



## ECONOMICAL AND HEALTH CHANGING PROFILE OF GONDALIGA COMMUNITY:A SOCIOLOGICAL STUDY IN KARNATAKA.

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### KEYWORDS :

**INTRODUCTION :** In this study entitled "Economic and Health changing profile of Gondaliga Community A Sociological Study in Karnataka" the impact of social change factors on Socio-economic cultural Educational, Religious and Political, phenomena's these are gradual change along with their gaining of used as present situational knowledge as well as awareness of prepared of chronological system on through dynamically mobilizing in society studied.

**Review of literature:** The sociologists, psychologists, Educationists, Anthropologists thought, That how the social changes of would be help for an changing social, Economic, Educational, Political position of particular section of the society and makes it most chrono system of modern period and post modern petard in to development of the Tribal and backward class communities in the socially system many of the sociologists Anthropologists did research about the social changes regarding with Community are in the Globe system. It its changes anything in society developing process whether it is any caste, Race, Community in the modern society. The studies made by Various Thinkers, scholars, are revealed in the following reviews. **Memoria CB** "Social problems and social Disorganizations" **Luther H Gullick:** "Urbanization in Modern india" **Thompson Warren**, "Encyclopaedia of social science" **Agarwal A N** 1996 (22<sup>nd</sup> Edition) "Indian Economy-Problems of Development and Planning" **Singh Hoshiar** "Rural Development in India" 1985 print well publishers. **Ruddar Datt and Sundaram K P M** ; "Indian Economy" S chand & Company, 49<sup>th</sup> edition 2004 In this ethic he explained about the main conceptual view point of economic progress along with community development, Despite it was the nature of multifaceted concept, here the communities are mainly focussed on economic development of the social people. In the context of community development programmes are planned basically or primarily to indicate of the poverty of the people. In the Indian rural economy the agriculture is an being the main backbone of the nation. Here the priority to attention development of cottage industries as well as other avenues of employment was consisting to be very necessary in order to reduces the pressures on the social zone. Ram Ahuja" Indian Social system"

**Perspectives of sociological theories concerning for relevant theme/topic:** The theories to which we shall give more detailed attention will be those which find the cause of change in certain social conditions, through study of specific social change. Each theory has a great deal of support in empirical fact but as the statement of the general causes of social change none of the theories is sufficiently verified. **Rostow, S.W.W:** "Stages of Economic Growth" Here this theory is very needful to understanding of economic situation in related to present research study. **James George frazer;** classical evolutionism.. **George .E.vincent; 1894,** introduction to the study of society, **Adam smith;** the theory of sympathy, shared moral reaction. **Franklin henry giddings ;** The theory of euphemism/ it is one of the residues, nothing but tadek pragne, **William Isac thomas ;** The concept of social attitudes, or social situation, **Pitrim sorokin;** The theory of socio-cultural change, **Talcott parsons;** The structure of social action, 1937, and

the social system 1951, **Robert king merton;** social theory and functional analysis 1969, etc.

**Statement of the problem** It is about 'Economic and health changing profile of gondaliga community:A sociological study of karnataka' and their social changes towards Modernity. This study reveals that social Economic, cultural – Educational, Religious and political components being provides seensity there by their problem solved with sustainable programmes. As wsellas derelopment long with providing Education and growing awairness. The main factors of social Economic, Educational – Political views are very problematic phenomns for development of Gondalings, so that their problems may surfaced by community appearing suitable remdies are suggested in this study. **Objectives of the study:** To study "socio-economic and educational changes among gondaliga community of karnataka" Main stream objectives concerning for Gondaligas are as following framed.

1. To Study Socio – Economic back ground of Gondaligas Community in Karnataka state.
2. To analyse about the occupational and mobility of Gondaligas.
3. To know the constitutional privileges and facilities for the development of gondaliga community

**The Hypothesis for the present study are :** 1.Gopndaliga Community has poor socio – Economic background 2. Lack of Education, Illiteracy is an obstacle thing to development of community 3.Gondaliga Community Surface so many problems in the society 4.The Gondaliga community lags behind acquiring political position, due to their Economic poverty/situations. 5.Identify the man and women status on through occupational position in the society 6.To analyze the emancipation of based culture samskar's of Gondaliga's community.

**Source of data:** This study is based on both primary and secondary data. In primary method of data collection the questionnaire and Interview schedules where used to collect individual information. Information has been collected after interviewing the directors of SC/ST/OBC cells Administrative boards. Higher officials and the concerning departments, information is also sought from the annual reposts and bibliographies pertaining to this study.

