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RESURRECTION

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A Study of Warali Tribe in Maharashtra

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People living in the vicinity of nature are called 'sovereigns of the Jungle' while a few others call them 'Sons of the Soil' Researchers and thinkers call them 'Original Natives' 'Backward Hindus' and 'Primeval Men' The constitution of India identifies them as 'Scheduled Tribes.'

A study of Indian society makes us divide the society into three groups. The Adiwasi's, The Rural and the Urban. The Adiwasi's being the minority As per the 1991 census the Adiwasi's form 8% of the total population and as per the 2001 census 9% Though low in number they are not concentrated in one particular state. They have scattered across the nation and they are divided into 427 different tribes. Maharashtra is one of the states in India where Adiwasi's are found 'Bhill', 'Warali', 'Koli', 'Thakur', 'Kathkari' and 'Gond' are the tribes mainly found in Maharashtra 'Warali' happens to be the main tribe among them of the 35 districts of state 'Thane' is the dwelling place for the tribe. This paper aims at a brief study of this 'Warali' tribe.

Methodology- The present paper is based on secondary sources which include reference books journals and websites.

Objectives- The present study aimed at the following objectives.

1. To Study the traditional life of the 'Warali' tribe in Maharashtra.
2. To study whether the 'Warali' tribe has come in contact with the advanced society or not.
3. To study the change in the traditional life style of the waralis as a result of their contact with advanced society and changing times.

Hypothesis

1. The 'Warali' tribe is coming in contact with the advanced society.
2. Traditional system of social restraint is less effective.
3. Change occurring in the Marriage System and Family System of the waralis.
4. Village Panchayats and courts are replacing the clan council of the waralis
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A Study of Warali Tribe in Maharashtra

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People living in the vicinity of nature are called 'sovereigns of the Jungle' while a few others call them 'Sons of the Soil'. Researchers and thinkers call them 'Original Natives', 'Backward Hindus' and 'Primeval Men'. The constitution of India identifies them as 'Scheduled Tribes'.

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About the Deviation of the term warali.

There is no unanimity of opinion among the thinkers about how the tribe came to be called warali. Katyayan '400 B.C.' an ancient linguist mentions three tribes namely 'Nishad', 'vyas' and 'varud' in his accounts of the mountains such as wartika, vindhya and strapuda. The famous historian Mr. Rajwade opines that the tribe 'varud' came to be called warali. Dr. Wilson another historian mentions seven 'Konkans' in the south. The inhabitants of the sixth 'Konkan' call 'warali' came to be called Konkans and call 'warali' is his opinion where as 'latham' in his book Indian. Anthropology claims that warlis are a subtribe of the 'Bhil'.

The present paper studies in brief the warali tribe.

A) Social life of the Waralis:-

Social life of Waralis focuses on their institution marriage system, family system, clan system and judicial system.

1. Marriage Institution-

The Waralis believes that marriage is a religious life and every individual has to perform it. Free male-female relations exist among Waralis as among other Adivasis. They have adult marriage system cross cousins are suitable match for marriage among them as in Hindu religion. They have three marriage systems.

General System- Arranged marriages with due consultation between the two sides of the bride and the bridegroom. The valuables and clothes to be exchanged are mutually settled. This marriage system is prominently in vogue.

Son-in-law staying with father in law-

This practice is observed among the Waralis. Generally a girl after her marriage goes to stay in her in laws house. But if a pair has a few daughters and no son they accept a poor guy as their son-in-law who helps them in farming activities and can also support the family financially. The guy stays with his father in law helping him in all possible ways. If the girl finds him suitable as a husband they stay together as man and wife well before marriage. They get married ritually well after begetting one or two kids. A son in law staying in his wife's house before marriage is called Khandadya or Gharori. In advanced society too there is a custom of the son-in-law staying with father in-law but not until he gets married.

Marriage on Credit -

Among the Waralis the bridegroom has to pay the price of the bride. If he is unable to pay the price of his bride at a time he can pay a small installment to his father-in-law and take away his bride. The purpose is that he should not stay single. The bride is said to be brought on credit. The bride is said to be brought on credit. The bridegroom can get married at a later stage like Gharori.

The Waralis give their consent to widow-marriages, remarriages and divorce.

Change in marriage system -

It is as a result of their contact with the advanced Hindu society that some positive as well as negative practices have entered the marriage system of Waralis. These include practice of child marriage, increased price of the bride, cancellation of the practice of marriage on credit and restriction on polygamy.

Warali Family institution-

The Waralis have patriarchal family system. Family for them is clan and their

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A Study Of The Commitment Of Workers In Maharashtra Vidut Upakarane Utpadak Adyogik Sahakari Society Ltd., Nerla, Sangli

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INTRODUCTION

When a person takes industrial employment on the background of an agricultural or other occupation and then if he tries to have acceptance and adjustment to industrial way of life both with overt actions and norms, the person is said to be committed. The commitment of labour to industrial way of life is required for the best performance and also for economic and industrial development.

REVIEW OF LITERATURE :

The Sociologists have conducted studies of commitment of Indian worker on the basis of a particular city or a particular factory. The review of such studies is made here R. D. Lambert had studied Five Factories at Poona. His study is "Workers, Factories, and Social Change in India". Lambert had studied 821 workers out of 4249 in textile, paper, engine, biscuit and rubber factories. He has dealt with commitment of workers along with other aspects. On the basis of labour turnover, attraction to factory jobs, attitude to employer, desire to leave the factory. Lambert comments that workers are fairly committed to industrial work.

N. R. Sheth ² has studied engineering factory at Rajnagar in Gujarat. His book is entitled "The Social Framework of an Indian Factory". He has studied 238 out of 810 employees. He has commented about the commitment of workers. His emphasis is on migratory status of the worker and he divided employees into four categories of migrants, permanent resident and semi - permanent migrant, temporary migrant and village based commuter. He has noted that "the permanent residents and village based workers found no clash of interests between their social obligations and their obligations to the factory. Semi - permanent migrants and temporary migrants were faced with a conflict. However, most of the conflict was contained by social factors"

K. N. Vaid ³ has studied workers at Kota in Rajasthan in private and public sectors

Summary - The change coming over in the life of all Adiwasis is not identical. The rate of change is fairly fast in tribes such as 'Mahadev Koli, Kokana, Rajgod and Bhili. While tribes such as Media Gond Thakur Karkari and Warali stick to their traditional life style more or less. The change coming over their life is both positive as well as negative for example. 1- Gram Panchayat replaced clan council underlined importance of money. Place of a person in a family is decided on the basis of economic utility of the person in the family. 3- Decline of community spirit and rise of individuals. 4) Change in values. Honesty lost its hold. Importance given to worldly life. 5. Traditions of polygamy, wife on credit kordywar taking a second husband came to an end\

Conclusions-

- 1- The Waralis have come more in contact with the advanced Hindus.
- 2- The Governments effort to bring all Adiwasis in the mainstream of progress has affected the Waralis too. As a result the traditional agencies putting social restrain are replaced by law, court and police department.
- 3- Change in the marriage system of the Waralis as a result of their growing contact with advanced society traditions of second marriage of a man bridge on credit came an end change in the family institution community spirit replaced by individualism important to a person earning money.
- 4- Change in economic life of Waralis Money is accepted as means of exchange end of barter system. Occupations supporting farming undertaken by Waralis acceptance of modern farming methods.
- 5- Change has occurred in the religious life of Waralis. Their acceptance of the Hindu god and deities performing marriages and 'satyanamayan' at the hands of Brahmmins.

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