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## **SOCIO-CULTURAL AND ECONOMIC CONDITION OF SINDHOLLU TRIBLE COMMUNITY IN KARNATAKA**

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### **ABSTRACT**

Socio-cultural and economic condition of sindhollu community in Hyderabad Karnataka, A community survey study of Ballary district and Andhra provinces. The main object of the study area was to describe socio-cultural and economic condition of sindhollu community of Karnataka. Research design with quantitative and qualitative data was aimed to determine socio-cultural and economical condition of sindhollu community. Primary data was collected via interview schedule and key informative interviews. Observation technique was also used to observe the activities and patterns of the communities.

The major finding of the study are socio-cultural and economic changes. There were plenty of problems to begging and their life the customs ,values and cultural of the community need to be well organized and preserved work opportunity need to be created and agriculture needs to modernize

In conclusion, the sindhollu community of study area is not yet receiving proper support from the concern authorities to improve their social, cultural and economic situation. The socio-cultural and economic condition is also gradually changing. However there are numbers of values which are preserved ,will contribute the social solidarity and identify the sindhollu and still there are certain issues where various kind of reform needed to be made.

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### **INTRODUCTION**

This study is organized into three chapters. the first section presents the introduction of the study and sindhollu community. This chapter discuss about about the background of the study , problems, objectives, conceptual frame work and significance .The second chapter presents the background of the sindhollu community and their history, origin and places. The third chapter presents the method of study, which deals with research design, rational and selection of study area,data collection techniques . The final sections are conclusion and reference

### **1.1 BACKGROUND OF THE STUDY**

Sindhollu is one of the major nomadic communities in Karnataka. They are in the scheduled caste.

The people of sindhollu tribal community roam from place to place by carrying an idole of god/godess in the basket over their head and hence their community is called as nomad community. In Karnataka they are recognized with distinguished name like Benki maramma, Buru Buracha, durga Murgi,jeeburi, Sunkalammanor.

They are largely distributed in the Telangana area of Andra Pradesh.



Their community is derived from their occupation. That is Sindhatha of chindata or Vedhibhagratham in 1909. Thurston writes about them that Sindhuvallu (drummers) are madhigas who go about acting scenes from the Ramayana or Mahabharatha and the story of Ankamma

In Andhra Pradesh they are notified as sindhollu, chindholly. Their population according to 1981 census is 2383. Their houses are located where Madhigas live, they mostly live in rural places.

### **1.2 STATEMENT OF THE PROBLEM**

- a) Illiteracy, Poverty, Domestic violence.
- b) Improper Sanitation, Child marriage.
- c) Lack of healthcare.
- d) Limited access to primary education or some of the main factors which affect to the Sindhollu Community in Karnataka.

### **1.3 OBJECTIVES OF THE STUDY**

- a) To study the social economical condition of the sindhollu community.
- b) To study the educational status.
- c) To apprise the facilities to be a valid by the government.
- d) To study about the prevailing problems

## **2. INTRODUCTION OF THE STUDY AREA**

### **a. Community History**

A nomad is a person with no settled home, moving from place to place as a way of obtaining food, finding pasture for livestock, or otherwise making a living. The word Nomad comes from a Greek word that means one who wanders for pasture. Most nomadic groups follow a fixed annual or seasonal pattern of movements and settlements. Nomadic peoples traditionally travel by animal or canoe or on foot. Today, some nomads travel by motor vehicle. Most nomads live in tents or other portable shelters.

### **Origin**

Nomadic pastoralism seems to have developed as a part of the secondary products revolution proposed by Andrew Sherratt, in which early pre-pottery Neolithic cultures that had used animals as live meat ("on the hoof") also began using animals for their secondary products, for example, milk and its associated dairy products, wool and other animal hair, hides and consequently leather, manure for fuel and fertilizer, and traction.



The first nomadic pastoral society developed in the period from 8,500–6,500 BC in the area of the southern Levant. There, during a period of increasing aridity, Pre-Pottery Neolithic B (PPNB) cultures in the Sinai were replaced by a nomadic, pastoral pottery-using culture, which seems to have been a cultural fusion between a newly arrived Mesolithic people from Egypt (the Harifian culture), adopting their nomadic hunting lifestyle to the raising of stock.<sup>[8]</sup>

This lifestyle quickly developed into what Jaris Yurins has called the circum-Arabian nomadic pastoral techno-complex and is possibly associated with the appearance of Semitic languages in the region of the Ancient Near East. The rapid spread of such nomadic pastoralism was typical of such later developments as of the Yamnaya culture of the horse and cattle nomads of the Eurasian steppe, or of the Mongol spread of the later Middle Ages.<sup>[8]</sup>

Trekboer in southern Africa adopted nomadism from the 17th century.<sup>[9]</sup>

### Nomads of India

Nomads are known as a group of communities who travel from place to place for their livelihood. Some are salt traders, fortune-tellers, **conjurers**, ayurvedic healers, jugglers, acrobats, actors, story tellers, snake charmers, animal doctors, tattooists, grindstone makers, or basket makers. All told, anthropologists have identified about 5 nomadic groups in India, numbering perhaps 1 million people—around 1.2 percent of the country's billion-plus population.<sup>[1]</sup>

The nomadic communities in India can be broadly divided into three groups: hunter gatherers, pastoralists and the peripatetic or non-food producing groups. Among these, peripatetic nomads are the most neglected and discriminated social group in India. They have lost their livelihood niche because of drastic changes in transport, industries, and production, entertainment and distribution systems. They find pastures for their herders

### Nomadas of Karnataka

Sidhollu is one of the major Community's in Karnataka, they are scheduled caste. They largely distributed in Thelangana area of Andhra Pradesh and other communities are Budga Jangama, Channa Dasaru, Dakkaliga Akki Pakki, Gonadali, Aemari, Kubaru etc...

The People of Sidhollu are nomadic tribes Community who carry ideals of god-goddess in the basket over their head and move from place to place Karnataka, they are called as Benkimaramma, Buru/burucha, Duruga murugi, Marammana adisoru and sunklamnoru. Their mother tongue is Telugu or Muruga language and their main occupation is religion begging.

Location : places are Bidar, Gulbarga, Raiachur, Bellari to Andhra Pradesh.

Gadag, Dharwad, Haveri and Belagavi District to Maharashtra and Bangalore to Telangana.



### 3. RESEARCH METHOD

3.1 Literacy data: Among 4,000 People no one has become Graduate and even at SSLC holder. The literacy rate is 1% this is biggest paradox of 70 years of independence.

3.2 Social Stigma: they suffer from the curse of untouchability as they are beggars they have locked down and have no social status at all.

3.3 Finding: Mother tongue is Telugu and Morugu language.

3.4 occupation : Beggary (we carry the idol of Durugamma, Kongamma, Sunkallamma, in the streets of begging and lives in the tents )

### 4. CONCLUSION

The empowerment of sindhollu community is one of the central issues in the process of development in Karnataka therefore government should be provide socio- cultural and economic conditions of sindhollu community. As the Sindhollu community in the Karnataka is suffering from social injustice, economic deprivation and lack of provision infrastructure. That is why government should be support for the upliftment of sindhollu tribal community in Karnataka.

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