Chapter –II

Review of Literature
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REVIEW OF LITERATURE

Literature review is an evaluative report of the information found in literature related to the study. The review summarises, evaluates, and clarifies literature related to the tribals. It helps the researcher to understand the theoretical bases and nature of research problems and to clarify any doubts. From the studies already done in the field of the tribals lifestyle, development, economic, social, culture, problems, policies, health, issues, etc. helps the researcher to upgrade his knowledge and information for future research in this area. It also helps the researcher to critically evaluate and analyses the relationship between the literatures. In this chapter the researcher has classified the topics under different headings based on the objectives of the study.

2.1 Tribals in India

There are different studies conducted on the tribal’s situations and the problems faced by them in India. According to Patnaik (2000), in general all tribal communities are backward and poor added to which ignorance and illiteracy add to the burden. The long period of economic exploitation by the non-tribal landowners and money lenders and the excesses perpetrated on them by the forest and excise staff, police, and revenue officials has worsened their situation.

In a study, Rajeswari (2012) has found that majority of our population live in rural areas and also more than 90 per cent of the Scheduled Tribes live in the rural areas. Agriculture is mainly practiced in the rural areas and the livelihood of the people in these areas depends on agriculture as cultivators or as agricultural labourers. The cumulative effect of this has been that the proportion of Scheduled Tribes below the poverty line is substantially higher than the national average. As per a statement provided by the Planning Commission, it is observed that ST people living below poverty line in 1993-1994 were 51.94 per cent in rural areas and 41.14 per cent in urban areas. The percentage of ST population living below the poverty line has decreased to 45.86 per cent in rural areas and 34.75 per cent in urban areas as per the estimation of in the year 1999-2000. Thus there is a decrease of ST living below the poverty line by about 6% in rural areas and 4.5 per cent in urban areas during the last five years.
In an article written by Behura (2000) has highlighted that a very large number of tribal communities that inhabit the forest and hilly ecosystems have lost command over the forest resources and forest as a result of the commercialised forest policy. They have been deprived of their traditional common property resources, which include both forest and land. Minor forest produce accounts for 10 to 50 percent of the income of several tribal families.

In yet another study Rath (2000) mentioned that the only requirement is a refinement of the existing system and an orientation of the Juang attitude to these benefits. Tribal apathy, ignorance, and indifference towards their own progress has to be done away with, by formulating a mechanism which would give them incentives and ensure a sense of accountability, for the success of a development programme. By nature, the Juangs are lethargic, but would love to do any work for money and therefore monetary incentives should be given to the beneficiaries for the success of a programme. Similarly, monetary punishment should be inflicted on those marked to be deliberately negligent. A genuine cause for the failure of programmes on tribal development, development, and progress can be laid at the Juang’s door-steps, but a combination of poor government foresight and indifferent tribal attitude has also hampered the progress.

‘Development Challenges of Scheduled Tribes in Today’s India’, a paper by Kachhap (2011) has observed in his paper that tribal people have become the victims of modernisation and the benefits of economic growth have not percolated to them; they remain the poorest of the poor in terms of both income and opportunities, socially and economically. This is largely because policy initiatives have not addressed the specific needs of the tribal.

In a study on displacement Dungdung (2010), has observed in his study that displacement is not just of shifting people from one place to another but is a destruction of their livelihood resources, culture, and identity which they have developed by nourishing it for ages. The life cycle of the Adivasis is based on natural resources therefore their co-existence with the nature has to be carried on as the Adivasis also have similar rights of life with dignity, freedom, and equality guaranteed by the Constitution of India. The Adivasis have lost their faith in the state
machinery, constitutional authorities, and judiciary; therefore they have firmly decided not to allow the foundation of the corporate development model to be laid over their graves.

The author Hirvela (2010) in his paper revealed that the earth as the home and sources of all life should not be allowed to become displaced or endangered by the modern ways of life. The Earth has been sustained for ages by the indigenous people by their own ‘common sense’ methods which have not caused global environmental crisis as the modern methods have. Over the course of the last 3 centuries with the application of modern science the indigenous way of living has been systematically displaced creating a global environment crisis.

In his study Nanjunda (2007) has said that the tribal population of Karnataka has increased from 19.16 lakh in 1991 to 34.64 lakh in 2001. This high growth rate of 80.0 percent during this period has not been caused by a spurt in the fertility rates but by the addition of several new Tribal to the Scheduled Tribals (ST) category. The decade growth rate is higher for females (81.9 percent) than for males (79.8 percent). A monographic study conducted on Scheduled Tribes of Mysore State( Census of India 1961), Kopped et.al(1961), in their Monograph series mention that according to the Scheduled Caste and Scheduled Tribes List Modification Order, 1956, Soligaru have been notified as a Scheduled Tribe throughout the state of Mysore, except for Coorg, Belgaum, Bijapur, Dharwar, North Kanara, Bidar, Gulbarga, and Raichur district and Kollegal taluk of Mysore district. In the Constitution (Scheduled Caste and Scheduled Tribes Order, 1950), this community was notified only in the districts of Bangalore, Tumukur, Chitradurga, Kolar, Mysore, Hassan, Shimoga, Chikamagalur, and Mandya. In the 1931 Census it was treated as a Primitive Tribe and a Depressed Class under the name ‘Soliga’.

The average size of the Soliga family is 4.06 with every family having 2 to 6 members. The Census of 1961 established that of a total of 10,653 Soligas only 202 or 1.90 per cent were found to be literate which when compared to the mean literacy of the Scheduled Tribes of the State works out to 8.4 per cent. The Soligas were found to be trailing very much behind even the Jenu Kuruba and Kadu Kuruba, their immediate neighbour who seemed to have fared better in literacy with 4.89 per cent and 4.99 per cent, respectively during the same Census.
The major concentration of Soliga, as mentioned earlier, is in and around the Biligirirangana Hills and Mahadeshwara Hills of Mysore district. They are also found in some number in Bangalore and Mandya district. Though reference of Soliga is made in the Census Reports of 1891, 1901, 1911, 1931, etc. the population figures are available only for the 1911 Census according to which there are 1897 Soligas.

In his research article Morab (2003), mentioned that Soliga are listed as Soligaru (plural form of Soliga) and spelled as Sholaga in the available literature. There are five subgroups among them, Urali Soliga, Kadu Soliga, Male Soliga, Urubatti Soliga(also known as Dasayyas), and Burude Soliga. Sometimes it is not easy to make a clear distinction between Kadu Soliga and Male Soliga because the terms Male and Kadu are interchangeably used. There are five subgroups among the Soliga, as mentioned earlier. The differentiation is made on the basis of social, territorial, ecological, and linguistic considerations. The Male Soliga are known as the five clan people, speak a dialect of Kannada and are found in the Biligiri Rangana Hills and Mahadeswar Hills, while the Urali Soliga are found in the bordering hilly region of Karnataka and Tamil Nadu, forming a group of seven clans with a separate dialect of their own. The Pujari group, which was not recorded in any of the earlier literature, is found only in the Mahadeswara Hills. The Kadu Soliga live in Bundipura forest whereas the Burude Soliga inhabit the Heggada Devana Kote Taluk of Mysore Kodagu district.

A study conducted by Padmanabha (1971) on Scheduled Caste and Scheduled Tribes in Mysore State observed that the 1971 Census of India Report that according to the Constitution (Scheduled Tribes) Order, 1950, and the Constitution (Scheduled Tribes) (Part C State) Order 1951 as modified by The Scheduled Caste and Scheduled Tribes Lists (Modification) Order, 1956 and all subsequent amending Notification issued up-to-date, the communities indicated under each of the different regions specified hereunder have been declared as Scheduled Tribes in the respective regions of Mysore State. Soligaru live in the district of Bangalore, Kolar, Tumkur, Mandya, Hasan, Chickmagalur, Chitradurga, Shimoga, Bellary, and Mysore (except Kollegal Taluks).
The BRT wildlife sanctuary area has traditionally been inhabited by the indigenous community of the Soligas and also home to a number of endangered plants and animals, the same has been observed in an article written by Shanker et al. (2005).

The study done by Kothari et al. (2012) highlighted that the B.R.Hills with its megalithic burial sites dating back to at least 300 B.C. Has a long history of human use. The Adivasi populations had resided there for several centuries.

In an article Singh (2003) mentioned that the Soligas are divided in to sub-groups, namely, Urali, Kadu, Urubathi or Dasayya or Burude, and Pujari and yet another study Narayanaswamy (2003) observed that there are about 31,303 tribal population (mainly Soligas) comprising of 5738 families in the district.

A mention in the report on ‘forestall evictions from B.R.Hills’, Ravi et al. (1984), revealed the impact of the proposed implementation of the Karnataka Government Wildlife Protection Act (1972) on the Soliga tribals of B.R.Hills in Mysore district. In their report mentions that after shifting cultivation was banned the Soligas were evicted from their 20 odd settlements and relocated to three major colonies, namely Yarakanagadda, Bedaguli and Kanneri, constructed for the purpose. In the name of tribal development houses were built for them. In Yerakanagadde, about 20 Soligas were granted access to 96 acres of land along with title deeds while the remaining was left landless. The reason behind this move was only to maintain access to a cheap and readily available supply of labour as provided by the Soligas.

In a study made by Parthasarathy (1997), says that the Paniyan, Kanikaran, and Irular -tribals of Tamil Nadu are very insecure about their future as their socio-cultural bases has been exploited by various external agencies.

2.2 Tribal lifestyle

Tribal lifestyle is based on their place of living; forests, influences of the modern world, and policies and development programmes concern them. Kantharaju and Bhat (2007) have stated that Scheduled Tribes were basically food gathers and hunters. Food gathering and hunting was the first adaptation ever made by the human kind. The lifestyle of the Scheduled Tribes gradually changed owing to exposure to
various cultures, change in their economy, material culture, dress pattern, and use of consumer goods. In spite of all these changes, the members of the Scheduled Tribes of the region have been able to maintain their identity.

Earth place for everyone to live peacefully. In a study made by Hirvela (2011) observed that indigenous life places emphasis on seeing its surroundings more respectfully by maintaining a dialogue with the wild lands, forests, water, trees, etc. As they continue to place such significance on their relationship with their surroundings they ensure that the Earth can continue to open itself as a living space for all beings. This ancestrally inherited sense of respect (Earth as mother) and participation in passing on their folklore and knowledge of the stones, mountains, rivers, etc. further supports their sustainable traditions and thus places them within surroundings as welcome participants.

