

A Study of the Current Occupational Structure of the Warlis of Dahanu, District Palghar

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Abstract

The Research comprehends the basic Occupational transitions that might have/have not occurred amongst the Warlis, which is reckoned to be an Indigenous community residing in the Mountainous regions of Southern Gujarat, Western Maharashtra. It has been comprehended that several Indigenous Tribal communities have been susceptible to various forms of transformations and transitions ever since the inception of Globalization. The Warlis being extremely traditional and Cultural adherent have been under the influence of Acculturation, Assimilation and Cultural Influxion since many years and hence, against the backdrop of this phenomenon the Researcher tends to indulge themselves in comprehending the current influences on their current Occupational structure as a consequence of the rapid changes being introduced in the Macro level arena.

Keywords: Aggrandizement, Global proliferation, Globalization, Westernization, Liberalization, Neo Liberalization.

INTRODUCTION:

The Warlis are reckoned to be an indigenous tribal group domiciled in Western part of the Indian subcontinent. They are commemorated nation-wide due to their indigenous, ethnic arts in the form of paintings. Warlis are known to reside in the mountainous region of Southern Gujarat and also in the coastal regions of Maharashtra. This group of tribes are also found in a considerable amount of number in Nashik district of Maharashtra.

Social transformation in the Indian sub-continent has been segmented into its main three parts, which are as followed- The Rural society, The Tribal Society, The Urban society. Each and every of the three segments possess its different dimensions of social structure, however irrespective of the fact that the three different segments of Indian society exhibit distinguished traits amongst each others it would still be pertinent to note that changes in every of its societal structures is inevitable.

Thomas Hylland Erikson, a Noweigan Anthropologist refers to the fact that in the era of Globalization, the Tribals cannot be kept in exclusion. Howsoever, excluded a tribal group might be, there is an inevitable link between the Tribals with the other pertinent segments of any society. Such as, according to him, a tribe is linked to the state, to the larger community and to other non-tribal groups.

TRADITIONAL OCCUPATIONAL STRUCTURE OF WARLIS:

The traditional occupational structure of the Warli people have primarily been associated with hunting and gathering practices in order to sustain their group. However, with the introduction of small scale level farming techniques, majority of the Warli population residing in the coastal regions of Northern Maharashtra (Dahanu) and in the mountainous regions of Southern Gujarat, including Valsad, Vapi, Navsari and Surat have turned their daily livelihoods to sustainable small scale level agriculture by harvesting crops of various ranges.

Statement of research:

To study the changes in the occupational structure of Warli community in the light of modernization, acculturation and market.

Objectives of Research:

The two objectives of the research are as followed-

- 1.> To understand the traditional occupational structure of Warli tribe.
- 2.> To study the changes in the occupational structure of Warli tribe in the light of modernization, acculturation and market

Area of Research:

The area of study for conducting the research will be Dahanu, Palghar district of Maharashtra. The village is located approximately 146 km of Mumbai. Dahanu is located 65 km north of Virar on the Western Railway line of Mumbai Suburban Railway. It can be reached from National Highway NH-8, 24 km off from Charoti Naka. It is 22 km North of Boisar on the Western Railway line. Nearby Sai temple is located in Narpad. Also famous for Mahalaxmi Temple located just 4 km from Charoti.

The reason the area has been selected by the researcher is due to the fact that the area has a substantial amount of Warli tribal community residing, with an approximate 60 family consisting of different households being scattered all over the small village.

Data collection:

The data for the research study and analysis will be collected from the following two sources. They are as followed :-

- 1.> **Primary Data:** The data for the research analysis will be collected by Interview Schedule.
- 2.> **Secondary Data:** Secondary data will be collected from Books, Journals, Articles and authenticated Websites.

Data analysis: After collecting relevant data in light of the objectives of the research study on the Changing occupational structure of Warli tribes of Bhetwadi village in Palghar District of Maharashtra, the analysis of data will be completed.

