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IMPACT OF GLOBALIZATION ON THE DEEVARU COMMUNITY: A SOCIOLOGICAL STUDY

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Abstract:

This study is to Deeveru community Impact of Globalization on the in Shivamoga District in Karantaka. The theme and the findings of the present paper constitute one of the dimensions of my doctoral research. Descriptive and analytic methods are used in this study. Mainly primary data are used focusing on qualitative in nature. The present research was carried out under the heading Impact of Globalization on the Deeveru Community. I have selected Shimoga District, the current field of communication, on the impact of globalization on the tribes of the Deeveru. The field of study of about 50 respondents who have been influenced by globalization has been studied in terms of socio-religious beliefs, rituals, and clan trades operated by the Deeveru This research shows that the economic, social, political and historical rituals of the Diaspora people attempting this research have varied in terms of globalization and influence on the health, education and cultural life styles of the Diaspora.

Keywords: *Deeveru community, Globalization, tribal, Communication, Diaspora.*

Introduction

The 'law of change' is the inescapable fact that there is no individual, no life, no society. Yes, the point being discussed here is how A's globalization is affecting the tribe of the Dewar. A society is the unity of the person-to-person, including the functions, actions and processes of the people, with particular direction and control over those people. Similarly, Augustomt's understanding of society is characterized by its form, state (so chi chitana ies) and tempo Given the two-dimensional impact of globalization on current life, there have been many changes that have been made to those who have undergone my PhD research. I have been practicing this divine race in one of the Talukas of Shimoga district for a field study. For this one research, I have selected the 5 tribes. In the course of his visits to the field of research, I have come to understand a variety of things about the study of his life. They have seen the whole social background of their clans, life transitions, clans and rituals. SF Nadal: A society with boundaries of language, culture and politics. Dr RC Varma: "Tribal community refers to a geographically isolated or semi-exclusive ethnic group that resides in a particular region

with unique social, economic and cultural heritage and practices". Bogardus: "A group of people who live on the same principles as the protective kinship and the same religion".

Review of Literature

Malanadu: The Divine Cultural Compilation Center, which focuses on one area, is now more popular in the area of studying the race or rate of living. The Government of Karnataka has been doing this through the Kannada Book Authority for many years. In this model, the tradition and culture of the Bagini (ne (Bagine), an unknown ethnic group in the highlands, have been studied. The study has thus become a significant cultural study focusing on a specific area and community. The Devaru community resides in the Malnadu and coastal districts of Karnataka. Sikaripura taluk and Chikkamagalur district are thickly covered in Sagar, Soraba, Hosanagar and Tirthahalli taluks of Shimoga district.

They are scattered in Sirsi, Siddapur, Banavasi and Yellapur taluks of Sringeri and Uttara Kannada district. He is known as Halapaikai, Devar, Hakshakshtriya, and Nomadic Vishnubhakthas. English scholars have called them all beings. The coconut deer (Nomadis) are mostly found in the coastal Taluks of Uttara Kannada district, Kumuta, Honnavar and Angola. The book focuses on the culture, tradition, celebrations, celebrations, wedding traditions, and beliefs of the people of the country. Dr. Banjegere Jayaprakash .E.

In the article on Globalization and Tribal Social Planning, Kikkari Narayana, a renowned linguist, says tribal communities are able to adapt to a globalized system. Forest plantations, factories, etc. do not leave the tribes of an in one place, so that the tribes are still living as nomads today, with the task of expelling them from their bases. Most importantly, if a tribe is destroyed, their language and culture are more likely to be destroyed. Kikkari Narayana (2008)

Tribes and Development this article is about tribes and development issues in the context that this work is a reflection of change in every system. How should their development be? What is the role of government? It was not an easy task to suggest a set of guidelines that would shed light on it And the social, economic and cultural life of the tribes of India and the forms of tribalism, marriage, divorce, tribal economy, unemployment and semi-unemployment, exploitation of health issues among them, as well as inhumane practices, mainly among tribes and tribes. In addition to the tribal development of constitutional privileges and five-year plans, the latest trends in tribal development are known. Dr. M. Guruvayur 2011

Tribal Communities of Karnataka Edit This book has been published by several resource persons and in this Editor's work the rehabilitation of various tribes in Karnataka, diet, medicine, women's health reforms, tribal development and fundamental rights, tribal redefinition, belief Welfare programs, social conditions, handicrafts, tribal marital practices, the destruction of tribal culture from the modern way of life, tribal child health education, unique cultural practices in tribes are visible to today's civilized world.

