

LOSING THE TRADITIONAL FAMILY STRUCTURE AMONG BEDAS (TRIBALS) IN DHARWAD CITY OF KARNATAKA STATE

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Abstract: Indian society suffers from a number of social evils. In the past, these social evils stood in the way of its progress. In those days great men like Guru Nanak and Bhakt Kabir exhorted the people to remove all social evils particularly casteism, communalism and superstitious beliefs and practices. This research article explain about the losing the traditional family structure among Bedas (Tribals) in Dharwad City of Karnataka State. The scholars like Edger Thurston (1909), Vijay Kachroo, (1990), Sri Krishna Rao (1977), I.P Desai (1956), K. M. Kapadia etc. Scholarly they discussed about family structure. Keeping above in the mind the researcher discussed the paper as follows.

Keywords: Bedas, Tribal, Family.

Introduction: Indian society suffers from a number of social evils. In the past, these social evils stood in the way of its progress. In those days great men like Guru Nanak and Bhakt Kabir exhorted the people to remove all social evils particularly casteism, communalism and superstitious beliefs and practices. This article explain about losing the traditional family structure among Bedas (Tribals) in Dharwad City of Karnataka State

Edger Thurston (1909:98) observes that “in the matter of personal names and ceremonial observances, they have been much influenced by other castes”. Therefore, among Bedas social practices of the various dominant castes were transmitted from generation to generation with some modifications which influenced their life styles like food habits, dress, customs and traditions etc. Hence the task of identifying a common feature will be a difficult thing.

Fifty Years back Beda is a polluting caste. They have their own tribal institutions which enforce their social norms, irrespective of family setup, whether it is patrilineal or matrilineal. Normally, the eldest male member enjoys a dominant place in the family. For a cluster of houses there is a head called “Kattimane”. This leadership is hereditary through male line. Normally the Kattimane exercises his powers during the settlement of marriages and disputes, while organising the periodical worship, at the time of death, birth and other ceremonies. The power of Kattimane is not being weakened on account of the very slow spread of secular forces like modernisation, panchayat, cinema, education etc.

Therefore, today, Bedas are known to be sincere, sentimental and sensitive. They are honest and most hospitable people in their social life. We may find various differences among Bedas with regard to family inheritance, marriage, religion and rituals. In general we notice different social structures and social relationships in their socio-economic life.

Objective of the study:

1. To trace the family pattern among Beda community.
2. To identifying the changes among Beda community.
3. To pinpoint losing its joint family structure.

Methodology:

Universe of data selection: The investigator has visited and collected the data in Dharwad City and few villages of Dharwad district of Karnataka. In study region approximately 60% of the Bedas settlement were scattered in different parts of the district. In study region along with the Beda people, other caste people also living peacefully. Bedas are living outside the village. For study purpose Researcher selected 100 respondents in the field.

Tools and Technique: The study is based on both primary and secondary data collected with the help of interview schedule. The Researcher participated and interviewed the head of the households. The interview schedule contained both pre coded and open ended questions. On an average interview had conducted during evening time, because respondents are returning home from work in the evening. Each interview took about 15 to 20 minutes. Researcher also collected data from books, articles etc.

The Family: Aileen Ross (1966-34) has given four types of families: large joint, small joint, nuclear, and nuclear with dependants. But in field study region Dharwad district large number of the bedas living in a city and village areas. Sometimes in a family husband and wife, both are working. Three or four children's, Husbands sister, brother or wife's sister or their sisters and children's living together, These are all dependent to the head of the households. These are the people non-economic product siblings. Therefore struggle, fighting is common and at last family may be dis-organizing....

Bedas traditional pattern of life has undergone rapid changes. Moreover these changes have slowly affected their life in all dimensions. The present situation is assessed only through empirical work.

If we look at the history of Bedas, we find that joint family was patriarchal in nature. The father wielded undisputed authority over his children and other members of the family. This form of family is said to prevail among the primitive groups of people who roamed far and wide coming home irregularly and staying away for periods of time. In the absence of the father the eldest female/male of the family looks after the activities of the family. But today working class female dominating over male section and leading life. Most of the time husband is eating food in the restaurant, hotels, dhabas in Dharwad City area and living in a small room and weak-end husband is going back and staying along with his wife and children. Due to draught during the year 2015-16 male section migrated to work in Mangalore, Bangalore, Bombay, and other major cities for their bread. After six months they are returning to their original place to Dharwad and surrounding villages. It is also noticed that because of this type of economic disturbance and climatical conditions Bedas' families are disturbed and few divorce cases noticed among the family. But when we are comparing to the general people, divorce cases are less among these people.

The structure of the sample families are of three types. They are 1) Nuclear 2) Joint 3) Stem-extended family. The most common family consists of the head, his wife, married sons and daughters. The joint family type comprises of the head living with parents, his wife, children and unmarried brothers and sisters and sick/men/women/old people. Sometimes one or two relatives are also found staying along with family members in Beda community. The following table explains the type of families among Beda community.