A study conducted by Somasundaram (1998) also observed that the Soligas appear to be acutely aware of their environment. Their concern for the environment appears to be product of their necessity and intuition. Years of close association with nature might have made them realise her secret and inner life. Their life-line being the forest, by sheer necessity too, preservation of forest has been ingrained in their culture.

The relationship between forest and Adivasis has been brought in a study conducted by Reddy and Prakash (2002) reveals that the Adivasis had developed an inseparable bond with every type of resource and they consider their environment sacred. They hold the view that unscrupulous exploitation leads to malevolence. In fact, their attitude towards the dichotomy of benevolent and malevolent spirits of nature has sustained them over the ages and has been their pride. The socio-economic and cultural requirements of Adivasis are on pace with the endowments of environment in which they have been living since quite a long time.

A study had been carried out by Behura (2000), in his article he found out that quality of life depends on the availability as well as access to the basic necessities of life, such as food, drinking water, clothing, housing, and basic health services. Attributes and per capital quality of these necessities depend on: (i) command over resources, (ii) development of human resources, (iii) level of technological know-how, and (iv) educational level.
Genes spell out many characteristic that individual possess, it is more so when study conducted on Soliga tribe. Morlote et al. (2011) in their research paper mention that the Soligas represent a genetic isolate in B.R.Hills, which is a relatively inaccessible part of the southern state of Karnataka, India. Traditionally the Soligas do not interbreed with the neighbouring population like the Kappu Naidu and Kamma Chaudhary. The Soligas exhibit significant genetic differences in relation to all 29 reference populations even after the application of the Bonferroni adjustment.

A study has been conducted on the Social crisis by Padhy and Madhuchanda (2000). In their article they found out that the social crises in tribal society are on account of the destruction of their habitat, of the people being rootless, and the increasing pervasiveness of the monocultures. The cultural loss in which one mode of production and life is supplemented by another seems to be shocking. Even if the tribals make an adjustment to a rootless economy of the dispossessed marginalised poor, it remains to be seen as to what they gain in terms of life and culture in the name of development.

Investigating on the life style of tribes Srivastava (2010) in his paper said that tribals were free to choose the way they lived and also to alter it. This freedom illuminated their faces, endowed them with health, gave confidence in their cultural practices and lifestyle, and made them appear before the outsiders as proud inhabitants of their land. The happiness, joyfulness, and satisfaction of the tribes were well captured in the ethnographies produced during the first half of the twentieth century.

2.3 Social structure and function in tribal community

The social structure and function of the tribals in India is unique; the traditional tribal systems of marriage, tribal council, birth, festivals and rituals, worship of nature, customs, and norms need to be examined. Sarkar (1997) in his study said that the social life of the Birhors is seen to be equally connected with the ecological contexts of forest and supernaturalism. The tribe is divided into a number of clans and each of these clans has got a totemic association with a plant or an animal species or sometimes with hills or other natural objects. The totemic origin of each clan is explained through the mythological stories depicting the supernatural connection with them.
A study was conducted by Jana (2010), in his article he observed that the Lodhas are patriarchal and patrilineal. The whole community is divided into a few exogamous clans, which have their respective totems. Most of the Lodha families are nuclear in nature, through joint or extend families are not rare. Polygyny is also noticed among them.

Family structure is important to know the preference of family type, Kuppad et al. (1961) in their study mention that on observation in the field it is noticed that nuclear family is the most preferred type among the Soligas. With limited supply of food, clothing, and shelter in an unsettled and insecure forest life, a Soliga thinks mainly of his wife and children.

Within the different Kulas no hierarchy or status was observed during the present study. However, in the Madras Census Report of 1931, it was mentioned that the socio-political leaders of Soligas known as Yajamanas, were selected from a particular Kula and their assistants known as Chika Yejamanas were from an inferior Kula. It was also reported in the same source that in the Biligirirangana Hills, the Yejamanas was selected from the Chilikiri Kula. For marriage no preference is given to any particular Kula. After marriage a women acquires her husband’s Kula.

In a study made by Morab (1977) and (2003) in his research study he investigated that the Soliga tribe in the hills is segmented into six kula (exogamous clans). The Soliga call them as belonging to five –clans (eidun kulada Soligaru) but in the course of time, a sixth clan came into being. In the year 2003 Morab again mentioned in his study that Nuclear families prevail among the Soliga and adult marriage is the norm. In the Biligirirangana Hills they follow the system of marriage by elopement. In the case of the Urali Soliga, marriage is negotiated and the traditional tribal council of the Soliga is known as the Kula Panchayat. This was very effective about 25 years ago. There are hereditary office bearers such as the Yajaman (headman), pattegar, kolkar (messenger), and Chalevadi (assistant). Certain clans were associated with these officers. For instance, headmen were drawn only from the Chalikeru and Haleru clans. They dealt with cases of theft, adultery, and disputes, and a cash fine or social boycott was imposed on the offenders. Nowadays, the families carry the titles of these offices, but the functionaries are no longer effective. However,
tribal elders meet occasionally and conduct deliberations. Associations at the village and taluk level have been formed recently at the initiative of a voluntary agency. The function of these Associations is to look after the welfare of the community. The five Kulas (clan) found among the Male Soliga are the Shalikeru, Haleru, Teneru, Suraru, and Belleru. Another clan, i.e. Baleru was added some forty to fifty years ago. The Haleru and Shalikeru have a higher status, as the headman of the five-clan Soliga invariably belongs to these two clans. The Baleru clan was given a lower status, as the people of this clan were supposed to remove the leaf plates after the other clan people had eaten their ritual meal during death ceremonies. Nowadays, this distinction is not made. The Urali Soligas have seven clans, viz., Kodavaru, Padavara (moon Kula), Kalkati, Punga, Kuppa (elephant), Poriga, and Kurnaga.

In a study conducted by Singh (2003) has also mentioned in his paper that nuclear families prevail among the Soliga. Behura et al. (2006) have highlighted in their study that, nuclear families are predominant among the tribes of Orissa. Extended families, both horizontal and vertical, are also found but in less number. Nuclear family is the basic social unit among all. Ramachandran (2006) his article said nuclear family is the basic economic unit among the Mullukuruba. They are partilineal and patrilocal.

An attempt made by Somasundaram (1998) to study the type of marriage among Soliga tribe, observed that the Soliga marriage is simple and by elopement. The boy and the girl, normally in their teens love each other and elope to the forest and land up in some remote Podu. The local Soligas provide them with food and water. They are then brought back to their Podu and a “Nyaya” (inquiry) is held. They are fined Rs. 12.50 and are then blessed by the elders. Thereafter a simple marriage ceremony is held along with a community feast. In some cases however, no ceremony is held and the boy and girl live as man and wife in their Podu. All differences are settled by the Nyaya Panchayat (Court of Justice) amicably and with due regard to the age, economic, and other considerations of the people involved.

A study conducted by Kantharaju and Bhat (2007), investigated that each Scheduled Tribe has its own internal issues. Previously the elders of the tribe, known as Yejamanas, took most of the decisions regarding their own group, but nowadays,
any able person who strives for the welfare of his people can be considered as a Yejamana. These days’ women are also taking an active part in the affairs of their community and are fighting for their rights and few among them insist that they are the main decision-makers in their settlements today.

A study was conducted by Bhattacharya and Bhattacharya (1997) to find out the nature of the community. In their article they found out that the Santals are a homogeneous community as most of them lead the same kind of life and participated in the same social-cultural functions. There is also an absence of hierarchy as everybody has the same rights and duties towards the social institutions. A person in leadership roles enjoy no special privilege in terms of rights or duties, nor is the economic criterion a deciding factor for certain persons to be in power.

Clans are akin to Soliga tribe. In a study conducted by Ramachandran (2006) mentioned that the Mullukurumba society is divided into clans known as kulam. There are four clans in their society, namely, vadakku, villippa, kathiya, and vengada. These clans are believed to have originated from four women. Usually children belong to the clan of the mother and clan exogamy is strictly practiced. The male members of the hamlet are agnatic kin whereas a married woman comes from a different hamlet.

A study was conducted Lodhas by Jana (2010), in his article he examine that Lodhas have their own tribal council, known as Panchayat, which is headed by a Mukhia. The messenger is called Dakua or Atgharia. His responsibility is to inform the villagers of the decisions and directives of the Panchayat on village affairs. In a traditional council, the personal disputes of the villagers and general problems of village administration are discussed. This council is also responsible for organising the annual worship and other celebrations. If a person is found guilty, then the traditional council imposes a fine or ostracises him/her based on the nature of the offence.

A study was conducted on Contextualizing traditional social capital in the age of Globalization: Local organisations and sustainability among the tribes of Arunachal Pradesh by Mibang (2010) it was observed that traditional institutions are known by
different local names in different tribes and are led either by the local chief or the council of elders. The striking feature of the functioning of these institutions in Arunachal Pradesh, is that the elders enjoy a respectable position in society, by virtue of their experience, wisdom, and command over the traditional conventions and expertise in local works such as construction of house fencing, rituals, etc.

An attempt was made to find out the change and continuity of marriage by Monga (2010). In his study he explained that there are four forms of marriage are prevalent in Kinnaur: (1) Janetag or Janekang – socially arranged marriage or the normal and big marriage, (2) Bennang, Damchlshish, Danatangshish, Benrabchish or Gashish- love marriage, (3) Daroshang or Dab dob, Myam Shalema, Ashish or Huchish – whisking away of the intended bride or marriage by capture when the marriage is performed after the elopement of the bride, and (4) Haar or Harri- enticing someone else’s wife or remarriage of a divorced woman. Over the past few decades Kinnaura society has given way to a nuclear family structure and a favourable attitude towards monogamous marriage to some extent. This has been due to the extension of education, employment opportunities, and other benefits of various development programmes.

