

A study on Socio-Economic Status of Nomadic Chennadasar Community In Karnataka

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ABSTRACT

Chennadasar / Dombidasaru is a unique Nomadic Community spread across the whole state the major nomadic community chennadasaru is listed in scheduled caste Sl. No. 29, dombidasaru listed in OBC category-1, through singing enacting open air plays, besides cow and bull shows, they have enriched the cultural fabric of the state, they go for begging. Playing musical instruments such as crone shells, Jagate, Tamboori, and Harmonium. They Doll these fetes for livelihood. So they seek alms after every show. Men of this community are also know for enacting mythological characters even the female roles putting on garbs of woman during village folk dramas.

INTRODUCTION

Indian Social System adorned with various religions like Hindu, Muslim, Christian, Sikh, Buddhism etc., it is a fact that all these religions have adopted and practicing various cultures of their own. For many years very few communities of higher order are there in the mainstream of the society. It was believed that those cultures are supreme. In the changed scenario, various scholars (thinkers) of anthropology, sociology and folklore have made intensive studies on the lower caste and communities and introduced them to the society.

Chennadasar community spread all over Karnataka and known for their innocence, cordial relationships and earn their daily bread through traditional begging it has pushed to the last slot in the caste hierarchical system. Based on their profession these Chennadasar are identified with various names like chennadasar and Dombi dasar Chennadasar is listed in scheduled caste, Dombidasaru listed in OBC category-1.

Objectives of the study :

1. To study of the social economical condition of the nomadic chennadasar community.
2. Studying the Nomadic Chennadasar Community problems and solutions.

Research methods :

Data were obtained about Chennadasar Community of Karnataka by field work. Questionnaire, interview, observation and sampling procedures were used for the collection of information, information has been collected from Secondary sources Chennadasar Nomadic text and published books and other sources.

REVIEW OF LITERATURE

1. In the opinion of L.K. Anantha Krishna Iyer said that Vaishnava is caste is a begging caste is called as Dasar.
2. According to M.H.R. Cosmi who has written an article on 'Dasari' stated that these people are found in the borders of Karnataka and Andhra these people are also called as the children of Gange. They speak whole Kannada and Telugu who has internal relationship.
3. According to Kataganahalli Ramaiah a a Kannada story write is of the opinion that Channadasaru a begging community lead their life only by singing folklore songs.
4. According to Dr. Yallappa B. Immadi, Channadasar are called in different names. Such as Dadiga Dasa, Dombi Dasa, Chakravadya Dasar, Mala Dasar, Holey Dasa, Daravantha, Atada Dasar, Shanka Dasar, Gopala Butti Dasar, etc., these are all vaishnava beggars and worshippers of Thirupathi Thimmappa. These people making slogans Venkataramana Govinda, Govinda is the streets holding jagate and Bavamasi. So they belong to Haridasa tradition.

Chennadasar Social, Economic life style :

Chennadasar community who stayed in Karnataka State. Rather than in any other district. Local people call then as Chennadasar / Dombidasaru. These people Chennadasar nomadic in nature i.e., they are travelling from one place to

another place in search of food, shelter etc. They find a shelter in Bus stand, Railway station, school & Colleges fields and other places. They build temporary tents, shelters as their house (Char) serve of them resided permanently in these tents. Basically Chennadasar are Vaishnavites their family Devotees are Venkataramana of Tirupathi, Hanumantha, Eshwara, Kencharaya. They also worship village, devotees like Kabbalamma, Ellamma, Gadde Kempamma, Kannambadamma, Viliyamma, Mariyamma etc. The Chennadasar are divided into thirteen clans, such as vailollu, mylarollu, Kundrollu, Godavalu, vatanollu, kanchamollu, Gaadirollu, Jagateyavaru, Pimmollu, Maralollu, Mogasalollu, Achariyollu, datratreyallu, ambishettivollou, Poovalachinollu, Daivashettiyollu, Ambishettivollou, Poovalachinollu, Daivashettiyollu, waaklollu, Aregolurollu, pallollu, haralollu, Edurollu, Minagalaru, etc. Birth and death Soothaka for 11 days is observed. Shaving of the child's head is done after one year in the name of the family diety, Dead is buried on the third day of death. Haalu Thuppa a Ritual of making offerings to the spirit of the dead is performed at the graveyard on the 11th day, Ritual of purification is performed In Karnataka dead ancestors are worshipped annually by ritual offering of food and new clothes in their houses during the pitru paksha. The marriage is supervised by Kattemane Gurikaars.

Their food style is very simple they use Rice, Chapati, Rotti- Ragi Balls, Fish, Chicken, mutton and same other things for their daily Menu. Their mother tongue is Telugu, They also use a kind of coded language called Maragu Bhasha. Besides Telugu they speak Kannada, Tulu and other regional languages. The script used for writing Kannada. As Chennadasar is a nomadic community it is looked down and they have no social status at all. They seek alms from all the communities and also request cooked food they are considered in low esteem generally. They stand in front of the houses and perform Tulasipriya. But they will not be allowed inside the houses by the upper caste people in the eyes of the upper caste people they are untouchables.

ECONOMIC STATUS

Traditional begging was the main occupation of the Chennadasar community they also performed open air plays based on mythological and folk epics. Singing Bhajans and devotional songs. It was another occupation. In recent days Chennadasar people also involved themselves people also involved themselves people also involved themselves in agriculture sector. Involve in agriculture work whereas women work in the fields for sowing cutting of feeds girls and boys were working as agriculture labours construction workers etc. it there is a drought condition in the region. They used to go to Bengaluru for daily earnings along with their family members some of them sell as plastic item renders few also repair old musical instruments repairing locks, umbrellas, collecting the human hair to make topens, others prepare kumkum (vermillion) and sell it. They sit on the road sides and in sanders sell the needles, threads, pins, dangs and few carry the luggage. Shri K. Bhaskar Das Yekkaru, who belongs to Channadasara Nomadic Community working as a Hon'ble Member, Development and Welfare Board for the De-notified, Nomadic and Semi-Nomadic communities, Ministry of Social Justice and Empowerment, Govt. of India, New Delhi.

FINDINGS

Mentioned below are some of the issues we can observe from the study of Chennadasar community.

1. Nomadic Chennadasar Community people living in tents.
2. Nomadic Chennadasar people are not getting Education and political opportunities
3. These community members also involved themselves in Agriculture. Repair old musical instruments, repairing locks umbrellas, fishery, construction work, selling of household items etc and marketing
4. They also performed open air plays based on mythological and folk epics singing bhajans and devotional songs. It was another occupation.

PROBLEMS OF CHENNADASAR

1. Chennadasar Community people very poor, they are unable to utilize the educational political, social and economical opportunities
2. Chennadasar of Davanagere district are living in Tents, Government must provide them a shelter.
3. Government must provide basic facilities like, road, water, electricity, to Chennadasar colonies (Tents)
4. Government must provide monthly pension to Chennadasar artists.
5. Government must provide them tradition Bhajans idols.
6. Chennadasar must provide Samudaya Bhavana, tent school, and Anganawadi facility etc.
7. Government must provide special packages to improve the Socio, Economic, Condition of Chennadasar
8. Government must provide cash prize to these community artists.
9. Aged people, physically challenged people, widows, must be provide monthly pension, government should take serious steps to improve the condition of these community.

CONCLUSION

Chennadasar life is struggle. Struggle is life. They still continuing with their traditional beggary. And dedicate their whole life for a square meal a day. It's a paradox even after 74 years of freedom Indian Government has failed to provide basic amenities for this community. At least now onwards government has to open its eyes and provide basic necessities to these neglected communities and gave them a chance to join the mainstream.

Photographs of Nomadic Channadasaru Community “





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