SOCIAL CHANGE AMONG THE KADUGOLLA COMMUNITY : A SOCIOLOGICAL STUDY AT TUMKUR DISTRICT

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Abstract: *The Kadugolla community is very backward and even the economic position of men of this community is hopeless and pitiable. In such a scenario one can understand the plight of the women folk. But things have started to change in the recent times and the Kadugolla women have been able to lift themselves up from the perennial state of discrimination and inequality*

Culture is a symbol of reorganization. It is sacred and ancient. Culture means a way of life, its unknowingly practiced. Culture is totally and totalitarian point of life. As per the views of Rahamath Tharikere "The aspects of life reflects dress, food, colloquial language, customs, beliefs a particular community and entire life of the people". Generally we see the culture on the basis of spoken language, cast, religion and the place of living. According to Kannada Sahithya Parishat and Kannada dictionary culture is defined as the mental achievement of the race of the Nation. It is a nomenclature of communities, style of living and thinking. There is no universal culture but it includes the information of regional, caste, religion and forms of tribal's. Kadugollas were wondering across the edges of forest and their work was to rare the cattle's and goats. Now a day's Kadugollas have historically lived in self contained hamlets called Hattis on the margins of towns. Kadugollas are extremely religious and worship a pantheon of gods including Krishna. There self enforced segregation has helped to keep their religious believes cocooned from outside influences.

Key Words: *Kadugollas, Hattis, Jenige Milk. Empowerment, community, women, discrimination and inequality.*

1. INTRODUCTION:

Folk culture is a tradition that has come down to us orally through hundreds of generations. Even before man could give a literary form to his various expressions, ancient people brought out their joys and sorrows, dreams and ambitions, imaginations, experiences, actions and reactions and the myriad faces of their day to day life through songs, stories, proverbs, riddles and other local folk forms. The literature created by the learned became the written or the standard tradition whereas that of the illiterate rustic became the folk literature. Folk literature depicts the perspective of a community.

It is an expression of the aims ambitions and desires of a community. Being a collective effort folk literature brings out the stories of cultural and political heroes, idealists and their achievements as well as the life vision of a community through different folk forms. Tribes and folk Culture With new dimensions entering in to our thought processes the way folk literature is perceived has changed today. The traditional method of interpreting folk culture has paved way for a more organic and dynamic approach which considers folk culture as an integral part of the communal structure. Tribes are a community which have a very vibrant base of folk culture.

Kadugolla Community For a community to make a region a place to settle social, geographical and climatic factors have an important role to play. The fertility of the land, availability of water is the main considerations too. Such factor put an end to the nomadic nature of man and makes him settle at one place. This helps in the development of communities and this in turn results in the development of the society. A stable society brings in a sense of peace, security and co-operation among the citizens of the society.

Society is a network of social relationships. Each and every community of the society will have its own traditions, customs and culture which will be a source of inspiration to the next generations. The Kadugolla tribe too is a mix of many customs, traditions, food habits, dress, occupations, family professions, trials and tribulations encompassing their physical and mental spheres of life. Whenever a community is taken up for study it is important to understand the concept of term community. Hence when we are talking about Kadugolla women it becomes imperative that we understand what a tribe is and who tribal women are. The corresponding term in Kannada for a tribe is `Budakattu‟. `Buda‟ means the roots and `Kattu‟ means a collection of cultural values and the strictures.

Tribal people are those who follow a tradition originated from the same roots, Definitions such as these do not give a precise picture of a tribe. Therefore instead of trying to explain what a tribe is it is easier to show which a tribe is. One of the very first to study a tribe of Karnataka Thee. Nam. Shankaranarayana has tried such a method. He says,

In India apart from the four castes, namely Brahmana, Kshatriya, Vyshya and Shudra there exists a fifth caste made up of Harijanas.

Kadugolla Women – Struggling to Keep Pace with Modernity the Kadugolla community which lived upon traditional occupations such as cattle rearing for ages is now facing the problem of standing up to the forces of modernization and are slowly adjusting themselves to the new life. The younger generations are being educated and getting exposed gradually to modernization. The region wise data related to population reflects such developments. Even though the aspects of modernization have affected the womenfolk the lives and status of women do not show any drastic improvements. Women continue to be looked down upon as second grade citizens in the male-dominated social setup.

