

A Study on Socio-Economic Status of Helavaru Nomadic Community in Belagaum District

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ABSTRACT

The Social and Economic Life of Nomadic Tribal Communities in Karnataka has its own significance. Specializing in culture, art and literary heritage. The nomadic tribal women are culturally unique. They have also inherited their ancestral lineage. It is a painful fact that the Nomadic Women are still living in tents community begging on the path of social change. The Social and Economic Life Nomadic Community of Belgaum District in Karnataka is documented in this paper.

INTRODUCTION

Nomadic is a man who has made his living from the wilderness to the rural, urban, and currently smart cities. There are thousands of species in our country. Each species has its own cultural roots. Modernism has crossed many human levels and is still unchanged with Nomadic Tribal Communities still living tents and school-college grounds, temple-side, and huts. The nomadic tribal communities in Karnataka are innocent and poor. So far, there is almost no security, Begging, Collecting Plastics, Crochet, bucket repair, etc. Their work is lively hard. The community of nomadic tribal women in Karnataka has their own culture, art and literature. Traditional ritual begging is carried on by 'genealogy'. This has been studied through brief Social and Economic conveyances in this paper.

Objectives of the study:

- 1) A study of Helava Community historical background.
- 2) Social, Economic Factors Analysis.
- 3) Investigate the problems facing by the community.
- 4) Outcomes of the study.

Scope of study:

Mainly in Karnataka state districts like Bidar, Gulbarga, Raichur, Bellary, Vijayanagar, Chitradurga, Tumkur, Kolar, Mandya, Vijayapura, Bagalkot, Belgaum, Koppal, Dharwad, Gadag, Uttara Kannada, Haveri, Davanagere, Shivamogga, It is widespread in Dakshina Kannada, Hassan, Kodagu, Mysore and Chamarajanagar districts, this studying Belgaum district. It is here that the sociological study of the entire Nomadic Community is undertaken to document their sociological background.

Research Methods of Study:

In the Belgaum district of Karnataka, many information has been obtained in the fieldwork of the Nomadic community. Questionnaire, interview, overview, historical statistics for the collection of information were followed. Also collected information from published texts, research works, articles and other sources.

Meaning of the Nomadic Tribes :

Tribe means Community of people who were living in a Particular place with Socio Economic Religious practices.

1. According to sociologists R.C. Varma tribes has specific group of people who were living in a particular place, practising their own Religious Cultural Socio-Economic Practices.
2. According imperial Gazetteer tribe means "A group of people living in a particular place. Speaking same language connection with people of their community.
3. According to sociologist Dr. K. M. Metry the hunting and livestock tribes were originally nomadic tribes. Even today the chancy, Chenchawar, Pardi, Rajgowda tribes in the Karnataka Region of Hyderabad. Continue to live

the life of a Nomadic Rajgonda used to travel to the states of Goa, Tamilnadu, Maharashtra and Andhra Pradesh for Ayurvedic medicine trade.

REVIEW OF LITERATURE

Studies to date have not found definitive documentation on the origin of the Helava community.

1. An article by Nanjundaiah and Iyer in the State Letter, edited by the Mysore State, gives information on the birth of the Helava community. In this article, the original male of the Helava community belongs to the Vokkaliga caste in Old Mysore. Known by various names as 'Pitchakuntala', Pitchagunta, Bhaktollu and Gollakulam. This community was originally a Nomadic beggar community in Telugu country. These were genealogists who recorded the details of various Genealogies. Pitchakunta is derived from the word Bhikshakunta. Begging kunta, is the abusive adjective for a lost beggar.
2. In the opinion of BM Telugadi, the names such as Helava, Helavayya, Okkala Sringee, Nandivala, etc., are described as lame, lame, lame, lame.
3. K.S. Singh describes it in his Indias Communities. Helava, a community in Karnataka, has been labeled as a lame man.
4. Two volumes on the communities of Karnataka have been published about People of India. In Volume Two, R Gupta comments on women. Hela is known as Pichugunta in Andhra Pradesh. Helava means lame person. He made reference to the Helava community based on the State Certificate of Salem District. Vella's family had a hundred children, one of whom was called a madman because he had no children. According to the information in that scripture. Dr. Hemantha was speaking about the birth of the Helava community.
5. H.L. Nage Gowda and other research scholars have given different interpretations. The tellers say that they became a caste.
6. Dr. Gadhimatha of the Karnataka University presented his Varshabha stone statues in an essay, telling the house of Saran during the Saran period, reciting the messages and the Gospels. It was their role, the tellers were afraid, and the tellers would say that they had become. Fear means being on foot. Helava is a community that lives and follows traditional ancestral traditions. He lives in Belgaum, Vijayapura, Dharavada and Karwar districts. In some respects, the Pangulas are the beggar community of the Hindus. Although they claim to be gay, they are different from Lingayats.
7. The women claim that they are from the welfare of the Nizam's state. Enthoven, who studied the population of the Mumbai region.
8. According to Syed Siraj ul Hasan, who studied the communities of Nizam's province in Hyderabad around the year, there are also Helava communities in Bijapur, Dharwad, Belgaum, Raichur, Bellary, Gulbarga and Bidar districts of Northern Karnataka. They are Nomads who raise sheep, chickens, and rake bunks and go with their family members to look after on village. The Pichiguntala community is mentioned in the report of the Indian Freedom Tribes Inquiry Committee.

Nomadic tribal communities in Karnataka:

Nomadic tribes in Karnataka such as Budgajangama, Channadasara, Dakkaliga, Gosangi, Handijogi, Korama, Shillakayata, Sindolu, Sudagadusidda, Dungrigarasi, Birdcatti, Rajadikka, Gondara, and wildfire communities.

Helava nomadic community Social Economic Life Style

The nomadic community of Karnataka has its own culture. They are called Ganti Helavaru, Chape Helavru, Handi Helavaru, Kambi Helavru, Ettina Helavaru, kokani Helavaru, Titthi Helavaru, Dudhi Helavaru and Mandala Helavaru, and so forth. They live in temples, bus stops, school colleges, agricultural markets, huts and so on. Families of the Helava community migrate by picking carts. They live in tents, huts and shared houses. Their diet is very simple. It will be rice, bread, chicken, mutton, fish meal. They also use dry food. In which areas migrant women migrate. The beds are fitted to the respective area. Some acquire clothing through lineage ancestry. Usually the masters wear a white shirt with a black coat over it. Rural Women still wear Saree blouses. The girls wear dressmakers, saris, etc. Women have vermilion in their foreheads. On the left and right side of the nose ring. Also, Bendole Bugadi in the ear, Anklet in the leg. When a woman is sick, herbal medicine is prepared by herbs of the locality. It can be cures by coughs, diarrhea, fever, vomiting in children, etc. Medicines can also be given to livestock. Hunting is their livelihood. In their spare time, they catch small pools and tamales

Economy of life:

In Karnataka, Elephant's mothers pick their carts to food their stomachs. People turn around and ask for alms. His role is to preserve a legacy of influential ancestry in the places where he has gone. During the harvest, the tenants go to their homes and receive donations of grain, utensils, and other items. Recently, the status of the Nomadic community is in a difficult situation due to genealogy, donation and standing. Should the men plow, rake, and millet in the fields in Paddy harvesting. Women work in rural areas for planting, weeding, agricultural labor. Our young girls go out to coconuts and harvest maize. The nomadic parents are the men or young men of the community working for the Hamali. Maintaining a job in the grocery store. Women work in cotton ginning mills. Still others go home begging

for their basic careers. A small farm of land with the work of their forefathers. Migrating to Goa and Maharashtra for other jobs. Nowadays, sheep, poultry, goat and buffaloes are being raised. The women were the ones who believed and lived the original craft of their lineage. It is necessary to fill their stomach with a livelihood and small occupation. The earning of them is not enough for their lively hood.

Population of the families of the Helava Nomadic Community (2007)

Sl. No.	District	Taluk	Place	No. of Family	No. of Male	No. of Female	Total
01	Belagavi	Belagavi	Belagavi	10	36	34	70
		Gokak	Gokak	15	26	24	50
			Joganatti	64	280	290	570
			Hulikatte	50	120	110	230
			Hirenandi	50	59	51	110
			Dasanatti	02	7	5	12
			Mudalagi	20	45	40	85
			Guijjanatti	14	38	30	68
			Sanganakere	04	11	9	20
			Lolasuru	1	4	2	6
			Kandaralli	50	120	120	240
			Talakattinala	29	79	69	148
			Shivapura	33	114	85	199
			Dharmatti	6	13	11	24
			Mosaguppi	05	11	10	21
			Kannaratti	20	85	80	165
			Kudlala	20	80	80	160
			Kurubatti	08	40	35	75
			Upparatti	02	08	07	15
			Chenchinamandi	10	31	29	60
			Munnala	05	17	10	27
			Gujjanala	05	15	15	30
			Sheetala bavi	14	47	40	87
		Rayabhaga	Manturu	11	35	33	68
			Paramanandabadi	24	111	80	191
			Jodagalli	20	45	40	85
			Biradi	02	05	04	09
			Moraba	01	03	03	06
			Chunchali	20	41	39	80
			Chikkeri	15	35	30	65
			Kagavada	30	71	69	140
			Kempatti	04	13	11	24
			Anaburatti	15	41	39	80
			Nandikurala	01	01	03	04
			Harogere	03	12	08	20
		Hukkeri	Nandikuduki	60	130	115	245
			Chellabavi	02	06	04	10
		Athani	Devarayanahatti	10	25	22	47
			Upparvadi	04	28	26	54
			Shedabala	04	12	08	20
			Kagavada	04	16	14	30
		Chikkodi	Pattanakodi	25	60	50	110
		Savadatti	Chavalagere	10	40	35	75
	TOTAL			706	2019	1819	3838

Kannada Pustaka Pradhikara, Government of Karnataka published a book which was written by M.S. Helavar. Title is Nomadic Tribes study series. There is information in these books that there are 3838 Helava Community people out of them 2019 male, 1819 female. Approximately 706 families were living.

Findings

1. Nomadic Helavaru Community people living in tents.

2. Helavaru community people travelled on village to another in search of food and enact through different character.
3. Their mother tongue is Kannada
4. Helavaru community people are Economically poor and they are unable to lead and comfortable lift.
5. They are facing several problems like Residence, Ration Card and Caste Certificate.
6. These community members also involved themselves in agriculture, fishery, construction work selling of household items etc., and marketing.

Problems of Helava Community :

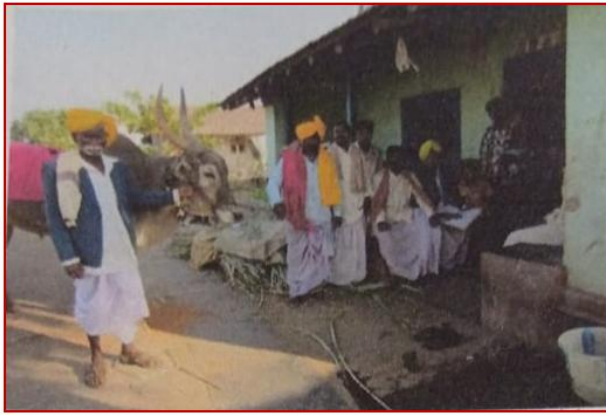
1. Helavaru community people very poor. They are unable to utilize the Education, Political, Social and economic opportunities.
2. Helavaru of Belgaum district are living in Tents, government must provide them a shelter.
3. Government must provide monthly pension to Helavaru artists.
4. Government must provide special packages to improve the Socio, Economic Condition of Helavaru.
5. Government must provide cash prize to these community artists.
6. Government must provide basic facilities like road, water, electricity to Healvara Colonies.

CONCLUSION

Dalit, tribal and Nomadic communities are deprived of basic amenities in the path of social transformation. Their culture, art and literature has made her own appearance, but the Nomadic community relies on different communities for the sake of the community.

Photographs Of The Nomadic Helavaru Community





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