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Subject : **Socio-Cultural Study of tribal and other grass root
(Communities) of Kanakapura Taluk**

Synopsis

Kanakapura is situated 55 kms south from the capital city Bangalore of the state of Karnataka and on the banks of River Arkavathy. Previously it was known as Kanakana village. It enjoys the pride of being the largest Lokasabha constituency of the nation. The constituency is spread wide and starts from the foothills of famous Male madeshwara and includes few region of Bangalore and spreads till Shivanganga hills. Second largest Taluk of Karnataka is endowed with rich natural beauty and science beauty.

From 1986 till 2007 kaakapura was part of Bangalore rural district. From 22.8.07 it became the part of the 28th district of Karnataka i.e., Ramanagara. It is the biggest Taluk in Ramanagar district. The map of Kanakapura resembles the shape of mulberry leaf and in its Middle river Arkaavathy flows and reaches Cauvery is the South. It is a famous tourist center known as 'sangama'.

Tribes

Since several years there has been a serious discussion about who is a tribe? What are its features? What is its structure? The community which lives away from civil society with its different cultural values that are practiced till today is called as tribe.

A small, independent and unique group of people who live together is known as tribe. Tribe is strongly bonded by its blood relation with its roots and different cultural values, practices and courtiers. This tribe during birth, marriage and death will not avail the services of brahminical priests and follow their own practices Tribe retains its original nature till the survival of its culture.

Every tribe follows its own lifestyle in its regions subject to societal regulations. Each tribe is if identified by its leader. Like this every tribe/advice have their own social and cultural background.

Tribes are originally forest dwellers and generally will not stay put in a particular place. They are nomads who depend on the forest produce – like fruits, roots and hunting. They worship god in their own ways and enjoy celebrate festival through dance and drinks. They follow the diktats of their tribal leader without questioning and wear a unique/special dress and live a natural life by creating their own literature and art. They are innocent and illiterate community who live with co-operation with other tribes.

Grass root

While discussing about 'Jathi' we have to explain What is 'Jathi'? 'Jathi' is 'caste' in English. This derived from portugal word 'casta'.

“Caste is a hereditary endogamous usually localized group, having a traditional association with an occupation and particular position in the hierarchy of castes”. This definition makes it clear that caste is by birth and is bonded by the written and unwritten, Practices set by upper caste.

This is the base to decide a particular tribe or a caste Tribes are those who have direct control over recourses, and do not depend or not influenced by middleman for their basic economic goods. This clearly reflects the controls imposed by caste on them. The basic economic needs are always imposed by prime community on. Lower communities the economic and political changes has large by impacted the lives of the tribal people. This has changed them into caste stage by stage by stage thus the time and changes in ways and means of production have transformed them into caste.

Thus the study of socio cultural aspects of these tribes and grass root communities is very useful and timely. Thus I have chosen this subject for study and has completed it. For the analyses for the convenience of the study this subject has been divided into 5 modules/chapters

Chapter 1

Introduction, objective of the study, scope, importance nature, methods. In this chapter the study includes the tribal and grass root people. Objective, scope, methods and importance has been analyzed

Chapter 2

Socio - Cultural Nature of tribal community in this chapter two tribal community. In this chapter two tribal communities are considered for the study, they are Soligas and Eruligas.

Chapter 3

Socio – Cultural study of grass root. In this chapter mainly two grass roots have been included.

Madhigaru and holeyaru communities their socio cultural background is being studied.

Chapter 4

The dynamic nature of tribe and grass root studies vis-visa modernity

In this chapter the dynamic nature of Soligaru and Eiruligaru tribe and Madhigaru, Holeyaru grass root type is taken.

Chapter 5

Conclusion – In this chapter the result of my study has been discussed also the nature of field work and my experiences during my study is explained. Also the specialty of my studies is comprehensively discussed.