Women are finding it difficult to assert their social rights and are not able to actively participate in the process of building a strong and a self-sufficient society. Women are always looked as dependent on men. The biological and physical factors notwithstanding it is their economic dependence on men which is proving a major hurdle in this regard. There is a strong prejudiced feeling in the society which puts the responsibility of women on men and projects her to be dependent and hence subservient. The traditional outlook of the society magnifies such feelings and poses a major block in the overall development of women in society. In this regard it has become a need of the hour to study the plight of women in all its dimensions. Women know no differentiation with regard to caste or tribes as she has always been treated as second rate citizen. Hence the language of exploitation of women is one anywhere. As women form a distinct group in the Indian society and face gender discrimination, in a way they can be categorized as dalits. Their backwardness has made them marginalized as well.

Nirmal Kumar Bose explains their cultureonthisway.“Theydon’tinviteBrahmins in their rituals (birth and death) and wedding ceremonies. Because of the special characteristics they have saved their tribal features.

The tribal community strictly follows the impure or unclean practices like birth, death, monthly period. If unclean women enters in to the hatti they believed that hatti becomes impure. And they believe in Philosophy of impurity. As per Kadugolla culture their life long impure practices begins with their birth and ends with their death. These practices are still living in their community. It is astonishing and noticeable issue.

2. LITERARY SOURCES:

Many researches are held on Kodugalla Tribal communities about their life, culture, believes, customs, traditions and their identity. I have mentioned some of the important works of social researches. The name, Shankaranarayan’s work Kadugolla Sampradayagalu mathu Nambikegalu, Dr. Chelugaraja’s–Junjappa, Dr. M.Gurulingaiah, V.Nagappa’s – Kadugolla, Dr. Mallikarjuna Kalamarahalli’s – Gollara Hithihasa Kathana, Dr. Meerasabihalli Shivanna’s – Kadugolla Budakattu Veeraru, Dr. S.K. Sannobaiah’s – Myasabeda and Kadugolla Communities comparative studies. In this way there are many researches on Kadugolla and Hatti culture.

3. THE PROBLEMS THAT HAVE TO BE TAKEN IN TO THE ACCOUNT:

According to my research work is concerned I have chosen hatti culture and heritage as my subject. As per this subject is concern I selected Tumkur district. To know about the social, economic, culture, educational, concepts of this community not only this due to modernization the whole world is modernized today but this Kadugolla community follow their own believes culture and addition to this they follow impure practices which are living since today. When I went to field work I got some information about their celebrations I like to share them to with you. As already I mentioned that Kadugolla culture their life long impure practices start with their birth and ends with their death. In this community they give more importance for birth, means ration, monthly period, death, etc. they think that these are impurity.

“Halukudida Swamy” Temple

When I went to Yaraballi Doddagollarahatti, Madhugiri Thaluk, I Personally meets, these people who belong to this community and I gathered some information from them. Yaraballi Doddagollarahatti belongs to Hobli it is 19 km far from the Aimangala. In this hatti they worship a god called **“Halukudida Swamy”** this temple is built from grass even today the people of other caste are not allowed to go for that temple. In this hatti a Kadugolla mud track. One distinctive features of Kadugollas is there unusual notions of purity because of which they considered a women unlearned when she has her monthly period. A woman was a period have to leave outside the hatti the menstruating women in a destructed building. Languishing in dust and filth. The women have to stay there for 3 to 5 days every month. She can enter the hatti only after taking bath. If we talk to these women or even if her shadow falls on us we can enter their hatti only after taking bath. If I asked the reason for these practices they replied like this “This our tradition and we can stop it only on gods instructions and they also said that we will be punished by god if we don’t follow this”.

Katappana Hatti is 3km far from Yaraballi Doddgollarahatti, Chandramma, Shivamma, Triveni, presenting in this hatti they reflects the strict rules of their unlearned practices. They also gave the same answer for asking the reason that it had been followed from their elders form the beginning and today we are continuing these traditions.

Form this we come to know that not only in olden days but in this modern time, the woman is exploited.

4. IMPURITY RELATED TO BIRTH:

When delivery pain comes to women on that time she is sent outside on the outskirts of hatti there will be already built Geoid shape hut called as hovel or enclave, it is made up of Coconut palm and paddy hey and it is prepared in such a way that no air or light can enter directly. In that hovel the women is left alone with the nurse maid and other people return to their hatti. A woman who gives birth is not allowed to enter her house for 2 or 3 moths. But now a days it is reduced to 9 to 11 days during this time she is considered uncleaned she can't be touched and food is given to her by her family members who either leave it by the side of her hovel or spoon it into her plate to ensure that they don't get polluted. She had to stay in her hovel even though it was the monsoon season and ominous rain, clouds, howered over the parched ragi fields.