Review of Literature:

- 1.> Changing dimensions of Warli painting:

A study by Mohini Gawai

She analyzed on the current scenario and the predicaments faced by the present day Warli population. The paper also analyzes the changing finance of the paintings of the Warli population in the changing market scenario and discusses how different marketing conditions have propelled several Warli tribal people into sheer poverty. The paper delves further by enumerating the process of the influence Medicine men, Shamans, Bhagats have on the lives of the Warlis. It further discusses the process of how the Warli tribal community members once prosperous, now have been compelled to take up the occupational pattern following agriculture which they initially were not indulged in. It discusses how the different encroaching

laws being implemented by the Britishers and the amount of cascading dented the once culturally vibrant Warlis into poverty.

2.> Tribals and Social change : Evolving a perspective

A study by Gurulingaiah

He analyzed about the all-pervading concepts and factors contributing to the changes witnessed in the Tribal societies. The literature work discusses on how far the socio-economic, cultural and political mobilization at par with the changing trends of globalization has been witnessed in the tradition bound Tribal societies which are commemorated to reside in primitive régime.

This piece of literature work can be useful for the research as the research at hand discusses about the Warli tribal community which are known for its paintings, arts and ethnic form of illustrations can be subjected to certain for of modifications in their socio-economic lifestyles. Certain literature works and certain research work posit that due to the emergence of financial and profit oriented market system, globalization and internationalization of market system, Warli community members have been subjected to certain changes in their occupation and other such form of analogous existence.

Theoretical Perspectives:

1.> **MODERNIZATION THEORY-**

THE PASSING OF TRADITIONAL SOCIETY-DANIEL LERNER:

This piece of book embodies the work of Daniel Lerner on the lines of Modernization theory. The book addresses about the modernizing trend of Middle Eastern Countries and the micro level study of the shifting attitudes and perception of the people in the countries of Middle East. Daniel Lerner, the writer of the book is the proponent of Modernization theory which advocates the rest of the globe should follow the suit of Modernization in terms of literacy, individualism and westernization if a particular society has to follow the suit of development. Lerner through the medium of his Modernization theory asserts that a particular society or a nation as a whole can only progress towards the path of modernity when the people concerned would start placing themselves in the shoes of others, they start empathizing themselves for other communities. Henceforth, through the medium of Lerner's assertion it is evident that he projects modernization to be an attribute of pluralism, cultural relativism and universalization. This stands in sharp contrast to the attributes found in traditional societies, which is found on principles of cultural ethnocentrism, ascribed social structure and intra-brotherhood with one's community. Therefore, Lerner posits that in order for a society to progress to modernize itself, it is pertinent to adhere by empathizing and cultural pluralistic values. However, in this generation of media era, Lerner through his Modernization theory asserts that it would not be a difficult task for a person to imagine oneself in the shoes of others. Exposure of media helps a person to imbibe the principles of pluralism and modernism easily.

The theory of Daniel Lerner poses relevance with this research because of his emphasizes on the influence that media exerts on people across the entire globe. The research to be studied at hand is about the changes occurring in traditional Warli community members with special reference to their occupation in accordance with Westernization and Globalization. Hence, Media as directed by Lerner being an enormous force in this generation and in the fact being everyone's exposure to it gradually and sub-consciously triggers an universalization and modernization approach even in the Tribals. It is a known fact that these years even the remotest places of Tribal hamlets are not beyond the reach of media and mobiles. Pornography and rape practices in some tribal groups in Central India has been noticed to be taking place

as a result of the over usage of pornographic contents by the tribal youths. Hence, it can also be hypothesized on the same lines that Warlis as a tribe must not have been far from the reach of modernization being exerted by the media.

2.> Theory of Dependency- A.G Frank:

Dependency Theory developed in the late 1950s under the guidance of the Director of the United Nations Economic Commission for Latin America, Raul Prebisch. Prebisch and his colleagues were troubled by the fact that economic growth in the advanced industrialized countries did not necessarily lead to growth in the poorer countries. Indeed, their studies suggested that economic activity in the richer countries often led to serious economic problems in the poorer countries. Such a possibility was not predicted by neoclassical theory, which had assumed that economic growth was beneficial to all even if the benefits were not always equally shared.

