Occupation Behavior: In context to Indian Scenario

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I. ABSTRACT

The study gives an insight of the change in occupation trends in India from pre-independence to post-Independence. It also shows how caste system and society plays an important role on the influence of individual choice to occupation and the change in trend from traditional outlook to a more modern trend with the technological development. Though there is a lot of advancement in every field and occupation in India still there are some occupations which are segregated to a certain section of the society and are considered low and demeaning and are not considered an ideal occupation for a certain class of the society. However, as new occupations open up in urban areas, the correlation of caste with occupation is declining.

II. INTRODUCTION

Humans have a psychological need for occupation & when they lack occupation they suffer. Occupation is the main way that people a) occupy time b) find meaning and c) establish the flair to contribute productively to society through life roles. Roles are the primary ways that persons express occupational behavior. Normal development influence the process of occupational behavior evident in a field of play (childhood) to work (adult). In childhood, persons take on in occupations for exploration; this evolves into the desire to learn and gain a sense of competence. Finally, this process culminates in adulthood with the urge to master and achieve in tasks such as work and productive activity. Patterns of occupational behavior can be understood by reviewing one’s past interests and experiences.

The model of human occupation (MOHO) grew out of Dr. Gary Kielhofner's states that humans are conceptualized as being made up of three unified components: volition, habituation, and performance capacity. Volition refers to the stimulus for occupation, habituation refers to the process by which occupation is organized into patterns or routines, and performance capacity refers to the physical and mental abilities that inspire skilled occupational performance.

III. OBJECTIVE

- Change in occupation behavioral pattern with modern trends and technological influence.

IV. SOCIETY AND CASTE

Society and culture highly influence the specific occupations chosen by a person. Occupational behavior is influenced by many components including one’s cultural beliefs and societal norms.

In medieval India, many castes are traditionally associated with an occupation, such as high-ranking Brahmans; middle-ranking farmer and artisan groups, such as potters, barbers, and carpenters; and very low-ranking "Untouchable" leatherworkers, butchers, launderers, and latrine cleaners. There is some association between ritual rank on the caste hierarchy and economic prosperity. Members of higher-ranking castes tend, on the whole, to be better-off than members of lower-ranking castes. According to the Rig Veda, sacred texts that date back to oral traditions of more than 3,000 years ago, progenitors of the four ranked varna groups sprang from various parts of the body of the primordial man, which Brahma created from clay (see The Vedas and Polytheism, ch. 3). Each group had a function in sustaining the life of society—the social body. Brahmans, or priests, were created from the mouth. They were to provide for the intellectual and spiritual needs of the community. Kshatriyas, warriors and rulers, were derived from the arms. Their role was to rule and to protect others. Vaishyas—landowners and merchants—sprang from the thighs, and were entrusted with the care of commerce and agriculture. Shudras—artisans and servants—came from the feet. Their task was to perform all manual labor. Later conceptualized was a fifth category, "Untouchable" menials, relegated to carrying out very menial and polluting work related to bodily decay and dirt. Castes are ranked in hierarchical order (originally, the system wasn't to have a hierarchy based on occupation or birth but purely on personality; this has been distorted somehow over time), which determines the behavior of one member of society over another.

Since 1935 "Untouchables" have been known as Scheduled Castes, referring to their listing on government rosters, or schedules. The most obvious problem with this system was that under its rigidity, the lower castes were prevented from aspiring to climb higher, and, therefore, economic progress was restricted. Castes are an aspect of Hindu religion. Other religions in India do not follow this system.
V. MODERN OCCUPATION TRENDS

The occupational pattern of India has changed a lot since independence. Several years ago as there was less technological development in the world most of the people were engaged in primary section of occupations like agriculture, fishing, mining etc but with the progress in the technology throughout the world most of the people have shifted from primary to secondary and tertiary sector of occupations. Technical and professional education helped these communities to break the shackles of traditional occupations with abysmal earnings and source of all socio-cultural stigma and indignities. After independence, Constitution of India has made provision of protective discrimination policy, especially Reservation policy. Therefore many persons of Scheduled Castes left their traditional occupations and took responsibilities of new job or position. Ethnographic studies have documented the changes in occupational structure in Indian villages across castes over time. Several studies find clear evidence of occupational mobility among low castes over time.

India’s rapidly expanding economy has provided the basis for a fundamental change-- The new middle class is booming, at least partially in response to a doubling of the salaries of some 4 million central government employees in 1986, followed by similar increases for state and district officers. Unprecedented liberalization and opening up of the economy. This group is India’s new middle class—mobile driven, consumer-oriented, and, to some extent, forward-looking. This class encompasses occupations of prosperous farmers, white-collar workers, business people, military personnel, and myriad others, all actively working toward a prosperous life. Ownership of cars, televisions, and other consumer goods, reasonable earnings, substantial savings, and educated children (often fluent in English) typify this diverse group. Many have ties to kinsmen living abroad in MNC’S or onsite in IT companies doing very well. Although some educated Indians want to believe that caste or dowry system has been abolished or that "no one pays attention to it anymore," such statements do not reflect reality. The dowry demands during matrimones depend on the occupation. Especially in South India, where every occupation has a set amount fixed and demand varies according to the occupation or caste of the groom/bride.

VI. FUNCTIONAL AND DYSFUNCTIONAL

Function is evident within a person when he or she is capable of seeking, undertaking, and adapting occupations that meet one’s personal needs as well as those of society. Dysfunction is evident when a person “suffers” from the lack of occupational fulfillment, competency, and/or achievement. Persons may report or exemplify a lack of self competence and mastery in occupational behavior. Role functioning is likely to be impaired.

VII. CONCLUSION

Family affluence, castes, societal norms show a significant association to the occupation behavior in India. Activities such as farming or trading can be carried out by anyone, but usually only members of the appropriate castes act as priests, barbers, potters, weavers, and other skilled artisans, whose occupational skills are handed down in families from one generation to another. As with other key features of Indian social structure, occupational specialization is believed to be in concurrence with the divinely designed order of the universe. Occupations should be instrumental in providing opportunities for a person’s psychological growth and development. The natural challenges of engaging in typical occupations foster one’s ability to cope and adapt in productive ways. Occupational participation requires a certain degree of flexibility and adaptation by its own nature and competence. A person can be motivated to alter his occupational behavior if he finds something rewarding and meaningful about the process. An appropriate way to motivate a person is to utilize the person’s internal resources by inquiring about one’s interest.

REFERENCES:


EXTERNAL LINKS: