

# Dadan : A sociological investigation based on the gender roles and its impact on the life and living of the people of Malda

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**INTRODUCTION** - In Malda, a district of West Bengal, there are many peasant having no land of their own, work and give their labour in another person's land to earn money. As a result, peasants are not earning money from agricultural property. In many rural areas people are facing problems like poverty, unemployment because in such places the markets of industrial goods is not extending as properly as they ought to be. In such rural areas, there is also lack of such conditions in which the markets of industrial goods can be extended. Malda is such a district of West Bengal, where there no such industries by which the process of urbanization shall be continued swiftly. Many families in rural areas in Malda have given their consent to do many contractual works can be conducted either in their own state or in another state.

The Dadan system is not a separate and closed circuit of work and labour. There are different terminologies used to signify the unorganized sector like informal sector, informal economy, unregulated poorly skilled, low-paid and even informal labour which often highlights the most affected part of the system. Several major Sociological perspectives direct attention to structured of formal or informal and skilled labour who are using digital, manual technology on the constructions Industries and others sectors. The Dadan system is considered to be one of them. 'Dadan' is a Bengali term and the Dadan system is widely used to describe the process by which a 'Mahajan' or 'Dalal' control over the weavers under the 'Oral' contract in the workplace. . According to this contract, labours will be provided the basic comforts such as food and a abode where they can live for some months. The main features of 'DADAN' is that 50% of a labourer's wages will be given to him or his family even before they embark on their contractual labour. Basically contractual labours seasonal labours, migrated labours are connected with DADAN. The labourers, who are connected with DADAN, called DADAN LABOURERS. Men and women both can be a 'DADAN LABOURERS'

## OBJECTIVES OF STUDIES -

1. To analyze the way organic solidarity<sup>1</sup> about gender role of labour and the effects of socio-economic accessibility
2. Looking at the social development and deprivation of Dadan labours in informal sectors with the their risk demand and tendency to go to work

## METHODOLOGY -

The main sources of secondary data includes the Census of Govt of India, National Sample Survey Report, News Papers, Working Papers, through respected journals, Books, Internet, Periodicals etc. After that I have preferred the process of ‘snowball sampling to collect informaltion’. Primary Data was collected through interview schedule. The schedule was unstructured with both open-ended and closed-ended, and case study also. Simple statistical method was used to calculate percentage for analysis and representation of data. In other side I have used both ‘qualitative data’ and ‘quantitative data’ for getting knowledge about the actual situation of Dadan labours in the contractual labours market of the men, women and children from a socio- economical perspective, who reside there I have perform the process of non-participant observation to do the same.

## SURVEY AREA:

The areas where I have surveyed is located in the kaliachak –II block , of south Malda. The geographical location of thes areas are 24,45’47’N to 24,763 N and 88,06’32’’E to 88.06’132’’ E.

These rural areas have been divided into small rural parts by people based on their religion, occupation and caste. for example , there are small rural ares like Mothabari , Babla, Sagardigi, Meherapur , bagichapur in the II no block of kaliachak.

Manly the Hindu people live in the aeas like Mothabari, Raipara, Ghoshpara and palpara. The people who are involved in business and the people, who are government employees live in these ares. The area like sagardighi is included with people whose main occupation is catching fishes and the people whose main occupation rearing up domestic animals like duck, hen cow, goat, buffaloes like in Ghoshpara. People , who are involved in ceramic industry live

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<sup>1</sup>According to Émile Durkheim, Organic solidarity is social cohesion based upon the dependence individuals have on each other in more advanced societies. It comes from the interdependence that arises from specialization of work and the complementarities between people—a development that occurs in “modern” and “industrial” societies. Although individuals perform different tasks and often have different values and interest, the order and very solidarity of society depends on their reliance on each other to perform their specified tasks.

( [https://socialsci.libretexts.org/Bookshelves/Sociology/Introduction\\_to\\_Sociology/Book%3A\\_Sociology\\_\(Boundless\)/06%3A\\_Social\\_Groups\\_and\\_Organization/6.06%3A\\_Social\\_Structure\\_in\\_the\\_Global\\_Perspective/6.6A%3A\\_Durkheims\\_Mechanical\\_and\\_Organic\\_Solidarity](https://socialsci.libretexts.org/Bookshelves/Sociology/Introduction_to_Sociology/Book%3A_Sociology_(Boundless)/06%3A_Social_Groups_and_Organization/6.06%3A_Social_Structure_in_the_Global_Perspective/6.6A%3A_Durkheims_Mechanical_and_Organic_Solidarity))

in area like Palpara, and the people whose main occupation is making different kind of wooden furnitures like in Meherapur which is situated in the same block.

15 primary schools and two higher secondary schools and two higher Madrasa schools are there in these areas. There is also a college and 5 health centres at Kaliachack.

### **FINDINGS :**

India's urbanization and industrialization is developing in a great speed of the upward mobility of India's economy. This developed economy of India also affects others sides of society such as – culture, social interaction, family, caste, tribe, social classification, social structure, work, economy etc. It is also effecting Malda, a district of West Bengal in India. We can see a lot of occupational problem because of the scarcity of job, educational problem because of poverty in the mainly rural area of Malda. In these areas the proper development of any social aspect is yet to reach. The facts that are prevailing the most is thes areas are – alienation from urban areas, deficiency of proper socialization, educational problem, poverty, lack of self-reliance etc.

Here people consider the clannish behaviour to be the traditional behaviour or the social behaviour. If we explain the information that we got from research of Dadan labours, we get several aspects of this information –

If we explain the information's that we get from the pattern of Dadan labourers, we can observe that the family members of a Dadan labourers are illiterate but the dadan labourers are semi-skilled. Most semi-skilled jobs do not require specialized education. Semi-skilled labours have skills that are highly transferrable, meaning that they can use their skills in multiple fields and multiple different kinds of works. Some of these roles require repetitive tasks, excellent in verbal labour management, people skills and personal initiative. Examples of semi-skilled jobs include bartender, waiter, taxi driver, truck driver, construction workers, building painter, vegetable grower, carpenter, electrician, fruit cultivator, fisher etc.

Findings have shown , when most workers go to work outside, they stay outside of the family and their wife do household work in and out of the house to support the family. Some housewives make bidis at home, make pickles, work as a tailor, cultivate larvae, sell vegetables. Then all the responsibilities and duties of the family are performed by the wife and female members of the labours. From here the role of gender is known. Family authority is in their hands. Despite patriarchy in society and the mostly joint family system, women have played an important role in running the family. They have no formal education but the current economic system of the society and the persecution of economic income has helped them to break the traditional notions of all levels of society. As a result, this mentality affects the children of the families of dadan labours through early socialization.

In spite of having the curiosity to educate themselves, Dadan labours are not able to have the proper education because of poverty. In this social structure girl and women are having the proper education because of the improvement in mass culture. But many of the parents of this society think that marriage is the only way of survival for their daughters. They do not understand that being educated is more important for a girl now a days than that of marriage. But the children of the labourers getting education properly because as dadan labours they are

dadan labourers, they are improving the economical structure of their families to some extent. The number of educational institution, the demand for proper education are increasing now a days.

[In malda , there prevails there types of class structure based on agriculture. These are the owner, the peasant and labourers ] the man who owns the land is called the the owner. The owner can be of two types – landlord who lives in the village or another village. The man who is involved in the work of agriculture is called the peasant. Among peasants, there are two types peasants- owner of few land and land tenant peasants. Some family members also help the peasant in doing the agricultural work. When the peasants cannot afford the things by which they can build a better family structure, they had to work in the other lands as agricultural labourers.

When they got no work in their own village, they had to migrate to another state in order to get some contractual works. Many of them are suffering from extreme poverty and many of them are scheduled caste and sub-caste. As the economical condition of Malda is not developing, where most of the labourers are unskilled, they have no land of their own, they spend much of their time as jobless workers because of the scarcity of occupation, naturally these things led them to migrate to another city or state in search of some contractual works.

I have focused from my research that most of dadan labours belong to muslim community, scheduled caste and sub-caste. As they are rural people, naturally they involve themselves in many religious activities and rituals. We can't deny the fact that there is a bigger impact of religion on the personal as well as tribal life of these manual labours. Their lives are mainly concerned with intricate religious conservatism and tradition. We can see the undisputed control of religion on their practical lives also.

Based on my obtained information, we can see that in the lower class Muslim families boys, who are mainly eighteen years old , are given marriage by their families, because they believe that boys will earn more money only after their marriage as they will have move family duties and obligations after marriage. So I can say that there is vast economy changes in our society due to the religious conservation and its politically undisputed influence. The democartic supremacy of religious rites and rituals indicates the social and religious aspects of any village community.

According to survey, Before their occupation as dadan labours, their social positions were different , like they were different, like they were indebted to their landlords for money, they had no source to earn money rather than doing agricultural works, as no other options left to them, the women of these families chose to be dadan labours to save their family from extreme poverty. This is a system that plays an important role for the labour market in the whole of India. Whole System is driven by informal sector.

## Conclusion -

It unfolds that changes in gender's role have been more transparent and comprehensive, whereas in most sample areas the transformation of the male role has started. Next, views in contemporary solidarity on the interplay between the increasing family- kinship complexity and gender role changes are addressed. A detailed discussion of new challenges of transitions in and organization of dadan labours area of social development or deprivations life follows with a focus on topics: Scarcity of occupation, community influence on dadan labours with social mobility, the livelihood of dadan labours with social values.

In these locality socio-economic conditions are also the first to experience a change in women's employment aspirations resulting in the new female work pattern.

We acknowledged their context dependence focusing on groups of dadan labour communities by informal sectors configuration types in our discussion on the evolution of socio-economic patterns and gender roles. Within this general conceptual format and representative samples I present new evidence on implications for Dadan : A sociological investigation based on the gender roles and its impact on the life and living of the people of Malda.

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