Dependency theory is the notion that resources flow from a "periphery" of poor and underdeveloped states to a "core" of wealthy states, enriching the latter at the expense of the former. It is a central contention of dependency theory that poor states are impoverished and rich ones enriched by the way poor states are integrated into the "world system".

This theory of dependency holds relevance with this Research in the sense of the exploitation and the easily available cheap man power existing in the peripheral countries. As has already been discussed by the researcher in the above-mentioned statements, that Depeasantization and landlessness occurred in huge number in the last century amongst the Tribal people, hence the Tribal segment of the country offered an abundant number of cheap labor and resources to the newly emerging conglomerates being sponsored by the core western countries. It is henceforth, hypothesized that the same circumstances can be occurring in the traditionally art and painting-prosperous Warli community and due to the abundance of cheap labor resources existing in every Tribal community due to the fact that they have being proletarianized and pauperized by several 'alien' invaders on their land, even Warli tribal member henceforth is believed would pose no exception as such in this general of inequality.

DATA ANALYSIS:-

1.> Mode of occupation:

Data	Frequency	Percentage
Agriculture	3	30%
Service	6	60%
Own business	1	10%
Others:	00	00%
Total	10	100%

As per Table 1, it is found that approximately 30% of the people questioned were indulged in Agriculture, 60% of the respondents were indulged in service/teritary sector, and 10% of the total respondents responded having their own business in the hamlet.

2.> Occupation a part of ancestral property:

DATA	FREQUENCY	PERCENTAGE
YES	3	30%
NO	7	70%

From Table 2, the results projected that 30% people indulging in Agriculture, all have been practicing it from their ancestors only. The remaining 70% of them who had responded working in secondary, tertiary and business sphere claimed of changing their occupation distinct from their ancestors.

3.> Reasons for changing one’s ancestral occupation:

DATA	FREQUENCY	PERCENTAGE
Unpredictable income in ancestral occupation	3	56%
Migration	2	42%
Others	NA	NA

From table no 3, it has been witnessed that 56% of the respondents claimed having to change their agricultural occupation to other source of income due to less income or unpredictable in their ancestral occupation, the next 42% claimed due to migration of any of their family members or any other member from the neighborhood made them get influenced and migrate too.

4.> Losing out of their traditional culture to Modernity:

DATA	FREQUENCY	PERCENTAGE
YES	08	80%
NO	02	20%

From Table number 4, it has been witnessed that 80% of the total respondents believing that there has been a change in their culture due to cosmopolitanism and emergence of westernization, though 20% of the respondents believed no such change has taken place.

5.> Technological advancements in their tribal hamlets (if any):

DATA	FREQUENCY	PERCENTAGE
Electric Household Appliances		
Communication Technology		
Transportation Facilities		
All of the above	09	90%
None of the above	01	10%

From Table 5, it is found that 90% of the respondents believing that they have access to all form of electric as well as other such analogous form of technological advancements, such as transportation, electrical household appliances, i.e fan, light etc and other communication technologies such as mobile phone, etc. The remaining 10% i.e. 1 respondent replied with no technological advancements, he sees as he does not avail any technological requirement in his day-to-day life.

6.> Any help of technology in their occupation:

DATA	FREQUENCY	PERCENTAGE
YES	03	30%
NO	07	70%

From Table 6, it is observed 100% of the total respondents believed it was transportation helping them in terms of their occupation, making them commute on a daily basis.

7.> Emergence of class based structure in their tribal societal structure:

DATA	FREQUENCY	PERCENTAGE
YES	7	70%
NO	1	10%
CAN'T SAY	2	20%

From Table 7, it is observed that 70% of the respondents believing there has been a transition in their egalitarian form of social structure to unequal class form of social stratification, whereas 20% of the respondents believing that no such change is taking place in their social structure and the remaining 10% of the respondents cannot form an opinion on this particular matter.