To get rid of this impurity both the mother and baby will be purified after drinking the Jenige milk. The Jenige milk will be given by the priest. They are very strict about not touching a women when she is considered uncleaned. Even if a new mother need to the taken to the hospital in an emergency scenario, we have to assist in lifting her from her hovels and placing her in the Ambulance. Non of the villages including her family members, help.
If delivery takes place outside the hatti or in Hospital the tradition of Jenige is still living.

5. PROHIBITIONS RELATED TO DELIVERY

- The Delivery must be outside the hatti.
- Both the mother and the baby not be allowed inside the hatti for 3 months.
- Nobody should touch both child and mother
- They should not enter the temple.

6. IMPURITY RELATED TO MATURITY

When a girl matures for first time she will be sent outside the hatti, she has to take bath and she is left in a hut, made by the leaves of tree. An old women take care of that girl.
The washer man will bring cloths and that cloths will be ware by that girl. They will give datepalm, grapes, banana, coconut and flowers to that girl. She has to stay in that hut for about five day. In 5^{th} day the maternal father vermilion. She has to be with the other impure (uncleaned) women for 21 days. On 22^{nd} day she has to take bath and ware clean cloths they only she can enter the hatti.

7. PROHIBITION OF WOMEN DURING MATURITY:

- She should not enter the hatti for the 21 days.
- She has to take food by standing far away.
- The shadow of others must not fall on her.
- She has to live outside the hatti in a small hut built by leaves.

The opinion of Kadugolla women about this tradition is that "we don't like this practice, but what can we do? These our tradition we are forced to live outside the hatti by our elders. And we have fear about our god. We feel very difficult to dwell (live) during night time. The educated among them have migrated to towns and the people who are living in this area are not strictly follow the impure practices.

8. IMPURITY RELATED TO DEATH:

In Kadugollas they not only practice impurity during the birth but they also follow the same practice during death. They keep the dead body of the person out side the hut and they clean that body and they put 3 coins in his mouth and they prepared a bier to carry the dead body and they complete is rituals. Every year they will do pooja in the name of the dead person.

Kadugollas give very much importance for their tradition and culture. They even follow Horabeedu system to get rid of the problems that they face in life, when some diseases spread in their hatti, when the cattles face some problems when the people of the hatti is beaten by slippers, and when Harijana enter the hatti during these situations,

9. SCOPE OF MY RESEARCH FIELD WORK:

I had selected Tumkur district for study about Kadugolla tribe, Tumkur is one of the Historical place, it has a unity in diversity in many of the things like caste, race, culture, and community. Tumkur has glorious history about fort, rock hills, art, sculpture, monuments, inscriptions, tribal culture and folk culture. There are six Taluks in Tumkur are witness for the tribal culture, Kadugollas and Myasa bedas are thickly populated in these areas. The tribal people are enrich in culture, tradition and folk culture. According to Karnataka State Backward commission in our states there are 1141 Gollara Hatties, it estimated that in Chitradurga there are 420 Gollara hatties,

10. OBJECTIVES OF RESEARCH

In Tumkur district very important aspects are included in the social study of hatti Culture.

- To know the identity and existence of the hatti culture.
- To recognize the hatti cultural heritage.
- To study the social and cultural transformation of hatti culture.
- To study Kadugolla tribal community and modern aspects related to hatti cultures, traditions, art, believes, moral and their celebrations.

11. METHODS OF STUDY

In my field work I have used special methods for gathering information's of Hatti culture. I have selected some hatties for this purpose. I have got qualititative and quantitative information's through the study of observation, questionnaire, interview and sampling. I collected the information through the study of secondary data's.

12. FINDINGS:

- Kadugollas being a tribal community they require social changes.
- Developmental programs are not influenced on them.
- They are educationally backward.
- The government facility is not reached properly for them.
- They are not getting any opportunities in field of politics.
- We should give importance to women empowerment.

13. CONCLUSION:

They are sheer virtue of their distinctly unique practices of rituals (birth and death) devotion and humility and the fear of god, faith and trust look entirely different from other communities in the state. Their daily practices, customs and traditions clearly show Kadugollas as a tribal, these impure practices are considered as exploitation. So the leaders of Kadugolla, Educated people, government and NGO should bring consciousness regarding menstrual and delivery times and also create awareness about impure practices in addition they should proved economical and educational facilities to Kadugolla tribal community and empower the hatti women.

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