

A STUDY OF THE NOMADIC TRIBAL COMMUNITIES OF KARNATAKA

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Abstract :-

Tribal communities, tribal nomadic communities and semi-nomadic tribal communities of Karnataka are struggling for food and shelter. They are deprived of minimum basic facilities. In present modern times the tribe has transformed into nomadic tribal communities. But problems abound. They live in tents and are deprived of land and shelter. Some nomadic tribal communities do not have reservation facilities. They are in a precarious position without reservation facility. Deprived of reservation, nomadic tribal communities are protesting that their children are not going to schools.

nomadic tribal communities are doing their traditional profession and religious begging. Along with this, they are making a living by doing small businesses. nomadic tribal communities are struggling through organizations for their basic amenities. As a whole, the situation of tribal nomadic communities in Karnataka is deplorable.

Keywords: - Nomadic Shelter, Organization, religious, reservation, traditional, tent

Interdiction :-

The Indian social system is adorned with various Religions like Hinduism, Islam, Christianity, Sikhism, Buddhism, etc. It is a fact that all these religions have Adopted and Practiced various cultures of their own. For many years, very few communities of higher order have existed in the mainstream of Society. It was Believed that those Cultures were superior. In the changed scenario, various scholars (thinkers) of Anthropology and Sociology have conducted intensive studies on the lower Dalit, Schedule Caste, Schedule Tribes, and Nomadic tribes and Communities and introduced them to society. Tribal Communities, Nomadic Communities, semi-nomadic communities, and De- Notified Communities are Struggling for food and shelter. Today, they need the minimum of Basic facilities. In the Direction of Development, it is the duty of the central and state Governments to Mainstream such Communities by Providing them with basic facilities. In modern times, the nomadic tribal Communities of Karnataka have Transformed. But Problems abound. They live in Tents and are Deprived of land and Shelter. Some Tribal Nomadic Communities do not have Reservation Facilities. Those who are Deprived of Reservations are in a Precarious Position without Basic Facilities. Their Children are not going to school and are Begging. Nomadic Tribal Communities are doing their Traditional Professions and Religious Begging. Besides, They

are Making a living by Running Small Businesses. Nomadic Tribal Communities are Struggling for their basic Amenities in the face of Necessity. As the Situation of the Nomadic Tribal Communities of Karnataka is Deplorable.

Objective of the studies

- 1) A brief Study of the Social, Economic, religious, and educational aspects of the nomadic tribal communities of Karnataka
- 2) To Study the Current problems, challenges, and solutions of nomadic tribal communities in Karnataka.

Research Methods

Data were obtained about nomadic communities in Bellary district by fieldwork. A questionnaire, an interview, observation, and sampling procedures were used for the collection of information. Information has been collected from secondary sources, including Nomadic texts, published books, and other sources.

Discussion:

Sindhollu, Budgajangama, Chennadasar, Korama, belongs to schedule cast The nomadic communities in the Scheduled Tribe are Adavi Chanchu, Bail pattar, Dungri garasia, Hakkippikki, Nayak-Mandur such as the nomadic shepherd, the plain, the Khanjarbhat, Gisadi, Sikkaligars, are spread over the districts of Karnataka. Scheduled Tribes and Backward Classes Nomadic communities live in extreme poverty and misery. Communities of Sikkalis range from religious begging arts and heritage to rural and urban areas. Those who are begging for their lives when they are unable to make a living from traditional arts. All of these communities usually live in tents, huts, school campuses, theaters, bus stops, railway stations, public places, slums - outside of town and so on. The house they live in is called Tent, Their diet is very simple. They

would beg and accompany him to their houses, making Jowar roti. They also use meat, poultry, sheep, goats, fish, crab and koujuga birds. The nomadic communities in Karnataka, in which areas the wanderers are dressed according to their respective areas. They worship their clan deities with devotion by worshiping their clan deities Durgamma, Margamma, Maramma, Sunklamma, Gaurasandra Maramma, Satyamma, Kollapura Lakshmi, Eeranagamma, Saudati Ellamma, Bullapur Durgamma, Huchangidurga Huchangamma (Utsavamba) and many other female deities. They make festive feasts once a year, in their respective places. They have their medication by

preparing herbal tablets. Hunting is another form of livelihood called hunting. In their spare time they catches fish in small ponds and ditches. Also, burley, Tortoise, wild boar hunting. In the nomadic community, the people of Sindhollu tribal community come from place to place by

carrying an idol of god /goddess in the basket over their head and hence their community is called as nomad community. Potharaja belongs to Sindhollu community taken a rope and beat himself on his body. His wife sings a religious song " Bala Belu " holding a goddess statue on her hand. Then Potharaja shears his blood and asks alms. His wife receives money, clothes, and other food items from the people. In some other areas Potharaja holds a sharp iron rod on his throat. The hottest ready-to-play maidens, the man's horoscope, nomadic women visit their homes at least once a year and receive Helava and old clothes. The Budugajangama community performs in daylight, the Sillekyatha community has created Topgalugombe and performed internationally with skins. It is truly commendable to have traveled abroad and displayed the fame of our country through their art and preserved folk art and culture. Traditional begging was the main occupation of the Chenndasar community.