8.> If yes, provide reasons:

DATA	FREQUENCY	PERCENTAGE
RAPID INDUSTRIALIZATION	00	00
EMERGENCE OF MEDIA	00	00
MOBILITY AND CHANGE OF OCCUPATION	04	40%
ALL OF THE ABOVE	06	60%

From Table 8, it is observed that amongst the respondents claiming there has been a change in their traditional social structure by class form of social inequality, 40% of them claimed Change of occupation and mobility is the sole reason for the changes in their traditional form of social structure and the remaining 60% claimed that all the above mentioned reasons such as: Rapid Industrialization, Emergence of Media and Change of Occupation & Mobility in their group to be the reason behind the changes being brought in their traditional form of social structure.

9.> Any change in the market of their community's ethnic art and paintings:

DATA	FREQUENCY	PERCENTAGE
YES	07	70%
NO	00	00%
CAN'T SAY	03	30%

From Table 9, it is observed that 70% of the respondents believed that traditional market structure pertaining to their Arts and Paintings have changed, the remaining 30% of the respondents stated they do not have opinion on this. Hence, in order to assess the reasons in detailed format the following format asked the respondents saying yes, the exact reasons they believed to be the reason behind the change in their traditional market.

10.> If yes, provide reasons:

DATA	FREQUENCY	PERCENTAGE
COMMERCIALIZATION	07	70%
DECLINE OF POPULATION	03	30%
LACK OF INTEREST	00	00%
OTHERS	00	00%

From Table 10, it is observed that 100% of the respondents believed the new trending commercialization and globalization have been the sole reasons behind the change in their traditional market structure of their Warli Tribal Arts and Paintings.

11.> If any emergence of factories and offices in their local Tribal community taking place:

DATA	FREQUENCY	PERCENTAGE
YES	09	90%
NO	00	00%
CAN'T SAY	01	01%

From Table 11, it is observed that 90% of the respondents believe that factories and other sectors are mushrooming near their Tribal hamlets and the remaining 1 respondent i.e 10% of the sample size believed that they have no knowledge regarding the same and therefore cannot opine on it. .

CHAPTER 5: CONCLUSIONS AND SUGGESTIONS

CONCLUSIONS:

- The data reveals us a surprising result. Interestingly, the traditionally static Warli Tribal community has portrayed an immense change in their occupational structure. As with the data collected, it projects that 60% i.e. majority of the sample population is indulging in service related occupations in industrial or other tertiary sector. When four of the respondents claim to be working as blue collar workers in different factories, the other two respondents have claimed to work as clerk and watchman in a Government office respectively. One respondent who had answered having a business, has their own barber shop. The remaining three respondents seem to be still static and did not change their traditional occupation which pertains to full time subsistence agriculture. However, another interesting insight which the researcher got was, in spite of the fact that majority of the population out of the whole sample is witnessed carrying out other service related occupation which is non-identical to their ancestral mode of occupation, but most of them are also seen indulging in their traditional form of occupation which is subsistence agriculture.

- Although, the answer to this question has already been derived by the researcher in the second question itself, however there was always a probability that the people indulging in Agriculture might not be ancestral, many current generations too could take it newly. However, the results being garnered out projected that the 30% people indulging in Agriculture, all have been practicing it form their ancestors only. The remaining 70% of them who had responded working in secondary, tertiary and business sphere claimed of changing their occupation distinct from their ancestors.

- The result of the data was not surprising and was quite expected. Several Subaltern, Marginalized, Sociological and Economics’ literature pointed out the unemployment of several landed as well as landless agricultural workers face in the villages of our country. Except for the period of sowing and harvesting,

agricultural workers and the peasants are left unemployed as well as are left without a definite source of income. Hence, due to the process of industrialization in the nearby areas of the tribal hamlets, majority of the Tribal resort to working in those sectors and this has been reflected in the same form by the respondents here. As evidenced, 56% of the respondents claimed having to change their agricultural occupations to other source of income due to less income or unpredictable in their ancestral occupation, the next 42% claimed due to migration of any of their family members or any other member from the neighborhood made them get influenced and migrate too.