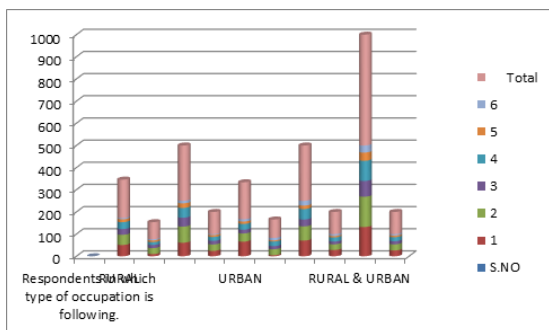
**Traditional occupation of Gondaliga community.** Information is available that the ritual of gondal performance was in vogue in the 6<sup>th</sup> and 7<sup>th</sup> century A.D References are available which show that the Kadambas observed the gondal performance. The Kadamba kings were devotees of the Amba Bhavani of Tulajapur. Kadambas had ruled Maharashtra and Karnataka. The Peshwas elevated the celebration of gondal to great heights. It is said that Shivaji Maharaja owed his conquest of impregnable simha god fort due to his devout worshipping of Amba bhavani and gondal performance. However there is no evidence that in the olden days those who performed gondal pooja had made it their occupation. When Shivaji ruled Maharashtra the mughals had Bijapur under their rule. There used to be fights and battle between the two over the issue of expending

their kingdoms. Naturally on both sides there was movement of the spies and informers. Shivaji deployed the gondaligas on an espinoze mission and sent them to Karnataka Gondaligas disguised as mendicants, came to Karnataka and later settled here. In the initial stage it might have been on occupation to seek alms after performing the gondal in honour of Devi. As time went on and the numbers so those who used to observe the ritual of gondal declined, gondaligas had to look for other occupations. The following are the occupation found in the gondaligas community today: 1 Professional singers of Gondala) a) Story tellers, b) Street singers. 2 Budbudkyas 3 Bhats 4 Singadavaru 5 Vasudevas 6 Picture drawers, 7 Parrot Astrologers 8 Palmists 9 Bhuters (Yenne Jogis). Home occupation : 1 Quitt making done by women 2 Petty business like selling black beds. Occupations done moving about : i) Selling of utensils ii) Other Business The gondaligas in Karnataka Practices the above mentioned occupations in addition to some other occupations. About 60 percent of them are nomadics. The variety of jobs that the gondaligas do in Karnataka are as follows: Gondal pooja These are called 'Gondaligas' only because they perform 'gondal pooja. As far as our knowledge, once upon a time gondal performance in itself was their basic occupation. As the practice of gondal celebration dwindled among people, gondaligas took to other occupation. Even today in Karnataka, Maharashtra and Andhra Pradesh the custom of performing gondal pooja is seen here and there. It is maximum in Maharashtra, in the 17<sup>th</sup> and 18<sup>th</sup> centuries and until the end of 19<sup>th</sup> century it was widely performed in Karnataka. But now the number of them has declined in Karnataka. Dr. Ninganna Sannakki has this to say on the gondal pooja. "We often find the Gondal pooja as a part of marriage celebrations. Some of them even take a vow of performing it. Such people perform this Gondal pooja either Tuesday or Friday. There is no caste or creed bar on this Brahmin observe it after the marriage ceremony or any auspicious ceremony. Some other do it after the 'upanayana ceremony' (thread ceremony). In Karnataka, Brahmins, gondaligas, Marathas, Kshatriyas, Goldsmiths, tailors, carpenters, blacksmiths, masons, bedas (hunting community), Kurubas, Lingayats- all these have been following the custom of Gondal pooja. All the communities cited above deep-rooted devotions for

it. The gondaligas in the course of their narratives in glory and mahiman of devi often related how the ardent devotees of devi got all their wishes and desires fulfilled by the grace of devi and rose to higher and higher positions through her blessings. The historical and mythological stories –for example, how chamundi devi blessed and favoured the wodeyars of Mysore: how Amba Bhavani blessed Shiiivaji with a boon; how devi Sarswati favoured savants; how devi durga destroyed all the demons with her invisible power and valour- instilled immense devotion and reverence, faith and confidence in the listeners. In additions from devi purana Devi sahasranamavali, Devi Charitre, Yallamma Charitre, Banashankari Mahatme, Chamundi Charitre, The Godaligas infused both devotion and fear (Bhayabhakti) in then devotees heart about the Devi's dual powers of benign, benevolent nature and quiet fierce destructive powers. Even today we see the same attitude on the part of the devotees towards devi. They strongly believe that by performing gonadla pooja and listening to 'devi mahatme' all the evil forces will disappear and they would be truly blessed. There are four types of Gondal pooja. The one performed in temple is called "Temple Gondal (gudigondal) and beside the temple in an open area is called 'open gondola (Bayalu gondal). The four types are: 1 Uttam Gondal (Good Gondal) This is the most ancient. It has the distinction of being the 'largest Gondal mela' with thirty two artists in it. 1 Madhyama Gondal (Mediam Gondal) With sixteen artists. 1 Saadhan Gondal (Ordinary gondal) With eight artists. 1 Ati saashan Gondal (vary ordinary Gondal) With three or five artists. R.E enthoven in his book the tribes and castes of Bombay, Vol II (1922) has said on the gondal pooja. 'Performing Gondal itself is the main means of the gondaligas' life. They seek alms in the name of Devi bhavani. The recite songs which highlight religious, historical and love-related stories. It has become customary among the Marathas, tailors, sonars, deshatha Brahmins and some other castes of Deccan region to arrange the Gondal performance after upnayan and marriage ceremonies. The nature of gondal in brief is as follows: A few days prior to this ritualistic function the gondaligas are invited for lunch wherein they are served with sumptuous food. For the evening performance if the Gondal relatives, friends and well wishers are invited.

