% families (125 families) of the total 10, 440 families from the respective villages by using Random Sample Size.

Sources of Data Collection

The information has been obtained from both primary and secondary sources.

Primary Data: Primary data which include first hand information has been collected by using interview schedule for Vadar Community .

Secondary Data: The secondary but main data was drawn from the Pune district . Maharastra and other department and also from the personal discussion. Beside this the researcher has used observation method for collection of data.

Tools of Data Collection

The interview schedule and observation method was used for data collection.

Interview Schedule: The structured interview schedule was prepared in Marathi. For Vadar Community women questions were asked in Marathi and Vadari language which is their mother tongue. The interview

schedule covered personal information, family background, traditional working condition and health and health information and other educational and vocational aspects relating to Vadar community.

Observation Method: Observation is a basic method of attaining information about social phenomena under investigation. Researcher has observing the real conditions of women. Mostly these vadar community economic condition and social background is very poor. Vadar Community was changing her dressing style and life style. Thus all endeavors have been taken to make the study just finding of the study.

Focused Group Discussion: Discussion plays a vital role in the data collection in this study, the researcher discussion with vadar community collected the relevant information.

Findings

- **Social Development programmes:** It also found that, 47 % of the respondents were Organization the programmed of the improve the Vadar community situation. 27 % of the respondents were the awareness programmed of the improve the Vadar community situation. 22 % of the respondents were the get together programmed of the improve the Vadar community situation. 5 % of the respondents were the all programmed of the improve the Vadar community situation.
- **Role of Vadar community Development** It also found that, 40 % of the respondents were social movement. 34 % of the respondents was arranged the programmed. 15 % of the respondents were help the economic .11 % of the respondents were all try in community.
- **Improve the Vadar community situation:** 47% of the respondents were establishing the organization to improve the Vadar community situation. 27% of the respondents were getting awareness of all types and improve the Vadar community situation. 21 % of the respondents were celebrating get together and discusses the problem in Vadar community.
- **Social worker in Vadar community:** It is found that 62 % of the respondents told that there were social workers in Vadar community. 38 % of the respondents told that there were not any social workers in Vadar community.
- **Government role:** 82% of the respondents said that role of the government to improve the Vadar community status. 18% of the respondents were not taking proper action to the government to the improve the Vadar community status.

CONCLUSION

- Vadar community peoples were mostly illiterate and the level of education amongst the literate parents was to secondary school education only.
- A family's socioeconomic status is based on family income, parental education level, parental occupation, and social status in the community.
- Vadar community peoples were mostly working other sector there for Lack of the traditional work.
- Vadar community peoples were carrying good opinion about the attitude of working Vadar woman.
- Vadar community peoples were supporting the children's education.
- Vadar community was expert in building structure for vadar management in the ancient time they built wells ponds, dames, canals for storage & big bungalows supply of weaker but today's Lack of the traditional work. There for finish the identity of the Vadar community.
- The peoples of Vadar community were not well aware about their health. Because of lack of awareness about health issues, they were not able to prevent diseases.

References

- Myth and identity: the narrative construction of self in the oral tradition of vadār COMMUNITIES Copyright © 2001, Indian Folklore Research Journal, Volume One, Number One, May 2001 Guy Poitevin Centre for Co-op. Research in Social Science, Rair Kar Bungalow, 884, Deccan Gymkhana, Pune - 411 004, Maharashtra, India

- ACK-070: Jasma of Odes .Posted by PBC Sunday, February 15, 2009 [<http://ncbc.nic.in/backward-classes/maharashtra.html>]
- Centre for Co-op. Research in Social Science, Rair Kar Bungalow,884, Deccan Gymkhana, Pune - 411 004, Maharashtra, India
- Caste/Tribal Diversity in Andhra Pradesh
- **Chief Ministers of Andhra Pradesh,Caste system isn't racism and our best sociologists and anthropologists are clear on this**,<http://www.bharatvani.org/indology/Ilaiiah.html>
racial abuses against denotified and nomadic tribes in indiainformation for the consideration of thecommittee on the elimination of racial discriminationin reviewingindia's fifteenth to nineteenth periodic reports,february 2007
- The Resist Initiative International