- This question has been asked specifically in order to assess whether really the changes are occurring in the Warli Tribal world and if yes, do the people of that community realize the same. Hence, when being asked about whether their Ethnic cultural nuances and characteristics are actually on the verge of transformation in the hands of Cosmopolitan and Westernization, 80% of the respondents said yes, transformation is taking place and their old cultural institutions are gradually being replaced by the newer ones. The reason being cited by the respondents was: Three respondents claimed rapid industrialization mushroom in and around their tribal hamlet as the reason, 3 other respondents claimed migration of people due to lack of land and non-predictable income of subsistence agriculture as the reason behind their cultural change and the remaining two people cited emergence of media, pornography, bollywood films as the reason behind their cultural change.

- The reason for which this question has been asked by the researcher was in order to comprehend the Governmental initiative in determining change in the remote Tribal hamlets of the country. The responses coming was in 80% of the respondents believing they have access to all form of electric as well as other such analogous form of technological advancements, such as transportation, electrical household appliances, such as : fan, light etc and communication technologies such as mobile phone, etc. With about 60% of the respondents agreeing that technological facility such as transportation facility has imbibed a lot of easier way of commuting for them and hence, from this inference we can draw that due to better transportation facilities mobility between cities and towns in terms of occupational prospects have been felicitated and due to the emergence of mobile phones and other such form of communication, interaction with the outer world has increased. Therefore, from this data we can comprehend that technological advancement might have been one of the factors behind the gradual occupational change amongst the Warli Tribal belt. The remaining 10% i.e. 1 respondent replied with no technological advancements he sees as he does not avail any technological requirement in his day-to-day life.

- This question has been asked by the researcher in order to understand how far the technology affects in their day to day occupations. The answers revealed that most of the people in spite of being accessed to technological developments in their day to day lives still can't implement these technologies in their subsistence agriculture. The 30% of the respondents believed while travelling to cities via western railways help them to commute on an everyday basis, and hence just in terms of travelling, technology helps them in order for them to reach their places of work at a faster pace.

- In order to assess changes from a micro logical perspective, how far phenomenon such as industrialization, globalization and capitalization have taken a root in a particular society, its equally pertinent to gauge how flexible the society's social structure is. More the influence of Industrialization, more the flexible a social structure is of a particular society, such as class system and more the influence of traditional mores in a society more rigid is the society. Hence, how far the society has enabled itself in introducing industrialization and modernization is dependent on its emergence of class system. Hence, surprisingly, as witnessed in the above mentioned question 70% of the respondents claimed witnessing in inequality in their social stratification, over 30% not witnessing any change or cannot opine on the same. The factors cited for the emergence of class system or inequality in their traditional Tribal social structure

has been in 60% of the respondents claiming rapid industrialization, emergence of media and mobility with the change of occupation, all put together responsible behind the emergence of class system while the remaining 40% respondents claiming mobility and occupation change to be the sole factor responsible behind the emergence of westernized format of class stratification.

- The question has been purposely asked by the researcher as the main form of cultural symbol of the traditional Warli tribal group has been their indigenous art and paintings, hence if it has been hypothesized that like any other traditional or indigenous society changing their traditional form of occupation, the Warlis too would be changing their occupational structure. Therefore, it has been hypothesized by the researcher that such rapid changes brought by industrialization and capitalization, would also have an effect on their traditional market structure of arts and paintings. Hence, in order to check on this hypothesis the researcher asked the Warlis this particular question. The response came in as 70% of the respondents believing their overall market structure has indeed changed and the remaining 30% could not have a formidable opinion on the same.