**Table:1.1 Respondents in which type of occupation is following.**

S. NO	Respondents in which type of occupation is following.	RURAL				URBAN				RURAL & URBAN	
		Male	Female	Total	%	Male	Female	Total	%	Total	%
1	Parrot teller	51	10	61	24.4	66	05	71	28.4	132	26.4
2	Labor	46	27	73	29.2	37	27	64	25.6	137	27.4
3	Agriculture	26	14	40	16.0	17	14	31	12.4	71	14.2
4	Trade/street vendors	31	13	44	17.6	26	21	47	18.8	91	18.2
5	Government job	13	08	21	08.4	11	05	16	06.4	37	07.4
6	Other's	06	05	11	04.4	10	11	21	08.4	32	06.4
Total	173	77	250	100	167	83	250	100	500	100	



In this table 1.1. Respondents they have to show their work in the agriculture, here in the rural section 61 of the male informants and 10 of the female respondents total 61 of the respondents will have 24.04% percentage informants have followed parrot teller. As well as in the urban section 66 of the male respondents and 05 of the female respondents total 71 of the respondents having 28.04% percentage, over all in the rural and urban 132 respondents

including 26.04% percentage insisting in the ground of parrot teller.

As if in the rural section 46 of the male and 27 of the female totally 73 of the respondents having 29.02% percentage as the same thing in the urban level 37 of the male and 27 of the female total 64 of the respondents including 25.06% percentage around the rural and urban 137 respondents indicate 27.04% percentage in the ground of Labour. Whereas in the rural section 26 of the male and 14 of the female total 40 of the respondents having 16.0% percentage, As for as in the urban 17 of the male and 14 of the female total 31 of the respondents have take place of 12.04% percentage, ultimately 71 of the respondents to bring of 14.02% percentage, in the ground of agriculture. In fact to get used to in the rural area 31 of the male 13 of the female total 44 of the informants having 17.06% percentage, as well as in the urban section 26 of the male 21 of the female total 47 of the respondents have identified 18.08% percentage, at the end of the level 91 informants have 18.02% percentage, in the over all above review facts about occupation. For a while in the rural section 13 of the male 08 of the female total 21 respondents have 08.04% percentage, As for as in the urban level 11 of the male

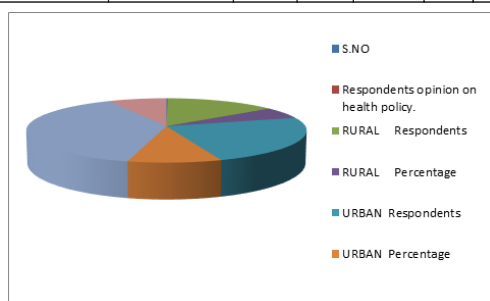
05 of the female total 16 of the respondents having 06.04% percentage, as a matter of fact in the over all review 37 of the respondents have indicate 07.04% percentage in the government job. In fact in the rural section 06 of the male 5 of the female total 11 respondents have 04.04% percentage, As for as in the urban ground 10 of the male 11 of the female total 21 of the respondents have 08.04% percentage. Over all bring up 32 of the respondents will have identified along with 06.04% percentage to followed all work in the community ground. In the sight of above context will have captured along with community statistical data that in the rural section 173 of the male 77 of the female total 250 of the respondents have 1005 percentage, above all in the urban section 167 of the male and 83 of the female total 250 of the respondents have 100%percentage, ultimately in both side rural and urban 500 of the respondents have 100% percentage in the occupation ground.

**Gondaliga community : it, s an geographical and physiological analysis.** There are many tribes living in Karnataka and the Gondaligas who have settled in Shimoga are one of those tribes, with its own distinctiveness. Till recently this tribe, nomadic by nature, kept on moving from place to place in forests woods. However, of late this communication has attracted the attention of the people by their ritual and ceremonies. Especially in matters of health–preservation these people completely rely upon the herbs, roots, plants and leaves of plants and trees that are locally available–which help them cure disease. In fact moving about in forests in search of medicinal herbs its one of their hobbies. The medicinal herbs and plants they have discovered have completely transformed their lives. They have now moved away from their traditional occupations and with the rich experience they have gained about the effectiveness of herbals medicines, have made the people to call these gondaligas as “ Local Experts in Medicines”. Wandering through the breath and width of the country, they were always on the lookout for medicinal herbs and plants and after finding them out, they collected them and prepared medicines out of them. they made a living out of it . This medical practice gave them economic stability. Beside they grew up as if they were different from others. In course of time, because of deforestation flora and fauna wee affected. This hit them hard and forced them to give up their medical practice. No serious study or research was so far done on this gondaliga community which is the most ancient and diverse. It would not be wrong to say that prof.Mann is the first social anthropologist who made a study of this community. Since then one or two studies have been made here and there. However an intensive and research oriented study shedding a flood of light on gondaligas, life culture tradition and ways of life has not been made. Perhaps, the nomadism of the gondaligas may be the reason for this. This community failed to catch the attention of the census officials and the authorities on the planning commission. However, not withstanding all these odds and ends, this community has boldly faced all the challenges on their way to development and achieved success to an extent. Settled in Shimoga district, this community demographically not a big one is a community that cannot be just overlooked. The people of this community are living in Janti Nagar, close to “Channagiri” Gopanal, Nallur. As per the census of January 2009, the total population is 4,654; of theses 2236 are men and 2418 women. of these more than 40% are senior citizens, ‘the wise old people’ who have shouldered the responsibility of herbal therapy. In their prime days, they had moved about a lot and therefore they are quite adept in finding out medicinal plants. They have their own team of youths. With their help they collect the herbs, classify them, store them in tact and use them when a need arises. The local people have an immense faith in these medicines. Only two days a week (Thursdays and Sundays) they treat the patients. After giving medicines to patients, they prescribe strict diet. In the olden days theses gondaligas physicians. Did not take any fees, either in cash or kind for the medicines. They believed that of they took money from the patients, their medicines will ineffective. But in course of time and their economic conditions forced them to charge fees and at times extract money for the medicines they administered to the patient. Nowadays it has become a normal feature to demand money for medicine. In spite of all this the local people do not hesitate to give money to them; they take the medicines with utmost faith in the ‘physicians’. The

gondaligas prescribe medicines for almost all ailments, especially for the following illness, cold, cough headache, stomachache, tooth ache, skin-diseases, dog-bite, diarrhea , abortion etc. they are experts in treating children’s diseases like rickets, teething –trouble; women’s problems like infertility, abortion, white discharge. What are important of these herbal medicines have no side effects. In fact theses gondaligas are experts.

**Table:1.2 Respondents opinion about health policy planning.**

S.NO	Respondents opinion on health policy.	Rural		Urban		Rural & Urban- Total	
		Respondents	Percentage	Respondents	Percentage	Total	Percentage%
1	YES	093	37.2	152	60.8	245	49.0
2	NO	157	62.8	098	39.2	255	51.0
<b>TOTAL</b>		<b>250</b>	<b>100</b>	<b>250</b>	<b>100</b>	<b>500</b>	<b>100</b>



In this table 1.2 informants analyzed about health policy planning especially 245 of the informants they have to connect with 49.0 %percentage in the level of says ‘YES’. As if some of the informants have not knowing for health planning policy ,here the government will have establishment of some health plans for all of the communities and providing this type of facilities for backward communities priority in this regarding all of the people have awareness including gondaliga, s people. The 255 respondents and have consisting of 51.0%percentage in the content of ‘NO’. In fact 500 of the respondents have indicated 100% percentage of rural and urban section about health planning policy. The community people have not getting any information about health regarding factors or some of the health planning policies. The government schemes are available for well constructing of family bond and health policy so that the policies are not properly providing for community informants. The government are very care to taking for development of lag communities in public sector. This level yesaswini yojane, Atal bihari arogya yojane, etc. scheme was establishment by Government on the occasion of before chrono system and at the present situation health planning policies and other community development programmes are completely not reached backwards through communication gap. Even still it, s programmes are impact on community and as well as on the public people.

**CONCLUSION:** The tribals are caught in the whirl pool of social problems. Most of them are tradition- oriented and still persist because of ignorance and illiteracy. Female infanticide, polyandry, child-marriage, dowry system, and laxity sexual relations these problems have affected them badly. The Problem of Leadership: The tribal communities suffer them lack of proper leadership. There is no leader who can lead them in the right direction. This has been a great hindrance in their development and progress. Owing to their inherent problem like illiteracy, ignorance, separatism, orthodoxy, progressive leadership has not emerged at all.

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