Tribal communities living in different parts of Karnataka have embraced modernity and change in practices that have incorporated basic tribal culture, rather than embracing modernity as communities with their own tribal education. In modern times, tribal communities have enriched their rich heritage by making a living. In many tribes, belief systems and judicial systems are in place. It is now possible for most systems,

beliefs and traditions to disappear under the influence of the globalization of modernity. Dr. Tarihalli Honeymanthappa.

Huchchappa Mastar Kugwe, Malanadu Dewara Sanskriti Sangam, Kannada Authority, Kannada Bhavan, JC Road Bangalore, 2007. An Historical Study of the Madhu Ganapathirao Madenur, the Diaries of Karnataka. Shimoga, 2015. H. S moon, diva children. Dhatri Book Bangalore, 2009. Sivananda S Kempallera, Dewara Community Agri-Practices (M.Phil Samprabha), Kannada University 2008

The significance of the study

Current study has selected Shimoga district. The tribes of the Deeveru are aware of their social and economic problems, with the influence of globalization on the social and religious beliefs and practices of the clans. The extent to which the government provided the infrastructure to the Deeveru and the extent to which it was used. Knowing what kind of position these people have, and the current status in the political arena. In this study, we find out what kind of role the job is playing.

Objective of the Study

1. Studying the social, cultural and historical background of the present Diaspora.
2. Studying the influence of globalization on the traditions and traditions of the Deeveru .
3. Analyzing the problem and challenges of the community.
4. To know about the government-provided facilities for the Deeveru Community.

Methodology of the Study:

The data for the present study is collected from primary and secondary sources. The primary data is collected from 50 respondents from the tribes of the Deeveru are aware of their social and economic problems, with the influence of globalization on the social and religious beliefs and practices of the clans Deeveru Community in Shivamogga district. Data was collected by interview schedule; the sample size was selected randomly from the age group 18 to 45 and above. Secondary data is collected from various books, journals, articles and reports.

Result and Discussions

In the present study author attempted to understand the different aspects of social and economic status of respondents. The present paper analyzed the socio-economic profile on the basis of age, family composition, education status, occupation, marital status, family income and health status. These variables help us to know the socio-economic status of Deeveru Community in the following table and descriptions of relevant information were collected from individuals of the Sagar, Soraba, Hosanagar Diwara community who participated in this fieldwork.

In this study, 1.5% of the population was socially socialized, 1.3% politically, 1.3% culturally and historically, 0.1% of religious practices, 1.5% of tribal children's health education, and 0.6% of unique lives. Stylesheets are found in A. Beliefs, rituals, and judicial systems dominate more than 5% of the tribal tribes.

Almost all of them are now in a state where their traditions, beliefs, and traditions are trapped under the influence of globalization.

Conclusion

Currently this article is about the life of the people of the Divine community who want to do research on their life style and their minds. Once upon a time, the divine race was confined to one class. The development of their ritualistic traditions, religious practices and traditions in tribal cultures over time changed the industrial revolution in the 7th century to a great degree of stability in the tribes, in which we see the socialization of the Brahmins with the Brahmins as a consequence of socialization. Knowing that their status is highly respected, MN Srinivas defends the claim that the lower castes are imitating upper castes. Studies of social welfare are demanding more and more research on intensive urbanization, industrialization and globalization. This is because social change is happening at an unexpected pace. Or visible A that is happening. Some of the tribal communities are disappearing in the wake of the so-called industrialization and globalization or development process, when doing new research studies.

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