The nomadi Dakkaliga is treated as the most untouchable community. They beg only from Madhiga community not from any other community. The nomadi thus continue to maintain

their legacy. Gosai nomad community make sofa set repairs, bail. The community will make iron scythe, hair, brush, etc. for the stomach. Along with the profession, he sells needles, pins, rags, plastic coats, balloons, dressers, and shells to Benity bags. Those who sell perfumery oil, raise poultry and pigs, hire in different places to fish. These communities have no financial security. Most of these people go for begging

when they are not able to fill their stomachs with bucket repairs, agricultural 'mercenaries and bondage luggage. Apart from begging and doing other occupations, No matter how hard it may be, innocent beings, who live on their own, still believe that their careers are insignificant and that they are humiliated if they are rejected. Their lives are covered by religion, as long as there are religious traditions, they can live and live. Nomadic communities live in tents, gudigundara, school grounds, railway stations, bus stands, temples, ruined theaters, sanctuaries, slum areas etc. The situation of making a living has come down. In the tabernacle, they would cook in the front, keeping the usual things for life. The chimney lamp at night lives in the middle of the darkness, when the water comes to the tint - even in the rainy season - when the water is forced out of the tray. It is a tragedy that nomadic communities in Karnataka are living in a tent.

Current:

The nomadic tribal communities of Karnataka show signs of transition. But doing different professions along with the traditional professions is special among the nomadic tribal communities Budugajangama and Shillekyatha community's art is recognized at the state, national and international level and getting various awards and accolades. It is painful that traditional professions of some nomadic tribal communities are not recognized. As nomadic tribal communities are included in Scheduled Castes, Scheduled Tribes and Backward Classes, there is superiority, discrimination and inequality among these communities. Among the

nomadic tribal communities of Karnataka, Sindhollu tribe is the most backward nomadic community.

The biggest problem for some of the nomadic tribal communities in Karnataka is that they are in a precarious situation as they do not have houses and reservation certificates. Nomadic Sindhollu, Helavaru, Shillekyata, Sikkaligaru, Handijogi and other communities. Without reservation certificate, so many children are deprived of school enrollment. As a whole, only when basic facilities are provided to the nomadic tribal communities of Karnataka, the lives of these communities will develop.

Problems Of Nomadic Tribal Community:

- (1) The Nomadic Tribe Communities of Sindhollu and Budgajangama,Chennadasar, Sudugadusiddaru,Helava,Sillekyatha/Sillekyathas,Rajagonda,Hakkipikki,Dakkaligi,Gosai,Dombau,Handijogi,Khaniarbhat,Bailpattar,Korama,Dungrigarasia,Ghisad,Sikkaligar,Gondhali etc. Their Condition is Pathetic and Desperately in Need of Shelter.
- (2) The ultimate Ration Card is to be given to each of These Karnataka Nomadic Communities families who are feeding on alms.
- (3) Provision of Pension of old age Widow Pansion Disabled and Artist Should be given by Kannada and Culture department.
- (4) Establishment of Anganwadi Schools for their Children as Nomadic Communities live in Remote Areas from Towns and Rural Areas.
- (5) To Allow The Children of The Nomadic Community to Re -Enter School in Such a Case.
- (6) There is no Electricity facility Providing Electricity to every huts and Providing Street Lighting to Them.
- (7) Providing Land for Agriculture.
- (8) Banks need to Provide Credit facilities to the Nomadic Communities of Karnataka, for which money is needed for Plastics and other crafts.
- (9) Drinking water, Community Housing and Government Hospitals Should Be Provided in Areas Where Nomadic Communities live on B.P.L Grounds.
- (10) Establishment of a Nomadic Corporation - Board for Nomadic Communities living in Karnataka.
- (11) State Government Should Encourage by Sponsoring fund to Demonstrate Their Art.

(12) To Encourage families interested in Agriculture by Providing them with Many items from the Department of Agriculture and Encouraging Animal Husbandry.

(13) These Nomadic youths should be Trained on Koushalya Programme.

(14) Providing facilities to the Welfare Nomadic Communities of Karnataka of Government , Welfare, Revenue, Lobur Welfare and Various Departments.

Findings :

1) At present, the nomadic tribal communities of Karnataka have religious background occupations, traditional occupations, and other occupations as a way of life.

2) The nomadic tribal communities of Karnataka live by constructing Tent and Tin Houses near schools and Colleges, Santhe Maidan, Cinema talkies, Slums, Vacant plots, and other places.

3) The Nomadic tribal Communities of Karnataka live in abject poverty, Surviving on Religious Begging and traditional occupations.

4) Children of some Nomadic tribal Communities are deprived of Schooling due to a lack of reservation Certificates. These children are engaged in begging and other Occupations.

5) The Nomadic tribal Communities of Karnataka have formed their own organizations. But some organizations are getting facilities from the Government.

6) Nomadic tribal Communities perform their arts in programs organized by the Karnataka Government, associations, and Organizations.

7) They go through Migrations to the state and abroad for traditional professions and religious begging professions.

8) The Nomadic tribal Communities of Karnataka are currently being transformed by Modernity, TV media, and Mobile influence.

Conclusions

Nomadic tribes Community life is a struggle. Struggle is life. They are still continuing with their traditional baptism. and dedicate their whole life to a square meal a day. It's a paradox that even after 76 years of freedom, The Indian Government has failed to provide basic Amenities for this Community. At least from now on, the Government has to open its eyes and provide basic Necessities to these Neglected Communities and give them a chance to join the Mainstream.

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