There are many challenges before tribal in India which needs to studied, in one such study Samal (2010) examined Contextualising traditional social capital in the age of Globalization: Local organisations and sustainability among the tribes of Arunachal Pradesh the traditional Panchayats found in tribal villages which exercise enormous social, moral, religious, economic, and political control over their communities. The functions and responsibilities of traditional Panchayats include: (a) upholding social customs, traditions, mores, codes governing matrimonial alliances, divorce, family disputes, and interpersonal relations, (b) safeguarding and promoting the economic interest of the members of the community in allotting community lands for cultivation, shifting cultivation, and protection of common property resources, (c) religious rites and festivals, (d) political safeguards, development and encouragement of right type of leaders, and administration of justice as per traditional law and hereditary rights, and (e) protection of cultural heritage – maintenance and continuity of folk dance, folk lore, traditional skill, knowledge, etc.
2.4 Economic status of Indian tribes

Most of the tribals have been living in the forest for centuries and their livelihood depends on forest resources. They collect different types of leaves, fruits, tubers, honey, bamboo shoots, mushrooms, etc. for consumption. They also collect non-timber forest produce to sell along with which they are involved in agriculture cultivation, livestock rearing, and different types of labour works, all of these provide an income to the tribals. The income difference between different tribes may arise due to the types of occupation opportunities they have in their areas. Chaudhuri (1997) in his article said that the tribes of north-eastern India follow shifting hill cultivation; those of central and western zone are mostly engaged in cultivation and the economy of a number of tribes of the southern regions is based on food gathering. The most interesting aspect of tribal economy is that, they rarely follow one occupation exclusively and subsidiary occupations like handicrafts, gathering of forest products and labour-work are followed by many.

A study conducted by Bhowmick (1997) mentioned that forests occupy a central position in tribal economy. Tribals collect both wood and non-wood forest produces as these cater to the most basic need of providing food for nutrition. Timber, bamboo, and grass are used for the construction of their dwellings, thatching, implements, and tools are made from wooden poles while bamboo is used as fuel for cooking and even for cremation. Tribals traditionally live within self-sufficient subsistence economy that depends on natural resources. They have relatively little exposure to the economy outside their region.

A study was conducted by Raha et al. (2006) to examine Scheduled tribal workers in Sunderbans. In their study it was found that Scheduled Tribes were the main workers in the Sunderbans of whom 24.41 per cent were involved in cultivation and 67.84 per cent worked as agricultural labourers. That means 94.25 per cent of the total population of the main workers of the Scheduled Tribe population in the Sunderbans were cultivators and agricultural labourers, and the remaining were in other occupations such as livestock, forestry, fishing, hunting, mining, manufacturing, construction, trade, commerce, transport, etc.
Yet another study conducted by Jana (2010) points out the importance forest in life of tribals. In his article he mentions that the Lodhas economy was still in the traditional form because of which they mainly depend upon the forest. Forest plays a vital role in the life of the Lodhas. Collecting honey, faggots, tussar, cocoons or gooty, from the jungle besides edible roots, tubers, and small game from the jungle were their main source of income. Their economy may be divided into the following two categories: (1) Traditional, and (2) Non-traditional or modern. Traditional economic activities can be further divided into main and subsidiary types. The main activities are- (1) Hunting and trapping, (2) Food collection, (3) Honey collection, (4) Lac collection, and (4) Firewood collection. Fishing is a subsidiary source of livelihood. The modern economic activities include: (1) Cultivation, and (2) Wage Labour.

A study conducted by Hina (2010) has found that the traditional economy of the Nyishi was not a diversified one. It was based on primary sector activities such as agriculture and allied activities. The allied activities included forest activities such as hunting, collection of timbers, canes, bamboos, etc. mainly for house construction. It also included fishing and livestock rearing. Also another study conducted by Prasad (1997) in his research study mentioned that the tribal economy in Andhra Pradesh is agro-forest based, where household food security depends on subsistence agriculture and the collection of forest produce.

Studies on NTFPs are important to the economy of the tribals living in the forest. Hegde et al. (1996) in their research article mentioned that extraction of Non-Timbers Forest Products in the Forests of Biligirirangana Hills, India, the contribution of NTFPs to the household gross income is significantly less in the exterior (47.63%) than the interior block (60.44%). In addition, wage employment contributes significantly more to the household gross income of the exterior block (23.76%) than the interior block (14.66). Although the Soligas claim that their extraction patterns do not result in overharvesting, poverty can lead to the overexploitation of NTFPs resources. Direct processing and marketing will not enhance the conservation potential of the areas. It must be accompanied by joint management and monitoring of forest resources, involving Soligas and the forest department.
In another study made by Shankar (2010) observed that Soligas earn 60 per cent of their income from NTFP collection like honey, bee wax, gooseberries, roots, nuts, fruits, soap berries and soapnut, while mango, wild turmeric, lichens and mosses, etc. Are collected seasonally. Agricultural labour and temporary work assignments with the forest department contribute about 30 per cent to their earning. Their dependence on forest products for self- sustenance is 10 per cent.

Tamminen (2010) in his article mentioned that the Todas were a pastoral society who were almost totally dependent for their livelihood on the hill buffaloes. Gradually these grazing lands diminished because of forest plantations and extension of agriculture by non –Adivasis. So the Todas were encouraged by the state officials to practice agriculture to supplement their pastoral economy . They started deriving income mainly by selling milk and ghee. Today a Toda family with less than twenty buffaloes is considered poor, if animals are the main sources of their income.

Lele (1998) in his article found out that the forest of B.R.Hills are primarily a sources of income to the Soligas through the collection and sale of non-timber forest products(NTFPs) –mainly honey(Jenu), lichen (Paase), and gooseberry (nellikai)- and to some extent a source of food and medicines. The estimated contribution of income from commercially sold NTFPs to total household income (including imputed income from subsistence crops) is 60 per cent, agricultural activities do not, by and large, compete with NTFPs collection as they occur in different seasons; the participation of a household in NTFP collection reduces if the members are engaged in wage labour or salaried jobs. Thus households in settlements far away from labour markets have greater involvement in NTFP collection.

Narayanaswamy (2003) has mentioned that all tribals derive their livelihood from the collection and sale of NTFPs through the Society of tribals called the Large Area Adivasi Multipurpose Co-operative Society. Jana (2010) has said in an article that about 33.90 per cent of the Bhoxa (tribe) households are reportedly landless and 55.27 per cent have a land holding 0.5 to one hectare in size. Only 1.2 per cent of the Bhoxa have above two hectares of land. Hegde et al. (1996) mentioned in their article
that nearly 50-60 per cent of Soligas income is earned through the collection of NTFPS. Somasundaram (1998) in his article said that the Soligas depend extensively on a number of non-timber forest products that are collected by the entire family.

A study undertaken by Morab (2003) on Soliga people of Karnataka mentions that land and forest are the main natural resources of the Soliga. Since the Urali Soliga are traditional cultivators, they depend on land whereas the Male Soliga gather minor forest produce from the forest and also work as labourers in the forest. They used to practice shifting cultivation till a few years ago. Land is held by individual cultivators but the forest is controlled by the government. As shifting cultivation has been banned, some Soligas have taken up either settled cultivation, or agricultural forest labour. But labour remains the main occupation of most Soligas. The marketing of forest produce is done through the agents of the forest contractors, and through cooperative societies operating in Biligirirangana Hills and other places.

The symbiotic relationship between forest and Soliga tribe is well brought out in a study conducted by Ravi et al. (1984) and their study highlighted that the Soligas have inhabited these forests for hundreds of years now. Till nearly 200 years ago they led an uninterrupted life of plenty, practicing shifting cultivation, hunting small game, and gathering roots and greens to supplement their food. The families would gather the food separately but consume it collectively. When an individual harvested his land all the members of the settlement would visit him and take a share of his produce. During the lean season they would barter forest produce with the plains people (nadavaru) for essentials like salt, chilies, clothes. etc.

A study conducted by Koppada et al. (1961) showed that the overwhelming majority of the Soligas of Mysore State are engaged in cultivation. Quite a few also follow other occupations like collection of forest products, labour in the Forest Department (in connection with felling, planting, and maintenance of trees), etc. Though there is no sex discrimination the males do the comparatively heavy jobs like hunting, tapping, fishing, felling of trees, shifting (Kumri) or terrace cultivation, collection of honey, and so on while the women-folk, besides attending to domestic chores and looking after children move about in search of edible roots, green vegetables, tender bamboo shoots, etc. when they find time. Majority (82.30%) of the Soligas are engaged in the agricultural sector.
In their research paper “Livelihood gain and ecological cost of non-timber forest product dependence: assessing the role of dependence, ecological knowledge and market structure in three contrasting human and ecological settings in South India,” Umashaanker et al. (2004) have remarked that the three sites differed markedly in their dependence on NTFPs. The community at B.R.Hills derived nearly 59 per cent of their total cash income from NTFPs, that in Nagarahole- 24 per cent, and that of MM Hills- 16 per cent and Shanker et al. (2005) have highlighted that Soligas have harvested forest products for centuries for their own use and more recently for the markets.

A study was undertaken in Western Ghats and Easter Himalaya in India by Bawa et al. (2007) has stated in their article that besides NTFPs and traditional agriculture, forests are also an indirect source of income. Soligas are employed by the forest department in the maintenance of roads and various forestry operations such as clearing of weeds and control of fire. Nature-based tourism, controlled by the forest department, also contributes to the income of a small minority of households. Sustainability of land for these local communities is thus based on both the sustainability of forest resources use and the sustainability of land under agriculture.

The observation made by Jadegowda and Ramesh (2008), they mention that the local people have been living here for centuries and more than 50 per cent of their income is derived from the collection of non-Timber Forest Products (NTFPs). Mixed cropping system and multi-storied cropping system are followed. They maintain intra specific (genetic) diversity among the crop plants. The field crops grown are finger millet, maize, field bean, pigeon pea, horse gram, beans, mustard, amaranthus, foxtail millet, and pearl millet while vegetable crops include cucumber, pumpkin, tubers, perennial beans, etc.

A study conducted by Kaur (2008) and in her article she highlighted that the produce collected by tribals was sold through multi-purpose societies in BRT, Chamarajanagar, and Hanur to the highest bidder. There are some 16,000 people in the sanctuary’s core area who depend on selling forest produce and subsistence agriculture. They are migrating on a large scale and also Kothari et al. (2012) in their study said that the BRTS has 16,000 Soligas living in 62 Podus. Their predominant livelihoods are agriculture, NTFP collection, and labour in coffee estates or forest department services.
A study was conducted on ‘Synthesis, Evaluation of a Participatory Resources Monitoring System for Non-timber Forest Products: the Case of Amla (phyllanthus spp.) fruit harvest by Soligas in South India by Setty et al. (2008). In their article it was found out that traditionally, the Soligas were hunters and shifting cultivators and collected a wide range of non-timber forest products (NTFP). When the BRT area was designated a wildlife sanctuary in 1972, shifting cultivation and hunting were completely banned, and the Soligas were allocated small pieces of land to practice settled agriculture. The Soligas retained the sole right to NTFP extraction under the aegis of tribal cooperatives called Large-scale Adivasi Multi-Purpose Societies (LAMPS). LAMPS were set up by the Indian government for integrated tribal development through the marketing of NTFP in regions with significant tribal populations.

