

A STUDY ON TRADITIONAL AND CULTURAL BASED OCCUPATION WITH REFERENCE TO DAIVA KOLA WITH SPECIAL REFERENCE TO DAKSHINA KANNADA DISTRICT

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Abstract

Tulu culture, rituals and traditions are rich and colorful. It's a history that spirit worship have been practiced from eight centuries. Centuries old tradition from earlier Indian civilization. Daiva Kola ritual performance is the Traditional and culture based occupation or services in which the trust or faith of the people towards god especially those people who resides in Dakshina Kannada. It has come from many generations. The Daiva kola ritual performance is the caste based occupation there were people from the few caste people providing this services to entire district of Dakshina Kannada.

Key Words: *Culture, Tradition, Daiva Kola, Occupation.*

Introduction

Daiva kola is a ritual folk dance from the coastal districts (Tulunadu) of Karnataka, India. The ritual performance is highly customized and held in honor of the local deities worshiped by the tulu speaking population, this study investigates the relationship between overall people those who are involved under their culture also their tradition.

There is an involvement of the people of Coastal wood, in their culture & tradition, and the dedication towards daiva kola related service and also availability of alternative job opportunities of these ritual performers. The daiva kola is an ancient ritual prevalent among the Tulu speaking community in the Dakshina Kannada districts in Karnataka and in kasargod taluk of Kerala, which is collectively referred to as Tulu Nadu. While in Kerala is celebrated as Theyyam.

In tulu culture, '16' is considered to be an auspicious number. The mourning period of tuluvas is for a period of 16 days. A spirit may be worshipped in the status of a Rajan Daiva (Royal spirit), Seeme daiva (District spirit), Guttu daiva (estate spirit) kutumba daiava (family spirit) and so on. Similarly there are 16 types of rituals to be performed in order to please the spirit.

Need for Study

The present study is on traditional culture of tulunadu which helps to know about their involvement towards their Bootha kola ritual performance. As comparing to the earlier generation present generation has shown less interest towards their culture. And also to know about the changes in the mindset of the people.

Objectives

The main objective of this study is to know the involvement of people those belongs to daiva kola ritual performers. However in order to satisfy the main objective the following objectives are framed

1. To identify the involvement in Caste Based Occupation with reference to Daiva Kola.
2. To study the interest of young generation towards Daiva Kola.
3. To study the availability of alternative of job opportunities for those Daiva kola ritual performers.
4. To study the role of social media towards Daiva Kola.
5. To identify the opportunities for conversion of cultural event into a profession.

Methodology:

Primary data

The study is based on primary data collected through the Personal interaction and questionnaire by asking respondents of 20 Daiva kola ritual performers of Dakshina Kannada district. Based on their response and information of daiva kola data has collected.

Secondary data

For literature review it was collected from the secondary source by referring books, articles and internet.

Limitation

- The data collected are believed to be factual.
- Since the research has completed within a period of time the information collected all are true.
- The study was conducted only in a specific area of the DAKSINA KANNADA district.
- The study is conducted from the daiva kola ritual performer's point of view.

Review of Study:

Table showing Area-wise Demand for service:

	Number of Respondents	Percentage
Urban area	1	5
Semi urban	11	55
Rural area	8	40
	20	100

Source: Primary Data

Above table shows that more business is in semi urban area that is 55%. In Dakshina Kannada district there is high demand for daiva kola ritual performers in semi urban area. The respondents were providing their services to semi urban area more comparatively less to the urban area.

Table showing Purpose of providing this service:

	Number of Respondents	Percentage
Ancestor	13	65
Job purpose	4	20
passion	3	15
	20	100

Source: Primary Data

Above table shows that the respondents who are involved for job purpose are only 20%. And from ancestor it is 65%.and few are involved daiva kola rituals because of passion. There is more number of people involved in the profession because of continuation of ancestor’s profession.

Table showing Involvement of next generation in Daiva Kola Profession

	Number of Respondents	Percentage
Yes	7	35
No	10	50
Some time	3	15
	20	100

Source: Primary Data

Above table shows that Most of respondents told that involvement of children’s are not necessary. 35% of respondents are involving while performing the services and 15% of respondent expressed that sometime they involve and majority of them are not involved while performing the services.