- 70% of the respondents claimed commercialization to be the sole responsible factor in the change of the market and 30% of the respondents said the extreme mobility of population leaving their original place of domicile has led to a lack of initiation of their pure ethnic art and paintings. The 70% of the respondents who claimed of commercialization as the sole responsible factor claimed commercialization, emergence of media and globalization has opened their art and paintings market to a larger audience. Many of the respondents claimed that previously their arts and paintings' market was limited and were meant for themselves however, due to the availability of a bigger market the paintings and art of their community are made on the basis of competition and profitization.

- This question was purposely asked in order to understand that if occupational mobility is really taking place then is the growth of several industries, factories and/or companies nearby in the tribal area is the reason as to why the people from this community are gradually mobilizing themselves to a different mode of occupation or there is some other reason which follows the suit. As by the answers to previous questions, it had already been understood indirectly that there has been a rapid growth of factories near Dahanu region of Maharashtra, however in order to accurately assess the biggest factor responsible behind their occupational mobility, the researcher deliberately has put across this question which was hypothesized as one of the main reason for the same phenomenon pertaining to occupational mobility. By the responses evoked by the respondents it was found different factories, such as, Jmauna Rubber industries, Poha factory, Visco Fasteners, etc have mushroomed since last few decades and more are being established.

- The question was asked because most of the research's previous questions focused on the particular respondent's occupational mobility corresponding to the influences brought in by rapid industrialization and capitalization however the status of their family members and/or their relatives was also an important factor to know about the level industrialization as a huge phenomenon has affected a particular society in its entirety. Hence, with the responses derived it was found that 70% of the respondents' family members or their sons shifted to a city in search for a job, hence occupational mobility took place. Therefore, with this particular data it was projected clearly that mobilization and industrialization's influences do not only affect a particular member of a particular family but an entire family. However, this was not the case with three of the remaining respondents. One respondent clearly had mentioned that none of their family members are or have been ever allowed to change their ancestral occupation and hence their ethnic tribal culture, hence migration to a different place or taking up a different occupation which is completely distinct from their ancestral profession was strictly prohibited.

SUGGESTIONS:

- As per the responses evoked from the research, it has been found out by the researcher that majority of the respondents, at least an approximation of 60-80% of the Warli tribal members do not want a merge of foreign cultural traits to be infused in their traditional cultural system. The respondents who have claimed mobilizing themselves in other mode of occupation, were not preferring their cultural norms, values and institutions to be changed. Henceforth, by analyzing this particular point into considerable emphasis, the researcher recommends that Governmental intervention needs to be necessitated by felicitating their arts, paintings, cultural programs more through media.
- One of the biggest reasons being cited for the uprooting of the Warlis by mobilizing into different towns and/or cities have been to be less production and therefore, less income from their lands owing to the acquisition of bigger amount of lands by the Government for developmental purpose or for rapid industrialization purpose. Therefore, re-distribution of lands if possible by the Government by acquisition of lands from the surplus land owners need to be practiced. This as a practice was first introduced by the Nehru Government, just post the years of Independence, however faulty legislation practices never allowed such a bright idea to be completely successful.
- Another suggestion from the researcher is cooperative farming in these tribal hamlets needs to be felicitated by the Government as much as possible. Cooperative farming as a concept and also as a practice is done by jointly owning large acres of land together, sowing, tilling and harvesting the lands all together. This would induce not only in less amount of mobility of labor from Tribal areas to Metropolitan regions but it would also felicitate bigger amount of returns from their land.
- Through the medium of the responses being garnered, it projected clearly that even a traditional form of community are getting affected by the forces of Globalization, Capitalization, Modernization and Industrialization, in spite of the fact that the people witnessing and going through these changes are not preferring such changes but on the contrary they are made to go through these changes due to less financial capability. Hence, the researcher's further suggestion would be the intervention of the voluntary associations in imbibing back the lost traditional values and institutions, by felicitating daily community works, community functions which emphasizes on their traditional and ethnic cultural mores and folkways, organizing their traditional dance form regularly and further helping the extreme poverty stricken Tribal members with money. Further encouraging more and more members from their community to indulge in their traditional Art and Paintings which seem to be the Warli's most important cultural symbol amongst other symbols and folkways.

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