

Tribal Issues of Karnataka : A Sociological Study

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Introduction:

Tribal communities might have settled in any part of the world; but they have found their habitat in India which is rich in natural resources. Tribal communities are thinking on the lines of shaping their life and way of living in keeping with the social system, circumstances and conditions. The tribal communities living in harmony with nature and maintaining a warm relation with the practical world have always stood their ground and maintained their own identity of these tribal communities gondaliga community is one.

Transformation of tribes:

Caste system, joint family system and rural life system are considered as the pillar of social system. Caste system is a metaphor for social stratification and it is confined to social system. Caste from the view point of its origin and growth is completely regional and is an integral part of society. Caste system or a system similar to it, is not found any where else in the world. Even then in the olden days in ancient Egypt, Japan, Rome, Burma, Persia, Siberia, Sparta, Mexico, it is said that there were systems resembling the caste system in India. In countries namely Burma, Polynisia, Masai, Somali,, Easton systems still exist which can be regarded as alternatives to caste system.

The diversity of caste system found in India cannot be found anywhere n the world.

vision of life, religiosity, rites and rituals, thinking process, behavior, dress, food habits, occupations, vocations, interests all these are intermingled with castes and tribes and tribal communities. It is generally believed that castes might have come into being as devine order. Many religious ceremonies, rites and rituals, observances have stressed the validity of caste system. The caste-system is deeply entrenched social system having a very long background. There are nearly 2800 caste and sub-castes in India, having their own specialties. India is the only country in the world which has a caste-system. Amidst such environment tribal communities have been able to have their strong footing. They are also trying to identify themselves with this or that caste in the social spectrum.

Origin and Development of Gondaliga Community:

The term 'aborigins' is very much in use in Sociology and Anthropology. The term 'aborigin' or gondaliga community' suggests 'A Pre-literature culture'. The illiterate and the uncivilized community that dwelt in the midst of hills and mountains, forests and meadows, can be described as 'aborigin community' or 'Gondaliga community'. The aborigins have been descry bed as 'Native origin Inhabitants' in the world and these are found in every part of the country. They have no civilized life and as such they live in Caves, near hills and mountains, beside meadows and valleys and coastal belts. In some states they are in large number. In India also their number is quite big. As per the 1991 census, they constitute 22.8 percent of India's total population.

The term 'adivasi' is of Indian origin and means 'the original dweller'. **Risley** and **Elvin** have called them 'aboriginals'. **Sir Byne**, a census official has described this community as 'hill tribes'. **Dr. Hettin** has named them as 'Primitive tribes'. **thakkar Bappa**, a well known social reformer has called them 'aadi praja' (the first man). According to **Dr. Ghurye** the aboriginals are the 'backward hindus'. The international labour organization has called them 'indigenons people'. Along with the above mentioned terms, other names used to describe the aboriginals are 'forest dwellers', 'Woodlanders' or 'Wild community'. However, **Gandhiji** by describing them as Girijan (mountain-dweller), popularized that term. As per the Article 342 of Indian constitution, they are classified as Scheduled Tribes.

Present Condition Of Gondaliga Community:

The present condition of the Gondaliga community is very pathetic. Though the government has taken measures through the constitution and five year plans to improve the condition of the community and put them on the path of development, the result is far from satisfactory.

According to the Sixth planning commission, 'the three years' growth or development has not produced any considerable effect on the backward classes socially, economically and educationally. The community has miserably failed to reach the expected target in development because of delay policy on the part of the government, inefficiency, uninterestedness and dishonesty of the government officials and the dirty politics of vested interests. Of the total budget of Rs. 97,590 crore of the Sixth Plan, Rs. 2020.30 crore (1.8 p.c) have been spent on the developmental schemes of the community, yet the development is not up to the mark. At present in our country, the government has to make special efforts for community development. But, it is not only the duty and responsibility of the government along with it, all organizations, associations, and various bodies interested in nation building have to part in their efforts in the noble task of uplifting and developing these communities.

In the present circumstances, for the success of any plan or scheme what is required is political will and commitment on the part of bureaucracy. Inertness of bureaucracy can and will turn any plan, however noble it is, into a 'routine governmental program'. Besides if there is no political will the plan will not take off.

Moreover, there is no recognition, no appreciation, no encouragement to those who are doing their best for implementation of development schemes. Because of this, the plans remain stagnant. There is no motivation, nor any encouragement to god worker. Only the goons and 'Chamchas' of political leaders get all the recognition and reward. According to **Shri S.C. Dubey** this state of affairs should vanish. Sincerity and hard work are required for both planning and execution. Constant backing from political leaders and rejuvenated and active bureaucracy are the need of the hour.

Caste Hierarchy in Gondaliga Community:

Internal differences can be detected in Gondaliga community. There are sub-castes in this community-professional singers, story tellers, street singers, butheyaru, yennejogigalu, singadavaru, budabudki, vasudeva, astrologyers, hashta samudrike astrologyers, parrot astrology, bhataru, chitra patadavaru, etc. Internal differences are there in these subcastes. Right from ancient times to the present,

there are no matrimonial relations or alliances are forbidden. Some castes claim superiority over others. This internal difference is found not only in gondaliga community but in all castes and subcastes.

Religious Concept of Gondaliga Community:

The people of gondhali community are highly religious and traditionalists. They worship nature, forefathers, articles and objects, they believe in an omni-present spirit in everything and also in family duties. Nature worship means worshipping the various elemental forces of nature like water, air, fire, earth, sun, moon etc. Pitru pooja refers to worshipping the family elders and forefathers, equating them with divine powers. Object-worship refers to worshipping all objects in the creation of god-soil, stone, tree, rock, birds and beasts etc. They believe that all these have a spirit in them. They have to seen somany religions in the nation, but some their havig feather like good customs. As well as the respondents are more over of migration in this sense they are appear all of the community traditions, norms, customs in this level they have to predict their beings on religion of Hindu.

Conclusion:

The present study entitled “ Social change among Gondaliga community: A sociological study in Karnataka” the research study covers with various dimensions of social change. The main objective study of Gondaliga community is merely different changes that have taken place in the district of shimoga and Davanagere, Chitradurga, Haveri, Gadag in Karnataka state. The study basically its indicate with the sources of primery and secondary data collection along with 500 Respondents .The researcher have made positive attempted to find out any kind of changes, it has been prominent in the social structure and connected with functions of Gondaliga community. Thus as their socio-cultural and Religious aspects and in relation to family, Traditions, Norms, values, Marriage customs, Rituals, rites, as if economical and health, political and educational awareness these aspects are associated with in the role of entire community.

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