Table showing Need of continuation of ancestral occupation/profession:

	Number of Respondents	Percentage
Income purpose	8	40
To continuation culture	9	45
Others	3	15
	20	100

Source: Primary Data

Above table shows that only 45% of respondents agree that they should involve in this profession to as sustaining the heritage of culture. 40% says only as a source of income and 15% says because of their passion.

Table showing necessity of training:

	Number of Respondents	Percentage
Yes	9	45
No	6	30
Never	5	25
	20	100

Source: Primary Data

Above table shows that only 45%of the respondents are opinioned that they are providing training and teaching about the profession. 30% of the respondents are not providing training to others.

Table showing Contact Information

	Number of Respondents	Percentage
Social media	5	25
References	12	60
Other	3	15
	20	100

Source: Primary Data

Above table shows that , 60% of respondents strongly getting ritual work by the reference contacts and also remaining respondents are getting ritual work by the social media and other modes.

Table showing other sources of Income

Respondent	Number of Respondents	Percentage
Agriculture	2	10
Labour	12	60
Other	6	30
	20	100

Source: Primary Data

Above table shows that 60% of the respondents are work as casual labourer in the off season. And only 10% of the respondents are doing agricultural work during off season. And 30% are doing their work in different form like driving and other work which they are interested. 68.4% of the respondents will get daiva kola ritual performance work during winter season. And 31.6 % of the people will get during summer season.

Table showing Channels of Promotion

	Number of Respondents	Percentage
Facebook	5	25
YouTube	6	30
Mouth to Mouth	9	45
	20	100

Source: Primary Data

Above table shows Study shows 30% of the respondents are using YouTube for promotional activities. 25% of the respondents are using face book, but mouth to mouth publicity is used more than others two.

Table showing base for fixing Charges:

	Number of Respondents	Percentage
According to place	5	25
According to daiva	10	50
According to contact	5	25
	20	100

Source: Primary Data

Above table shows they will charge for their ritual performance on different bases, 50% are charging on the basis of daiva. Remaining is charging for the services according to place and according to reference contacts.

Table showing Motivation for Selection of profession

	Number of Respondents	Percentage
Self Interest	6	30
Family	14	70
Other	0	0
	20	100

Source: Primary Data

Above table shows that motivation towards the daiva kola ritual performance. 68.4% they were involved because of their family and 31.6percent of the people taken this as their occupation because of their self-interest.

Findings

1. From the analysis it is found that majority of the people are involved in their culture. This shows that their involvement towards their culture.
2. Study also found that there are only three categories involved in daiva kola ritual performance in that most of them are from Nalike. And Pambada sub caste people are more located in Dakshina Kannada district.
3. As per the study it is also found that those ritual performers not availing financial assistance from the government.
4. The study reveals that majority of the respondents are fully involved in their culture based occupation and having more opportunities in semi urban area.
5. The study shows most of them are fixing their charges on the basis of daiva.
6. From the study researcher found that majority people are involved in this service because of their caste based occupation and remaining respondents were says that for income purpose, and self-interested. There is more number of competitors from other villages as per the respondent point of view.
7. As per the analysis, Researcher found that, there is less middle man involvement. The ritual performer gets information through phone only.

Suggestion

- As per present scenario there is less involvement of young generation are. It is suggested that their next generation has to involve continuing the Tulunadu heritage and the culture.
- Government should give incentive or financial assistance in order to encourage the adoption of same traditional ritual performance.
- Study suggests that for young generation, elders should give training and also more importance for involvement daiva kola ritual performance.

- It also suggests that they should use social media and other modern mode of communication to provide information about daiva kola ritual performance..
- Elder people should create the awareness and importance of heritage of tulunadu among the youth.
- These daiva kola ritual performers should have other income source compulsorily, especially which would help them during the off season.

Conclusion

The study was conducted on “Daiva Kola” an annual ritual performance which can be traditional and culture based business opportunity. The most of the people who perform daiva kola ritual performance are fully satisfied with their tradition and culture based work. Daiva kola ritual performers are rendering their services only to the region of tulunadu that is Udupi and Dakshina Kannada district. Involvement of young generation is less in number so youths has to motivated and involve in to their culture based occupation.

Change is definitely never easy. The government should help and motivates to the people those who are involved in daiva kola ritual work. And also should provide other facilities or providing financial assistance. Finally researcher concludes that, majority of the people must fully involve their tradition based occupation to sustain our strong cultural heritage.

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