The observation made by Nanjunda (2007) in his study said that historically the tribal economy was based on subsistence agriculture and/or hunting and gathering. However, since the tribal people treated land as common resources, they rarely had land as common resources, and even rarely had land titles, and thus, lost their lands to outsiders when the exploitation of forest resources began to take place on a significant scale.

A study was conducted by Kothari (2008) explained that the Biligiri Rangaswamy Temple Wildlife Sanctuary (BRTWLS) in Karnataka is also home to few thousand Soliga Adivasis who live in harmony with the forest. In 2003, their use of forest produce – amla, medicinal plants, honey, etc. – was prohibited under the NTFP ban. Over 60 percent of their income was compromised, causing villagers to migrate in search of labour in 2007.

Rajan (1989) has studied that shifting cultivation, food gathering, small game hunting, and barter of forest produce at shanties near the foothills during the lean seasons constitute the annual economic cycle. The resolution of the contradiction between individual production and collective consumption might be seen as stemming from two aspects of the Soliga mode: (1) the abundance of resources, and (2) backward productive forces. Due to an extensive availability of resources and at the same time the backwardness of the tools of production no individual could ever monopolise or sustains a monopoly over the economy.
Kujur (2008) in his article mentioned that tribal economy is predominantly agriculture. Nearly, 88 percent of the tribal workers were earning their living as cultivators and agricultural labourers, while only 5.5 percent were workers in construction, trade and commerce, 3.4 percent as workers in mining and quarrying, and 3.2 percent were engaged in household industry and manufacturing.

Parthasarathy (1997) in his article says that the physical environment of the Irular living area has also helped them to become paddy cultivators and industrial workers beside trappers of wildlife, particularly poisonous snakes.

Bhat (1997) has highlighted that most of the Soligas were shifting cultivators in 1965 and now there are no shifting cultivators’. Subsistence crops such as millet, maize, mulberry, and coffee are grown on their land. Minor forest produce such as honey, barks of certain trees, soapnut, medicinal roots, etc. are also collected by the people. A tribal co-operative society controlled by the government purchases all the forest produce collected by the Soligas.

Damle (1997) in his article said that the economic life of the Yeravas, has hardly undergone any transition. Agricultural serfdom is lingering on in a modified form even now. Their security of employment is shaken and at present many of them are working as casual labourers in coffee plantations and paddy fields. During the peak seasons, their services are in great demand, but during the lean period they have to collect some minor forest products under the contractors’ wages. Child and women labour is quite common among the Yeravas which has caused heavy dropout from schools resulting in mass illiteracy.

A study conducted by Ramachandran (2006), observed that hunting and fishing were the main economic activities of the Mullukurumba since many years. But now the economy is predominantly oriented towards agriculture and land is owned jointly. Some of them are also engaged as agricultural labourers and another study observed that Subramanya et al. (2006) explained that the main occupation of the Jenu Kurubas is honey collection. They are also engaged as labourers in the coffee plantations in Coorg district. Kalam (2006) in his paper mentioned that in B.R.Hills where there are 128 tribal hamlets, the idea of “One Village One Product” can be
adopted. This will help village-wise product availability and with added technology, can become a competitive commercial product for the national and international market.

2.5 Tribals and their culture

The tribals have been living in the forest and worshipping nature since time immemorial, they have a strong relationship with the forest; they worship trees, animals, stones, waters, and their ancestors. The tribals celebrated different types of festivals and rituals and by adopting the modern culture with its influences of the media and in the interaction with the outside people their lifestyle has been changing in the tribals’ areas. Tribals also worship Hindu god, goddess, and their traditional gods and goddess. Mohanty (2007) observed that the relation between the tribals and the forest is ‘Symbiotic’. From time immemorial tribals occupied a central position in the ecological niche and the primary dependence of man on forest hints several standards of thought - ecological determinism, ecological possibilism, and culture (Man shapes his environment through culture). Their socio-cultural life is linked with the forest. Many rituals are performed to worship the forest. In the name of conservation and economy natural resources are being auctioned and the basic concerns of human beings are forgotten. This adversely affects their socio-economic condition.

Tribals have their unique cultural identity. Regular interferences by intruders in to the tribal life are unethical. Increasing flow of tourists to the tribal area has affected their eco-system and culture. Unfortunately the so-called eco-tourism has turned them into a specimen of the zoo. Further, the commercialisation of different aspects of their culture in the name of eco-tourism, both by the state and the local NGOs, have created a condition of cultural genocide. Tribal lore, myth, legends, folktales, and folk songs always have a unique position in their habitat and culture. The regular inflow of tourists into these natural habitats may destroy the fragile ecosystem and tribal culture.

The relationship between tribals and forest was explained by Mohanty (2007) in his article mentioned that the tribal people of Orissa worship nature and believe that nature has to be kept satisfied if it is so to provide all their needs. Most tribes believed
that “Sun God” is the creator and master of the Universe and call it by many names. The Juanga and Bhuiyans call it “Dharam Devata”, the Kolha and Sanatal “Sing Bonga”. The worship of the earth is commonly called “Basumata” by the Sandals, Bhuiyan, and Juanga, “Dharani Panu” by the Kondhs, and “Basuki Thakurani” by Kolha. The worship of the earth Goddess acquires special significance since cultivation is started by the rituals of worship, for a good harvest.

A study conducted by Subramanyam and Mohan (2006) found out that the tribals still have faith in superstitious belief and they worship nature. The local Guruva is the religious head and priest who officiates at the rituals. Etikela Panduga is the most important festival to all the tribes of Visakha area. Besides this they also celebrate Hindu festivals like Sankranti, Deepavali, and Sivaratri.

There are many beliefs rituals practices by tribes. In one such study conducted by Mohanti (1999) has mentioned that Patakhanda Mahaprabhu is the supreme deity of the Bondo highlanders and is also known as the Singi-Arke (Sun-Moon) conspicuous in the Mundari theological pantheon. A number of deities such as the ancestral spirits (muldei) , earth goddess (Hindu/bursung), forest deity (Singaraj uga and Renungbar), Sindibor/ Sadar deity and a number of spirits, such as the Lamtachuan (Stream), Doliang (mango and jack fruit), Garbada (low land), Kaliarani (rock), Kinding Sagar (musical drum), and Gunam (dissatisfied soul) are found in their beliefs and ritual systems.

Trees especially have significance in life of Soligas. Shankar (2010) in her article observed that the Soligas spiritual connection to the forest could perhaps be the most difficult to disconnect for a relocation seeking government because they plead with their God- the 1000 years old Big Champak Tree (Dodda Sampige Mara) that their ecosystem be sustained that year, that they get a good harvest, a good monsoon, etc. and they also pray for their own well being. While praying they avow piety, defence, and protection of their home and hearth- the B.R.Hills forests, to lead simple lifestyles, to live up to the ideals promised to the deity. They plead for protection of their landholding, their agricultural implements, health of the family and for material well being. Each clan has a different worshipping place but the Big Champak tree is the supreme Deity.
A study has been carried out study on Soligas by Kuppad et al. (1961), explained that Biligiri Ranga swamy married, a beautiful Soliga girl, named Pushumali following which all the Soligas consider God Biligiriranga as their brother-in-law and worship him as their Kula Daiva. In the 1961 Census, all the Soligas have been stated as Hindus. Since the Soligas living in Biligirirangana Hills mentioned Biligiri Rangaswamy as their family deity, while those living in Madheswra Hills as being devotees of Madheshwara. Some of the names of their popular gods are Basavanna or Nandi, Madheshwara, Rangaswamy, Jadeswamy, Kyathe Devaru, Beera Devaru, etc. Among these deities, Jadeswamy is worshipped on a larger scale by the Soligas.

Further another study made by Singh (2003), in his article he observed that the Soligas worship community deities like Karayya, Kyatedevaru, Jadeswamy, and some others but Mahadeswara is their regional deity. Sacred specialists from the Lingayat community and from their own community serve them. They observe traditional festivals like the Rotti Habba and Mane Devera Habba. The 1981 Census states 99.06 percent of the Soligaru as followers of Hinduism and the remaining 0.04 percent as Muslims, Christians or followers of other religions. The 1961 and 1971 census data had stated 100 percent of them as Hindus.

In a study conducted on Soliga tribes by Narayanaswamy (2003) has mentioned that the Big Michelia champaka known as “Doddasampige” is the holiest of all for the Soliga tribes and other local people.

Yet another study on joining hands with the indigenous communities by Dabhi (2011) has observed that comparatively, gender discrimination among indigenous people is less, but they need to be watchful of Sanskritisation, influence of the Varana ideology, and Hindutva forces, and Lakra (2011) in his article has stated that the collective and communal culture of the Kharia tribal has been badly distorted by the ‘demon’ culture of globalisation in which there is no feeling, no sentiment, no emotion, but only war-footing destruction whereby ultimately the free and frank culture of tribal society gets converted.
A study undertaken on Soligas by Morab (2003), in his article said that the Soligas are Hindus. Their deities are Karayya, Kyate Devaru, and Jadeswamy. They also worship family deities such as Basaveshwara, Kumbeswra, Nanjundeswara, and so on. Madeswara is their regional deity. Lord Rangaswamy of the Biligiri Rangana Hills is believed to be their bava (brother-in-law, i.e. wife’s brother) as per one of their legends which states that a girl from their community was abducted by the deity in the past. Two main festivals, namely, the Rotti Habba and the Mane Habba are observed. The former is a community festival in which people from different tribal settlements participate. The symbolic representatives of their family deities are brought and worshipped on this occasion. The other festival, Mane Habba symbolises worship of the family as well as lineage level deities. Ancestral spirits are also propitiated on this occasion. Hindu festivals such as Ugadi, Dussehra, and Sivaratri are observed.