Table 1.1: Type of Family

Sl. No	Type of Family	Number	Percentage
1	Nuclear	60	60
2	Joint	22	22
3	Stem-extended family	18	18
		100	100

The above Table 1.1 data shows that 60.00% of the interviewed families are nuclear; 22% of the families are joint and 18% of the families are extended families. The most prevalent type of family in the village consists of the head, his wife and unmarried sons and daughters. Through discussion it is known that during 16th and 17th centuries Bedas joint family was disturbed. Majority of them were in the army of Vijayanagar, Chitradurga and Shorapur Kingdoms. Some of them lost their husbands, children and other family members. Even though Beda joint family is in transi-

tion, there are a few houses within which several nuclear families live. In such houses the nuclear families cultivate the land separately and cook and dine separately. But the ancestral land is not legally divided. However the land is divided and cultivated separately by the brothers with an oral agreement. Many such families are found only in villages. Due to poverty and illiteracy they cannot move outside and construct their own houses. Therefore their ancestral houses are partitioned and brothers form their own nuclear families and remain separately only after they get married. If the houses are too small and cannot be partitioned then sons may go a little away as a last resort to have a separate house. Consequently such newly formed nuclear families are also seen around the ancestral house in villages of Dharwad city.

They have the sole right over the family property and they are the owners and responsible persons. They preside over the religious rites of the family. They enjoy full authority over the family members. In a Beda family it is usual for the head to bring domestic articles from the nearby weekly market (Sante in Kannada). When father is alive, son is not allowed to discharge the duties of his father. Sometimes father may resign some of his works and transfer it to other members of the family an account of pre-occupations. The head of the family has also to play an important role in cultivation and agricultural operations. He has the great responsibility of supervising cultivation and food collection for the whole year. To begin cultivation there is be a religious function in the land and all the members of the family eat food in the field. This is harmonious relationship among agricultural family. But today it is also losing its own way.....

Traditionally the husband or the male head of the family is the earning member to maintain his wife and children. At various ceremonies such as marriage, death, worship etc., he enjoys a higher status. If he fails to maintain the family on account of unemployment or inefficiency it is the woman who takes the whole responsibility of the family for its protection and welfare. Similarly whenever head of the house, is in absence, the family is managed by the woman. It is her duty to look after the children and prepare food at home. She also has the responsibility of taking care about relatives in the absence of her husband.

In nuclear family, husband and wife have freedom to take decisions. The elder siblings look after the younger ones. Normally the mother spends much of her leisure time along with the children and the father universally spends his time along with his friends roaming around the settlement, visiting the neighbouring, settlement for domestic work, political work, visiting tea shops, cinema theatre, market, temples etc. In few houses the father uses his authori-

ty on his younger brothers and grown up children to adopt socialization. If they fail they have to face minor punishments. Similarly mother and grandmother, besides bringing up the children and grand children, also socialize them in the society. They prepare and serve food to the family. But in some families the situation is different. Even father/brother (younger/elder) also share some of the family responsibilities like looking after cattle, buffaloes, sheep preparing non-vegetarian food, bringing water, household materials etc.

Today, due to unpredictable rainy season, Beda families temporarily break and move to work in urban areas. The roles of family among Beda community have undergone significant changes in modern societies. But even today the family occupies a unique place.

The family is a group of persons united by the ties of marriage, blood or adoption constituting a single household, interacting and communicating with each other in their respective roles of husband and wife, mother and father, brother and sister. But one percent of the respondent said that few of their children BE/MBBS/MD or MS degree holders got private jobs and settled in abroad and in India, But one or other reason, educated females are divorced their husbands or leaving separately, because they fallen in a fashionable, modern life's and new city cultural life, They are not interested to work in their houses (women section/job holders) (visa-versa).

The unique feature among Beda community is the joint family system today it is in the process of transition. Researcher noticed that new nuclear and extended families are emerging. This feature is observed in almost all regions of the above mentioned different villages of the Dharwad district. The important factors responsible for the past disappearance of the joint family system are socio-economic and domestic.

Deforestation, loss dynasty rule control, poverty and migration of individual and family members are the main reasons for the breaking up of the joint families. But some of them due to geographical regions have migrated to urban areas for education and work. It is observed that only 30% of the respondent favour for Joint family.

Findings of the study: The major findings of the study are as follows.

1. Like other caste, Beda tribal people losing their traditional type of joint family.
2. 60% of the respondents reveal that, at the time of old age they required security. Therefore they will prefer Joint family.
3. In modernisation still 60% of people following the traditional pattern of life style.
4. It is observed that divorced cases are among the bedas family, This is a new challenges to the sociologist.
5. Today due to education, joint family members are disturbed and they are living in separate houses, like a nuclear family and extended family.
6. Certain values were and are served only by joint families. But today this will be taken care of in modern type of schools like baby care centres, hostels, residential schools etc.
7. Today due to the modernization younger generation are not completely in control with elder members of the joint family. Younger generation leaving away from the joint family members.

Conclusion: The researcher noticed that due to education and climatical change in India Beda tribal's have lost their traditional joint family system and nearly 40% of them are living separately in the study region of Dharwad District. At last researcher observed that at the end of their life people may realize the importance and emotionality, attachment about their family.

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