A field study was conducted by Shankar (2010). In her article she mentioned that the Soligas plead for protection of their agricultural implements, health of the family, and material well being through the celebrating of rotti habba (harvesting festivals). Each clan has a different worshipping place but the Big Champaka tree is the supreme deity. The Big Champaka tree is estimated to be atleast 600 years old by a modest estimate. Being their Supreme God incarnate it has not been possible for official agencies, Anthropologists included to scientifically establish its accurate age. The Soligas themselves believe it to be atleast 1500 years old and this Pagan Goddess is their ultimate conscience keeper. Thus the question of relocating/severing the Soligas from the God incarnate will be unthinkable and offensive. Every forest reserve in India has one such pious pilgrimage location. Kalgudi (literally meaning the stone temple) or the ancient burial sites- specific to each tribal clan is considered sacrosanct. These are to be found in deep desolate forest interiors.

A study was conducted on Toda’s in Blue Mountains by Tamminen (2010). His study stated that the Adivasi peoples in the Blue Mountains still live in separate settlements. Endogamic rules dictate marriage within a group to which one belongs. Each community has its own temples and priests, although today Hindu rituals and deities have become more popular in all communities. They have preserved their separate cultural identities because each of them speaks their own language. Badaga has worked as the lingua franca of the Niligiri district, but nowadays Tamil has become more popular because of media and education.
Biodiversity conservation Biligiri Rangaswamy Temple Wildlife Sanctuary was studied by Mandal et al. (2010). In their article they mention that the Soligas cosmology is an extension of the natural world and their sacred sites are identified as composites of the five elements. The five elements are bounded within a geographically boundary (Yelle). The elders identified the five essential elements as ‘Devaru’ (God, associated with the sun/ light), ‘Maramma’ (mother goddess, associated with fire), ‘Veeru’ (demon), ‘Kallugudi’ (burial stones, associated with the wind), and abbi( spring/stream, associated with water); each of these pertain to one of the five elements of nature, earth, water, fire, wind, ether/space. They identified the role of the veeru (demon) to be crucial to their existence and the veeru was feared and respected.

The mapping of the Soliga sacred sites in BRTWS was initiated to locate the sacred natural sites using Geographic Information System (GIS) tools to record location, altitude, etc. and observations, elucidating the functions of Kula and Yelle. The Soligas believe that with such a map they will again be able to enter and move through the forest without the restriction imposed by government policy. They have reiterated that the forest could only be mapped because they have lived, nurtured, and named all such places which are reflective of their sense of ownership of the forest. They claim that although forests may be renamed and classified in scientific and administrative terms, the community remains integral to the forest from which they derive their origins. Each Kula has its own six important places of worship, Devaru (god), Maramma (goddess), Kallu gudi (stone temple), Veeru or Muni, Habbi or Jala( waterfall), and Samadhi( burial ground). All these are within the boundary (Yelle) of the Kula, each Kula having its designated geographical area.

In a study conducted on forest tribals contemporary society by Chaudhuri (1997) has highlighted the intimate relation of the forest with many rituals performed by the tribals is also reflected if the practices and items of ritual are examined. Different plants are often used for specific rituals. For example, Sal (Shorea robusta) is worshiped by the Santals during Sarhul worship. Many of the totem clans among the different tribal communities are derived from plants and animals that the concerned group always tries to protect. Thus many of species in nature are protected from random exploitation as the tribals traditionally protect them.
Similar study was conducted by Bhowmick (1997). In his article he observed that tribal culture is based on spirits. Many trees, especially the long Sal tree with climbers are considered by tribals as the abode of malignant spirits, and hence they avoid passing under these trees at noon or at sun-set. Some trees are considered as the dwelling places of deities. These trees are worshipped by tribal people as *Jahar Than*. All these indicate their religious belief and reverence.

There are many studies undertaken to study transition and change, one such study was conducted by Damle (1997) who mention that the Yeravas also showed some changes in their religious beliefs and practices. They observe Hindu rites and rituals, visit temples, and participate in local festivals and celebrations. Moreover, they are influenced by the Bhuta (demon form of God) worship which has spread from Kerala and Dakshina Kannada to Kodagu.

A study was conducted by Prabhu (1998), in his article he highlighted that tribal communities in Orissa over time have adopted some of the cultural elements of great tradition or of the dominant culture of the State; a majority of the tribal communities maintain their socio-cultural boundaries to a great extent. Behura et al. (2006) in their article state that land and forest as means of social and cultural reproduction are also the medium that ensure the transfer of culture, ethos, and philosophy and another study by Veena et al. (2006) mentioned that festivals, both seasonal and religious, were occasions for song, dance, and community get-togethers which were well-attended. These get-togethers were designed such that the youngsters learned the songs from the older generation and young girls and boys could meet and choose their life-partners.

A study undertaken an empowerment of Solig tribes by Jadegowda and Ramesh (2008) have observed that agricultural operations are associated with certain rituals of tribals, eg., Ragi Habba (Festival) is associated with the harvesting of millets. Soligas have their own method of forecasting rain and controlling diseases and pests, through their indigenous tribal traditional agricultural calendar. This traditional calendar represents the agricultural activities and rituals associated with the Soligas in a calendar year. It also gives an insight into the comprehensive traditional agronomic practices and rituals of the Soligas.
Yet another study done traditional believes by Sethi (2004). In his article he says that the old belief of not tilling “Mother Earth” holds strong while they continue to worship their tree god “Doda Sampige”. And also Mohanty (2007) in his study observed that the tribal people are well known for their “exotic” customs and practices. A substantial part of the tribal lore, myth, legends, folk tales, folk songs, and folk dances reaffirms the concerns of a tribal community for its eco-system and culture.

A study commercialization was conducted by Rajan (1989). He has investigated that when an individual harvested the product of his land; all the members of the settlement visited him and took a share of his produce. Thus among the Soliga, production was considered as an individual affair, but harvest or consumption was treated as a collective affair. Moreover, at times of shortage of food individuals could approach their neighbours on whom it was binding to part with whatever stock of uncooked produce they might have had. A custom of collective consumption pervaded the economy.

A study conducted on Tribal/Indigenous people who are the most marginalized in the World, the same has been studied by Lakra (2011). In his article he mentioned that the tribal culture is agriculture and forest-based from time immemorial. The communitarian holding of their resources and usage is offset by the new economy of private ownership and money-oriented production. To add to it the migration enforced on them due to development projects resulted in alienation of their agricultural and forest land. Tribals in the city cannot retain their agricultural and forest –based festivals, worship, and traditional customs anymore. More than these changes, there is loss of their culture, language and traditions, including their arts. The gradual loss of their tribal identity is inevitable in the ongoing process under new economic liberalisation.

2.6 Tribal movement on issues and problems

The tribals are facing different types of problems as they get exploited by the outside people like the money lenders and others. The different types of forest policies displaced the tribals from the forests and lost them their livelihood causing them to start their own movements to attain their rights in their areas. Pathy (2009) in his
paper mentioned that most of the tribal movements are directed towards recuperating their inalienable traditional rights to control, use and manage their ancestral land and land based resources including flora and fauna, water and sub-soil endowments in their own territories. They also demanded the right to defend and use their language, customs, laws, and authority in the management of their affairs.

A study conducted on Tribal economy and society by Srivastava (2008) has observed in his article that tribes have become aware of the importance and power of money; they also know the ways in which they have been systematically deprived of control over their resources and that their unity and leadership will help them fight inequality and unjust systems. Tribes are becoming more conscious of their identity – it is a process whereby a “tribe in itself” is being transformed to a tribe for itself. Not only are the tribes busy in creating a self-image, considering their culture, but also in many parts of India they have started their own movements and founded their own organisations to combat injustice. Some of these micro-movements, at the local level, are creating ripples, the effect of which cannot go unnoticed for long. For instance, the tribal villages of Surat district have a group of thirty women lawyers from different tribes who take up cases of exploitation against the members of their community.

A study carried out on Displacement of tribals, struggle and implications for resettlement by Fernandes (1997), in his article he found out that the tribals have very little economic support to fall back upon if they begin an agitation. Literacy among them is low hence they are unable to deal with the officials. As such it would be difficult for them to organise themselves against the powerful project authorities.

2.7 Impact of Government policy on tribal development

Due to the Wildlife Protection Act, 1972 and other forest policies, tribals were displaced as their native places were declared wildlife sanctuary, national parks, and tiger reserves and with government taken up mining and development projects. The tribal development policies did not reach the tribals’ and they still face many problems. Viitanen (2010) observed in his paper that indigenous poverty does not originate just from lack of productivity. Poverty is not a technical issue either now or in the past; the poverty of indigenous people has its roots in dispossession, lack of
right, and territorial abuse of indigenous resources. Outside forces have always tried to control, restrict and reduce their living space, at the same time blaming indigenous peoples for unsustainable practices on ever decreasing areas. In the present globalised world, poverty and disempowerment come from outside forces that interlink with national power structures and elite capture of development goals and processes. Poverty cannot be solved just by technical and antipoverty projects. One must reverse the vicious cycle and demolish disempowering structures that produce and reproduce poverty. This is not just a welfare issues, but also a rights issue.

In the name of national development, tribal people are forced to relocate and give up their lands for dams and roads, industrial complexes and mines. There are 4291 dam projects in India, which normally cause the largest population expulsions. Nor are they all situated in the areas inhabited by indigenous people. Yet dams are the single largest cause for the displacement of tribals. The trend is alarming as 22.1 per cent of large dams were built in tribal areas in 1950-1970, and in 1971-1990 the percentage had increased to 80 per cent. Displacement of indigenous peoples not only leads to landlessness, but also to downward occupational mobility, poverty, child labour, and loss of culture. It is for this reason that indigenous safeguard policies were originally established in the development of financial institutions.

A study conducted on challenges of tribal development by Rath (2006). He understands that major drawback in Elwin and Nehru’s approaches was that they were confident of certain regions and particular tribes; they could not provide an all –India framework for the development of tribes. At the same time, they left enormously valuable feedback for tribal policy for the 21st century which showed that neither complete isolation nor large –scale and sophisticated development programme minus tribal participation was feasible. A revised formula of decentralisation and large participation of the tribes in developmental policy and implementation is needed.

An article published on welfare of SC and ST by Prasad (1998) highlighted that as regards tribal development, the present level of development and socio-economic conditions in different parts of the country and even among tribal groups vary considerably. The present planning process does not take note of the different levels of development of these groups, as a result of which the gulf between the
different groups is getting further widened. The Tribal Sub-Plan (TSP) strategy has been in operation since the fifth Five-Year Plan. It has yielded results even though these are not in proportion to the investments made. This is primarily on account of lack of clear guidelines on quantification of funds, as a result of which investments under the Plan tend to be notional and while the TSP strategy must be continued, there is need to make it more result oriented and purposeful so that not only adequate flow of funds is ensured, but also the benefit of investments under the Tribal sub-plan goes towards improving the socio-economic conditions of the Scheduled Tribes.

Attempts was made to study Tribal movement by Prabhu (1998) has examined that the challenge to the present development process is best signified by the NBA though the issues have been taken up by a number of tribal organisations all over the country over the past few decades. The struggles are challenging the dominant model of economic development with its attendant problems of displacement, loss of habitat, and control over common property resources.

A study conducted by Mahanty (2003) on insights from a cultural landscape highlighted that the Jenu Kurubas and Betta Kurubas, the two dominant tribal groups in Nagarahole, formerly followed a nomadic way of life. The Jenu Kurubas subsisted on hunting and gathering, while the Betta Kurubas engaged in Swidden (Kumari) agriculture, as well as basket weaving. The Yaravas, another distinct tribal group resides in the Nagarahole area. This article has initiated the process of looking at historical tribal relationships to the park landscape, but there is a need for more research, and an agreed framework to establish the dimensions of these connections. The current state of conflict between tribals and state agencies makes a dispassionate analysis of such ties more difficult. The discussion has highlighted the paradigm shift that took Nagarahole from a commercially exploited landscape to one targeted for wildlife protection. It may be that a further paradigm shift in management will encompasses the possibility of less than complete state control alongside monitoring and adaptive management systems, before the tribal residents of Nagarahole can have their claims to the area equitably considered. In the interim, alternatives to forcible relocation could be developed, and those interested in relocating, which the Forest department claims are significant in number, could be more closely engaged in developing resettlement plans, with a greater likelihood of sustainability and equity.
A case study was conducted to understand the problems of primitive tribal groups by Sahoo (2000) has mentioned that apart from infrastructure development and income generation programmes, care was taken for the development of traditional institutions with the cooperation and involvement of the Dongria Kandhas in the entire process of development. In respect of agricultural development the achievements are not satisfactory.

A case study conducted on socio-economic profile of Adivasis in India by Reddy and Prakash (2002) traced the historical developments together with time-to-time enactment of forest and land revenue laws which triggered the denial of access to their traditional resources, led to the cultural and identity crisis of the Adivasis. The outcome of these can be witnessed through several Adivasis revolts, insurgencies, guerilla warfare, etc. The most prominent cause for such unrest in Adivasi habitats seems to be the colonial friendly forest laws of British India and land alienation and money lending in free India. In spite of the cumulative efforts of local bodies, State and Central Governments and Non-Governmental Organisations, the Adivasi position has not improved significantly due to their inherent character of conservativeness and suspicion towards non-Adivasi participation in policy and development initiatives in their habitats. Studies across the world have identified the lapses of external decision-making and executing power to be the impediments, and suggest local people’s participation in deciding what they need and what they want to be, the ideal goal being the uplifting of the Adivasis. Such initiatives are to be executed keeping the needs of this important segment of population in view.

In another study conducted by Bhowmick (1997) says that the tribal has developed a symbiotic relationship with the forests. But realising its commercial importance restrictions are imposed from time to time by the Government. These restrictions create conflict between the tribals and the imposers as the tribals think that the policies implemented would affect their socio-economic and cultural life.

A attempt has been made to study the changing strategy of tribal development by Saran (1997). In his article has found out that the forest dwellers have suffered a great deal upon the enactment of the Forest Conservation Act and consequently neither the tribals have been able to reap the benefits of the natural produce nor the developmental departments were able to take the programmes to the doorsteps of the tribals for their development.
A study conducted on commercialization of forest and its importance by Rajan (1989) in his article mentions that commercialization has been bureaucratic exploitation; forest officials acting on the behest of semi-colonial interest have had a peculiar impact on Soliga life. In addition, forest officials at the lower rung like Foresters amass up to half a lakh rupees a year by underpaying wages to the Soliga. Development agencies have rooted themselves by pumping in foreign finance in the name of tribal development and relief. All that the Soliga have today is poverty.

In the early 60s, after the semi-colonial state wrested political control over the forest from feudal Brahmins, it deployed the Forest Department in the programme of brutally evicting the tribals from the forest, grouping and resettling them in colonies. The first batch of Soligas was given up to four acres of land. The rest were simply dumped and were left to their means and shifting cultivation was banned. The Soliga got proletarised and were forced to enter into semi-colonial production relations, by selling their labour to the Forest Department for most part of the year and gathering tubers and green when work was not available. But jobs were not available for everyone. The surplus population moved to the lands of the Brahmins and became slaves on their land. Feudalism was saved as colonialism compromised with it and it obtained a new lease.

Yet another study conducted by Kaur (2008), on Soligas members, observed in her article that Soligas literally meaning the “bamboo children” are known for their environment -friendly practices and sustainable collections of minor forest produce, but most have migrated in search of livelihood since the government banned the collection of non-timber forest produce- honey, lichen, amla, soapberry, and soapnut – their main source of income. The ban on the commercial use of non–timber forest produce was introduced in 2004 under the Wildlife (Protection) Amendment Act, 2002, but the Soligas continued collecting minor forest produce under the aegis of the Large Adivasi Multi-purpose Societies until April 2006 because there was confusion whether the activity fell within the definition of commercial.

A study conducted by Lakra (2011) has investigated that in the given circumstances the native tribals are totally offset from their environment and social system due to forced deprivation of their land and resources and displacement from
their habitat. Due to migration, cultural contacts, industrialisation, urbanisation, changing economic scenario, westernisation and globalisation, etc. there has been a sea change in their social and cultural heritage.

2.8 Development of the tribals in India

The government has taken up different types of development activities and programmes for the development of the tribals in India for which it is spending a lot of money every year but the schemes are not reaching the grass root levels as the tribals are still facing lack of basic facilities and are living below the poverty line. Raha et al. (1997) in their article mention that the agencies who implement the welfare programmes in the tribal areas like Governmental officials, teachers, members of voluntary organisations, political parties, missionaries, and others are motivating the tribal people to change their life-style and mode of living. Some of the major changes in the world view and day-to-day life of the tribals are quite apparent.

The study was conducted on ‘Tribal movements: Resistance to Resurgence’ by Prabhu (1998). In his article highlighted that the state has declared one development programme after another with no meaning at all. It has been the practice of the ruling party to mesmerise the poor, particularly at election times by announcing developmental programmes without the requisite political will to implement them effectively. Studies have shown that 75-90 percent of the tribals have never received any help from any welfare schemes. Even the Eighth Plan acknowledges that no more than 20 percent of the tribal people would have received any benefit from the special welfare schemes.

In a study conducted by Hina (2010) has mentioned that in the process of development, not only some changes have occurred in the economic life of the Nyishi, but some changes are also visible in the socio-cultural life of the people.

A study was conducted by Samal (2010) has highlighted that many development schemes introduced in tribal areas after independence did not take care of the cultural background of the tribal people and their traditional skills. Development implies growth plus change which involves both material and human factors. Thus the concept of development has to be defined in terms of the tribals’ cultural background, their values and historical experiences.
A study done on ‘Spread of Appropriate Level of Technology for Tribal Development’ by Das (1997) has revealed that some schemes have yielded result and some failed. The reason for success and failure vary from area to area, tribe to tribe and even within the families of a tribal group inhabiting a particular zone. The reasons are manifold. Each success and failure has its own story. The situation should be viewed from different dimensions from formulation to execution and follow-up and socio-political perspectives.

A study conducted on ‘Tribal Development Scenario in West Bengal’, by Mallick (2011). In his research article found out that tribal development programmes may serve the dual purpose of restoring confidence among the tribal and bringing them in closer contact with the outside world. The community development programmes provide the tribals labour-based employment or wage employment. One of the most important programmes for tribal development would be to secure right on land which they may be cultivating as leaseholders or otherwise. Efficient utilisation of natural and human resources is a key function of economic development. Therefore, education should be the main thrust of tribal development. Providing better social services can effectively increase the human resources potential. Economic programmes have to be highly subsidised as the resource-base for tribals is very limited.

An attempt is made to study the framework and tribal problems, education and health problems in tribal development by Roy (2008), mentioned that it is apparent that most of the plans have been a failure mostly due to the inadequate knowledge about the tribals, the specific needs of the ecology, economy and society, and their developmental requisitions.

In a field report study undertaken by Akhup (2010), has reported in his article that development has to be culturally and politically contextualised to create a free political space for tribal communities to exercise their power and authority over their community and safeguard their resources, culture, and identity. A tribe centered interface between the state and voluntary organisations is a very critical political positioning of the autonomy and self-governance of the Scheduled Tribes across regions, beginning with envisioning the tribes themselves as agents of change.
2.9 Status of health and traditional health practices among the tribes

The tribals are facing different types of health problems and they are using traditional medicinal plants and belief systems to cure themselves. They are also suffering from genetic diseases like sickle cell anaemia, etc. Modern health facilities are not reaching the tribal areas, and they have to walk miles to get medical services. Behura (1999) has said that tribal people have adapted to their environment by means of their biological cum cultural endowments. Their health and sicknesses are influenced by a combination of biological, cultural, and environmental factors.

In a study conducted on dimensions of tribal health in India by Basu (2000) has mentioned that the health and nutritional problems of the vast tribal population of India are as varied as the tribal groups themselves who present a bewildering diversity and variety in their socio-economic, socio-cultural, and ecological settings. Nutritional anaemia is a major problem for women in India and more so in the rural and tribal belt. This is particularly serious in view of the fact that both rural and tribal women have heavy workload and anaemia has a profound effect on psychological and physical health. Anaemia lowers resistance to fatigue, affects working capacity under conditions of stress, and increases susceptibility to other diseases. Maternal malnutrition is quite common among the tribal women especially those who have many pregnancies too closely spaced. Tribal diets are generally grossly deficient in Calcium, Vitamin A, Vitamin C, Riboflavin, and animal protein.

In a study conducted by Seema and Begum (2008), in their research article they have highlighted that all fathers spent time with their children; they played and talked to them while the mothers seemed to narrate stories apart from spending time playing and talking with them. This indicates that the tribal, although having less exposure to modern knowledge about child-care have developed the practices from their experience. Such practices propose that the tribals maintain healthy parent-child relationship. Among the responsibilities, providing medical help during sickness is of utmost importance. Awareness about disease and knowledge about where and when to obtain medicine is essential, especially with regards to the nutritional status of the child. It is evident that allopathic and herbal medication is in common use. Application of witchcraft as a remedy during sickness still exists through in a very small percentage of families. It can be concluded that the tribals are also experiencing
radical change in their views and practices. Although they continue to live in secluded areas, urbanisation has made an impact on their practices and livelihood, which also includes child rearing practices.

A case study undertaken in Andhra Pradesh by Lal (2006), in his article has mentioned that most of the Banjaras still believe that illness is caused on account of the wrath of the god or goddesses, spirit induced sorcery and the casting of evil eye. Therefore, they do not go in for medical treatment until the patient becomes seriously ill. The medical care’s which they practice are traditional medicines, self-medication, herbal medicines, and lastly allopathic.

Das (2012) has mentioned that if every human being is treated as a stock in the human capital, than even a day’s loss of productivity will certainly impact the value of such stock and thence the human capital and productivity. Healthcare pushes many a families in the unorganised sectors to below the poverty line status. Over 25 percent of hospitalised Indians fall below the poverty line because of hospital expenses, particularly in rural areas. While many of the people in the organised sectors have some form of backing in the form of paid leaves, group coverage, etc. the people in the informal sector do not enjoy such privileges. The delay in treatment impacts these people in two ways: (a) capital erosion as their work is mostly semi-skilled or unskilled and depends on their physical health, and (b) business continuity, the ability to continue in the business.

Dwaraknath (2012) in his article said that there is a direct relationship between health and development. While health contributes to economic development; economic development improves the health status of the population in a country. As investment on health increases, the productive capacity of the working population increases leading to a rise in income levels resulting in reduction of poverty.

A study conducted by Sharma (2012), mentioned that a comparative government expenditure on Defense, Education, and Health in developed and developing countries reveals that the investment on health sector in India is lowest in the world.
Yet another study done by Sethuraman (2008) has highlighted that the degree of variation in empowerment is important to note among both the tribal and rural mothers, because young mothers with young children are usually the focus of nutrition programmes. It suggests that although younger women are probably still less empowered than older women, there is room to empower them even within the existing socio-cultural context. In this sample, tribal women had greater decision-making capabilities and freedom of movement than rural women and they were also more likely to be employed. Although tribal women are more empowered than rural women, child-feeding practices are the same in the two groups. This suggests that despite tribal women being more empowered, tribal and rural mothers alike do not have enough knowledge about appropriate feeding practices. Similarly, given the higher rate of under nutrition in tribal children, it also suggests that where access to information and resources is extremely limited, empowerment alone is an insufficient precondition to prevent under nutrition.

A study was conducted on ‘Traditional medicine and health care system of Soligas’ by Sudarshan (1998). In his article he says that the healthcare system of the Soligas treats the body, mind, and soul. They combine herbal medicine with prayers, sacrifices, and good healthcare practices. The traditional healers effectively treat common ailments, set the fractured bones and even manage mental health problems. Soliga people use more than 300 herbs for the treatment of various ailments. What India needs today is a people-oriented, ecologically sound, sustainable, decentralised, low-cost, need based, culturally acceptable, community-based, and holistic healthcare system through an empowering process. Tribal medicine has several of these features inherent in it and hence could be integrated into the primary healthcare system in the tribal areas of the country.

An overview study of BRTWS conducted by Somasundaram (1998) has explained that however much the changing times have told on the lives of the Soligas they have to make a hard choice and accept development with its positive and negative features or perish. They appear to be suggesting a wise choice, viz., accept development keeping their identity and cultural life and, fight for justice towards self-rule as propounded and accorded, within the framework of the Constitution. The Soligas have their medicine system known as “naru beru oushadi” (roots and tubers medicine). They also depend on “Thammadi” (the priest) who worships their Gods and Goddesses and gives them “Vibhuti” (sacred ash).
A study conducted on Tribal health and medicines by Gupta (2008) has revealed that there are many natural remedies, decoctions of forest herbs, and healing lotions known to the tribals. That means the tribal people have a pharmacopoeia of their own for their manifold diseases likes malaria, Yawa, leprosy, scabies, vernereal diseases, bowel complaints, influenze, ophthalima, cholera, smallpox, etc.

The problems of indigenous health practices was studied by Chaudhury and Khashmisi (2008). In their article on the general health condition of the Bhoksa tribe, do not reveal a satisfactory picture as the incidents of tuberculosis and stomach disorders were found in quite frequency. Many children suffer from skin infections and showed signs of malnutrition. Such a situation is not unique in the Bhoksa tribe since there are several other tribes in India who suffer from one or other form of similar health problems.

A study conducted on ‘health status of Primitive Tribes of Orissa’ by Chhotray (2003) has mentioned that the Orissa Health Strategy 2003 has advocated for improving the health status of the tribal population by reducing mortality and morbidity. It indicates that tribal people suffer disproportionately from malaria, sexually transmitted diseases, tuberculosis, genetic disorders like G6PD deficiency, sickle cell anaemia as also nutritional deficiency diseases. These are some of the special health problems attributed to these communities.

An attempt was made to study on ‘changes in health status of the Soliga tribe at BRT due to modern interventions’ by Ghosh et al. (2007). In their study they observed that the health status of the Soliga tribe has improved over the years due to the treatment of hereditary diseases by modern interventions. This has led to an increased preference by the tribe for modern medicines due to its easy availability and faster duration of remedy. On the other hand, the decreased dependency of the tribe on traditional medicines can be attributed to its longer duration of healing and low practice rather than the unavailability of medicinal herbs, as is often believed. The rapid decrease in the use of TM may lead to loss of immunity and the rich cultural heritage of the Soliga tribe in the near future.
Yet another study on ‘Traditional medicine and health care system of Soligas’ by Sudarshan (1998), in his article he mentioned that the lifestyles and their relationship with forests play an important role in the Soliga healthcare system. People living in the core area of reserved forests with access to forest resources have much better health status than those alienated from the forests. The former do not suffer from appendicitis, colonic cancers, sexually transmitted diseases, vitamin deficiencies, ischemic heart diseases, hypertension, and other stress-induced illnesses. Conducting deliveries in a squatting posture is a traditional practice and even now most of the deliveries are conducted in the squatting posture with the help of attendants. The gravity and the better contraction of pelvic muscles in this posture help the mother to deliver the baby easily. The modern obstetric tables seem to be more a convenience for the doctor and nurse than to the mother. The Soliga mothers have very few obstetric complications because of this posture and several good ‘Mother and Child Health’ practices. The traditional birth attendants (Dais) are very skillful and even employ ‘External versions’ to rotate the foetus with abnormal presentation inside the womb so that the foetus comes out easily.

Kantharaju and Bhat (2007) observed in their paper that the most common response for not using the existing eye care services is lack of money. The study was conducted among members of the Scheduled Tribes. They were economically backward sections of the society, was the expected answer. Other culturally significant responses were fear of surgery or treatment and lack of information on eye care services.

2.10 Tribes and their language

The tribals have their own language which they speak within their groups with each tribe having its own languages. Language plays a very important role in the development of the tribals, Rani (2000) mentioned that the tribal language of the Karnataka Jenu Kuruba and Soliga, are considered as dialects of Kannada, as they are genetically related. This has made to use both tribal mother tongue and standard Kannada lessons to bridge the gap between the two.

As language is an important channel for communication to everyone, the study tribal language was done by Morab (2003). In his article he has stated that the Soligas
have two dialects: one is spoken by the five clan group of Male Soliga which has more affinity with Kannada and the other is spoken by the seven clan group of Urali Soliga who speak a dialect which is a mixture of Kannada and Tamil; both groups speak Kannada while interacting with others.

Yet another study conducted by Balakrishnan (2007), in his article he has mentioned that schools have now brought out culture and environment specific text books for the initial schooling years in Soliganudi, the dialect of the Soligas.

2.11 Non-Governmental Organisation involvement in the tribal development

The Non –Governmental Organisation (NGOs) involved in the development of the tribals, the have different types of programmes for the empowerment of the tribals. The NGOs reached to the grassroots levels and after their involvement the, tribals became more aware of the government programmes and policies and their rights. Krishan (2007) in his article mentioned that all initiatives involve the participation of the Soliga tribe at all levels. VGKK has a governing board of which 15 of the 17 people are Soligas and every village has its own Sangha (Council), through which the people solve their internal problems and fight for their external rights. Most of their alienated land has now been restored to them. Soliga candidates have also done well in elections and two tribal women are chiefs of the local council. Today, VGKK continues to thrive as a model for how development need not always be disruptive. The hill tops of Biligiri Rangana Hills serve as home for a symbiotic relationship between VGKK, the Soliga tribe, and nature. Dr. Sudarshan himself admits that many things that he had earlier dismissed as superstitious, such as the Soliga practice of hugging trees, he now knows, are positive stimuli. He can understand why the Soligas dance when it first rains. Here he says, “I have learnt to appreciate beauty and understand the regenerative power of love”.

In a study conducted by Bawa et al. (2007), in their article they found out that the Soligas in B.R.Hills are mandated by the state to sell NTFPs collected from the forests to LAMPS. The LAMPS in turn sell the products to outside agencies, including enterprises owned and operated by the local communities. ATREE has worked with LAMPS to ensure that the Soligas receive atleast 75% of the eventual sale price of the products sold by LAMPS.
A study conducted on ‘socio-economic changes in a tribal settlement’ by Bhat (1997) has mentioned that VGKK has done commendable work in the fields of education, health, and community organisation. It has evolved programmes for the all-round development of the Soligas. Its aim is to create awareness towards self-help with the active participation of the tribal people in its programmes as well as the programmes of the government. A balance is maintained between tradition and modernity. The establishment of VGKK and a cooperative society has helped the Soligas to prosper economically. One can also see a change in personal name, dress, ornaments, etc. Food habits have also undergone a change. Politically also the Soligas have become stronger. They sometimes act as a corporate group at the political level when they interact with the government; they are no longer isolated from the rest of the society surrounding the hills.

Work carried out by Dr. H. Sudarshan has been acclaimed by many researchers. In one such study undertaken by Morab (2003) has stated in his article that the Vivekananda Girijana Kalayana Kendra, at the Biligiri Rangana Hills, under the leadership of Dr. H. Sudarshan, is doing great service to the Soliga tribals, in the matter of health, education, and other welfare aspects.

Yet another author, Bose (2006) in her article highlighted that Sudarshan in promoting education in the remote tribal areas made an outstanding contribution to primary healthcare and community health. His philosophy of health work clearly recognised the limitations of modern curative medicine alone in improving the health status of the people. It was necessary to integrate health programmes with the work in other sectors like agriculture, food, water, sanitation, housing, and education. Above all, one must consider equity and social justice in healthcare programmes, as in any other field. Sudarshan encouraged indigenous and traditional systems of medicine. He clearly recognised that primary healthcare must be based on maximum community participation, active involvement, and empowerment of the people.

The ex-President of India had made several visits to VGKK and during one of his visit, Kalam (2006) in his paper said that he would suggest VGKK to consider the creation of B.R.Hills Providing Amenities in Rural Areas (PURA) encompassing all the tribal hamlets (128) in that region which had a population of over 20,000. PURA
envisages provision of physical connectivity, electronic connectivity, and knowledge connectivity leading to economic connectivity to a certain extent which is already being provided by VGKK to the tribal population. All that is needed is to provide physical connectivity and electronic connectivity for the region in partnership with the State Government and certain socially minded institutions. This will enable bringing into focus skills in cottage industry, dry land agriculture, production of honey, handicrafts, and processed foods for which core competence exists among tribal citizens. This PURA will create market avenues for the products.

Shanker et al. (2005) in their article mentioned that BRT is the only forest in India where the production and extraction of NTFPs are being monitored, and where the local community is involved in such monitoring. In a recent meeting with the Forest Department, a committee comprising members of the Soliga community, Vivekananada Girijana Kalayana Kendra, and ATREE was proposed to provide suggestions to the Forest Department on the management of the protected areas. If formalised, this would make BRT the first protected area to have such three-way collaboration between managers, the local community, and researchers, and would be a model for other protected areas in the country.

2.12 Tribal education

The tribal have their own traditional education that is related to forest ecology and life as each tribe has its own language. The government and NGOs started educational institutions for the development of the tribals; most of the tribals were getting educated through the Ashrama schools and in some places they were getting educated through the Government schools run by the education department. The Ashrama schools run by the Social Welfare Department and the Tribal Welfare Department did not provide good education because the teachers did not receive proper training in this aspect. Reddy (1997) in her paper mentioned that lack of interest found among both teachers and parents led to a high percentage of wastage and stagnation. Added to these the age –old poverty of the tribals proved yet another stumbling block. The inadequate governmental help often drives the tribal children to buy their own books, note books, pencils, and so on, which their parents cannot afford to provide.
A study made on tribal education by Pasayat (1997) mentioned in his article that tribal people in general are poor and enjoy low socio-economic status. Low motivation for learning, low self-esteem and the like create problems in their education. This is partly because the existing system of education is primarily based on urban, non-tribal, middle class culture.

A study undertaken in West Bengal on tribal development by Mallick (2011) has said that poor socio-economic status is mainly responsible for low levels of literacy and has to be understood in the context of social and cultural approach to development.

An historical analysis was studied by Tripathy (1997), in his article he says that some economic factors too are responsible for the lack of interest shown by the tribal people in getting education. Abject poverty and subsistence living is responsible for most of the cases of dropout.

A study conducted by Kantharaju and Bhat (2007) in their article on the educational statuses of Jenu Kurubas, Kadu Kurubas, and Yaravas, found 48.78 per cent literates and 52.62 per cent illiterates in the sample. Among the literates, 40.32 per cent and 48.78 per cent had received primary and higher primary level of education, respectively. Only 3.08 per cent had completed SSLC in the tribal settlement.

In a case study done on Soliga tribe by Balakrishnan (2007) highlighted that the VGKK School, which had been started with six students’ in 1981, today has a total of 566. The education focuses on developing awareness and skills that are required in their daily lives. For instance, the Soliga children are asked to document the plants and herbs that they know, as also their songs and folklore.

Yet another study conducted by Nanjunda (2007) in his article he mentioned that according to the 2001 Census, the Scheduled Tribe female literacy is only 9.07 per cent as compared to the male literacy of 12.68 per cent in Karnataka. So long as there is disparity between males and females in the education levels the difference between the position of men and women would continue to exist.
2.13 Tribal agricultural practices

The tribals cultivate different types of crops on their agricultural lands and even though they use most of their cultivated crops for their personal consumption, they also earn some income from this. Although they maintained the traditional agricultural systems—they have started to adopt modern technology and cropping techniques for cultivation. Jadegowda and Ramesh (2008) in their article on Empowerment of Soliga tribes mention that Soligas practice subsistence agriculture. The indigenous cropping system, animal rearing, and other agricultural activities are in tune with the rituals of the tribes. Soligas are also known for their rich knowledge on soil fertility and eco-friendly agricultural practices. Since time immemorial, Soligas were practicing shifting cultivation. The Soligas seldom plough the land and they do not use chemical fertilizers or other chemical pest and diseases control measures. They have been practicing what the modern man refers to as organic and natural farming practices. Soligas have been leading their life in harmony with nature and possess a rich wealth of indigenous knowledge on forest conservation and sustainable agriculture. The Soligas isolated life with nature stopped when B.R.Hills forests was declared a ‘protected’ area in 1974. This led to the eviction of the Soligas from their interior Podus. Shifting cultivation, hunting, and collection of minor forest produce were not allowed. There was a shift from forest production system to farm grown production system.

A study conducted by Bawa et al. (2007) in their article they mentioned that most of the agricultural practices followed by the Soliga tribal farmers in BRT Wildlife Sanctuary are adapted from the shifting-agriculture systems that they practiced for centuries in the area before being settled in 1972. Soliga farmers in the BRT own or lease 1-4 acres of land per household. They grow a diverse variety of crops such as finger millets, maize, red gram, mustard amaranths, castor, field beans, banana, and other useful plants. Forty percent of the farmers grow shade –coffee under residual forest trees. Agriculture is adapted to the subsistence needs of the farm families. Current agriculture practices are low in input and generate low yield. The soil quality is poor due to erosion on sloping farmlands and farmers work under the constant threat of wildlife damage to crops.
On–farm trial using row cropping showed a 30 per cent increase in yield due to broadcast sowing on 21 farms. However, yield variation among plots using either sowing methods was high, ranging from 100 to 1250 kg/acre. This point to a high degree of variation in the soil fertility, and possibly to local varietal variation, suggesting a potential to raise yield considerably by improving practices and improving the quality of soils. The seeds of traditional varieties have been sourced, and the systems using traditional knowledge borrowed from farmers elsewhere in the state. The project has helped farmers to build bunds to control soil and water erosion. In some villages more than 60 per cent of the farmers have opted for building these bunds on their agricultural lands.

In an overview study conducted on Soligas by Somasundaram (1998) observed that the staple food crop of the Soligas is ragi. The crop cultivation practices are quite primitive and their agriculture is known as “Kala Kodu Besaya”. In order to protect the crop from wild boars and elephants, they build a ‘machan’ and guard the crop; the vigil is kept by the entire family.

A study conducted by Samal (2010) has observed that the moderately high altitude area of the tribal location in general and that of Koraput region of Orissa in particular, offers good scope for production of horticultural crops like mango, guava, pineapple, custard apple, banana, jackfruit, litchi, and species like onion, garlic, chilly, ginger, turmeric and vegetables like cabbage, cauliflowers, beans, potato, tomato, cucumber, and carrot.

In an article on ‘Our Forests, our lives’ by Veena et al. (2006) in their study they mentioned that nutritious food is a part of the Soliga culture and their diet includes a repertoire of plants and animal material rich in essential macro and micro nutrients. It includes 21 species of green leaves, eight species of tubers, 14 species of fruits, eight species of seeds, four species of flowers, seven species of mushrooms, and four varieties of honey.

2.14 Tribal political participation

The tribals have their own traditional nyaya system (tribal council) and they also take part in the political system. Some of the tribals have become MPs, MLAs,
and Panchyathi members. Mallick (2011) has said that the socio-economic and psychological needs of the individuals and their attitude towards particular values of democracy determine their level of political participation and an individual’s political orientation. The participation of tribals in political activities are restricted to casting votes, attending meetings, participation in political discussion, election campaigning, canvassing for candidates, and in some cases contributing to the election funds. For effective and fruitful participation by tribals the government has to improve the existing tribal welfare measures and legislations.

Kachhap (2008) in his article said that lack of political representation and participation among the tribals in India.

**Research lacuna**

The review of literature dealing with various aspects of life and times has helped the researcher to understand the problems of the Scheduled Tribes in India in general and the Soliga tribals in particular. In India many studies have been carried out on the tribals’ problems, life-style, education, culture, economy, social structure and function, tribal development, constitutional provisions, health, political participation, agricultural practices, etc., but very few studies have been conducted on the lifestyle of the Soligas in the BRT Wildlife Sanctuary, Karnataka. Hence the present study, “Life style of Soliga Tribals at BRT Wildlife Sanctuary: A Social Work Perspective,” was considered worthwhile to be undertaken. In 2004, the government banned the collection of Non-Timber Forest Products (NTFPs) and no alternative source of earning was provided to the Soligas who were aggregating nearly 60 per cent income from such collection. In 2001 Mr. S.M. Krishna, the then Chief Minister of Karnataka conducted a mini cabinet meeting at B.R. Hills to discuss the Soliga tribal problems. The forest policy of the Wildlife Protection Act, 1972 violated the Soliga tribals’ rights in the name of forest conservation and development projects. The Government spends a lot of money for tribal development, but the government schemes could not able to reach to the Soliga tribals, and even today they are facing lack of basic facilities in their areas. The present study is holistic in nature and would enrich the existing knowledge of the economy, culture, social structure and function, health, education, forest dependency, and community development of the Soliga Tribals and would prove to be beneficial to the government and NGOs involvement in the future.
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